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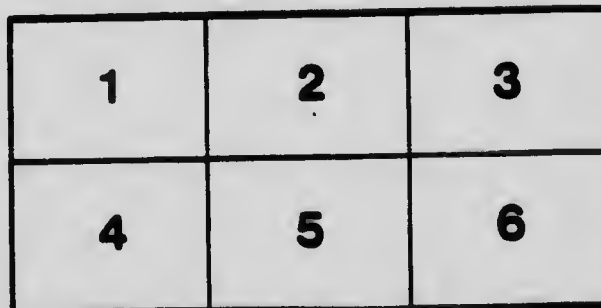
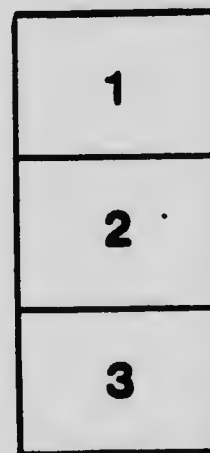
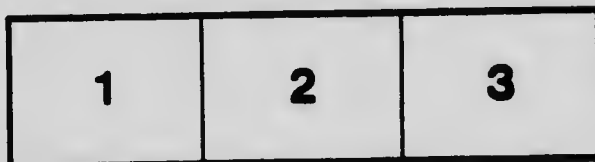
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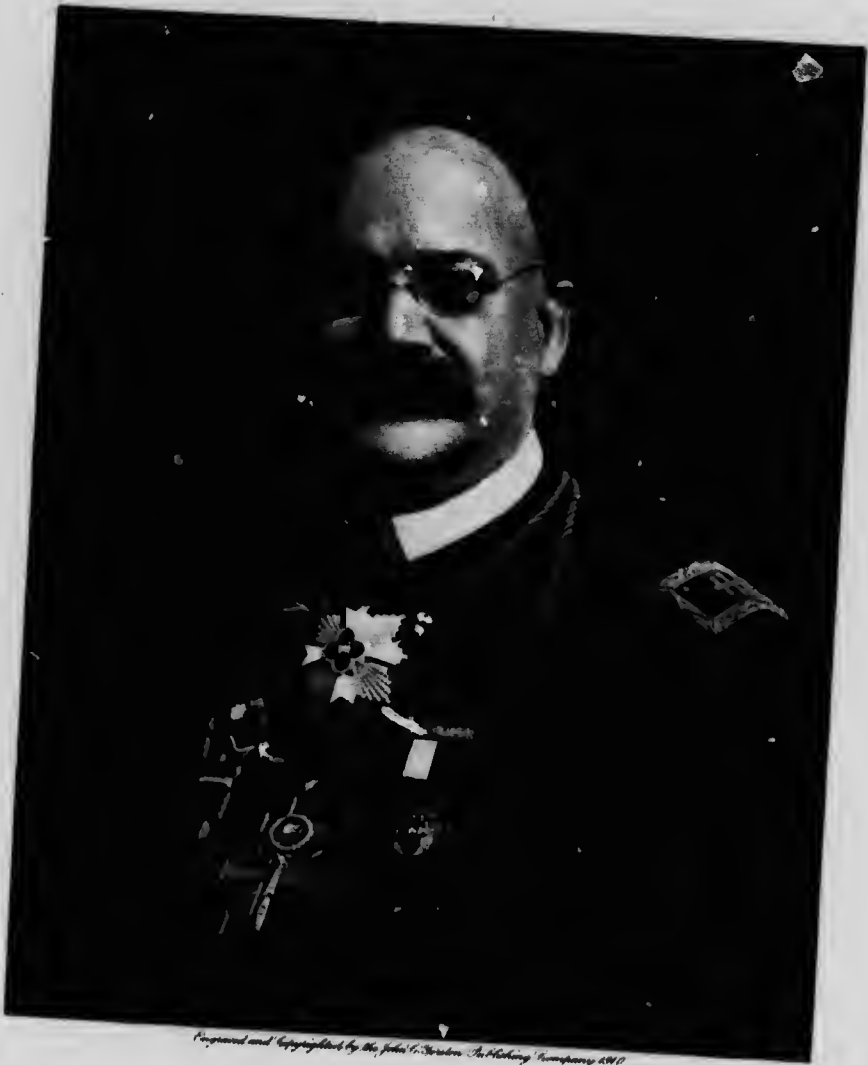
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Wm. B. Melish

Most Eminent Grand Master of the Grand Encampment Knights Templar, U. S. A.
Past Grand Master, F. & A. M. of Ohio
Past Grand Com. Gd. Commandery, Knights Templar of Ohio
Soy Grand Inspector General, 31st, of A. A. S. Rite, N. M. J.

BROTHER WILLIAM B. MELISH, 33°

M. E. GRAND MASTER OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR OF THE UNITED STATES.

This earnest and enthusiastic Brother was born in Wilmington, Ohio, on July 28, 1852. On arriving at age, he united with the Masonic fraternity, being initiated in Milford Lodge, No. 54, Milford, Ohio, on October 21, 1873.

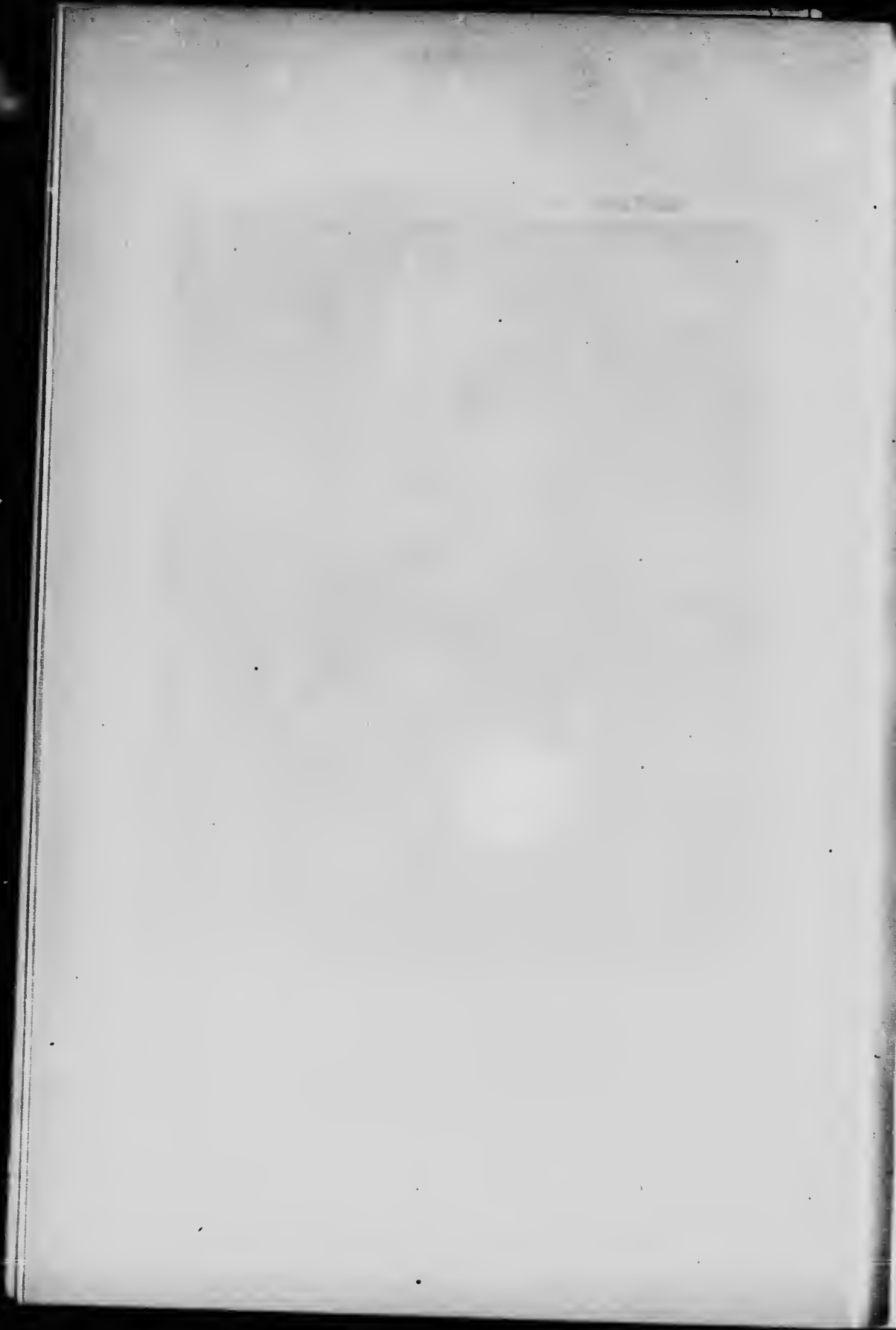
He was made a Royal Arch Mason in Milford Chapter, No. 35, Milford, Ohio, on April 15, 1875; a Royal and Select Master in Kilwinning Council, No. 52, Cincinnati, Ohio, November 27, 1877; a Knight Templar in Hanselmann Commandery, No. 16, Cincinnati, Ohio, June 15, 1877; received the Ineffable Grades in Gibulum L. of P., Cincinnati, Ohio, March 26, 1874; the A. T. G. in Dalcho Council, P. of J., Cincinnati, Ohio, April 30, 1874; the P. and D. G. in Cincinnati Chapter of Rose Croix, H-R-D-M, May 7, 1874; the M. H. and C. G., in Ohio Consistory S. P. R. S., thirty-second degree, Cincinnati, Ohio, May 30, 1874, and was created a Sovereign Grand Inspector General (thirty-third degree), September 16, 1885, at Boston, Massachusetts.

Bro. Melish affiliated with La Fayette Lodge, No. 81, F. and A. M. in 1881, and became its W. M. in 1886-87. The same year, 1881, he affiliated with Willis Chapter, No. 131, R. A. M., and became its High Priest in 1886-87. In 1882-3 he held the position of Thrice Ill. Master of Kilwinning Council, No. 52, R. and S. M. In 1883-84 he became Eminent Commander of Hanselmann Commandery, No. 16, K. T., and in 1887, on the organization of Trinity Commandery, No. 44, K. T., of Cincinnati, he served as its first Eminent Commander. In 1890-91 he was elected and served as Grand Commander of the Grand Commandery of Knights Templar of Ohio. In 1892 he was appointed G. S. B. of the Grand Encampment of K. T. of the United States, in session at Denver, Colorado. In 1895, at Boston, he was elected "Grand Junior Warden," and has advanced each triennial term until he has now attained the highest office in the Order, "*Most Eminent Grand Master*" of the Grand Encampment Knights Templar of the United States, with its membership of *two hundred thousand* Sir Knights.

Bro. Melish was also called to official prominence soon after uniting with the Ancient Accepted Scottish Rite of Freemasonry. Indeed, it is probable that there are few men of his years who can say that they have worked in so many important positions in Masonic bodies. From 1876 to 1883 he was Deputy Grand Master of Gibulum Lodge of Perfection, fourteenth degree; from 1880 to 1891 Sov. Master of Dalcho Council, P. of J., sixteenth degree; during the years 1880-81, Master of Ceremonies of Cincinnati Chapter Rose Croix, eighteenth degree; and from 1881 to 1895 Master of Ceremonies of Ohio Consistory S. P. R. S., thirty-second degree. For fifteen years, 1895 to 1909, he was "Commander-in-Chief" of Ohio Consistory, and the head of the Scottish Rite in Southern Ohio. Brother Melish is recognized as the worthy successor in Freemasonry in Ohio of that beloved member of the Craft, Enoch T. Carson.

As a writer, speaker and active worker, his name and reputation have secured national recognition and appreciation not only with American Masons, but with even those across the seas. He is an Honorary member of many Masonic bodies in the United States, Canada and in England.

Bro. Melish has a charming wife, a lovely daughter and a bright, intellectual son to constitute his family circle, and resides in Clifton, a beautiful suburb of Cincinnati.



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WITH OTHER IMPORTANT INFORMATION

FROM THE EARLIEST PERIOD TO THE PRESENT TIME

BY

V. W. BRO. ROBERT FREKE GOULD

*Past Senior Grand Deacon and Historian of the Grand Lodge of England
Founder and Past Master of Quatuor Coronati Lodge London
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THE HISTORY AND ANTIQUITIES OF FREEMASONRY

PART I.—*Continued from Volume 4, page 446.*

HISTORY OF SYMBOLIC MASONRY IN THE UNITED STATES.

THE UNITED STATES GRAND LODGES.

DISTRICT OF COLUMBIA.

It should be remembered, in reading the history of this Grand Lodge, that the District of Columbia in 1789 was composed of territory, part of which was ceded by Maryland and part by Virginia; and that, in 1846, the Virginia portion (lying southwesterly of the Potomac River) was retroceded, and again became part of the State of Virginia.

When the District was originally formed, one Lodge was in existence in Alexandria. It was originally chartered by the Grand Lodge of Pennsylvania, January 3, 1783. After the formation of the Grand Lodge of Virginia it surrendered its Pennsylvania warrant and received a charter from the Grand Lodge of Virginia, April 28, 1788. In 1789 it asked the latter Grand Lodge to return its old charter, but it was decided that it was "improper to comply" with the request. December 12, 1804, in response to a petition to change its name to Alexandria Washington Lodge, the Grand Lodge voted that, upon the deposit of its charter in the archives of the Grand Lodge, a new charter should be issued by the new name, without fee; but at the next session (1805) the Lodge petitioned for a change of name without change of charter, as in the one which they held, *George Washington was named a. Mas*. The Grand Lodge complied, directing that an authenticated copy of the resolution changing the name be attached to the charter. This Lodge did not take part in the formation of the Grand Lodge of the District of Columbia.

The Grand Lodge of Maryland chartered a Lodge at Georgetown, April 21, 1789. Many of its members moved to Port Tobacco; and the Lodge gave them a dispensation to open a branch Lodge, which, however, was soon superseded by a charter, and the old Lodge ceased meeting about May, 1794.

This Grand Lodge also chartered Columbia Lodge at Georgetown, October 22, 1795; it soon became extinct, and as the record from November 7, 1795, to December 12, 1796, still exists, that period may well be presumed to cover the existence of the Lodge.

SYMBOLIC MASONRY IN THE UNITED STATES.

It also chartered Federal Lodge at Washington, September 12, 1793; Columbia Lodge at Washington, November 8, 1802; Washington Naval Lodge at Washington, May 14, 1805; and Potomac Lodge at Georgetown, November 11, 1806.

The Grand Lodge of Virginia chartered Brooke Lodge (afterwards called Alexandria Brooke Lodge) at Alexandria, November 29, 1796, and the charter was issued, December 1, 1796.

The Representatives of five Lodges (all in the District, except Alexandria Washington Lodge) met in Convention, December 11, 1810; they voted that it was right and expedient to form a Grand Lodge for the District of Columbia, and issued a call for a convention to meet January 8, 1811, for that purpose. The convention met, the same five Lodges being represented; it voted to form a Grand Lodge, elected Grand Officers, and appointed a committee to draft a constitution; it met again the next day and adjourned to February 19, 1811, when the Grand Lodge was organized by the installation of the Grand Master and the other Grand Officers.

Notice was given to Alexandria Washington Lodge and a circular sent out to the other Grand Lodges, affirming the right and expediency of forming the Grand Lodge. Alexandria Lodge replied that it was not willing to leave the Grand Lodge of Virginia. On May 6, 1811, the proceedings were laid before the Grand Lodge of Maryland, which voted that the Lodges be permitted to retain their warrants, and upon paying their Grand Lodge dues the Grand Lodge should be recognized and "admitted into correspondence accordingly." The Grand Lodge of Virginia decided that "the Lodges in the District of Columbia which have formed themselves into a Grand Lodge, have exercised none other than an indubitable right, which the usages of Masonry have sanctioned from time immemorial," and voted to recognize the Grand Lodge and invite fraternal correspondence with it; but it also voted that the request of Brooke Lodge, "to retain the charter granted by this Grand Lodge for its original establishment, notwithstanding its separation from our jurisdiction, is unreasonable and cannot be granted." This was in accordance with the theory of a charter held by the Grand Lodge of Virginia, probably derived from Dermott through his Ahiman Rezon. Other Grand Lodges recognized the new Grand Lodge immediately: but the Grand Lodge of Pennsylvania seems to have failed to receive the circular issued, for in 1815 it notified the Grand Lodge that it could not correspond with a Grand Lodge until it received official evidence of its regular organization.

Alexandria Washington Lodge remained, apparently by common consent, under the jurisdiction of the Grand Lodge of Virginia.

The Grand Lodge, from its organization, went on prosperously in discharging its functions. The small extent of its territory enabled it to hold frequent meetings, which were often attended by distinguished Masons from all over the country. In the first ten years of its existence it chartered two additional Lodges, and by 1825 it had added two more.

On September 18, 1793, the corner-stone of the Capitol was laid with Masonic ceremonies by President Washington. None of the Lodges which organized the Grand Lodge of the District of Columbia had then been constituted. The Grand Lodge, in the early years of its existence, was frequently called upon to lay the corner-stone of churches and other public edifices. It laid the corner stone of the New Capitol, July 4, 1851, and one of the most recent of its public acts was the dedication of the Washington Monument.

From 1820 to 1823 it gave much attention to the project of forming a National Grand Lodge. Its circulars were distinguished for the power of the arguments adduced in favor of the plan, and the ability with which the objections to it were combated, but its efforts were of no avail; the Grand Lodges have never been willing to submit their affairs to the control of the entire craft of the country, as it would be exercised through such an organization.

The anti-Masonic excitement reached this jurisdiction, and caused a falling off of its Lodges and its membership. At first the effect was not very perceptible, but in 1829 it had become marked. The Grand Lodge had published its Proceedings up to that year, but from 1829 to 1844 none were published.

When, in 1846, the territory southwesterly of the Potomac was retroceded to Virginia, both Grand Lodges assumed, as a matter of course, that that territory at once returned under the jurisdiction of the Grand Lodge of Virginia. So firmly had the doctrine that Masonic jurisdiction is bounded by State lines become settled, that when the civil government ceded a part of the territory over which the Grand Lodges respectively had jurisdiction, both of them held that their own Lodges in the ceded territory had the "indubitable right" to form a Grand Lodge for themselves. If the Grand Lodge of the District of Columbia had objected to the jurisdiction of the Grand Lodge of Virginia over Alexandria Lodge, the latter Grand Lodge would undoubtedly have ceased to exercise it; as it was, the former Grand Lodge maintained one Lodge and chartered another in the Virginia part of the District, but allowed Alexandria Lodge to remain under its former allegiance. After 1846 the Grand Lodge of the District of Columbia exercised no authority in the retroceded territory, but the Grand Lodge of Virginia resumed jurisdiction.

About 1846 the Institution had substantially recovered from the effect of political anti-Masonry, and the Grand Lodge had begun to prosper, and continued steadily to do so, until in 1908 it numbers twenty-seven Lodges, with 8,363 members.

On the 19th February, 1811, the day the Grand Lodge was organized by the installation of the Grand Master and other Grand Officers, new charters were issued to the five Lodges represented in forming it, viz.: Federal, No. 1; Brooke, No. 2; Columbia, No. 3; Naval, No. 4, and Potomac, No. 5. Brooke, No. 2, became extinct in 1833. Union, No. 6, was chartered 9th July, 1811, but surrendered its charter 5th May, 1835. Lebanon, No. 7, was chartered 8th October, 1811; Evangelical, No. 8, 4th May, 1825, but it has been extinct since 1843. On 2d November, 1824, New Jerusalem, No. 9, was chartered; Hiram, No. 10, 28th January, 1828; St. John's, No. 11, on 29th December, 1845, and National, No. 12, 7th May, 1846.

On 9th November, 1848, a charter was issued to California Lodge, No. 13, California, being at that time a territory unoccupied by any Grand Lodge. This Lodge is now California Lodge, No. 1, under the Grand Lodge of California.

About 1852 Masonry began to improve somewhat, and on 4th November of that year Washington Centennial Lodge, No. 14, was chartered, followed by other new Lodges, viz.: B. B. French, No. 15, 27th December, 1853; Dawson, No. 16, 5th May, 1857; Harmony, No. 17, 5th May, 1863; Acacia, No. 18, 28th December, 1863, and La Fayette, No. 19, on same date. These Lodges Nos. 17, 18 and 19, were organized at a time when the city of Washington was filled with troops and civilians brought there by reason of the War of the Rebellion then in progress, and are all prosperous.

After the war the city increased in population very rapidly, and additional Lodges were formed and chartered by the Grand Lodge, namely: Hope, No. 20, 7th May, 1867; Anacostia, No. 21, 28th December, 1868, located in the suburb of Anacostia; George C. Whiting, No. 22, on same date, located in Georgetown; Pentalpha, No. 23, 4th May, 1869; Stansbury, No. 24, 12th November, 1873, located in the suburb of Brightwood; Arminius, No. 25, 8th November, 1876, working in the German language; Osiris, No. 26, 14th May, 1890; Myron M. Parker, No. 27, 13th May, 1891; King David, No. 28, 8th November, 1893; Tacoma, No. 29, 8th May, 1895, located in the suburb of Tacoma; William R. Singleton, No. 30, 8th May, 1901, located in the suburb of Tennallytown; and finally King Solomon, No. 31, completes the record. This Lodge is what is called a daylight Lodge, and is intended for the accommodation of those Masons who for business or other reasons can more conveniently attend at meetings held in the daytime. The Lodge starts upon its career with a Master who is the son of our late beloved Brother William R. Singleton, so many years the Grand Secretary of the Grand Lodge of the District of Columbia, and there is every prospect of a successful future.

LOUISIANA.

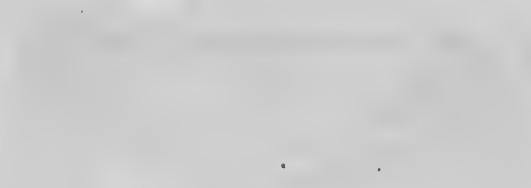
This jurisdiction is fortunate in having its early history written with the greatest care and accuracy by the late JAMES B. SCOT, who had access to original records and documents. Its history is complicated and of a unique character. Its Masonry came from different sources and was far from homogeneous; the differences in the work, polity, laws and usages of the Lodges hailing under the different authorities caused dissensions and schisms that were not fully composed and healed until the middle of the present century.

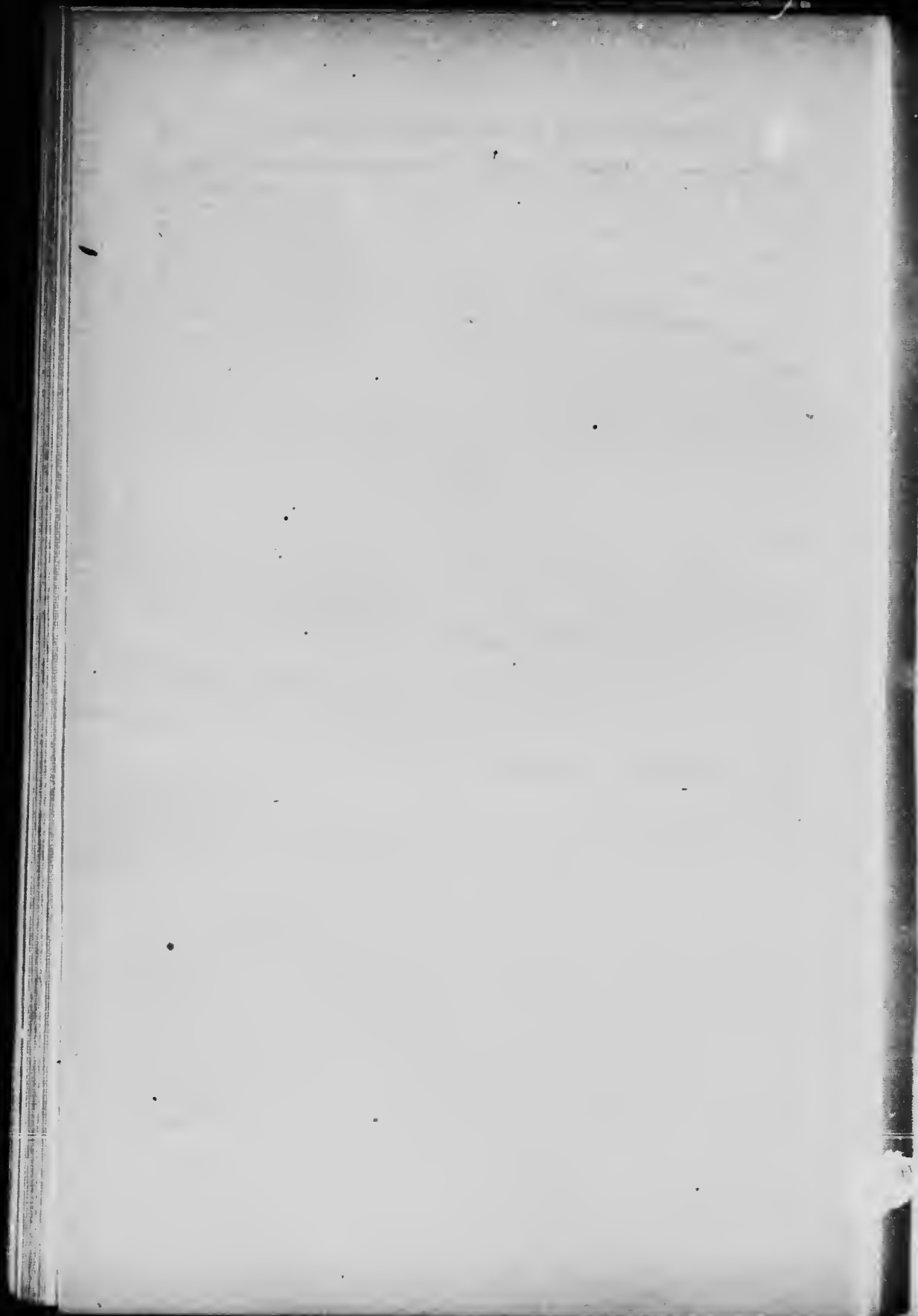
On April 28, 1793, Laurent Sigur, a French Refugee residing at New Orleans, called together twelve other Masons, among them five E. Apprentices, nearly all refugees from San Domingo. After examination and inquiry into the *status* of those present, it was agreed to petition the Grand Lodge of South Carolina for a charter; the names of five others were added to the petition, making eighteen in all, not more than four, and probably not more than two, being of English descent. Sigur held a patent of the grade of Rose Croix from a Lodge in Nancy, France, and acting upon his supposed authority by virtue of this patent, without waiting for the charter from South Carolina, he organized the Lodge, under the name Parfaite Union, May 19, 1793. It elected officers and received petitions from two candidates, who were initiated at the next meeting, held on the 9th of June. It continued to work as a Lodge until the charter arrived; the Lodge was constituted, March 30, 1794. Its records and archives were destroyed on the 8th of December following. Its new record commenced January 6, 1795, when, with commendable prudence, a committee was appointed to ascertain and report upon the work and proceedings of the Lodge from its origin. The report was made, extended upon the record and signed by all the members present; so that, as the records since have been preserved, we have a substantially full record of all the proceedings of this Lodge.

In 1794, several Brethren of the French Rite determined to apply to the Grand Orient of France for a charter; but that body having suspended its labors on account of the political troubles in France, application was made to the Provincial Grand Lodge at Marseilles, which granted a provisional charter under which the Lodge was constituted

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The Washington and Lafayette Medallion

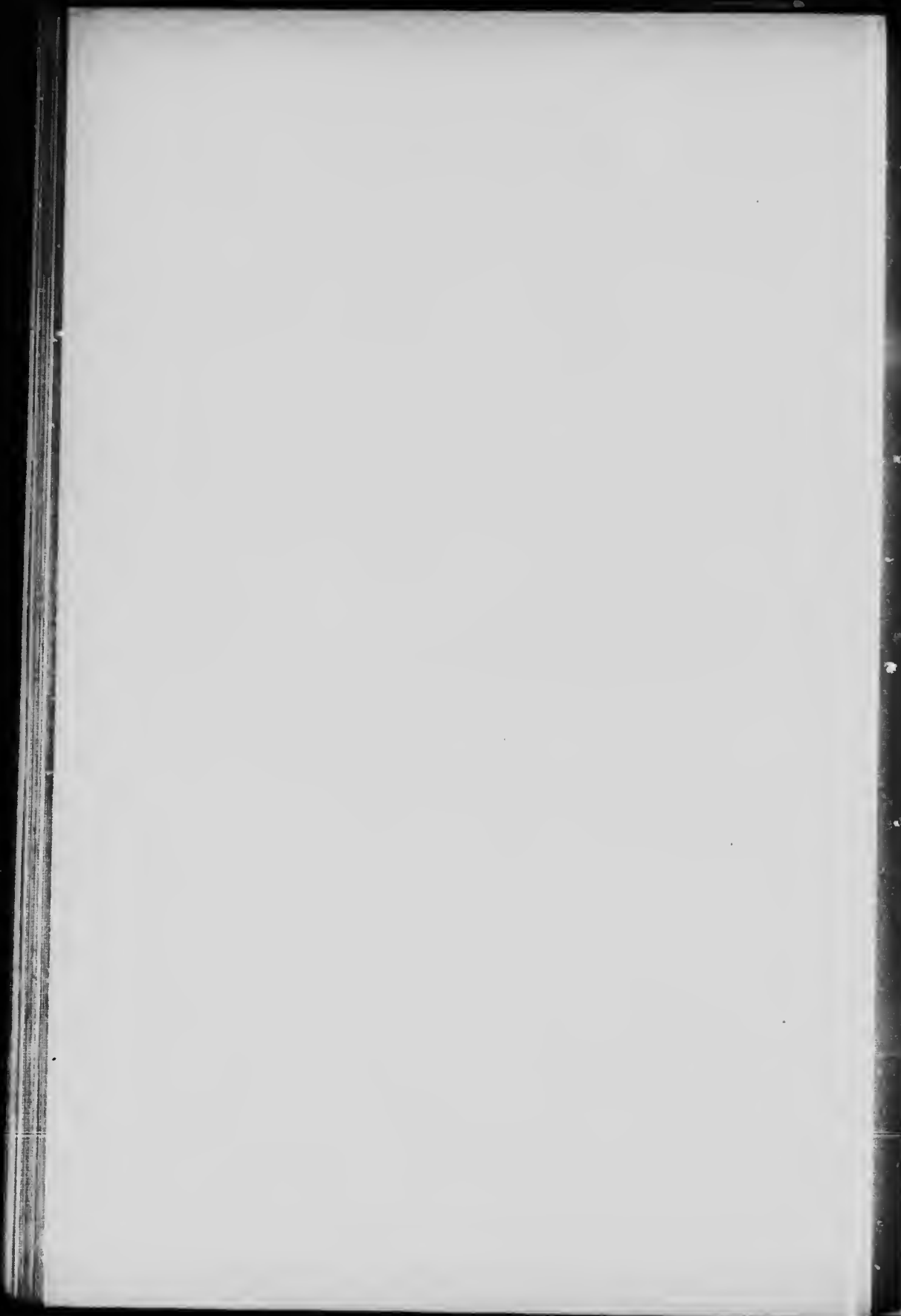
FROM THE ORIGINAL BY THE MARCHIONESS DE BRIENNE, 1788



The Washington Masonic Apron

In the latter part of 1784 General La Fayette came upon a visit to see Washington, and brought with him a beautiful white satin Masonic apron, upon which the Masonic emblems were beautifully worked by Marquise La Fayette, it being her gift; while the general tendered a beautiful rosewood box.

This apron is now in possession of the Grand Lodge of Pennsylvania



December 27, 1798, by the name of Polar Star Lodge. In 1803 the Grand Orient resumed labor and granted a charter to this Lodge, under which it was reconstituted November 11, 1804.

Several members of Candor Lodge at Charleston, South Carolina, had, in 1800, removed to New Orleans, and the Lodge had become extinct. They applied to the Grand Lodge of Pennsylvania for a charter, and one was granted, May 8, 1801, to Candor Lodge. It is probable that the Lodge was not organized, as its charter was surrendered March 1, 1802.

On the same day (March 1, 1802) the Grand Lodge of Pennsylvania granted a charter for Charity Lodge, apparently to the petitioners for Candor Lodge and others, but for some reason there was a delay in the constitution of the Lodge till May 13, 1804.

Down to about 1803 the work of Masonry was pursued under difficulties. Louisiana was under the rule of Spain, and its laws, both civil and ecclesiastical, prohibited the meetings of the craft, so that the members of Perfect Union Lodge were compelled to surrender the rooms in which they met, and meet in secrecy at the houses of the members, and finally to suspend meeting. However, after two months they got the permission of the Governor, and thereafter met regularly without apparent interruption, although evidently the time and place of their meetings were concealed from all except the craft. Spain ceded Louisiana to France, October 1, 1800, but still remained in possession while the negotiations were pending which resulted in the purchase of Louisiana by the United States, and France gained possession only in season to make the transfer to the United States, which took place December 20, 1803. While Masonry had no longer cause to fear hostile laws, the transfer of Louisiana to the United States, and the management of the officials immediately afterwards, created an antagonism between the Anglo-Saxon and the Latin races that permeated society in all its relations, and seriously affected the condition and growth of Masonry in the State.

After the French reconquered San Domingo in 1802, many of the refugees at New Orleans returned to their old homes; but their stay was short. The revolution was again successful, and before the close of 1803 the whites had again been expelled from the Island; many, who had before fled to New Orleans, returned, others coming with them. There had been at Port au Prince in San Domingo a Lodge, "La Réunion Désirée," established by the Grand Orient of France in 1783. Its members were among those who had fled when the insurrection broke out, had returned when it was partially suppressed, had fled again in 1803, and had come to New Orleans. February 15, 1806, they held a meeting and a Lodge was opened by the old officers. They concluded to resume their labors in New Orleans, until they could return to their old homes, and to that end to request the Grand Orient to grant them a charter and legalize their work until it should be received. Their request was granted, February 17, 1806, but the charter was not received till July 20, 1807. The Lodge worked the French or Modern Rite until November 27, 1808, when it became dormant, and was never resuscitated. But some of its members had petitioned the Grand Lodge of Pennsylvania and received from it a charter, granted September 15, 1808, for a Lodge under the same name. It was formally dissolved March 23, 1812, and notice given to the other New Orleans Lodges.

But Louisiana was not left entirely to foreign immigrants; enterprising people from the North settled there. Among them were Masons who obtained from the Grand Lodge of New York, September 2, 1807, a charter for Louisiana Lodge, No. 1, with the cele-

brated Edward Livingston as its first Master. This was the first Lodge in New Orleans that worked in the English language. It was represented in the first convention, called in 1812 to consider the expediency of forming a Grand Lodge; but at a meeting called soon afterwards to consider the matter, it voted that it was "inexpedient at present to join in such a measure." Its records have not been preserved, and it is not mentioned in the printed record of the Grand Lodge of New York after it was chartered, except in lists of Lodges chartered by that Grand Lodge, so that its history cannot be traced; but Scot says it became extinct in 1815.

Many of the French, whom the revolution finally drove from San Domingo, settled in Cuba. When Napoleon invaded Spain and placed his brother on the throne, an order was issued by the Spanish officials in Cuba, expelling the French and confiscating their property, and was rigorously executed. The exiles selected New Orleans as their new home, and arrived there in such numbers as embarrassed the residents in supplying their wants. Among these refugees were members of Concord Lodge, chartered in San Domingo, May 4, 1801, by the Grand Lodge of Pennsylvania; its charter and records were destroyed during the insurrection, and on arriving in Cuba, the members obtained a charter from the Pennsylvania Provincial Grand Lodge of St. Domingo, under which they resumed labor at Santiago, August 6, 1805, and continued it till December 27, 1807. Another Lodge (*Réunion des Cœurs*) had been constituted by the Grand Orient of France, October 2, 1788; this Lodge was also reorganized at Santiago, November 18, 1805, and worked till May 22, 1808. Arriving at New Orleans, the officers of these Lodges determined to "set up their columns" there; but knowing that they could not do so under their old charters, they united in obtaining one from the Grand Lodge of Pennsylvania, granted October 7, 1810, for Concord Lodge, which was constituted, and its officers installed according to the York Rite, January 27, 1811, by a Deputy specially appointed for the purpose.

On the same day, October 7, 1810, other Masons, chiefly refugees, obtained a charter from the Grand Lodge of Pennsylvania for Perseverance Lodge, which was duly constituted according to the York Rite, December 23, 1810.

This Grand Lodge also granted, November 19, 1810, to petitioners chiefly from the Northern States, a charter for Harmony Lodge, which worked and kept its records in English. Up to 1811 the race antagonism had not affected the relations of the Masons, which had been of an intimate and fraternal character; but in that year difficulties arose, whose origin is not known, but which produced the following year a schism between the American and Latin Masons. It prevented the two English-working Lodges from giving in their adhesion to the Grand Lodge, and caused their extinction, although Harmony Lodge was active in 1820, but had become extinct before 1826.

Polar Star Lodge continued to work the French Rite till 1810, when it was notified by one of the Lodges holding under the Grand Lodge of Pennsylvania that that Grand Lodge had instructed its Lodges in New Orleans to hold no Masonic communication with Lodges of the French Rite and to admit no French Rite Masons as visitors. In consequence, some of its members applied to the Grand Lodge of Pennsylvania for a charter, which was granted June 2, 1811; the Lodge was constituted October 20, 1811, under the same name, and the old Lodge "adjourned indefinitely."

In 1811, a number of San Domingo Masons, lately arrived from Jamaica, obtained from the Grand Consistory of Jamaica a charter for a Lodge of the Scotch Rite, issued

June 22, 1811. It existed for only a few months; its first meeting was held December 12, 1811, and its last May 27, 1812. It consolidated with Concord Lodge by "one general affiliation of all its members," and ceased to exist.

So far as can be ascertained, these twelve Lodges were all that had been established in New Orleans up to 1812. Of these, five had gone out of existence, leaving seven active. Louisiana was admitted to the Union April 30, 1812, under an Act of Congress passed on the eighth of the same month. A movement for the formation of a Grand Lodge was at once commenced. Perfect Union Lodge took the initiative. A convention was held April 18, 1812, at which all the Lodges were represented. A second meeting was held May 16th; Charity Lodge was not represented and Louisiana Lodge had then withdrawn, and Harmony Lodge followed its example immediately after this meeting. In accordance with a vote of this convention, a summons was issued for a Grand Convention to meet June 13, 1812, to determine the question of forming a Grand Lodge. The representatives of the five French-speaking Lodges met, organized and voted to proceed, on the 20th of June, to elect Grand Officers and form a Grand Lodge for the State. Accordingly they met, elected and installed the Grand Master, and organized the Grand Lodge June 20, 1812. Subsequent communications were held, at which a constitution was adopted and other necessary business transacted. The constitution asserted for the Grand Lodge full and exclusive jurisdiction in the State. Circulars were sent out to the other Grand Lodges, which speedily recognized the new Grand Lodge, except that Pennsylvania hesitated on account of representations made by Harmony Lodge; but upon receiving a full statement of the proceedings, recognition was accorded.

The Grand Lodge granted nine charters before 1819, but only three of them were for Lodges in the State. The Grand Orient of France established a Lodge in New Orleans, April 21, 1818, but all intercourse with it was forbidden. The Grand Lodge of Kentucky, on August 27, 1817, chartered a Lodge at St. Francisville—a fact of which the Grand Lodge of Louisiana had no knowledge; it made returns till 1827, but in 1828 transferred its allegiance to the latter Grand Lodge, and took a charter from it. The Grand Lodge of Virginia, having received a petition "signed by sundry respectable brethren, residing in the city of New Orleans," granted a charter, December 14, 1814, for Washington Lodge in that city, with Joshua Lewis, Master; Martin Gordon, Senior Warden; and Lewis Heerman, Junior Warden. Scot refers to this Lodge, but had not ascertained the names of any parties connected with it; and as he found no mention of it whatever in any records or publications in the city, he concludes that it was never organized. As it never made any returns to the Grand Lodge of Virginia after it was chartered, his conclusion is probably correct; the printed record of the Grand Lodge of Virginia shows satisfactorily that when it chartered this Lodge it had not received notice of the formation of the Grand Lodge of Louisiana.

In 1819, one English-speaking Lodge had become extinct, and the other had grown slowly, if at all. On the other hand, the French-speaking Lodges had grown by initiations and also the affiliation of French immigrants, who came fully imbued with the doctrine of the Grand Orient system, and eager for the high degrees. Some of the members of two of the Lodges affiliated with the prohibited Grand Orient Lodge, dual membership being allowed. The old Polar Star Lodge reorganized under its old Grand Orient charter and opened correspondence with the Grand Orient, its members still, however, retaining their membership in the new Lodge. This movement was the more

important because a Past Grand Master of the Grand Lodge, who had been the special Deputy of the Grand Lodge of Pennsylvania, became Senior Warden of the reorganized Lodge; on March 5, 1820, it received from the Grand Orient a charter authorizing it to emmulate the French and the Scotch Rites; it then granted to the members of the *new* Polar Star Lodge the right to affiliate with this Scotch-French Lodge, and they eagerly embraced it and joined it in great numbers; but while meeting regularly and affiliating members (only those of the new Polar Star Lodge, however,) it did no work for over ten years; but on October 23, 1831, it began to work regularly.

A charter was granted by the Grand Lodge, December 24, 1820, to members of the prohibited Grand Orient Lodge for a Lodge of the same name as that Lodge. Charity Lodge, in 1821, became extinct, probably for causes growing out of the questions of Rites.

The French Rite had now become so popular that its adherents in the city, at a special meeting of the Grand Lodge held November 16, 1821, were able to procure the adoption of a resolution recognizing the three Rites as regular, and authorizing mutual visitations among the York, Scotch and French Lodges. Immediately a new Lodge was chartered by the Grand Orient, and was constituted March 15, 1823, a deputation from the Grand Lodge being present by invitation. Although the constitution of the Grand Lodge claimed exclusive jurisdiction in the State, and in effect prohibited the maintenance of any Lodge not under the authority of the Grand Lodge, there were now in New Orleans three Lodges working under the Grand Orient of France. There were seven Lodges in the country, all of which worked the York Rite; but by the provision making Past Masters members of the Grand Lodge and the practise of the country Lodges to appoint proxies in the city, the Grand Lodge was under the control of the city Lodges, and they were determined to work the French Rite; they then went one step further and made Past Wardens, serving as such before 1823, permanent members of the Grand Lodge. As already stated, too, Charity Lodge had become extinct, and if Harmony Lodge had not also ceased, it had not given in its adhesion to the Grand Lodge.

So matters stood when Lafayette visited New Orleans and was received by the Grand Lodge, April 14, 1825. Of course the enthusiasm, both among the American and the French Masons, was unbounded; the reception was imposing and magnificent in all its details. For the first time members of Harmony Lodge attended the Grand Lodge. The old Lodge was apparently extinct, but its members began to consider the question of reorganizing, and after some delay a charter was obtained from the Grand Lodge and the Lodge constituted March 4, 1826. In 1824, Lafayette Lodge had been chartered, and later, in 1826, Numantia (composed chiefly of Spaniards). In 1827 a resolution was passed by the Grand Lodge against unaffiliates, and this caused very many of the York Rite Masons to affiliate with Harmony Lodge, and others to obtain a charter from the Grand Lodge for Louisiana Lodge, granted June 28, 1828. Thus the organization of two English-speaking Lodges was the almost direct result of Gen. Lafayette's visit.

It was then the custom for the Lodges to meet on St. John's Days and send deputations to visit the other Lodges in the city. When, on June 24, 1828, the deputation of one of the Grand Orient Lodges applied for admission to Harmony Lodge it was surprised by a refusal, accompanied by the declaration that Harmony Lodge recognized only York Rite Masons, and considered the Lodge sending the deputation an irregular body. Complaint was made to the Grand Lodge, which, however, contented itself with sending

to Harmony Lodge a copy of the resolution recognizing the regularity of all three Rites. In March, 1829, the twin of the Grand Orient Lodge, which was refused admission to Harmony Lodge, surrendered its charter. About the same time another of the Grand Orient Lodges made an arrangement with one of the Lodges hailing under the Grand Lodge, by which all the members of each became members of both. The French Lodges determined to force the fight. So on December 27, 1829, all three sent deputations to Harmony Lodge, which were refused admission on the ground that it recognized only York Rite Lodges. Louisiana Lodge did the same thing, but got frightened immediately after, apologized to the French Lodges, and changed its record, so that it appears from that, that it received the deputations. Again complaint was made to the Grand Lodge, but the matter was postponed to the next meeting and never after called up.

In 1831, to increase the complications, the Grand Consistory, which for some years had been inactive, revived, and chartered two Lodges of the Scotch Rite. The adherents to the French Rite looked upon the formation of these as tending to strengthen their position, and looked forward to the next session of the Grand Lodge with confidence in their success. It met July 2, 1831, and resolutions were introduced aimed directly at Harmony Lodge, but the Grand Master refused to put the question, and, some confusion arising, he closed the Grand Lodge "with a stroke of the gavel." Within two weeks Harmony Lodge receded from its position, averring that its opposition to the Grand Orient Lodges was not because they worked the French Rite, but because they owed allegiance to a foreign Masonic Power. At the next session of the Grand Lodge, Harmony Lodge fully surrendered, and the Grand Lodge formally recognized the three French Rite and three Scotch Rite Lodges, amid great enthusiasm, and the Feast of St. John was celebrated with great pomp and rejoicing in all the Lodges.

The next movement was the adoption of a code of General Regulations which entirely subverted the Grand Lodge system of government. The control of the Grand Lodge was in fact in the Past Masters resident in New Orleans; all other Past Masters were excluded, although there were but six Lodges in the city while there were fourteen in the country. Even the representatives of Lodges had no vote on questions before the Grand Lodge, or in the election of Grand Officers. The powers of the Grand Master were so limited that he was merely a presiding officer. Three "Symbolic Chambers," one for the York Rite, one for the Scotch Rite, and one for the French Rite, were created, and to them the government of the craft was attempted to be transferred; the "Regulations" were in direct conflict with the Constitution, but that fact was overlooked or deemed of no consequence.

The Symbolic "Chambers" (each consisting of fifteen members) arrogated to themselves all the power, and the Grand Lodge and Grand Master became mere ciphers. This system was short-lived, for in 1836 another code was adopted, no copy of which has been preserved, as apparently the Grand Lodge had neither money nor credit enough to have it printed. A "Council of Rites" was a part of the new system, but what its powers were cannot be ascertained.

During all this time the real power was the self-styled Grand Consistory. The members of the Symbolic Chambers were active members of it and controlled everything in its interest. But when they had obtained full control, they deemed themselves so secure that they did not read the signs of the times. The sessions of the Grand Lodge were poorly attended, and occasionally were not held for want of a quorum. Harmony

Lodge, and another Lodge working the York Rite in French, surrendered their charters.

On October 27, 1839, a body calling itself a Supreme Council, created itself. It was at once recognized by the Grand Consistory, the Grand Lodge and Grand Chapter, and they appointed a joint committee to determine the honors to be paid to its officers when visiting their subordinates. This was offensive to the York Rite Lodges, but they could do nothing. It was soon followed by other acts, which raised a storm that ultimately swept out of existence all distinctions among Symbolic Masons and relegated the higher degrees to their proper position.

In the latter part of 1841 the Grand Chapter undertook to expel two members of Louisiana Lodge from all their Masonic rights; and about the same time the Grand Consistory, in like manner, expelled Perez Snell, also a member of that Lodge. Notice of these expulsions was given to the Grand Lodge, which meekly received it and ordered the Grand Secretary to notify the Lodges. Louisiana Lodge resented this proceeding and elected Snell, Master. The Grand Lodge sent a communication to the Lodge which its Tyler refused to receive. Committees appointed to visit the Lodge, found it closed. It was then summoned before the Grand Lodge to show cause why its charter should not be vacated. Snell appeared and protested against the action of the Grand Lodge as unconstitutional. Thereupon he was expelled, and on April 2, 1842, the charter was arrested and the majority of the members expelled. The Lodge denounced the action of the "reputed" Grand Lodge as unconstitutional and subversive of Ancient York Masonry, absolved itself from its allegiance and took measures to secure the co-operation of the country Lodges in organizing "a regular Grand Lodge of free and accepted Ancient York Masons." But the country Lodges could not then be roused and the plan failed. Still, Louisiana Lodge continued to work till February 7, 1843.

The only English-speaking Lodge in the city now remaining was Poinsett Lodge, chartered January 21, 1837, and then located just outside of the city proper. In 1840 it moved into the city and occupied the same hall as Louisiana Lodge. The number of English-speaking Masons had increased, but owing largely to the confused and uncertain condition of the Grand Lodge, they remained unaffiliated. To these, the members of Louisiana Lodge rehearsed their grievances, and denounced the Grand Lodge as illegal, because it was not a York Rite Grand Lodge. In 1844, a new Code was adopted, from which some of the objectionable clauses in the old Code had been excluded. Still a "Council of Rites" was provided for. It declared that no other Masonic Power could organize a Lodge of any Rite in the State. In consequence of an attack by the Catholic organ in the city, kept alive only so long as it was noticed, processions in the city were forbidden. While this Code was a great improvement upon the two previous ones, still it was seized upon by the discontents as proof that the Grand Lodge was not a body of the York Rite.

A representative of those opposed to the Grand Lodge visited the Grand Lodge of Mississippi, and made such an impression that that body felt it to be its duty to investigate and ascertain whether the Grand Lodge of Louisiana continued to be a Grand Lodge of the York Rite; and thereupon it appointed a committee to visit New Orleans, inquire into the matter and report. Scott severely criticizes this action. But that a Grand Lodge, when it has reason to believe that another Grand Lodge has made such innovations in Masonry as to take from it the Masonic character, has the right to inquire into

the matter, is too well settled to be open to debate. Whether the facts and information in its possession are such as to warrant such an inquiry is a delicate question, and one which the Grand Lodge must decide for itself at the peril of giving to the other just cause of complaint. The committee did not unite in a report and the matter went over to the annual session in January, 1847, and then the Grand Lodge of Mississippi granted dispensations for two Lodges in Louisiana, and during the recess the Grand Master granted five others. At the session in 1848, charters were granted to these seven Lodges. Their representatives met March 8, 1848, and in a regular manner organized the "Louisiana Grand Lodge." This, at first, obtained recognition from no Grand Lodge except Mississippi; but it grew rapidly and within two years created eighteen Lodges.

In the meantime, the Grand Lodge of Louisiana took the usual course. It appealed to other Grand Lodges to sustain it; cut off Masonic intercourse with Mississippi; declared the Lodges formed under the authority of that Grand Lodge to be clandestine, and expelled the Masons taking part in them or visiting them. A part of the English-speaking Masons sustained the Grand Lodge. The other Grand Lodges did not agree in the course to be pursued. New York censured Mississippi and declared the Lodges established by it to be clandestine. This did not move the Grand Lodge of Mississippi, but it claimed the right to judge for itself and it probably had a better knowledge of the facts. But the success of the new Grand Lodge evidently alarmed the Grand Lodge of Louisiana, especially as a very able circular published by the Mississippi Lodges, designed as a reply to the action of the Grand Lodge of New York, was producing a marked effect. The Grand Lodges of Missouri and Florida, while deprecating the action of Mississippi, withdrew recognition from the old Grand Lodge; Vermont recognized the new one; Maine urged the old Grand Lodge to recede from its position, so that a union of the two might be formed, giving notice in effect that, if this was not done, it would be necessary to recognize the new Grand Lodge. This action was the more significant because the Grand Lodges of Alabama, Connecticut, District of Columbia, Georgia, New Hampshire and South Carolina, acting before the later documents were received, had followed the lead of New York. The old Grand Lodge published documents defending its course, but it was not able to make out a full defence to the satisfaction of the other Grand Lodges, for nearly all disapproved of the cumulation of Rites. As this was the greatest real cause of complaint by the other party, its abolition would open the way to reconciliation and speedy union. During 1849 the situation was discussed by each party and jointly by representatives of both, and in January, 1850, active measures looking to a union were commenced. The edicts of non-intercourse were suspended. The resolution expelling the members of the first Mississippi Lodges, was "rescinded and annulled;" articles of union were proposed and adopted by the old Grand Lodge, in which it was provided that no Lodge should be constituted "under any other title than that of Ancient, Free and Accepted Masons." The negotiations came near being broken off by the new Grand Lodge's insisting upon excluding the Scotch and French Rites entirely, but after submitting the matter to its subordinate Lodges, it waived the point and ratified the articles. On March 4, 1850, the new Grand Lodge was merged in the old one; a new constitution was proposed, and almost unanimously adopted at a Convention held in June following. The adoption of this constitution settled the questions which had divided the craft. Since then the only differences have been in the mode of working in the

different Lodges; in essentials, there has been uniformity, but in details the Lodges have followed their old methods.

But while the differences in Symbolic Masonry were thus fully healed, peace and harmony did not yet prevail. The so-called Supreme Council, claiming that the Grand Lodge had renounced jurisdiction over all Lodges excepting those of the York Rite, "re-sumed" its authority over "all symbolic Lodges of the Ancient Free and Accepted Masons of the Scotch Rite." The notorious James Foulhouze was then at the head of this body; through his instigation, three of the Lodges working in the French and Scotch Rites now returned their charters to the Grand Lodge and went under the jurisdiction of the Supreme Council; a fourth Lodge surrendered its charter; but his tyrannical course and absurd pretensions led to discontent, and he and some of his more intense adherents soon withdrew. The remaining members came to the conclusion that the body was irregular and gave in their adhesion to the Charleston Supreme Council, and the New Orleans Council was dissolved, February 17, 1855. As the former body had no jurisdiction over the symbolic degrees, "the seceding Lodges renewing their allegiance to the Grand Lodge, Symbolic Masonry once more became a unit in Louisiana."

But there was another disturbance. On October 7, 1856, Foulhouze and two others formed a spurious Supreme Council and commenced making Masons at sight and conferring all the degrees of the Scotch Rite. Early in 1857 he persuaded two of the Lodges to revolt a second time and come under the jurisdiction of his Supreme Council; but the Grand Lodge was now well established, and pursued so vigorous a course that within less than two years the Lodges petitioned the Grand Lodge to be retained on its register. They succeeded, but with much difficulty, in obtaining a favorable response, and in granting it the Grand Lodge refused to recognize their work during the rebellion, or allow it to be healed, but required the parties to gain admission by petition and ballot as if they were profane.

In 1858, the Grand Lodge adopted a decree in relation to the work, that there must be uniformity in all the means of recognition, and in the ties which bind us together as Masons. This was entirely satisfactory, and on this basis the harmony of the jurisdiction has ever since remained unbroken.

Foulhouze had been created a thirty-third by the Grand Orient of France. On that body's learning that he had formed a spurious Supreme Council, it ordered him to dissolve it. On his refusal, it expelled him. The clandestine Lodges which he had formed disappeared after a decision of the civil court against him in an attempt to hold the properties of one of the old Lodges, and his Council became dormant. In 1867, an attempt was made to revive it by another party and it secured the recognition of the Grand Orient of France, and two other European Grand Orients, on account of its opening its doors to all comers without regard to race or "previous condition." The Grand Orient of France was ostracized by all the American Grand Lodges; the recognition did the revived body little good, and it soon disappeared from the cognizance of the Masonic world, and probably became absolutely extinct.

This conflict of the Rites has existed in no other jurisdiction; but the question involved has recently been again discussed among the Masons of the United States, and directly opposite opinions are held in relation to it.

This Grand Lodge, comparatively soon after its reorganization, undertook the erection of a Masonic Temple, and thereby incurred an indebtedness which has borne some-

what heavily upon it, and which has tended to prevent the growth which was otherwise probable. While the debt has been greatly reduced, it has not yet been extinguished. The civil war also was a severe check to its prosperity. It has been distinguished for the ability of its Grand Masters and its Reports on Foreign Correspondence. It has one hundred and four Lodges on its roll, with a membership of about 4000. Three of the original five Lodges are still active; and there are several names on the present roll which figured in the exciting scenes of the first fifty years' history of the Grand Lodge. Bro. John Q. A. Fellows has recently published a history of Perfect Union Lodge, which heads the list and has always exerted a powerful influence in the Grand Lodge. Its history really includes that of several other Lodges, which have either consolidated with it or have become extinct and the members affiliated with it or some of the Lodges which became merged in it. Its original members were largely from Perfect Union Lodge, at Charleston, South Carolina. The members of "Réunion des Cœurs," chartered by the Grand Orient of France; of Concorde No. 88, of Pennsylvania; and of Bienfaisance, founded by the Grand Consistory of Jamaica, nearly all went into Concorde No. 117 of Pennsylvania, which became Concorde No. 3 of Louisiana, and in 1878 was consolidated with Perfect Union Lodge; Orus Lodge, chartered in 1863, was merged in it in 1879. The first Louisiana Lodge went almost bodily into Harmony No. 122, and that, in its turn, went into Harmony No. 26, and that with Louisiana No. 32, went into Poinsett; from the latter Marion No. 4, sprang, and from that and Orient No. 173, Marion No. 68 originated; and that, in 1886, was consolidated with Perfect Union Lodge; and finally Dudley Lodge No. 47, was merged in it, November 28, 1887. This Lodge originally worked in French, but of late years has worked in English. One, at least, of the old Lodges has continued to work the French Rite, and in French. In 1874, during the session of the Grand Encampment at New Orleans, one of them, in compliment to the guests of the Masons of the city, worked in English (but according to the French Rite) for the first time in its history. Masons from almost every State in the Union were present and were deeply interested in the ceremonies, which many of them witnessed for the first time. They found the essentials precisely as they exist in the York Rite, and in no way inconsistent with Masonic regularity, and found a striking proof of the universality of Freemasonry. In 1908 there were 195 Lodges, with 11,761 members.

TENNESSEE.

The Grand Lodge of North Carolina granted charters for Lodges in Tennessee, as follows: to St. Tammany Lodge at Nashville, December 17, 1796, whose name was changed to Harmony, November 30, 1800; to Tennessee Lodge at Knoxville, November 30, 1800, with the Governor of the State as Master; to Greeneville Lodge at Greeneville, December 11, 1801; to Newport Lodge at Gallatin, December 9, 1808; to Overton Lodge at Rogersville, November 21, 1807; to Hiram Lodge at Franklin, December 11, 1809; and to Western Star Lodge at Port Royal, November 21, 1812. The Grand Lodge, on December 11, 1803 (then and until 1813 styling itself the "Grand Lodge of North Carolina and Tennessee"), recommended to the Tennessee Lodges to give particular attention to the establishment of a fund in each Lodge to answer calls of charity and provide for payment of dues to the Grand Lodge, some of them having been remiss in this, owing, it had been suggested, "to a want of proper care in establishing such a fund." Harmony Lodge continuing to be remiss, its charter was vacated December 9, 1808.

The Grand Lodge of Kentucky granted a charter for Philanthropic Lodge, in Davidson County, September 18, 1806. As already stated, the Grand Lodge of North Carolina and Tennessee claimed that this was an invasion of its jurisdiction, and after considerable correspondence between the two, the charter was withdrawn.

Conventions preliminary to the formation of a Grand Lodge were held during the two years previous to the organization of the Grand Lodge, and their proceedings were published; but as few copies, if more than one, are extant, and as only a very imperfect abstract of a part of them is found in the reprint of the Proceedings of the Grand Lodge, a somewhat detailed statement in relation to them will be given.

Pursuant to a resolution of Hiram Lodge, acceded to by others, a convention was held at Knoxville, December 2, 1811, "for the purpose of establishing a Grand Lodge in said State." Tennessee Lodge, Greeneville Lodge, Overtou Lodge, King Solomon Lodge and Hiram Lodge were represented. After organizing, the Convention adjourned to the next day, when the same Lodges, and Newport Lodge in addition, were represented; these were all the Lodges then existing in the State. Three resolutions were adopted; that the number of Lodges and state of society required the formation of a Grand Lodge in that State; that for the purpose of constituting a Grand Lodge, the Past Masters, Masters and Wardens of the different Lodges, or delegates appointed by the Lodges, "being Masters of the craft," should meet in Knoxville, on the second Mouday of August, 1812, for the purpose of organizing the Grand Lodge of Tennessee; and that all Masous of the obedience of the Grand Lodge, resident in the State, should be admitted to the convention for the purpose of giving assistance, although they might not be entitled to a vote. The convention then adjourned to the next day.

It met December 4, 1811, pursuant to adjournment, the same Lodges being represented. A resolution was adopted that a committee be appointed to draft an address to the Grand Lodge "soliciting their assent to the establishment of a Grand Lodge"; and to draft a letter to Robert Williams (who had represented the Tennessee Lodges in the Grand Lodge) requesting him to lay the address and the proceedings of the Convention before the Grand Lodge, "and in all things relative thereto to give us his aid and assistance, so far as he may deem it correct"; and the committee was appointed. There is no mention of an adjournment in the printed record, but the next proceedings are dated December 5, 1811.

The address and the letter were drawn up, presented to the convention and approved. In the letter to Williams, they represented that "propriety, as well as necessity" required the organization of a Grand Lodge; in the address, they said that it was required by the state of society, the number of Lodges and the interest of the craft, but that they were "not willing to take so important a step without the approbation of the Mother Lodge," and they solicited the friendly assistance and advice of the parent Grand Lodge. The address was signed by all the members of the convention, (representing all the Lodges) as well as by the President and Secretary. It was further ordered that the address and proceedings be sent under cover to Williams, that a copy of the proceedings be sent to all the Lodges in the State, and that the originals be delivered to the delegation from Tennessee Lodge with a request that they be deposited in its archives for safe keeping. The convention then adjourned to August 10, 1812.

The convention met according to adjournment; only three Lodges were represented. As the Grand Lodge had not met since the adjournment of the convention, of course

it had not acted upon the address; it adjourned to the next day, when the answer of the Grand Master was received and read. In consequence, the convention adjourned without day, to await the action of the Grand Lodge.

At its next session (November 21, 1812) the matter was laid before the Grand Lodge, and on the 5th of December a report was made that the prayer of the petitioners be granted, "under the firm expectation that all arrearages due from each of said Lodges would be paid." There was a long delay in communicating this result to the petitioners, for it was not till September 30, 1813, that the Grand Master sent a letter to Tennessee Lodge in Knoxville, directing that the Lodge be summoned for the purpose of taking a letter from the Post Office, directed to Stephen Brooks, Chairman of the Convention, containing "the Great Charter constituting the Grand Lodge of the State of Tennessee," and also to notify the Lodges (including the two chartered since the convention first met) to meet in Knoxville, December 27, 1813, to form a Grand Lodge. He also named Brethren, who were empowered to "install the Grand Lodge"; and suggested that it might be well to open the letter as well as to notify Brooks, and advised that it would be well to procure the attendance of a chaplain at the installation of the Grand Lodge.

While, at the utmost, all the effect of the "Great Charter" was to give permission to the Lodges to form a Grand Lodge and withdraw formally the jurisdiction of the Grand Lodge of North Carolina over Tennessee, it purported to give authority to form a Grand Lodge, to invest such Grand Lodge with its powers and to impose upon it the performance of certain duties. Of course, when the Grand Lodge of Tennessee was formed, it was possessed of sovereign power in its jurisdiction, not by *grant*, but by *right*, and became the peer of the Grand Lodge of North Carolina.

The notice was given as Grand Master Williams directed, and the representatives of the eight Lodges then existing in Tennessee met at Knoxville, December 27, 1813, elected and installed a Grand Master and other Grand Officers. "The Grand Lodge was then opened on the third degree of Masoury, in due and solemn form." A Constitution and Code of By-Laws were adopted. The former was signed by the Grand Officers and by all the representatives of the Lodges, *as such*; while the latter was signed by the Grand Officers and Members *individually*.

The constitution made no provision for a quorum; made Past Masters "of regular Lodges, while members of a Lodge under its jurisdiction," members of the Grand Lodge; none but similar Past Masters could be elected to office in the Grand Lodge, except in case of emergency; installation by proxy was allowed, but the proxy must have held the same office, or such office as would have filled the chair in the absence of the Grand Master; quarterly communications of the Grand Lodge were to be held; the Grand Master appointed the Deputy, whose office ceased when the Grand Master, for any cause, vacated his office; charters could be granted to not less than five Master Masons; and every original member of the Grand Lodge was made a life member, "he paying his dues as prescribed by the laws of this Grand Lodge." The By-Laws provided that every member of the Grand Lodge should pay annually five dollars to the general fund, which payment was required to be made at the Annual Communication in October.

At the first Quarterly Communication of the Grand Lodge (April 4, 1814) the Grand Wardens were the only Grand Officers present. The only members were one representative from No. 6, and two from No. 8. "There not being a sufficient number of members to organize the Lodge," six Past Masters, members of Cumberland Lodge, No. 8, were in-

vited to "assist in opening the Lodge and setting the craft to work." The Grand Lodge was then opened "on the third or Sublime Degree of Masonry"; the "Great Charter," the Proceedings of the Convention, the Constitution and the By-Laws were read and unanimously approved. The several petitions of the six Past Masters were received "and on motion were unanimously elected." A dispensation, granted to Cumberland Lodge by the Grand Master, was approved.

As Past Masters were members of the Grand Lodge under the constitution, the reason for electing the six as above stated is not apparent. The same thing was done at the other meetings during that year and occasionally afterwards. Among those thus elected was Wilkins Tannehill, afterwards Grand Secretary, Grand Master and the editor of the "Portfolio," and of a Monitor which passed through several editions; possibly they were only Chapter Past Masters, as in 1823, a resolution was adopted that no one, thereafter admitted a member of the Grand Lodge, should have a vote therein unless he was a Past Master and member of a *Tennessee* Lodge.

A part of the Lodges continued to work under their old charters, but some of them obtained dispensations from the Grand Master; the question as to the proper course came before the Grand Lodge at its session in July, 1814. Some held that by the formation of the Grand Lodge their charters were "dissolved," and, therefore, that they could not work until they received a dispensation or charter from the new Grand Lodge. Others held that their charters were not "dissolved," but that the Lodges were merely transferred from one jurisdiction to the other. The Grand Lodge did not decide the question, but passed a vote authorizing those which had taken a dispensation to work under that, and those which had not taken one, to work under their old charter until new charters should be issued; and, in the meantime, that all were entitled to representation. While the position of those who held that their old charters were still in force seems to be correct, from the nature of a charter, the more general usage follows the other doctrine, and the Grand Lodge afterwards practically adopted the latter view.

It being found that very few attended the Quarterly Communications, in 1819 the constitution was amended and thereafter only annual sessions were held.

A resolution was adopted that no Lodge should confer the degree of Past Master, except upon one elected to the chair, or as preparatory for a higher degree, and in the latter case only by dispensation from the Grand Master. The regulation requiring each member of the Grand Lodge to pay five dollars a year as Grand Lodge dues, was amended so that each member and visitor was required to pay fifty cents for each meeting of the Grand Lodge which he attended.

New Lodges were chartered not only in the State but also in Alabama and Missouri, and later in other States. Tennessee Lodge was not represented after the organization, and soon became extinct. Through a misunderstanding and failure to receive communications from the Grand Secretary, Overton Lodge worked under its old charter till 1819, when, upon application and explanation, a new charter was granted, to be issued when the dues were paid; but in 1820, the dues were remitted and the charter issued. Newport Lodge, No. 4, made no returns after the organization of the Grand Lodge; it became dormant soon after and was stricken from the roll of Lodges in 1822.

In 1816, the "acknowledged right" of all regular Lodges to "make Masons in the higher degrees" was affirmed, and Cumberland Chapter in Nashville was authorized to confer the chapter degrees under the sanction of the Grand Lodge.

The records of the Grand Lodge were somewhat imperfectly kept, documents being in whole or in part omitted, which purport to be recorded.

In 1822, Andrew Jackson was unanimously elected Grand Master and was re-elected the next year. He was evidently absent from the jurisdiction much of the time, as the Deputy acted for him, although he presided in Grand Lodge during a part of three sessions, as well as at an extra session to exemplify the work and adopt a method to secure uniformity therein.

In 1823, the question of organizing a National Grand Lodge was considered, and it was deemed "unnecessary and inadvisable."

In 1825, Gen. Lafayette visited Nashville. He was elected an Honorary Member of the Grand Lodge and was formally received therein at a meeting called for that purpose, being introduced by Gen. Jackson. The Grand Master welcomed him and he replied, saying (among other things) that he had been long a member of the Order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. An oration was delivered by William G. Hunt, then Junior Grand Warden, after which a banquet followed.

In the same year, the Grand Lodge, *open as such*, laid the corner-stone of a Masonic Hall. In 1827, the right of objection after ballot was affirmed; and a report of a Committee that a Master of a Lodge, as soon as he is installed, becomes entitled to a seat in the Grand Lodge, as a member, was rejected, the effect of the decision being that he must have served one term and his successor have been installed in his place, before he becomes a Past Master.

Gen. Sam Houston presented a memorial to the Grand Lodge in 1826, in relation to the action of two Lodges in convention concerning him. The Grand Lodge decided to entertain the memorial and had a hearing; as a result he was exonerated from blame. Several members protested against the action of the Grand Lodge, which refused to allow two of the reasons to be received, but directed that the protest, after those two reasons had been stricken out, be received and recorded.

The next year Gen. Houston appealed from the decision of his Lodge in suspending him. The Grand Lodge reversed the finding of the Lodge on one charge, but sustained the charge against him for fighting a duel with a Brother Mason. The committee reported that there were many extenuating circumstances—"a sufficiency, perhaps, for the justification of Bro. Houston among men"—but not for his justification as a *Mason*, and the sentence of the Lodge was confirmed. At the same time the charter of the Lodge was suspended for a year. There had been an intense excitement on political matters at Nashville. It had caused personal altercation, crimination and recrimination. Masons forgot their Masonic character or willfully disregarded it. The Lodge failed to act in season to prevent the spread of the evil, and when it did act, "it evinced an uncalled for and censurable haste in condemnation and acquittal;" but it was believed that the excitement would shortly be allayed and that sober reason would return; and in that belief the Grand Lodge suspended the charter for a year without prejudice to the standing of the members, instead of revoking it. The result justified the wisdom of its course.

The anti-Masonic excitement, probably combined with undue liberality in granting charters, not only checked the growth of the Institution, but caused the extinction of Lodges and a decrease in the membership. From 1828 to 1837, the work fell off, at first slowly and afterwards rapidly, but in 1837, in the active Lodges, it had begun to increase.

In 1838, after strenuous efforts had been made to revive dormant Lodges, about *twenty-five* were stricken from the roll and *twelve* more put on probation; at that time the Lodges numbered up to eighty-nine, but several had been extinct for some years, and several had joined in the organization of Grand Lodges in other States, so that there were now only about *twenty* Lodges making returns and paying dues.

In 1839, Ex-President and Past Grand Master, Andrew Jackson, was in the city during the session of the Grand Lodge. A committee in its behalf tendered him an invitation to attend its session; he "cheerfully accepted" the invitation, visited the Grand Lodge and "presided over its deliberations until adjournment." When his death was announced, it was stated, in the earnest tribute paid to his memory, that, during the worst days of the anti-Masonic excitement, when he was a candidate for President, and then President, he boldly avowed his connection with the Fraternity and his attachment to its principles, and thus gave his influence to stay the storm of religious bigotry and political demagoguery that then beat against the Institution, and that to the latest years of his life, in spite of age and infirmity, "he was still to be found in our councils."

The question in relation to the effect of expulsion by a Chapter or Encampment (Commandery) was discussed and considered during three sessions of the Grand Lodge; some (among them P. G. Master Tannehill) held that such expulsion excluded him from the Lodge also, but finally the opposite conclusion was adopted.

In 1842, a revised constitution was adopted by the Grand Lodge and submitted to the Lodges, but the Lodges failed to act upon it during the year. It was adopted again in 1843 by the Grand Lodge and was again submitted to the Lodges, with a like result. The same thing was done in 1844, with the same result. It was again adopted by the Grand Lodge in 1845 and submitted to the Lodges. The Grand Master sent out "an earnest appeal" to the Lodges to act upon it, and in his visitations brought the matter to the attention of the craft, but he was obliged to report that a sufficient number had not acted upon it. He held that the Grand Lodge had the power to *require* the Lodges to act in some way, as otherwise "there would be an end of all government." The Grand Lodge adopted a resolution requiring the Lodges to act upon it, and in 1847 it was announced that forty-three Lodges had approved it, four had voted against it, and fifteen had failed to act, and as two-thirds of the "working Lodges" had voted for it, it had been adopted. Thus it took five years to secure action upon the constitution, and even then, Lodges on the roll whose charters had not been revoked were disregarded in the count, and only what were termed "working Lodges" reckoned. A Grand Lodge which has no power, *in and of itself*, to amend its constitution cannot be considered a Sovereign Grand Lodge. The Grand Master's statement that if it could not compel the Lodges to act, "there would be an end to all government," may be true, but his inference from it was not justified, as the Lodges are free to act and a refusal to act was merely negative action. The provision that amendments to the constitution must be submitted to the Lodges and approved by two-thirds of them, was undoubtedly suggested by the similar provision in the constitution of the United States. The Grand Lodge of North Carolina was organized in 1787, while the constitution just framed by the Convention was pending before the Legislatures of the States for approval and ratification. The attention of the members of the convention which organized the Grand Lodge of North Carolina was thus specially directed to that, and they very naturally concluded that a good *civil* constitution was a model for a good *Masonic* constitution; the provision in the constitution of the

United States was intended to limit the power of the General Government, and in the Masonic constitution its effect was of course the same. Up to that time, Grand Lodges were the supreme power and source of authority. The effect of this provision was to limit the power of the Grand Lodge, and, in action upon fundamental law, to require the concurrence of both, the Grand Lodge, however, having the sole power of originating it. The Grand Lodge of Tennessee naturally copied this provision from the constitution of "the Mother Grand Lodge." Before the evil of it was seen, this Grand Lodge had transmitted it to other Grand Lodges organized by Lodges chartered by it. Subsequently, however, it repealed this provision, and now it amends its constitution by a vote of two-thirds of the Lodges represented in Grand Lodge when action is taken. Most Grand Lodges require a two-thirds vote, allowing each Lodge three votes, and each member in his own right one vote.

In the constitution adopted in 1847 the provision requiring five Lodges to make a quorum was introduced, and afterwards amended by increasing the number to ten; it also gave Past Grand Officers and Past Masters one vote each, instead of one vote collectively as before. The Deputy Grand Master became an elective officer, and succeeded the Grand Master in case of his death, instead of vacating his office as under the old constitution.

The Grand Lodge, for two decades after the anti-Masonic excitement abated, increased the number of its Lodges, and they increased their membership; many afterwards prominent appeared in the Grand Lodge; among them Emerson Etheridge, John S. Dashiell, Charles A. Fuller and Archibald Yell (killed at Buena Vista). In 1840, twenty-one Lodges made returns showing 839 members; in 1847, sixty-four Lodges with 2,456 members; in 1860, two hundred and eighteen Lodges with 11,103 members. The military operations of the Civil War caused a suspension of work in very many of the Lodges, and the Grand Lodge itself did not meet in 1861 or 1862, and did not publish its Proceedings till 1865. But after the war there was a very rapid growth, so that in 1871 there were three hundred and twenty-nine chartered Lodges with a membership of 19,401; the membership afterwards reached 20,000, but as a result of the business depression, and for other causes not fully apparent, Lodges began to become dormant and die out, and consequently the membership decreased, so that in 1880 its four hundred and eleven Lodges, with 16,217 members, have increased to 436 Lodges, with a membership of 21,879 in 1908.

INDIANA.

The Grand Lodge of Kentucky granted a dispensation, August 31, 1808, for Vincennes Lodge, at Vincennes, Indiana (then a Territory), and a charter, August 31, 1809; and charters for Madison Union Lodge at Madison, August 31, 1815; for Blazing Star Lodge at Charlestown, August 27, 1816; and for Salem Lodge at Salem, Lawrenceburg at Lawrenceburg, and Pisgah Lodge at Corydon, August 26, 1817. And in the recess after that session of the Grand Lodge, in the latter part of 1817, dispensations were granted for Switzerland Lodge at Vevay and Rising Sun Lodge at Rising Sun.

The Grand Master of Ohio, in the recess between the sessions in 1816 and 1817, granted a dispensation for Brookville Harmony Lodge, at Brookville; and on August 4, 1817, the Grand Lodge extended the dispensation till the next session, when a charter

was granted, December 15, 1818; the Lodge made returns and was represented in the Annual Communication in December, 1819.

Representatives from all these Lodges met at Corydon December 3, 1817, and voted, seven Lodges to two, that "It is expedient and advisable that a Grand Lodge should be at this time formed in the State of Indiana." Upon a resolution that the Lodges represented send delegates to meet at Madison on the second Tuesday of January then next, to form a Grand Lodge, and that a communication to that effect be sent to the rest of the Lodges in the State not represented in the convention, the vote stood five to four, although one of the Lodges, voting in the negative on the former vote, voted in the affirmative. The Lodges U. D. were allowed the same vote as chartered Lodges, and the last resolution was adopted by the votes of two chartered Lodges and three Lodges U. D. against the votes of four chartered Lodges. An address to the Grand Lodges of Kentucky and Ohio was adopted, in which it was assumed that five Lodges had the right to form a Grand Lodge, and the suggestion was made that it was unnecessary to refer to the precedents. The proceedings were signed by the representatives of all the Lodges. The vote to notify unrepresented Lodges was probably adopted as a matter of precaution, as there were no other Lodges in the State.

The convention met accordingly, January 12, 1818. In the afternoon two chartered Lodges and two U. D. were represented; in the evening representatives from all the other Lodges were also present. By formal vote the chartered Lodges separated from the Lodges U. D., and proceeded to form a Grand Lodge. Grand Officers *pro tem.* were appointed, as well as a committee to examine attendant visiting brethren, and the meeting was adjourned till the next morning. The "Grand Lodge convened pursuant to adjournment and was opened on the third degree; Grand Officers were elected, and all the Brethren who were not Past Masters having retired, the Masters' Lodge was closed, and the Grand Lodge was opened in the Past Master's degree"; the Grand Master and the Deputy Grand Master were installed and "received the customary salutations and congratulations." The Past Masters' Lodge was closed and a Masters' Lodge opened; the Grand Wardens and other Grand Officers were then installed and took their seats. This completed the organization of the Grand Lodge, which ranks from January 13, 1818.

The representatives of all the chartered Lodges produced their charters and surrendered them and prayed for charters from the new Grand Lodge. A committee was appointed to draft a Code of By-Laws. The next day a resolution was offered that the Brethren representing Lodges U. D. be permitted to take part in the deliberations until otherwise ordered. It was amended by limiting the privilege "to right of debating" without the right of voting; it was then referred to a committee, upon whose report it was voted that the resolution was "unnecessary and inexpedient." In the afternoon the Grand Lodge marched in procession to a church and listened to an address by the Grand Chaplain. In the evening the Code of By-Laws (nearly a transcript of the Kentucky Code) was adopted. Past Masters were made members of the Grand Lodge with one vote "collectively."

The Grand Lodge met on the 15th and delivered the new charters, but the representatives of the Lodge at Salem surrendered their old warrant, and declined to take a new one. Webb's Monitor was adopted for the government of the Grand Lodge and its use recommended to the Lodges. The Virginia idea of a "Book of Constitutions," with a Code of By-Laws, had been adopted by the Grand Lodge of Kentucky and now,

in its turn, by the Grand Lodge of Indiana. The Junior Grand Warden was a member of the Lodge which had surrendered its charter, and, on that account, was held to have forfeited his seat in the Grand Lodge; his successor was elected and installed in the Grand Lodge opened on the Past Masters' degree. This decision was perhaps the natural conclusion from the prevalent idea of the nature of a charter, but would now be sustained by few Grand Lodges.

Why representatives of Lodges U. D. were denied the courtesy of participating in the deliberations, or why they did not surrender their dispensations and receive charters, does not appear; the representatives of two of them remained in attendance. At the Annual Communication in September following, the one whose representative did not remain in attendance was chartered, and on the next day a dispensation was granted to the other Kentucky Lodge U. D.; apparently the Grand Lodge held that it could not interfere with Lodges under dispensations granted by other Grand Lodges. A proposition to amend the constitution, by providing that no one should be eligible to the office of Grand Master or Deputy Grand Master until he had taken the Past Master's degree, was rejected. The Grand Master and Deputy were installed in a Past Masters' Lodge, and the other officers in a Masters' Lodge; except that once a Junior Grand Warden was also installed in a Past Masters' Lodge. As this course was pursued when the Grand Master was re-elected, the inference is that the conferring of the Past Master's degree was held to be a necessary part of every installation of a Grand Master, Deputy, or Master of a Lodge; in one instance it is stated that all but "Past Grand Masters" retired, but this was evidently a clerical error.

In 1819, it was suggested that there was a Lodge at Brookville working under the Grand Lodge of Ohio, and a committee was appointed to correspond with that Grand Lodge in reference to it; the committee made no report and no correspondence was presented, but in 1820 the Lodge asked for, and received, a charter from the Grand Lodge of Indiana. Subsequently, however, the committee reported that, owing to an unusual press of business, they had not attended to the duty. It appearing that Brookville Lodge had paid some ninety dollars to the Grand Lodge of Ohio since the organization of the Grand Lodge of Indiana, the latter made a claim on the former for the amount. The reply was that Brookville Lodge had remained "under the protection" of the Grand Lodge of Ohio and had not, during the time for which it had paid dues, given in its adhesion to the Grand Lodge of Indiana, and, therefore, the latter was not entitled to the dues; the Grand Lodge of Indiana acceded to this view and withdrew its claim. Nothing was said as to the illegality of the course of Ohio in chartering the Lodge, and the presumption is, that it was agreed that when the Lodge was chartered the Grand Lodge of Ohio had not been informed of the organization of the Grand Lodge of Indiana; and still the Brother, who represented the Lodge in the Convention, and was present in the Grand Lodge after it was organized, represented the Lodge subsequently in the Grand Lodge of Ohio.

This Grand Lodge from its organization went on growing steadily for ten years, when it had thirty-eight Lodges on its roll. The anti-Masonic war at first affected it but little, but it ceased creating new Lodges and soon the old Lodges began to get delinquent; then they stopped work and in a short time they ceased to meet. The Grand Lodge had scarcely a quorum at its sessions. Two of its Grand Treasurers failed to pay over the money in their hands, and, before a settlement could be obtained, died insolvent.

The lowest point seemed to have been reached in 1835, and between that time and 1840 four new Lodges were chartered, but only *twelve* of the *thirty-eight* Lodges remained on the roll. After that time the representation increased; some of the old Lodges were revived; new ones were formed in place of others; so that when in 1845 Philip Mason retired from the Grand Mastership after ten years of faithful and zealous service during the darkest days of the Grand Lodge, a large proportion of the old Lodges were again at work, with new ones enough added to make fifty Lodges on the roll. In 1860, the number of Lodges had increased to two hundred and sixty-three with a membership of 9,727.

With the wonderful growth of the State, Masonry grew. All seemed so prosperous that the Grand Lodge determined to erect a Masonic Temple. A site was purchased and the enterprise consummated at the expense of a heavy debt. The revenue from it fell far below what had been anticipated. In 1874, the Grand Lodge borrowed \$75,000, with interest at nine per cent., and in addition it had a floating debt; in 1880, the situation was serious; taxation, which had not only checked the growth of the Institution but caused a falling off, had produced barely enough to pay the interest. Then the Grand Lodge commenced more efficient measures; to reduce the expenses, it omitted annual sessions in 1881, 1883, 1885, and 1887; the finances were managed with consummate ability, and in 1886 the glad announcement was made that the Grand Lodge was free from debt. The reduction of taxation and other causes stopped the downward march, and in 1888 there were 467 Lodges, with a membership of 23,015, since increased to 534 Lodges, with a membership of 50,160 in 1908.

MISSISSIPPI.

The Grand Lodge of Kentucky chartered Harmony Lodge, at Natchez, October 16, 1801. It surrendered its charter, September 2, 1814; the Grand Lodge accepted the surrender of the charter and resolved that the jewels and other properties of the Lodge became, by the surrender of the charter, the property of the Grand Lodge, and certain of the late members of the Lodge were directed to hold its effects in the order of the Grand Lodge. The reasons for the surrender are not stated, but the conditions, quite certain in their character, point to internal troubles; five members were expelled in 1811, and there had been several rejections, and the return does not show any work; the last previous return (in 1811) shewed a large amount of work. The Grand Lodge granted a dispensation, August 31, 1815, to a part of the old members, for a new Lodge by the same name, and on August 27, 1816, granted a charter.

The Grand Master of Tennessee granted a dispensation for Jackson Lodge, at Natchez, August 13, 1816; and on October 8, 1816, a charter was granted to it by the name of Andrew Jackson Lodge, and William D. King was installed as its Master in the Grand Lodge. At the next annual session a communication was received from the Lodge relative to the suspension of King for three months. There is reason for the belief that when the original Harmony Lodge surrendered its charter, there were two parties, and one of them took a new charter from Kentucky and the other obtained a charter from Tennessee for Andrew Jackson Lodge. On October 10, 1817, a charter was also granted by the Grand Lodge of Tennessee for Washington Lodge at Fort Gibson, in pursuance of a dispensation granted by the Grand Master during the recess.

Pursuant to resolutions of Harmony Lodge, concurred in unanimously by the two

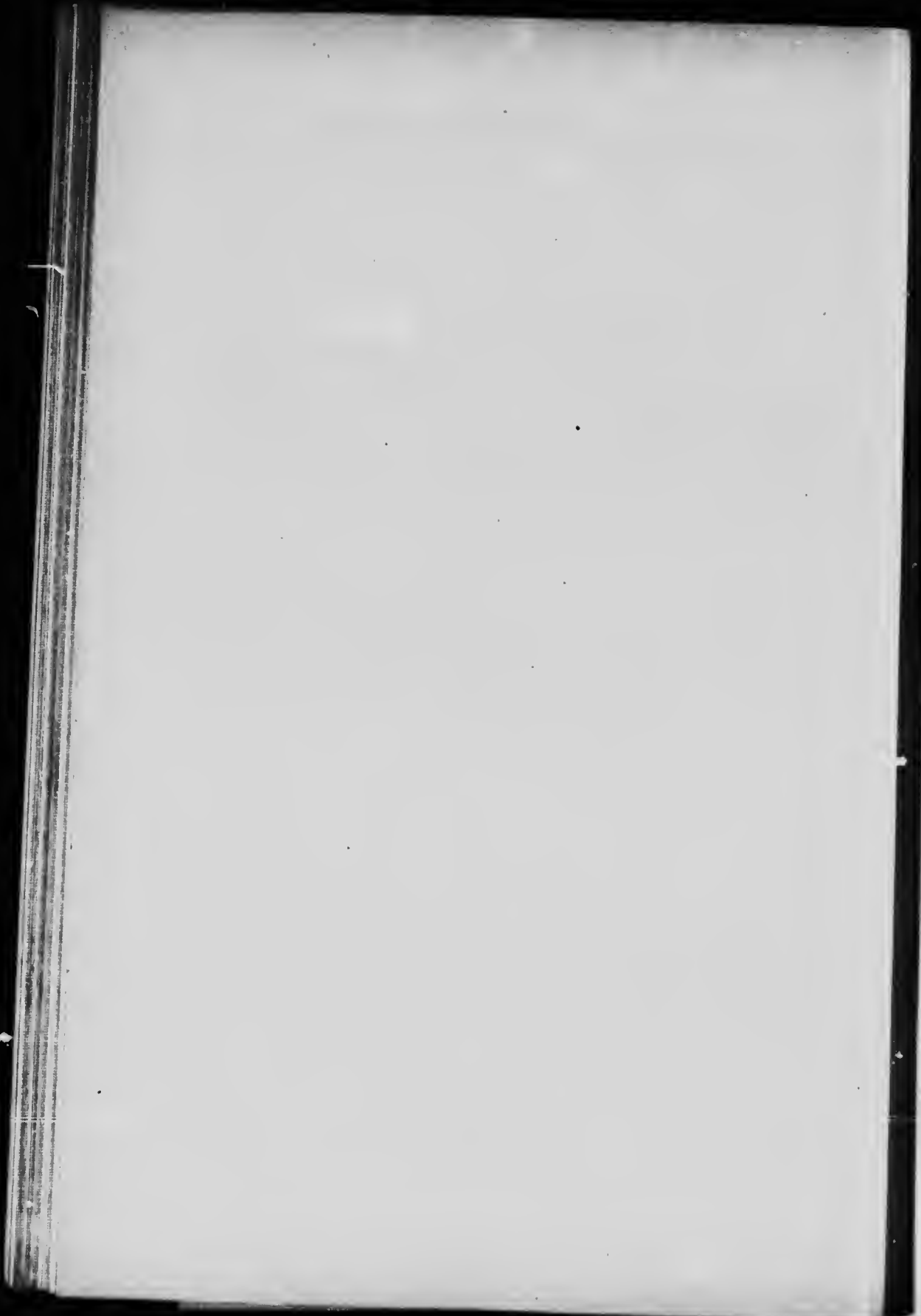
THE SECRETARY AND GRAND SECRETARY.

This is an important office, for it is necessary that it should be filled by a brother who can not only make out the common transactions of the Lodge, by keeping the records regularly, fairly, and faithfully; receive all moneys due the Lodge and pay them into the hands of the Treasurer, prepare the annual reports, have in charge the seal of the Lodge, and to issue the summonses ordered by the Lodge, under the Master's direction, but who is also capable of comprehending *the spirit* of a lecture and introducing it into the transactions, briefly, and at the same time correctly. To write a protocol correctly, so that in the event of any dispute it may serve as written evidence, is, as is well known, a most difficult task, and requires experience.

His duties are substantially of a business character, and are of the highest importance to the welfare and prosperity of the Lodge. Punctuality in attendance at the meetings of the Lodge is an *indispensable* requisite in the Secretary. He should be the first in his place at its meetings, and the nature of his duties are such that he can scarcely avoid being the last to leave the Lodge room.

His position in the Lodge is in the *south-east*, on the left of the Master; his *jewel* is two Pens crossed. The qualities which should distinguish a Secretary are a quick comprehension, prompt attention to business, a good penman, neatness in the manner of keeping his books, and of *sterling integrity* in his financial dealings with the Lodge and its members. To be a good and proficient Secretary is worthy of the ambition of any enlightened Mason. He becomes the historian of the Lodge, and his records are the current history of the events as they transpire. The record that he prepares, *being the property of the Lodge*, will be conveyed to future generations, and may in *after days*, when the brethren have left their labor on earth, and even the Lodge may cease to exist, remain the only monument by which their work will be remembered. Frequently matters of the highest importance must be settled, *as the only reliable evidence*, by reference to the Secretary's books of minutes. The Lodge which has secured a brother for this station, thoroughly competent for the discharge of the duties of the office, and who feels interested in the work, will do well to value him highly and retain him in office until he "grows gray in the service." The **SECRETARY** is the fifth constitutional officer in the Lodge, and is elected annually.

The same qualifications apply to and are necessary in regard to the "*Grand Secretary of the Grand Lodge*." He is the sixth *elective* officer of that dogmatic and administrative authority, being the recording and corresponding officer, whose signature must be attached to every certificate, warrant and extract from the minutes issued from the *Grand Lodge*, and he is the custodian of its archives and seal.





Grand Secretaries

W. A. WOLHIN, GRAND LODGE OF GEORGIA, JACOB T. BARRON, GRAND LODGE OF S. C.
FREDERICK SPEED, GRAND LODGE OF MISSISSIPPI
JOHN C. DREWRY, GRAND LODGE OF N.C., RICHARD LAMBERT, GRAND LODGE OF LA.

other Lodges, the Masters and Wardens of Harmony, Andrew Jackson and Washington Lodges met in convention at Natchez, July 27, 1818, eleven Past Masters being also present and acting, voted unanimously to form a Grand Lodge, and at once elected and installed the Grand Master and other Grand Officers. The Grand Lodge being thus organized, a committee was appointed to draft a constitution and a circular address to be sent out to the other Grand Lodges; the committee not being ready to report the next day, the convention adjourned to the 25th of August, when it met and unanimously adopted a constitution which was signed by the members present. The Lodges surrendered their charters and took new ones, the Grand Lodge voting that the officers already elected and installed should hold office for the term for which they were originally elected.

The constitution follows in part that of Kentucky and in part that of Tennessee. While a less number (apparently the ritual number) could open the Grand Lodge, the representatives of three Lodges were required in order to enable it to "proceed to business." It was composed of the Grand Officers, Past Grand Officers, Past Masters by election, Past Masters by degree and the officers or representatives of Lodges; but, it says, "no brother shall hereafter become a member of the Grand Lodge, until after petitioning and a unanimous ballot in his favor." The construction of this clause is doubtful; in terms, it applies to every future member; but it scarcely could have been intended to apply to the representatives of Lodges, whether officers or proxies. Practically it was applied to Past Masters, except that it was decided that a Brother elected and installed Grand Treasurer, did not become a member of the Grand Lodge until he had been unanimously elected, although when elected Grand Treasurer he was a Past Master and representative of his Lodge. The probable solution is that the word "member" meant "permanent member"; this is strengthened by the fact that the permanent members were required to pay dues, and, at first if not afterwards, could terminate the membership by taking a demit, which was granted by vote of the Grand Lodge, precisely as a subordinate Lodge would do it. This system was continued till 1842, when the constitution was amended so as to make the Grand Lodge consist of the Grand Officers, Past Grand Officers, Past Masters of Lodges (by election), and Masters and Wardens of the Lodges, or the legal representatives of Lodges; this apparently deprived Chapter Past Masters, who had been elected members of the Grand Lodge, of their membership, although the question does not appear to have been made.

In 1823, John A. Quitman entered the Grand Lodge as the Junior Warden of Harmony Lodge. He was appointed Grand Marshal, and coming thereafter as the Master of Harmony Lodge, he was elected to other Grand Offices till 1826, when he was elected Grand Master; he held the position by successive elections till 1838. Elected in his absence in 1840, he declined serving, but in 1845 and 1846 he was again elected and served. For over twenty-five years he was active in the Grand Lodge and did very much to mould the administration of Masonic affairs. He took one position, in which at the time he was sustained by his Grand Lodge, which was not tenable. In the first year of his Grand Mastership he granted dispensations for Lodges in Louisiana and maintained his right to do so; the Lodges, however, surrendered these dispensations and took charters from the Grand Lodge of their State. A few years later the Grand Lodge decided that its former action was erroneous.

A little later William P. Mellen, and later still George H. Gray, became active mem-

bers of the Grand Lodge, and gave it a high reputation among all the Grand Lodges in the country. The reports of Mellen, while Grand Secretary, were characterized by a high degree of ability and an extensive knowledge of the history and jurisprudence of the Institution.

In 1829, Grand Master Quitman said that the whirlwind of prejudice then raging in the North was known only as a rumor in his jurisdiction, and "must spend itself long before it can reach our happy clime." But he was wrong; its effects were seen in 1832, when six of the sixteen Lodges failed to make returns. In 1833, when the Grand Lodge opened but two chartered Lodges were represented, and only four during the session. New Lodges were created, it is true, but old ones became extinct. At least one half disappeared from the roll. But in 1837 a reaction took place, and rapid growth followed. In 1840 there were twenty-six active Lodges. In 1850 they had increased to nearly one hundred. In 1860 there were two hundred and thirty-eight Lodges with a membership of about 10,000; the Civil War prevented the meeting of the Grand Lodge in 1862, and until 1868 the membership fell off; then it began to increase, and in 1870 it had reached 11,000. It continued to increase until the business depression came on, and then began to retrograde, and in 1880 had fallen to about 9,300. The returns for 1887 show two hundred and fifty-nine Lodges with a membership of 7,253.

The depression in business does not account for this large and long-continued falling off in the membership. It is believed that the multiplication, within a few years, of societies imitating Masonry in some things, but maintaining a system of obligatory benefits as a consideration for obligatory dues, aided by the popular rage for societies having life, health or accident-insurance features, have so occupied the ground, that Masonry, with its system of charity and relief, has been passed by as not affording benefits of a pecuniary character. It is said that in Mississippi, Masonry has suffered from this cause more than in any other jurisdiction. However, the losses in the later years having diminished, increase commenced, until there are 329 Lodges, with 15,738 members under this jurisdiction in 1908.

MAINE.

Jeremy Gridley, Provincial Grand Master of the (old) Grand Lodge of England for Massachusetts, granted a "constitution" for a Lodge at Falmouth, now Portland, to Alexander Ross, March 20, 1762; but on account of pressure of business and ill-health, Ross never "congregated the Lodge." He died November 24, 1768, and upon petition of eleven resident Masons, John Rowe, the successor of Gridley, granted a new charter with William Tyng as Master, March 30, 1769. The first meeting was held May 8, 1769.

In Massachusetts Grand Lodge, June 5, 1778, the memorial of William Chaloner, George Stillman, Jonathan Lowden, James Avery and Jonas Farnsworth, "praying for a charter of new erection," was presented, but the petitioners had leave to withdraw because the petition was not "supported by a sufficient number of signers." It was presented again September 4, 1778, and a charter was granted for Warren Lodge at Machias, dated September 10, 1778.

Lincoln Lodge at Wiscasset was chartered June 1, 1792, by the Grand Lodge of Massachusetts after the union of the two Grand Lodges.

Thus in this State, the oldest Lodge was created under the authority of the Grand

Lodge of England, the second by Massachusetts Grand Lodge (created by the Grand Lodge of Scotland), and the third by these two authorities united.

Maine remained a part of Massachusetts until 1820, and up to that time the Grand Lodge of that Commonwealth exercised exclusive jurisdiction in the "District of Maine."

The Institution grew steadily, and the number of Lodges increased to thirty-one in 1819. The chartering of a second Lodge in Portland, in 1806, for a brief period disturbed the harmony and led to the adoption of the rule by the Grand Lodge, that petitioners for a new Lodge must ask the recommendation of the nearest Lodge. The contest between the "Ancients" and the "Moderns" did not reach Maine. As early as 1772, Portland Lodge voted that, in order to establish harmony in this Lodge, for the future the Lodge be opened one evening in the Modern form, and the next evening in the Ancient form, until the Lodge should otherwise order; but "the makings" were to be "as usual in this Lodge;" one who received the degrees in Warren Lodge, in 1785, became a member of Portland Lodge in 1796.

In 1819, it was settled that at an early day Maine would be admitted to the Union as a State. On the 13th of August of that year Portland Lodge caused a Circular, prepared by that distinguished jurist, Simon Greenleaf, to be issued to the Lodges, proposing to hold a Convention, October 14, 1819, to consider the expediency, in effect, of forming a Grand Lodge for the new State. The circular assumed, as a matter of course, that in case Maine was separated from Massachusetts, her Masons had the right to form a Grand Lodge. As a reason, it stated that "If the *political* tie which connects the two great divisions of the State is to be severed, there appears to be a fitness, independent of other considerations, that the *Masonic* connection should at the same time be dissolved."

In response to the circular, delegates from twenty-five Lodges met and voted unanimously that the good of Masonry would be greatly promoted by constituting a Grand Lodge in Maine. A committee was then appointed to consider the method of doing this "in the manner most consistent with our duty to the Grand Lodge of Massachusetts and best calculated to promote the prosperity of the craft." The next day a delegate was reported present from another Lodge, and as the proceedings were signed by representatives from three others, they must have been present, although not so reported; in all, twenty-nine of the thirty-one Lodges were represented. The committee reported four resolutions and a memorial to the Grand Lodge of Massachusetts. The latter was drawn by Greenleaf; it referred in detail to the action of the Grand Lodge of Massachusetts and the position taken by it in relation to Grand Lodge jurisdiction; it states as the reason, "as every Mason owes allegiance to the civil authority under which he lives, as well as submission to the Grand Lodge, if the members of the latter were not amenable to the same laws with himself, a most injurious opposition might arise between his duties as a citizen and as a Mason." "Impressed with these considerations" the Lodges, through their delegates, requested that their connection with the Grand Lodge of Massachusetts might be dissolved, and that the Grand Lodge would take the necessary measures looking to that end, and allow the new Grand Lodge its just share of the funds and other property.

The Grand Lodge met the question in the same spirit that the Masons of Maine had manifested. The committee, to which the matter was referred, recite the action of the convention and add that Eastern Lodge (one of the two which was not represented) had sent a communication endorsing the action of the other Lodges, and repeat with empha-

sis the doctrine of the Grand Lodge in relation to the formation of Grand Lodges in independent States. They reported resolutions giving the approval of the Grand Lodge to the movement, declaring the new Grand Lodge when formed entitled to one thousand dollars as the foundation of a Charity Fund, and transferring all sums in the hands of the Maine Deputies or due from the Maine Lodges, to the Grand Lodge of Maine to be used as it might see fit. The report and resolutions were unanimously adopted.

The convention met, heard the report of the committee which had presented the memorial to the Grand Lodge, and empowered it, when the State should be admitted to the Union, to take the necessary steps to form a Grand Lodge and adjourned to May 31, 1820. It met according to adjournment, heard the final report of the committee, which had called a meeting of the Masters and Wardens or proxies of the Lodges to meet the next day, accepted the report and dissolved.

On June 1, 1820, the Masters, Wardens and proxies of twenty-four Lodges met, chose a chairman and secretary and proceeded, by unanimous vote, to the organization of the Grand Lodge of Maine by the choice of Grand Officers. William King, Governor of the State, was elected Grand Master; various matters of detail were attended to, and the 24th of June was fixed for the installation of the Grand Officers. The Grand Lodge of Massachusetts was invited to assist in the services, and the Grand Lodge of New Hampshire was invited to attend. Before the time fixed for the installation arrived several communications were held and one charter granted.

By a misunderstanding, the Grand Lodge of Massachusetts was prevented from attending on June 24, 1820, but the Grand Lodge of New Hampshire was present. Twenty Lodges were represented and about three hundred visitors participated in the ceremonies. The Grand Lodge of New Hampshire was received in "ample and ancient form." The records and official documents to show the regular organization of the Grand Lodge were produced, and submitted to the Grand Master of New Hampshire for his examination. He approved them and signified his readiness, with the aid of his Grand Lodge, to install the Grand Officers. Accordingly a procession was formed and marched to Rev. Mr. Payson's meeting house. The Grand Master of New Hampshire assumed the East; the President of Bowdoin College made the introductory prayer; John H. Sheppard delivered an elaborate oration. Upon the conclusion of the oration, the Grand Master of New Hampshire installed the Grand Master of Maine in the usual manner, and the latter installed the other Grand Officers; thanks were tendered to the visitors and congratulations expressed by them. The usual proclamation was made. The benediction was pronounced, and thereupon the brethren returned to the hall, where a banquet was served.

The Grand Lodge entered at once upon the duties with which it was charged. It recalled none of the charters under which the Lodges were working. It directed the Grand Secretary to obtain a list of the Past Masters in the State and the dates of the several charters. It held that the Lodges existed by virtue of their original charters; and if they surrendered those charters they ceased to exist. If new charters were issued, they must be issued to individuals and the Lodges constituted under them before they became effective; at most a second charter could only be a charter of *confirmation*; and as such a charter should be issued only when the former charter was lost, it was improper, as well as unnecessary, to issue one while the Lodge was in possession of the charter by which it was created.

The proceedings in organizing this Grand Lodge are given somewhat at length, because the number and age of the Lodges participating in it were then, and have since been, without a parallel in the United States; because they were directed by Simon Greenleaf, one of our ablest jurists and a learned Freemason, with the advantage of a knowledge of the precedents and the assistance of the Grand Lodge of Massachusetts; and because it is the first instance in Masonic History in which one Grand Lodge "consecrated" another and installed its officers. The course, too, of the Mother Grand Lodge was then unprecedented, and stands in sharp contrast with the course of those which exacted from the Lodges their dues up to the very date of the organization of their Grand Lodge. The effect of the proceedings and the public services was said to have been very beneficial to the craft and to the community.

One Lodge, the one most recently chartered, was not represented in any of the meetings held for the organization of the Grand Lodge, but at the first session in 1821 its representatives appeared and took their seats as a matter of course.

The Grand Lodge was at once incorporated by a special charter. Trustees of the Charity Fund were elected, and the \$1,000 paid by the Grand Lodge of Massachusetts placed under their control; small additions were made to it annually and it now amounts to \$22,500 at the par value of the stocks, and yields an income of \$1,500, which is annually appropriated to the relief of indigent Masons, widows and orphans. In this connection a question arose immediately after the organization of the Grand Lodge, which was earnestly debated and maturely considered; it was proposed to aid in the circulation of the Bible "without note or comment," on the ground that Masonic funds are not "necessarily limited to the relief of bodily suffering, but are lawfully applicable to other purposes of beneficence," and among those purposes were enumerated the free distribution of the Bible, the education of the children of indigent Masons and the "assistance of pious Masons who may have gone as instructors among the heathen." But the Grand Lodge decided that, while most earnestly approving efforts to distribute the Bible as proposed, the funds could not be used for the purpose, because they were "held to supply the temporal wants" of the needy.

Gov. King's term of office expired in January, 1822, and Simon Greenleaf succeeded him and held the office for two years; during his term of office he constituted Harmony Lodge and installed its officers in public. In his valedictory he was able to state that the complicated acts, incident to the formation of the Grand Lodge under the circumstances in which the Lodges of Maine were placed, had been successfully and harmoniously performed; that the Charity Fund had been doubled; that the system of administering the affairs of the craft was, in the highest degree, successful; that the Lodges had increased to forty-four, with a membership of 1,586. Greenleaf ably served the Grand Lodge until his removal from the State. The Proceedings contain many reports written by him, of great ability, and showing an intimate acquaintance with the History of Masonry and a full appreciation of its fundamental principles; indeed they may still be read, and studied as a correct exposition of the principles which were involved in the discussion. One sentence from his valedictory deserves to be repeated in every Lodge in the world;

"In the distribution of Masonic funds we should never lose sight of the great principle that they are the property of the whole fraternity, and are to be expended in deeds of beneficence and charity."

In an unanswerable report against the expediency of a General Grand Lodge, he touched upon one point that is exciting great interest at the present time, and as it was written when there was nothing to warp his judgment, it should have all the more weight. He said:

"The introduction of false degrees into Masonry is an innovation which we believe this Grand Lodge will always resolutely resist. Should it ever be found within our jurisdiction, it would doubtless receive prompt attention from the immediate guardian of the Temple and timely suppression by the Grand Lodge at its next ensuing communication. We see no reason why other Grand Lodges should not be considered equally vigilant to discern approaching danger and prompt to meet and avert it."

Able men succeeded him as Grand Master, and Masonry continued to enjoy prosperity and growth until the Anti-Masonic storm burst upon the Institution; and nowhere was the assault upon it more fierce or bitter than in Maine. Fortunately there was no law requiring any particular number of Lodges "to make a quorum" in the Grand Lodge, and none declaring charters forfeited for failure to meet or to make returns; the delinquencies of Lodges had been so few that the Grand Lodge could deal with each case, as it arose, without any express law upon the subject. It was determined that the craft should not increase the excitement by opposition, but "quietly let the tempest take its course and fear not its consequences." Almost all the Lodges ceased meeting as well as work, but their affairs were kept in such shape that work could be resumed when the time came. The Grand Lodge quietly held its annual sessions, but the number of Lodges decreased each year until 1837, when only one Lodge was represented—the first Lodge chartered by the Grand Lodge of Maine. The tide then began to turn, and yet in 1842, so far as the record discloses, not a single Lodge was represented. In 1843, a convention was held, and it was decided that the time anticipated, when the policy of "letting the tempest take its course" was adopted, had arrived, and a circular was issued advising the Lodges to be represented in the Grand Lodge at its next session; some Lodges had surrendered their charters, but most of them had retained them and kept them secretly. Under the law, officers of Lodges held over until their successors had been chosen and installed; so that when the circular was received, the brethren "gathered up their working tools" and met "upon the square." In many cases, the Lodge met at the time fixed for its regular communication and opened precisely as if it had met the month before, instead of having taken a Rip Van Winkle sleep of ten or twenty years. The transition from the record, on one page, of a meeting in 1828, to the record, on the next page, of a meeting in 1843, without a word of explanation, is decidedly abrupt.

At the annual communication in 1844, the representatives of sixteen Lodges were present, as well as those of two Lodges which had surrendered their charters and of one Lodge whose charter had been revoked. Some charters were restored and a duplicate ordered to be issued in one case in which the charter had been burned. St. John's Day (June 25) was celebrated publicly, with an address by John H. Sheppard, who had delivered the oration at the organization of the Grand Lodge.

Then commenced a growth, more or less rapid, that has continued ever since. Every charter which had been surrendered was restored to former members of the Lodge. Every dormant Lodge was revived, so that for many years there was not a vacant number on the roll of Lodges; and such has been the stability of the Lodges that there were in 1888 only four vacant numbers out of 191 on the roll, Nos. 59, 120 and 136 having sur-

rendered their charters recently, and the charter of No. 90 having been revoked for non-masonic conduct. No old number has been given to a new Lodge, but each Lodge now has the same number it originally had, and each Lodge is numbered according to the date of its charter. For nearly thirty years there have not been ten cases, in all, of failure by Lodges to make their returns before the session of the Grand Lodge, if not within the time fixed.

The average membership of the Lodges is very large. In 1908 the 201 Lodges returned a membership of 27,356, an average of 136 to a Lodge. The Grand Lodge pays *per diem* and mileage to one representative from each Lodge, sufficient to divide the expense, holding that it is for the benefit of the *whole craft* to have every Lodge represented, and so the larger part of the expense is borne by the whole craft; and yet the Grand Lodge dues are small, there being but few jurisdictions in which they are less.

Almost all the Lodges have Charity Funds held by Trustees, incorporated distinct from the Lodge and yet elected by the Lodge; the income is paid over to the Lodge and disposed of by it.

From the time of Greenleaf this Grand Lodge has made "Reports on Foreign Correspondence" a special feature; and has also, following the example set by him, given great consideration to Masonic Jurisprudence. It has had the service, on the Committee on Foreign Correspondence, of two Chairmen for forty-one years—seventeen by Bro. Cyril Pearl and twenty-four by the present Chairman—each having prepared the entire report for each year that he served.

MISSOURI.

In the early days, when the only settlements in what is now the great State of Missouri were trading-posts, some of the French merchants, who were in the habit of visiting Philadelphia annually on business, were made Masons in the Lodge L'Amenité, chartered in 1797. In 1807, people from other nationalities had settled there, among whom were many Masons, and on July 17, 1807, the Grand Lodge of Pennsylvania granted a charter for Louisiana Lodge at St. Genevieve (now in Missouri), with Dr. Aaron Elliott as Master, and Andrew Henry and George Bullitt (who had been made Masons in Western Star Lodge in Kaskaskia, Illinois) as Wardens. It was duly constituted November 14, 1807, and included in its membership many of the merchants prominent, a few years later, in St. Louis. The Lodge declined, probably on account of the lead St. Louis soon gained, and in 1824 its charter was vacated by the Grand Lodge of Pennsylvania for non-payment of dues; it was probably dormant some years before. October 8, 1825, the Grand Lodge of Pennsylvania communicated to the Grand Lodge of Missouri, that members of the Lodge had petitioned that Grand Lodge to be revived for the special purpose of closing up its affairs, and desired to know the feelings of the latter in regard to granting their request; the Grand Lodge gave permission for the revival of the Lodge for the sole purpose specified.

The Grand Lodge of Pennsylvania also granted a charter for St. Louis Lodge, at St. Louis, September 15, 1808. The list gives no further information concerning it; and when O'Sullivan wrote in 1852, he had been "unable to procure the least information" concerning it, and it is not known how long it existed. It certainly had disappeared a few years later than 1808, and it is doubtful if it was ever organized.

The Grand Lodge of Tennessee chartered Missouri Lodge at St. Louis, October 8,

1816, the dispensation for which had been issued, October 3, 1815; Joachim Lodge at Herculaneum, and St. Charles Lodge at St. Charles, October 6, 1819. Dispensations had been granted by the Grand Lodge to the former January 4, 1819, and to the latter July 5, 1819.

The Grand Lodge of Indiana granted a dispensation for Unity Lodge at Jackson, December 21, 1820, which, at the time of the organization of the Grand Lodge of Missouri, had not been chartered; the Lodge petitioned the Grand Lodge, October 1, 1821, praying that a charter might be granted, so soon as they should produce a recommendation from the Grand Lodge of Indiana, and the Grand Lodge authorized the Grand Master to issue the charter. The Grand Lodge of Indiana gave the recommendation, and at the next session report was made that the charter had been issued, and the action was confirmed by the Grand Lodge.

Missouri Lodge, of which Edward Bates was Master and Thomas H. Benton a member, issued an invitation to the other two chartered Lodges to meet and consider the propriety of forming a Grand Lodge in the State. In pursuance thereof the delegates of Missouri, Joachim and St. Charles Lodges met February 22, 1821, organized and adopted resolutions, that it was "expedient and necessary to the interest of the craft that a Grand Lodge should be established in this State, to be invested with all the powers and privileges usually enjoyed by Grand Lodges heretofore established;" that a committee be appointed to draft a constitution to be sent out to the Lodges; that the Lodges be requested to act upon it, and that if a majority of them should ratify it, the officers of such Lodges, by themselves or their proxies, properly appointed, "and all Past Masters usually admitted to seats in Grand Lodges," should meet April 23, 1821, to organize the Grand Lodge.

It will be perceived that the right to form a Grand Lodge was so fully taken for granted that nothing was said about that, or about asking any permission from any authority; that this right could be exercised by a majority of the Lodges; and that the Grand Lodge was to be formed by the Masters and Wardens of Lodges "by themselves or their proxies duly appointed," and the Past Masters "usually admitted to seats in Grand Lodges." In Maine, whose laws came from Anderson instead of Dermott, the same construction of Masonic law was followed the year before, except that proxies (to serve only in case the officers were not present) were appointed by the Lodges and not by the officers, and Past Masters were not considered members of the Grand Lodge.

The constitution proposed was substantially a copy of that of the Grand Lodge of Tennessee; no provision was made concerning a quorum, and the constitution could be amended only by submitting the proposed amendment to the Lodges.

A "Convocation," as proposed, opened as a Lodge on the third degree, and adjourned to the next day. Then there being present the officers of three Lodges and several Past Masters, Grand Officers were elected. The constitution had been read and it was assumed that it had been adopted, but no formal action was taken in relation to it, not even to record that it had been adopted by a majority of the Lodges.

The "convocation" adjourned to May 4, 1821, when the "solemn ceremony of consecration and installation" of the Grand Lodge was performed *in public*, in "the Baptist church," "in conformity with the ancient landmarks and customs of the fraternity." The proceedings of the convention and the constitution were read, and the next day a code of By-Laws (copied from those of Tennessee) was adopted. The Lodges were not required to surrender their old charters, but it was ordered that when they did surrender

them, new charters should be issued, or if the surrender was made in vacation, that the Grand Master should issue a dispensation to be in force until the next session of the Grand Lodge, and no longer. St. Charles Lodge, desiring to change its name to Hiram Lodge, surrendered its charter, but declined to work under the temporary dispensation of the Grand Master; the matter was brought before the Grand Lodge, which ordered a new charter to issue, and decided that as it was an existing Lodge it was entitled to be represented in the Grand Lodge. No mention is made of the issue of new charters to the other two Lodges, but it was stated in 1828 that Missouri Lodge did surrender its old charter and take a new one. Joachim Lodge became dormant in 1823, and its charter was revoked, April 7, 1825. Hiram Lodge surrendered its charter, April 4, 1826.

The Grand Lodge commenced issuing charters at once, quite a number being for Lodges in Illinois. In one instance, one of the petitioners had been struck from the roll of a Lodge for a breach of the By-Laws, and the Grand Lodge voted that the petition should not be granted, "until he is restored in said Lodge." In another case, the Grand Master granted a dispensation for a Lodge, which was formally constituted under it, upon the understanding that it was a charter; the Grand Lodge confirmed it as a charter and recognized the Lodge as duly constituted.

Some of the Lodges expelled or suspended Apprentices and Fellow Crafts for non-payment of dues, but the Grand Lodge decided that such action was illegal, as only Master Masons could be members of Lodges or vote therein. An attempt was made to recognize Chapter Past Masters as members of the Grand Lodge, as had been done in other Grand Lodges; but although a committee, composed of able men, reported to that effect, the Grand Lodge rejected its report and decided adversely to the claim.

When the Grand Lodge was formed, Missouri Lodge was indebted to the Grand Lodge of Tennessee and neglected to make payment. In 1828, the Grand Lodge of Missouri was informed that the Grand Lodge of Tennessee had formally suspended that Lodge. The former decided that the suspension was without effect. The decision was based upon the fact that the Lodge had surrendered the Tennessee charter, and had "passed under the jurisdiction of another Grand Lodge." While the "change of charters" is mentioned, the fact that the Lodge was under the jurisdiction of the Grand Lodge of Missouri was really (and properly) the real ground of the decision. It was held that the claim of the Grand Lodge of Tennessee was upon the Grand Lodge of Missouri to see that the dues were paid, and not upon its subordinate; and accordingly it directed Missouri Lodge to pay the amount.

Several of the Lodges surrendered or lost their charters before the anti-masonic excitement commenced; but other Lodges were affected by that. Missouri Lodge, of which the Grand Master was then a member, surrendered its charter, October 5, 1833, on the motion of Edward Bates, then its Master as well as Past Grand Master of the Grand Lodge. This must have been a severe blow to the craft, but many of them rallied unflinchingly to the support of the Grand Lodge. One new charter was granted. The place of meeting was changed to Columbia; but the contest for life was a close one. The Grand Lodge did not meet in 1835, and the enemies of Masonry exulted in its downfall, several clergymen in St. Louis being especially bitter. But in 1836, the Grand Lodge met, with a representation of four of the six Lodges then known to exist; three Lodges were delinquent in returns and further time was given to them, and a charter was granted to "brethren residing at and near the City of St. Louis" for St. Louis Lodge. In 1837,

the Grand Lodge met with representatives from five Lodges, and many visiting Brethren; new charters were granted and work actively commenced. From this time forward prosperity attended it.

In 1840 it had eleven subordinate Lodges, which had increased to 537 Lodges and 26,169 members in 1888; and there are now (1908) 600 Lodges, with a membership of 46,120.

ALABAMA.

On August 29, 1811, while Alabama was yet a part of Mississippi Territory, the Grand Lodge of Kentucky granted a dispensation for Madison Lodge, No. 21, in Madison County. On August 28, 1812, a charter was granted to this Lodge, locating it at Huntsville, and was issued the same day, and the Master was installed in Grand Lodge. When the Territory was divided and Mississippi admitted into the Union in 1817, the Grand Lodge of Mississippi had not been organized, so that it never claimed jurisdiction outside of that State, and this Lodge remained under the jurisdiction of the Grand Lodge of Kentucky until the Grand Lodge of Alabama was formed.

The Grand Master of the Grand Lodge of Tennessee granted dispensations for Lodges in Alabama, as follows: Alabama Lodge, No. 21, at Huntsville, April 6, 1818; Washington Lodge, at Hazel Green in 1818; Rising Virtue Lodge at Tuscaloosa, in 1819; Halo Lodge at Cahawba, April 4, 1820; Moulton Lodge at Monlton, May 4, 1820; Franklin Lodge at Russellville, October 3, 1820; Tuscumbia Lodge at Courtland, March 3, 1821; and Farrar Lodge at Elyton, March 5, 1821. Charters were granted to Alabama and Washington Lodges, October 6, 1818; to Rising Virtue Lodge, October 5, 1819; and to Monlton, October 3, 1820, and the next day the Master was installed in Grand Lodge. At the annual communication in October, 1821, the Grand Master reported that Halo Lodge had surrendered its dispensation without working under it. He was authorized to issue a charter to Tuscumbia Lodge in vacation, and in 1822 he reported that he had done so. He further reported in 1822, that Franklin Lodge at Russellville had returned its dispensation and declined to take a charter; and that Farrar Lodge had surrendered its dispensation to the Grand Lodge of Alabama and taken a charter from that body; the Grand Secretary reported that three of the Lodges had joined the Grand Lodge of Alabama, but he had heard nothing from Washington, Rising Virtue and Moulton Lodges; and Washington and Moulton Lodges were carried on the roll for several years. Tuscumbia Lodge failed to get upon the roll of the Grand Lodge; it apparently continued to work, but it made no returns and no notice was taken of it till 1826, when a letter was received from its Secretary; even then it was at first mistaken for Moulton Lodge; the Grand Secretary was directed to ascertain the amount due from it, and it was voted that, upon payment, it might withdraw from the jurisdiction of the Grand Lodge. Nothing further was heard from it till 1831, when an agent was appointed to receive its books and property for the Grand Lodge, collect the dues, pay its debts, and close up its affairs, "the said Lodge having forfeited its charter." In 1827 its Master appeared in the Grand Lodge of Alabama and proposed that the Lodge should come under that Grand Lodge, and it was voted that the proposition be acceded to, upon the production of a full discharge from the Grand Lodge of Tennessee. But evidently the discharge was never produced. Washington Lodge also continued under the jurisdiction of the Grand Lodge of Tennessee, made returns and was represented; but it became largely in arrears to the

Grand Lodge and surrendered its charter December 2, 1829. At the session of the Grand Lodge in December, 1830, an agent was appointed to settle its affairs and another Lodge was empowered to take jurisdiction of any charges (presumably for non-payment of dues) which he might prefer against any of its late members, precisely as the Lodge might have done if it had continued to exist; in fact, the agent was instructed that, if the late officers of the Lodge should not pay the arrearages, a summons should be issued to all indebted to the Lodge to come forward and pay, or appear before the other Lodge and show cause why they should not pay or "be proceeded against agreeably to ancient usage." One appeal came up and was sustained. No report seems to have been made afterwards, and it is probable that the anti-masonic excitement stopped the proceedings. The Grand Lodge of Tennessee chartered a Lodge at Athens in that State, but in some of the lists it is described as of Athens, Alabama.

Application was made to the Grand Lodge of South Carolina, at its session in 1819, for a dispensation or a charter for a Lodge at Claiborne, Alabama, and a charter was granted for Claiborne Lodge, No. 51, but afterwards called Alabama Lodge.

The Grand Lodge of Louisiana chartered Friendship Lodge, No. 6, at Mobile, September 4, 1813; Eureka Lodge, No. 16, at Blakely in 1819; and Mobile Lodge, No. 22, at Mobile, in 1823 or 1824. The first soon became extinct. Eureka was borne on the printed list in 1824 and 1825. Mobile was on the list in 1824, but was then dropped; it was chartered after the formation of the Grand Lodge of Alabama, which had chartered, December 11, 1821, a Lodge by the same name at the same place, but whose charter was declared forfeited December 7, 1829; the causes which led to the existence of these two Lodges at the same time and place, and of the same name, but hailing under different Grand Lodges, cannot be gathered from the printed records.

It would seem that the petitioners to the Grand Master of Tennessee for a dispensation for Halo Lodge changed their minds, and returned the dispensation, which he granted, without organizing under it, and took another from the Grand Lodge of Georgia; for when the convention was held, representatives purporting to represent "Halo Lodge, No. 21, under the Grand Lodge of Georgia" signed the Constitution then adopted. Some time in 1820 a dispensation was granted by the Grand Master of Georgia for Halo Lodge at Cahawba, Alabama, and a charter was granted by the Grand Lodge, January 24, 1821. The Grand Master of Georgia also granted, May 27, 1821, a dispensation for Marion Lodge at Suggsville, Alabama. There is no further mention of this Lodge on the Georgia record; but at the session of the Grand Lodge of Alabama in December following, a petition from the members of Marion Lodge "with their proceedings" was presented and "referred to a select committee," upon whose favorable report a charter was granted to Marion Lodge, at Suggsville. This was the Georgia Lodge, but the shortness of the time (two weeks), between the date of its dispensation and the meeting of the Convention renders it quite certain it had not been organized under its dispensation when the Grand Lodge of Alabama was formed.

St. Stephen's Lodge, at St. Stephens, hailing under the Grand Lodge of North Carolina, took part in the convention that organized the Grand Lodge. On December 14, 1816, the Grand Lodge of North Carolina voted that a charter be issued to Friendship Lodge at St. Stephens (M. T.), "acting under a dispensation from the Grand Master of this Lodge" upon the Lodge's making an additional return. This must have been St. Stephens Lodge, but whether it had received a charter or was still U. D. does not appear. It is

not mentioned in 1819 nor afterwards in the Georgia lists, and it is extremely doubtful if it *legally* existed.

A convention to organize a Grand Lodge was held at Cahawba, June 1, 1821, and was in session five days. Several conflicting statements have been made as to the number of Lodges represented, arising undoubtedly from failing to notice that in the later days of the session Lodges were represented which were not represented on the first day. The published Proceedings show that on the first day *seven* Lodges were represented, but by a clerical error, Madison Lodge No. 21 is named a second time in place of Alabama No. 21. In the forenoon of the second day the Committee reported but *six* Lodges represented. In the afternoon *two* others were added. Russellville Lodge is not reported as represented, but its representative signed the constitution and was among those reported present on the last day; so that on that day (June 15) *nine* Lodges out of the *eleven* in the State were represented.

The constitution, dated June 14, 1821, was published by itself; it was signed by the Grand Officers and the Representatives of nine Lodges, viz.: Madison Lodge, Alabama Lodge at Huntsville, Alabama Lodge at Claiborne, Rising Virtue Lodge, Halo Lodge, Moulton Lodge, Russellville Lodge, U. D., Farrar Lodge, U. D., and St. Stephen's Lodge.

As already stated, there were two Lodges in the extreme northern part of the State, Washington and Tennessee, chartered by the Grand Lodge of Tennessee, which neither took part in the organization of the Grand Lodge nor gave in their adhesion to it. In 1825 the existence of these two Lodges came to the knowledge of the Grand Lodge of Alabama, and it declared that their maintenance in its territory by the Grand Lodge of Tennessee was "contrary to the law and constitutions of Masonry," and appointed a committee to correspond with the Grand Lodge of Tennessee in relation to the matter; but no reference to it is found in the proceedings of the latter or the subsequent proceedings of the former, and the subject was probably dropped. Tennessee Lodge had really been working without reporting to any Grand Lodge, and soon after became extinct, and Washington Lodge ultimately surrendered its charter.

Some of the Lodges which took part in the organization of the Grand Lodge soon disappeared from the roll. The name of Madison Lodge was changed to Helion; the name of Alabama Lodge at Huntsville was changed to Bethesda, and soon after it was consolidated with Helion Lodge; Russellville Lodge returned its dispensation to the Grand Lodge of Tennessee, and apparently took a new charter, which, however, was declared forfeited in 1823; and in 1824 a new Lodge was chartered in place of it and with the same number. St. Stephen's Lodge is not mentioned after the organization of the Grand Lodge, and it probably was never organized under a new charter.

While Lodges created by the Grand Lodges of North Carolina and Tennessee took part in the organization of the Grand Lodge, it did not, in its constitution, limit its power as they did, but reserved to itself the power to amend its constitution, and moreover expressly declared that "The Supreme Masonic authority in the State of Alabama shall exist in this Grand Lodge." It provided for three Deputy Grand Masters.

Lodges were chartered at every session of the Grand Lodge, and in 1825 the Lodges numbered up to twenty-four, and there were twenty-two on the roll, one of which was in Florida. But the severe provisions of the constitution in relation to the forfeiture of charters, and the anti-masonic excitement, combined to destroy many Lodges, so that, in the list of thirty-one chartered Lodges in 1820, the charters of eleven had been forfeited

or surrendered and two other Lodges had disappeared from the roll and the dispensations of two U. D. were allowed to expire without taking charters. The decline continued. In 1831 the time of holding the session of the Grand Lodge was changed to January, so there was no session in 1832. At the time fixed for the session in 1833, the representatives of only six Lodges were present, and the Grand Lodge could not be opened for want of a quorum; but on the third day one more Lodge was represented, and the Grand Lodge was opened; but even then neither the Grand Master nor any one of the Deputies was present; Grand Officers were elected, but the Grand Master and several others were not present. The next year (1834) also the Grand Lodge waited till the third day for a quorum, when eight Lodges were represented, and afterwards one other; but the Grand Secretary was the only Grand Officer present. The time for the annual session was changed back to December, Grand Officers were elected, and it is stated in the record that they were installed, but the Grand Master was not reported present, and it must be that several, who were absent, were installed by proxy; two charters were granted and two declared forfeited; no sessions were held in December, 1834, or in December, 1835. There were then twelve Lodges on the roll, with 296 members. No sessions were held in December 1834 or 1835. Had it not been for the introduction into the Masonic code of the rule relating to a quorum, borrowed from the law of bodies whose constitution and polity are in direct conflict with the "original plan of Masonry," this Grand Lodge would not have found itself powerless to preserve its own existence.

On December 6, 1836, the day fixed by the constitution for the meeting of the Grand Lodge, the representatives of six Lodges were present, and with them the Grand Master and Grand Secretary; while the fact is not noticed, the former had never been present in Grand Lodge since he was elected, and if he had ever been installed, it must have been by proxy; as the number of Lodges still was twelve, so far as any action of the Grand Lodge was concerned, there was not a quorum present; but after waiting in vain three days for the appearance of other representatives, they declared that the Grand Lodge had become extinct, and formally reorganized the Grand Lodge by the adoption of a constitution and the election and installation of Grand Officers; all dispensations were continued, two charters granted, and Lodges, whose charters had been forfeited, were authorized to be reinstated on proper application.

From that time forward for many years the Grand Lodge enjoyed a prosperous growth. There was one drawback; the constitution contained the iron rule that failure by a Lodge to be represented in Grand Lodge for two successive years forfeited the charter. There was no notice to show cause; the Grand Lodge did not even have the power to waive the forfeiture; if the failure to be represented one year was repeated the next year, no matter what was the cause, the Lodge ceased to exist; the Grand Lodge paid no part of the expenses of representation; the Lodges in remote parts of the State, from which the travelling facilities were poor and expensive, must once in two years be at a great expense or lose their charters. *Self-executing* laws, which impose penalties, are utterly abhorrent to Masonic principles; but such a law was in force in this Grand Lodge, and the consequence was that Lodges, which a little attention might have saved, were lost from the roll every year. However, in twenty years from its reorganization, the Grand Lodge had over 200 Lodges, with a membership of about 8,000. In 1860 it had 236 Lodges, with a membership of 8,093. Then came the terrible check of the civil war; at first, as in all jurisdictions, candidates swarmed at the outer door, and then reaction fol-

lowed. The Grand Lodge met annually, but did not publish its Proceedings till 1864. Many charters were forfeited, but in 1865 the membership was 9,467; several charters were restored, and in 1866 the membership was 10,904, but the next year, by the failure of Lodges to make returns, it went down to 9,707. For the next three years it gained, so that in 1870 it was 10,985, the highest point it ever reached. Then it commenced to run down, probably owing largely to business depression, and decreased till 1877, when it was 7,829; then a reaction for a brief time set in and it reached 8,677 in 1879; but then it steadily, and some years rapidly, decreased till 1886, when it was 6,724. In 1887, it only had 255 active Lodges, with 7,305 members, that have since increased to 476 Lodges, with a membership of 19,566 in 1908.

FLORIDA.

The Grand Lodge of Pennsylvania, July 8, 1783, received a "memorial from the Brethren of St. Andrew's Lodge No. 1, late of West Florida, now of Charlestown, South Carolina, with sundry papers relative thereto." The origin of this Lodge is unknown. It had not been chartered by the Grand Lodge of Pennsylvania, as has been suggested, because the charter granted upon that memorial was sent to the Master of another Lodge, to be delivered "provided that the Master and members of said Lodge are found to be of the Ancient and Honorable Fraternity and accept to be under this jurisdiction." A charter was granted in 1768 by the Grand Lodge of Scotland for a Lodge in East Florida, of which there is now no trace; the name of the Lodge above mentioned indicates a Scottish origin, and the most plausible solution is, that it was the Scottish Lodge of 1768.

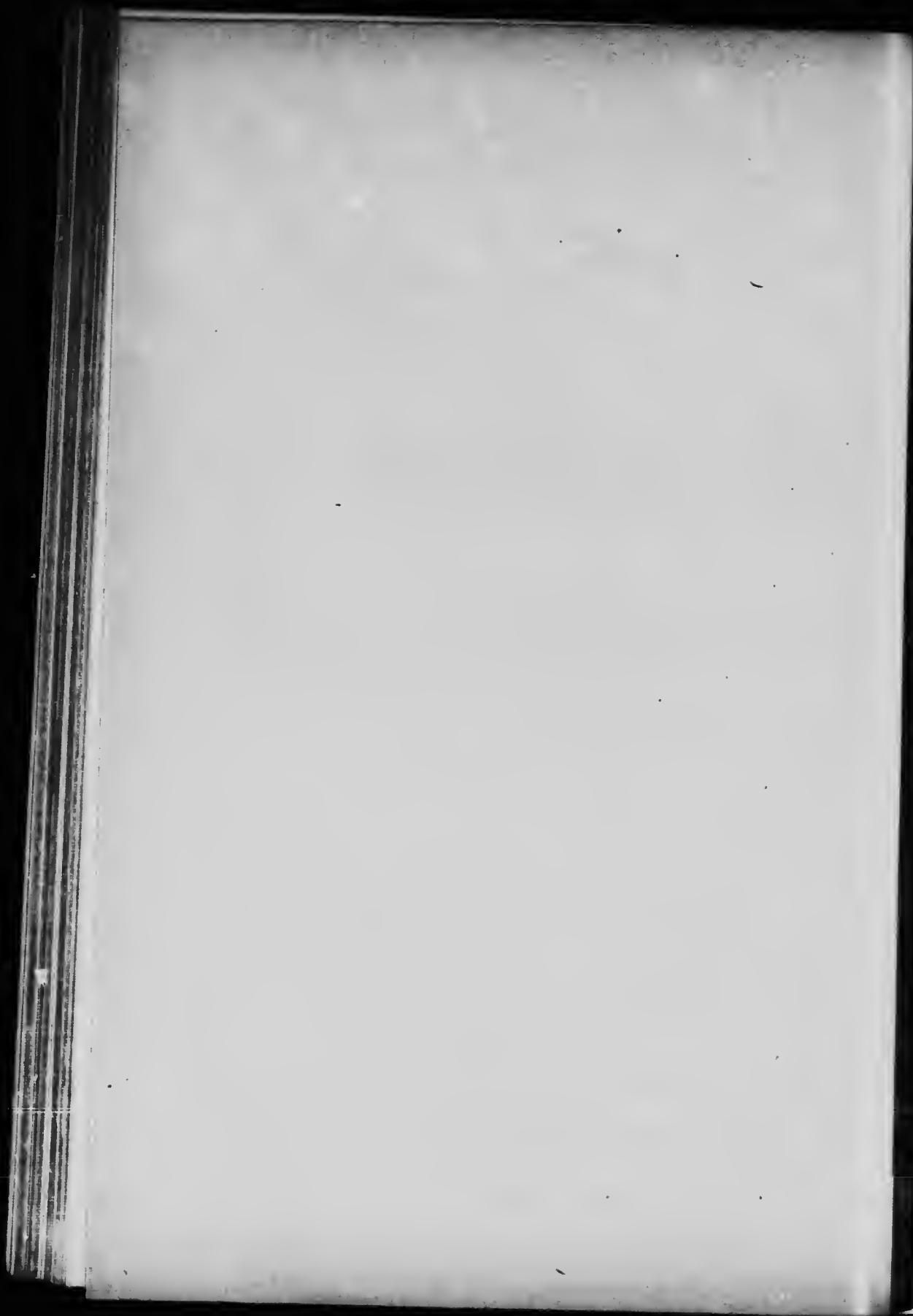
In lists of Lodges published in 1804 and subsequent years, is No. 30, chartered by the Grand Lodge of South Carolina (Ancient) at St. Augustine, East Florida: this Lodge (Mackey says) became "extinct in consequence of a decree of the King of Spain." The same Grand Lodge also chartered No. 56, at Pensacola, but at what date is not known. This Lodge also became extinct. The Grand Lodge of South Carolina, on June 30, 1820, chartered Floridian Virtues Lodge at St. Augustine in place of No. 30, but it had become extinct in 1827. The same Grand Lodge revived, June 29, 1821, No. 56, at Pensacola, under the name of Good Intention Lodge No. 17, but it had a very short existence, as it was marked "Extinct" in 1825. The same Grand Lodge, January 3, 1824, granted a charter to several members of No. 28, formerly members of No. 30, by the name of La Esperanza Lodge, No. 47, at St. Augustine. It was considered as a revival of No. 30, and the jewels of that Lodge, which had been loaned to No. 28, were given, or "restored," as it was termed, to the "revived" Lodge. As in 1827 this Lodge was marked "Suspended" and was not heard from again, it is evident that the division of No. 28, and the chartering of a new Lodge, killed them both.

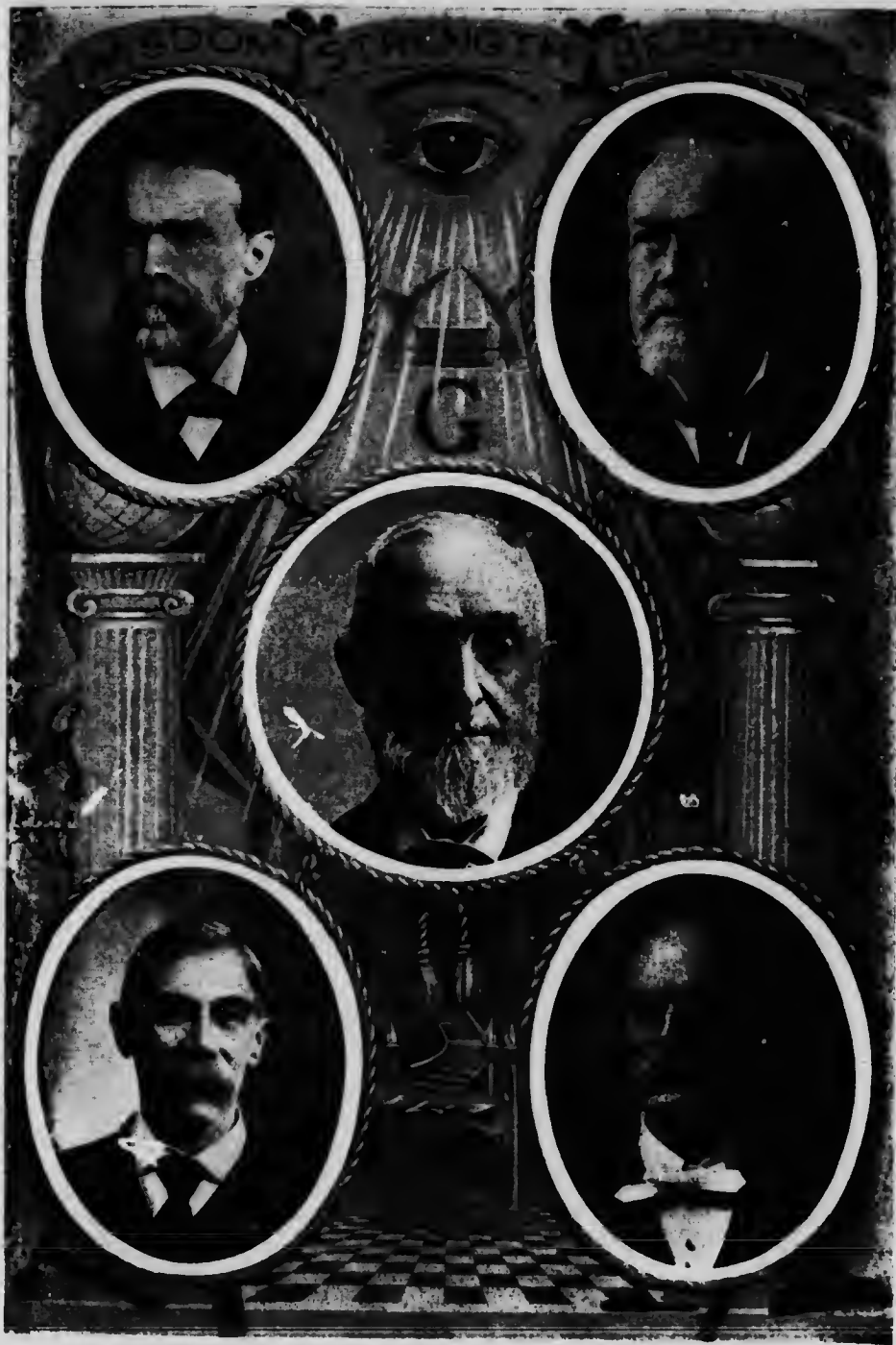
The Committee having charge of the Reprint of the Proceedings of the Grand Lodge of Florida, on the authority of Col. Gad Humphreys of St. Augustine, say that the first Lodge in East Florida was held under a warrant granted by the Grand Lodge of Georgia about the year 1806, to St. Fernando Lodge at St. Augustine; the loss of the early records of the Grand Lodge of Georgia prevents the verification of so much of this statement as may be true. That the Lodge spoken of was the first Lodge is not true, because South Carolina had one there as early as 1804, which was suppressed about 1811. On the roll of the Grand Lodge of Georgia, in 1818, was San Fernando Lodge, No. 28. No numbers were then vacant, and no Lodge of an earlier number was located in Florida; no Lodge

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Prominent Freemasons of Texas

F. B. SEXTON, GR. MASTER 1856; G. H. PRIEST 1867; GR. COMMANDER 1870.
 WM. BRAMLETTE, G. MASTER 1873; G. H. PRIEST, 1878. M. F. MOIT, GRAND MASTER 1875 AND 1876.
 B. I. FRYMIER, G. H. P. 1885; G. M. 1894; GR. TREAS. SINCE 1898. JOHN P. BELL, G. H. P. 1891; G. M. 1907.



on the roll in 1803, 1804, 1807, 1808 or 1816, according to published lists purporting to be derived from official sources, was located in Florida. Judging from its number and the fact that it was not on the roll in 1816, this Lodge was chartered in 1817, and it is very certain that there was no earlier Georgia Lodge in Florida. The better opinion is that the Lodge referred to by Col. Humphrey and the Florida Committee was the South Carolina Lodge, No. 30; the loss of the early South Carolina records prevents giving the date of its charter, but it was on a list published in 1804.

The Grand Lodge of Alabama chartered Jackson Lodge at Tallahassee, December 19, 1825. It was suspended December 15, 1827, and its charter was declared forfeited December 8, 1829; but it was restored to good standing immediately on the payment of its arrearages of dues.

The Grand Lodge of Georgia chartered Washington Lodge, at Quincy, December 2, 1828, and Harmony Lodge at Marianna, December 8, 1829. They were not numbered with the Georgia Lodges, but were No. 1 and No. 2, Florida. The Committee on Reprint in Florida were unable to discover the origin of these Lodges, but supposed one came from Tennessee and the other from Georgia.

Representatives from these three Lodges met July 5, 1830, and determined that it was expedient, and that "according to precedent and authority, they have the right to establish a Grand Lodge for the Territory of Florida." A constitution was framed and adopted, and on July 6, 1830, the Grand Lodge was organized by the election and installation of the Grand Master and Grand Officers.

Previously to this, with a single exception, the Territories had waited until they were admitted as States before forming a Grand Lodge. One had been formed in Michigan Territory, but it had become extinct. The Grand Lodge of Florida is the first Grand Lodge now existing which was formed in a Territory. The first idea was that a Grand Lodge could be formed only in an independent, sovereign State; but as such States became subject to a General Government to a limited extent, the application of the doctrine to new States, situated precisely as the old ones were, could not well be denied. Then it was decided that the District of Columbia was such a political organization as was entitled to a Grand Lodge. It was then an easy step to hold that a Territory, organized under the laws of the United States, and an incipient State, was also entitled to a Grand Lodge; and in passing it may be remarked that subsequently the same rule was applied to the Provincial Dependencies of the British crown.

The Grand Lodge ordered that the old charters be returned to the Grand Secretary and by him forwarded to the several Grand Lodges from which they were obtained; and the Grand Master caused a letter to be addressed to each of those Grand Lodges, "informing them of the organization of the Grand Lodge of the Territory of Florida" and soliciting fraternal recognition and correspondence.

The anti-masonic excitement, and the unsettled condition of the country growing out of the hostility of the Indians, prevented the growth of the Institution. One charter was granted in 1831, but the Lodge was declared defunct in 1837. In 1835, dispensations were granted for two additional Lodges, but they were not chartered till 1837. In 1840 there were five chartered Lodges and three U. D.

In 1843 a communication was received from the Grand Lodge of Georgia, stating that the Grand Lodge of Florida had chartered Lodges in Georgia, and inquiring into the matter. The Grand Secretary had replied that there was only one Lodge that fell

within the scope of the inquiry; that the place where that was located when it was chartered was only twenty miles from Tallahassee, and the State line had not then been determined. In 1842 the Grand Master received the first information that the Lodge was working in Georgia. The Committee to which the matter was referred expressed no opinion upon the right of the Grand Lodge to maintain the Lodge in Georgia under the circumstances, but were fully satisfied of its impolicy, and the Grand Lodge voted to surrender its jurisdiction over the Lodge, whenever it should be received under that of the Grand Lodge of Georgia. In 1844 the representative of the Lodge announced that the Grand Lodge of Georgia had voted to endorse the warrant when presented; and in behalf of the Lodge he expressed regrets at severing its relations with the parent Grand Lodge; whereupon the Grand Lodge remitted the dues of the Lodge, declared that its number should never be assigned to another Lodge, and that its Masters and Wardens should be *ex officio* honorary members of the Grand Lodge. It acknowledged that the jurisdiction over the Lodge, on Masonic principles, properly attached to the Grand Lodge of Georgia, with whose course it expressed great satisfaction. The Lodge still exists and has now the same number (8) that it had when it was chartered by the Grand Lodge of Florida.

At an early day this Grand Lodge commenced the appointment of a Committee on Foreign Correspondence. The Report soon became almost the leading feature in the Proceedings. Up to 1859 very elaborate Reports were prepared, first by John P. Dnval and then by Thomas Brown and Thomas Douglass, in which the discussion of Masonic principles, law and usages was so able and learned that no Masonic student of the present day can safely pass them by without full and careful examination.

In 1850, this Grand Lodge had chartered twenty-three Lodges and had eighteen on its roll; in 1860, thirty-four Lodges with 1,497 members; in 1870, the total membership was 1,710. In 1881, sixty-one Lodges had 2,157 members and nine Lodges had become extinct during the year. In 1888, the roll, headed by the three Lodges which formed the Grand Lodge, contained one hundred Lodges, ninety-six of which returned 2,949 members. In 1908 there are 171 Lodges, with 7,958 members.

TEXAS.

Holland Lodge, the first Lodge in Texas, was opened at Brazoria, December 27, 1835, under a dispensation from the Grand Master of Louisiana. The war between Mexico and Texas was then imminent, if it had not actually commenced. This Lodge met but a few times, its last meeting having been in February, 1836; in March the town was captured by the Mexicans, and the dispensation, records, jewels and all other property of the Lodge were captured and undoubtedly destroyed. In the meantime a charter was issued, but the Lodge was not opened under it till October, 1837, and then at Houston. Charters were also issued by the Grand Lodge of Louisiana for Milam Lodge at Nacagdoches, and McFarland Lodge in St. Augustine, in January, 1837.

The principle in relation to the formation of Grand Lodges was now to receive an application, new, so far as this country was concerned. It had at first been applied to States and then to organized Territories in the United States; but now, the Texas Revolution having succeeded, it was to be applied to an independent Republic.

In compliance with an invitation from Holland Lodge, the representatives of Holland and Milam Lodges met at Houston, December 20, 1837. The convention appointed a

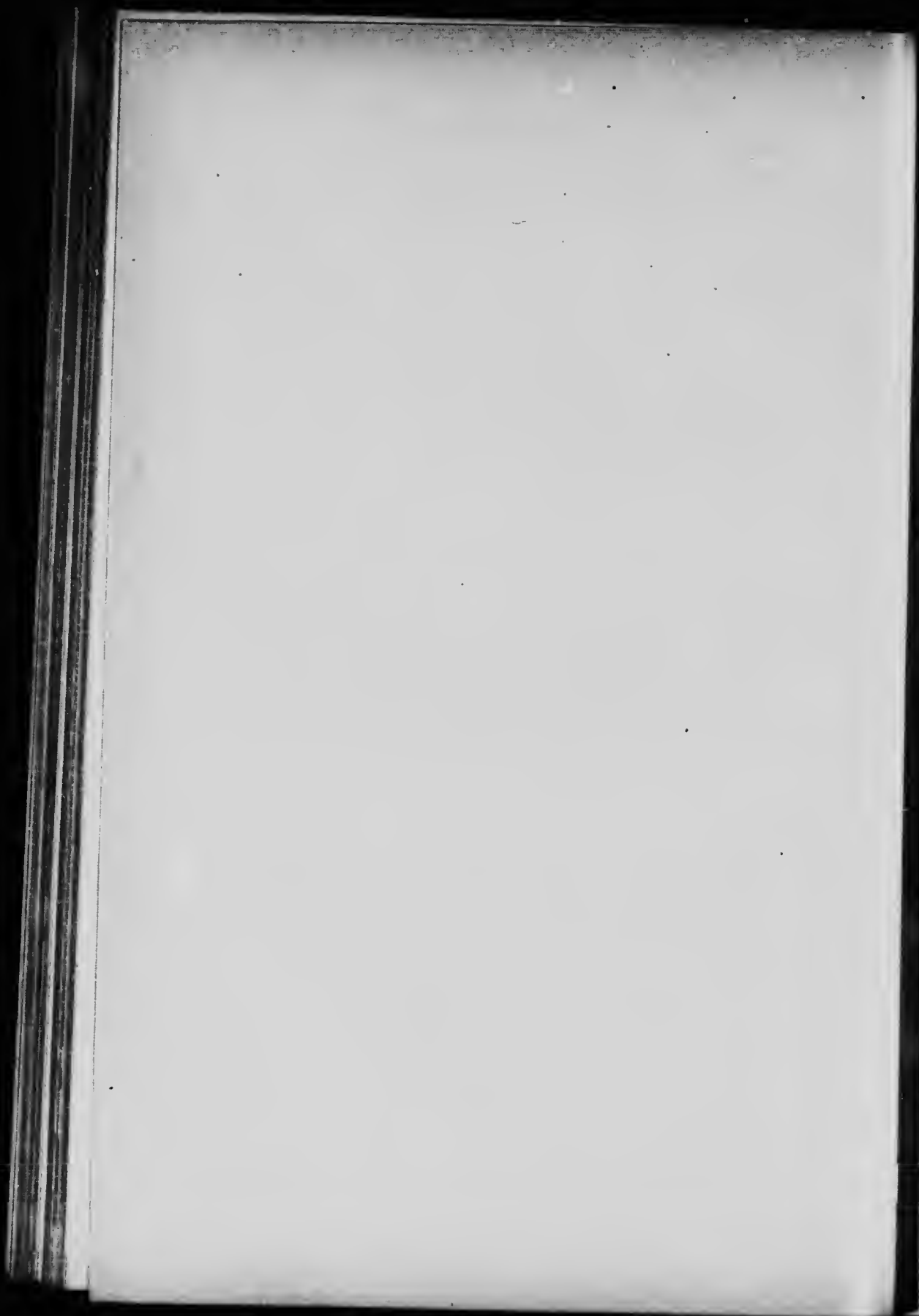
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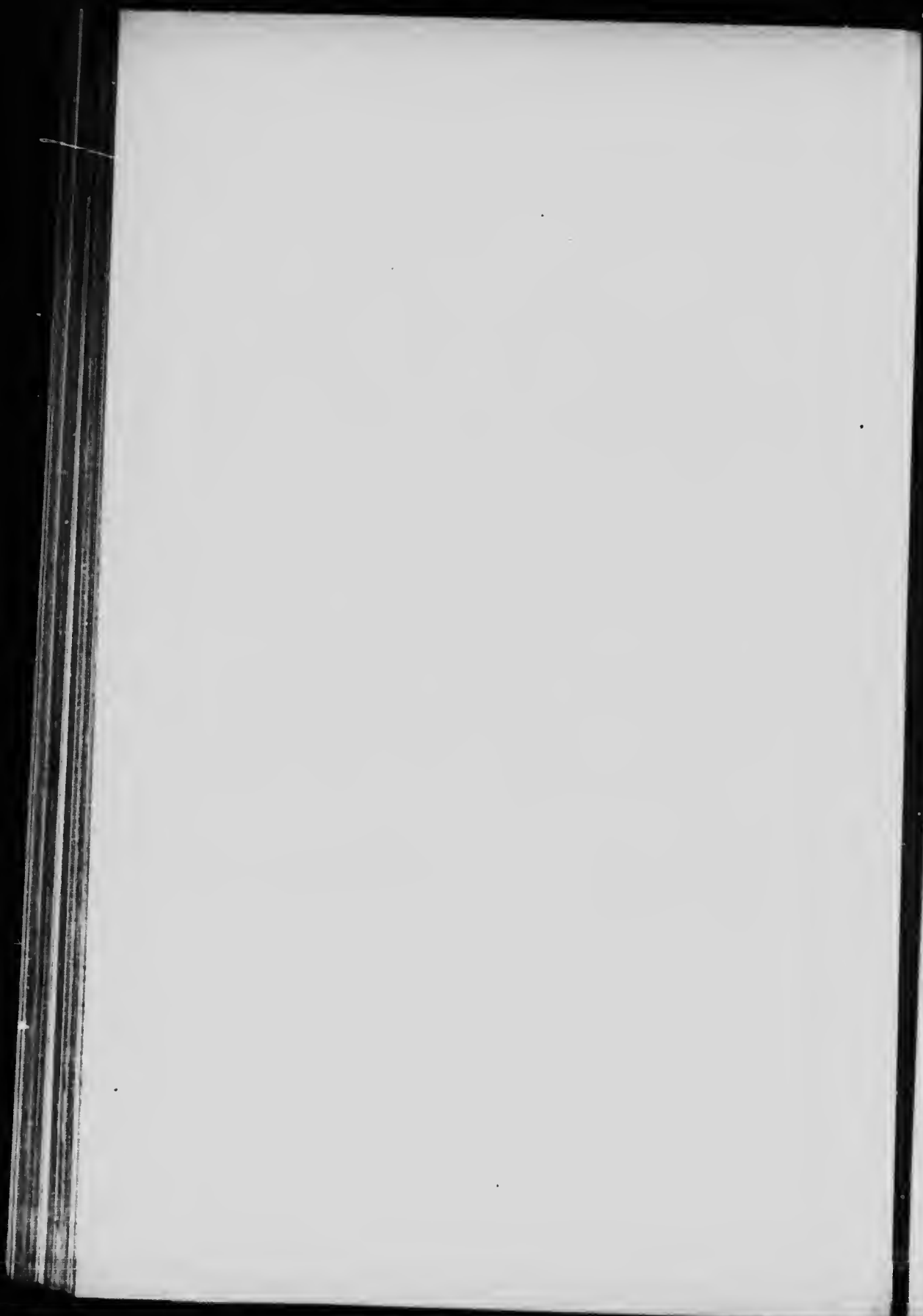
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Brother John Watson

GRAND SECRETARY OF THE GRAND LODGE OF TEXAS SINCE 1894.



representative for McFarland Lodge in accordance with a verbal message from that Lodge authorizing it to do so.

The Convention voted that the delegates "consider it a matter of right and for the general benefit of the Order" that a Grand Lodge be formed in the Republic, and that all Master Masons present, members of regular Lodges, be constituted members of the Grand Lodge. It also elected members twelve others, who were apparently not present, and then proceeded to organize a Grand Lodge by the election of Grand Officers. Gen. Sam Houston was chairman of the convention, but was not elected to any office. The Constitution and General Regulations of the Grand Lodge of Louisiana were temporarily adopted and a committee appointed to draft a permanent code. The third Monday in April was fixed for the first meeting of the Grand Lodge, and the Convention adjourned *sine die*.

The Grand Lodge met April 10, 1838, and was opened in ample form. Other Grand Officers were appointed, and, the Committee on Constitution not being ready to report, the Grand Lodge was called off until the twenty-fourth; the committee then reported the Constitution of the Grand Lodge of Tennessee, and it was voted to adopt it, with such changes as might be necessary. It was referred back to the committee for the purpose of making the necessary alterations. After appointing committees the Grand Lodge called off till the seventh of May. It met, considered, discussed and amended the proposed constitution at several sessions until the tenth of May, when the constitution was unanimously adopted. The constitution, while based on that of Tennessee, differed in many important respects. It contained no quorum clause; each Lodge had three votes and all other members of the Grand Lodge one vote each; it reserved the power to the Grand Lodge to amend its own constitution, and Past Grand Officers below the Wardens did not become members by virtue of having held office in the Grand Lodge. Finally, on May 11, 1838, the Grand Lodge completed its organization by the installation of the Grand Master and other Grand Officers, which ceremony was performed by "Bro. Sam Houston, the President of the Convention, who was unanimously elected to install them according to the ancient usages of the Order."

The constitution did not provide that the original members of the Grand Lodge should remain permanent members, but it was afterwards decided that twenty-nine Brethren were received by the Convention as members of the Grand Lodge, "and that no subsequent action of the Grand Lodge can deprive them of membership;" two, however, were reported as having ceased to be members, one by resignation, and one by expulsion by his Lodge.

The Grand Lodge made a visitation to Holland Lodge, May 18, 1838. The Grand Master in his address to the Lodge affirmed the right to form a Grand Lodge and transfer the allegiance of the Lodges to the new Grand Lodge while working under their original charters; but he said it would be proper for the Lodges to surrender those charters and take new ones from the new Grand Lodge as soon as convenient. He claimed for the Grand Lodge exclusive jurisdiction over all Lodges in Texas.

Charters were immediately granted for Temple Lodge at Houston and St. John's Lodge at Brasoria; the statement in Mitchell's history that the former was chartered by the Grand Lodge of Louisiana, and the latter by the Grand Lodge of Mississippi, is erroneous. At the Annual Communication in November following, new charters were granted to all the Lodges.

The Grand Lodge attempted to exercise authority over the Chapter degrees, and authorized the organization of three Chapters under Lodge warrants; but as these were not recognized by the General Grand Chapter after the annexation of Texas to the Union, the Chapters were reorganized and the Grand Lodge abandoned jurisdiction over the degrees, greatly to the discontent of some of the older members.

When the Grand Lodge was organized, May 11, 1838, the members of its obedience were about 200; it grew rapidly, especially after the annexation of Texas to the United States. In 1860 it had chartered two hundred and fifty-two Lodges, twenty-eight of which had ceased to exist; thirteen of the others made no returns that year; and the two hundred and eleven making returns showed a total membership of 8,215. In 1870, the membership was 11,502; 1880, 17,055; 1887, 20,417, and 1908 there are 764 Lodges, with 41,736 members.

ARKANSAS.

There is a tradition that Freemasonry was cultivated at the Post of Arkansas about the time of the Revolution; but nothing beside tradition has been discovered. It has been published more than once that the Grand Lodge of Arkansas was organized in 1832; this was probably a clerical or typographical error at first, and the erroneous date was copied without question.

The Grand Lodge of Kentucky, November 29, 1819, granted a dispensation for Arkansas Lodge at the Post of Arkansas, and a charter was granted August 29, 1820, with Robert Johnson as Master; but it was surrendered August 28, 1822.

The Grand Master of Tennessee granted a dispensation for Washington Lodge in Fayetteville December 24, 1835; and the dispensation was renewed November 12, 1836. A charter was granted October 3, 1837, and a set of jewels presented to the Lodge. The Grand Lodge of Tennessee also granted a dispensation to Clarksville Lodge, at Clarksville, October 5, 1838. A charter was granted October 12, 1839. The dispensation was granted before the Grand Lodge of Arkansas was organized, but the charter afterwards; it continued to work under the Grand Lodge of Tennessee till 1843, when it became No. 5 under the Grand Lodge of Arkansas; but it surrendered its charter in 1845.

The Grand Lodge of Louisiana granted charters, January 6, 1837, to Morning Star Lodge at the Post of Arkansas, and to Western Star Lodge at Little Rock; when the seat of government was moved to Little Rock, Morning Star Lodge surrendered its charter.

The Grand Master of Alabama granted a dispensation in 1838 for Mt. Horeb Lodge at Washington.

Representatives from Washington, Morning Star and Western Star Lodges and Mt. Horeb Lodge, U. D., met November 21, 1838, adopted a constitution, elected and installed the Grand Officers of the Grand Lodge of Arkansas. The Proceedings of the Grand Lodge for 1838, 1839 and 1840 were not printed and the record has been lost. Its progress was at first slow. In 1846 it had twelve Lodges, with a membership of about 600; after that it grew more rapidly. The Civil War demoralized the Institution pretty badly, and the consequent depression in business matters caused the loss of many Lodges, but in 1872 there were two hundred and fifty-two chartered Lodges and thirty-four U. D., with a membership of 9,831. In 1884 336 Lodges, with 10,361 members; 1887, 377 Lodges and 11,163 members, and in 1908 there are 519 Lodges, with 18,293 members.

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FAC-SIMILE OF THE RECORD OF WESTERN STAR

Very few Masons in Illinois know the fact that the present Grand Lodge is not the first
 The first Lodge of Masons in Illinois was *Western Star Lodge, No. 107*, at Kaskaskia, Illinois, which
 This document is a fac-simile of the only ancient Masonic document in the State of Illinois to-d
 There is nothing in the history of Masonry of the State since the organization of the pres
 Kaskaskia is in Randolph county; it was founded about 1682 by La Salle,

Return of the members of the Western Star Lodge No. 107
 Village of Kaskaskia in the Indiana Territory under
 Grand Lodge of Pennsylvania, and of their institutions
 From the commencement of the said Lodge, being the
 to St John Day December 1806 ~ ~ ~ ~ ~

Names	What Degree.	When Initiated or admitted	When Passed,	When Raised
✓ James Edgar . . .	P. M.	14 Decr. 1805		
✓ Rufus Easton . . .	M. M.	14 Decr. 1805		
✓ Michael Jones . . .	M. M.	14 Decr. 1805		
✓ Robert Robinson . . .	P. M.	14 Decr. 1805		
✓ William Arundel . . .	P. M.	14 Decr. 1805		
✓ Alexander Anderson . . .	P. M.	14 Decr. 1805		
✓ James Galbraith . . .	P. M.	14 Decr. 1805		
✓ Charles Quirey . . .	M. M.	3 Feb ^y 1806	4 Feb ^y 1806	5 Feb ^y
✓ Doct ^r Walter Fenwick . . .	F. C.	17 Feb ^y 1806	1 March 1806	
✓ George Bullitt . . .	M. M.	17 Feb ^y 1806	1 March 1806	6 Decr
✓ John Hays . . .	M. M.	18 Feb ^y 1806	19 Feb ^y 1806	10 th Ma
✓ John Hay . . .	M. M.	18 Feb ^y 1806	19 Feb ^y 1806	10 th Ma
✓ Francois Vallé . . .	M. M.	1 March 1806	16 March 1806	24 th Ma
✓ Louis Labouze, } alia, Morse	M. M.	1 March 1806	16 March 1806	24 th Ma
✓ Stephen Foster . . .	M. M.	1 March 1806	16 March 1806	27 th Ma

STAR LODGE, No. 107, OF ILLINOIS

The first Grand Lodge of Masons which was established in the State.
 which received its dispensation from the R. W. Grand Lodge, of Pennsylvania.
 Illinois to-day, and will be of profound interest to every Mason in the State.
 the present Grand Lodge, which is of more historical value than this.
 La Salle, and was the first capitol of Illinois Territory.

The No 107 Ancient York Masons held in the
 under the Authority of the Right Worshipful
 titutions, Admissions, Passings, Raisings &c
 ing the 14th December 1805 and of Masonry 5805

Members Raised,	Members Expelled When	Members Withdrawn When —	Remarks, Deceased When
			was Called to the Wor- shipful Master's Assistance at the Commencement but had signed —
		24 March 1806	
Feb 1806			
Dec 1806			
1 st March 1806			
March 1806			
26 March 1806			
24 March 1806			
7 March 1806			

		14 Decr. 1806			
✓ Charles Quirey	M: M	3 Feb ^r 1806	4 Feb ^r 1806	5 Feb ^r	
✓ Doct ^r Walter Fenwick	F: C	17 Feb ^r 1806	1 March 1806		
✓ George Bullitt	M: M	17 Feb ^r 1806	1 March 1806	6 Decr	
✓ John Hays	M: M	18 Feb ^r 1806	19 Feb ^r 1806	10 th M	
✓ John Hay	M: M	18 Feb ^r 1806	19 Feb ^r 1806	10 th M	
✓ Francois Vallé	M: M	1 March 1806	16 March 1806	24 th M	
✓ Louis Labouze, alias Moroe	M: M	1 March 1806	16 March 1806	24 th M	
✓ Stephen Foster	M: M	1 March 1806	10 March 1806	17 th M	
✓ Andrew Henry	M: M	24 March 1806	24 March 1806	24 th M	
✓ James Moore	Ent ^d M	1 Nov ^r 1806			
✓ Henry Dodge	Ent ^d M	6 Decr 1806			
✓ Thomas Oliver	Ent ^d M	6 Decr 1806			

I James Edgar Worshipful Master of the West
do hereby Certify to the Right Worshipful Grand
is a just and true Return of the members of the Wes
admissions &c in the said Lodge, as above stated
In Testimony whereof I have hereunto set
Seal. There being no Seal of the said Lodge, at
and in the year of Masonry 5806

Attest

James Edgar
William Grubel, Secre

B.S. On the 13th September 1806 This Lodge in
Conformity with Warrant and Dispensation Granted
Grand Lodge of Pennsylvania Dated 2^d June 1806 and of
heretofore made

5 Feb 1806

5 Dec 1806

10th March 1806

20 March 1806

24 March 1806

24 March 1806

27 March 1806

24 March 1806

Western Star Lodge No 107 Ancient York Masons
Grand Lodge of Pennsylvania that the foregoing
Western Star Lodge No 107 and of the Institution,
dated during the time above mentioned,
to set my hand and affixed my private
at Kaskaskia 27th day of December 1806



Worshipful Master W. S. Lodge No 107
Secretary of W. S. Lodge No 107—

was Instituted and the Officers Installed in
for that Purpose by the Right Worshipful
of Masonry 5806 as will appear by the Return
J. Edgar

ILLINOIS.

The Grand Lodge of Pennsylvania granted a dispensation, September 24, 1805, for Western Star Lodge at Kaskaskia, Illinois (then Indian Territory), and it was organized and commenced work December 14, 1805. A charter was granted to it June 3, 1806, under which it was constituted September 13, 1806. It continued to work very actively until the end of the year 1822, when all trace of it is lost, except that detached papers have been found which show that it was in existence as late as 1829; Bro. Reynolds, the Historian of Masonry in Illinois, expressed the belief that a second volume of records commencing in December, 1822, was in existence.

The Grand Lodge of Kentucky granted a dispensation, September 1, 1815, and a charter, August 28, 1816, to Lawrence Lodge at Shawneetown.

Between July and October, 1819, the Grand Master of Tennessee granted a dispensation to Libanus Lodge at Edwardsville, and on October 5, 1819, the Grand Master was authorized to issue a charter, if, upon examination of their work, he should find it "in conformity with the precepts of Masonry," and the charter was issued the next day. On October 5, 1827, the committee reported that the charter of this Lodge (among others) "owing to negligence, inattention and disrespect paid to the resolutions of the Grand Lodge, as well as an indifference to the good of the craft," ought to be suspended, and the Grand Lodge so ordered; it also voted that it be cited to appear at the next session to show cause why the charter should not be forfeited. The Grand Lodge did not seem to have knowledge of the formation of the Grand Lodge of Illinois. At the next session the Lodge was reported as still delinquent, but no action was taken. The Grand Master of the same Grand Lodge issued a dispensation, June 28, 1820, for Temple Lodge, at Bellville. It made no return at the next session, and in 1821 he reported that the Lodge had surrendered the dispensation without working under it.

The Grand Lodge of Missouri created the following Lodges in Illinois: Olive Branch Lodge, at Alton, by dispensation, October 30, 1821; by charter, April 3, 1822; a brother joined in the first petition, whose name had been stricken from the roll by Missouri Lodge for non-payment of dues, and the Grand Lodge required his name to be struck from the petition and another substituted, before it would grant the dispensation: Vandalia Lodge, at Vandalia, by dispensation, April 2, 1822; by charter, October 8, 1822: Sangamon Lodge at Springfield, by dispensation, April 5, 1822; by charter, October 9, 1822: Union Lodge at Jonesboro, by dispensation June 4, 1822; by charter, October 24, 1822: and Eden Lodge at Covington, by dispensation, June 30, 1822; by charter, October 8, 1822.

Some time in March, 1822, the Grand Master of Indiana granted a dispensation for Albion Lodge at Albion. The petition was recommended by Vincennes Lodge March 2, 1822, and was forwarded to the Grand Master on the fifth, whose endorsement upon it leaves little doubt that a dispensation was granted March 12, 1822; the Lodge was organized April 13, 1822, and report made to the Grand Lodge October 8, 1822. On the next day the dispensation was continued; at the session on October 8, 1823, the dispensation was again continued. In the Proceedings for 1824 the Lodge is not mentioned, save in the table of work, from which it appears that it had 26 members and 14 initiates in 1822; 19 members and 2 initiates in 1823; and made no return in 1824.

Measures looking to the formation of a Grand Lodge in Illinois were commenced in

1820. The records, however, have been lost or destroyed, and if the Proceedings of the Grand Lodge were published, no full set has been preserved. When Reynolds published his History of Masonry in Illinois, he had a written copy, almost accidentally discovered, of the Proceedings of the Convention, and printed copies of the Proceedings of two sessions of the Grand Lodge. A copy of those at another session had been in the archives of the Grand Lodge of Kentucky, but had been destroyed; there was then, however, a copy in the archives of the Grand Lodge of Maine, but unfortunately Reynolds was not aware of it. The larger part of the edition of his History was also burned.

Libanus Lodge sent communications to other Lodges in the latter part of 1820 in relation to forming a Grand Lodge, but nothing came of it. The matter was discussed somewhat during the following year, and in September, 1822, Libanus Lodge again communicated with the other Lodges and the result was that a Convention met December 9, 1822, at Vandalia. Libanus, Western Star, Olive Branch, Albion, Eden, Union, Vandalia and Lawrence Lodges (all in the State, except Sangamon) were represented. A constitution was agreed upon and adopted, subject to ratification by a majority of the Lodges, and signed by the members. Grand Officers were then elected and the Grand Master was authorized, when it should appear that a majority of the Lodges had ratified the constitution, to call a meeting of the Grand Lodge.

The Grand Master called a meeting of the Grand Lodge December 1, 1823, when it was formally organized, and the Grand Master installed by the Deputy Grand Master of Missouri. The record has been lost, and if the Proceedings were ever published, no copy is now known to exist; the later proceedings indicate with certainty that a code of By-Laws was adopted, that the Lodges were required to take new charters, and that a charter was granted to Hiram Lodge, a new one. Albion Lodge had been working under dispensation, and some condition was required to be complied with before a charter issued. In 1824, the Grand Secretary reported that a charter had been issued to Albion Lodge, and it was voted that all Lodges which should not surrender their old charters and take new ones within six months should be stricken from the roll. Reports relating to the legal *status* of the Lodges were made and adopted, but unfortunately were not spread upon the records. A resolution was adopted that Lodges, as soon as they should pay their dues to the mother Grand Lodge and surrender their old charters, should have new ones on application to the Grand Master therefor. An appeal came up from Libanus Lodge, but the Grand Lodge voted that it could not entertain the appeal because the Lodge was working under the Grand Lodge of Tennessee. The Grand Lodge thus reversed the rule that prevailed in other jurisdictions. The Grand Lodge of Missouri shortly after revoked the charter of Sangamon Lodge for neglect to pay dues, but a little later, when the charter of one of its own Lodges was revoked by the Grand Lodge of Tennessee, it rightly decided that the latter had no jurisdiction over the Lodge, but must make its claim upon the Grand Lodge. But the Grand Lodge of Illinois yielded, and allowed the existence of Sangamon Lodge to be terminated by another authority. It did not, for some time, take jurisdiction over Western Star, Lawrence and Libanus Lodges, because they had not settled their dues and obtained the consent of their mother Grand Lodge. The rule elsewhere had been that the new Grand Lodge took jurisdiction over the Lodges, and then required them to settle their dues.

The Grand Lodge did not meet in December, 1825, as its By-Laws required, but held a session in January, 1826, in lieu of the annual session. It had, at the close of that

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Brother Royal B. Munn

PAST GRAND SECRETARY OF THE GRAND LODGE OF ILLINOIS



session, fifteen Lodges on its roll, four of which Reynolds said he could not locate, and all the information concerning them that he could procure was that "such Lodges did exist." This number included the three older Lodges, which had not yet been fully received under its jurisdiction, and Sangamon Lodge, whose charter had been revoked. Western Star Lodge did not succeed in severing its relations with the Grand Lodge of Pennsylvania and being constituted under its Illinois charter till June 24, 1828. The Grand Lodge of Kentucky, when it was informed of the organization of the Grand Lodge of Illinois, of its own motion gracefully remitted the dues of its Illinois Lodges. Knowledge of the fact seems not to have reached the Lodge, for it became extinct, while the Grand Lodge was waiting for it to obtain a "full discharge" for those dues, and a new Lodge was chartered in its place. Libanus Lodge, though members of it frequently visited the Grand Lodge, disappeared without being placed on the roll of the Grand Lodge.

The Grand Lodge met December 3, 1826, and extended its session, by adjournment, to January 23, 1827; and its Proceedings were published. A bill for printing in 1824 was ordered to be paid. This indicates that the Proceedings of 1823 were printed. The charter of Albion Lodge was suspended and that of Vandalia Lodge surrendered. Two charters were granted, one to former members of Lawrence Lodge.

A case involving an important question of Masonic law was finally disposed of at this session. After the convention to form a Grand Lodge had been held, but before the Grand Lodge was organized, Vandalia Lodge tried one of its members and suspended him. He appealed, and of course the appeal was entered before the Grand Lodge of Missouri, which ordered the Lodge to send up the record to the *next session* of the Grand Lodge. Before that session was held, the Grand Lodge of Illinois was formed, and the Lodge had passed under its jurisdiction, and notice thereof had been given to the Grand Lodge of Missouri. Upon legal principles, the Grand Lodge of Missouri should have transmitted the case to the Grand Lodge of Illinois. It did not, however, but proceeded to act upon the case. The records of the Lodge had been burned, but enough appeared to the Grand Lodge to satisfy it that an offence had been committed, and it "disapproved of the proceedings" of the Lodge and expelled the accused. At the next session he sent in a memorial requesting a re-hearing. The committee reported favorably, but the Grand Lodge refused to adopt the report. Then the Grand Lodge of Illinois applied at two different sessions to have a rehearing granted; but it was refused both times, although the committee reported favorably. At the next session the Grand Lodge of Illinois, recognizing his *status* as that of an expelled Mason, restored him. The Grand Lodge of Missouri criticized this action sharply and protested against it, and proposed to submit the question to the other Grand Lodges for their opinion, but as no further mention was made of the matter, it is presumed that nothing was done. As it all happened in Illinois, there can be no doubt that the Grand Lodge of that State, as soon as it was organized, obtained full jurisdiction in the premises. The only error which the Grand Lodge of Illinois made, was that it did not demand a transfer of the case for its own decision.

It is believed that the Grand Lodge met in 1827, but no record exists, and it is not known that its Proceedings were published. Whether it met or not, it soon became extinct, and all its subordinates followed its example. The laws relating to the forfeiture of charters enabled the Anti-Masonic crusade to blot out every Lodge in Illinois so effectually that no trace of any of them, after June 24, 1827, has been found, and when Masonry was re-established, not a single one of them was revived.

On October 13, 1835, a Lodge was opened at Quincy for the first time since the Lodges ceased work. Bodley Lodge was that evening organized under a dispensation from the Grand Lodge of Kentucky. It was chartered August 30, 1836. The same Grand Lodge chartered Equality Lodge at Equality, August 29, 1837; Ottawa Lodge at Ottawa, September 1, 1840, and issued a dispensation for Friendship Lodge at Dixon about November 1, 1840.

The Grand Lodge of Missouri granted charters in Illinois, to Franklin Lodge at Alton, October 5, 1837; Harmony Lodge at Jacksonville, October 2, 1838; Springfield Lodge at Springfield, October 8, 1839; Temperance Lodge at Vandalia and Far West Lodge at Galena, October 10, 1839; Mt. Moriah or Hillsboro Lodge at Hillsboro, and Clinton Lodge at Carlisle, October 8, 1840; and its Grand Master issued a dispensation to Columbus Lodge at Columbus, June 3, 1839, which was extended by the Grand Lodge, October 10, 1839. The Grand Lodge of Missouri in those days paid little regard to the law of exclusive jurisdiction, for after the formation of the Grand Lodge of Illinois and correspondence with it, it not only maintained Lodges in Illinois but also organized, chartered and constituted Lodges in that jurisdiction; it chartered St. Clair Lodge in Belleville and Marion Lodge at Salem in October, 1842.

A convocation of delegates from several Lodges in Illinois met at Jacksonville, January 20, 1840, voted that it was expedient to form a Grand Lodge, and appointed a committee to call a convention for that purpose. Agreeably to such call, a convention met at Jacksonville, April 6, 1840. Bodley, Equality, Harmony, Springfield and Far West Lodges and Columbus Lodge U. D. were represented. There were then two other chartered Lodges in the State, Franklin at Alton, which was not in good standing, having been summoned to show cause why its charter should not be revoked, and Temperance Lodge at Vandalia; there were also two Lodges, U. D., Ottawa at Ottawa, and Mt. Moriah at Hillsboro; whether, therefore, the Lodges U. D. are counted or not, a majority of the Lodges were represented.

The convention declared the right to establish a Grand Lodge, and proceeded to organize it; a constitution was adopted and Officers elected. The convention then adjourned to April 28, 1840, when the Grand Lodge was organized by the installation of the Grand Master (by proxy) and the other Grand Officers. Charters were granted to the six Lodges represented, including Columbus U. D.

The constitution adopted (as well as that of the old Grand Lodge), based on that of North Carolina as transmitted through Tennessee and Missouri, took from the Grand Lodge the power of amending its own constitution, and vested that power in the Lodges; but in 1841 the Grand Lodge completely reversed the provision by solemnly deciding that the provision meant the Lodges represented in the Grand Lodge and a vote taken therein, and at once proceeded to amend the constitution itself by a two-thirds vote of the Lodges represented. The construction thus given was soon after inserted in the constitution.

The first session was held in October, 1840. Four Lodges were represented and their total membership was only ninety-seven. There was some delay by the other Lodges in taking out new charters, probably in consequence of some dissatisfaction growing out of the location of the Grand Lodge at Jacksonville; the Grand Lodge of Kentucky disclaimed further jurisdiction over its Illinois Lodges, and Friendship Lodge (created after the organization of the Grand Lodge of Illinois, but before notice of it was received)

immediately took a charter. But Equality Lodge, though it had assisted in the formation of the Grand Lodge, did not take a charter from it till 1844, and Ottawa Lodge worked some five years without reporting to any Grand Lodge. The Grand Lodge of Missouri allowed its Lodges to take their own course, so that it was not till 1846 that the Grand Lodge of Illinois had actually exclusive jurisdiction in the State.

Its constitution provides that amendments to the constitution must lie over one year, be published and sent out to the Lodges, and then may be adopted by the Grand Lodge. In one case when an amendment came up for action, an amendment to the amendment was offered, but the Grand Master ruled it out of order, and his ruling was sustained by the Grand Lodge. The reason is that, by the terms of the constitution, the only matter the Grand Lodge can act upon is *the amendment proposed the year before and sent out to the Lodges*. This was the universal, as well as the evidently correct rule, but of late some attempts have been made to reverse it.

A dispensation was granted in 1842 for a Lodge at Nauvoo, the Mormon settlement. In five months, 286 candidates were initiated and nearly all passed and raised. The Grand Lodge appointed a committee to examine the work of the Lodge and reported favorably, whereupon the Grand Master, as authorized by the Grand Lodge, continued the dispensation and granted three others, two for Lodges at Nauvoo, and one for a Lodge at Keokuk. At the next session of the Grand Lodge, the records of these Lodges were withheld, and after examination, the Grand Lodge refused charters and withdrew the dispensations. The Nauvoo Lodges were composed mainly of Mormons, who continued to work in spite of the action of the Grand Lodge, and refused to deliver the dispensations to the committee appointed to demand them; at the next session of the Grand Lodge, these associations were declared to be clandestine, and all those hailing therefrom were suspended, and a circular to that effect was ordered to be sent to the other Grand Lodges and published in all Masonic Periodicals. The Keokuk Lodge, or certain members of it, sent in a petition to have their dispensation renewed, averring that they had not violated Masonic law to their knowledge. The Grand Lodge ordered an investigation during the recess, but it does not appear that any further action was taken.

After the session of 1849, the minutes of the proceedings of the Grand Lodge were destroyed by fire before they were copied for the printer, on account of which a special session was held in April, 1850, the minutes restored as far as possible and confirmed, and such other business transacted as was necessary to provide for the administration of the affairs of the Institution until the regular session in October following.

After 1846, the Grand Lodge grew very rapidly. The extent of its territorial jurisdiction was very great and the population of the State increased at a wonderful rate, many Masons from the East settling in it. The Grand Lodge granted charters at the rate of twenty, thirty, and even forty a year for a time. The growth has been a prosperous one. In 1888 there were 681 Lodges, with 40,725 members, which have increased to 752 Lodges, with 85,583 members in 1908.

WISCONSIN.

The Grand Lodge of New York granted a charter, September 1, 1824, for Menoninee Lodge, at Green Bay, then Michigan, now Wisconsin. The charter was issued December 3, 1824. The Lodge took part in the organization of the old Grand Lodge of Michigan,

and remained under its jurisdiction until it suspended work, after which this Lodge seems never to have been revived.

The Grand Lodge of Missouri granted charters to Mineral Point Lodge at Mineral Point, October 11, 1842, and to Melody Lodge at Plattville, October 12, 1843; and the Grand Lodge of Illinois granted a charter to Milwaukee Lodge at Milwaukee, October 2, 1843.

Representatives from these three Lodges (being all there then were in the Territory of Wisconsin) met in convention at Madison, December 18, 1843, and after declaring that it was "competent for that number of Lodges to emerge from a state of dependency" and (in effect) organize an independent Grand Lodge, proceeded to draft a constitution. The convention then adjourned; the Grand Lodge was at once opened, the constitution adopted, Grand Officers elected and installed (the Grand Master by proxy), a code of By-Laws adopted and other routine business transacted.

The convention did not follow the example of Missouri and Illinois (whence these Lodges sprang), but reserved to the Grand Lodge the power of amending its constitution.

A special session was held January 17, 1844, at which the Lodges were numbered and charters granted to them. The Grand Master, who at the time of the organization of the Grand Lodge was confined to his house by illness, was present and presided.

The Proceedings of 1846 are distinguished for a very able Report on Correspondence, and also for an earnest discussion of a question of jurisdiction that had arisen with the Grand Lodge of Illinois. The Grand Master had granted a dispensation for a Lodge in Illinois, whose location made it desire to hold under the Grand Lodge of Wisconsin. The Grand Master of Illinois objected in a strong letter. The Deputy Grand Master replied at length and very earnestly; he took the ground that the location of the Lodge was in territory which, though within the limits of Illinois, was claimed by Wisconsin, and that the claim of the Grand Lodge of Illinois to exclusive jurisdiction was not tenable because the Grand Lodge of Missouri (the Mother Grand Lodge) had maintained Lodges in Illinois, long after the formation of the Grand Lodge. The Grand Master of Illinois replied that the boundaries of the State, fixed by the civil power, are conclusive till changed by the same authority; that his Grand Lodge asserted its right to exclusive jurisdiction over the entire limits of the State in its fullest sense, not only over Lodges after its organization but over each and every Lodge in existence at the time of its organization; that in the latter case it might not choose to insist upon its right. It did not, it gave no authority for other Grand Lodges to invade its territory. The Lodge was not chartered, but directed to ask the consent of the Grand Lodge of Illinois to take a Wisconsin charter. But the Lodge chose to return the dispensation and take a charter from the Grand Lodge of Illinois. Another Lodge U. D. similarly situated did the same.

The Grand Lodge has grown steadily, distinguished by so able and conservative an administration of its affairs that few questions of general interest have arisen. In 1888 it had 209 Lodges and 13,151 members; 1908, 255 Lodges and 23,974 members.

IOWA.

The Grand Lodge of Illinois chartered Rising Sun Lodge at Montrose, October 3, 1842, but suspended the charter, October 3, 1843, and never restored it. A dispensation was granted between those dates for a Lodge at Keokuk, but the Grand Lodge refused to

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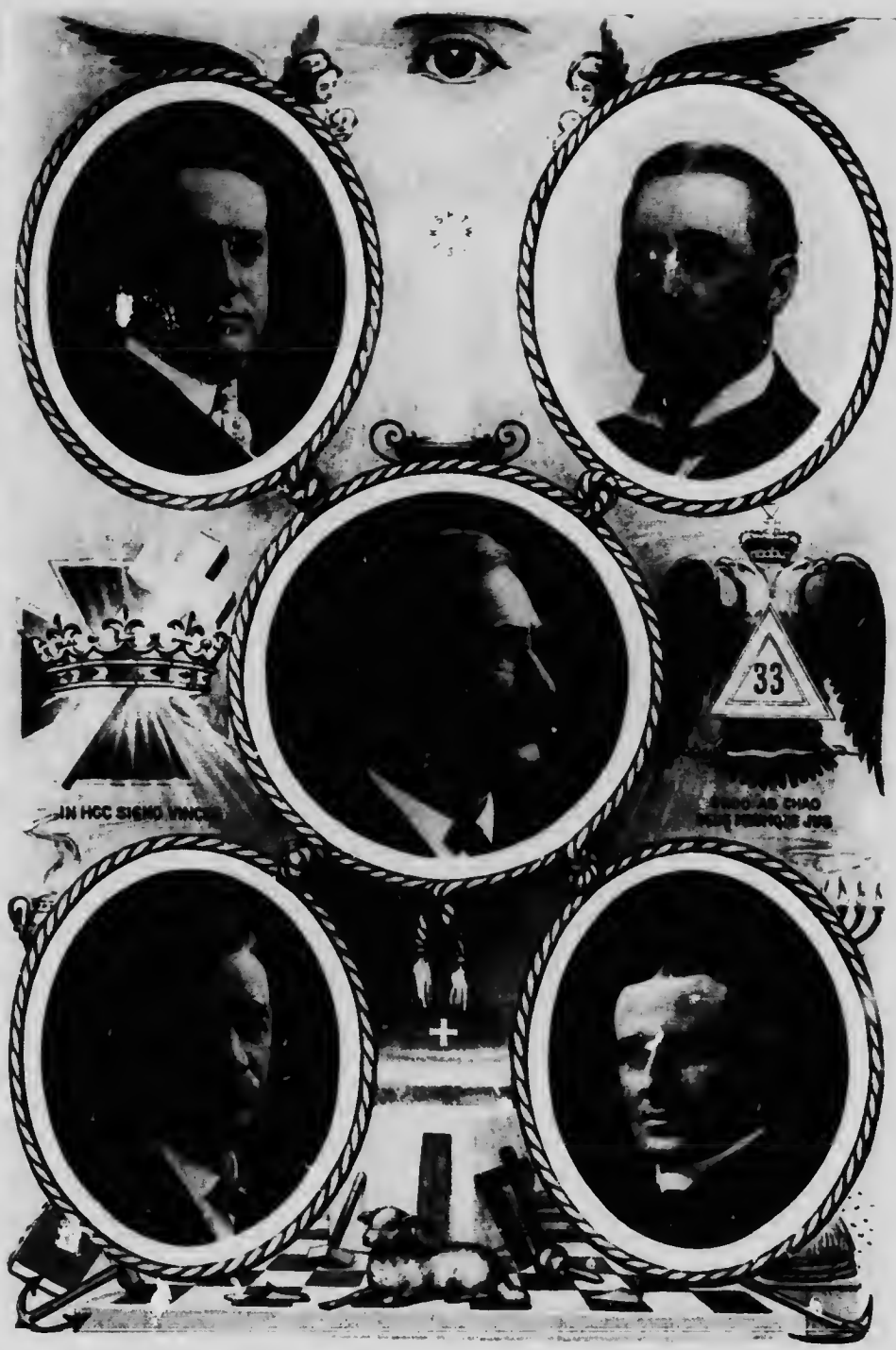
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Prominent Freemasons of Illinois

LEROY A. GODDARD, 33°
Grand Treasurer of the Grand Lodge

ALBERT B. ASHLEY, GRAND MASTER OF THE GRAND LODGE, 1901-10

SAMUEL H. SMITH, 33°
Recorder Medinah Temple, A.A.O.N.M.S.

AMOS PELLIBONE, 33°
Sov. Gen. Inspector Gen. A. A. S. R. for Illinois

JEFFERSON D. DARRAH, 33°
Deputy Grand Master of the Grand Lodge

grant a charter or continue the dispensation. It is understood that there was a large Mormon element in these Lodges.

The Grand Lodge of Missouri granted charters to Desmoines Lodge at Burlington, and Iowa Lodge at Bloomington, afterwards Muscatine, October 20, 1841; Dubuque Lodge at Dubuque, and Iowa City Lodge at Iowa City, October 10, 1843; and a dispensation to Clinton Lodge at Davenport, in the latter part of the same year.

On May 10, 1843, the delegates of three Lodges had a conference and concluded to ask each Lodge to send three representatives to the next session of the Grand Lodge of Missouri, who should there hold a meeting and fix the time and place for holding a convention for organizing the Grand Lodge of Iowa; as only two of the Lodges were then chartered, it was necessary to wait until that time before further progress could be made. This was done, and January 2, 1844, was fixed as the date of holding the convention. At that time, the Masters (one by proxy) of the four Missouri chartered Lodges, three Senior Wardens (one by proxy), two Junior Wardens, and three others "legally entitled to seats" but understood to have been proxies for the other Wardens, met in connection for the purpose designated. A delegate claiming to be proxy for the Wardens of Rising Sun Lodge, and delegates assuming to represent Keokuk Lodge, U. D., claimed seats in the convention. While they did not so declare, the members had sufficient information in relation to the *status* of Rising Sun and Keokuk Lodges to cause them to refuse to allow the delegate from Rising Sun Lodge a seat in the Convention, and to prescribe such conditions that the Keokuk representatives could neither be admitted, nor subsequently obtain a charter, as it is evident it was their intention to do. The delegates from Clinton Lodge, U. D., were present, but although able to comply with the prescribed conditions, did not claim seats as such, perhaps by an understanding with the regular members.

The Convention adopted a constitution and code of By-Laws and elected Grand Officers, who were installed in public by a Deputy Grand Lodge of Missouri; and on January 8, 1844, the Grand Lodge was opened in ample form.

The constitution contained the "United States Constitution theory" adopted by North Carolina in 1789, and transmitted to Iowa, through Tennessee and Missouri. It may be said, that the provision that the constitution of the Grand Lodge can be amended only by vote of the subordinate Lodges was incorporated into the *original* constitutions of the Grand Lodge of North Carolina, and the Grand Lodges descending from it, namely, Tennessee, Missouri, Illinois and Iowa, and no others organized previously to 1850. Some forty years after its organization the Grand Lodge of Georgia, or rather, it should be said, one of the Grand Lodges of Georgia, adopted it for a special purpose; and, at one time, the Grand Lodge of Alabama had the provision in its constitution; but all the older Grand Lodges have abandoned it, with the exception of Delaware, Ohio and Alabama. The Grand Lodge of Iowa found the same difficulty that the Grand Lodge of Tennessee found; the Lodges neglected to act.

This Grand Lodge has had one experience of a unique character. Bro. Theodore S. Parvin was a member of the convention that organized the Grand Lodge in 1844 and has been officially connected with it ever since, with the exception of a single year, and has been Grand Secretary for the whole time, except two years, during one of which he was Grand Master. At the very first session of the Grand Lodge he offered a resolution highly approving a Masonic Magazine and recommending it to the Lodges and the Brethren. Very soon after, he commenced the collection of a Grand Lodge Library and

has been so persistent and able in his efforts, that now his Grand Lodge possesses the largest and most valuable Masonic Library in the world; and no Mason has done more to induce the craft to read and study. In 1846, he submitted his first Report on Correspondence; and his Reports of that character, and as Grand Secretary and in other capacities, have made the Proceedings of his Grand Lodge almost invaluable to the Masonic student, and given his Grand Lodge a high reputation. He has made it a point to place the bound volumes of the Proceedings of his Grand Lodge in public libraries, especially those of a historical character.

The Grand Lodge commenced at once a rapid, but healthy growth; in 1850, the membership was about 500; in 1860, 4,671; in 1870, 12,548; in 1880, 18,209; and in 1888, 21,572; increased to 511 Lodges, with 39,504 members in 1908.

MICHIGAN.

George Harrison, Provincial Grand Master of New York, granted a charter, April 27, 1764, for a Lodge at Detroit, numbered 448 on the English Register, and "No. 1, of Detroit," which was named "Zion Lodge" by its members. From the fact that the Master was a Lieutenant in the 60th Regiment, it has been supposed that this was a Military Lodge; but the charter was not in the form of a military warrant and expressly located the Lodge at Detroit. The records have not been preserved, and the tradition is that they were burned in the fire which, in 1805, literally reduced the town to ashes; the charter, however, was preserved and is still in the archives of the Grand Lodge of New York. It cannot be ascertained how long the Lodge existed, but it probably became dormant, for on September 7, 1794, after that part of the Territory had passed under British domination, the "Ancient" Provincial Grand Master of Canada granted a warrant for a Lodge at Detroit, which was called Zion, No. 10; however, this warrant may have been taken in order to change the old Lodge into an "Ancient" Lodge, as well as to hail under British authority; this supposition has support in the fact that when the Territory was ceded back to the United States, application was made for a new warrant to the Grand Lodge of New York, and when it was received, the Lodge under the Canada warrant "was closed" * * "and stands closed forever by order of the W. Master and the Brethren." The new warrant was dated September 3, 1806, but the Lodge did not meet under it till July 6, 1807, a few days after the old Lodge closed. The New York record says:

"A petition from a number of Brethren, at Detroit, at present members of Zion's Lodge, No. 1, under a warrant from the Grand Lodge of Quebec, praying for a warrant from this Grand Lodge and surrendering their former warrant, was read and granted."

The warrant surrendered was the old warrant granted by Harrison and not the Canada warrant. The views upon which the Lodge was acting would require them to surrender that warrant to the source from which it was obtained, and it is not improbable that that disposition of it was made.

The Lodge continued to meet till September 12, 1812, when, in consequence of the capture of the city by the British, the charter and properties were placed in safe keeping and the Lodge adjourned to September 6, 1813. But the British domination was not then terminated, and it was not until October that Detroit was again under the American flag. By the laws of the Grand Lodge of New York, the charter of the Lodge had been forfeited for failure to meet for one year.

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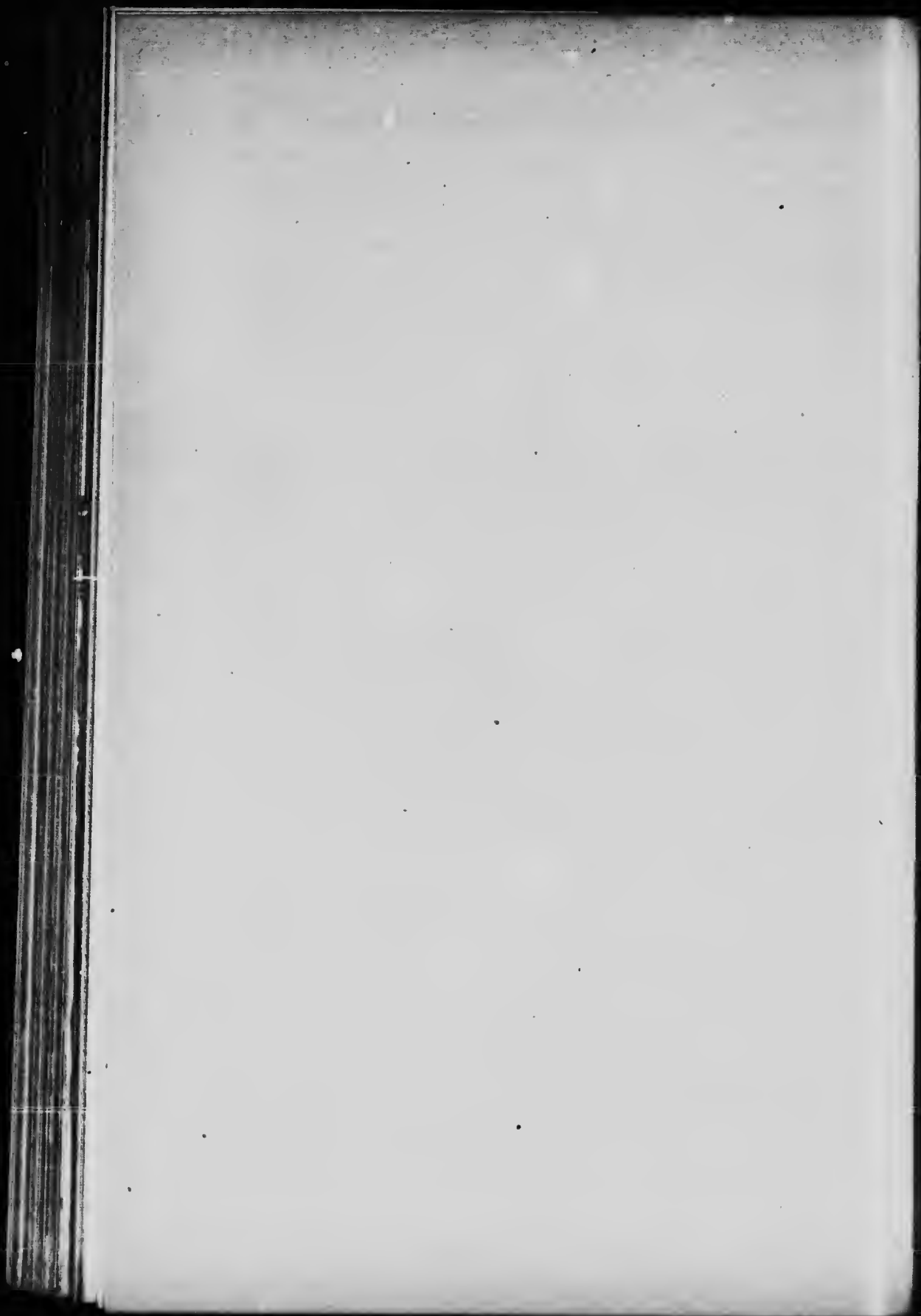
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Prominent Freemasons of Iowa

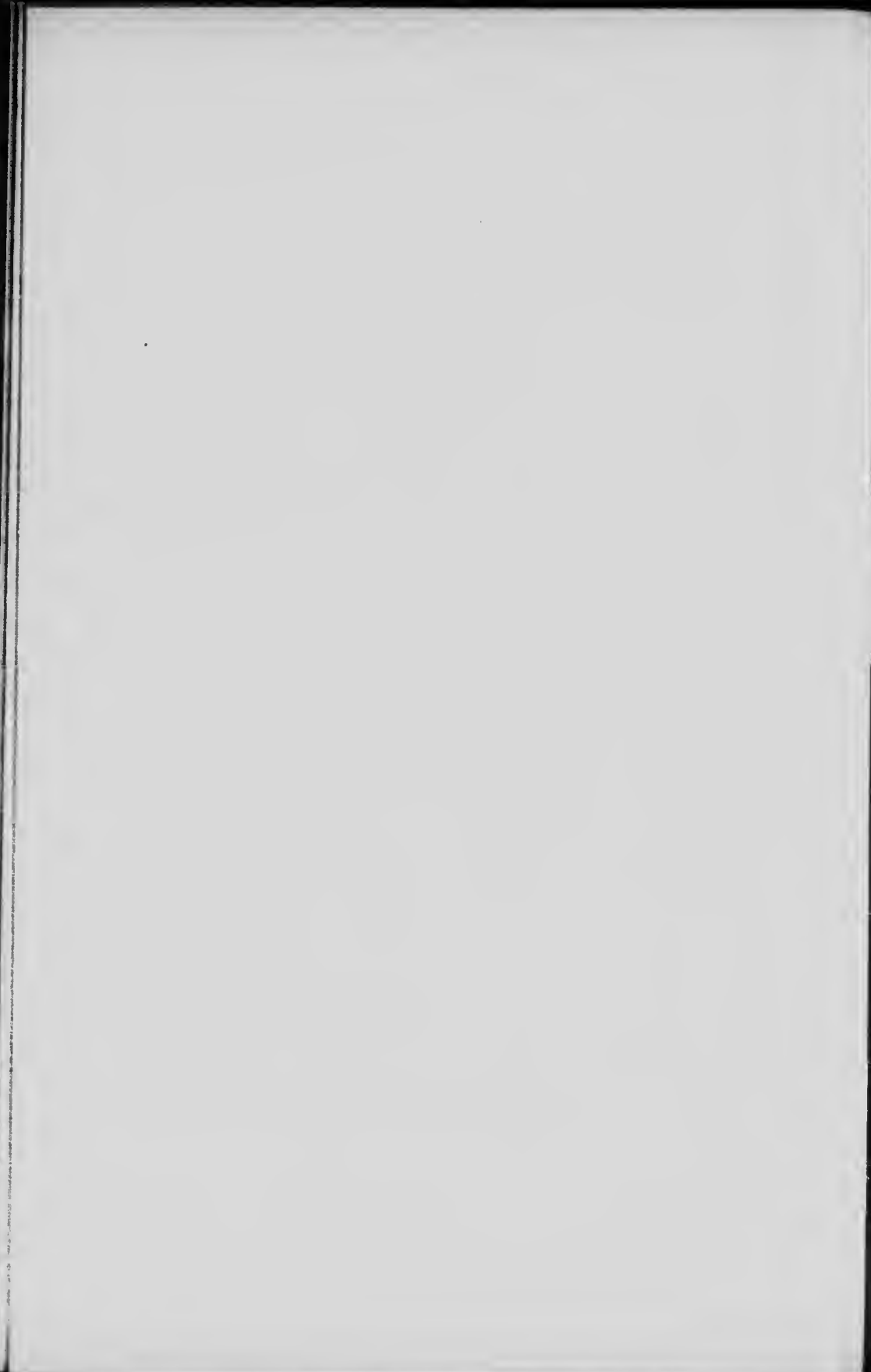
CHARLES E. CRANGER,
Past Grand Master

NEWTON R. FARVIN,
Grand Secretary and Librarian

E. S. FARVIN, P. GRAND SECRETARY AND P. GRAND RECORDER OF GRAND ENCAMP. K. T. I. S. A.

WILLIAM H. NORRIS,
Past Grand Master, Past Gd. Commander Gd. Com. K. T.

DAVID W. CLEMENTS,
Past Grand Master, Past Gd. Commander Gd. Com. K. T.



Immediate measures were not taken to have the charter restored. On March 6, 1816, the charter was renewed, not as "No. 1 of Detroit" but as No. 62, on the roll of the Grand Lodge of New York. In 1819, however, when the Lodges were renumbered according to the dates of their original charters, this Lodge became No. 3; thus the Grand Lodge recognized it as the Lodge chartered in 1764.

Charters were held for three military Lodges by British troops while stationed in Michigan, but they disappeared when the troops left.

The Grand Lodge of New York granted warrants for other Lodges in Michigan: Detroit Lodge at Detroit, September 5, 1821; Oakland Lodge at Pontiac, March 7, 1822; Menominee Lodge at Green Bay (now in Wisconsin), September 1, 1824; and Munroe Lodge in Munroe, December 1, 1824.

On June 24, 1826, delegates from four of these Lodges (all except Oakland) met and adopted a Grand Lodge Constitution. It adjourned to July 31, 1826, when the Grand Officers were elected (Lewis Cass, Grand Master); it requested the Grand Lodge of New York to authorize some one to install the Grand Officers, and the reply was that the Grand Master elect, being a Past Grand Master, need not be installed and he was authorized to install the other Grand Officers; so on December 27, 1826, a special session was held and the organization of the Grand Lodge completed.

The records of the Grand Lodge were lost, and were not officially published; some of the proceedings have been collected from newspaper accounts and correspondence. Sessions were held in 1826 and 1827, and dispensations for several Lodges were issued. It is believed that the Grand Lodge met in 1828 and 1829; the evidence seems to be conclusive that it met in the latter year, and in consequence of the anti-masonic storm, which raged with intense fury in that Territory, the Grand Lodge, upon the advice of Grand Master Cass, adopted the policy of suspending active work (precisely as the Grand Lodge of Maine had done) and advised the Lodges to do the same. All acceded to this but one, the Lodge U. D. at Stoney Creek; and in this condition Masonry remained eleven years.

An attempt was made in 1841 to revive the Grand Lodge, but it was decided by the Baltimore Convention of 1842 and by the Grand Lodge of New York that the proceedings were not effective. Some of the grounds upon which those decisions were based are utterly untenable according to Masonic law, now well settled. Great stress was laid upon the provision of the constitution of the Grand Lodge of Michigan requiring annual elections, and it was held in effect that Masonic offices are like public offices, and therefore, when the term of the incumbent expires his functions cease (as is the case with public offices), whether a successor takes his place or not; but this position was in direct conflict with Masonic law and usage from time immemorial. "The King never dies" was the rule concerning Masonic office; in other words, the incumbent holds over until his successor has been elected and installed. The Master's duty is to see his successor installed and to deliver to him the charter of the Lodge; until he does this he does not cease to be Master. If he dies, the Senior Warden succeeds to his powers and duties; if both die, the Junior Warden succeeds; if all three die, then, it is true, the power of the Grand Lodge must be invoked according to the rule in most jurisdictions, although under the old law, as long as there was a Past Master of the Lodge, he could summon it and preside in it. The same is true of a Grand Lodge; its officers, from the very nature of a Grand Lodge, hold over until their successors are chosen and installed. The same principle prevails as in relation to private corporations. Grand Lodges do not hold their

life by so feeble a tenure, that if the annual election fails to be held, they go out of existence or are without Grand Officers.

It was entirely competent for the Grand Lodge, as organized in 1829 (or in 1827 if the last election and installation then took place), to have met on the regular day in 1841, or to have been called together on any other day, by the Grand Master, or, if the office was vacant, by the one succeeding to that office under the Constitution, and proceed with its business precisely as if it had met every intervening year, *provided* that, when it met, the constitutional number of members was present; under the constitution of that Grand Lodge the representatives of three chartered Lodges were required in order to make a quorum—a provision unknown to the old law and copied from modern civil codes. If there were three Lodges, each of which could have called together seven members, the Master or a Warden being one of them, they could have been reorganized and represented in the Grand Lodge, and thus enabled it to proceed to business. Lodges do not die unless their charter is actually revoked by the Grand Lodge having jurisdiction, or is legally surrendered; of course, its members may become so reduced in number that it cannot meet. So if there were not three Lodges which could hold a legal meeting, then, indeed, the Grand Lodge became extinct, killed by a modern innovation.

Upon these principles, however, the attempted reorganization in 1841 was ineffectual. Three Lodges were represented, but two of them were not *chartered* Lodges; the innovation in the constitution, requiring three Lodges to be represented in order to transact any business, was fatal to the validity of these proceedings.

At the session in 1842 three of the old chartered Lodges were represented, and if the prior proceedings had then been disregarded, and the Grand Lodge had proceeded as if it was then meeting for the first time since 1827, it would have been relieved from its fetters, and could have gone on with its business; but such not being the case, the proceedings could not be sustained. The Grand Lodge, however, met in 1843 and 1844, hoping to secure recognition.

But these hopes not being realized, three of the old Lodges took new charters from the Grand Lodge of New York, and delegates from these and from St. Joseph Valley Lodge, chartered June 10, 1843, by the same Grand Lodge, met September 17, 1844, and went through the form of organizing a Grand Lodge. In November (the date not being given) the Grand Lodge, thus organized, met and Lewis Cass installed the Grand Master, who installed the other Grand Officers. On December 17, 1844, the old Grand Lodge met and, after transacting some formal business, voted that the Grand Lodge be closed and "forever dissolved." The Lodges had been ordered to report to the new Grand Lodge, and apparently they were received under its jurisdiction with the charters granted to them by the old Grand Lodge.

The new Grand Lodge started off with nine Lodges, but the number rapidly increased. It favored the project of a General Convention of Grand Lodges. The Baltimore Convention of 1843 adjourned to meet at Winchester in Virginia on May 11, 1846. This Grand Lodge sent a delegate, and he made a report of what happened. There were present delegates from Virginia, North Carolina, District of Columbia, Iowa and Michigan. On the second day a delegate from Missouri appeared; no others appearing on the third day, the Convention adjourned *sine die*. The Grand Lodge continued to favor a General Lodge "with limited powers," and in 1850 approved a constitution for such a Body proposed by the Grand Lodge of Rhode Island in 1849.

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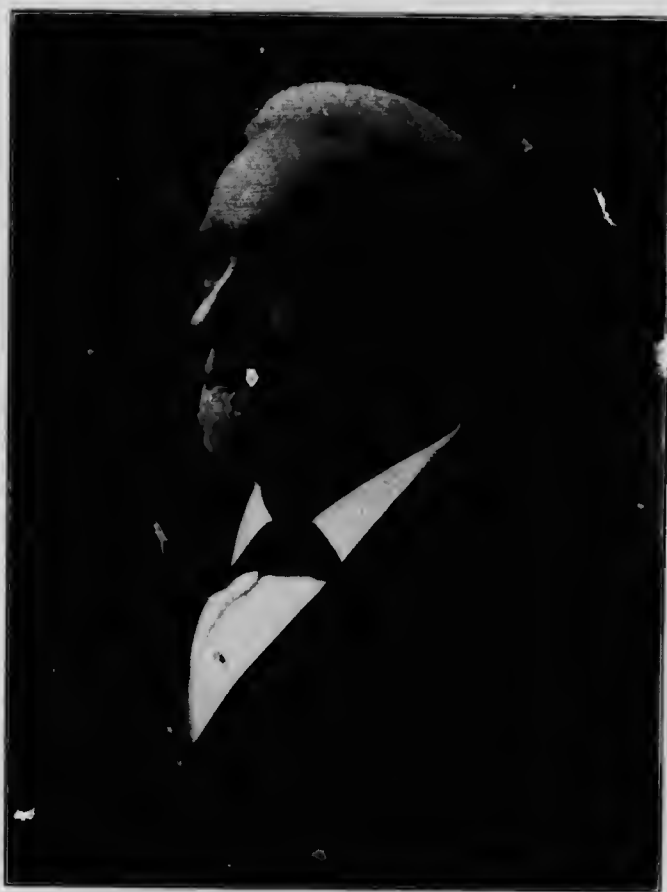
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Brother Hugh McCurdy, 33°

PAST GRAND MASTER OF THE GRAND LODGE OF MICHIGAN
PAST GRAND MASTER OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR OF THE UNITED STATES
PAST DEPUTY INSPECTOR-GENERAL OF MICHIGAN, ANCIENT ACCEPTED SCOTTISH RITE



In 1848, this Grand Lodge had twenty-one Lodges, eighteen of which returned 579 members; in 1860 its total membership was 5,816; in 1871, 22,172; in 1881, 26,855; in 1908, 405 Lodges, with membership 58,542, the fifth in rank in the United States.

CALIFORNIA.

This Grand Lodge had its formation on April 19, 1850, by the combination of representatives from three Lodges, viz.: California Lodge, chartered November 9, 1848, by the Grand Lodge of the District of Columbia; Connecticut Lodge, chartered January 31, 1849, by the Grand Lodge of Connecticut; and Western Star Lodge, chartered May 10, 1848, by the Grand Lodge of Missouri. These met in convention April 17, 1850, and completed the organization of the Grand Lodge of California April 19, 1850.

Representatives from New Jersey, afterwards Tehania Lodge, under dispensation issued March 1, 1849 (New Jersey), and Benicia Lodge, U. D. (Louisiana), were present, but not allowed to take part in the proceedings, their Lodges not being chartered.

Since its formation the Grand Lodge of California has extended and the number of Lodges in the jurisdiction increased. The necessity of having these Lodges formed into Districts has pressed itself, with consequent better work and supervision under the charge of the District Inspectors.

In 1877 the Representatives from this Grand Lodge to other Grand Lodges had to be augmented by additional appointments, and the Grand Lodges of Cuba and Colon solicited recognition, which was not given. The application of the Grand Lodge of Peru for help in consequence of severe distress was fraternally met by a grant of \$1,000. The Widows' and Orphans' Fund had the consideration for its organization at a very early period until the diligent endeavors of this Grand Lodge, through its appointed officers, made it an accomplished fact. The principle of incorporating weak Lodges was acted upon in the early years of this Grand Lodge with marked advantage to the jurisdiction, while the safeguards to the institution of new Lodges made it almost certain that nothing derogatory to Freemasonry would exist in the Grand Lodge of California. The "Masonic Monthly" of California, which up to 1877 had a precarious existence from Masons, through the influence of the Grand Master, revived and became an important Masonic organ.

In 1878 the "Reserve Fund" of this Grand Lodge was changed into the "Charity Fund," with more extended benefit to the needy of the Craft, and its benevolent operations have continued.

The successive Grand Masters in their annual addresses have promulgated much useful and valuable dissertations on the principles of Freemasonry and the usages of the Craft. They have had to deal, at times, with difficult Masonic problems, and through a series of years the position of the Grand Lodge has been maintained for zeal and sterling ability.

The reports of this Grand Lodge show yearly progress and extension. In 1889 the Grand Master was appointed a delegate to the Congress of American States in Washington. Brother Shaeffer, who had been Grand Lecturer of this Grand Lodge for eighteen years, died October 18, 1888, and Brother J. W. Anderson succeeded him. The new Masonic Temple at Winters was dedicated July 30, 1890. Brother Alex. G. Atell, who had zealously filled the position of Grand Secretary of this Grand Lodge for thirty-five years, died December 28, 1890. The regret of the jurisdiction and the esteem held for the Brother were testified by the very mournful funeral service which was held. He was

succeeded by Brother George Johnson. In 1890 the establishment of a Masonic Home for the Widows and Orphans of Masons was considered. This Home was completed and dedicated in 1899 and stands on land 270 acres in extent. To further promote its usefulness, so as to include indigent Masons in its benefits, the accommodation having been considered insufficient, its increase was suggested. The management of this establishment is under good control and its working "all that can be desired." It is faithfully fulfilling its obligations, and the trustees manifest a keen interest in the integrity of its work. In the Masonic work of this Grand Lodge are included—the dedications of several new Temples, laying corner-stones of a large number of public and other important buildings, attending the Washington memorial service in 1899, consideration of numerous matters submitted for action, and giving decisions and instructions thereon, notably the formation of a Lodge in Paris, France, under its jurisdiction, which was refused, as "*it would be a violation of the law of exclusive jurisdiction.*" The death roll of this Grand Lodge from 1888 to 1898 includes many of its valued and worthy members, such as Brother Stevenson, who took part in the formation of this Grand Lodge in 1850, and its past Grand Master; Brother John Mills Brown, "*the illustrious Mason, citizen and soldier;*" Brother James Oglesby, Grand Tyler for thirty-three years; Brother George Hinds, one of the trustees of the "*Home.*" The lamented deaths of Brother William McKinley, the President of the United States of America, in 1901; Brother Edward Myers Preston, in 1903, and of Brother Josiah H. Drummond, of Maine, in 1902, were most touchingly brought to notice of the Grand Lodge and pathetic tribute paid to their lives and Masonic labors.

At the fifty-fifth session of this Grand Lodge, held October 11, 1904, the report of work during the year was very great—three funerals, five dedications of Temples, thirteen corner-stones. The *important decision* was given that *a Lodge cannot suspend a mentally incompetent brother, his having become so after admission.* The Grand Master spoke reprehensively on the practice of canvassing and otherwise using means to influence votes at the election of Grand Lodge officers, and says: "Consultations as to the best material are proper; but consultations having the least semblance of those methods so notorious in political conventions should be avoided."

The report of the Grand Secretary, Brother Johnson, made an "excellent showing of the business" of the Lodge and its financial stability.

There exists a standing regulation that the sum of \$300 be yearly set aside to procure a suitable testimonial to the retiring Grand Master. The petition of a Lodge at Honolulu, organized under the Grand Lodge of France, to come in as a body constituent to California, was deferred until there be a thorough investigation of its origin and history, work and membership.

The statistics of this Grand Lodge represent its growth by the following figures: In 1860 there were 130 Lodges with 5,056 members; in 1870, 175 Lodges, 9,528 members; 1880, 213 Lodges, 12,313 members; 1890, 242 Lodges, 15,831 members; 1900, 267 Lodges, 20,442 members, and in 1908 there were 315 Lodges, with 36,126 members.

OREGON.

The origin of Freemasonry in this State is traced to February 5, 1846, when Brothers Joseph Hill, Peter G. Stewart and William P. Dougherty issued a notice to the Masonic fraternity to meet at the City Hotel, in Oregon City, on the 21st (February), to adopt

some measures to obtain a charter for a Lodge. To this seven Master Masons responded, and, after consultation, prepared and signed a petition addressed to the Grand Lodge of Missouri praying for a charter, to give them authority to establish a regular Masonic Lodge at Oregon City, Oregon Territory, to be named Multnomah Lodge, which name was suggested by Brother Peter G. Stewart.

The absence of quick and direct means of communication delayed the opportunity of these pioneers to communicate with other Masonic brethren, and the transmission of this petition to the proper quarter for several months. Brother W. P. Dougherty undertook to secure its transmission to the Grand Lodge of Missouri, and for this purpose placed it in the hands of Brother Joel Palmer, then a messenger of the Hudson's Bay Company, and he delivered it to Brother James A. Spratt, of Platte City, Missouri.

On October 17, 1846, the Grand Lodge of Missouri—then in session—received this petition, granted the prayer, and stated in its proceedings: "A charter was granted to Multnomah Lodge, No. 1, to be located at Oregon City, Oregon Territory." Brother Joseph Hull was named as the Worshipful Master; William P. Dougherty, Senior Warden, and Feudel C. Cason, Junior Warden.

It was not practicable to forward this charter by safe means until December, 1847, when Brother Spratt gave it into the custody of Brother P. B. Cornwall, who was going West from Missouri, and, with a party of five persons, started about first of April, 1848; but through the hostile demonstrations of the Indians they were detained on the way, and the reported discovery of gold in California led Brother Cornwall to turn his attention in that direction, instead of going to Oregon, placing the charter in the hands of Brothers Orrin and Joseph Kellogg (father and son), whom he had tested and found to be Master Masons.

Brother Joseph Kellogg duly delivered the Charter to Brother Joseph Hull, one of the petitioners, on 11th September, 1848. The trunk in which the charter was brought to Oregon by Brother Kellogg is preserved by Multnomah Lodge as an interesting historical relic.

The Lodge was then duly constituted by the installation of proper officers, and proceeded to perform Masonic work.

The inducements given by the gold mines of California took many away from Oregon, and Masonry lagged for a time, until Brother Captain J. C. Ainsworth revived the old Lodge—at the request of the Grand Secretary of Missouri—after having, by examination, ascertained its condition and made a report thereon. From this time there was activity and prosperity, inasmuch that other Lodges were formed, namely, Willamette, No. 2, on 5th July, 1850, by dispensation, and chartered by the Grand Lodge of California November 27, 1850, and Lafayette Lodge, No. 3, chartered May 9, 1851.

On August 16, 1851, Masters and Wardens representing these three Lodges held a meeting, and agreed to form a Grand Lodge. A convention took place on September 13, 1851, a constitution was adopted, and the Grand Lodge of Oregon was organized by the installation of the Grand Officers September 15, 1851.

The Grand Lodge of Oregon progressed, and has made commendable development, and has done good work. In 1860 several of the Brethren, who were connected with it at its formation, were included in the obituary list, the most notable being Brother Thomas Ward, "the oldest Mason in the jurisdiction," and a high tribute was paid to the worthy brother.

The jurisdiction had a year of much trial at this period, owing to losses by fire of some of its Lodges, and their operations were for a time crippled. The formation of new Lodges filled the place of several whose charters were surrendered, so that numerically the Grand Lodge maintained its position.

The matter of "qualification" of candidates strongly obtained, for the Grand Master in his address of 1870 laid much emphasis on the subject, and sums up by stating "he must be truly virtuous and fear God. "The standing orders and resolutions approved by this Grand Lodge at its communication this year (1870) have been very useful as guides in dealing with perplexities which, without them, would not have been easily adjusted."

Four of the Lodges which were in this jurisdiction came under the jurisdiction of Washington, and three under that of Idaho, which represents a loss in this year of seven; but it had the charters of six surrendered as well, which increased its total losses to thirteen, while four were added.

The Grand Lodge placed important meaning on the frequency of rejections in its subordinate Lodges, and regarded it as evidence of purity and the wish to have only "good and true men."

The growth of this Grand Lodge from 1870 to 1880 was remarkable, having nearly doubled, and its financial condition, was equally progressive.

The successive annual reports record work highly satisfactory. The Grand Lodge was continuously employed in the dedication of new Masonic Temples, laying corner-stones, etc. In the institution of new Lodges this Grand Lodge has exercised an amount of cautious discretion by a careful consideration of the necessity which has existed.

This Grand Lodge, by its representatives, took part in the Washington Memorial Celebrations at Mount Vernon, Va., December 14, 1899, and souvenirs of the event are in its archives.

Careful attention was observed in giving timely warning to its members respecting the "*Cerneau Rite*," and the edict of the Grand Lodge of Pennsylvania, insisting on disassociation with it, and it promulgated some of the salutary "*conclusions*" given at the Congress at Chicago, 1893, with respect to Freemasonry. The various matters which have caused discussion in the Masonic Lodges of the United States have been dealt with by the respective Grand Masters tersely and lucidly to the benefit of the subordinate Lodges. In 1896 the Grand Master received invitation "to attend the meeting of the Grand Lodge of Italy on the anniversary of the deliverance of its capital," but he was unable to be present, and sent congratulations. The widow of Brother Jennings, the first Grand Master, presented to the Grand Lodge the jewel which had been given to him, to be placed in the archives as a memorial. The Grand Lodge included in its proceedings the decree of the Grand Lodge of Peru, June 13, 1897, "to remove the Bible from its altar," and notified its severance thereby of the relations existing heretofore between it and all other Grand Lodges of the world." When this decree was rescinded in 1899, and the "Holy Bible was restored as one of the three great lights on the altars of Masonry," fraternal relation was renewed, much to the joy of all Lodges.

This Grand Lodge was careful in bringing before its members the matter of "Negro Masonry" and the "Prince Hall" Lodge. A lengthy report was presented, which was in effect condemnation of the Grand Lodge of Washington in its action towards such Masons, they having no legal authority. "Neither English nor any other authority exists, nor has at any time existed, for these colored Lodges"—located out of Boston—to

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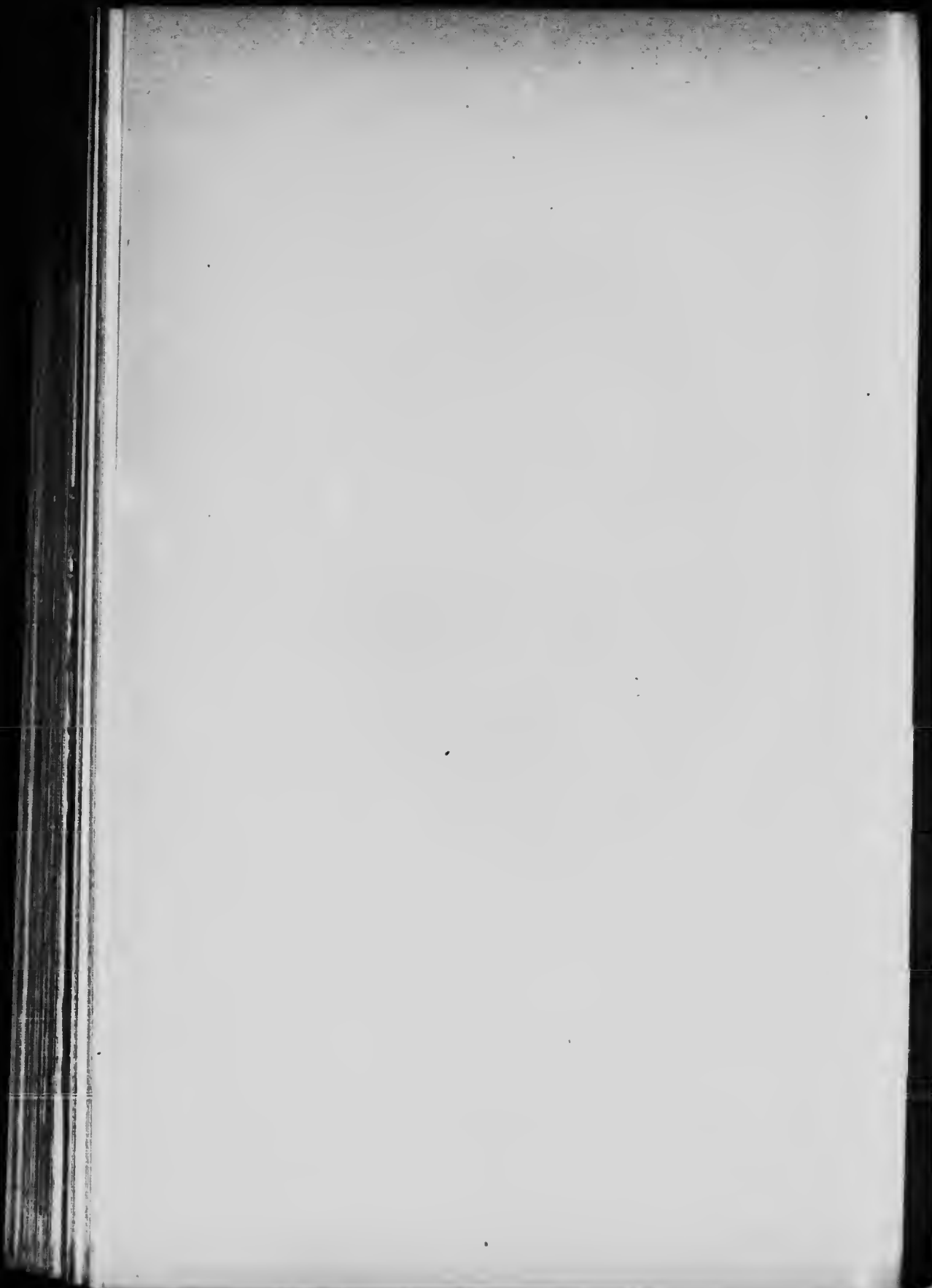
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Wm. L. Rice 33°

Grand Master of the Grand Lodge of California
Treasurer-General, and Insp. Gen. A. A. S. R. of California
V. E. Grand Gen. of the Grand Lodge, K. T. U. S. A.

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make Masons or practice Freemasonry. Each of them began its existence in defiance of the Masonic Community of the State where located, and continues unrecognized by the regular Masons of the State."

The trouble in the Grand Lodge of Ohio, and the existence of irregular Lodges in Philadelphia, and one in this jurisdiction, were duly brought to notice.

The Annual Session of 1901 was of peculiar interest, as marking the semi-centennial existence of this Grand Lodge, and the recognition of the auspicious event was duly observed with felicitous ceremonials. The Worshipful Grand Master, Brother Henry B. Thielsen, introduced the subject with well-chosen words; a historical address was given by Past Grand Master J. M. Hodson, and interesting reminiscences were given by Past Grand Master John McCracken, from which the following deserve historical record:

"If it were possible for us to perfectly portray with the pen the noble impulses, the high hopes and aspirations of the faithful brethren who laid the foundation stone and erected the first Masonic altar upon the Pacific coast; to tell the complete story of the difficulties encountered and triumphs achieved, it would indeed be a most pleasing task, and present a picture of fraternal fidelity and Masonic enthusiasm on the part of those noble pioneers that would be most gratifying to the reader."

"Several of the early records have been lost or destroyed, and the traditions have been but partially preserved in the fading memories of the few who remain who took part in the first Masonic organization of the great Northwest."

"From the nature of the conditions surrounding the early immigrants, their character and known statements preserved, there were among them many who had knelt at our altars before attempting to penetrate the wilds of the unknown country. And from later combinations, in both social and business relations, we have every reason to believe that Masonry formed the basis of introduction as well as the tie for the most friendly associations of later years."

The address goes on to deal with the difficulties of the time, of transport and mail communication, which necessarily retarded effort to establish Masonry, and the persistency of those interested to carry out their laudable desire until success was gained, and by the combination of the subordinate Lodges, a Grand Lodge was formed, as before stated, on September 15, 1851, with Brother Berryman Jennings as Most Worshipful Grand Master and Brother Benjamin Stark as Right Worshipful Grand Secretary.

"It was owing to the splendid administration of Brother John C. Ainsworth, in 1854, and mainly through his influence in the mining industry that the foundation of the princely educational fund was laid."

"Brotherly love, relief and truth were the tenets of the meagre number of faithful brethren who, in the wilds of an almost undiscovered country, laid the corner-stone. Upon it they built through prosperity, and through adversity their offerings were laid upon its altars, and to-day more than 100 Lodges, with nearly 6,000 brethren, proudly enjoy the present and look to the future undismayed."

The early workers of this Grand Lodge were referred to in these addresses with affectionate remembrance, and a high tribute paid to the energy and zeal which characterized their services, when their lodge-room was the "upper story of a log store building, the altar a rough packing box, the Master's pedestal a barrel of flour, the Senior Warden's a barrel of whiskey, and the Junior Warden's a barrel of salt pork—supplies to the

United States government—but to them representing the corn of nourishment, the wine of refreshment, and the oil of joy.”

At the Fifty-fourth Annual Session of this Grand Lodge, held 15 June, 1904, the Grand Master opened his address in a strain of thankfulness for blessings. He testified to the prompt measures of relief of the Grand Lodge towards those who had lost relatives in the great waterspout which overwhelmed the town of Hepner, and nearly destroyed it, with the result that two hundred people lost their lives, including six brethren.

Incident to the Lewis & Clark Exposition, held at Portland, 1905, the Grand Lodge appropriated \$1,000 for Masonic purposes.

The increase and growth of this Grand Lodge are seen by these numbers: In 1860 there were 22 Lodges, with 623 members; 1870, 37 Lodges, 1,437 members; 1880, 62 Lodges, 2,663 members; 1890, 96 Lodges, 3,361 members; and the records for 1908 show there were 108 Lodges with a membership of 8,085.

MINNESOTA.

Under a dispensation issued by the Grand Master of Ohio, August 8, 1849, Masonry found its introduction into Minnesota by the organization of St. Paul Lodge, which continued to work under the Grand Lodge of Ohio until May 27, 1852, when the dispensation was returned to the Grand Master, with a request to dissolve connection with that Grand Lodge, and to pass, “as a subordinate already formed, under the jurisdiction of the Grand Lodge of Wisconsin.” This was complied with, and a charter issued January 24, 1853.

A charter was issued for St. John’s Lodge at Stillwater June 9, 1852, and for Cataract Lodge at St. Anthony, October 5, 1852. On January 8, 1856, the St. Paul Lodge surrendered its charter to the Grand Lodge of Minnesota, and on January 10, 1856, a new charter was given to it, with three as its registered number.

In 1853, February 23d, the Masters and Wardens of the existing Lodges—with three Past Masters—met in convention and passed a resolution to “take such measures as were necessary in order to form a Grand Lodge,” and on February 24th the matter was perfected and a Grand Lodge organized by the installation of the Grand Officers. From the time of the formation of this Grand Lodge the State of Minnesota had very much improved by immigration and extension of settlements. Freemasonry participated in the general spread; new Lodges were rapidly organized, and District Inspectors were appointed to supervise the Masonic work which, in many cases, could not be left without such help. The condition of this Grand Lodge was one of harmonious relationship with sister jurisdictions, and its entire career pursued with strong energy. A review of its work, as embodied in its annual reports, shows it to be in the same march of progress as its sister Grand Lodges of the United States, both with respect to numbers and sound management of its affairs. The jurisdiction has had connection with many eminent brethren in Freemasonry, whose memory deserves affectionate record, such as Brother A. T. C. Pierson, Grand Secretary, who died 26 November, 1889, after fourteen years’ of faithful service; Brother C. T. Stearns, the last surviving of the founders of this Grand Lodge, died in 1899; Bro. Jos. H. Thompson, Grand Treasurer for over twenty-three years, died June 14, 1901. Brother Thomas Montgomery succeeded as Grand Secretary, and Brother David W. Knowlton as Grand Treasurer. Several Lodges of the jurisdiction had to experience severe loss by destructive fires, which de-

prived them of hall, furniture, charter and equipments, and one was swept clean away by a terrific cyclone in the year 1895. These, however, buckling to afresh, with fraternal help, soon put themselves in working order again. The Grand Masters were not singular in the large number of dedications and laying of corner stones, which they had to perform. In 1890, at the meeting of the Grand Lodge, the Grand Master gave a brief exposition of the "*Cerneau Rite*," instituted in New York city in 1807 by one Joseph Cerneau, and stated that "the bodies are not recognized as legitimate or regular by any Grand Lodge in the world."

The excellent library of Brother Pierson, containing very many valuable Masonic and other books, was presented to the Grand Lodge by his widow, who refused to receive any compensation for it, and in view of the great importance of this branch, the library as well as the office of the Grand Secretary are located in suitable fireproof buildings. This Grand Lodge was represented at the Congress at Chicago by the presence of its Grand Master, who informed his Grand Lodge of the "conclusions" promulgated with reference to Freemasonry. The action of the Grand Lodge of Peru received like notice to that of sister Grand Lodges of the United States of America. In 1892 the "Masonic Veteran Association" was formed, its object being "conservation of the Masonic spirit among the older members of the Craft, as well as for fraternal intercourse with the Masonic veterans of the Union." The year 1897 was one of much trial on account of crop failure, business depression, and several destructive fires and consequent losses to the individual Lodges. At the Communication this year Brother T. S. Parvin, of Iowa, the oldest Grand Secretary in the world, who had done fifty-two years' service, was present and greeted with all the honors of his position and faithful work. The subject of the Prince Hall Lodge and the action of the Grand Lodge of Washington were fully dealt with by the then Grand Master. This Grand Lodge was represented at the Celebration of the Washington Centennial, in 1899, by the attendance of the Grand Master, and the celebration of its own semi-centennial anniversary, in February, 1903, was a grand and imposing function. In 1902 this Grand Lodge received from the Grand Secretary of England a cable message acknowledging its expression of sympathy to the King on the death of his mother, Queen Victoria, and one from the Board of General Purposes of England, tendering the profound sympathy of English Freemasons "in the untimely death of the highly esteemed and much beloved President of the United States of America, His Excellency, Brother William McKinley."

This Grand Lodge has kept pace with the growth of the State, and the figures hereto indicate its development and increase: In 1860 there were 23 Lodges, having 800 members; 1870, 83 Lodges, 3,200 members; 1880, 141 Lodges, 8,647 members; 1890, 188 Lodges, 10,912 members; 1900, 232 Lodges, 15,919 members; and in 1908, 248 Lodges with 22,987 in membership.

KANSAS.

In 1854 dispensations were granted to organize three Lodges, viz: Kansas Lodge at Wyandotte, August 4th; Smithton Lodge at Smithfield, October 6th; and Leavenworth Lodge at Leavenworth, December 30th. These were under the authority of the Grand Lodge of Missouri. In 1855 (May 30th) a vote was adopted having reference to the foundation of a Grand Lodge by the Lodges then existing, but there is no record of the consummation. In November, 1855, the matter again revived, and a convention was held on the 14th, when the subject was unable to be dealt with, as only two Lodges were rep-

resented. On December 27, 1855, the Masters of Smithton and Leaveuworth Lodges again met, and took definite action for the formation of a Grand Lodge, sending the proceedings of that meeting to Kansas Lodge for approval and ratification. This Convention framed and adopted a Constitution, and, aided by visitors, opened a "Grand Lodge," approved of the Constitution, elected Grand Officers, and adjourned to March 17, 1856, when the Grand Lodge would be "fully organized." The Masters and Wardens of the Lodges met, with one Past Master, and "some doubts having arisen, confirmed the proceedings of the former Convention, and proceeded to organize the Grand Lodge *de novo*. Thus was opened the Grand Lodge of Kansas, the Constitution adopted and Grand Officers elected and installed. This small beginning rapidly developed, and grew on equal lines with other Grand Lodges. This Grand Lodge discloses by its reports the same interesting features of management and work as are met in other Grand Lodges of the United States of America. Its successive Grand Masters have found their time fully occupied in the diversified character of Masonic work which fell to their lot to perform. The dedication of new halls, laying of corner-stones, official visitations have received due attention. The jurisdiction has had its share of mourning by the death of some of its eminent members who were closely identified with the Grand Lodge from its beginning. Brother Daniel Vanderslice, one of the founders, died 5 February, 1889; Brother Christian Beck, Grand Treasurer for 34 years, died in 1892, aged 88; Brother John Henry Brown, Grand Secretary for 23 years, died March 12, 1893, and Brother D. W. Acker, Grand Tyler, died 26 December, 1902. In the year 1892 two Lodges lost their all by fires, and the storm in Texas, which proved so disastrous to the brethren in Galveston, was the occasion of substantial fraternal sympathy. The Grand Lodge of Kansas was indefatigable in establishing a "Home" for its indigent widows and orphans, which is unsurpassed for the soundness of its organization and the integrity of its management. It has also a "Masonic Mutual Benefit Society," which proves of much good as a "safe means of insurance, worthy of the confidence and support of the Craft." Events which engaged attention of other Grand Lodges were fully dealt with, such as the action of the Grand Lodge of Peru, the Washington Memorial Celebration, recognition of the Grand Lodges of Western Australia and Costa Rica, and the *important* circular from the Board of Administration of the Swiss Grand Lodge of Alpina, 20 November, 1901, respecting a "Universal Congress of Freemasons," which from its composition—"chiefly Masons of the 'Grand Orient' of France—made it impracticable for a union with them to take place." The subordinate Lodges of this jurisdiction observed a memorial service, where possible, on Washington day with appropriate impressiveness.

This Grand Lodge has increased its fees for dispensations with the view of rendering the issue of them confined strictly to cases of absolute necessity. The consequence will be a closer attention to duty. The jurisdiction is divided into districts for the better supervision of the Lodges.

It is interesting to notice the rapid spread of this Grand Lodge, and the following statistics are indicative of its growth: In 1860 there were 32 Lodges, with 438 members; 1870, 71 Lodges, 2,645 members; 1880, 173 Lodges, 8,562 members; 1890, 331 Lodges, 17,333 members; 1900, 362 Lodges, 20,740 members; and in 1908 there were 379 Lodges, with 30,468 in membership.

NEBRASKA.

Masonry began its existence in this jurisdiction on April 3, 1855, in one Lodge, which increased to three, viz: Nebraska Lodge, organized under dispensation from the Grand Master of Illinois, February, 1855; chartered October 3, 1855; Giddings Lodge (afterwards Western Star), formed on the authority of the Grand Lodge of Missouri, by dispensation, and chartered May 28, 1856, and Capital Lodge, organized by dispensation from the Grand Master of Iowa, January 9, 1857, and chartered June 3, 1857. On September 3, 1857, these three combined, and formed the present Grand Lodge, with a membership of scarcely 100; in 1858 there were 6 Lodges with 140 members.

This Grand Lodge bears a very creditable record in every department of its Masonic life. Its successive Grand Masters have shown their fitness by the manner they have presided over the Grand Lodge; the excellent decisions and advices given, and the astuteness and logic which have characterized their rulings in some very intricate and complex questions. Charity and kindly help have been liberally extended, and its solicitude for the aged, the poor and parentless children of its jurisdiction has been practically demonstrated by the excellent "Home" it has established; the "Education Fund" and the "Relief Fund" which is for temporary aid to Lodges needing immediate help. These organizations are in the hands of worthy brethren as committees of management, and the annual reports of their workings are sources of great satisfaction to the Lodges at large.

In common with sister Grand Lodges, it has had to bear the loss of efficient hands. The Rev. Brother Jacob A. Hood, Grand Chaplain for six years, died in 1891; Brother Secretary P. Gillette, Grand Counsellor and Teacher, died in 1894; Brother William H. Bowen, who had been Grand Secretary from 1872 to 1899, died May 6, 1899, and Brother Christian Hartman, Grand Treasurer from 1879 to 1899, died September 8, 1899. Their places have been filled by Brother Francis E. White, as Secretary, and Brother John B. Dinsmore, as Treasurer.

The Grand Lodge has given recognition to the following Grand Lodges on application: Grand Lodge of North Dakota, in 1890; Oklahoma, 1893; New Zealand and Cuba, same year. In 1890 the "*Cerneauism*," which agitated the Grand Lodges, was not left out of the proceedings of the Grand Lodge of Nebraska; indeed it received great attention for having been characterized as "unlawful and clandestine;" the Grand Master had to defend himself lengthily and exhaustively against certain accusations by the adherents.

In 1892 the Grand Master recommended the "social element" in Lodges, and a circular was issued that "at four special meetings in the Masonic year the wives, daughters, mothers, etc., should be invited." The Grand Lodge was represented at the Congress in Chicago, 1893, and a full report given of its "conclusions" in regard to Freemasonry.

This Grand Lodge favors the imposition of Masonic penalty on its members who violate the law, and engage in the liquor traffic, and carried this out in 1898 by "recommending that an example be made where a defiant disregard of law is apparent."

The action of the Grand Lodge of Peru, both in removing the Bible from the altar of its Lodges, and its subsequent restoration, was regarded and dealt with in the same manner as the other Grand Lodges did; and the Masonic upheaval in Washington was the subject of thoughtful deliberation in 1899.

The Grand Lodge of Nebraska was represented by its Grand Master at the Washington Memorial Celebration, 1899, and he gave a faithful account of the proceedings. An

occurrence which claims a record in connection with this Grand Lodge is the presentation, by Past Grand Master G. W. Leninger, of "an oriental chair which he had brought from Italy, and belonged to an old Florentine family of the sixteenth century." This was much appreciated, and the brother had tendered to him the expressions of the Grand Lodge accordingly.

In the proceedings of 1903 the following appears: "I have been asked whether it was proper for a Lodge to carry the American flag in processions, to which I answer most emphatically Yes. Let us show our respect and patriotism to the country in which we live by raising the flag on all public occasions."

The routine work of dedicating new Lodges, laying corner-stones, visiting, etc., has had indefatigable attention, and the extension of this Grand Lodge is seen in these figures: In 1870 there were 24 Lodges, 1,056 members; 1880, 70 Lodges, 3,469 members; 1890, 179 Lodges, 9,282 members; 1900, 230 Lodges, 12,361 members, and in 1908, 243 Lodges and 16,200 members.

WASHINGTON.

The four Lodges under the jurisdiction of the Grand Lodge of Oregon united to form this Grand Lodge. They were Olympia Lodge, at Olympia, formed by dispensation November 25, 1852, and chartered June 14, 1853; Steilacoom Lodge, at Steilacoom, chartered June 14, 1854; Grand Mound Lodge, chartered July 13, 1858; and Washington Lodge, at Vancouver, chartered July 13, 1858. These Lodges met in Convention by their respective Masters and Wardens, in person or by proxy, on December 6, 1858, and in deliberation completed the arrangements for forming a Grand Lodge. The Grand Master was installed on December 8, 1858, and there was a membership, collectively, of only about 100. The next year three additional Lodges were formed, and the total (seven) showed 158 members. The history of this Grand Lodge presents many features of interest to the student of Masonry, and its progress has been vigorous. In its earliest days it established the principle of Masonic charity when it decided that the amount given to a brother in need, by a Lodge out of his particular district, should not be refunded by the Lodge of which he is a member.

In 1878 the Grand Lodge gave some very decisive pronouncements on the question of "gambling" as a moral disqualification. The Grand Lodge of New South Wales was dealt with in a lengthy report from the Committee to whom its application for recognition was referred, and the application deferred for more information, while New Mexico was recognized. In 1880 this Grand Lodge, by its statutes, prohibited Masonic work on Sundays, and thus settled a question which had provoked discussion; and it was in this year that the action of the *Grand Orient of France* in removing the Bible from its altars was plainly set before this Grand Lodge by its Grand Master.

Recognition was, at this session, given to the Grand Lodge of New South Wales, and regret expressed that this Grand Lodge was not in a position to do so at its previous communication.

The Masonic experience of this Grand Lodge contains incidents of peculiar interest and importance, and the prominent part it took on the question of "Negro Masoury" in the year 1898 caused it much trouble, as it allied itself to the formation of Lodges by "certain persons claiming to be Freemasons of African descent." The result of this is too well known to require repetition. The "Cerneau" turmoil was the cause of a warning

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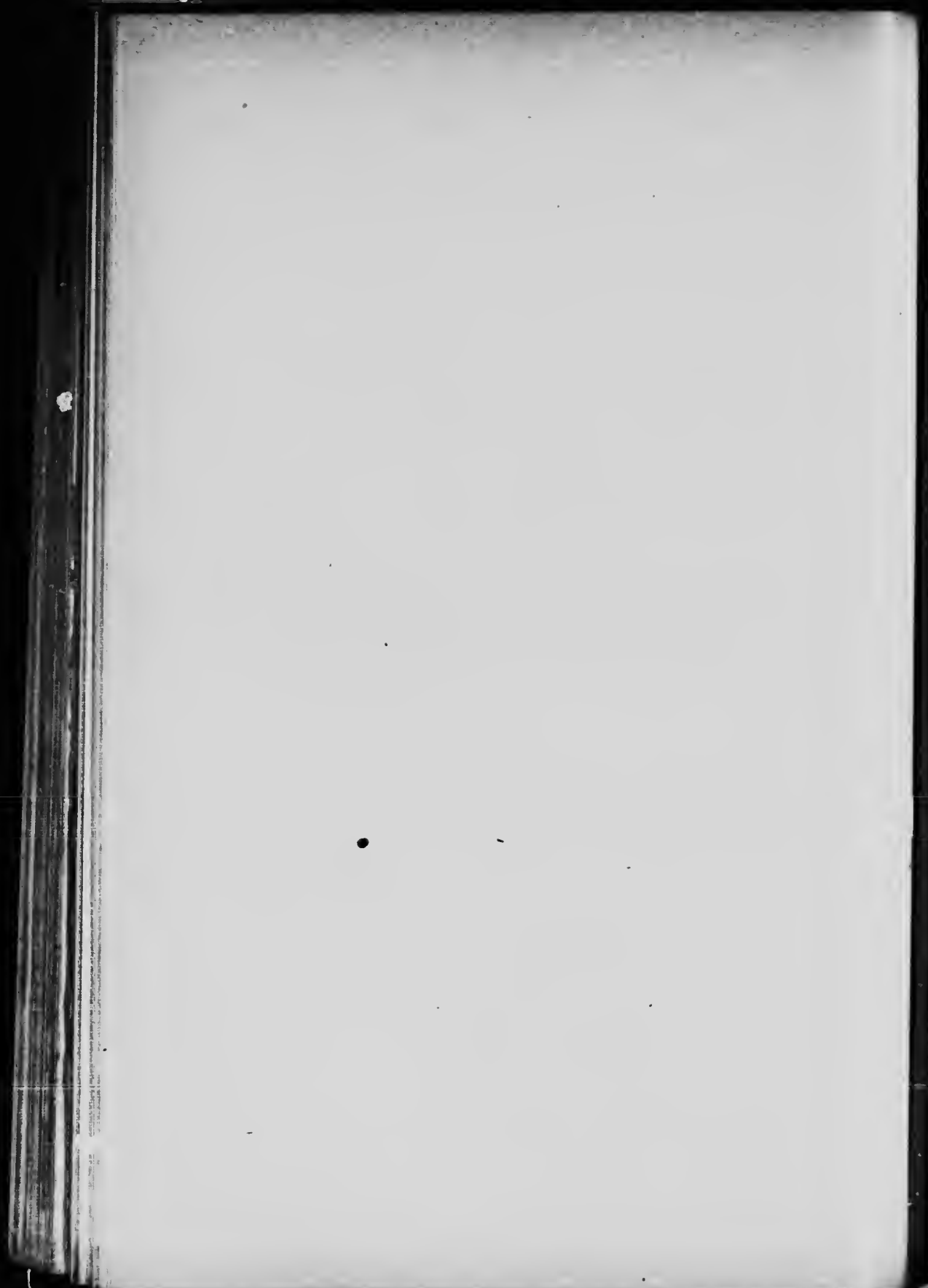
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Brother Thomas Milburne Reed

PAST GRAND MASTER AND GRAND SECRETARY OF THE GRAND LODGE OF WASHINGTON.

Was born December 8, 1825, and before his death, October 7, 1905, he was the Senior Grand Secretary in the world also one of the oldest Masons, having been admitted into Freemasonry June 7, 1847, in Holloway Lodge No. 153, Sherburne, Ky.; became a member of Olympia Lodge, Washington, by affiliation July 3, 1858. He was identified with Freemasonry in the State of Washington from its early period, and assisted in the organization of its Grand Lodge.

circular to the Lodges in the jurisdiction, as well as the masonic proceedings of the Grand Lodge of Peru, and its subsequent rectification thereof. In 1894 the matter of insuring Masonic property was discussed in Grand Lodge and favorably entertained, as a security against loss by fire, a very timely act considering that four Lodges suffered loss by conflagrations, and one of them—"King Solomon"—twice in one year. The disqualification of persons engaged in the liquor traffic for admission to Freemasonry has been upheld by the respective Grand Masters, and the year 1898 witnessed the prosecution of a "Masonic fraud" in the civil court as a deterrent against imposition by unprincipled persons. In this year also the Grand Lodge had to deal with a communication from the Grand Master of the Grand Orient d' Italia, respecting "an irregular organization of Grand Oriente Italiano, which introduced innovations and reforms tending to convert Masonry into a public political association, and recognized by the Grand Orient of France." The answer was: "No connection with the Grand Orient of France, nor recognition of an organization as mentioned, by the Grand Lodge of Washington."

Memorable events in which Masonry took part received attention, such as: The Washington Memorial Celebration and the Congress at Chicago, at both of which this Grand Lodge was well represented, and concerning which full reports were given. The invitation from the Board of Administration of the Swiss Grand Lodge at Alpine to a Universal Congress at Geneva was not accepted, in consequence of the majority composition being of the Grand Orient of France. In 1894 the following Grand Lodges received recognition and fraternal good wishes by this Grand Lodge: Oklahoma, New Zealand, Tasmania and South Australia. Concern for the aged and poor of its jurisdiction has been shown in the establishment and maintenance of the Masonic Home and Charity Fund, which are intended to serve the needs of the homeless and indigent.

The obituary record contains the names of several useful and devoted workers, such as: Brother Benjamin Harned, Grand Treasurer in 1898; Rev. Brother Harrison W. Eagan, Grand Chaplain in 1898; Brother McMicken, who succeeded Brother Harned as Grand Treasurer, 1899. In October, 1905, occurred the death of Brother Thomas Milburne Reed, then the oldest Grand Secretary in the world. He became Grand Secretary at the organization of this Grand Lodge in 1858, and held office continuously till his demise, excepting four years, three of which he was Grand Master and one year he was absent in Idaho. Brother Reed was born in Kentucky, and then moved to the Pacific coast in 1857. He had belonged to the fraternity for 58 years, and was held in the highest esteem by all.

Times of financial depression and falling off in membership have told upon this Grand Lodge, but it has maintained efficiency for active service and good work. The decisions given by the Grand Masters on intricate points have been very instructive and beneficial to the Fraternity.

At the communication on June 14, 1905, the suggestion of Brother Joseph E. Morcombe, of Iowa, that the Craft of the world should celebrate the bicentenary of the formation of the Grand Lodge of England, in London, in 1717, was discussed and a resolution adopted in substance as follows:

"The Craft throughout the world look up to the Most Worshipful Grand Lodge of England with filial affection and veneration, and it is fitting that her children, from every quarter of the globe, should meet at her home to celebrate with her the bicentenary of her formation. That the Grand Lodge of Washington regards that such a congress of brother-

hood would be productive of the greatest good to the Craft and give a new inspiration to Masonry wherever dispersed. This Grand Lodge in this, its 48th annual communication, looks forward with confident hope to the consummation of Brother Morcombe's timely suggestion, and that the Grand Master now in office, and his successors to 1917, are authorized and directed to act in concert with other jurisdictions throughout the Masonic world, as may seem meet and proper in the premises."

It was also resolved that *the Craft at large is indebted* to Brother Morcombe for his timely suggestion.

According to the returns of this Grand Lodge, in decades the following is its growth: In 1870, 13 Lodges, with 400 members; 1880, 34 Lodges and 1,152 members; 1890, 68 Lodges, 3,025 members; 1900, 104 Lodges, 4,949 members; and to 1908, 161 Lodges, with 12,194 in membership.

COLORADO.

On August 2, 1861, the Masters and Wardens, in person or by proxy, of the following Lodges, met in convention at Golden City, opened a Lodge of Master Masons, examined the charters of the Lodges then represented, elected and installed Grand Officers, and declared the Grand Lodge of Colorado "regularly organized." Golden City Lodge, at Golden City, chartered by the Grand Lodge of Kansas, October 17, 1860; Summit Lodge, at Parkville, and Rocky Mountain Lodge, at Gold Hill, both chartered by the Grand Lodge of Nebraska, June 5, 1861. These Lodges were re-numbered, and apparently continued to work under their original charters. A constitution was adopted which declared that "every Grand Lodge possesses the inherent right to form a constitution as the fundamental law of its Masonic action," and that "every Grand Lodge is the true representative of all the fraternity in communication therewith, and is, in that behalf, an absolute and independent body, with supreme legislative authority. That such constitution could be amended only by the vote of the Grand Lodge—the vote of two-thirds of the Lodges, and its own subsequent vote, the Lodges having a veto power by negative action or non-action.

The Grand Lodge of Kansas, unknown to the Grand Lodge of Colorado, had chartered Nevada Lodge in Colorado October 15, 1867, and the irregularity dealt with at a session of this Grand Lodge. This improperly chartered Lodge had done no work, was permitted to surrender the charter, and receive one from the Grand Lodge of Colorado. In August, 1861, this Grand Lodge stood at 50 in total membership. The Grand Master, in his address at the communication of 1870, was careful to impress on the Grand Lodge the value of great discrimination in selection of candidates, and extensive inquiry into their "morals and circumstances," and gave a sound lesson on Masonic ethics.

The review of work given in the report for 1880 was of a congratulatory nature, as it showed increase and prosperity, with perfect harmony. The decisions given during the year were many and important; at the same time reproof was administered where necessary in brotherly kindness.

This Grand Lodge has had to contend with the grave trouble of the "*Cerneau Riù*," and the adherents, which included some of its chief members, and the Grand Master found it judicious to recommend a "careful consideration of the entire subject." In 1890 the invitation from the Grand Orient of France to the International Congress at Paris was declined on the ground that "the Grand Lodge of Colorado had severed its connection

with that body for being false to Freemasonry in striking from its ritual, belief in the Eternal God."

A Grand Lodge formed in Ohio, by certain members of extinct Lodges, was condemned as "a spurious and clandestine organization," and warning given against association therewith; and the Grand Lodge of Peru was treated in the same manner as had been done by other Grand Lodges of the U. S. A. The Congress at Chicago and the Washington Memorial Celebration were duly attended by appointed representatives, who gave full accounts. From the decisions given by the Grand Masters the following are quoted: Only Masons should act at Masonic funerals; Masonic work on the Sabbath improper; corner-stones of buildings of a private and commercial character should not be laid as a Masonic ceremony; the law on the liquor question to be mandatory.

In 1889 the corner-stone of the Masonic Temple at Denver was laid, and the building dedicated in 1890.

This Grand Lodge maintains a Masonic Home, general fund, library and benevolent funds, and is in connection with the General Masonic Relief Association. It has given recognition to the Grand Lodges of Victoria, South Anstralia, Tasmania, New Zealand and North Dakota. In 1894 it compiled and issued a "Working Monitor and Ceremonials" to be used by the Lodges, in which is contained the ceremonial for laying corner-stones. Donations from its funds have been made to the sufferers by the Johnstown disaster, to Lodges distressed by fires, and \$1,100 towards the publication of the Washington Memorial Celebration.

This Grand Lodge has had its share of bereavement. Brother Thomas Linton, Grand Tyler, died in 1900; Brother Edward C. Parmelee, who had been Grand Secretary from 1866, died May 10, 1901, after 35 years of faithful and untiring service; and Bishop John F. Spalding, of Colorado, Grand Chaplain, died March 9, 1902. Brother Thomas Nicholl succeeded as Grand Tyler, and Brother William D. Todd as Grand Secretary.

The Grand Lodge of Colorado has a good record of work, and its successive Grand Masters have been active in its performance.

The following shows the progress of this jurisdiction, commencing with 1861, when it had 3 Lodges and 67 members: 1870, 15 Lodges, 854 members; 1880, 28 Lodges, 1,857 members; 1890, 75 Lodges, 5,852 members; 1900, 94 Lodges, 8,392 members 1908, 114 Lodges, 12,226 members.

NEVADA.

In 1863 futile efforts were made to form a Grand Lodge. In 1864 five Lodges concurred in this intention, and fixed January 16, 1865, as the date of a convention. There were then eight Lodges in the State, all chartered by the Grand Lodge of California. These were—Carson Lodge, at Carson City, chartered May 15, 1862; Washoe Lodge, at Washoe City, and Virginia City Lodge, at Virginia City, chartered May 11, 1863; Silver City (afterwards Amity) Lodge, at Silver City, chartered May 15, 1863; Silver Star Lodge, at Gold Hill; Esmeralda Lodge, at Aurora, and Escorial Lodge, at Virginia, chartered October 13, 1864; and Lander Lodge, at Austin, chartered October 14, 1864. The Convention met, six Lodges being represented. The Committee on Credentials reported: "No one but actual present Masters and Wardens of Lodges should be entitled to vote in the Convention." After modification to admit the proxy of an absent Warden, this was adopted, and the Convention voted that "the officers of the Lodges present"

were duly authorized and qualified to organize the Grand Lodge of Nevada. The next day another Lodge was represented, and Lander Lodge was non-participant; a Constitution adopted, and Grand Officers elected and installed January 17, 1865. The charters were endorsed temporarily, pending issue of new, and the Lodges required to make immediate returns as of the date of the organization of the Grand Lodge. Lander Lodge, under the assumption of its inclusion in the jurisdiction, also made its returns, and the united eight Lodges showed 410 members.

At the session of 1870 the Grand Master's address was full of cheerful sentiments at the condition of the jurisdiction, which "has increased its number and usefulness," notwithstanding the "rejection of unworthy material." The Grand Master was not in favor with "making Masons at sight," as he stated "*my own idea is that a Mason should go through the legitimate process.*" It was at this time that representatives were first appointed by this Grand Lodge. In 1880 the Grand Master was distinctly emphatic in referring to "*gambling.*" He said: "This vice is only second to intemperance in destroying the moral principles which Masonry seeks to inculcate," and expressed his regret that the necessity had existed to introduce the subject; but at the same time thought the migratory state of the Territory had much to do with the habit. This has also to account for the apparent retrograde; but the Grand Lodge had kept its place for good Masonic work.

At its Communication for 1904 the Grand Master was absent through illness, but his place was ably filled by the Acting Grand Master, who reported that corner-stones had been laid for the Orphans' Home at Carson City and the Carnegie Public Library at Reno. He recommended as a regulation of Grand Lodge that "the Master of a Lodge may suspend from office any officer of his Lodge who unreasonably neglects to qualify himself to perform, or, being qualified, unreasonably neglects to perform the duties of his office, and in case of such suspension may appoint another to fill the vacancy."

The Committee on Jurisprudence, to whom this was committed, reported by a majority "that such power was already vested in the Master under their regulations, and that no new regulation was necessary." This was adopted.

This Grand Lodge emulates its sister jurisdictions in good Masonic work and sound management. The decisions which the successive Grand Masters have given have met with approval, and have been in keeping with the general sentiment of the Craft on points of Masonic jurisprudence.

The question of "the ineligibility of candidates engaged in the liquor traffic" has been fully recognized by this Grand Lodge, and in this connection it is said "Nevada is in the heart of the wild and woolly West, so called, and yet it is the rare exception for a Lodge to possess a member who is a saloonkeeper." "Her Lodges hold membership as high as any the world over, and, to judge by the reports of the committees on grievances, much higher than many."

Lately it has experienced a little numerical augmentation, and its financial status is solvent. Strenuous efforts are made to establish its Home and extend benevolent aids in other directions.

In 1904 the applications of the Grand Orient of Argentine, and of the Grand Orient of Brazil for recognition, had to be deferred to obtain further information respecting these organizations.

The returns of this Grand Lodge disclose the fluctuating character of its composition

on account of perpetual moves. In 1870 there were 14 Lodges with 977 members; 1800, 21 Lodges, 1,426 members; 1890, 24 Lodges, 998 members; 1900, 25 Lodges, 858 members; 1908, 25 Lodges, 1,241 members.

WEST VIRGINIA.

The Lodges of this State had suffered severely in consequence of the Civil War. In many cases meetings were impossible; in some the charters and properties were lost or destroyed, and all communication with the Grand Lodge of Virginia was cut off for nearly three years; consequently in the latter part of 1863 most of the Lodges had ceased working. As soon as tranquillity began in some degree to prevail, the Masons became anxious to resume work. Seeking advice, they learned that they had the right to form a Grand Lodge, and the apparent necessity for so doing. A circular was thereupon issued, in response to which a convention was held December 28, 1863; but the tide of war again spreading over much of the State, the delegates could not attend. The matter was adjourned to February 22, 1864, and then further to June 24, 1864, when the convention met, and eight of the thirteen Lodges then in the State being represented, Grand Officers were elected and a day fixed for their installation. The convention adjourned *sine die*, and the Grand Officers decided that no further action could be taken. The reason of this action seemed clouded, as it could not be understood, in the face of like cases, and led to the summoning of a new convention, which was held April 12, 1865, at which the same eight Lodges were represented. Grand Officers were elected and May 11 (1865) fixed for installation, and adjournment made to that date. Accordingly, on May 11th the convention met; the same eight Lodges, with one other, were represented. Grand Officers were installed, and the charters of the Lodges ordered to be endorsed under the seal of the newly-formed Grand Lodge, and retained until replaced by new. The legality of this new Grand Lodge was denied by various Grand Lodges, prominently that of Virginia, on the ground that West Virginia was not a State, or if it was, the Grand Lodge of Virginia had jurisdiction over it; that the Lodges had not returned their charters nor paid their dues, which, it was claimed, was a condition precedent to the legality of the Grand Lodge. This was replied to that West Virginia was a State *de facto*, and being so, the Masons had a right to form a Grand Lodge with exclusive jurisdiction therein; that return of charters was needless, and failure to pay dues was a matter for subsequent adjustment. The question was discussed by both Grand Lodges, and in 1868 the Grand Lodge of West Virginia sent commissioners to the Communication of the Grand Lodge of Virginia, with a view to an arrangement. These were met in a fraternal spirit; the right to form the Grand Lodge of West Virginia and its legality were conceded; charters formally surrendered, but at request of the Lodges returned; and all Virginia Lodges in West Virginia advised to surrender their charters to the Grand Lodge of that State and get new ones therefrom. The dues were adjusted to mutual satisfaction, and the line of demarcation between the States being then *undefined*, Lodges in disputed territory remained under the jurisdiction of the Grand Lodge by which chartered. The determination of the line placed each Grand Lodge in the position to exercise exclusive jurisdiction in the State where situated. The few Grand Lodges which held back recognition immediately accorded it, and this Grand Lodge made its start on a career signalized by prosperity. At the Communication of 1870 the Grand Master stated that the unfortunate differences which existed with the Grand Lodge of Virginia had been finally and definitely

settled, and the utmost good will existed. The reports of the several district inspectors were favorable, and new Lodges were in formation. This Grand Lodge collected some leading authorities on Masonic jurisprudence for precedents in its rulings, which have been very serviceable in settling doubtful questions. In 1890 the Grand Lodge of North Dakota was recognized with most fraternal greetings and pleasure at its organization. The decisions of the Grand Master for this year, under "*physical disqualification*," are liberal in their construction. The district inspectors had much work in establishing uniformity and strict adherence to the requirements of the Constitution in dealing with applications from candidates, while the moral qualifications were enforced as absolute essentials. On the whole, the Lodges were reported in a satisfactory condition and improving.

In reviewing the proceedings of this Grand Lodge, the sound judgment of its successive administrations is apparent. The question of "*Physical Qualifications*," which appears to have caused perplexity, is dealt with by the Grand Master thus: "It has been well settled in this jurisdiction, by a long line of decisions, that any physical defect which does not prevent the candidate from complying with the requirements of the Ritual, or does not disqualify him from earning a living, and therefore make him a probable charge upon the Lodges, does not bar him from admission to Masonry. It is entirely within the power of the Master of a Lodge, by personal inspection, to determine this question." The Craft under its jurisdiction has increased substantially, and new Lodges are formed yearly. The Grand Masters who have presided have had their share of work as appertains to the office, and some decisions have been regarded as "too much of the letter," notably that dealing with "*physical qualifications*," which makes no allowance.

The establishment of a "Masonic Home" has not met with general favor by this Grand Lodge, the financial obligations seeming difficult to be adjusted satisfactorily. Providing for the needy has, however, been suggested in rendering support to indigent brethren in their own homes, and rendering such help as peculiar cases may require.

This Grand Lodge has increased very much; in 1870 there were 43 Lodges, with 2,121 members; 1880, 81 Lodges, 3,415 members; 1890, 87 Lodges, 4,131 members; 1900, 117 Lodges, 6,499 members; and in 1910, 143 Lodges, with 13,185 in membership.

MONTANA.—A voluntary assembly of Masons to bury a brother with Masonic rites was the origin of the Order in this Territory, and this led to a dispensation being applied for to the Grand Master of Nebraska, which was issued April 27, 1863, for the formation of a Lodge at Bannock, then in Dakota, but understood by the Grand Lodge to be in Idaho. The dispensation was renewed June 24, 1863, and a further renewal June 24, 1864; but when it reached Bannock the petitioners had dispersed, and no Lodge was formed. Virginia City Lodge, at Virginia City, was chartered December 26, 1864, by the Grand Lodge of Kansas. Montana Lodge, at Virginia City, was formed by dispensation from Colorado, dated April 14, 1865, and Helena Lodge was organized August 17, 1865, by the same authority. Charters were granted to these November 7, 1865, by the Grand Lodge of Colorado. On January 7, 1866, a convention met, composed of Masters and Wardens of these Lodges, which proceeded to form a Grand Lodge; a constitution was adopted, officers elected, and installed January 26, 1866, when charters were given to the Lodges, which made returns of 105 members.

This Grand Lodge has had its share of progress and prosperity during the years of its existence. In 1903, April 24, with the assistance of the President of the United States, *Brother Theodore Roosevelt*, the corner-stone of the new gateway of the National Park

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Christopher Diehl, 33^d

GRAND SECRETARY OF THE GRAND LODGE OF THE STATE OF UTAH SINCE 1871

The Dean of all Grand Secretaries in the World

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was laid. The distinguished brother spread the cement, and afterwards addressed an assembly of five thousand people, and was presented with a handsome gold nugget *Masonic* charm, suitably inscribed, as a souvenir of the occasion. Its contribution to the calls of charity has been characteristic. Under the head of "Masonic Home," the munificent gift of Brother David Auchard of an estate worth \$100,000 has placed the Grand Lodge in a position to carry out a long-cherished wish, and the home is now established. The yearly reports represent the Grand Lodge and the subordinate Lodges to be in "a prosperous condition, and work well done." By a recent resolution of Grand Lodge, intoxicating liquors at Lodge gatherings and banquets are prohibited.

The progress of this Grand Lodge and its extension are seen by the following figures: In 1870 there were 14 Lodges, with 542 members; 1880, 22 Lodges, 762 members; 1890, 33 Lodges, 1,833 members; 1900, 47 Lodges, 3,144 members; and 1910, there were 67 Lodges, with 5,406 membership.

IDAHO.—A portion of this Territory, originally included within the limits of Washington Territory, remained so until after the formation of the Grand Lodge of Washington. On the establishment of the Territory of Idaho, including a part of Washington, the Grand Lodge of Oregon established a Lodge in that part, to which the Grand Lodge of Washington protested, claiming exclusive jurisdiction in the territory formerly belonging to Washington. The question was fully argued by the two Grand Lodges, and was the subject of widespread discussion. The Grand Lodge of Washington conceded that when a Grand Lodge should be formed in Idaho it would have exclusive jurisdiction in the disputed territory; but the general *concensus* of opinion was that the same principle that would give the new Grand Lodge exclusive jurisdiction took away the exclusive jurisdiction of Washington as soon as the boundary line was made by the civil authority. It was held that inasmuch as *Masonic* law bounds territorial jurisdiction by the limits fixed by the civil law, changes in the limits of *civil* jurisdiction at once affect *Masonic* jurisdiction. In 1867 there were four chartered Lodges in this territory, with one U. D. Lodge under the Grand Lodge of Oregon organized as follows: Idaho Lodge, at Idaho City, under dispensation of July 7, 1863, chartered June 22, 1864; Boise Lodge, at Boise City, under dispensation of April 1, 1864; chartered June 20, 1865; Placer Lodge, at Placerville, chartered June 20, 1865; and Owyhee Lodge, under dispensation of June 21, 1866. Pioneer Lodge, at Pioneer City, was organized by authority of the Grand Lodge of Washington, under dispensation of July 7, 1867, and chartered September 21, 1867. On December 16, 1867, the Masters, Wardens and Past Masters of these Lodges formed a Grand Lodge and Officers were elected, a constitution adopted, and the Grand Officers installed. The charters of Lodges were endorsed, until the issue of new ones when they would be returned to the Grand Lodges whence they emanated. In 1868 the total membership was 225; 1870, 288; 1880, 386; and 1888, 723, in 19 Lodges, and in 1910 there are 53 Lodges with a membership of 2741.

UTAH.—On February 5, 1866, Mount Moriah Lodge at Salt Lake City was organized, under a dispensation from the Grand Master of Nevada, issued the day before. Soon after a question arose with respect to the treatment of Mormons claiming to be Masons, which was submitted to the Grand Master who issued an edict forbidding all intercourse, as well as the reception of petitions from Mormon candidates. To this the Lodge submitted, but a petition was sent to the Grand Lodge to modify the edict, so that Mormons, not polygamists, might be excluded from its operation, and the dispensation returned,

praying for a charter. The Grand Lodge declined to grant the charter. The Lodge worked on for another year, when the request for a charter was repeated, accompanied by a statement that unless they be given a charter unrestricted by the edict, they would decline to take any. Grand Lodge promptly accepted the surrender and refused the charter. On October 8, 1867, the Lodge presented a petition to the Grand Lodge of Montana, and recited the circumstances, who rejected the petition; and referred the petitioners to the Grand Lodge of Nevada for a redress of their grievances, as that Grand Lodge was qualified, to render justice in the premises. The petitioners then applied to the Grand Master of Kansas for a dispensation, which he issued November 25, 1867, and a charter was granted by the Grand Lodge October 21, 1868. On January 16, 1872, the Masters and Wardens of Wasatch Lodge, chartered by the Grand Lodge of Montana, October 7, 1867; Mount Moriah Lodge, chartered by the Grand Lodge of Kansas, October 21, 1868, and Argenta Lodge, chartered by the Grand Lodge of Colorado, September 26, 1871, all of Salt Lake City, met in convention, and on January 17, 1872, "regularly organized" the Grand Lodge of Utah, having examined the various credentials, opened a Lodge of Master Masons, elected and installed Grand Officers. This newly-formed Grand Lodge immediately entered upon the work of a constitution, and arranged for the regular working of its Lodges.

An important matter was dealt with in the expulsion of a member of one of the Lodges who had joined the Mormons, which was confirmed by the Grand Lodge. In connection with this Grand Lodge it is of interest to the Craft to refer to Brother Christopher Diehl, Grand Secretary of this Grand Lodge for the past thirty-eight years, by annual election, who may well be designated a veteran in Masonry, having spent half his age in the Fraternity, nearly all in continuous service. His Masonic career began in 1868. In 1869 he was Secretary of his Lodge, continuing for five years; in 1874 Senior Warden, and 1875-76 Master. From 1881 to 1886, he acted as Treasurer, when he was elected Secretary.

When the Grand Lodge of Utah was organized, Brother Diehl was appointed Assistant Secretary and in 1872 elected Grand Secretary. Which position he still holds, and is recognized as one of, if not, the *oldest* Grand Secretaries in the world. He has been rewarded for his untiring services by the Scottish Rite and the 33°, as well as elected Knight Commander of the Court of Honor October 22, 1901.

The growth of this Grand Lodge is seen from the following figures: In 1880 there were 6 Lodges, with 408 members; 1890, 7 Lodges, and 475 members; 1900, 10 Lodges, 867 members, and in 1910, 14 Lodges, with 1,638 membership.

STATE OF OKLAHOMA.

This Grand Lodge comprises the Grand Lodge of Indian Territory founded in 1874, and the Grand Lodge of Oklahoma Territory founded in 1892, which were consolidated February 10th, 1909 into what is now the Grand Lodge of the State of Oklahoma. Its advancement during the past few decades has been something *phenomenal*, and is now in a most flourishing condition, and continuing to make great progress in Freemasonry by reason of the *earnest* and enthusiastic work of its intelligent and energetic leaders, to whom also, the State of Oklahoma itself, is indebted for a great deal of its present advanced prosperity.

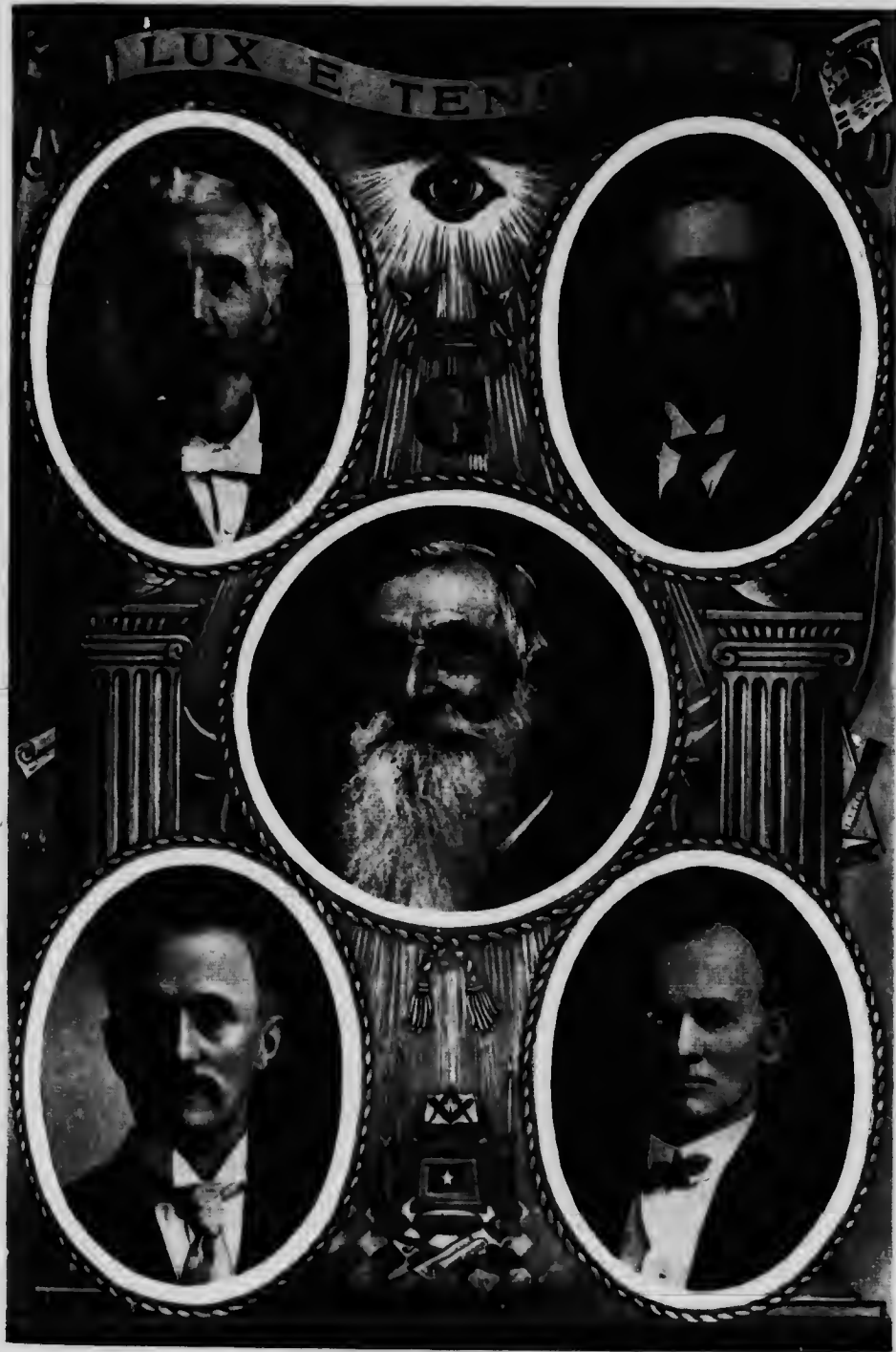
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Prominent Freemasons of Oklahoma

LEONARD H. DOYLE, GRAND MASTER, 1883.

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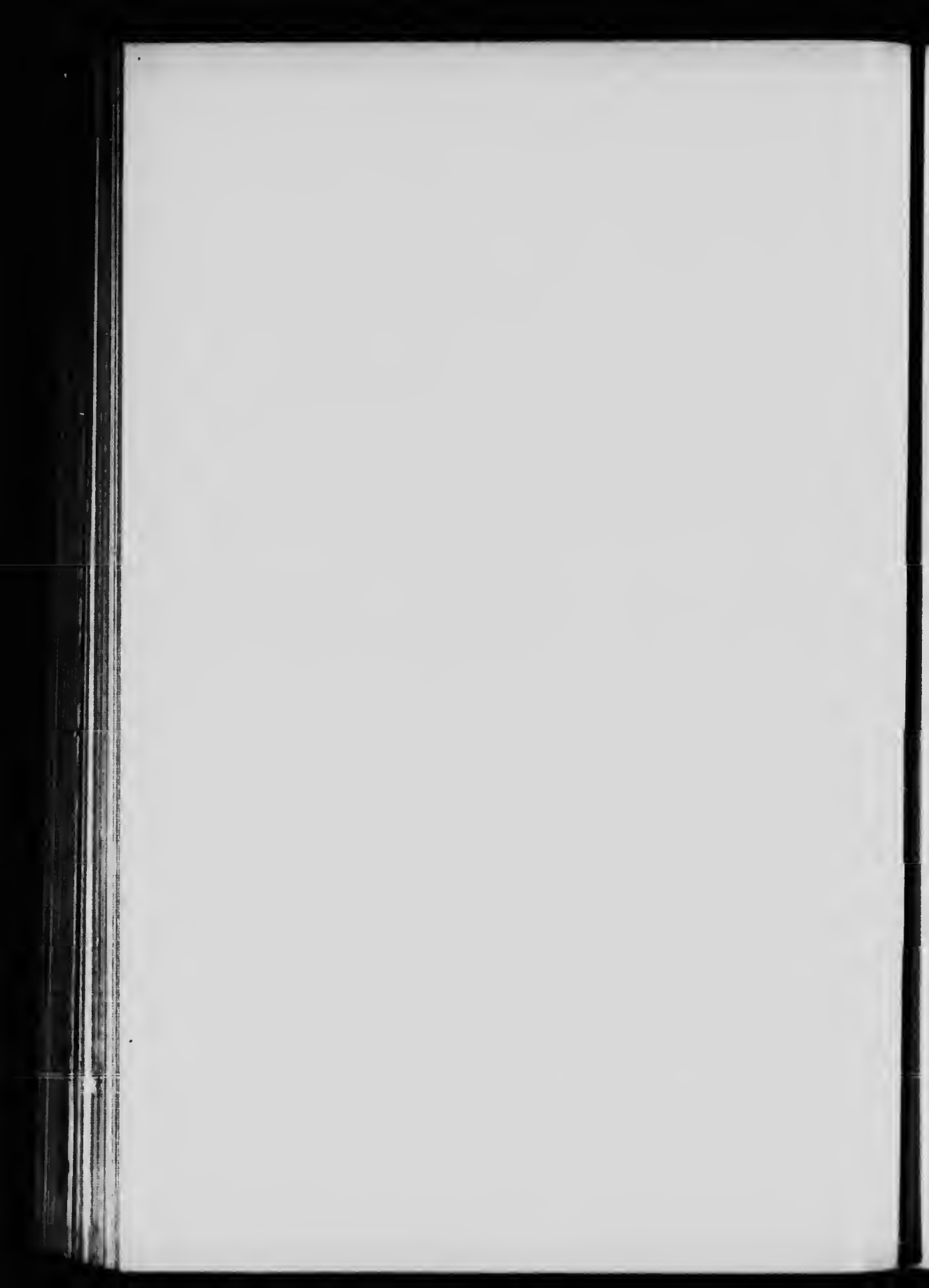
JOSEPH S. MURKOW, "THE FATHER OF FREEMASONRY" OF INDIAN TERRITORY AND OKLAHOMA

Past Grand Master and Past Grand Secretary Indian Territory, and Emeritus Grand Secretary Oklahoma

Secretary of the Convention of Consolidation, February 9-10, 1901

EDMOND BENNETT, GRAND MASTER, 1889-92.

WM. ANDREW MURKID, GRAND MASTER, 1906



The first Lodge chartered in Indian Territory was by the Grand Lodge of Arkansas in 1853, and which is now Flint Lodge, No. 11. Muskogee Lodge (now Eufaula, No. 1) chartered in 1855, Doaksville about 1860, and from then until 1868, in consequence of the Civil War, these were the only Lodges in the Territory. A Lodge was organized at Boggy Depot in 1868, now known as Oklahoma No. 4; Alpha Lodge was chartered by the Grand Lodge of Kansas in 1872, then came Caddo Lodge, No. 311, in the year 1873, at which time there were six regularly chartered Lodges within the then Indian Territory, five of which had been chartered by Arkansas, and, one (Alpha) by Kansas, with a total membership of about 60, a slight comparison with its present membership of over 20,000 and still increasing, until it will undoubtedly soon reach 25,000; a practical *object lesson* to some of the older jurisdictions.

A previous call having been made therefore, the representatives of Muskogee Lodge No. 90, Doaksville Lodge No. 279, and Caddo Lodge, No. 311, met in convention in the town of Caddo, Choctaw Nation, on Monday, October 5th, 1874, for the purpose of organizing the Grand Lodge of Indian Territory. The convention organized, electing Granville McPherson its President and then its *first* Grand Master, who faithfully served the Craft for three years in that office.

Brother Joseph Samuel Murrow, recognized as the *Father of Freemasonry* in this jurisdiction, delivered the Oration at the First Annual Communication, and was elected Grand Lecturer, he also held the *first* Emergency Communication, laying the Corner Stone of the Union Agency Building at Muskogee with Masonic ceremonies on August 18th, 1875. At the Third Annual Communication he was elected Grand Master, September 4th, 1877, and served with distinguished ability for two terms. His administration being marked for its progress, by the onward march of Masonry, and his record as Grand Master places him *pre-eminent* as one of the best, if not the very *greatest* Grand Master his Grand Jurisdiction has ever known. On November 2d, 1880, he was elected Grand Secretary, which position he has held continuously to the present time.

The Grand Master for 1883 was Edmond H. Doyle, of South McAlester Lodge, and during his administration satisfactory progress was made. Brother Doyle was for many years a member of the Committee on Law and Usage; he is an authority on Masonic jurisprudence; and has always been a prominent figure in the promotion of the advancement and welfare of Masonry in the jurisdiction.

At the end of the first decade, 1884, there were twenty-one Lodges with a total membership of 577, recognized everywhere, and rapidly forging ahead, showing a net gain in membership since organization of 446. In the year 1892 ten of the subordinate Lodges, those located on the Oklahoma Territory, withdrew, by permission, and organized the Grand Lodge of Oklahoma Territory. During the administration of Grand Master Leo E. Bennett, from 1889 to 1892, he made such a truly remarkable record that placed him along side that of Brother Murrow in having done things for Masonry, and also had the distinction of having been the *youngest* Grand Master, being then only 32 years of age. He is very influential in all the councils of the Grand Lodge and of the Order; Past Grand High Priest and Past Grand Commander of Knights Templar.

In 1899 Past Grand Master Henry M. Furman, *the man of the hour*, headed a movement to build and endow a Masonic Widows' and Orphans' Home for Indian Territory into which the Grand Lodge entered zealously. At the 27th Annual Communication held at Wagoner in 1900 the Grand Master, P. B. Arthur, dealt with the important sub-

jects of education, the care of children and prevalence of illiteracy in the rural districts of Indian Territory where "the children of some of our departed brethren are growing to man and womanhood without a smattering of education, or a superficial knowledge of the social virtues." He made a strong appeal for a real Masonic Orphans' Home.

Great progress was shown, there being 96 chartered, and two Lodges U. D. with a membership of 3,790. During the year 965 degrees were conferred. The receipts having risen to \$5043.09, were the largest in its history. The work of increasing the Orphans' Home Fund, which had lagged for some time, was this year renewed with increased vigor and its nucleus of \$2500, that had accumulated, began to grow steadily. Bro. H. M. Furman was appointed Financial Agent and commissioned to raise \$50,000 for an endowment fund. The Grand Master's administration was made notable by the number of questions answered and decisions rendered, numbering 56, a somewhat phenomenal record.

The 30th Annual Communication, 1903, was held at Teshomingo, Grand Master, R. J. Allen, presiding. Twelve new Lodges were reported, also general prosperity. The Orphans' Home Fund had increased to over \$16,000, and the Grand Lodge enlarged its appropriation for this fund from 10 per cent. to 25 per cent. of the gross receipts. In 1904 the records showed 84 Lodges with a total membership of 5,559, and progressing rapidly.

The booming little City of Tulsa entertained the Annual Communication, 1905. Grand Master William Otho Bruton, presiding. Within the year a Masonic Temple was dedicated at Claremore and eighteen new Lodges organized. The membership increased to 6,363 and the receipts amounted to \$9,189. The Grand Lodge accepted an invitation from Enfaula Lodge, No. 1, to attend the celebration of its 50th Anniversary. The Grand Chapter of R. A. M., which included Oklahoma Territory, *voted and gave* \$750, the total amount of their Charity Fund, to the Masonic Orphans' Home Fund. The fund had now grown to proportions warranting active steps towards securing buildings and other equipment. Financial agent Brother H. M. Furman announced that he had reached *his goal* of over \$51,000 in actual cash collected, and paid to the Trustees of the Fund. Without compensation he had worked day and night, wrote, lectured, *made personal appeals*, denied himself and his family the fruits of his own effort in his profession, until he had carried the work to a successful completion. The collections for the year to this fund were over \$19,000.

The brethren of Oklahoma are certainly due a debt of gratitude to Bro. H. M. Furman for his earnest efforts in accomplishing his wonderful achievement in behalf of so worthy an object, in the face of many difficulties and other obstacles that he had to contend with. These, however, did not deter him from fulfilling his promise and completion of his most glorious work in 1905, something that will redound to his honor and credit not only for the time being, but for all time to come, and which was to him a labor of love from beginning to end.

The 33d Annual Communication, 1906, was held at Ardmore. Grand Master Richard Willison Choate, presiding. The corner stones of Temples were laid within the year at Mannsville and South McAlester. In many respects this was the most prosperous year yet experienced. With the great tide of immigration had come many Masons from all parts of the universe, and the world was amazed at the rapid and *wonderful strides* Masonry was making in this sturdy Commonwealth and Jurisdiction.

The 34th Annual Communication, 1907, was held in the new *Scottish Rite Temple*, at McAlester. This magnificent structure ranks as one of the finest exclusively Masonic buildings in the country. Grand Master *William Andrew McBride*, who presided, in his address said: "No previous twelve months showed greater accession to our ranks, more zealous devotion on the part of our members or such avowed respect for our Order on the part of those without the fold." Brother McBride is recognized as the best authority in the Jurisdiction on the esoteric work of Indian Territory; he was for many years Grand Lecturer. Within the year corner-stones for Masonic buildings were laid at North McAlester and Pauls Valley, 17 new Lodges were organized and the net increase in membership was 802.

The 35th Annual Communication, 1908, was again held in McAlester, Grand Master *James Boyd Morrow*, presiding. The year was quite prosperous with a gain of 673 members, increasing the total membership to 9,149, eleven Lodges were added increasing them to a total of 193 active chartered Lodges. The temporary Orphans' Home was opened at Atoka, January 1st, 1908, with 30 children and one old man. At this session a committee, headed by Grand Master *D. D. Hoag*, of Oklahoma Territory, attended, and a committee was appointed to confer with them, to agree upon a basis of consolidation of the two Grand Lodges. The report of this committee was adopted and a special commission held in Guthrie, Oklahoma, simultaneously with the Annual Communication of the Grand Lodge of Oklahoma Territory. The committees to whom was referred the merging of the Grand Lodges of Indian Territory and Oklahoma reported favorably:

That the Grand Lodge formed, as a result of such merger, should be called "*The Grand Lodge of Ancient Free and Accepted Masons of the State of Oklahoma*," and that it should be incorporated under the laws of the *State of Oklahoma*, by and under that name.

That in order to bring about this result a Communication of the Grand Lodge of Indian Territory should be called to meet on the second Tuesday of February, A. D. 1909, at the same time of the next Annual Communication of the Grand Lodge of Oklahoma Territory, to be held at such place as the latter may determine. That at said Communication each of the Grand Lodges shall transact such business as shall come before them, and pass an ordinance vesting its jurisdiction in the Grand Lodge of the *State of Oklahoma* when it is organized. That both Grand Lodges shall then meet in convention in Guthrie, Oklahoma, and merge into the Grand Lodge of the State of Oklahoma, by adopting a Constitution and By-Laws, and electing its Grand Officers, and that the front page of the first published proceedings of the Grand Lodge of the State of Oklahoma shall contain the following:

"Official Proceedings of the Thirty-sixth Annual Communication of the Most Worshipful Grand Lodge A. F. & A. M. of Indian Territory, and the Eighteenth Annual Communication of the Most Worshipful Grand Lodge of Oklahoma Territory, and First Annual Communication of the Most Worshipful Grand Lodge A. F. & A. M. of the State of Oklahoma," and that each year thereafter the published proceedings shall contain a like front page with the numbers of the Annual Communication above changed. That the history of both Grand Lodges shall be embodied in the history of the Grand Lodge of the State of Oklahoma. That a committee of four be appointed by the Grand Masters of each Grand Lodge to draft a Constitution and By-Laws and a uniform Code and Masonic Regulation for the government of subordinate Lodges.

On February 9th, 1909 the Grand Lodge of Oklahoma held its 17th Annual Communication at Guthrie, Grand Master *D. D. Hoag*, presiding, to wind up its affairs; in his address Grand Master Hoag said: "We have met to-day in our Seventeenth Annual Communication and I congratulate you, my brethren, in the growth and prosperity of our Grand Lodge. The work of the past year has been a pleasant one to me and I hope all our brethren have had a pleasant year's work with me. I have visited a number of

the Lodges, and among them all I have found peace, prosperity and happiness." The Grand Secretary, *William M. Anderson's* report showed progress and that during the year twelve new Lodges were constituted and general conditions were good and prosperous, also twenty dispensations for Lodges were granted, and nineteen decisions rendered. The Masonic Home Fund was in satisfactory condition, with \$47,698 invested in good securities.

The Grand Treasurer, U. C. Guss, submitted his annual report showing receipts to be \$24,139.96, and disbursements \$14,107.10, leaving a balance of \$10,032.86 on hand, and his Home Fund report showed total receipts of \$44,683.36, with disbursements of \$44,276.50.

Brother U. C. Guss, 33°, was made a Mason at Seward, Nebraska, in 1887 was an active organizer and first Master of Israel Lodge No. 169 at Ulysses, Nebraska. He moved to Oklahoma in 1892, and became Master of Guthrie Lodge No. 2, now No. 35, in 1894, also helped to organize Albert Pike Lodge, No. 60, now No. 162, and became its first Master, and was Grand Treasurer, of the Grand Lodge of Oklahoma, until the *Consolidation* in February, 1909, and of which he was one of the committee to draft the new constitution and By-Laws of the new *Grand Lodge of the State of Oklahoma*. Brother Guss has been very active in advancing Freemasonry in Oklahoma, having been *Chairman* of the building committee of the *A. A. Scottish Rite Bodies* of Guthrie, to build a Temple. At the first meeting of the Bodies they had *no money*, at the next meeting the Bodies had, was to dedicate a finished Temple worth \$100,000, and it was the beginning of the popularity of *Scottish Rite Masonry* in Oklahoma. Before building the Temple at Guthrie the membership was only 88, which in ten years has grown to 2 magnificent Temples, the other one already referred to, at McAlester, with a membership of 1200 to 1500 members at each place. Ill: Brother William Busby, 33°, is Sovereign Inspector General of the A. A. S. R. in the State of Oklahoma.

The Grand Lodge of Indian Territory also held its *last Annual Meeting* on February 9th, 1909, at McAlester, where it then proceeded to Guthrie to meet the Grand Lodge of Oklahoma, whence Grand Master David Durand Hoag, of Oklahoma, opened the convention with an excellent address, and then he introduced Past Grand Master Leo E. Bennett as the presiding officer of the *convention*, who in turn introduced as Secretary of the convention that grand old man, the *Father and Patriarch of Freemasonry*, Joseph S. Murrow, also as Assistant Secretary Past Grand Master Wm. M. Anderson, of the Grand Lodge of Oklahoma.

Under the Constitution which had been prepared and adopted the *first officers of the Consolidated Grand Lodge* were elected, Henry Lowndes Mildrow, Grand Master of Indian Territory during the past year, to be the first Grand Master of the new Grand Lodge of the *State of Oklahoma*, George Ruddell, of Weatherford, Deputy Grand Master; Alexis Edkilleman, of Marietta, Senior Grand Warden; Charles B. Cook, of Snyder, Junior Grand Warden; M. W. Leo E. Bennett, of Muskogee, Grand Treasurer; Joseph S. Murrow and Wm. M. Anderson, *otherwise known as Brothers Apostle Paul and Timothy*, for the office of Grand Secretaries, as provided in the adopted Constitution; W. R. Brown, of El. Reno, Grand Lecturer; Wm. Henry Talmage, Grand Orator.

As each officer was elected they were called upon to make a speech. When the election of Brother Murrow, and Wm. M. Anderson were reached, Brother Murrow was sitting on the platform and Brother Anderson standing on the floor. Brother Murrow

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Prominent Freemasons of the State of Oklahoma

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| D. D. HOWE
Past Grand Master of the Grand Lodge of Oklahoma | HENRY M. FURMAN
Past Grand Master of the Grand Lodge of Indian Territory |
| HENRY L. MITCHELL, FIRST GRAND MASTER OF THE GRAND LODGE OF THE STATE OF OKLAHOMA | WILLIAM BUSHY, 33° |
| F. C. BISS, 33°
Past Grand Treasurer of the Grand Lodge of Oklahoma | Sov. Gd. Inspector Gen. A. A. S. R. for Oklahoma |



arose and saying: "*Brethren I will make my speech,*" he stepped down on the floor and taking Brother Anderson in his arms in full view of the entire audience of some 1500, gave him a warm and hearty embrace, which was cordially returned. The applause was unanimous and tremendous, and tears were in hundreds of eyes when Brother Anderson gave a fitting climax to the incident, by turning to the great audience saying: "*Brethren, I would rather have the embrace of that Grand old man than the office to which you have just elected me.*" Again the applause was great. This incident illustrates the fraternal feeling and harmony existing, which characterized the whole of the proceedings of this very happy meeting of reuniting these two distinct and Sovereign Grand Bodies of Blue Lodge Masons. The union doubles the strength of Masonry in the new State, and there are now (1910), in the Grand Lodge of the "State of Oklahoma" 410 Lodges with 20,363 members, and fast increasing.

Past Grand Master Edmond Henry Doyle moved to dissolve the convention and proceed to organize the Grand Lodge of the "*State of Oklahoma,*" which was adopted and Chairman Leo E. Bennett adjourned it *sine die*.

At the *First Communication* of the Grand Lodge of the "State of Oklahoma." Chairman, Leo E. Bennett, appointed M. W. Brother Joseph S. Murrow as Installing Officer, who, after appointing Brother D. D. Leach, of Oklahoma City, as Grand Marshal, proceeded to install the Grand Officers in his own inimitable style, Brother Leo E. Bennett installing the Grand Secretaries.

Brother W. P. Freeman, of McAlester, moved that the two Gavels used in closing the Grand Lodges of Indian Territory be suitably engraved and linked together and deposited in the archives of the Grand Lodge of the "*State of Oklahoma,*" also that an engraved silver label be placed on the Gavel used in calling this Grand Lodge to order.

On February 11, 1909, the new Grand Lodge met in ample form with all its officers, Grand Master Muldrow reading the names of officers and committees, and after the transaction of further business adjourned for its next Annual Communication to convene at McAlester in 1910.

The *Second Annual Communication*, 1910, of the Grand Lodge of the "State of Oklahoma" was held in the Scottish Rite Temple, at McAlester, and Grand Master, Henry Lowndes Muldrow, presiding. He reported favorably as to present conditions and continued prosperity throughout the jurisdiction.

The principal events of this Session are the following:

The resolution refusing to further recognize the *Grand Lodge of New Jersey* so long as she keeps her *Negro Lodge*, and recognizes the race as entitled to fellowship and social equality therein.

The final acquiring at Darlington, of 634 acres with some 65 buildings thereon, for a *Masonic Home* and the moving of the children there. Before the consolidation, the two Grand Lodges had raised an endowment fund of \$50,000.00 each, a total of \$100,000.00, which the Grand Lodge has invested in this home and for its betterments. When completed it will be one of the *finest homes* in the world, and give the boys and girls an *industrial as well as scientific* education.

At the election of officers the *Grand Junior Warden*, Charles R. Cook, who is well versed in the *new esoteric work*, which was adopted at the last Grand Lodge session, announced he felt it his duty, inasmuch as there were so few who had the work, and having been tendered the appointment of *Assistant Grand Lecturer*, to accept the same, and thus aid in the dissemination of the new work, and as the honors in Grand Lodge were so few, and so many worthy who should receive them, he felt he ought not to be elected *Grand Senior Warden* and hold two offices. In consequence, the last *Grand Junior Warden* of the Grand Lodge of Oklahoma Territory, Alfred

G. Gray, of Cheyenne, was elected *Grand Senior Worden*, and the last *Grand Junior Worden* of the Grand Lodge of Indian Territory, Charles Reeder, of Tulsa, was elected *Grand Junior Worden*, so that both of these brothers who had so graciously stepped out for consolidation, are now back in line for the honors of Grand Lodge.

The new *esoteric work*, which was prepared and submitted by Past Grand Masters David D. Hoag, Wm. A. McBride, and Wm. M. Anderson, as a *Committee on Work*, was adopted unanimously and the report of it was submitted by the exemplification of each of the three degrees before the Grand Lodge and a special session of Grand Lodge called for that purpose.

A well-deserved recognition and compliment was paid to that *Grand Old Brother*, Joseph S. Mearns, who for *thirty-seven years*, was Grand Secretary of Indian Territory, and prior to that time its Grand Master, by retiring him from active work on a salary of \$600.00 a year for his noble and worthy action. He was also selected by the Grand Lodge to compile a *Year Book* for Oklahoma.

At the election of officers for the ensuing year Deputy Grand Master George Ruddell, of Weatherford, was elected *Grand Master*, and Alexis Eddleman, of Marietta, *D. Grand Master*, W. M. Anderson, *G. Secretary* and P. G. M. David Hoag, *G. Lecturer*.

Only two of the Grand Masters have been Indians, M. W. Silas Armstrong, in 1896, and M. W. Wilson O. Bruton, in 1904. Many Indians hold subordinate positions.

WYOMING.—The Grand Lodge of Colorado chartered Cheyenne Lodge October 7, 1868; Laramie Lodge, September 28, 1870; and Evanston Lodge, September 30, 1874; and the Grand Lodge of Nebraska chartered Wyoming Lodge June 23, 1870.

The Masters and Wardens of these met December 15, 1874, and regularly proceeded to organize themselves into a Grand Lodge on the same day. There were 250 in collective membership.

This Grand Lodge is under some disadvantage; the comparatively few Lodges, sparse population, limited railway facilities, make the question of territory allotted to Lodges one of importance, but by mutual arrangement much of the difficulty is obviated. The Grand Masters have had their work to do of a Masonic character, and the matters which have come up for discussion and adjudication have been carefully dealt with. At the Communication of 1894 the claims of the State University at Laramie were pressed on the Grand Lodge by the Grand Master, who promised that in the proper education of the young the well-being, not only of the State, but the progress of Freemasonry, is to be looked for.

In 1880, or six years after its formation, there were 5 lodges, with 378 members; 1890, 12 lodges, 650 members; 1900, 16 lodges, 1,098 members; and in 1910, 29 lodges, with 2,400 in membership.

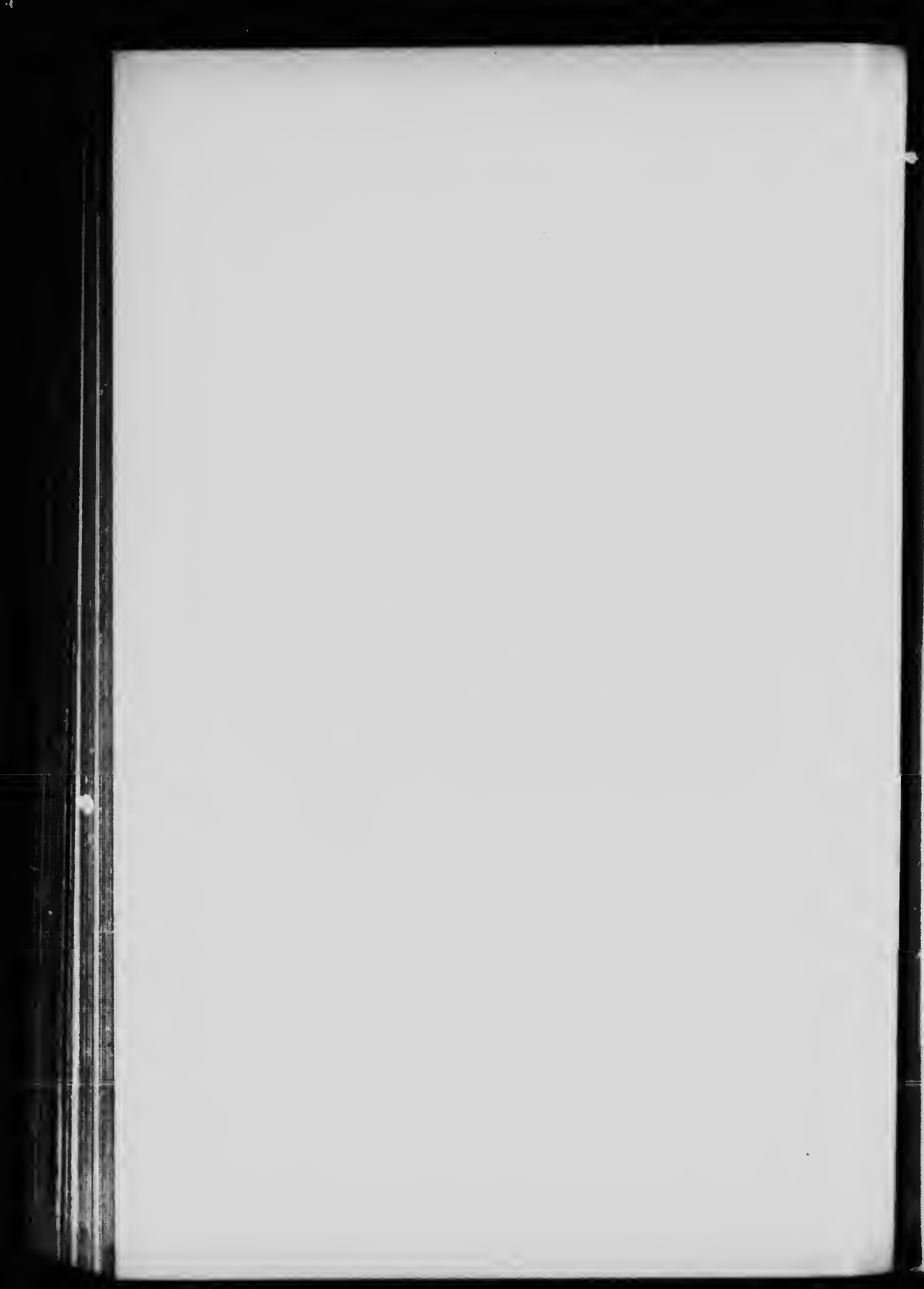
SOUTH DAKOTA.—Under authority of the Grand Lodge of Iowa, St. John's Lodge, at Yankton, received a dispensation dated December 5, 1862; a charter was granted June 3, 1863; Incense Lodge, at Vermillion, a dispensation January 14, 1869, chartered June 2, 1869; Elk Point Lodge, at Elk Point, a dispensation March 23, 1870, chartered June 8, 1871; Minnehaha Lodge, at Sioux Falls, a dispensation July 13, 1873, chartered June 3, 1874; Silver Star Lodge, at Canton, a dispensation February 6, 1875; chartered June 2, 1875; and Mt. Zion Lodge, at Springfield, a dispensation February 16, 1875, chartered June 2, 1875. On November 22, 1872, the Grand Master of Minnesota issued a dispen-



Brother George Ruddell

GRAND MASTER OF THE GRAND LODGE OF THE STATE OF OKLAHOMA

Brother Ruddell is recognized as one of the most devoted and enthusiastic Masons in Oklahoma. He was raised January 18, 1900; received the Royal Arch degree August 10, 1901, and the Ancient Accepted Scottish Rite degrees April 23, 1903; anointed High Priest April 25, 1905; Knighted June 30, 1905; made a Noble of the Mystic Shrine November, 1907; took the Council degrees June 20, 1908; and on October 20, 1906, was elected Knight Commander of the Court of Honor.



sation for Shiloh Lodge, at Fargo, which was chartered January 14, 1874; a dispensation for Bismarck Lodge, at Bismarck, 1874; another in 1875, chartered January 12, 1876.

The Grand Lodge of Dakota was erected at Elk Point, June 21, 1875, by the Lodges which had been chartered by the Grand Lodge of Iowa. Those holding under the Grand Lodge of Minnesota made no response to the invitation to join in the movement for a New Grand Lodge, the reason being that they were in that part of the Territory which is now the *State of North Dakota*, and it was supposed it would be but a short time before the Territory should be divided, and the Northern Lodges were not inclined to be changing allegiance if they joined the new Grand Lodge. The division of the Territory was, however, delayed for 14 years. The whole area was settling rapidly. New Lodges formed in the North and applied to the Grand Lodge for authorization. Shiloh came in 1879, and Bismarck in 1880.

The Grand Lodge was launched under the most favorable auspices. Grand Secretary Parvin, the founder of the Masonic Library at Cedar Rapids, Iowa, one of the most distinguished Masons of the West, Past Grand Master of Masons in Iowa, journeyed to Vermillion and installed the officers, with Brother Thomas H. Brown, of Sioux Falls, Most Worthy Grand Master at their head, on the 21st of July, 1875.

The jurisdiction was highly prosperous but without history up to the meeting in June, 1889, at Mitchell, at which time there were 103 Lodges with a membership of 4,595. The division of the Territory into two States was in process of being accomplished. The brethren of that part of the Territory which was then on the eve of becoming the *State of North Dakota* were unanimously of the opinion that the time had arrived for them to withdraw and form a *Grand Lodge of North Dakota*. The perfect acquiescence of the Southern brethren was so cordial that the representatives of the 29 Northern Lodges withdrew to another apartment and then and there formed the *Grand Lodge of North Dakota*. This action was communicated to the Grand Lodge of Dakota, and all business was suspended until formal recognition of the *New Grand Lodge* could be officially accorded. A committee then submitted a plan for the *pro rata* division of the funds and the property, which was agreed to. The Officers of both Grand Lodges were then jointly installed. The jewels of the Grand Lodge of Dakota were presented to the *Grand Lodge of North Dakota*, and their Grand Officers were made honorary members of the Southern Grand Lodge. Peace and harmony prevailed, and the word "*South*" was prefixed to the word "*Dakota*" as soon as the Constitution was amended. At the session of 1890 the Grand Charity fund was established, which in 1910 amounted to \$5,665.06.

The keen interest felt by Grand Secretary T. S. Parvin, of Iowa, was again manifested in the year 1886, when he donated to this Grand Lodge, for its Library, five hundred bound volumes of Masonic publications. This magnificent present stimulated the interest of the brethren, and many volumes have since been contributed from year to year. The present Grand Secretary, R. W. Brother George A. Pettigrew, who is constitutionally Grand Lodge Librarian, became imbued with the passion of building it up to the greatest proportions. He took the books to Sioux Falls and settled there. To avoid the danger of fire, he enlisted the brethren in the project of erecting a building to safely house this valuable collection, to such an extent, that a Masonic Temple, of Sioux Falls stone, has been erected at an expense exceeding \$65,000.00, that contains the Library, since 1906, in quarters as completely fireproof as the science of architecture can make them. There are now over 8,000 bound volumes, and a large number of pamphlets. When this col-

lection was made safe from fire, *Brother Newton R. Parvin*, son and successor of the donor, presented to the Library a life-size portrait of its beloved benefactor to grace the walls. Another valuable collection of books, antique and rare, is that of a great friend, *Brother Nelson L. Finch*, whose gifts are the joy and pride of the Grand Secretary. In 1910 there were 121 lodges, with a membership of 8,301.

In 1906, when the Grand Lodge met in Sioux Falls, Past Grand Master T. H. Brown, first Grand Master of Dakota, invited all the Past Grand Masters, the sitting Grand Master, Deputy Grand Master, and Grand Secretary, to dine with him, at his home. The occasion was so interesting that those present manifested their appreciation of the pleasurable event by forming an association with the host of the evening at its head, to be known as the "GRAND MASTER'S FAMILY," which should dine together on the evening of the first day of the annual Grand Communication, and discuss informally such matters of interest to the Craft as should come uppermost at the time, and keep a journal of such matters as should be deemed of sufficient importance.

The Masonic Veterans' Association was organized in 1900, at Aberdeen, with Past Grand Master Albert W. Coe as Ven. President. Its meetings are held annually with the Grand Lodge. Its membership now numbers 172. Past Grand Master Harvey J. Rice is Ven. President, and Brother Socrates Drew, Ven. Secretary.

Royal Arch Masonry.—On June 12, 1884, at Aberdeen, a dispensation from a Grand Chapter was asked of and granted by the Gen. Grand High Priest, and M. E. Companion T. S. Parvin, of Cedar Rapids, Iowa, performed the duty of Constitution and Installation, at Sioux Falls, February 25, 1885. There were present, by representation, seven Chartered Chapters and six U. D., to whom Charters were then granted. Companion William Blatt was made M. E. Grand High Priest, at which time there was a membership of 638.

The Order of High Priesthood was inaugurated in 1887. At the Grand Convocation of 1889, the Territory being in process of division into two States, the G. G. High Priest suggested that the Chapters situated on the two sides of the Seventh Standard Parallel hold separate Conventions and institute separate Grand Chapters. The Grand Chapter of Dakota continued, however, to exercise its Constitutional duties until the Territory ceased to exist, November 2, 1889, at which time the funds and property were divided by agreement, and the Grand Chapters of North Dakota and South Dakota were born on that day. The Grand Chapter was constituted by V. E. Companion T. S. Parvin, January 6, 1890. The number of Chapters in 1910 was 35, with a membership of 2,765.

Knights Templar.—The Grand Commandery of Dakota was constituted at Sioux Falls, May 14, 1884, by Sir Knight V. E. Theodore S. Parvin, acting under the Grand Master's Warrant, with five Commanderies. Sir Samuel Ray, R. E. Grand Commander.

The Grand Commandery of North Dakota was formed in 1890. The Sir Knights of North Dakota met with Dakota at Sioux Falls, at the annual Conclave. There they took leave in a tender and affectionate manner. The funds were divided by a Committee; and the jewels of the officers were presented to the Grand Commandery of North Dakota. By order of the Grand Master, the name was changed to Grand Commandery of South Dakota. The number of Commanderies is 17, with a membership of 1,539.

The A. A. Scottish Rite flourishes in the State. There are Lodges, Chapters, Councils and Consistories at Yankton—Oriental Consistory, No. 1, chartered 1888; Deadwood—Black Hills Consistory, No. 3, chartered 1893; Aberdeen—South Dakota Consistory, No. 4, chartered 1896; Sioux Falls—Occidental Consistory, No. 2, chartered 1908; Webster—

Webster Lodge of Perfection, No. 4, chartered 1899—under the obedience of the Supreme Council of the Southern Jurisdiction, Mother Supreme Council of the World. Illustrious Brother Edward Teare Taubman, 33°, Sov. Gr. Insp. Gen. The membership is about 1500.

The Mystic Shrine has plauted its banner in the State, and created a profusion of nobility who hold their joyous festivities at their Temples in Sioux Falls, Deadwood and Aberdeen. It has a membership of over 2,000 in 1911.

The Eastern Star, related to the Masonic Fraternity only by family ties, has budded and blossomed wherever the Ancient Craft has opened a workshop. The Grand Chapter was opened in 1889, at Watertown, with four Chapters. There has been a steady growth and prosperity of the Order. In 1910 there were 99 Chapters, with a membership of 7,253, and the Masonic and Eastern Star Home Fund amounts to \$4,650.

NORTH DAKOTA.—This Grand Lodge came into existence at Mitchell, South Dakota, at the Annual Meeting of the *then* Grand Lodge of Dakota, when, on June 12, 1889, a convention of representatives from twenty-seven lodges, situated north of the 46th Standard Parallel, in the then Territory of Dakota, decided to organize a Grand Lodge for North Dakota. The United States Congress, on February 22, 1889, had passed an Enabling Act which paved the way for the organization of two States out of the Territory of Dakota. The formation of this new Grand Lodge was with the consent and blessing of the *parent* Grand Lodge of Dakota. There were at that time in the northern half of the Territory 31 lodges, with a membership of 1,322.

The first Grand Master was James W. Cloes, now a resident of Tacoma, Washington, and the first Deputy Grand Master was Frank Jared Thompson, for eighteen years (1892-1910) the brilliant Grand Secretary of this grand jurisdiction, who died suddenly February 25, 1910. The first Grand Secretary was David S. Dodds.

The first organized lodge in what is now North Dakota was Shiloh, at Fargo, holding a charter from the Grand Lodge of Minnesota, under date of January 14, 1874. Later, June 12, 1876 (and this, after the organization of the Grand Lodge of Dakota), another lodge was chartered by the Grand Lodge of Minnesota, at Bismarek, now the capital of the State of North Dakota. These lodges did not participate in the organization of the Grand Lodge of Dakota, and for several years declined to acknowledge the authority of the Grand Lodge of Dakota; until 1879, on the part of Shiloh, and 1880 of Bismarek. An unhappy controversy resulted from this between the Grand Lodge of Minnesota and the Grand Lodge of Dakota. In this the Grand Lodge of Minnesota was clearly at fault.

The division of the Grand Lodge of Dakota was attended with the utmost good feeling and brotherly love. In parting, the Grand Lodge of Dakota presented to the Grand Lodge of North Dakota the jewels of the Grand Lodge of Dakota. These jewels are dearly prized by the brethren of North Dakota. Since that time, although the lines of communication between North and South Dakota are not numerous, all good fellowship and brotherly sympathy have existed between the two Grand Lodges.

North Dakota Masonry has prospered along with its material growth. Its Grand Lodge comprises 96 chartered lodges and 2 U. D., with a membership, in 1910, of 7,581. Its Grand Lodge Library, the result of eighteen years of effort on the part of the late esteemed Brother, Frank Thompson, contains upwards of 5,000 volumes. The standards of Masonry are high, and prospects for the future are good, and this Grand Lodge believes in doing its part in the work of the twentieth century.

The present (1910) Grand Master is John J. Hull, of Wahpeton, and the Grand Secretary is Walter L. Stockwell, of Fargo.

NEW MEXICO.—The early Lodges were chartered by the Grand Lodge of Missouri, viz.: Montezuma, May 8, 1851; Bent, June 1, 1860, but its charter was surrendered in 1865; Chapman, June 2, 1866; Aztec, October 19, 1867; Kit Carson, October 12, 1869; Silver City, October 14, 1873; Union, October 15, 1874; and Cimmarron, October 14, 1875. The Masters and Wardens of Montezuma, Chapman and Aztec Lodges, met in Convention August 6, 1877, to form a Grand Lodge. A constitution was adopted, and Grand Officers were elected. These were installed on August 7, 1887, and "the Grand Lodge of Mexico was declared organized in *esse* and opened in ample form."

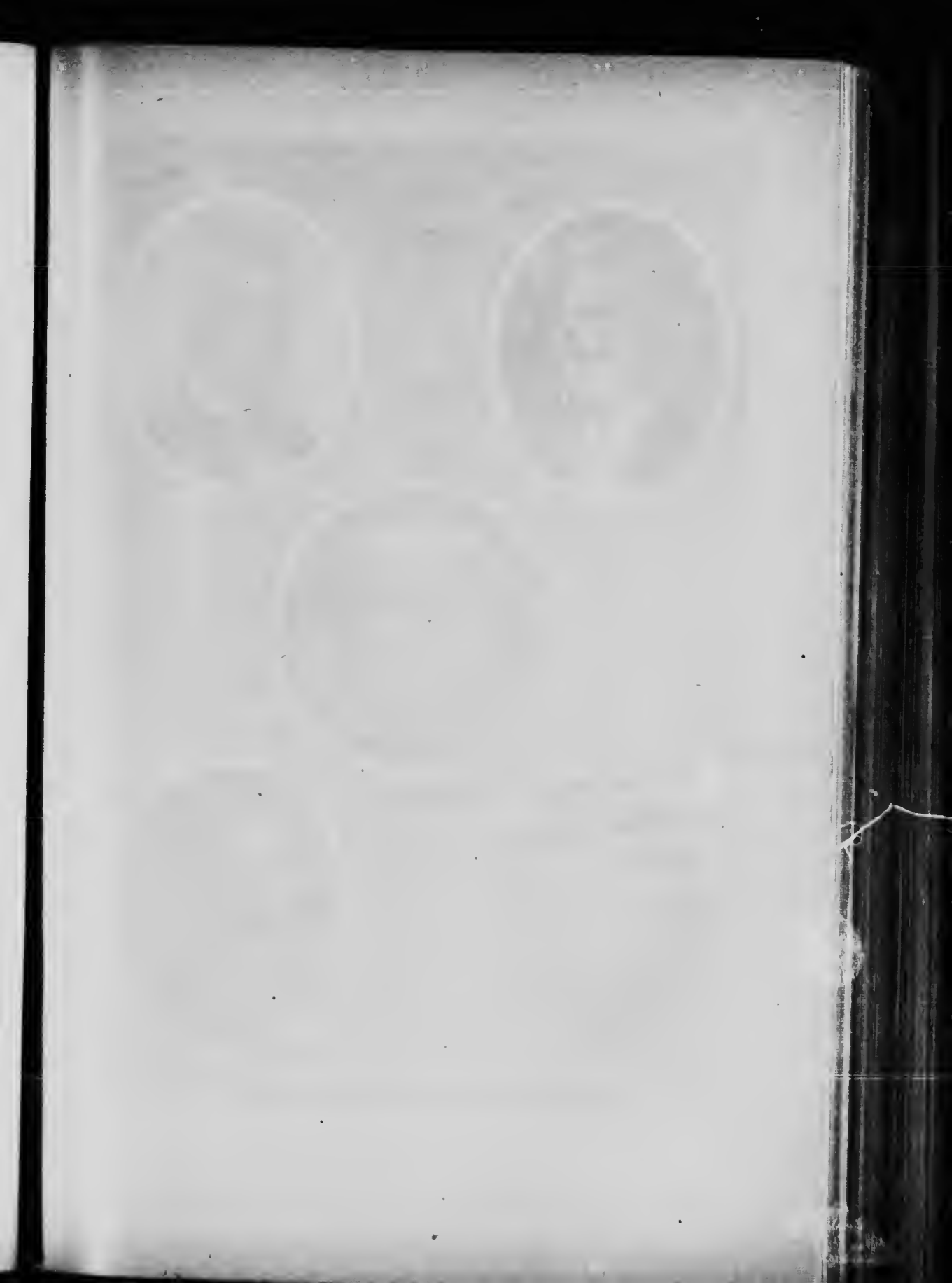
When this Grand Lodge was formed by the four Lodges, there were 165 members. During the 33 years of its existence, it has done much work, and shown its activity in all the matters and on all the subjects which have engaged attention. Numerous cornerstones have been laid, new halls dedicated, official visits paid to its Lodges, attending Congress and ceremonials. It possesses a charity fund in good position; the report is "perfect harmony among the Lodges."

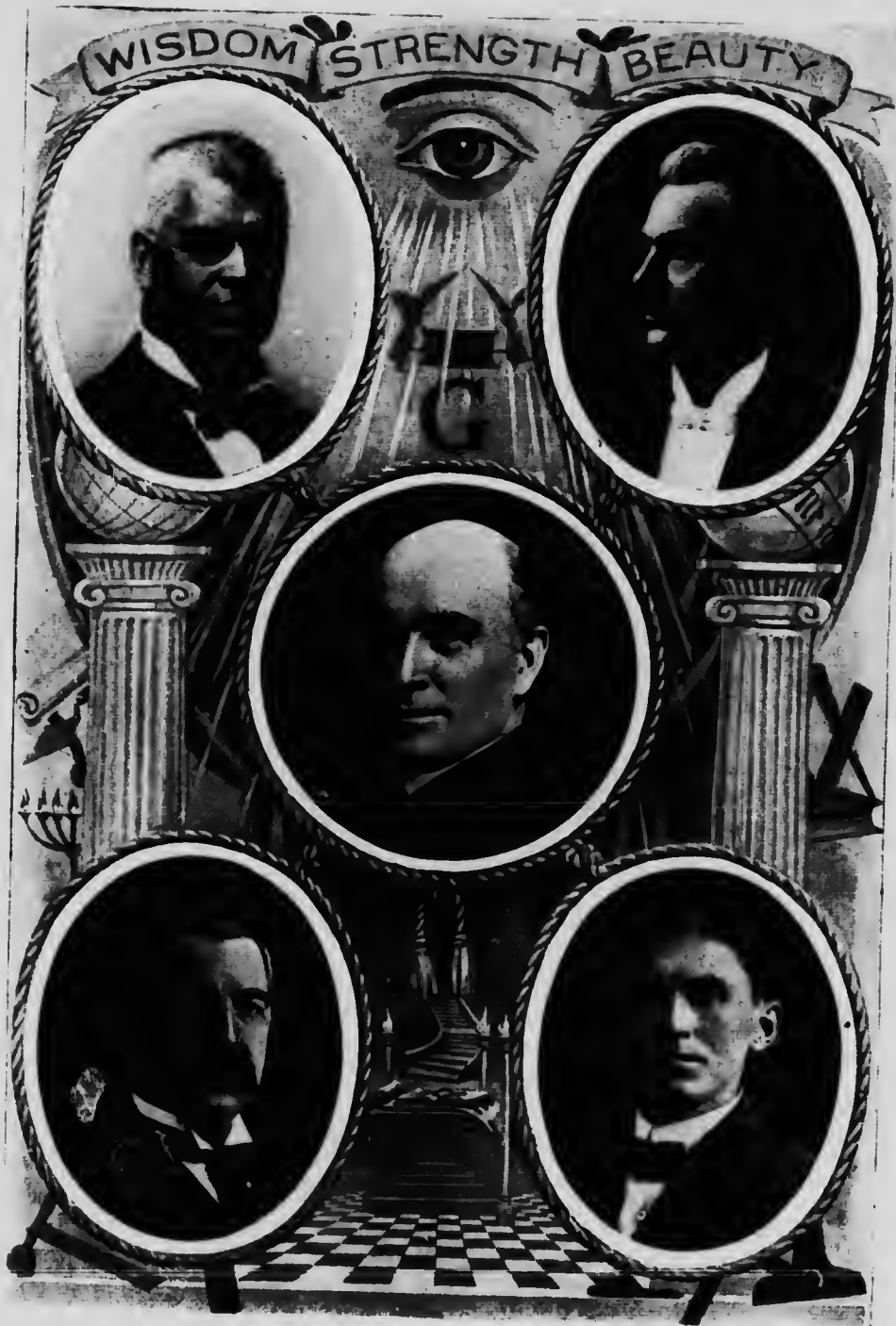
The growth of this Grand Lodge has been steady and progressive, as appears by the following figures: In 1880 there were 4 lodges, with 184 members; in 1890, 17 lodges, 696 members; 1900, 20 lodges, 971 members; and in 1910, 38 lodges, having 2,381 in membership.

ARIZONA.—The Grand Lodge of California chartered Aztlan Lodge, at Prescott, October 11, 1866; Arizona, at Phoenix, October 16, 1879; and Tucson, at Tucson, October 15, 1881. Solomon Lodge, at Tombstone, was formed by dispensation June 4, 1881; and White Mountain Lodge, in Globe, was chartered by the Grand Lodge of New Mexico, January 18, 1881.

On March 23, 1882, representatives of Arizona, Tucson, and White Mountain Lodges, met in Convention and considered the propriety of forming a Grand Lodge. It was decided that they had the power to form a Grand Lodge, and the Convention adopted a constitution. A Lodge of Master Masons was then opened, and Grand Officers were elected. They were installed March 25, 1882, and the Convention adjourned *sine die*, and the Grand Lodge opened. The charters of the Lodges were properly endorsed and returned to them as their authority. A charter was granted to Solomon Lodge, then U. D., and the Grand Master was authorized to endorse the charter of Aztlan Lodge, which immediately gave in its adhesion and made the required returns. The five Lodges had a membership of 274. This Grand Lodge has kept pace with other jurisdictions in the character of its general work as required from time to time, and shows good results yearly. The Grand Masters have performed the customary ceremonials in laying cornerstones, dedications, the attendance at the Chicago Congress and Washington Memorial celebrations. Some excellent decisions have been given on knotty points, which have been satisfactorily received.

In 1887 there were 6 lodges, with 355 members; 1890, 9 lodges, 429 members; 1900, 14 lodges, 828 members; 1910, 20 lodges, 1,807 in membership.





Prominent Grand Secretaries

WILLIAM W. PERKY, GRAND SECRETARY OF THE GRAND LODGE OF WISCONSIN
 LOU E. WINSOR, GD. SEC. GRAND LODGE MICHIGAN. JOHN FISHEL, GD. SEC. GRAND LODGE MINNESOTA
 C. A. FRIEDBERG, 317 GD. SEC. GRAND LODGE SO. DAKOTA. W. L. STOCKWELL, GD. SEC. GRAND LODGE NO. DAKOTA

PART II.

HISTORY OF ROYAL ARCH MASONRY IN THE UNITED STATES.

CHAPTER XXXVI.

ROYAL ARCH MASONRY IN THE UNITED STATES.

IN considering the history of Royal Arch Masonry in the United States, it must be remembered that it was first brought into notice by the "Ancients" in Great Britain; that it was soon after cultivated by the adherents of the old Grand Lodge, and probably to a greater extent than by the "Ancients;" that at first the degree was conferred by both parties under the authority of Lodge warrants, or in Chapters appurtenant to a Lodge; that the *old* Grand Lodge party first conferred it in Chapters distinct from the Lodge; that their example was soon followed by the "Ancients;" and that it was introduced into this country, while it was in a transition state, and before it was fully organized into a separate system in Great Britain.

The "Ancients" and the Grand Lodge of Scotland commenced chartering Lodges in America at a time when the Royal Arch degree had begun to attract the attention of the craft, and both these governing bodies held that a charter for a Lodge carried with it the authority to confer that degree.

It has been understood that the "Modern" (*old*) Grand Lodge did not tolerate the conferring of this degree by virtue of a Lodge warrant. But it is now well settled that, while in 1765 they established a separate body for conferring this degree, previously to that date it was conferred in a Lodge, or a Chapter appurtenant to a Lodge, and under a Lodge warrant. (See ante Vol. III., p. 210, etc.)

As in 1758, when the "Ancients" established their first Lodge in America at Philadelphia, the Royal Arch degree was cultivated by them, there can be little doubt that it was understood, as a matter of course, that this degree could be conferred under that warrant. This conclusion is strengthened by the name of the next Lodge chartered, "Royal Arch Lodge." The records of this Lodge from 1767 have been preserved, and they contain references to the Royal Arch Degree in 1768. Undoubtedly the degree was occasionally conferred in the Pennsylvania Lodges till 1795.

In St. Andrew's Lodge in Boston, the degree was conferred, as shown by the records as early as 1769. And while during the Revolution the conferring of it was suspended, it was resumed afterwards and the degree was cultivated to a greater extent than ever before.

On December 15, 1760, George Harrison, Provincial Grand Master of New York under the old Grand Lodge, granted a warrant for "Independent Royal Arch Lodge" in the City of New York, whose name certainly indicates that it conferred the Royal Arch degree; other circumstances point to the same conclusion. Harrison had already (December 7, 1757) granted a charter for a Lodge in New York City with the power of conferring the Mark Degree.

Many Military Lodges also conferred the Royal Arch Degree, and in all probability more frequently than the local Lodges.

The rituals in use were diverse, and the parts, into which the degree was divided, differed under the different rituals, although presumably the essentials were uniform, or sufficiently so to insure mutual recognition.

For thirty years or more it was often conferred as a side degree, the requisite number of companions assembling at pleasure and conferring the degree under the sanction of a Lodge warrant borrowed for the purpose; this method was recognized as regular by the Chapters of a partially permanent character.

In 1795, however, as has been already stated (ante pp. 374, 375), James Molan appeared in Philadelphia, organized Chapters and formed a Grand Chapter. Who he was, or whence he obtained the degree, or under what authority he claimed to act, does not appear. In consequence of this affair, the Grand Lodge authorized the formation of a Grand Chapter subordinate to the Grand Lodge, but at the same time it affirmed the right of every regularly warranted Lodge "to make Masons of the higher degrees." This organization in 1795 was the first in America, but was little more than a nominal organization, leaving the Lodges to confer the degree as they had done previously.

The Chapter attached to St. Andrew's Lodge in Boston adopted a code of by-laws of the "Royal Arch Lodge" September 1, 1769—the first code in this country so far as known. But it continued to work under the Lodge warrant. There was a Chapter also at Newburyport, Massachusetts, in 1790, held under the Lodge warrant. These two Chapters conferred together in 1794 about the work. St. Andrew's Chapter had already adopted the Mark Degree but conferred it only on Past Masters. In 1797 the question of procuring a warrant was discussed, and it was agreed that it must be obtained from England.

In the meantime Chapters had been established in the City of New York. Unfortunately, little is known of the origin or history of the two older ones. One of them, Washington Chapter, granted charters for new Chapters; to what extent is not known, but certainly to the five earlier Chapters in Connecticut. It did not claim to be a Grand Chapter, but granted charters "by virtue of the power to us regularly committed," calling itself, however, "The Mother Chapter." It chartered Hiram Chapter No. 1, at Newton, April 29, 1791; Franklin, No. 2, at New Haven, May 20, 1795; Washington, No. 3, at Middleton, March 15, 1796; Franklin, No. 4, at Norwich, March 15, 1796; and Solomon, No. 5, at Derby, March 15, 1796,—all in Connecticut. Hiram Chapter kept two records for many years, one for the Chapter proper, and one for the Mark Lodge, which exercised jurisdiction over the degrees of Mark Master, Master in the Chair and Most Excellent

Master; Washington No. 3, had had a previous continuous existence since 1783, acting under the warrant of St. John's Lodge; and Solomon's Chapter had been in existence previously to the date of its charter, but how long cannot be ascertained.

Providence Chapter was established at Providence, R. I., in 1793, under a charter from Washington Chapter.

There continued to be in the different Chapters a difference in the number, names and order of the degrees conferred, and important differences in the ritual. In short, no system of Royal Arch Masonry had been established. But the time for that so desirable result was approaching, and with the hour came the men to effect it. In 1793, John Hanmer came to Albany from England, bearing a certificate that he was well skilled in the ancient work and lectures. He soon became acquainted with Thomas Smith Webb, Ezra Ames and others, to whom he imparted his lectures and mode of work. They at once adopted his system, and the institution in that vicinity was substantially reorganized under his supervision and instruction. He remained in this country till 1800, and then returned to England. But his pupils and disciples remained to perfect his system and teach his work; the most conspicuous among these was Thomas Smith Webb, although tradition tells us that Ezra Ames was deemed the most reliable for verbal accuracy.

On November 11, 1796, a charter was granted for Temple Lodge, at Albany, with Hanmer for Master, Webb for Senior Warden, and Gideon Fairman for Junior Warden. But their work was not confined to the symbolic degrees. On February 4, 1797, a meeting of nine Royal Arch Masons was held, a symbolic Lodge being opened. Comp. Hanmer presented the subject of opening a Royal Arch Chapter and urged the importance of it so strongly that those present voted unanimously to act in accordance with his views. Comp. Webb was elected High Priest, and "regularly installed in ancient form." The Chapter was then opened. Three brethren, "after being passed the chair (by Bro. Hanmer) and acknowledged as past masters," were exalted. The following week the Chapter met, and opened as a Masters' Lodge and three candidates were installed as Past Masters. A Lodge of Most Excellent Masters was then opened by Webb and the degree conferred on several candidates, including Hanmer. Then followed a Royal Arch. The Chapter continued during the summer to confer these three degrees.

On September 27, 1797, a Mark Masters' Lodge was held with Webb presiding and Hanmer as S. Warden, thus reversing their positions in Temple Lodge. Candidates, a part of whom were Royal Arch Masons, received the degree. Meetings were regularly held till January 17, 1798, when the Lodge was practically, though without any vote to that effect, consolidated with the Chapter.

On the second of August, Webb had visited St. Andrew's Chapter, in company with Jonathan Greenleaf and Joshua Gage, members of the Chapter at Newburyport. The degrees of Past Master, Mark Master, R. Super-Excellent Master, and Royal Arch Mason were conferred on Thaddeus Mason Harris. A union of the Chapters was probably discussed, as, on the eleventh of September following, the High Priest was requested to write Webb on that subject.

On October 11, 1797, Temple Chapter appointed Webb, Hanmer, and another as a committee to correspond with the different Chapters of New York, Connecticut, Massachusetts, Rhode Island, New Hampshire, New Jersey and Vermont on the subject of convening a Grand Chapter. On the twentieth, Webb and Hanmer visited St. Andrew's Chapter, and upon its invitation presided and conferred the Mark Degree "after their

manner." The next evening the Chapter met and chose officers. On the succeeding evening a committee was appointed to meet committees from other Chapters to confer on the subject of forming a Grand Chapter; on the next day the Committees of St. Andrew's, Newburyport, and Temple Chapters met and issued a Circular to the Chapters in New Hampshire, Vermont, Massachusetts, Rhode Island, and New York requesting them to send delegates to a convention to be held at Hartford on the fourth Wednesday of January, 1798, for the purpose of forming a Grand Chapter for those States. In the evening, upon the invitation of the Chapter, Webb and Hanmer presided and conferred the Most Excellent Master's Degree "after their manner" on two companions from Newburyport Chapter. The Chapter was then opened and "a lesson on the Seventh degree" communicated by Companions Webb and Hanmer. This is the first time the Most Excellent Degree is mentioned in the record of the Chapter. Comp. Gardner, in his address delivered in 1870, assumes that "without doubt it was the first time it was ever conferred outside of Temple Chapter, where it originated;" and it has been generally assumed that Webb was its author; but in the Reprint of the Proceedings of the Grand Chapter of Connecticut, there is a statement which seems to affirm that it was conferred in Hiram Mark Lodge at an earlier date and apparently before Webb became a Royal Arch Mason; however this may be, St. Andrew's at once adopted an arrangement of the degrees which must have been agreed upon by the representatives of the three Chapters; and it may be safely said that in that eventful week, during which Webb and Hanmer were in Boston, the systems, both of Royal Arch work and Royal Arch government, were originated and put in the way of immediate adoption.

The convention to form a Grand Chapter met in Hartford, January 24, 1798. On the first day, seven Chapters were represented—St. Andrew's at Boston, King Cyrus at Newburyport, Providence at Providence, Solomon at Derby (Conn.), Franklin at Norwich (Conn.), Franklin at New Haven (Conn.), and Hudson at Hudson (N. Y.). The next day, two other Chapters were represented, Temple Chapter at Albany and Horeb Chapter at Whitestown (N. Y.). A constitution was adopted and Grand Officers were elected and installed.

The Grand Chapter was formed for the New England States and New York and was called "The Grand Royal Arch Chapter of the Northern States of America."

The constitution provided for a Deputy Grand Chapter for each of those States and prescribed of whom it should be composed and fixed a time and place for the organization of each, except New Hampshire and Vermont. The Deputy Grand Chapters were invested with power to grant charters, and it was assumed that every Chapter would have a charter. The degrees were named in the order agreed upon in Boston, and as they are now conferred.

The next session was fixed for the third Wednesday of September, 1798. The delegates met and adjourned to the second Wednesday of January, 1799. Three of the four Deputy Grand Chapters were represented. A new constitution, drafted by Webb, was adopted. The name was changed to "General Grand Chapter" and the Deputy Grand Chapters were changed to Grand Chapters. Webb's system, as already published in his Monitor, was the basis of the constitution. Vermont was placed under the jurisdiction of New York, and New Hampshire under that of Massachusetts. Connecticut was not represented, even by the Grand High Priest who was from that State; nevertheless he was re-elected; this is the more singular as the meeting in September, 1798, was held at

Middleton; the failure of Connecticut to be represented probably had something to do with the adjournment to Providence.

In Connecticut there had already been an organization established with a view to maintain harmonious relations between the Chapters in that State. On July 5, 1796, committees from four of the Chapters met at New Haven and adopted certain rules relating to matters in which all the Chapters were interested; one of the four, however, on the report of the proceedings made by its committee, refused to confirm the action of the convention. Another was held in October following, and another is said to have been held in June, 1797, and another in October, 1797; but the records of the last two have not been preserved.

In accordance with the provisions of the Constitution of the Grand Chapter adopted in January, 1798, Deputy Grand Chapters were immediately formed; in New York, on the second Tuesday of March, 1798; in Rhode Island "on the Tuesday following the second Monday of March," 1798; in Connecticut, on the seventeenth of May, 1798; and in Massachusetts on the twelfth of June, 1798. All except two of the Chapters in these States united in the formation of these Deputy Grand Chapters, which were made Grand Chapters, as already stated, in January, 1799. There was a sixth Chapter in Connecticut, concerning the origin of which there are two conflicting accounts. One has it, that it was chartered by the Grand Chapter of New York; and the other, that it was chartered by Washington Chapter; as its charter was dated April 9, 1796, some two years before the Grand Chapter of New York was organized, it is certain that it received its charter from Washington Chapter, to which, it is said, its records show that it made returns. Before the date of its charter a Mark Lodge had been at work, and in one instance a Past Masters' Lodge had been opened and the degree conferred.

In New York there were four Chapters in addition to those represented in the Convention which formed the Grand Chapter. Two of these, Hibernian in New York City and Montgomery at Stillwater (both older than Temple Chapter), joined with the three in forming the Deputy Grand Chapter of New York; but the other two, "The Old Chapter" and Washington Chapter, stood aloof and within a few years ceased to exist. Unfortunately for the history of Royal Arch Masonry their records were not preserved, and nothing remains, so far as known, by which their origin and history can be ascertained. It is not even known what degrees they conferred. But in a charter granted in 1791, the officers of Washington Chapter sign as High Priest, King and Scribe; and in one granted March 15, 1796, they sign as M. E. High Priest, M. E. King, and M. E. Scribe. In the Connecticut Chapters, granted by it in 1796, the same officers are named and, in addition, Royal Arch Captain and Zerubbabel; to these the Chapters added First, Second and Third Grand Masters, and Stewards and Sentinels. The By-Laws of Hiram Chapter, adopted March 3, 1792, provided that the officers shall be High Priest, King, Scribe, Zerubbabel, Royal Arch Captain, three Grand Masters, Treasurer, Secretary, Architect, Clothier and Tyler; in the enumeration of their duties, the Royal Arch Captain was "to keep watch at the Sanctuary" and the Grand Masters "to watch the vails." The record of Temple Chapter at its second meeting (February 14, 1797) gives the initials of the Officers as H. P., K., S., P. S., R. C., and V's (four); to which a Tyler was added. In St. Andrew's Chapter in 1769, the officers were Master and Wardens; when it resumed work in 1789, the Officers were Royal Arch Master and Wardens, with a cipher added to each title. In 1791, they were High Priest, First and Second Kings and Scribe; after the

visit of Webb and Hanmer in 1797, the officers were High Priest, King and Scribe. The Chapter at Middleton, Conn., in 1783, had for officers, a High Priest, "Captain General or Royal Arch Captain," and three Grand Masters. Solomon Chapter at Derby, in December, 1795, had "H. P., King, Scribe, Zerubbabel, Captain, and First, Second and Third Grand Masters." After receiving its charter, the positions of Zerubbabel and Captain were reversed, and the latter was called Royal Arch Captain. As these Chapters would naturally follow the style of the chartering Chapter, it is reasonably certain that before Webb commenced his work, Washington Chapter had substantially the same officers, with substantially the same titles, as Webb had in his system.

St. Andrew's Chapter apparently did not use the Vails till 1795. Previously to that, the work in the two Massachusetts Chapters was not uniform. On March 10, 1795, the work of both Chapters was exemplified upon actual candidates in St. Andrew's Chapter, and on May 27, 1795, a vote was adopted by that Chapter indicating that vails had not been before used, but were to be thereafter.

The number and arrangement of the degrees, as already stated, were finally fixed at Boston in October, 1797; but the history of the prior usages is uncertain. St. Andrew's Chapter in 1769, and for more than twenty-five years thereafter, enumerated the "steps" as "Excellent, Super-Excellent, Royal Arch, and Knight Templar;" these were the "degrees" mentioned in the "form of certificate" adopted August 25, 1791, but "Knight Templar" was soon after stricken out. The Chapter voted, November 28, 1793, that the Degree of "Mark Master Mason be connected with the other degrees;" this was in addition to the other degrees, and a separate fee was required for it; and until the beginning of 1796, it was conferred *after* the Royal Arch. On September 5, 1783, Washington Chapter in Connecticut was organized by six persons, who described themselves as having been "initiated into the Most Sublime degree of an Excellent, Super-Excellent, and Royal Arch Mason." In the early days of Vanden Broeck Chapter, the degrees were Mark Master, Excellent Master, Super-Excellent Master, and Royal Arch Mason.

The proposition that Thomas Smith Webb was the author of the Most Excellent Master's degree has been generally accepted, but there is reason to doubt the accuracy of the statement. Vanden Broeck Chapter was chartered (undoubtedly by Washington Chapter of New York City) April 9, 1796. It held its first meeting under its charter in June following. It adopted a code of By-Laws on the second of October, 1796, in which are fixed the fees "for the several degrees of Mark Master, Excellent Master, *Most Excellent Master*, and Royal Arch." It is believed that an examination of the early records of other Connecticut Chapters will show the mention of this degree in 1796, if not earlier. The almost certain inference is that Washington Chapter, from which the Connecticut Chapters received their charters that very year, also had that degree as one of those conferred by it. While it is true that Temple Chapter, founded by Webb in February, 1797, did not take a charter from Washington Chapter, it is also exceedingly probable that he was acquainted with its ritual. The fact, that the Most Excellent Degree was conferred in a Connecticut Chapter before Webb conferred it and under circumstances showing that the Chapter could not have received it from him, makes it quite certain that he could not have been the originator of that degree.

The Mark Degree had been quite extensively conferred before October, 1797, in Mark Lodges held under a Lodge warrant, or in voluntary assemblies of the requisite number of Mark Master Masons.

Under the system of the "Ancients," the Royal Arch Degree could be conferred only on Past Masters. To avoid limiting the degree to actual Past Masters, Master Masons were allowed to pass the Chair either in the Symbolic Lodge, or in a Lodge of Past Masters. The By-Laws of Hiram Chapter in Connecticut, adopted in 1791, provided that the Royal Arch Degree could be conferred only on an actual Past Master of a Lodge, a Master elect, or one who could show by the certificate of his Lodge that he had been a Master Mason six months. It has been suggested that the degree of "Excellent Master" was really the ceremony of "passing the chair," but Comp. William Sewall Gardner in his address, delivered before St. Andrew's Chapter in 1870, says in substance that the Excellent and Super-Excellent degrees were a part of the Royal Arch degree as now conferred. When Wehh first visited St. Andrew's Chapter, Thaddeus Mason Harris "passed the chair," received the degree of Mark Master, and was exalted to the Sublime degrees of R. Super-Excellent and Royal Arch Mason. At this time in Wehh's Chapter they were conferring the Past Master's, the Most Excellent Master's, and Royal Arch degrees, while the Mark Master's degree was conferred in a distinct body.

Such were the different usages when Wehh and Hanmer visited St. Andrew's Chapter in October, 1797. The result of their conference with the Companions whom they met there, was to modify the prevailing systems and adopt a uniform one consisting of the Mark Master's degree (to be conferred in independent Mark Lodges as well as in the Chapter), the Past Master's degree, the Most Excellent Master's degree, and the Royal Arch degree.

While Wehh retained the names of the degrees and probably the leading ideas of their ritual, he revised, amplified and made more dramatic the "work" of every one; in that sense he is the "author of the American system of Royal Arch Masonry." It has been stated, or socially by Cross, that in this revision and amplification of the work, Webb was assisted by many others, and that it was not fully completed till 1810; but an examination of Wehh's Monitors of 1797, 1802, 1805 and 1808 in connection with the ritual now in use, will fully demonstrate the erroneous character of the statement. That verbal and other slight changes were made and will be continued to be made, goes without saying; but otherwise the "work" remains substantially as Webb taught it in 1797.

The formation of the General Grand Chapter and the consequent adoption of a uniform ritual and general polity, gave a new impetus to Royal Arch Masonry. But a contingency, unforeseen and unprovided for, arose. The General Grand Chapter limited the territory within which its officers should charter Chapters, to the six States already mentioned. But application for charters came from other States. In 1804, the Grand Chapter of Rhode Island adopted resolutions authorizing the General Grand Officers to grant charters "within any State in which there is not a Grand Royal Arch Chapter established;" and a majority of the Grand Chapters concurred. The result was that a charter was granted to Unity Chapter at Beaufort, South Carolina, and to Georgia Chapter at Savannah.

In the circular sent out by the Grand Chapter of Rhode Island in 1804, the suggestion was made that the General Grand Chapter extend its jurisdiction over the United States; Wehh was then Grand High Priest, and undoubtedly this idea came from him. The General Grand Chapter met January 9, 1806; in the meantime the Grand Chapter of Vermont had been established, and its representatives were admitted to seats. The Constitution was revised and the jurisdiction extended over "the United States of

America." The manner of forming Chapters and Grand Chapters was prescribed, and various provisions were adopted in relation to the powers of the latter. This Constitution, like the preceding ones, proceeded upon the principle that the General Grand Chapter was the source of all power in Royal Arch Masonry, and all officers of Chapters were required at their installation to take an obligation to "support and maintain" it.

At this time (1806) there was no other sovereign Grand Chapter in the United States. The Grand Chapter of Pennsylvania, formed in 1795, was still subordinate to the Grand Lodge. A Grand Chapter had been formed in Maryland in 1797, but it was then dormant. It was reorganized in 1807, but again became dormant, and was reorganized in 1814. Thus, with the exception of Pennsylvania, there was no State "in which a Grand Chapter had been established" by any authority other than the General Grand Chapter.

But its authority was not universally recognized; a convention was held in Virginia, May 3, 1806 (apparently, however, before the action of the General Grand Chapter was known), with the view of forming a Grand Chapter for that State. It was understood that four Chapters then existed in the State, all held under Lodge warrants. The proposition for a convention was made by the "Grand United Chapter of Royal Arch, Excellent and Super-Excellent Masons of Norfolk to the Royal Arch Chapters of Richmond, Staunton and Dumfries;" these names indicate a difference in the origin, nomenclature of degrees, and ritual in these Chapters. But two of them were represented, and as this number was not considered sufficient, no organization was made. However, a provisional constitution was adopted to be submitted to the Chapters, and the presiding officer was directed to call a new convention when the constitution should have been adopted by three Chapters. It was approved by the Chapters at Norfolk, Staunton and Richmond, and a convention was called and held May 1, 1808; only two Chapters (Norfolk and Staunton) were represented; those present proceeded to organize a "Supreme Grand Royal Arch Chapter," May 4, 1808.

The titles of the Grand Officers indicate wide differences between the system of the General Grand Chapter and that of the Grand Chapter of Virginia. But this system was continued till 1820, when the work of the General Grand Chapter was exemplified before the Grand Chapter and formally adopted by it, with a corresponding change in the names and order of the degrees, and in the titles of the officers. This continued until 1841, when the Grand Chapter assumed jurisdiction over the Council degrees and ordered that the degrees be conferred in the following order: Mark Master, Past Master, Most Excellent Master, Royal Master, Select Master and Royal Arch. This system still continues. There has also been a Grand Chapter formed in West Virginia by Chapters chartered by the Grand Chapter of Virginia; it naturally adopted the ritual and polity of its parent Grand Chapter, and like that, it continues independent of the General Grand Chapter.

The proceedings of the Grand Chapter of Pennsylvania during its early years were meagre and of little importance. It was subordinate to the Grand Lodge, whose principal officers were *ex officio* officers of the Grand Chapter. No warrants were granted for Chapters, but they were established under Lodge warrants. In 1823, a committee of the Grand Lodge reported that Royal Arch Masonry was in "a drooping state." Up to that time, the Regulations provided that a Mason, who had "passed the chair" either by election as Master of a Lodge or by dispensation of the Grand Master, might be "admitted to the sublime degree of Excellent Royal Arch Mason;" there is no mention of the

Mark Master's or Most Excellent Master's degree until September, 1812, when the establishment of a Mark Lodge in Philadelphia by Ezra Ames was brought to the attention of the Grand Lodge; a resolution, disapproving any meeting of Masons under a warrant from other jurisdictions, was adopted, and thereupon, the Lodge was reported as closed. The committee said, "This Lodge professed to give the Mark in a different manner from the Lodges in this city and declared it to be a degree beyond that of Master Mason and as preparatory to an exaltation to the Royal Arch."

In 1813, the Regulations for the Grand Chapter were revised by the Grand Lodge and the declaration that Ancient Masonry consists of four degrees, Apprentice, Fellow Craft, Master and Royal Arch, was re-affirmed. In 1817, an application from the Grand Chapter for power to decide conclusively on the By-Laws, Rules and Regulations of Subordinate Chapters was indefinitely postponed by the Grand Lodge. The correspondence of Webb and others shows that at this time strenuous efforts were made to introduce the Webb system into Pennsylvania, but without full success. There are indications that there was then a desire on the part of the Grand Chapter to become independent of the Grand Lodge and to cultivate the other degrees. This feeling continued to increase, and in 1822 a direct proposition was presented to the Grand Lodge to inquire into the expediency of "changing the existing system of government of Royal Arch Masonry." But nothing came of it. In February, 1823, a Committee of the Grand Lodge was appointed to inquire "if any and what grievances exist in Arch Masonry" and to report a remedy. The Committee reported that there were grievances which arose from the action of the General Grand Chapter in issuing charters for Chapters, thereby cutting off Pennsylvania Royal Arch Masons from all intercourse with those in other States; several regulations were proposed, among them one making the Mark and Most Excellent Master's degrees prerequisites to the Royal Arch; but the recommendations were not adopted. Propositions were made by the Grand Lodge and counter propositions by the Grand Chapter without avail, until finally a conference committee agreed upon a report which was adopted by the Grand Chapter and, after amendment, agreed to by the Grand Lodge, January 5, 1824. Thereupon, a convention was held May 17, 1824 "for the purpose of organizing themselves into a Grand Holy Royal Arch Chapter." A Chairman and Recorder were chosen and a Grand Chapter organized and "opened in ancient and solemn form;" the meeting adjourned one week, when Grand Officers were formally elected; those at first elected were styled First, Second and Third Grand Chiefs, while those elected at the next meeting were styled Grand High Priest, Grand King and Grand Scribe; a committee was appointed to prepare a "Code of Rules and Regulations," which reported July 16, 1824 and the Code proposed by the committee was adopted. The constitution agreed to by the Grand Lodge made the Grand Chapter, so formed, independent and sovereign, but every member of the Grand Lodge, being a Royal Arch Mason, was *ex-officio* a member of the Grand Chapter. No one could be made a Royal Arch Mason "without his previously having become a Past Master, Mark Master and Most Excellent Master." The Grand Chapter was invested with the power of amending the constitution. This arrangement necessarily took away from the Lodges the power to confer "the higher degrees." Dissatisfaction was the result, and some Lodges continued to confer them. The Grand Lodge decided that the exclusive jurisdiction over these degrees was vested in the Grand Chapter, except that "no brother can receive the degree of Past Master unless duly elected Worshipful Master of a particular Lodge or by virtue of a dispensation reg-

ularly issued and obtained for that special and specific purpose." It was also discovered that some compact in relation to fees had been inadvertently violated in granting the constitution of the Grand Chapter, and the question was submitted to the Lodges and the Constitution of the Grand Chapter confirmed in that respect.

The new Regulations provided for the same officers as in the Webb system. Lodges of Mark Masters or Most Excellent Masters could be chartered distinct from a Chapter. In former regulations six Royal Arch Masons could open a Chapter, but in one of the proposed codes the number was changed to nine; this code did not fix the number, but provided that a charter might be issued to six Royal Arch Masons and of course the inference is that six might open a Chapter.

In 1828, another and very full code was adopted, and no change was made in these respects; in this, it was provided that for non-payment of dues, a member's name might be struck from the roll of his Chapter, but no one could be suspended or expelled save for "an immoral or non-masonic offence." After the organization of the independent Grand Chapter, Royal Arch Masonry became prosperous. Many charters for Chapters and Lodges were issued. But the growth received a check during the Anti-Masonic excitement; in 1837, however, interest was revived and a new growth commenced, which has since been fairly maintained. This Grand Chapter still continues independent of the General Grand Chapter, but, while at one time it undertook to grant charters for Chapters in other States, it has for many years practically recognized the exclusive jurisdiction of that body in Territories of the United States in which there is no Grand Chapter.

The General Grand Chapter failed to meet in 1812 on account of the general derangement of affairs caused by the war, and a special meeting was held in 1816, Webb presiding, as General Grand King; the Grand Chapters of Massachusetts, Rhode Island, New York, Connecticut, Vermont and South Carolina were represented. In addition representatives were present from the Grand Chapter of Maryland, who were admitted to seats. Webb was elected General Grand High Priest, but declined, and DeWitt Clinton was elected in his stead, and Webb was elected Deputy.

The Grand Chapter of Maryland had not been formed under the authority of the General Grand Chapter. The first Chapters were held under Lodge warrants. A Grand Chapter was formed in 1797, but subsequently became dormant. An attempt to revive it was made in 1807, but was not so successful but that the Grand Chapter again became dormant; it was finally reorganized on a successful basis in 1814. After consideration, the Grand Chapter was received under the authority of the General Grand Chapter "on an equality with the other Grand Chapters," its delegates requesting that it should not be forced "to alter its mode of working."

As already stated, after the close of this session, a strenuous attempt was made by Webb and others to induce Pennsylvania to come under the jurisdiction of the General Grand Chapter, but with only partial success. But that jurisdiction was so far affected that it finally adopted the Grand Chapter system of government, as well as the same schedule of degrees cultivated by the Grand Chapters subordinate to the General Grand Chapter.

The session of 1819 was held under sorrowful circumstances. Webb, and John H. Lynde, General Grand King had died; much of the time was devoted to memorial services in honor of these distinguished Companions. The Grand Chapters of Ohio and Ken-

tucky were represented for the first time and the formation of the Grand Chapter of New Hampshire was announced. A Grand Chapter had been formed in New Jersey, but as one of its three constituents was held under the authority of the Grand Lodge of Pennsylvania, it was declared to be illegally formed.

Quite a number of Chapters had been organized, and at the session in 1826 the Grand Chapters of Massachusetts, New York, Rhode Island, Connecticut, Vermont, South Carolina, Maryland, Ohio, New Hampshire, Kentucky, Maine, Alabama, Tennessee, District of Columbia, and New Jersey were represented, with a delegate from a Chapter in Louisiana. Grand Chapters had been formed in North Carolina and Georgia, but they were not represented. A memorial from the Grand Chapter of Kentucky in relation to the propriety of dissolving the General Grand Chapter, was presented and referred to a committee, which reported that "it is not expedient to take any further measures on the subject," and the report was accepted by a vote of forty-nine to two; one of the negative votes was from Maryland and the other was from Ohio. It was decided that the Grand Chapter of Alabama had not been legally formed; that Body accepted this decision and soon after reorganized in accordance with the recommendation of the General Grand Chapter. It was voted that, thereafter, the Grand Chapter meet triennially.

At this time, the General Grand Chapter had reached a high position of success and influence. It had unquestioned jurisdiction throughout the United States, except in Pennsylvania and Virginia. And in those States the systems of work and of government had been changed to conform to those of its constituent Grand Chapters. Through it a regular system of degrees and a substantially uniform ritual and form of government had taken the place of the chaos that existed at the time of its organization, and which must have continued to exist had not some body, with general power and jurisdiction, intervened. But this result was not reached without opposition; in several States the power to confer the "higher degrees" was claimed; for example, the Grand Lodge of Tennessee in 1816 explicitly made the claim and authorized Cumberland Chapter at Nashville to confer the Chapter degrees; but these attempts were of rather a spasmodic character and were soon abandoned, and the jurisdiction of the General Grand Chapter recognized.

But while the General Grand Chapter was in session in 1826, the Morgan affair occurred in Western New York, and the Anti-masonic excitement followed. The Chapters suffered in common with the Lodges. The Grand Chapters of Georgia, District of Columbia, New Jersey, North Carolina, and Vermont went out of existence, and that of Alabama had to be reorganized and others suspended their convocations. But when the General Grand Chapter met in 1829, the effect of the excitement was not fully felt. Eleven Grand Chapters were represented; the death of DeWitt Clinton, the General Grand High Priest, cast a gloom over the proceedings. A revised constitution was adopted. But the business, which was of the most importance, was the action in relation to the Council degrees; a communication was made by Comp. Stapleton of Maryland in relation to these degrees, but it was based upon an entire misapprehension of the origin, history and existing *status* of those degrees, as more recent investigation has fully demonstrated. But the General Grand Chapter, acting under the same misapprehension, by resolution and without mentioning the degrees in its constitution, advised the Councils "to place the degrees under the authority of the State Grand Chapters" and authorized the Grand Chapters to make arrangement for conferring the degrees, but only by

consent of the Grand Council in any State in which a Grand Council existed at that time. Grand Councils had been formed in Connecticut, New York, Massachusetts, New Hampshire, Virginia, Kentucky, North Carolina, Georgia, and probably in Vermont. This action of the General Grand Chapter and the anti-masonic excitement threw the Cryptic Rite into confusion, and several of the Grand Councils went out of existence, and little was done in relation to those degrees until the revival of Masonry commenced.

The General Grand Chapter met regularly in 1832, 1835, 1838 and 1841. Of course the prevailing excitement was one of the subjects of consideration, in relation to which temperate but firm resolutions were adopted. In 1838, the death of the General Grand High Priest, Edward Livingston, was announced, and a page of the record, suitably inscribed, was devoted to his memory. In 1841, the issuing of several new charters was reported, and it was evident that the effect of the anti-masonic excitement had nearly ceased and considerable progress had been made in the work of reorganization.

In 1844, the session was an important one; Masonry had so far revived that the Chapter degrees had begun to be cultivated more widely and with more interest than ever before. The General Grand Secretary, Charles Gilman, submitted a report calling attention to various matters requiring attention. He said that the matter of the Royal and Select Master's degrees continued to be "a subject of anxiety and irritation in the Southern and Western States," and that both the Grand Chapter and Grand Council of Alabama had determined in 1843, that they would not "recognize Royal and Select Masters who have received those degrees in Chapters of Royal Arch Masons." The action of 1829, however, was approved, but the practice of conferring them before the Royal Arch was declared to be wrong. It was decided that a Grand Chapter formed in Indiana in 1829, which never met afterwards, was illegally organized; that the Grand Chapter of Louisiana had ceased to exist, and that the Grand Chapter formed in Texas could not be recognized.

In Louisiana a Grand Chapter had been organized in 1813, by Chapters held under Lodge warrants; and was subordinate to the Grand Lodge. In 1829, however, probably without full knowledge of the facts, a representative from this Grand Chapter was admitted to a seat in the General Grand Chapter and immediately afterwards the Grand Chapter, at a special session, voted to give its adhesion to the General Grand Chapter, and so notified its subordinates; but the Grand Chapter became dormant in 1831, or at most had a merely nominal existence; and all its subordinates, save Holland Chapter, ceased to exist. In 1841, under direction of the Grand Lodge, a Grand Chapter was reorganized, Holland Chapter taking no part in the proceedings; it refused to recognize the Grand Chapter, and thereupon the latter undertook to revoke its charter and expel its officers for contumacy. The General Grand Chapter decided that, upon the Grand Chapter's becoming dormant in 1831, Holland Chapter passed at once under the jurisdiction of the General Grand Chapter, and that all the subsequent proceedings were illegal and void. The Grand Chapter refused to recognize the validity of the action of the General Grand Chapter; but the latter in 1847 reaffirmed its former action, and granted charters for other Chapters, and on May 1, 1848, a Grand Chapter was formed under its authority, which still maintains its position as the Governing Body of Royal Arch Masonry in that State.

On December 10, 1841, the Grand Lodge of Texas granted dispensations for four Chapters; they must have organized immediately and proceeded to form a Grand Chapter,

as on the twenty-third of the same month the Grand Lodge was notified of the existence of a Grand Chapter and was asked to surrender all jurisdiction over Royal Arch Masonry in the Republic; the Grand Lodge complied with the request. The Grand Chapter met next in January, 1843, and thereafter met annually till January, 1849, when it dissolved, the dissolution to take effect on the first day of March following. The reason was, that the General Grand Chapter declined to recognize the Grand Chapter as legally formed. Under the system then established in the United States, this decision was undoubtedly correct. It should be observed that the Grand Lodge issued Dispensations for Chapters; this was not in accordance with ancient usage and law, for the doctrine was that the holding of a Chapter was an incident to a Lodge charter; Chapters were held under Lodge warrants and the law of the "Ancients" was that Chapters could only be so held; there had been but few instances in which a Grand Lodge had issued a warrant for a Chapter, and those were nearly all, if not all, subsequent to 1806, and no one of them was recognized as valid. The General Grand Chapter, not claiming exclusive jurisdiction over Texas at first, but holding it to be unoccupied territory, granted a charter for a Chapter in Texas, December 9, 1835, but which, in consequence of the state of public affairs, was not organized till June 2, 1840, when it was opened at Galveston. This Chapter took no part in the formation of the Grand Chapter of Texas. The latter body, however, continued its work, and in 1847 the matter was again before the General Grand Chapter which interdicted all Masonic communication with the Grand Chapter of Texas and all holding under it. The result was that the Grand Chapter was dissolved March 1, 1849; that new Chapters were formed under dispensations from the General Grand Officers; that charters were granted at the session of the General Grand Chapter in 1850; and that a Grand Chapter was formed, under the authority of the General Grand Chapter, December 30, 1850.

The Grand Chapter of Florida was formed January 21, 1847, by two Chapters chartered by the Grand Chapter of Virginia and one chartered by the Grand Chapter of South Carolina. It voted to come under the jurisdiction of the General Grand Chapter; but when the proceedings were laid before that Body, it declined to receive the Grand Chapter under its jurisdiction, until certain amendments were made to the constitution of the Grand Chapter; besides it held that the issuing of a charter by the Grand Chapter of South Carolina was without authority, but, under the circumstances, it offered to issue a charter in place of the South Carolina charter. The Grand Chapter withdrew its proposition and remained independent. A dissension arose in it in relation to conferring the Council Degrees and the question was ably discussed, and the result was that it abandoned claim over those degrees. In 1868 the General Grand Chapter invited the Grand Chapter of Florida to come under its jurisdiction, and in 1869 the invitation was accepted.

Up to 1820, Maine was a part of Massachusetts, and all the Chapters organized in Maine, prior to 1821, were chartered by the Grand Chapter of that State. Upon the division of the State these Chapters continued their allegiance to that Grand Chapter until 1821, when, with the permission of the proper officer of the General Grand Chapter, the Grand Chapter of Maine was organized.

With the exceptions noted, all the Grand Chapters in the United States were formed by authority of the General Grand Chapter and by Chapters chartered by it. It met regularly in 1844, 1847, 1850, 1853, 1856 and 1859, and transacted a large amount of

routine business. Many subjects of importance were acted upon and others discussed without any definite action.

There seems to have been an inclination to confer irregular degrees, and the subject was several times before the General Grand Chapter. In the constitution, as revised in 1823, the following provision was inserted:

"No Royal Arch Mason, within the jurisdiction of the General Grand Chapter, shall be permitted to confer any degree in Masonry not recognized as a constitutional degree, nor to establish any society of Masons not recognized as a constitutional body. And the first four officers of the General Grand Chapter, or any three of them, shall in all cases have authority to decide all constitutional questions under this section."

In 1847, the General Grand Secretary called attention to this provision, saying that he had "received information that Masons had so far departed from the rules and principles of the Order as to institute new degrees in what they miscall Masonry." The committee, to which his report was referred, declared that they believed the practice "to be destructive of the best interests of Masonry itself" and offered the following resolution, out it was "laid on the table" and no action taken thereon;

"Resolved, that henceforth no legally constituted body of Royal Arch Masons shall be authorized to confer on any one any degree other than those recognized or authorized by the General Grand Chapter; nor shall any individual Royal Arch Mason be authorized or allowed to confer, in the capacity of a Royal Arch Mason, any honorary or extraneous degree whatever."

At the same session, a proposition was made to amend the constitution by striking out this provision and substituting the following, but it was rejected:

"No Royal Arch Mason, within the jurisdiction of the General Grand Chapter, shall be permitted to confer any degree, as a *Masonic degree*, other than those recognized by the General Grand Chapter as constitutional degrees, to wit, Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch Mason, and Royal and Select Master; nor to establish, or unite with, any society as a *Masonic Society or Body*, not recognized as a constitutional Masonic Body."

In 1850, a proposition to repeal this provision of the constitution was referred to a committee, but no reference was made to it in the report. Subsequently John L. Lewis, a member of the committee, submitted the following resolution, defining the term "constitutional degrees" as used in the constitution, but it was "indefinitely postponed."

"Resolved, That in the opinion of this General Grand Chapter, those are constitutional degrees only which are conferred in regular Blue Lodges, Royal Arch Chapters, Encampments of Knights Templar and the Appendant Orders; Councils of Royal and Select Masters, and Supreme Councils of the 'Ancient Accepted Rite' and their inferior jurisdictions."

In 1853, the provision in question was repealed. In 1856, the Grand Chapter of Vermont proposed an amendment restoring it, which was laid over to the next convocation under the rule, but was then rejected.

The Council Degrees, after the action already given, continued to be a subject of discussion and differences, and in 1853 the matter was referred to an able committee, which reported that they had examined the various reports which had been made upon the subject in various State jurisdictions, and found, in substance, that the belief that the degrees were "within the pale of the jurisdiction of Royal Arch Masonry" was based upon mis-

apprehension; and that the General Grand Chapter had no jurisdiction over them: a resolution embodying this conclusion was adopted.

The necessary "Physical Qualifications" of candidates were the subject of much consideration and discussion; in 1853, a very able report on the subject was presented and after an adverse vote upon the proposition, "That no Royal Arch Chapter should take a candidate, unless he be a perfect man, having no main or defect in his body that may render him incapable of learning the art,"

The following rule was adopted:

"It is incompetent for Royal Arch Chapters to confer the respective degrees of Masonry upon candidates whose physical defects are such as to prevent them from conforming literally to the requirements of those degrees.

At the same session, the relation of the Order of High Priesthood to the Chapter, was defined by the adoption of the following resolution:

"Resolved, That, while in deference to the long-established usages of Royal Arch Masonry in this country, it is recommended that every newly-elected High Priest should, as soon as it is convenient, receive the Order of High Priesthood, his anointment as such is not necessary to his installation, or to the full and entire discharge of all his powers and duties as the presiding officer of his Chapter."

The Past Master's degree has also caused much difference of opinion; originally it seems to have been held that the degree in the Chapter and a portion of the ceremony of installing the Master of a Lodge, were precisely the same, and should be recognized as such; but in process of time, Grand Lodges refused to recognize any one as a Past Master, unless he had been elected and installed as Master of a Symbolic Lodge. Even then Chapters were inclined to recognize one, who had been elected and installed Master of a Lodge and had received the degree of Past Master in a convention of Past Masters, as a regular Past Master in the Chapter. In 1853, the Grand Chapter of New York presented to the General Grand Chapter for its consideration a resolution substantially affirming this doctrine: the Committee on Jurisprudence reported the resolution in a different draft, but in substance the same; it was amended so as to read "This body does not claim jurisdiction over the degree of Past Master when about to be conferred on a Master Elect of a Symbolic Lodge," and adopted. This was not satisfactory, and in 1856 several Grand Chapters presented resolutions in relation to the degree; an attempt was made to drop the degree from the Chapter series, but it failed; the General Grand Chapter, however, recommending that the ceremonies be abridged within the narrowest constitutional limits, but still retain the essential features of conferring the degree. The Grand Lodges soon held, with substantial unanimity, that they could recognize no one as a Past Master who claimed to become such in a chapter. But diverse views prevailed in the Grand Chapters. In 1859 a proposition to drop the degree was defeated by an overwhelming vote, and in 1871 the same question was presented, and the General Grand Chapter, holding that the two degrees, though they bear the same name, are masonically different, by an almost unanimous vote refused to drop the degree from the list of constitutional degrees.

In 1856 the relations of the General Grand Chapter to the Grand Chapters were brought in question and resolutions were offered defining them, upon which considerable debate ensued. The early proceedings of the General Grand Chapter had not been published and its history was unknown to those present. It is not wonderful, therefore, that





the resolutions submitted were based upon assumptions precisely the reverse of the facts; one resolution assumed that the General Grand Chapter was created by the Grand Chapters, and that was the fundamental idea upon which the proposition was based; had it been known that the General Grand Chapter was actually created by the representatives of Chapters and that Grand Chapters were *created by its authority with powers prescribed by it*, the resolutions would scarcely have been introduced. The main resolution was modified to a simple declaration (directly in conflict with historical facts) and, as modified, was adopted. But this did not satisfy the supporters of the resolutions.

Amendments to the constitution were proposed reversing the plan of government that had obtained from the organization of Royal Arch Masonry and substituting for it a plan modeled upon that of the United States government, with a provision that this plan once adopted could be changed only by unanimous consent of all the Grand Chapters. The effect of the amendment would be to deprive the General Grand Chapter of all but merely nominal power, except over chapters immediately subordinate to it. The amendment was inconsistent with itself; it proceeded upon the theory that the General Grand Chapter had no powers except those specifically granted to it by the Grand Chapters, and yet it provided that "all Masonic powers not *herely* granted to it are reserved to the Grand and Subordinate Chapters of the several States;" that is, the General Grand Chapter amends its Constitution, reserving to the Grand Chapters all the powers *which it does not thereby grant to itself!* In another part of the amendment, the General Grand Chapter denied to itself all legislative powers not specifically granted to itself by the Constitution it was then adopting, that is, powers *not specifically granted by itself to itself.* The proposed amendments, under the laws then existing, could not be acted upon at that time, but must be laid over to the next session. In 1859 they came up for action. Several of the Grand Chapters had acted upon the amendments, and of course their representatives regarded such action as instruction. Twenty-five Grand Chapters were represented; the Grand Chapters of Kentucky and North Carolina had voted to withdraw from the General Grand Chapter and were not represented. The question was evidently discussed among the members, as the opponents of the amendment endeavored to postpone action upon it, but without avail. It was taken up on the second day and discussed until the evening of the third day, when the vote was taken and the amendment rejected. But it had a majority and the change of only two votes would have carried it. The excitement was intense and the breaking up of the General Grand Chapter seemed imminent. A reconsideration was moved and carried, and an adjournment was taken till the next day. In view of the closeness of the vote and the danger of dissolving the General Grand Chapter, several members who voted in the negative, led by Robert P. Dunlap, Past General Grand High Priest, determined to change their votes, as a choice of evils, and so on the fourth day the principal amendment was carried by a vote of seventy-seven to twenty-three. This amendment stripped the General Grand Chapter of nearly all the powers it had possessed and exercised from its organization—more than sixty-years—and it really left that Body as nearly powerless as the nature of the case would admit. But of course, it was seen that, as the Constitution then stood, the General Grand Chapter, by repealing the amendment already adopted, could resume its former powers; to prevent this the following amendment had been proposed and was then pending:

"But no future Constitution, nor any amendments to this or any future Constitution, other than those made at the present session, shall become and be in force and

operative until they shall have been submitted to and approved by at least two-thirds of the Grand Chapters of the confederation, and until such approval has been officially promulgated by proclamation of the General Grand High Priest; and no amendment shall ever be made unless by the unanimous assent of all the Grand Chapters, to change the system of government, and the nature of the confederation, to derogate from the sovereignty and independence of such State Grand Chapters, to make the General Grand Chapter supreme and sovereign, or the source of power, or to invest it with the inherent powers of a Grand Lodge of Master Masons."

On taking the vote, this amendment was defeated, a majority voting against it. This proposition so explicitly presented the question that the inference is irresistible, that the majority regarded the first amendment as an experiment and designedly left the General Grand Chapter in a position to resume its original powers, if it should ever conclude that the interests of Royal Arch Masonry required it. But the opinion was very prevalent, if not nearly general, that the adoption of the amendment had substantially destroyed the usefulness of the General Grand Chapter.

The Committee on Jurisprudence reported unanimously that the Grand Chapters of North Carolina and Kentucky had no power to dissolve their connection with the General Grand Chapter without its consent, and that if the action of those Grand Chapters should not be reconsidered, "it would be wholly competent for the General Grand Chapter to declare that all the membership of said State Grand Chapters was irregular, and not to be recognized by other State Grand Chapters acknowledging the jurisdiction of the General Grand Chapter." This report was accepted by a vote of fifty-seven to twenty-one, the Grand Chapters of Georgia, Michigan, Missouri, Ohio and Texas, and one delegate from Alabama, voting in the negative; among those who voted in the affirmative when the question on the first amendment was taken, the Grand Chapters of Arkansas, Mississippi, South Carolina, Tennessee, and one delegate from Maine, three from Alabama, and one from Maryland voted to adopt this report, as well as the Grand Chapter of New Hampshire, which did not vote on that amendment the first time, but voted for it the second time. When this report was adopted, the first amendment was a part of the constitution, and this vote, whether so understood or not, was a practical construction of that instrument, as amended.

Before the time for holding the next convocation came around, the civil war was raging, and no session was held. The Grand Chapters of Alabama, Georgia, Iowa, Rhode Island, Texas and Vermont had adopted resolutions declaring their connection with the General Grand Chapter dissolved; Alabama, Georgia, and Texas, on account of the apparent disruption of the Nation; Iowa and Vermont, on the ground that the General Grand Chapter was virtually dissolved; and Rhode Island, reversing the precedent set by its distinguished representatives under precisely similar circumstances in 1812 and 1816, declared that the General Grand Chapter had ceased to exist by failure to meet in 1862; two of its representatives attended the session in 1871, but finding that they were recognized as members, they abruptly left the Hall. Kentucky and North Carolina had already taken the same course.

A special session was called and held September 7, 1865; seventeen Grand Chapters were represented. The time for holding the regular triennial session for 1865 was fixed for the next day, when the same number of Chapters were represented; the business transacted was chiefly of a routine character.

In 1868, twenty-seven Grand Chapters were represented. None of those who had

voted to dissolve their connection with the General Grand Chapter were among them. A resolution declaring that no Grand Chapter organized by the authority of the General Grand Chapter, or which at any time has become a constituent thereof, can lawfully sever its connection therewith, without the consent of the General Grand Chapter, was unanimously adopted. The General Grand High Priest was requested to open correspondence with those Grand Chapters, as well as those of Pennsylvania, Virginia and Florida, with the view of securing their adhesion to the General Grand Chapter. The result was that when that body met in 1871, the Grand Chapters of Florida, Iowa, North Carolina and Vermont had given in their adhesion and were represented. Soon after, Alabama, Georgia and Kentucky took the same course, leaving only Rhode Island and Texas not acknowledging allegiance to the General Grand Chapter as asserted by it.

In 1871, an amendment of the constitution of the highest importance was adopted, making Past Grand High Priests of the State Grand Chapters permanent members of the General Grand Chapter. This added to that body members, presumably the most experienced and wisest Royal Arch Masons in the Jurisdiction. The effect was visible at once; the strength and influence of the General Grand Chapter regained the rapidly waning respect of the craft. The amendment added to that body the Senate element of representative government, making its composition a model for a governing Masonic body, which necessarily possesses legislative, judicial and executive duties. The representatives of the Grand Chapters are naturally younger, less experienced, and more impetuous, while the permanent members are more conservative and better qualified, especially to exercise judicial functions. This is shown in the proceedings of the General Grand Chapter during the past twenty-five years.

Generous overtures have been made by the General Grand Chapter to the several Grand Chapters which refused to acknowledge allegiance, with a view of uniting all such bodies under the jurisdiction of the General Grand Chapter. Committees were appointed by the General Grand Chapter to visit the Grand Chapters, and vice versa, committees were appointed to visit the General Grand Chapter. Texas, Rhode Island, Virginia and Pennsylvania are still, however, without the pale of the General Grand Chapter. Texas and Rhode Island, although original constituents, refusing to renew their allegiance. Pennsylvania and Virginia, being always independent organizations, refused to give up their independence and ally themselves with the General Grand body. West Virginia, however, accepted the invitation and gave her allegiance to the General Grand Chapter, being admitted June 9, 1892.

Royal Arch Masonry in the United States has grown, sometimes more rapidly than at others, with the usual occasional ebbs that happen to such institutions. Grand Chapters have been established in nearly every State, the District of Columbia and the Territories; the exceptions being Wyoming and Idaho; and these, too, we believe will shortly fall into line.

The Proceedings of the Session of 1894, held at Topeka, Kansas, record the labors of one of the most representative bodies of Royal Arch Masons ever held in this country. It was largely attended and every jurisdiction was represented except Texas, Rhode Island, Pennsylvania and Virginia. According to the Proceedings of that session it appears that the latest overtures made to the latter bodies to unite with the General Grand Chapter had also been refused. The Grand Chapter of Pennsylvania, in its reply to the invitation of the General Grand Chapter, says, "The Grand Chapter of Pennsylvania has existed as an independent and supreme body for so many years, doing the works of Capitular Masonry in the way and manner handed down to us by our forefathers in Masonry, that we fear that any attempted union at this late day would be profitable to neither of the contracting parties, and that the results anticipated by our companions of the General Grand Chapter would not be realized.

"Such a union would necessitate not only a complete reforming of our Constitution and of the entire system of Royal Arch Masonry in Pennsylvania, as hereinbefore indicated, but it

would compel new duties and additional obligations, and we are satisfied that the risks of a possible failure are too great to justify the experiment."

Virginia also declined for, technically, the same reasons. Rhode Island and Texas, having previously been united with the Grand Body, simply voted down the measure proposed for bringing about a renewal of allegiance

Many important changes were proposed and adopted, and action was taken to secure uniformity in the Ritualistic work of Capitulary Masonry.

The year 1897 being the centennial year of the existence of the General Grand Chapter of the United States, it was commemorated in a suitable manner at the Thirtieth Triennial Session, held in Baltimore on October 12 of that year.

The Thirty-first Triennial Session took place in Cincinnati on September 25, 1900, at which an appropriation was made to the Grand Chapter of Texas of \$2,000 for the relief of its companions rendered homeless and destitute by reason of the severe storms in that State. The proceedings give a comparative table placing the total membership of the Royal Arch in the years 1891, 1892 and 1893 as follows: In 1891, at 149,333; in 1892, at 159,129; and in 1893, at 166,622. In 1900 the membership had increased to 194,130, exclusive of the two Independent Grand Chapters of Pennsylvania and Virginia.

The Thirty-second Triennial Session was held at Little Rock, Arkansas, on October 6, 1903, at which Companion Frederick Speed, of Mississippi, pronounced fitting and eloquent eulogies on the lives and characters of Companions Josiah Hayden Drummond, and Noble Danforth Lerner, Past General Grand High Priests, and Theodore Sutton Parvin, Past Grand High Priest of the Grand Chapter of Iowa. The reports from the various Grand Chapters for the year 1902 gave a total membership of 219,965.

There are now forty-four Grand Chapters existing in the United States, with some 2,300 or more subordinate chapters working under their respective jurisdictions, while there are twenty-five subordinate chapters which are immediately subject to the General Grand Chapter. Of these *nine* are located in Idaho, *nine* in Wyoming, *three* in Utah, and *one* each in Porto Rico, Hawaii, Chile and the Chinese Empire.

The following are the Grand Chapters now existing in the United States :

CONSTITUENTS OF THE GENERAL GRAND CHAPTER.

Alabama,	June 2, 1827.
" Reorganized,	December 8, 1837.
Arizona,	November 12, 1890.
Arkansas,	April 28, 1851.
California,	July 28, 1854.
Colorado,	May 11, 1875.
Connecticut,	May 17, 1798.
Delaware,	June 19, 1818.
" Reorganized,	January 20, 1869.
District of Columbia,	February 10, 1824.
" " Reorganized,	May 23, 1867.
Florida,	January 21, 1847.
Georgia,	February 4, 1822.
" Reorganized,	May 3, 1841.

Illinois,	April 10, 1850.
Indiana,	December 25, 1845.
Indian Territory,	February, 1890.
Iowa,	June 8, 1854.
Kansas,	February 23, 1866.
Kentucky,	December 4, 1817.
Louisiana,	March 1, 1813.
" Reorganized,	May 1, 1848.
Maine,	February 7, 1821.
Maryland,	June 24, 1797.
" Reorganized,	1807.
"	November 10, 1814.
Massachusetts,	March 13, 1798.
Michigan,	March 18, 1848.
Minnesota,	December 17, 1859.
Mississippi,	May 18, 1846.
Missouri,	October 16, 1846.
Montana,	October, 1891.
Nebraska,	March 19, 1867.
Nevada,	November 21, 1873.
New Hampshire,	June 10, 1819.
New Jersey,	February 13, 1857.
New Mexico,	March 16, 1898.
New York,	March 14, 1798.
North Carolina,	June 22, 1822.
" Reorganized,	June 29, 1847.
North Dakota,	January 9, 1890.
Ohio,	October 24, 1816.
Oregon,	September 18, 1860.
Rhode Island,	March 12, 1798.
South Carolina,	May 29, 1812.
South Dakota,	January 6, 1890.
Tennessee,	April 3, 1826.
Texas,	December 30, 1850.
Vermont,	December 20, 1804.
" Reorganized,	July 18, 1849.
Washington,	June 5, 1884.
West Virginia,	November 16, 1871.
" Admitted to General Grand Chapter,	June 9, 1892.
Wisconsin,	August 7, 1850.

INDEPENDENT GRAND CHAPTERS.

Pennsylvania (Subordinate to Grand Lodge),	November 23, 1795.
" (Independent),	May 17, 1824.
Virginia,	May 5, 1808.

The Grand Chapters of Texas and Rhode Island do not acknowledge allegiance to the General Grand Chapter, although that body claims such allegiance. They are carried in the reports of the General Grand Chapter Proceedings, but no official reports from these Grand Chapters are made to the General Grand Chapter.





The Order of Chivalry

After the original by Gustave Doré

This institution so ingeniously called "Fountain of courtesy, which comes from God," is much more admirable when considered under the all-powerful influence of religious ideas. Christian charity claimed all the affections of the knight, and demanded of him a perpetual devotion for the defence of pilgrims and the care of the sick. It was thus that were established the Orders of St. John, of the Temple, of the Teutonic Knights, and several others, all instituted to combat the Saracens and solace human miseries. The infidels admired their virtues as much as they dreaded their bravery.

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PART III.

HISTORY OF THE CRUSADES AND KNIGHTS TEMPLARISM.

FROM THE OLD CHRONICLES AND CONTEMPORANEOUS HISTORIANS—
CREASY, GIBBON, FABIAN, HALLAM, MONTAIGNE, MICHAUD,
DEJOINVILLE, ADDISON, MACKAY, MACOY, AND
OTHER AUTHORS—TO THE PRESENT TIME.

CHAPTER XXXVII.

THE CRUSADES AND KNIGHTS TEMPLARISM.

THE antiquity of Knights Templar is generally conceded by all. The ancient Temple of the Knights Templar still existing on Mount Moriah, Jerusalem, the Moslem Mosque of Omar, in a good state of preservation, and the many ruined fortresses and castles of the ancient *Order of the Temple*, whose shattered walls can still be seen at intervals in Palestine and Syria, from Gaza to Antioch, from Kerek to Belfort, and transversely from the mountains of the Dead Sea to the shores of the Mediterranean; and the numerous remains and monuments of the Knights Templar still to be met with in various stages of preservation in almost every part of Europe, will suffice to show that, whatever be the date of its establishment, almost all are agreed in assigning to the Order an antiquity. "Nor is it necessary that we should be able to state its age with precision." The Order does not depend on its antiquity for its value to the world. Were it but the creation of yesterday, this fact would not impair the force of its solemn obligation, or diminish the sublimity and importance of its teachings. Its inherent vitality and its long existence against the combined attacks of Mohammedans, religious fanaticism, bigoted intolerance and blind prejudice, while other human societies have faded away and are forgotten, what a mournful and yet inspiring history is that of the Knights Templar!

What zeal for the service of Christendom! What heroic achievements! What wonderful success bought by what innumerable martyrdoms! What discipline! What piety! What self-devotion! What service! What an earthly reward! May not this serve to convince the world that it has within it the elements of Truth and Virtue, and prove to the candid mind that the Order has been in a special manner watched over and protected by Divine Providence? The memory of these holy warriors, the Knights Templar, is embalmed in all our recollections of the wars of the Cross. They were the bulwarks of the Latin kingdom of Jerusalem during the short period of its existence, and the last band

of Europe's host that contended for the possession of Palestine. To the vows of the monks and the austere life of the convent they added the discipline of the camp and stern duties of the military life, thus blending the fine vocation of the sword and lance with the holy zeal and body-bending toil of a poor brotherhood. The vulgar idea that they were as wicked as they were fearless and brave has not yet been entirely abandoned; but it is hoped that the accounts of the proceedings against the Order, given in the following pages, will dispel many unfounded prejudices still entertained against the fraternity and excite emotions of admiration for their constancy and courage, and of pity for their unmerited and cruel fate. This is the spirit in which *American Templar Masons* have been taught to consider the Order of Knights Templar. He regards the Order as the custodian of great and sublime truths, and loves it for what it is, and not simply for what it may have been in the past. "Nor must we overlook in this connection the fascination that romance and fable have thrown around the whole subject," and we may endorse the glowing words of Montaigne: "The age of chivalry, indeed, is gone. We have hidden away its helmets and its spears; but its blazonry is invested with a more poetic charm. Still, we love the past; we love the heroic in man's history. We hate to divest it even of its fictions, the independent spirit of chivalry, bent on the accomplishment of lofty ends, without calculation of chances or fear of failure; so generous in action, so munificent in courtesy, so frank in friendship and so gallant in danger, must ever have rare attractions to the enthusiastic and the aspiring. There is something peculiarly delightful and exciting in those stories which represent the hero of the Middle Ages—loyal and brave, superbly mounted, cased in glittering steel, surrounded by men-at-arms, and issuing forth from his lordly castle in quest of adventures or on an errand of love. Who does not delight in reading of the fair and haughty dames encouraging their champions at the tilt, and rewarding their valor with sacred banners and embroidered scarfs worked with their own hands? Who does not dwell with delight on the gorgeous descriptions of the tournament, where the place enclosed for combat is surrounded with sovereigns, bishops, barons, and all that rank and beauty and ennobled among the fair, when the combatants, covered with shining armor and only known by a device or emblazoned shield, issue forth, not without danger, to win the prize of valor bestowed by the 'Queen of Beauty' amid the inspiring music of minstrels and the shouts of the assembled multitude?"

It is out from the past that comes the echoes of that great age of chivalry, when the breast was bared and the fight was fared by those sturdy Knights whose willing feet went forth the stress and storm to meet in battle for "*The Holy Sepulchre*." How their glorious deeds of self-devotion and sacrifice stir the heart, when one reads of Dorylæum and Antioch, of Damascus and Acre, where the blood of so many valiant Knights of the Temple bathed the plains of Philistia in purple mourning.

What memories cluster around that land of Palestine, that land of pilgrimages—the home of the prophets, priests and kings—the land where our blessed Saviour lived and died!

"That beautiful land where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime.
Know ye the land of the cedar and vine,
Where the flowers e'er blossom, the beams ever shine?
'Tis the land of the East, 'tis the land of the Sun—
Can He smile on such deeds as His children have done?"





Hospitality of Barbarians to Pilgrims

After the original by Gustave Doré

When the world was ravaged by the Goths, the Huns and the Vandals, the pilgrimages to the Holy Land were not at all interrupted. Pious travellers were protected by the hospitable virtues of the barbarians, who began to respect the cross of Christ, and sometimes even followed the pilgrims to Jerusalem. In these times of trouble and desolation a poor pilgrim, who bore his scrip and staff, often passed through fields of carnage, and travelled without fear amidst armies which threatened the empires of the East and West.

HOSPITALITY OF BARBARIANS TO PILGRIMS.

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From the earliest ages of the Church, a custom had been practiced of making pilgrimages to the Holy Land. Judea, full of religious remembrances, was still the promised land of the faithful; the blessings of Heaven appeared to be in store for those who visited Calvary, the tomb of Jesus Christ, and received their baptism in the waters of the Jordan. Under the reign of Constantine, the ardor for pilgrimages increased among the faithful; they flocked from all the provinces of the empire to worship Jesus Christ upon his own tomb, and to trace the steps of their God in the city of Jerusalem.

As soon as the people of the West became converted to Christianity, they turned their eyes to the East. From the depths of Gaul, from the forests of Germany, from all the countries of Europe, new Christians were to be seen hastening to visit the cradle of the faith they had embraced.

The history of the Crusades is the history of the advance of Christianity, and the uprooting and destruction of "*the confusion and crime which spread over Europe during the dark ages, when property was held by the sword, cruelty and injustice reigned supreme, and when literature and science, confined mostly to the cloister, could receive no favor in the midst of turbulence, oppression and rapine.*" Christianity was the state religion of Rome in the third century. Its opportunities were great, its civilizing influences many; but, when prosperity had lulled the Church into security, errors and dissensions arose, which kept it in constant turmoil. In A. D. 315, Arius, Presbyter of Alexandria, began a controversy which lasted for over fifty years. New sects were founded by Eusebius of Nicomedia, A. D. 341, and bitter strife and divisions resulted which shook the Church to its centre. But, in spite of all dissensions, the cause of Christ extended its holy influences. Frumentius converted Ethiopia, Martin, Bishop of Turin, completed the conversion of the Gauls, and all this before the end of the fourth century. In the fifth century Arabia and Ireland acknowledged the Christian faith, and Clovis, the founder of the French monarchy, was baptized A. D. 496. In the sixth century St. Augustine and others preached the Gospel with great power, and founded several Christian churches in Britain.

Thus the cause of Christ was extended, and "the story of the Cross promulgated in every part of the civilized world." But it was necessary to correct the many errors that had arisen, and, "to set the doctrines of Christ and his apostles in forcible contrast with the errors that were being disseminated on every hand, eight General (Ecumenical) Councils were held prior to the period of the Crusades, and at a special Council held by Pope Urban II., A. D. 1095, at which the first Crusade was decided upon, 310 bishops were in attendance." The name Crusade is given to the expeditions by which "*the Christian nations of Europe sought to recover Palestine from the hands of the Mussulmans.*"

"The Saracens had captured the Holy Land, and Caliph Omar had taken Jerusalem A. D. 637. Thus all the places most sacred in the eyes of Christianity fell under the control of the votaries of a new religion, and Christendom felt keenly the disgrace of

Palestine, hallowed by so many memories, remaining in the hands of the infidel. It was, in the eyes of Christ's followers, a spot made sacred by his birth and resurrection; the land to which the glorious star had directed the wise men of the East; a land replete with great deeds and associations, fragrant with the subtle sense of a new hope, of a new thought, which taught that the Son of God had come into human life to save mankind.

How natural it was that this land, around which had been built so many ideals, over which had been thrown the romance and thought and feeling of a risen Redeemer; this hallowed spot, now in the hands of the followers of Mohammed, should rouse in the hearts of thoughtful men the desire that it must be rescued from the Saracen, from the believers in the Koran, from a religion ethical, moral, containing no divine truth, but appealing to the senses. Everywhere Islam was gaining strength. Its power was spreading and its belief had found "millions of adherents," and when its followers met at Tours the nations of the North they were said "to be in such multitude that no man could count them." As Gibbon observes: "Had not the Saracen conquest then been checked, perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the morality and truth of the revelations of Mohammed."

When Omar, in the year 637, captured the Holy Land and held control of the *Holy Sepulchre*, he exacted tribute from every Christian who visited it. Tyranny and oppression, theft, insult and degradation of the Christian pilgrims were of daily occurrence, and though some of the Saracenic rulers treated the pilgrims humanely, others dealt harshly. The Abbassides were of a superior race, and the most famous Caliph of that line, Haroun-al-Raschid, sent the keys of Jerusalem to his great Occidental contemporary, Charlemagne, which assured the safety of Christian visitors. The Fatimite Caliphs, who became masters of Jerusalem about 972, pursued the liberal course of the Abbassides until the time of Hakem, who, fanatical and tyrannical, persecuted the Christians, interfered with the pilgrims and defaced the holy places. But it was the Seljick Turks, who, after conquering Palestine, treated the Christian residents and pilgrims with the greatest indignities and cruelty, caused the rage of Europe to break forth and the Byzantine Emperor, Michael VII, to entreat assistance from Gregory VII. The Pope addressed the rulers of the European States, urging war on the Turks, and foreshadowing the Crusades. Then it was that a comparatively unknown man, imbued with deep religious enthusiasm, sprung from the people to rouse them to action. An eye-witness of many of the atrocities of the Turks, stirred by their infamous treatment of the Christians, Peter the Hermit, possessing the idea that he was the one selected by divine right to rescue the Sepulchre, went to the Patriarch of Jerusalem and told him that he would cause the Western nations to drive out the infidel. The Patriarch gave him letters entreating aid, and, armed with these, Peter went to Rome and presented his plans to Pope Urban II, who, recognizing his enthusiasm, encouraged him in his efforts. Peter immediately began preaching a Crusade in Italy and France which aroused and stirred men to action. All Christendom was aroused to enthusiasm, determination was written on strong faces, and courage was inspired in many hearts, as they listened to the weird eloquence of this man, destined to stir the feelings of Christ's believers. At Clermont, in November, 1095, a General Council was held, with representatives of France, Germany and Italy present. The Pope, who was desirous of bringing the Byzantine Empire into the Latin fold, became so eloquent that when he declared "the holy war was from on high," the people, with one mighty shout, exclaimed, "God wills it!"



Peter the Hermit Preaching the Crusades

After the original by Gustave Doré

Peter began preaching a Crusade, and the spirit of the movement spread like wildfire through the Northern nations ; it was shared by all classes and all kinds, and Peter gathered together a mighty army.

The Pope suggested that all who participated in the Crusade should wear upon their breasts the Cross, which, from that time, has been the symbol of the Knights Templar. It was originally red in color, but subsequently other colors were adopted. The first clergyman who took the Cross from the hands of the Pope was the Bishop of Prey. The first Temporal Prince who assumed the Cross was the Count of Toulouse. Every one who wore the Cross was known as a "Croise," or Cross-bearer, whence the name of the enterprise.

The spirit of the movement spread like wildfire through the Northern nations. It was shared by all classes and all kinds, from the priest and soldier of honest zeal to the man whose sole thought was plunder and rapine. Peter gathered together a mighty army, and in 1096 began the march across Germany. So great was their number that they were compelled to divide, and the force under the Burgundian, Walter the Penniless, met the enemy and was almost annihilated. Peter's force also suffered by contact with the infidels, but he succeeded in bringing the greater part of it to Constantinople, where Walter, with his decimated army, joined him. Here they were attacked by the Turks, and suffered heavy losses.

Peter left them, and a monk named Gottschalk took command. No law, human or divine, did they consider sacred. They became a band of marauders, and so notorious for infamy that no man of character would lead them. Believing, or professing to believe, that as Crusaders they were washed of all their sins, the most heinous crimes became part of their life. Miraculous or pretended visions so inflamed their hatred that they massacred all the Jews on the line of march, with the most unnatural tortures. Finding no one willing to assume the command of such an unrestrained and vicious mob, they placed a goose at the head of their lines, or a goat, bedecked with ribbons, ascribing to each divinity, and assured the disorganized rabble that either was equal to a priest or a bishop. With this scum of humanity, and what remained of all three divisions, reinforced by Normans, Venetians, and others, Peter the Hermit formed a new army, undisciplined and unprincipled, and with his aide-de-camp, Sansavior, started on a new campaign. Knowing no rule, governed by no military law, reckless, daring and unprincipled, they attacked the infidels, and in a single day were scattered to the four winds of Heaven. Sansavior was killed and Peter escaped by flight. The whole world was stricken with amazement when it learned that an army of nearly four hundred thousand men was destroyed. But even this disaster, even the disgrace that had been brought upon the great military Order of the Middle Ages by the acts of corrupt men and the venality of their leaders, could not stay the tide of heroic and religious chivalry. The great nobles of France and England, in fact of all Europe, headed by that peerless knight, Godfrey de Bouillon, massed together and determined to wipe out the disgrace the former uncurbed horde had brought upon the name of Crusaders. Their first great encounter was at Dorylæum, and ended with defeat of the Turks on July 4, 1097. In addition to De Bouillon were Robert, Duke of Normandy; Hugh, Count of Vermandois; and Raymond, Count of Toulouse. The Counts of Flanders and Chartres, Bohemond, Prince of Trante, Tancred, and other illustrious captains of history led an army "as fine, perhaps, as the world ever saw." Even their enemies, the Turks, regarded them as the bravest soldiers, and said that their power was not human, but came "either from God or the devil."

On October 18, 1097, the Crusaders arrived at Antioch. In order to reach this city

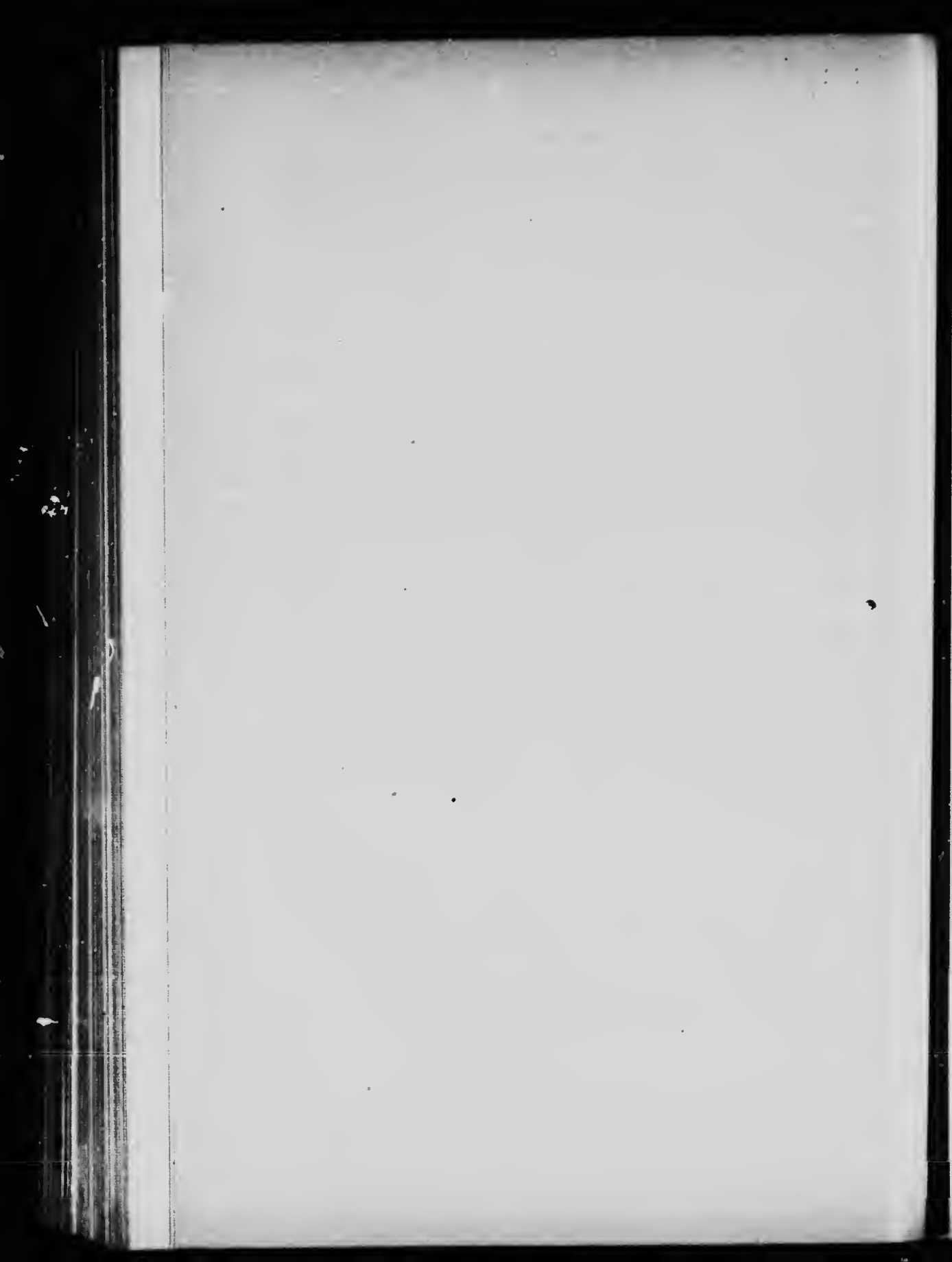
they had to cross the river Orontes by a bridge defended by two towers masked in iron. They carried it by storm and hurled its strong garrison back into Antioch. Then they marched in grand review out upon the plain under the walls, with sounding trumpets and fluttering standards, and so camped within a mile of the city. Antioch was a city four miles in circumference, containing a population of two hundred thousand people, and surrounded by great walls of defense. Well garrisoned and well provisioned, it offered an almost insurmountable obstacle to these brave men who must reduce it before they could reach Jerusalem.

At the approach of the Christians the greater part of the Saracens of the neighboring cities and provinces sought security in Antioch for themselves, their wives and treasures. Baghisian, or Accien, grandson of Malek-Scha, who had obtained the sovereignty of the city, garrisoned it with seven thousand horse and twenty thousand foot soldiers.

The city was thoroughly invested by the Crusaders on all sides but the South and West. This left it easy for the besieged to make sorties or receive supplies or reinforcements through the mountain of Orontes and across the river. The Crusaders were well supplied with stores and wasted as much as they devoured. For pastime they scoured the country, destroying all they met. Finally, while the camp was enjoying one immense debauch, the Turks made a sortie and butchered hundreds of stragglers who were feasting on the banks of the Orontes. Their heads were hurled like hail into the camp of their brethren, after which the Saracens retired safely into the city.

This roused the Crusaders to a blind fury for vengeance, and they resolved upon scaling the walls of Antioch, without having either ladders or engines of war. The signal was given for a general assault. Vengeance and fanaticism animated both soldiers and leaders; but their efforts could neither shake the walls of the city nor disturb the security of the besieged. Their attacks, though renewed several times and at several points, were always unsuccessful. Experience, for whose lessons they always paid so dearly, at length taught them that if they wished to make themselves masters of the place, no other means was left them but to invest it completely and prevent the arrival of any succor from without. They established a bridge of boats upon the Orontes, and passed some troops over towards the western side of the city. All the means in their power were employed to stop the sorties of the enemy. They erected wooden fortresses near the ramparts, prepared balistas, which launched large stones upon the besieged, and closed the gate of the Dog, by which the chief sorties were made, with large beams and fragments of rock. At the same time they intrenched their camp, and redoubled their efforts to secure themselves against surprise on the part of the Saracens. They were now solely occupied with the blockade of the city as the only means of reducing it. They suffered much from want of food, and famine became so urgent that they were reduced to eat human flesh in the extremity of their hunger. When winter set in they found themselves a prey to every species of calamity. Torrents of rain fell daily, and the plains were almost all buried beneath the waters. Tempests and inundations carried away the pavilions and tents, moisture relaxed the bows, and rust gnawed into both lances and swords. The greater part of the soldiers were without clothes and contagious diseases carried off both men and animals. The darkest future appeared to be before the Christians; they no longer talked of anything but of the losses they had sustained, and each day the most afflicting intelligence was spread through the army.

It was said that the son of Sweno, King of Denmark, who had assumed the cross, and





Celestial Phenomena

After the original by Gaspare Doré

Historians inform us that whilst the barons were assembled, the moon, which was in eclipse, appeared of the color of blood. When the eclipse was over, its disc was surrounded by an unprecedented splendor. At another time the stars assembled in the form of a cross and a wreath of thorns, and appeared to rise in the sky in conjunction with the moon. These phenomena, with several others, were regarded as signs of the will of God, and the presages of the terrible war about to be made in His name. They everywhere redoubled the enthusiasm of the Crusade. Men who had hitherto remained indifferent now partook of the general delirium to fight against the infidels, hastened now to take the cross.

was leading fifteen hundred horsemen to the holy war, had been surprised by the Turks whilst advancing rapidly across the defiles of Cappadocia. Attacked by an enemy superior in numbers, he had defended himself during a whole day, without being able to repulse the infidels, with all the efforts of his courage or the battle-axes of his warriors.

FLORINE OF BURGUNDY.

Florine, daughter of Eudes I., Duke of Burgundy, who accompanied the Danish hero, and to whom he was to be married after the taking of Jerusalem, had valiantly fought by his side. Pierced by seven arrows, but still fighting, she sought with Sweno to open a passage towards the mountains, when they were overwhelmed by their enemies. They fell together on the field of battle, after having seen all their knights and most faithful servants perish around them.

After a siege of nearly nine months a party of seven hundred knights were chosen for a secret expedition, and a report was spread that they were intended to form an ambuscade for a division of the Sultan's army, which was stated to be approaching. The night was dark and stormy, the wind howled so furiously as to overpower all other sounds. The rain fell in torrents and the watchers on the towers could not hear the tramp of the armored knights. One of the towers on that part of the city wall which overlooked the passes of the mountains was in the charge of an Armenian of the name of Phiroux, who was entrusted with its defence. An arrangement had been made with this Armenian by which he would deliver up his post to the Crusaders, and this was the night fixed for the execution of the project. When the knights reached the foot of the tower the Armenian let down a rope, to which the Crusaders attached a ladder of hides, which was then raised by the Armenian and held while the knights mounted. When sixty knights had ascended, the torch of the coming patrol was seen to gleam at the angle of the wall. Hiding themselves behind a buttress they awaited his coming with breathless silence. As soon as he arrived at arm's length he was seized, and before he could open his lips to raise an alarm, the silence of death closed them forever. They next descended rapidly the spiral staircase of the tower, and, opening the portal, admitted the whole of their companions. A signal horn informed Raymond of Toulouse, who had been left behind with the main body of the army, that an entry had been effected, and, leading on his legions, the town was attacked from within and without, and the city was captured with great slaughter. At daylight the massacre ceased and the Crusaders gave themselves up to plunder. Thus, after a siege of nearly nine months, the stronghold of the Saracens, the last great barrier between the Crusaders and the Sepulchre, was theirs, and it remained in Christian hands for one hundred and seventy years.

After its surrender a vast army of Moslems, spurred by religious fanaticism and incensed at the loss of their great city, determined to rescue it from the hands of the Christians. Attacked by superior numbers, the Crusaders were driven within the walls, and were compelled for a time to submit to a siege. But the indomitable spirit of these Christian warriors could not be quelled; the enthusiasm which had led them from Europe burned forth once more as brightly as ever, and they demanded, with loud cries, to be led against the enemy. On the morning of the 28th of June, 1098, the Christians sallied forth in twelve divisions, significant of the twelve Apostles. The country round about was covered with the Mussulman battalions. The battle raged furiously, until a panic seized the Persian and Turkish hosts, and they gave way in all directions, and the im-

mense army was scattered over Palestine, leaving nearly seventy thousand of its dead upon the field of battle.

Their magnificent camp fell into the hands of the Christians, with its rich stores of corn and its droves of sheep and oxen. Jewels, gold, and rich velvets in abundance, were distributed among the army. Tancred followed the fugitives over the hills and reaped as much plunder as those who had remained in the camp. The way, as they fled, was covered with valuables, and horses of the finest breed of Arabia became so plentiful that every knight of the Christians was provided with a steed. The Crusaders acknowledge to have lost in this battle nearly ten thousand men.

This great victory brought the Crusaders peace from their foes, and, as most of the soldiers were suffering from either wounds, disease, or weariness, it was resolved by Godfrey, the tacitly acknowledged chief of the enterprise, that the army should have time to refresh itself ere it advanced upon Jerusalem. It was now July, and he proposed that they should pass the hot months of August and September within the walls of Antioch, and march forward in October with renewed vigor and numbers increased by fresh arrivals from Europe. This advice was finally adopted, although the enthusiasts of the army continued to murmur at the delay. A plague broke out while the preparations were in progress, and added to the demoralization of the troops. In this way it was not until the spring of 1099 that the march to the Holy City was begun.

The vanguard in the advance from Antioch into Palestine was led by Raymond of Toulouse. He was almost immediately followed out of Antioch by Tancred and the Duke of Normandy, each as eager as himself to set first foot on the walls of the Holy City. Godfrey de Bouillon remained in Antioch to finally perfect the organization of the main body, which he was to lead to their support.

The advancing armies of the three leaders were everywhere received with demonstrations of friendship or of joy. The Saracens prayed their mercy and the Christians blessed their progress. They were loaded with provisions and tribute, and hundreds of Christian prisoners, hitherto held in servitude by the neighboring armies and now released at their approach, joined their ranks.

They reached the rich city of Archas, two leagues from the sea, at the foot of Mount Lebanon, almost without interruption. The sight of this pretty town, nestling under the chalk cliffs of the great Syrian mountains, amid groves of olive trees and fields of corn, was too much for the cupidity of Raymond. He promised his soldiers the pillage of the city and the deliverance of two hundred Christian prisoners confined in the citadel, and halted them to invest the place.

Archas held out with stubborn heroism, and the besiegers devoured the cornfields till naught remained but stubble, and denuded the olive groves like a plague of locusts, and were obliged to forage for miles around in order to get necessary supplies.

Godfrey, Eustace and Robert, Count of Flanders, did not begin their march before the early days of spring. They first proceeded to Laodicea, where they liberated a number of Flemish pirates who had taken the cross at Tarsus, and who, for more than a year, had been detained prisoners by the Greeks, the masters of that city. At this place the Christian army received a reinforcement of new Crusaders from the ports of Holland and Flanders, and from the British Isles. Among these new defenders of the Cross was Edgar Atheling, who after the death of Harold had disputed the crown of England with William, and who came, under the banners of the holy war, to seek a refuge from the

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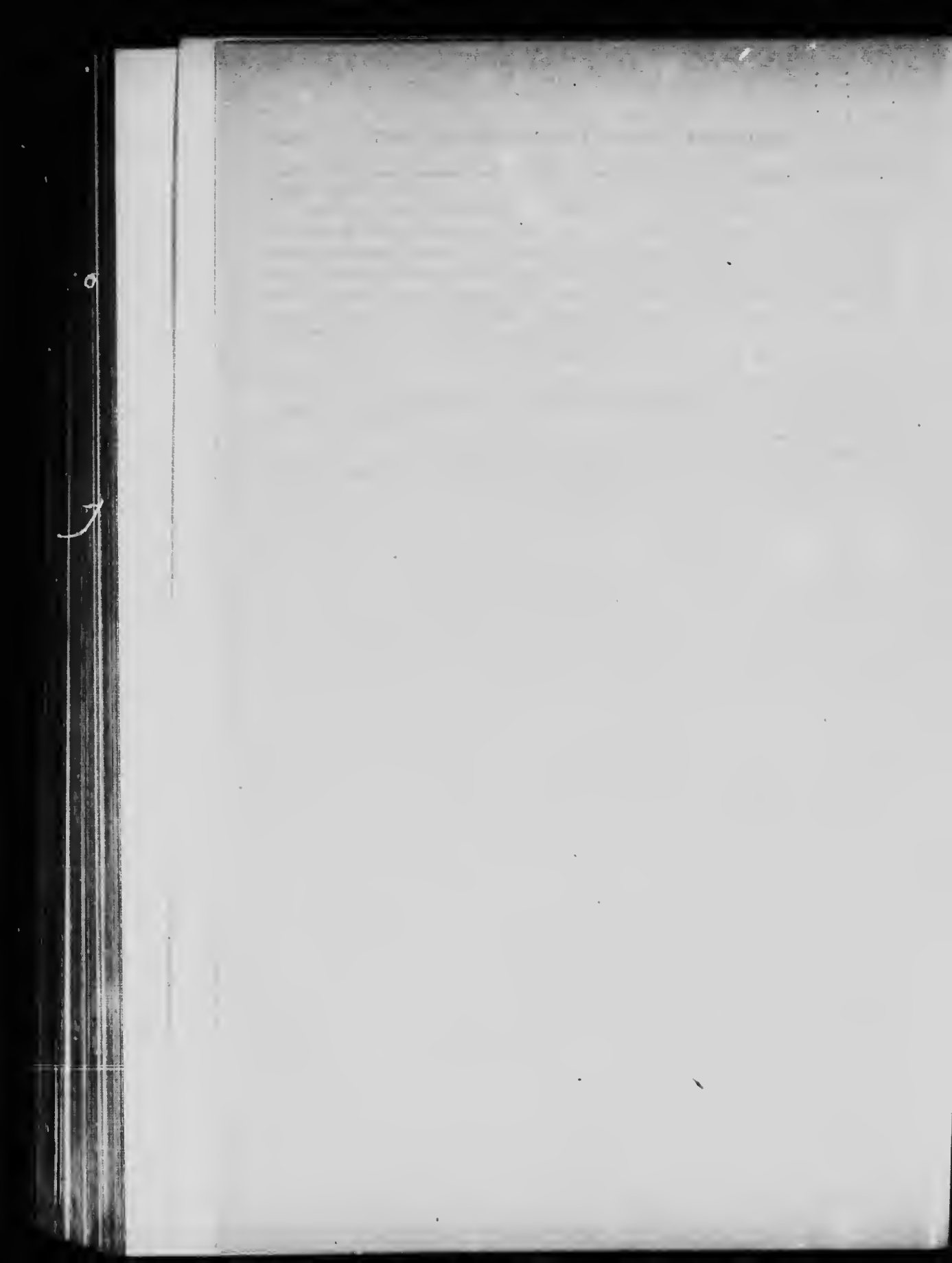
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Florine of Burgundy

After the original by Gustave Doré.

Florine, daughter of Eudais I, Duke of Burgundy, who accompanied Sweno the Danish hero, and to whom he was to be married after the taking of Jerusalem, had valiantly fought by his side. Pierced by seven arrows, but still fighting, she sought with Sweno to open a passage towards the mountains, when they were overwhelmed by their enemies. They fell together on the field of battle, after having seen all their knights and most faithful vassals perish around them.

tyranny of the Norman conqueror. When they reached Archas they found the siege still in progress and the city apparently as strong as ever.

At this time the Byzantine Empire was under the rule of Alexius Comnenus, whose seat of government was at Constantinople. Count Hugh of Vermandois was the first of this new army of Crusaders to set foot on Grecian territory. He was cast by a tempest on the shores of Epirus and received with great respect by the governor of Durazza. But Alexius, with the dread of the Crusaders in his mind, began to fear that this million and more men who were advancing to his empire on their way to the East would depose him, and he seized the Count as a hostage. When Godfrey arrived at Philippopoli he learned for the first time of the imprisonment of the Count of Vermandois. He immediately sent messengers to the Emperor, demanding the Count's release, and threatening, in case of refusal, to lay waste the country with fire and sword. After waiting a day at Philippopoli, he marched on to Adrianople, where he was met by his messengers returning with the Emperor's refusal. Godfrey was not a man to swerve from his word, and the country was given up to pillage.

Alexius here committed another blunder. No sooner did he learn that the Crusader was not an utterer of idle threats, than he consented to the release of the prisoner. As he had been unjust in the first instance, he became cowardly in the second, and taught his enemies a lesson which they took care to remember to his cost, that they could hope nothing from his sense of justice, but everything from his fears. Godfrey remained encamped for several weeks in the neighborhood of Constantinople, to the great annoyance of Alexius. Sometimes he acted as if at open war and sent his troops against them; sometimes he refused to supply them with food and even ordered the markets to be closed to them, while at other times he was all for peace and good will, and sent costly presents to Godfrey. The honest and straightforward Crusader was at last so wearied by his false kindness and so pestered by his attacks that, allowing his indignation to get the better of his judgment, he gave up the country around Constantinople to be plundered by his soldiers. For six days the flames of the farmhouses around struck terror into the heart of Alexius, but, as Godfrey anticipated, they convinced him of his error. Fearing that Constantinople itself would be the next object of attack, he sent messengers to Godfrey to demand an interview. Godfrey patched up a truce. The Crusaders were to recognize Alexius as Master of the Empire of the East, and he made lavish promises of aid. He was to assist them with food, wealth and troops, in their pious campaign, and for a time they really believed he was sincere, and so the Crusaders crossed over into Asia.

When Godfrey arrived at Archas and halted to assist in the siege, he received an embassy from the crafty Alexius, with all sorts of hypocritical reproaches and false promises. What was more to the point, the Crusaders learned that the Caliph of Cairo, who had sent an embassy to them at Antioch to propose a treaty, had taken possession of Jerusalem and entered into a secret treaty with Alexius to retard their progress. This severed the last tie that bound them, even in hope, to the Greek Emperor, and taught them that they had to depend on themselves alone. Then a terrific clamor arose among the soldiers to be led forward. Godfrey, nothing loth, set fire to his camp and marched. Raymond unwillingly went with them, and the whole host proceeded towards the Holy City, so long desired, amid suffering, sorrow and peril.

The Crusaders commenced their march toward Palestine at the end of May. The inhabitants of Phœnicia had finished their harvest. The Christians found provisions every-

where once they were out of the belt ravaged by the besiegers of Archas. They followed the coasts of the sea that they might obtain supplies from the fleets. After a painful march over the rocky country they descended into the plain of Berytus and traversed the territory of Sidon and Tyre, and reached Ptolemais, or St. John of Acre, as it is now called. The Emir of Ptolemais made submission to them, and they spared his city and pressed on to Emmaus. Here they were met by a deputation from the Christians of Bethlehem, praying for immediate aid against the oppression of the infidels. The very name of Bethlehem, the birthplace of their Saviour, was music to their ears, and many of them wept with joy to think that they were approaching a spot so hallowed. Albert of Aix informs us that their hearts were so touched that sleep was banished from the camp, and that, instead of waiting till the morning's dawn to recommence their march, many of them set out shortly after midnight, full of hope and enthusiasm. Tancred led this dark detachment, which consisted of three hundred men and, as the chronicles assure us, at the same hour in which Christ was born, planted the flag of the Crusaders on the walls of the city.

At the break of day on the tenth of June, 1099, the Crusaders ascended the heights of Emmaus, and all at once the Holy City presented itself to their eyes. At the sight of the city of their faith they were overcome with joy. They kissed the earth and stretched themselves at full length upon it, and the enthusiasm that swept over the host made it terrible in the strength of fanaticism and the fury of devoted faith.

At the time of the Crusades, Jerusalem formed, as it does at present, a square, rather longer than wide, of about a league in circumference. It extends over four hills. On the east the Moriah, upon which the mosque of Omar was built in the place of the Temple of Solomon; on the south and west the Acra, which occupied the whole width of the city; on the north the Bezetha, or the new city; and on the southwest the Golgotha, or Calvary. At that time Jerusalem had lost much of its strength and extent, and was only a ghost of the Jerusalem of the Bible. Mount Sion no longer arose within its enclosure and dominated over its walls between the south and west. The three valleys which surrounded the ramparts had been in many places filled up by Adrian, and the access to the place was much less difficult, particularly on the north side. Still, as Jerusalem under the Saracens had had to sustain several sieges, and as it was at all times exposed to fresh attacks, its fortifications had not been neglected.

The Egyptians, who had taken possession of it for several months, had put it in a state of defence while the Crusaders were dallying with the siege of Archas. The lieutenant of the Caliph, İftikhar-Eddaulah, had ravished the neighboring plains, burnt the villages, filled up or poisoned the wells and cisterns, and surrounded himself with a desert in which the Christians must find themselves a prey to all manner of misery. He filled the city with provisions for a long siege and employed a large number of workmen in constructing machines of war and getting everything in readiness. The garrison of the city was forty thousand men, and twenty thousand of the inhabitants took up arms. The forces of the Crusaders had melted to forty thousand men.

The Christians lost no time in marching forward and investing the city on all sides. The siege of Jerusalem consumed five weeks. An assault was almost immediately made, but, being repulsed, that mode of attack was abandoned and the army proceeded with the preparatives for a regular siege. Movable towers, battering rams and every then known appliance were forthwith constructed. A solemn procession was made around the city in

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Apparition of St. George on the Mount of Olives

After the original by Gustave Doré.

All at once the Crusaders saw a knight appear upon the Mount of Olives, waving his buckler, and giving the Christian army the signal for entering the city. Godfrey and Raymond, who perceived him first and at the same time, cried aloud that it was St. George come to the help of the Christians! The sight of the celestial horseman fired the besiegers with new enthusiasm, and they returned to the charge.

which the whole army joined, prayers being offered at every spot which the gospel records had taught them to consider as peculiarly sacred.

The Saracens upon the wall beheld all these manifestations without alarm. To incense the Christians, whom they despised, they made rude crosses and fixed them on the walls and spat upon and pelted them with dirt and stones. This insult to the emblem of their faith so roused the wrath of the Crusaders that their bravery became ferocity and enthusiasm madness. So soon as all the engines of war were completed the attack was recommenced, and every soldier fought with the vigor of a warrior who had been personally outraged.

There was little or no sleep that night in the Christian camp. The priests offered solemn prayers for the triumph of the Cross in this last great struggle; and so soon as the morning dawned every one was ready for the battle.

APPARITION OF ST. GEORGE ON THE MOUNT OF OLIVES.

Many of the most intrepid warriors had met with death at the foot of the ramparts; a great number of those who were upon the towers had been disabled, whilst the rest, covered with sweat and dust, fatigued by the weight of their arms and the heat, began to lose courage. The Saracens, who perceived this, uttered loud cries of joy. Among their blasphemies they reproached the Christians with worshipping a God who was not able to defend them. All at once the Crusaders saw a knight appear upon the Mount of Olives, waving his huckler, and giving the Christian army the signal for entering the city. Godfrey and Raymond, who perceived him first and at the same time, cried aloud that St. George was come to the help of the Christians! The tumult of the fight allowed neither reflection nor examination; the sight of the celestial horseman fired the besiegers with new ardor, and they returned to the charge. Women, even children and the sick, mingled in the melee, bringing water, food, and arms, and joining their efforts to those of the soldiers to move the rolling towers, the terror of the enemy, nearer the ramparts.

Raymond of Toulouse at last forced his way into the city by escalade, while at the same moment Tancred and Robert of Normandy succeeded in bursting open one of the gates. The Turks flew to repair the mischief, and Godfrey, seeing the battlements comparatively deserted, let down the drawbridge of his movable tower, and sprang forward, followed by all the knights of his train. In an instant after, at three o'clock, the hour when the Saviour had yielded up his life, the banner of the Cross floated upon the walls of Jerusalem, the Crusaders rushed on from every side, and the city was taken. The battle raged in the streets for several hours, and the Christians, remembering their insulted faith, gave no quarter to young or old, male or female, sick or strong. The Saracens fled in great numbers to the Mosque of Soliman, but before they could fortify themselves within it the Christians were upon them. Ten thousand persons are said to have perished in that building alone. The massacre and sack of Jerusalem lasted a week. Death was decreed to every Mussulman found in the city, and the decree was carried out to the letter. The Jews met with no more mercy than the Saracens. The soldiers set fire to the synagogue in which they had taken refuge, and all perished in the flames.

The Oriental and Latin historians agree in stating the number of Mussulmans slain in Jerusalem to have been more than seventy thousand. The carnage was not stopped until it began to be feared that the hodies heaped up in the public places and the blood which had flooded the mosques and the streets might cause pestilential diseases. Then

the leaders gave orders that the bodies be removed to without the city, and that the streets should be cleaned. Jerusalem was delivered, and the leaders proceeded at once to establish a government for the city. After due deliberation, Godfrey de Bouillon was chosen King, and accepted the office, entering upon the performance of that duty ten days after the conquest of the city.

Godfrey was hardly invested with the insignia of his new rank before the Saracens menaced his capital. The few Mussulmans who had escaped from the swords of the Crusaders spread consternation wherever they went, and the infidels gave themselves up to despair. The Turks of Syria and inhabitants of Damascens placed their last hope in the Caliph of Cairo, who sent an immense army under the Emir Afdhal, the same that had taken Jerusalem from the Turks. This general had under his standard an almost countless multitude of Mussulmans from the banks of the Tigris and the Nile, the shores of the Red Sea and from Ethiopia.

Afdhal had taken a solemn oath before the Caliph to annihilate forever the power of the Crusaders in Asia, and to entirely destroy Calvary, the tomb of Christ, and all the monuments revered by the Christians.

The march and intentions of Afdhal soon conveyed terror to Jerusalem, and all the Christians in a condition to bear arms left that city to go and fight the Mussulmans. The Christians soon arrived in the plain of Ascalon. This immense plain is bounded on the east and south by mountains, and extends on the west to the sea. On the coast was the city of Ascalon over which the Mussulman standard floated. At the extremity of the plain the army of Egypt was drawn up with the sea and mountains behind it. The Crusaders marched a short distance in battle array, then halted and, fully armed, knelt to implore the protection of heaven; then rising, full of ardor and hope, marched forward to the attack. If the most truthful historians are to be believed, the Christians had only fifteen thousand foot and five thousand horse. When they arrived within bow shot the cavalry precipitated themselves upon the enemy's ranks, and Duke Robert, followed by his bravest knights, penetrated to the place where Afdhal fought, and got possession of the great standard of the infidels. On all sides the Saracens were thrown into disorder; an invincible terror seemed to paralyze the arms of the Mussulmans. The King of Jerusalem pursued the Ethiopians and Moors, who fled towards the mountains in the vicinity of the field of battle, and the Syrians and Arabs, who fought in the left wing, were broken by the Count of Toulouse, and, being hotly pressed by him, a great number of them threw themselves into the sea and perished in the waves, while others sought refuge in the city of Ascalon, and such was their eagerness and so numerous were they that two thousand were crushed to death upon the drawbridge. Afdhal narrowly escaped capture, and, leaving his sword upon the battlefield, had great difficulty in gaining Ascalon. This was a day of terror and death for the Mussulmans. Afdhal, thinking himself not safe in Ascalon, went on board a fleet which had arrived from Egypt. From that moment no hope of safety remained for the scattered army of the infidels, who were, as they had said, to deliver the East, and whose multitude was so great that, according to the expressions of the old historians, God alone knew the number of them.

The victory of Ascalon was the end of the first Crusade. At length, liberated from their vows, after four years of toils and dangers, the princes of the Crusade quitted Jerusalem, whose sole means of defence now were three hundred knights, the wisdom of God-

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Godfrey de Bouillon, Capture of Jerusalem

DURING THE FIRST CRUSADE, JULY 15th, 1099.

After the original by Gustave Doré.

The tower of Godfrey de Bouillon was rolled up until it touched the wall, its drawbridge lowered, and, in spite of a terrible discharge of arrows, stones and Greek fire, Godfrey, preceded by a knight named Letoldus, of Tournay, and his brother Engelbert, sprang forward, followed by Baldwin du Bourg, and Eustace de Bouillon, both of whom had stood by their brother Godfrey as a lion by the side of a lion, rushed in, and the glorious ensign of the cross announced to the anxious eyes of the army that Christians stood upon the battlements of Jerusalem.

frey and the sword of Tancred, who had resolved to end his days in Asia. Godfrey died July 18, 1100, and was succeeded by Baldwin, his brother.

Baldwin collected his chosen warriors, traversed the desert, carried the terror of his arms to the banks of the Nile, and surprised and pillaged the city of Pharamia, situated three days' journey from Cairo. The success of this expedition gave him room to hope that he should one day render himself master of a great kingdom, and he was returning triumphant, and loaded with booty, to Jerusalem, when he fell sick at El-Arrieh, on the confines of the desert which separates Egypt from Palestine. After having nominated Baldwin de Bourg as his successor, he expired 1118, surrounded by his companions, who, though deeply grieved, endeavored to conceal their tears that the Saracens might not learn the great loss the Christians had experienced.

The infidels had been driven out of Jerusalem, but not out of Palestine. The mountains bordering on the sea coast were filled with bands of Mussulmans, who sallied forth and plundered the pilgrims that were now going to the Holy City in increased numbers. To protect the Christians from the dangers that beset them nine noble knights, Hugh de Payens, Godfrey de St. Aldemar and seven others who had distinguished themselves at the capture of Jerusalem, formed a Brotherhood in the year 1113, and called themselves the Poor Fellow-Soldiers of Jesus Christ. Their mission was to protect the poor, weary pilgrims who came to visit the Saviour's tomb, and Baldwin II, then King of Jerusalem, granted them a habitation within the sacred precincts of the Temple on Mount Moriah, and from this they took the name of *Knights of the Temple*.

The steady influx of independent parties of pilgrims provided the garrison of the Holy City with occasional reinforcements, of which they were in great need, and numerous adventurers of gentle birth allied themselves with the Knights of the Temple. This Order was governed by the same principle that had given birth to the Crusaders, the union of the military spirit with the religious spirit. Retired from the world, they had no other country but Jerusalem, no other family but that of Christ. Wealth, evils and dangers were held in common by them, and one will directed all their actions. "At the cry of battle," says St. Bernard, "they armed themselves with faith within and steel without; they feared neither the number nor the fury of the barbarians; they were proud to conquer, happy to die for Jesus Christ, and believed that every victory came from God." Thanks to their example, every monastery of Palestine became a fortress, in which the din of arms was mingled with the voice of prayer. The hermits sought glory in fight; they clothed themselves with the casque and the cuirass, and under the name of the Knights of the Holy Sepulchre distinguished themselves among the soldiers of Christ, as did also another Order formed in Jerusalem under the name of Knights of St. John. The glory of these military Orders was soon spread throughout the Christian world. There was not an illustrious family in Europe which did not send at least one knight to the military Orders of Palestine. Princes even enrolled themselves and assumed the white mantle of the Knights of the Temple. In all the nations of the West castles and cities were bestowed upon them, which offered an asylum and a : to pilgrims and became auxiliaries to the Kingdom of Jerusalem.

These Orders became so powerful, even in their infancy, that without them the city could not have been held after the death of Baldwin du Bourg, who had succeeded his cousin Baldwin the brother of Godfrey de Bouillon. With him died the last great warrior that ruled as King of Jerusalem.

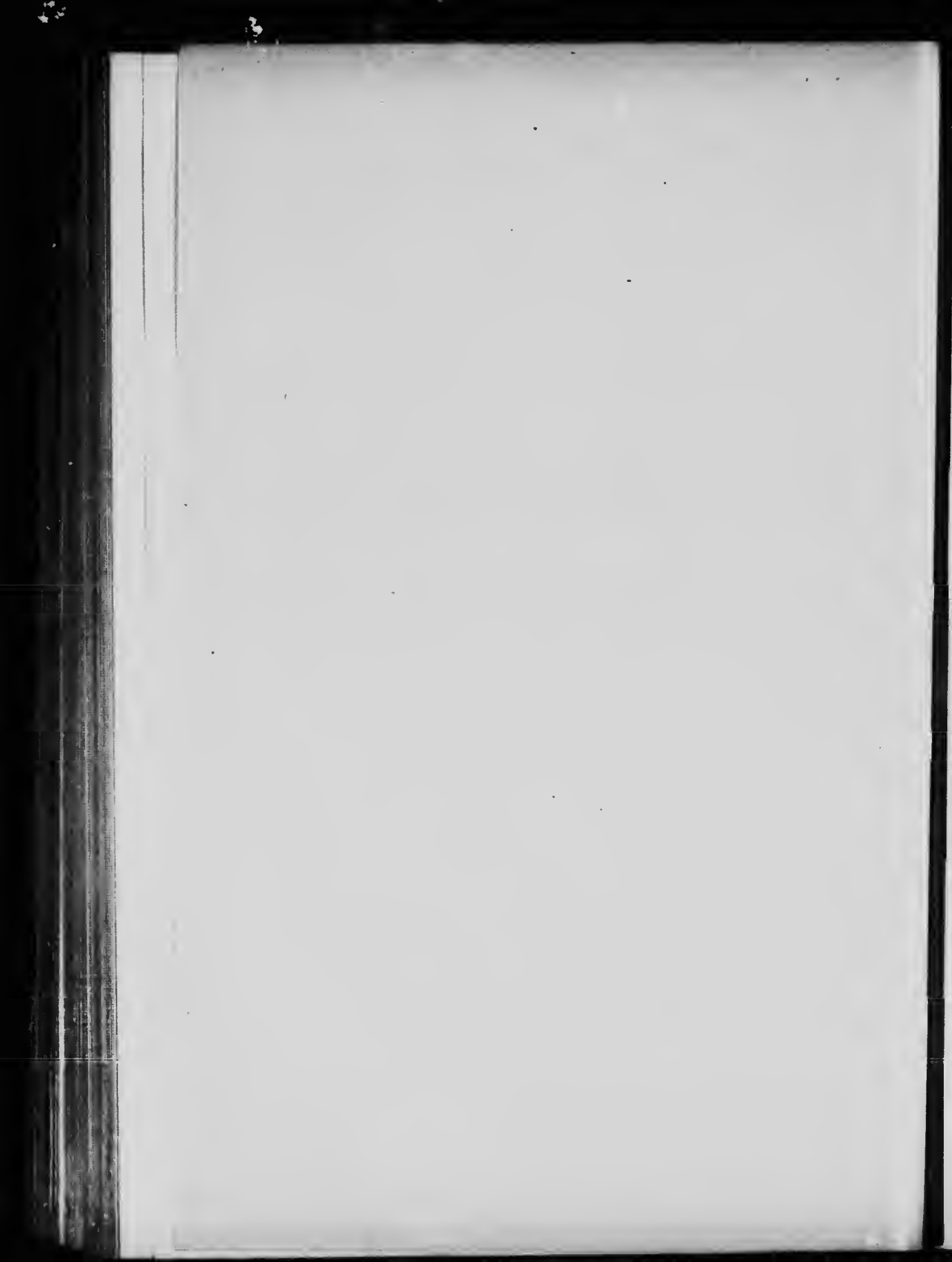
Baldwin du Bourg was succeeded by Foulque of Anjou, a French knight who had married his daughter Melisende. Foulke was an old man, a good fighter enough, but neither over-brilliant nor over-resolute. During his reign discords disturbed the Christian States and even threatened the ruin of Antioch. He marched to Antioch to quell the disturbance, and, his progress being opposed by the Count of Tripolis, a battle between the two Christian forces ensued on the plains of Phœnicia. King Foulque, having routed his opponents, gained the banks of the Orontes, silenced the contending factions and re-established peace. King Foulque broke his neck by a fall from his horse while hunting. He left a kingdom in disorder, with enemies gathered around it on all sides, and no one to govern it but a young boy and a frivolous woman. When he was crowned Foulque had been put at the head of a prosperous state. He left it a tottering ruin.

Baldwin III, thirteen years of age, succeeded his father, and his mother became Regent of the Kingdom.

Zengui, Prince of Mossoul, appeared at the head of a large army, and besieged and captured the city of Edessa, which had been held by the Christians. This left the way open for an advance on Jerusalem, and consternation seized the hearts of its inhabitants. Zengui was soon after killed and was succeeded by his son Noureddin, who was anxious to show his zeal against the Christians. It was known that he was only waiting for a favorable opportunity to advance upon Jerusalem, and the armies of the Cross, weakened and divided, were not in a condition to make any available resistance. The clergy were filled with alarm and wrote letters to the Pope and the sovereigns of Europe, urging the formation of a new Crusade for the relief of Jerusalem. The solicitations they sent were urgent and oft repeated, and the chivalry of France began to talk once more of arming in defence of the birthplace of Jesus. The Kings of Europe, whose interest it had not been to take any part in the first Crusade, began to bestir themselves in this, and a man appeared, eloquent as Peter the Hermit, to arouse the people as that preacher had done.

The person upon whom the burden fell was Bernard of Clairvaux, otherwise known as St. Bernard. He came of a noble family of Fontaines, in Burgundy. While yet a young man he had entered a monastery and became celebrated for his religious writings and his eloquence, and his daring prediction of events caused many to look upon him as a prophet. This was the man whom Pope Eugenius commissioned to preach a new Crusade.

St. Bernard first went to France, and Louis VII convoked an assembly at Vezelai, a little city of Burgundy, and the reputation of St. Bernard and the letters addressed by the Pope to all Christendom drew to this assembly a great number of nobles, knights, prelates and men of all conditions. A large tribune was erected in which the King and St. Bernard were saluted by the acclamations of an immense multitude. The Orator of the Crusade first read the letters of the sovereign Pontiff, and then, reciting the taking of Edessa by the Saracens, and the desolation of the holy places, he represented to his auditors the city of Sion as imploring their succor, and the heavenly Jerusalem opening all its gates to receive the glorious martyrs of the faith. These words of the orator excited the greatest enthusiasm in the assembly, and, raising his voice, as if he had been the interpreter of the will of Heaven, he promised them, in the name of God, success to their holy expedition, and thus continued his discourse :





Death of Baldwin I, King of Jerusalem

After the original by Gustave Doré

He traversed the desert, and carried terror to the banks of the Nile, surprised and pillaged the city of Pharamia, situated three days' journey from Cairo. His success gave him hope that he should one day render himself master of a great kingdom; he was returning triumphant, loaded with booty, to Jerusalem, when he fell sick at El-Arich. After having nominated Baldwin de Bourg as his successor, he expired (1118), surrounded by his companions, who, though deeply grieved, endeavored to conceal their tears, that the Saracens might not learn the great loss the Christians had sustained.

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LOUIS VII RECEIVING THE CROSS FROM ST. BERNARD.

"Hasten, then, to expiate your sins by victories over the infidels, and let the deliverance of the holy places be the reward of your repentance. . . . If it were announced to you that the enemy had invaded your cities, your castles, and your lands; had ravished your wives and your daughters, and profaned your temples, which among you would not fly to arms? Illustrious knights, generous defenders of the cross, remember the example of your fathers who conquered Jerusalem, and whose names are inscribed in heaven; abandon, then, the things which perish to gather eternal palms, and conquer a kingdom which has no end." All the barons and knights applauded the eloquence of St. Bernard, and were persuaded that he had but uttered the will of God. Louis VII, deeply moved by the words he had heard, cast himself, in the presence of all the people, at the feet of St. Bernard, and demanded the cross.

St. Bernard then went to Germany, where he created a vast enthusiasm. Conrad III took up the cause and received from Bernard the emblem of the Crusaders. A great number of barons and knights assumed the cross in imitation of Conrad, and took the oath to go to the East to fight the Saracens. Warriors assembled from all parts of Germany, and in three months Conrad was at the head of an army of at least one hundred and fifty thousand fighting men, and was ready to march.

From Germany Bernard made a tour of Italy, and then returned to France and made the final preparations for the campaign. Queen Eleanor and her court announced their purpose to follow the King, and great noblewomen and commoners abandoned their husbands, their families and their homes, dressed themselves as men and joined the gathering legions. In Germany also a great number of women followed their husbands and lovers to the war. One troop of them rode in the attitude and armor of men, bestriding their steeds and heavily armed. Their chief wore gilt spurs and buskins, and was known as "the lady with the legs of gold" (*M. C. v. i. 372*). All this was very romantic and picturesque, but it was destined to be fatal to the cause. These fair but too often frail warriors weakened the knights with their embraces, set them by the ears with jealousies and filled the camps with scandals. The Women's Crusade owed its disastrous result mainly to that which gave it its distinctive character.

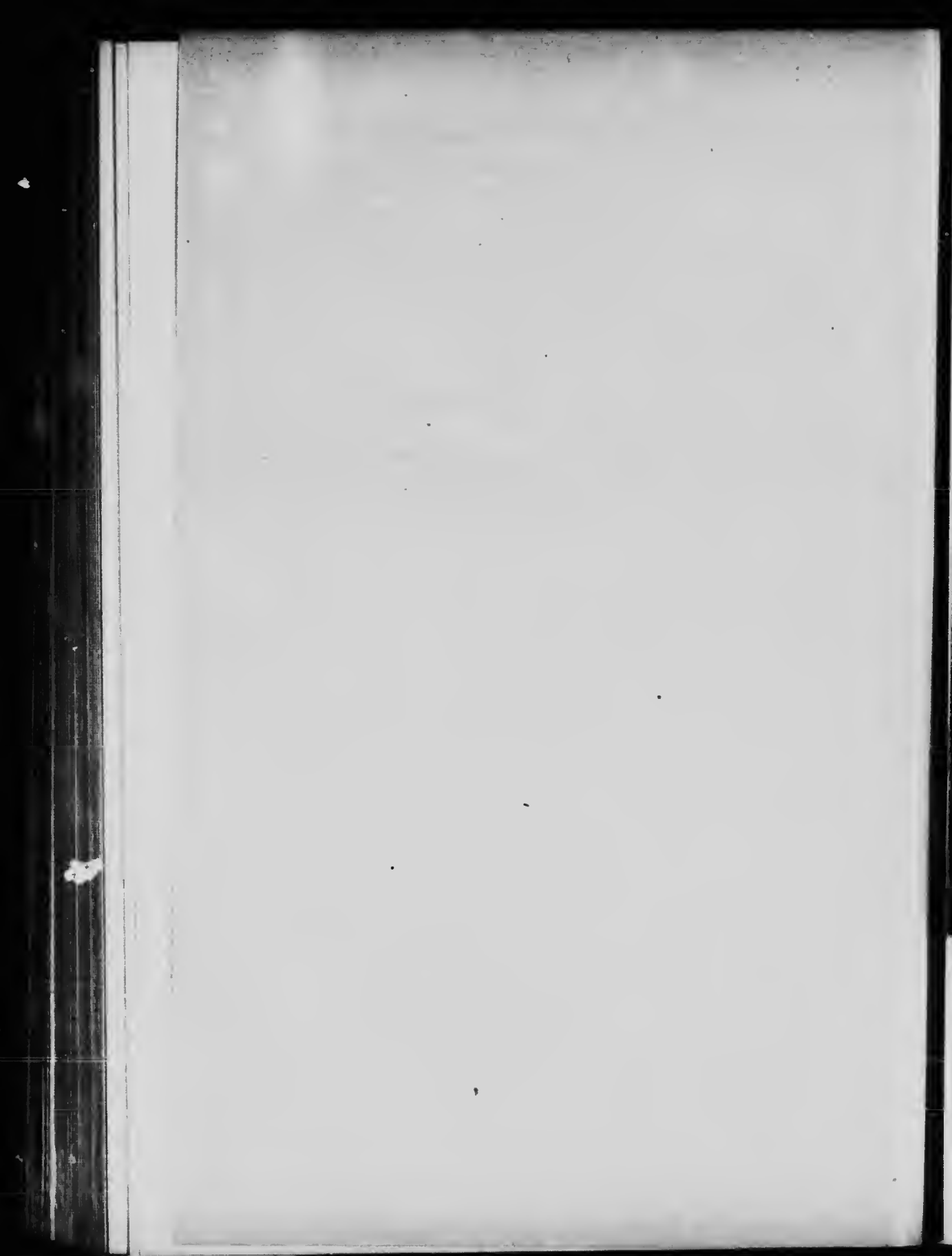
Still the second Crusade began under favorable auspices. The Crusaders were massed in better order, showed more prudence in the choice of leaders, and less impatience to march. King Louis took command of the French army, and under his leadership and Conrad's the regular forms of a monarchy were preserved. The smaller vassals gathered around their lords, and the latter were obedient to the orders of the King of France or the Emperor of Germany. Such good order at the outset promised certain victory and created no forethought of the disasters which awaited the Christian arms.

During the winter of 1146-47 the preparations were kept up without intermission. When spring arrived the German Emperor was ready, so he marched without waiting for the French King. Conrad had sent ambassadors to announce his coming to Constantinople and to demand permission to cross the territories of the Greek Empire. Manuel Comnenus returned him a most friendly answer, and he arrived before Constantinople in June, 1147. The Greek Emperor was the successor of the throne and also of the policy of his grandfather Alexius and looked with alarm upon the new levies who had come to eat up his capital and imperil its tranquillity. Too weak to refuse them a passage through his dominions, too distrustful of them to make them welcome, and too uncertain as to the

advantages he might derive from the war, to feign a friendship he did not feel, the Greek Emperor gave offence at the very outset. His subjects, in the pride of superior civilization, called the Germans barbarians. At the same time that he sent them ambassadors, and furnished them with provisions, Manuel made an alliance with the Turks and fortified his capital. The Germans, in the course of their march, had often to repulse the perfidious attacks of the Greeks, and the latter had more than once cause to complain of the violence of the Crusaders. A relation of Conrad, who had remained sick in a monastery at Adrianople, was slain by the soldiers of Manuel; Frederick, Duke of Suabia, burned the monastery in which this crime had been committed, and torrents of blood flowed to avenge the assassination. These disputes were continual, and Conrad, who had preserved such good order on the march, was unable to restrain the indignation of his followers when they arrived at Constantinople.

For some offence which the Greeks had given them the Germans broke into the magnificent pleasure-garden of the Emperor, where he had a valuable collection of tame animals, for which the grounds had been laid out in woods, caverns, groves and streams, that each might follow in captivity its natural habits. The enraged Germans laid waste this pleasant retreat and killed or let loose the valuable animals it contained. Manuel witnessed the devastation from the window of his palace, without the power or courage to prevent it, and resolved, like his predecessor Alexius, to get rid of them on the first opportunity. He sent a message to Conrad desiring an interview, but the German refused to trust himself within the walls of Constantinople, and the Greek Emperor did not think it safe to visit the German; so several days were spent in insincere negotiations. At length Manuel agreed to furnish guides to conduct the Crusading army through Asia Minor, and Conrad passed over the Hellespont with his forces. Historians are almost unanimous in their belief that the wily Greek gave orders to his guides to lead the army of the German Emperor into dangers and difficulties. It is certain that instead of guiding them through such districts of Asia Minor as afforded water and provisions, they led them into the wilds of Cappadocia, where neither was to be procured, and where they were suddenly attacked by the Sultau of the Seljucide Turks, at the head of an immense force. The guides, whose treachery is evident from this fact alone, fled at the first sight of the Turkish army, and the Christians were left to wage unequal warfare with their enemy, entangled and bewildered in desert wilds. Toiling in their heavy mail, the Germans could make but little effective resistance to the attacks of the Turkish light horse, who were down upon them one instant and out of sight the next. The Germans, confounded by this mode of warfare, lost all conception of the direction they were pursuing and went back instead of forward. Suffering at the same time from want of provisions, they fell an easy prey to their pursuers. Count Bernhard was surrounded with his whole division, not one of whom escaped the Turkish arrows. The Emperor himself had nearly fallen a victim, and was twice severely wounded. So persevering was the enemy, and so little able were the Germans to make even a show of resistance, that when Conrad at last reached the city of Nice he found that instead of being at the head of an imposing force of one hundred thousand foot and seventy thousand horse he had but fifty or sixty thousand men, and these in the most worn and wearied condition.

Meanwhile Louis VII set out, accompanied by Queen Eleanor and a great part of his court. Totally ignorant of the treachery of the Greek Emperor, though warned to beware of it, he proceeded at the head of his army towards Constantinople. At Ratisbon

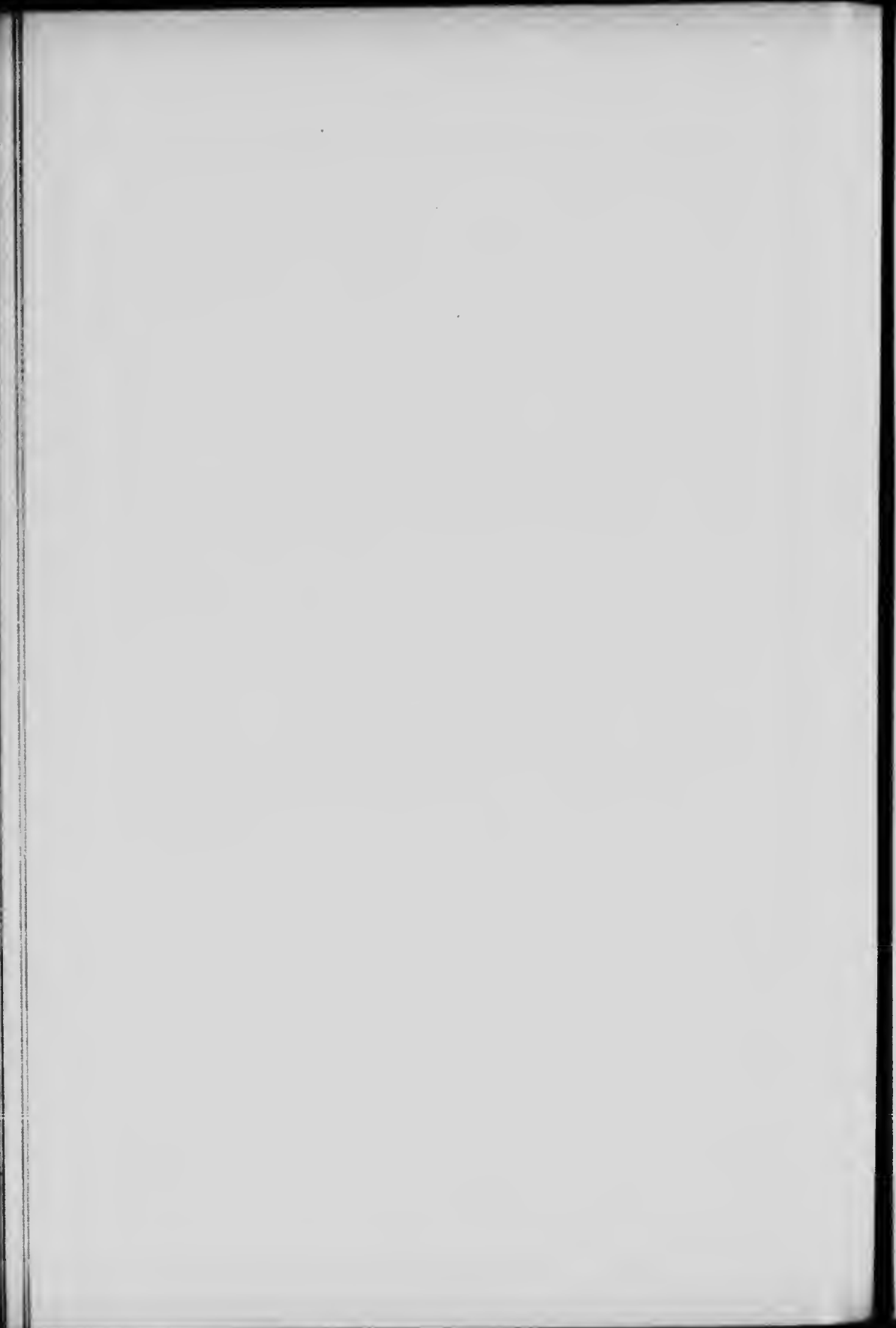




Louis VII Receiving the Cross from St. Bernard

After the original by Gustave Doré.

"Illustrious knights, generous defenders of the cross, remember the example of your fathers who conquered Jerusalem, and whose names are inscribed in heaven; abandon then the things which perish to gather eternal palms, and conquer a kingdom which has no end." All the barons and knights applauded the eloquence of St. Bernard, and were persuaded that he had but uttered the will of God. Louis VII, deeply moved by the words he had heard, cast himself, in the presence of all the people, at the feet of St. Bernard, and demanded the cross.



he was met by a deputation from Manuel bearing letters, with the object of obtaining from the King a promise to pass through the Grecian territory in a peaceable manner, and to yield to the Greek Emperor any conquest he might make in Asia Minor. The first part of the proposition was at once acceded to, but no notice was taken of the second and more unreasonable. Louis marched on and pitched his tents in the outskirts of Constantinople. On his arrival Manuel sent him a friendly invitation to enter the city at the head of a small train. Louis at once accepted it, and was met by the Emperor at the porch of his palace. The fairest promises were made and every argument employed to induce him to yield his future conquest to the Greek. Louis obstinately refused to pledge himself, and returned to his army convinced that the Greek Emperor was not a man to be trusted. Negotiations continued for several days, to the great dissatisfaction of the French army, and their dissatisfaction was changed into fury when the news arrived of a treaty entered into between Manuel and the Turkish Sultan, and the leaders demanded to be led against Constantinople, but Louis would not accede to this proposal, and, breaking camp, he crossed over into Asia.

Here he heard for the first time of the mishaps of the German Emperor, whom he found in a woeful plight under the walls of Nice. The two monarchs united their forces, and marched together along the seacoast to Ephesus; but Conrad, jealous of the superiority of the French, soon broke away from them and returned to Constantinople with what was left of his army.

The French army continued its march between Mount Olympus and Mount Ida, through ancient Phrygia, passing Pergamus, Ephesus and other celebrated cities which the Greeks had allowed to go to ruin. Winter was coming on, and the heavy rains and melted snows swelled the rivers till they overflowed the country, and made the roads impracticable. The inhabitants of the country fled at the approach of the Christians, taking with them their flocks and all they possessed. The inhabitants of the cities shut their gates against the Crusaders, and refused provisions to all who were not able to give full value in return. The Christian army reached at last the river Meander. The Turks, who had destroyed the army of the Germans, were flushed with triumph, and prepared to dispute the passage of the river with the French. The rains had swollen the river and the passage was difficult and dangerous, but no obstacle could stop the French. They crossed the river, broke through the ranks of the Turks, slaughtered vast numbers of them and pursued them to the foot of the mountains.

This victory gave great confidence to the Crusaders, and made their enemies more cautious. The Turks, whom it was impossible to pursue far in an unknown country, rallied after the battle, and, not daring to attack the army that had conquered them, watched for a moment at which they might safely surprise them. The imprudence of a leader, who commanded the French vanguard, soon presented them with this opportunity.

On leaving Laodicea, the Crusaders directed their course towards the mountains which separate Phrygia from Pisidia. These mountains offered nothing but narrow passages between rocks and precipices. The French army was divided into two bodies, commanded every day by new leaders, who received their orders from the King. Every evening they laid down in council the route they were to follow the next day, and appointed the place where the army was to encamp.

One day when they had to cross one of the highest of these savage peaks, Mount

Cadmus, the order had been given to the vanguard to encamp on the heights, and to wait for the rest of the army, so that they might descend into the plain the next day in order of battle. Geoffrey de Rançon this day commanded the first body of the French army. He arrived early at the spot where he was to pass the night, which offered no retreat for his soldiers but woods, ravines and barren rocks. At the foot of the mountain they beheld an extensive and commodious valley, the day was fine, and the troops were in excellent condition to march without fatigue several hours longer. The Count de Maurienne, brother of the King, Queen Eleanor, and all the ladies of her suite, who had accompanied the vanguard, pressed Geoffrey de Rançon to descend into the plain. He had the weakness to comply with their wishes; but scarcely had he gained the valley when the ambushed Turks took possession of the heights he had passed, and arranged themselves in order of battle. During this time the rearguard of the army, in which was the King, advanced full of confidence and security. On seeing troops in the woods and on the cliffs, they supposed them to be French and saluted them with joy. They marched without order; the beasts of burden and the chariots were mingled with the battalions, and the greater part of the soldiers had left their arms with the baggage. The Turks, perfectly motionless, waited in silence until the Christian army should be enclosed in the defiles, and, when they thought themselves sure of victory, they moved forward, uttering frightful cries, and, sword in hand, fell upon the unarmed Christians, who had no time to rally. The disorder and confusion of the French army cannot be described. The bravest rallied around the King and advanced to the top of the mountain. Thirty of the principal nobles who accompanied Louis perished by his side, selling their lives dearly. The King remained almost alone on the field of battle, and took refuge upon a rock, where he braved the attack of the infidels who pursued him. With his back against a tree, he singly resisted the efforts of several Saracens, who, taking him for a simple soldier, at length left him, to secure their share of the pillage. As night began to fall, the King heard the voices of some Frenchmen who had escaped the carnage, and they informed him the Turks had retired. He mounted a stray horse, and, after many perils, reached the vanguard, where all were lamenting his death.

Geoffrey de Rançon was relieved of his command, and an old warrior named Gilbert, whose skill and bravery were the boast of the whole army, was appointed in his place. Gilbert shared the command with Evrard des Barres, Grand Master of the Templars, who had come with a great number of his knights to join the Christian army. Under these two leaders, whom the King himself obeyed, the Crusaders continued their march, and avenged their defeat several times upon the Mussulmans.

On arrival in Pisidia the French had almost everywhere to defend themselves against the perfidy of the Greeks and the attacks of the Turks. But winter was even a more dangerous enemy than these to the Christian army. Torrents of rain fell every day. The cold and wet enervated the soldiers, and the greater part of the horses, being destitute of forage, perished, and only served to feed the army which was without provisions.

The feminine influence which was to eventually terminate the Crusade in a mist of shame had already made itself evilly apparent. From the time the march from France had commenced the gayety and frivolity of the female Crusaders had been conspicuous. The camp was kept busy with that gossip which can only be told in whispers. The dissolute example of their masters and the ladies of the court infected the common soldiers, and a great swarm of wanton camp followers marched in their train. Everywhere by the

way were flutterings of ribbons, light love songs, and the lewd revels of a rude time found little concealment.

When it came to battle the Amazons were rather an encumbrance than an aid to the army. Even those who traveled armed were helpless to use their weapons. Those who followed the camp were a burden to it, as well as a curse to the soldiers. But the evil was done, the seeds of demoralization were planted beyond all eradication, and the Woman's Crusade had to run its appointed course.

From Mount Cadmus the Crusaders marched to Attalia, a Greek city, strongly fortified. The next destination was Antioch, where the uncle of King Louis VII held the throne and lived in the midst of plenty. It was three days' journey by sea, but by land the detours of the road made it a march of forty days. They had no ships, and, notwithstanding the wretched condition of the soldiers, Louis proposed to undertake the march. Strong murmurs arose, and the Greeks began to fear the soldiers would help themselves. Finally the Governor of Attalia offered to embark the Crusaders in vessels, and his offer was accepted. When the vessels arrived they were not sufficient to embark the whole army. The Governor offered to conduct to Antioch by land all that remained of the army and all the host of pilgrims who were left behind by the vessels. Although Louis had not room enough upon the fleet for all his fighting men, he had plenty of room for all the women.

Louis saw but few of those deserted followers again. The majority of them, betrayed by the Greeks, were massacred by the Saracens under the walls of Attalia. Others desperately attempted to force their way across the country and were butchered in the wilderness.

When Louis arrived in Antioch he had lost three-fourths of his army, but he was warmly welcomed by Raymond of Poitiers, his uncle, who tried in every way to get him to withdraw from the Crusade and remain with him, and cooperate in extending the limits and power of his principality.

Antioch was at the time the gayest of the Christian cities in the East. The city was full of women. Not only had Louis brought all his court and all the female Crusaders, but Raymond had provided a court of his own. The fetes he gave to his niece, Queen Eleanor, were attended by as much beauty and splendor as if they occurred in Europe. She was a frivolous woman, beautiful, vain, and loose-girdled. Her whole life had been a succession of scandals, of which her husband alone appeared to be ignorant. Raymond played upon her vanity first, and then upon her dissoluteness. Their relations were carried beyond those of mere friendship. Raymond wished to keep the King from going to Jerusalem, and he made Antioch so pleasant for Eleanor that she asked nothing better than to remain there. She found a score of favorites among the knights, and even in a Turkish prince whom Raymond held captive, in addition to the Prince of Antioch himself, and was nothing loth to remain. But her importunities aroused the King's jealousy and suspicion, and he refused. Then Eleanor resolved to repudiate Louis and remain of her own accord, but the King carried her off to Jerusalem a virtual prisoner. He some years later turned the tables on her by discarding her, when her gallantries became too patent to pass unseen and unpunished.

When Louis arrived at Jerusalem, the people came out to meet him and welcomed him. The Emperor of Germany had just arrived in the character of a simple pilgrim from Constantinople with a small escort of his soldiers.

Baldwin III, the King of Jerusalem; Conrad, the Emperor of Germany, and Louis, the King of France, attended a council to decide what was best to be done for the benefit of the Christian holdings in the East. The leaders of the Christian armies and the heads of the Church deliberated together upon the subject of the Holy War, and decided that the best move would be to gain possession of Damascus, which was very rich, and surrounded by fields covered with golden harvests. All the troops assembled in Galilee early in the spring, and under the command of the King of France, the Emperor of Germany and the King of Jerusalem, preceded by the Patriarch of the Holy City, bearing the true cross, found themselves early in June near the town of Dary, whence they could see the city of Damascus.

The Crusaders decided to attack the gardens first, so as to secure a supply of water and an abundance of fruit. The gardens were vigorously defended, but the Christians at last succeeded in defeating the infidels and driving them into the city.

The siege of Damascus was commenced with so much vigor and ability that the Christians gained material advantage at the very outset. For weeks the siege was pressed till the shattered walls and diminishing resistance of the besieged gave evidence that the city could not hold out much longer. At that moment the insane jealousy of the leaders led to dissensions that soon caused the utter failure, not only of the siege, but of the Crusade. They began to dispute among themselves for the possession of a city which was still unconquered. There was already a Prince of Antioch and a Prince of Tripoli, and now twenty claimants started for the Principality of Damascus. A grand council of the leaders, after a stormy discussion, agreed that Count Robert of Flanders should be invested with the dignity. The other claimants refused to recognize him or to co-operate with the besiegers until a more satisfactory arrangement should be made. Suspicion filled the camp; sinister rumors of intrigues and treachery were set afloat; and the discontented candidates withdrew to the other side of the city and commenced operations on their own account, without a probability of success. They were soon joined by the rest of the army, and in consequence the weakest side of the city, that which was already partially demolished, was left uncovered. The enemy at once took advantage of this and received an abundant supply of provisions and re-fortified the walls before the Crusaders came to their senses again.

Saph-Eddin, the powerful Emir of Mossoul, was in the neighborhood, at the head of a fresh and furious host that would prove irresistible to the Crusaders, so the siege was raised, and with it the second Crusade came to an inglorious end.

Conrad returned to Europe almost immediately. Louis lingered for some time in Jerusalem, but the importunities of Suger, whom he had left in charge of his kingdom, induced him to return.

The only feat performed by Conrad during the whole war that has been considered worth preserving in history occurred at the siege of Damascus.

Having been driven from the gardens, the Mussulmans united on the banks of the river which flows under the walls of the city. The warriors commanded by Baldwin tried several times to break through the lines of the Saracens, but without success. It was then that Conrad, followed by a small number of his people who had come with him, passed through the French army and took his place in the vanguard of the Crusaders. Nothing could resist the impetuosity of his attack, all who opposed him falling beneath his arm; when a Saracen of gigantic stature, and completely clothed in armor, advanced

to meet him, and defy him to the combat. The Emperor at once accepted the challenge, and flew to meet the Mussulman warrior. At the sight of this singular combat the two armies remained motionless, waiting in fear, till one of the champions had defeated the other, to recommence the battle. The Saracen warrior was soon hurled from his horse, and Conrad, with one blow of his sword, dealt upon the shoulder of the Mussulman, divided his body into two parts.

Louis returned bearing the glory of having defended his own life against a number of Saracens, on a rock, with his back against a tree, on the top of Mount Cadmus; and history has not been entirely silent as to the exploits and "conquests" of Queen Eleanor, but in the English works these details are usually given as a foot-note in the language of the original historian, either Latin or French, or they are only briefly alluded to, or omitted entirely. We pursue the last course and allow the reader to give free rein to his imagination.

From 1113, the year of the organization of the Knights of the Temple, until the year 1147, in which the second Crusade took place, the membership and wealth of the Order of Knights Templar increased very rapidly. The praise of Abbot Bernard, a man of learning and of rare eloquence, who was commissioned by the Pope to preach the second Crusade, created such an enthusiasm throughout Christendom that sovereigns, princes, nobles vied with each other in showering gifts upon the Brotherhood, and many illustrious persons on their death-beds took the vows, so that they might be buried in the habit of the Order. Knights and nobles without number joined their ranks, and even mighty rulers, quitting the government of their kingdoms, enrolled themselves among the Holy Fraternity, and bequeathed their domains to the Master and Brethren of the Temple.

In 1127 Baldwin I, King of Jerusalem, sent by two Knights Templar a letter to the Pope to procure from him his approbation of the Order, and shortly afterwards, Hugh de Payens, the Grand Master, with five others proceeded to Rome on the same errand, where they were received with honor. After the confirmation by a Papal Bull of the Rules and Statutes of the Order, Grand Master Hugh de Payens proceeded to France, and thence to England and Scotland. Throughout all these countries he was well received by all good men, and King Louis VI gave him much treasure in gold and silver, as did the people in England and Scotland. Grants of land were made, as well as money, to Hugh de Payens and his Brethren.

The Grand Master, before his departure, placed a Knight Templar at the head of the Order in England, who was called the Prior of the Temple. The Procurator and Vice-governor of the Master, whose duty it was to manage the estates granted to the fraternity, and to transmit the revenues to Jerusalem, was also delegated with the power to admit members into the Order, subject to the control and direction of the Master, and had to provide means of transport for such novitiates to the far East, for the performance of the duties of their profession. As the houses of the Temple increased in number in England, sub-priors came to be appointed, and the superior of the Order in that country was then called the Grand Prior, and afterwards Master of the Temple.

The Knights Templar were the main defence of the Kingdom of Jerusalem from the date of their organization, and a number of their members, in Europe at the time, joined the second Crusade and formed the rear-guard of the French army in the march across Asia Minor, and greatly distinguished themselves on every occasion. It was upon the

arrival of King Louis at Jerusalem, accompanied by the new Grand Master of the Temple, Everard des Barres, that the Templars for the first time unfolded their Red Cross Banner upon the field of battle.

When at the close of the second Crusade King Louis returned to France, he was accompanied by Everard des Barres, the Grand Master of the Temple, and the Templars, deprived of their chief, were now left alone and unaided to withstand the victorious career of the fanatical Mussulmans. Their miserable situation was portrayed in a melancholy letter from the treasurer of the Order, written to the Grand Master, Everard des Barres, during his sojourn at the court of the King of France. The Grand Master, however, instead of proceeding to Palestine, abdicated his authority, and entered the Monastery of Clairvaux, where he passed the rest of his days. He was succeeded by Bernard de Tremelay, a nobleman of an illustrious family in Burgundy, in France, a valuable and experienced soldier.

It appears that, after the departure of the second Crusaders, Nouredin continued his ravages on the Syrian Christians, and Baldwin III undertook to stop his career. The most important and the most fortunate of Baldwin's expeditions was the taking of Ascalon. This city with a formidable garrison for a long time resisted all the efforts of the Christians, both sides fighting with fury and neither giving nor receiving quarter. During the siege the Knights of the Temple particularly distinguished themselves by their valor; the Grand Master, De Tremelay, perished at the head of his Knights whilst attempting to carry the city by storm. Passing through a breach made in the walls, he penetrated to the centre of the town, but was there surrounded and overpowered. According to the testimony of an eyewitness, not a single Templar escaped. Exhausted by fatigue and famine, the garrison and inhabitants at length opened the gates of the city. Baldwin granted them a capitulation and permitted them to retire into Egypt.

After this victory the King of Jerusalem marched to encounter Nouredin, and compelled him to raise the sieges of both Paneas and Sidon.

De Tremelay was succeeded by Bertrand de Blanquefort, a knight of a noble family of Guienne. On Tuesday, June 19th, 1156, the Templars were drawn into an ambuscade while marching with Baldwin III, King of Jerusalem, near Tiberias. Three hundred of the Brethren were slain on the field of battle, and eighty-seven, among whom was the Grand Master, De Blanquefort, and Odo, Marshal of the Kingdom, fell into the hands of the enemy. The Grand Master was liberated from captivity at the instance of Manuel Comnenus, Emperor of Constantinople.

Baldwin was engaged in assisting Antioch when he was poisoned by a Syrian physician, and at once set out for Jerusalem, but died on the way. He was succeeded by his brother Amaury, an ambitious man, haughty and tyrannical in his nature, but he was a good soldier.

As soon as Amaury ascended the throne he directed all his energies to Egypt. The Caliph of Cairo having refused to pay the tribute due to the conquerors of Ascalon, the new King of Jerusalem carried the terror of his arms to the banks of the Nile, and only returned when he had forced the Egyptians to purchase peace. Shortly after this a civil war broke out in Egypt, and Amaury, King of Jerusalem, received ambassadors from Chaver, the Caliph of Cairo, asking his help against Nouredin, who was preparing to conquer Egypt and annex it to his kingdom of Damascus. The Christian army set out from Gaza to fight with the troops of Nouredin, on the banks of the Nile, in the cause

of the Moslem, their own foe. After considerable fighting Nouredin was compelled to retire to Damascus, and the Christian warriors returned to Jerusalem, leaving a garrison in Cairo, after making a treaty of alliance with Egypt.

Soon after his return, Amaury married a niece of the Emperor Manuel and secured his promise of aid to the project of conquering and annexing Egypt, which now constantly occupied the mind of Amaury. It seems that Nouredin was occupied with the same project, and both were making preparations to that end. Amaury was the first to violate the treaty, and appeared before Belbeis, which was taken by assault, pillaged and burned. At the news of this action the Egyptians drove the garrison out of Cairo. The Christians looked in vain for the fleets promised by Manuel, and when they learned that Nouredin had arrived with a formidable army they opened their eyes. The King of Jerusalem could not resist the united armies of Egypt and Nouredin, so he returned to his kingdom pursued by Nouredin. Then the army of Nouredin entered the capital of Egypt in triumph.

Nouredin shortly after died and was succeeded by Saladin, the young Vizier of Egypt.

The Grand Master De Blaquefort was succeeded by Philip of Nablous, the first Grand Master of the Temple who had been born in Palestine. Philip of Nablous resigned his authority after a short government of three years, and was succeeded by Odo de St. Amand, a proud and fiery warrior.

Amaury still entertained the hope of conquering Egypt, and sent ambassadors to Europe for help, but they returned unsuccessful. Manuel made great promises, but Amaury died without seeing them realized. He left a distressed kingdom, and as the governor of its states, a son, thirteen years of age, sick and covered with leprosy. Raymond was made regent, and renewed Amaury's unfortunate attempt against Egypt. A Sicilian fleet having arrived at Palestine, the Christians, aided by the Sicilians, laid siege to Alexandria, where all sorts of miseries combined to destroy their army. As they were returning from their imprudent and unfortunate expedition, the Mussulman Governor of Edessa, then besieged by the new Sultan of Damascus, solicited their alliance and support. Their transient alliance with the Mussulman Prince alarmed Saladin, who was making war against the son of Nouredin, who was shut up in Aleppo, and to keep the Christians away from the theatre of his conquests he made a truce with them. After making this imprudent truce, the Christians violated it by making an incursion into the territories of Damascus. Saladin, the Sultan of Cairo and Damascus, soon assembled a formidable army and advanced toward Palestine. Everything appeared to presage the fall of the kingdom, and Saladin was already distributing its cities among his Emirs, when his menaces and the sight of his ravages exasperated the Christian soldiers. Baldwin led his army from Ascalon, and surprised the Mussulmans in the very same plain where Godfrey gained his celebrated victory over the Egyptians. Saladin saw all his army perish in this battle, and with great difficulty made his escape upon a camel. The Christians did not reap much benefit from this battle. They became rash, and Saladin was rendered more cautious; he raised a new army and harassed the Christians at every opportunity.

The year following, in a general action with Saladin close to Jacob's Ford on the River Jordan, in the month of June, 1177, the entire army of the Christians was defeated with immense slaughter. The Templars, after fighting with their accustomed bravery, were all killed or taken prisoners, and the Grand Master, Odo de St. Amand, fell alive

into the hands of the enemy. The proud spirit of Odo de St. Amand could not submit to confinement, and he languished and died in the dungeons of Damascus. He was succeeded by Arnold de Torroge, who had filled some of the chief situations of the Order in Europe.

The leprosy by which Baldwin was afflicted made such progress that he lost his sight, and he turned over the Government to Guy de Lusignan, who did not by his conduct justify the choice of Baldwin.

A truce having been made with the Mussulmans, the interests of the Christian colonies required that it should be strictly observed; but the Christians were divided into many factions, and some of the leaders made forays and incursions into the territory of Damascus in opposition to the orders of King Baldwin. Guy having rejected all control from Baldwin, he cited Guy to appear before the Patriarch of Jerusalem and the nobles of the kingdom, but he did not appear on the day named. Baldwin had no means to punish him other than to oppose to him a regent and a new King. By his orders Baldwin V, who was five years of age, was crowned, and Raymond, Count of Tripoli, obtained the regency and assumed the reins of government. The Kingdom of Jerusalem, which had decayed rapidly since the reign of Baldwin III, now became a mere mockery. The Christian commanders of the various castles and other fortified places throughout the kingdom barely recognized the authority of the king. They made peace or war at their pleasure, were divided among themselves, and often shed their blood in quarrels fatal to the cause of the Christians.

At a grand council held at Jerusalem it was decided to call on Europe for help, and Heraclius, the Patriarch of the Holy City, the Grand Masters of the Temple, De Torroge, and of the Hospital, Du Moulin, were sent forthwith to obtain the needed succor. At Verona, the Grand Master of the Temple, De Torroge, fell sick and died, but his companions proceeded on their journey to England, as their main hope was in King Henry II, who had received absolution for the murder of Thomas à Becket, on condition that he would proceed in person at the head of a powerful army to the succor of Palestine.

The Grand Master, Arnold de Torroge, was succeeded by Gerard de Riderfort.

The King of England temporized with the Patriarch and his companions, and finally declined to go in obedience to the Church, and the Patriarch having failed in his mission, returned to Jerusalem, and his report filled the Latin Christians with consternation.

The unfortunate Baldwin IV, who had entirely lost the faculties of both mind and body, now closed his eyes in death, and the Regent wished to retain the reins of government; while Sybilla, daughter of King Amaury and wife of Guy, was desirous of bestowing the scepter upon her husband. In the midst of these dissensions, Baldwin V, the frail hope of the Kingdom, died suddenly, poisoned by his mother. Scarcely was Baldwin dead than his mother desired to reign in his place, and in order to satisfy the ambition of herself and Guy, she disdained no artifice and spared no promise. She deceived the authorities in council assembled and persuaded them to proclaim her Queen, and she then placed the crown on the head of Guy. Guy declared war on Raymond, and, stimulated by the Grand Master of Templars, prepared to besiege him in his city of Tiberias. Raymond called on Saladin to aid him, and received a favorable response.

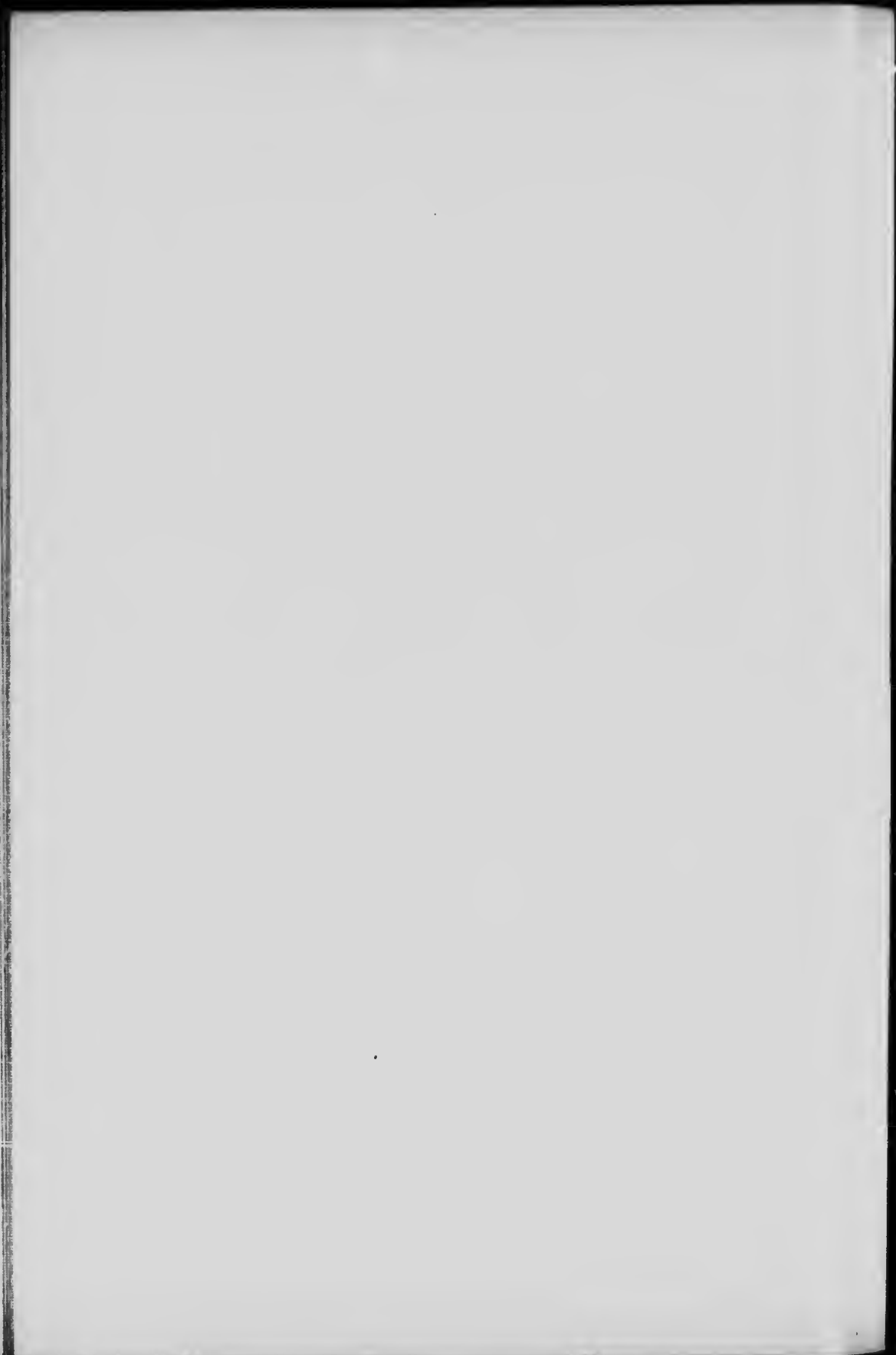
A Mussulman army sent by Saladin to the assistance of Raymond advanced into the country of Galilee, where five hundred Knights of the Temple and St. John hastened to give them battle. The Knights were speedily overwhelmed by numbers, and died fighting bravely.



Glorious Death of De Maille, Marshal of the Temple

After the battle of the Marston, by the artist, Dore.

Above all the rest, nothing could equal the heroic valor of Jacques de Maille, a Knight of the Temple. Mounted on a white horse, he remained alone in the front of battle, and fought on, surrounded by heaps of slain. Although hemmed in on all sides, he refused to surrender. The horse which he rode, worn out with fatigue, and exhausted by wounds, sunk under him, and dragged him down with him; but the intrepid knight arose, lance in hand, covered with blood and dust, and bristling with arrows, and dashed upon the ranks of the Mussulmans, astonished at his audacity: at length he fell, covered with wounds, but fighting to the last.



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The Grand Master of Templars, with two of his Knights, were all that escaped from the carnage. This battle was fought on the first day of May, 1187, and it so terrified the Christians that they made up their feuds for the time and prepared for the defense of the Holy City. Saladin meanwhile received word of the reconciliation of Raymond and the King of Jerusalem, and he proceeded at once to lay siege to Tiberias at the head of 80,000 horsemen.

The Christians brought out the true cross, which was a rallying symbol when their affairs became most desperate, and collected a force of 50,000 fighting men on the plains of Sephouri, when they learned that Saladin had carried Tiberias by assault, and threatened the citadel into which the non-combatants, among whom were the Count's wife and children, had taken refuge. The Count himself was at Sephouri when this news arrived. The Count of Tripolis unselfishly advised that no attempt be made to rescue his city and his family, but that they should hold themselves compactly ready to defend Jerusalem. Guy agreed to this, but the Grand Master of Templars, in his hatred of the Count of Tripolis, persuaded him that the latter had an ulterior purpose in view, and the King ordered a march against the Saracens. This order meant his ruin and the fall of Jerusalem.

Saladin met the Christians near the lake of Tiberias. He captured the true cross and cut its defenders to pieces. Guy de Lusignan was made prisoner with the flower of his followers, among them the Grand Master of the Temple and Renaud of Chatillon. Saladin received in his tent the principal leaders of the Christian army, whom victory had placed in his hands. He treated the King with kindness, and presented to him a cup of sherbet cooled in snow. Guy, having drunk, was about to hand the cup to Renaud of Chatillon, when the Sultan interfered. "Your person," he said, "my royal prisoner, is sacred, but the cup of Saladin must not be profaned by a blasphemous robber and ruffian." So saying, he slew the captive knight by a blow of his scimitar, and the head of the bandit knight rolled at the feet of the King of Jerusalem.

On the following day the Sultan ordered the Knights of the Temple and St. John, who were among his prisoners, to be brought before him. A great number of Emirs and doctors of law surrounded the throne of Saladin, and he permitted each of them to slay a

Christian knight. Some of them refused, but others massacred knights bound with fetters without pity, while their monarch sat on his throne, applauding the execution.

After a formal invocation to Mahomet, which occupied two days, Saladin stormed the citadel of Tiberias. He then advanced on Ptolemais, which he reduced in two days. The terror which preceded his army opened the gates of Jericho, Ramla, and other cities which were left almost without inhabitants. On the sea coast, Tyre, Tripoli and Ascalon still remained in the hands of the Christians. Saladin attacked Tyre without success, and decided to wait for a more favorable opportunity to renew the siege. He then attacked and captured Ascalon, Gaza, and several other fortresses, and advanced to Jerusalem, which was captured after a brief investment, the victor making generous terms with the defenders.

Saladin entered Jerusalem preceded by his victorious standards. By his orders all the churches, except that of the Holy Sepulchre, were converted into mosques. The Christians marched out, impoverished by the ransoms imposed upon them, houseless and without a resting-place. The city the fanatical heroism of the first Crusaders had won, had been lost by the crimes of their successors.

When Ascalon was surrendered, the inhabitants stipulated that Saladin would forthwith set at liberty the King of Jerusalem and the Grand Master of the Temple, and to this Saladin agreed, but made the condition that they were to quit Palestine nevermore to return, and would remain in Nablous, under the surveillance of the Moslem garrison, until an opportunity could be found for their embarkation to Europe. Guy did not consider this promise as binding on him, and he made his bishops annul it, and, with the Grand Master of Templars, went to Tyre, which city refused them admittance, Conrad saying that, as the city had been preserved solely by the swords of himself and his followers, it justly belonged to him, and the King of Jerusalem had no longer any authority in it. Guy then wandered about his kingdom, collecting together under his banners the warriors who flocked from all parts of Europe to the assistance of the Holy Land. He finally laid siege to Ptolemais, which had surrendered to Saladin a few days after the battle of Tiberias. This city, also called Acre, is situate on the shore of the Mediterranean, and has a good harbor.

In the meantime the fall of Jerusalem made a profound sensation over all Europe, and a third Crusade was preached by William, Archbishop of Tyre, who had come into Europe to solicit assistance, and was charged by the Pope to preach the Holy War. Having aroused all Italy, he went into France, and was present at an assembly convoked by Henry II of England and Philip Augustus of France, near Gisors, in January, 1188. On the arrival of the Archbishop, the two kings, who had been such bitter enemies, laid down their arms and made friends and embraced each other, and both put themselves forward as the first to receive the cross. A host of princes, nobles and knights followed their example. From Gisors, William of Tyre went into Germany. The Emperor Frederick Barbarossa soon determined to crown his many victories with the conquest of the Saracens. The robber barons of the Rhine and the Black Forest were among the first to enlist.

Frederick, before his departure, sent ambassadors to the Emperor of Constantinople and the Sultan of Iconium to demand free passage through their territories. He left Ratisbon at the head of an army of a hundred thousand warriors, and arrived in the

Greek Empire before any other Crusaders had started. Isaac Angelus was then seated on the throne of Constantinople.

Like his predecessors, Isaac played false with the Crusaders. He pretended to be friendly, but at the same time formed an alliance with Saladin. He ordered his governors to harass the Crusaders, and even to attack them by open force, and the Patriarch of Constantinople preached, by his orders, in the Church of St. Sophia, the murder of the Crusaders.

But terror seized him when Frederick arrived. He sent Frederick magnificent presents, and all the vessels of the Greek navy were used to transport the Crusaders into Asia.

The Sultan of Iconium, who had been liberal of his promises, was no more faithful to his word than the Greek Emperor at Constantinople. When the Germans arrived at the Meander River, they found the Turks drawn up in line of battle upon the heights, and ready to surprise them in the defiles. Frederick, however, cut them in pieces, and their bodies covered the passages they had been sent to defend.

The Crusaders soon felt the want of food. Snow, rain and the rigors of winter rendered their march exceedingly painful. Hunger and disease destroyed many of the soldiers, and to remedy these evils Frederick was obliged to attack Iconium, the very city in which he had expected to find peace and plenty, and where these supplies had been promised him. At the first signal the city was taken by assault and given up to pillage. The beaten Sultan then fulfilled his promises, and the victory restored abundance in the Christian army. From this time the Germans spread terror in every country around them; their discipline excited the admiration of the natives, and the Emirs who announced to Saladin their arrival praised their valor in fight.

After crossing Mount Taurus, Frederick was marching towards Syria, and, reaching the River Selef, one account says he wished to bathe, but was seized with a chill, dragged out insensible, and soon after died. Omad, the Arabian historian, says Frederick was drowned in attempting to cross the river on horseback; the force of the stream carried him towards a tree, against which he struck his head. He was dragged out of the water, adds Omad, and "his soul being ready to quit his body, the angel of death took possession of it and carried it to hell."

His death was more fatal to his army than the loss of a great battle. His remains were buried in Tyre. After his death some deserted the banners of the Crusade, while others continued their march under the orders of Frederick, Duke of Swabia, who reminded them of the virtues of his father, but was unable to lead them to victory. The contests they still had to maintain against the Saracens, together with hunger, fatigue and disease, reduced the army to six or seven hundred horse and five thousand foot. This miserable wreck of a formidable army crossed Syria and arrived at Acre, which city was then being besieged by Guy. Here the Duke of Swabia died of disease, as did many other knights, nobles and bishops, as well as common soldiers.

While the Germans were advancing upon Palestine, the French and English had neglected their oaths to the same cause, in order to fight out some quarrels of their own.

Richard, son of Henry II, had a dispute with the Count of Toulouse. His father took up his cause. Philip of France sided with his vassal, and the Crusade was forgotten in the ignoble petty war. Finally, the King of France demanded that Richard be crowned King of England. Henry refused to abdicate in his son's favor, and Richard went over to the enemy, and, along with Philip, declared war on his father. The Pope's

legate excommunicated Richard and threatened the kingdom of Philip, but the two hot-blooded warriors laughed him to scorn, and Richard even threatened to kill him with his sword. In order to end this war and get them off to Palestine, the pontiff then directed his attentions to Henry, and commanded him to submit to the terms proposed by Philip. Being influenced by the terrors of the hereafter, Henry surrendered his crown and throne, and died soon after. Richard, known as the Lion-Hearted, now became King of England, and began preparations for the holy expedition. On the first of July, 1190, the English King, Richard I, and the French King, Philip II, had assembled their forces, one hundred thousand strong, on the plain of Vezelay, in France, and towards the end of May, 1191, their royal fleets reached the Bay of Acre, they having decided to go by sea.

In the meantime the siege of Acre had been constantly maintained by Guy, King of Jerusalem, and the Grand Master of Templars. Constant fighting took place, either with the Moslems in the city, or with Saladin, who made repeated efforts to drive the Christians away. But the Christians intrenched their camp and constructed works of defence, and they found it a safe place of refuge on many occasions in which Saladin had inflicted defeat upon them in the open plain. In one of these battles, on the 4th of October, 1189, the Christian army would have been annihilated but for Gerard de Riderfort, Grand Master of Templars, who, with his knights gathered around him, presented an unbroken and unyielding front, and stopped the advance of the Moslems. He held them in check for an hour, and so gave the Christians time to rally and recover from their terror and confusion. But ere they had returned to the charge the Grand Master, de Riderfort, was slain. He fell, pierced with arrows, at the head of his knights. The Seneschal of the Order shared the same fate, as did more than half of the Templars present. Gerard de Riderfort was succeeded by Walter as Grand Master.

By the time that King Richard and King Philip arrived at Acre, the Templars had again lost their Grand Master, and Robert de Sablé, a valiant Knight of the Order, who had commanded a division of the English fleet on the voyage out, was placed at the head of the Fraternity.

In all their proceedings the Templars had performed prodigies of valor, and their fame was spread throughout the entire world. They carried before them a bipartite banner of black and white, which they called *Beuséant*; that is to say (in the Gallic tongue), *Bienséant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies.

Saladin passed the winter on the heights between Acre and Nazareth. His vast army was weakened by incessant watching, by disease and continual battles, and he himself was gradually sinking under a disease in spite of all the skill of his medical attendants. But the proud soul of the chieftain never quailed. As soon as he heard of the arrival of the English and French Kings, he sent envoys throughout all the Mussulman countries, earnestly demanding succor.

The siege of Acre was now pressed with great vigor. The combined fleets of England and France completely deprived the city of all supplies by sea, and the garrison was reduced to great straits. The Sultan despaired of being able to save the city, although he continued to make daily attacks upon the Christian forces. At last he received letters, by means of pigeons, stating the garrison could hold out no longer, and on Friday, the 13th July, the gates were thrown open to the exulting warriors of the cross. The Templars took possession of their ancient quarters by the side of the sea, and mounted a large



Richard Coeur De lion in Reprisal Massacres Captives

After the original by Gustave Doré

The capitulation remained unexecuted: Saladin, under various pretexts, deferring the completion of the conditions. Richard, irritated by a delay which appeared to him a breach of faith, revenged himself upon the prisoners that were in his hands. Without pity for disarmed enemies, or for the Christians he exposed to sanguinary reprisals, he massacred five thousand Mussulmans before the city they had so valiantly defended, and within sight of Saladin, who shared the disgrace of this barbarity by thus abandoning his bravest and most faithful warriors.

red-cross banner upon the tower of the Temple. They possessed themselves of three extensive localities along the seashore, and the Temple at Acre thereafter became the chief house of the Order, as the Church of Mary at Jerusalem had been for seventy years. King Richard took up his abode with the Templars, while Philip resided in the citadel.

The capture of Acre cost the Christians not less than three hundred thousand men. By the terms of the surrender, the inhabitants were to pay a ransom of two hundred thousand pieces of gold for their lives and liberties; two thousand noble and five hundred inferior Christian captives were to be set at liberty, and the true cross, captured at the battle of Tiberias, was to be restored to the Latin clergy. Two months were allowed for the performance of these conditions. Saladin collected together one hundred thousand pieces of gold, and was ready to deliver up the Christian captives and restore the True Cross, but his Mameluke Emirs advised him not to trust to the good faith of the adventurers from Europe, but to obtain from the Templars their guarantee for the performance by the Christians of their part of the treaty. Saladin accordingly sent to ask of Grand Master Robert de Sablé to let him know if the Templars would guarantee the surrender to him of all the Moslem prisoners, if the money, the Christian captives, and the True Cross were sent to them; but the Grand Master declined giving any guarantee of the kind.

RICHARD CŒUR DE LION IN REPRISAL MASSACRES CAPTIVES.

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During his voyage to Acre, this reckless King had revenged himself on Isaac Comnenis, ruler of the Island of Cyprus, for an insult offered Berengaria, Princess of Navarre, his betrothed wife, by landing his troops, storming the town of Limisso, and conquering the whole island, which, soon after his arrival at Acre, he sold to the Templars for three hundred thousand *livres d'or*.

As soon as he had finished the conquest of the Island of Cyprus, Richard celebrated his marriage with Berengaria of Navarre, and then set out for Palestine, taking with him Isaac loaded with chains, and also the daughter of that unfortunate prince to be an attendant on the queen, in whom, it is said, the new queen found a dangerous rival.

If Philip had continued with the Crusade, it might have had a different ending, but after the capture of Acre his health suffered by his residence in the East, and he resolved to return to France. He quitted Palestine, leaving in the army ten thousand foot and five hundred horse, under the command of the Duke of Burgundy.

When Philip left, Richard remained at the head of an army of one hundred thousand Crusaders. After repairing the walls of Acre and allowing his soldiers a rest, he was, on the 21st of August, 1191, joined by the Templars, and left Acre for the purpose of marching upon Jerusalem by way of the seacoast. On arriving at the River Belus, they halted and remained there three days, collecting and arranging the troops. On Sunday, 25th of August, the Templars, under the conduct of their Grand Master, and the Crusaders, under the command of King Richard, commenced their march southward towards

Cæsarea. The army was in three divisions; the first was led by the Knights Templar, under Grand Master Robert de Sablé, the third by the Knights Hospitalers, under their Grand Master, N. Gardiner. The baggage moved on the right of the army, between the line of march and the sea, and the fleet, loaded with provisions, kept pace with the army and furnished daily the necessary supplies. Saladin, at the head of an immense force, made every effort to oppose their progress, and the march was one perpetual battle. Stragglers were cut off, and every prisoner taken was immediately put to death. Richard's army marched in order of battle; the cavalry in the center, while the foot, closing their ranks, presented an impenetrable wall to the enemy. Saladin's army got in front of the Crusaders and laid waste the country, taking advantage of the ground to harass the soldiers and to retard the march. The Moslems contested every inch of the way. Across the plain of Arsuf flows a torrent, which empties into the sea near the ramparts of the city. On the opposite side of the stream Saladin had posted his army, ready for action. The Crusaders rested for the night on the north bank, and at dawn, the Templars forming the first division, crossed the stream and drove in the Moslem advance guard. They were followed by Guy, King of Jerusalem, at the head of the division of Poitou, and then by the main body of the army under King Richard. The children of the desert advanced to meet the attack, and King Richard received the onslaught in close and compact array, strict orders having been given that all the soldiers should remain on the defensive until two trumpets should sound in the front, two in the center and two in the rear, when they in their turn were to become the assailants. The idea of these trumpet signals, so much referred to in the history of this fight, was taken from the signal system of the Israelites in the desert, where two trumpets were used for the calling of the assembly and for the journeying of the camps. If one trumpet only was sounded, the princes gathered together. When one alarm was blown, the camp on the east side moved; a second alarm, and the camp on the south side began their motion, etc. (*Numbers x.*) The baggage moved on between the army and the sea, and the Christians continued slowly to advance, inch by inch cutting their way through an overpowering crowd of resisting foes. Emboldened by their passive endurance, the Moslems approached nearer and began to use their darts and lances. The Marshal of the Hospital then charged at the head of his knights without waiting for the signal, and the action at once became general. King Richard was everywhere in the thickest of the fight, and, after a long and obstinate engagement, the infidels were defeated. But amid the disorder, Saladin remained on the plain, rallied his troops, retired into the forest of Sharon, and prepared to defend the mountain passes leading to Jerusalem. The Templars, instead of pursuing the enemy or marching straight on to Jerusalem, pushed on to Arsoof, and pitched their tents before the gates of the town. On Mouday, September 9th, the Christian forces moved in battle array to Joppa, about eight miles from Arsoof. King Richard found the Mussulmans had destroyed the ramparts and abandoned the city. He occupied himself with repairing the fortifications, and sent for his queen and court. In the intoxication of pleasure he forgot all about the conquest of Jerusalem, for which he had come into Asia.

Richard next formed the project of besieging Ascalon, and Saladin, doubtful of his power to defend it, decided to destroy the city. In a short time the strongest and most flourishing city of Syria was consumed by fire, the walls demolished, and nothing remained but a heap of ruins. This was foretold by the Prophet. (*See Zech., ix, 5.*) The demolition of Ascalon enraged Richard, who undertook to rebuild the ramparts, and led his

array into the plain covered by the ruins of Ascalon. There he set the whole army to work but the Germans and the French, who refused to turn laboring men at his behest. This led to bitter contentions between Richard and the other leaders. Meanwhile, Saladin fortified Jerusalem strongly. Finally, on the 15th of November, 1191, the Templars marched with King Richard and his army through the plain toward Jerusalem. As they advanced, Saladin slowly retired before them, laying waste the country, destroying all the towns and villages and removing the inhabitants. The Templars halted at Ramleh and lingered there amid the ruins of the place, for six weeks. On New Year's day, 1192, they moved forward to and encamped at the entrance of the gorges and defiles leading to the Holy City. But these defiles were guarded by a powerful army under the personal command of Saladin, and the warriors of the Cross ventured not to penetrate them. It was the rainy season, and rain fell every day. The weather became frightful. The tents were torn to pieces by the furious whirlwinds, and all the provisions of the camp were destroyed by the wet. Many of the horses died, and orders were given for a retrograde movement to Joppa.

The Templars faithfully adhered to the standard of King Richard, and marched with him from Joppa to the ruins of Ascalon, but the other warriors, who owed no allegiance to the sovereign of England, abandoned him. The Duke of Burgundy and the French remained in Acre; some of the Crusaders tarried at Joppa; others went to Tyre. During the winter they took part in the reconstruction of the fortifications, and also an active part in the capture of several convoys and caravans from Egypt. They also recaptured and repaired a number of places, some of great strength.

While the Templars and King Richard were at Ascalon, the Genoese and Pisans, continually at variance, broke out into open war within the walls of Acre. Conrad, the ruler of Tyre, took part with the Genoese, while Richard defended the Pisans, and he terminated this civil war by forcing Conrad and the Genoese to retreat to Tyre. Conrad then entered into an alliance with Saladin, by which Conrad was to keep all the cities he might take from the Christians, and Saladin promised to help him in his conquests, reserving the booty for the Mussulman soldiers; but before these traitorous designs could be executed Conrad was assassinated. Six days after his death his wife Isabella, younger sister of the late Queen Sibylla, married Henry, Count of Champagne, nephew of King Richard. This nobleman possessed great influence with the Christian leaders, and a general desire was shown for his recognition as King of Jerusalem. The Templars induced Guy to abdicate in favor of Isabella and the Count of Champagne, offering him as a recompense the Island of Cyprus, which had been ceded to them by Richard. After remaining for five months among the ruins of Ascalon, on the second Sunday after Trinity, 1192, the army once more resumed its march, with the avowed object of laying siege to the Holy City. They proceeded by easy stages, and on the 11th of June reached Beitnubah. Here they halted for a whole month, under the pretense of waiting for Henry, the new King of Jerusalem, and the forces marching under his command.

Richard became every day more odious to his associates; the Duke of Burgundy, openly charged by Richard with treason and being in league with Saladin, and, some historians say, with good grounds, marched off with his French soldiers, and retired discontented to Acre; the Germans, commanded by the Duke of Austria, quitted Palestine, and Richard remained alone with the English.

Richard was now thoroughly disgusted with the condition of things, and began to fear

being left without any army, so he struck camp the day after the Duke of Burgundy left, and, following the Duke, he pitched his tents on the outskirts of Acre. Meanwhile a portion of the Christian army, on the retreat from Jerusalem, had gone to Jaffa, and was there besieged by Saladin. The Sultan had rendered himself master of the city, and put to death all the infirm and wounded. The garrison retired into the castle and sent a messenger to Richard. The King embarked a portion of his army, and reached Jaffa in three days. He forced his way into the city, and the news of his arrival ended the siege. His very name put the Saracens to flight, so great was the dread of his prowess. Saladin regarded him with the warmest admiration, and when Richard, after his victory, demanded peace, willingly acceded.

The King of England seems to have taken but little interest in the deliverance of the holy places, and only performed such acts of valor as would increase his reputation and fame in the Christian world. He desired to efface the glory of Philip, and hoped his exploits in Palestine would assist him in triumphing over his rivals and enemies nearer home. He dreaded the enterprises of Philip and the plots of his brother John against his European states, and he determined to make the best terms he could with Saladin and then to return to his kingdom.

The result of the negotiations was the adoption of a truce for three years and eight months; the Christians should have the right of visiting Jerusalem, and should hold all the seacoast from Jaffa to Tyre. Not a word was said about the true cross; Guy de Lusignan was not named in the treaty. Despoiled of his kingdom, he obtained that of Cyprus, but for which he was obliged to pay the Templars, to whom Richard had sold it. Palestine was ceded to Henry, Count of Champagne, the new husband of Isabella, who seemed to be promised to all the pretenders to the crown of Jerusalem, and who by a singular destiny had married three kings without being able to ascend a throne.

All the Mussulman and Christian princes of Syria were invited to sign the treaty concluded between Richard and Saladin. The conclusion of peace was celebrated by festivities in which Mussulmans and Christians laid aside all the hatred which had led them to shed so much blood. Most of the warriors of the West, by invitation of Saladin, visited the holy places they had been unable to deliver, and then embarked for Europe. At the moment of departure the Duke of Burgundy fell sick and died in the city of Tyre.

Thus ended the third Crusade. In it Germany lost, without glory, one of the greatest of her emperors and the finest of her armies. The Arabian historians state that six hundred thousand Crusaders appeared before Acre, and scarcely one hundred thousand of them saw their native country again.

Immediately after the conclusion of peace, Richard, being anxious to take the shortest and speediest route to his dominions, induced Robert de Sahlé, the Grand Master of the Temple, to place a galley of the Order at his disposal, and it was decided that, while the royal fleet pursued its course with Queen Berengaria through the straits of Gibraltar to England, Richard himself, disguised in the habit of a Templar, should secretly embark and make for one of the ports of the Adriatic. The plan was carried into effect on the night of the 25th of October, 1192, and King Richard set sail, accompanied by some attendants and four trusty Templars, his queen having started on the 29th of September. The habit he wore, however, did not protect him from the vengeance of the Archduke of Austria, whom he had insulted during the siege in an unpardonable manner. After a violent storm which wrecked the greater number of his vessels and scattered the rest,



Conflict Between Richard I. and Saladin in the Third Crusade

After the original by Gustave Doré

Richard and Saladin met and rushed upon each other, and the two armies became motionless, leaving to the great leaders the honor of deciding the battle.

Richard, with a single ship, landed at Zara, on the coast of Hungary, from whence, with a few Knights Templar and two priests, he traveled through Germany by land. At a small town near Vienna he was recognized and captured by the Germans, with a solitary attendant, the rest of his company being dispersed. By agreement between the King of France and the Emperor of Germany, Richard was closely imprisoned for a year or more. Brought before the Diet of Worms and indicted for grievous offenses, including the assassination of Conrad, he defended himself with such eloquence and power that he was finally put to ransom at about two millions of dollars, our money, and so returned home to his people. He died April, 1199, of a wound received in battle, having reigned but ten years.

The name of Richard remained during a century the terror of the East, and the Saracens and Turks celebrated him in their proverbs a long time after the Crusades. Saladin died the year after the departure of the Crusaders. Twelve of his sons and relatives succeeded him and disputed the sovereignty. Malek-Adel, the brother of the Sultan, profited by the inexperience of his nephews, and took possession of Egypt and Mesopotamia. The most powerful of the Emirs followed his example and shared the cities and provinces among themselves. To the eldest son, Afdhal, fell Damascus and its dependencies. Being proclaimed Sultan of Damascus and Syria and King of Jerusalem and Palestine, he was master in what was in itself a vast empire. Another son, who commanded in Egypt, caused himself to be proclaimed Sultan of Cairo. Afdhal neglected his duties and devoted himself to pleasure, and banished a number of Emirs who found fault with his conduct. The greater number of these went to Egypt and exhorted Alaziz to take up arms against his brother, who seized the opportunity of possessing himself of Damascus. A war at once blazed forth, into which the whole family was drawn, and Malek-Adel, the brother of Saladin, knowing that war was most favorable to his ambition, placed himself at the head of the army of Egypt. He at once took possession of Damascus in the name of Alaziz, and soon governed as sovereign the richest provinces of Syria. All the East was in a ferment, but the rivalries that convulsed the Mussulman states were no obstructions to the projects of Malek-Adel. He soon united under his sway the greater part of the provinces conquered by Saladin.

After the departure of the King of England, the Christian colonies advanced very rapidly to their fall. Henry of Champagne, charged with the government of Palestine, disdained the title of king, as he was impatient to return to Europe, and looked upon his kingdom as a place of exile. Guy had retired to Cyprus, and took no more interest in the fate of Jerusalem. During the year 1194, Robert de Sablé, the Grand Master of the Temple, was succeeded by Gilbert Horal, who had previously been Grand Preceptor of France. The governors of each Christian principality tried to extend their domains by encroaching upon the territory of another, and petty wars were the result. In another direction ambition and jealousy set at variance the Orders of the Temple and St. John. The castle of Margat, towards the frontiers of Arabia, was held by a vassal of the Hospitalers. The Templars claimed that this castle belonged to them, and took possession by force. The vassal complained to the Hospitalers, who at once flew to arms and drove the Templars from the castle. From that time the Knights of the two Orders never met without challenging each other to the combat.

During these fatal divisions none thought of defending themselves against the common enemy, the Saracens. The situation of the Christians in Palestine was so uncertain and

perilous that no one could form any idea of coming events, or dare to adopt a resolution. If they appealed to Europe for help, they broke the truce made with Saladin, and exposed themselves to the resentment of the infidels; if they respected the treaty, the truce might be broken at any time by the Moslems, ever ready to profit by the calamities which fell upon the Christians.

The Pope, thinking the dissensions among the Mahometans presented a favorable opportunity for the recovery of the Holy City, caused the fourth Crusade to be preached. He turned his hopes particularly towards England, and with reason. He had been instrumental in freeing Richard from his Austrian prison. The Pope, Celestine III, who had crowned Henry VI, of Germany, had also excommunicated him for holding the English King captive, and the Pope had a right to expect aid from the monarch he had rescued. He made a direct appeal to Richard, and commanded the bishops of England to bring all their influence to bear upon him, but in vain. The emissaries of the Pope received in England about as polite a negative as was possible under the circumstances. Richard was afraid to leave his kingdom exposed to the enterprises of Philip of France, and the dread of the vindictive disposition of Richard exercised the same influence over Philip. The greater number of the knights and nobles followed their example, and contented themselves with shedding tears over the fate of Jerusalem.

In this strait the Pope turned to Germany. This country had never ceased to send soldiers to the defence of the Holy Land. It deplored the recent loss of its armies and the death of Emperor Frederick, but the remembrance of so great a disaster did not extinguish in all hearts the zeal for the cause of Jerusalem. Henry, who now occupied the throne, had not partaken, as the Kings of England and France had, the perils and reverses of the last expedition. Although this prince had been excommunicated only the preceding year, the Pope sent an embassy to him to remind him of the example of his father Frederick, and urged him to assume the cross. Henry, who sought every occasion to conciliate the head of the Church, and who saw in the new Crusade possible chances of advancing vast projects which he entertained, received the envoy of Celestine with great honors. It did not matter to him what became of Palestine—he wished to govern Europe, but an excuse to gather an army was necessary, and this gave it to him. He proposed to open the war by the conquest of Sicily, to whose throne he had a claim through his wife. Thence he calculated to secure possession of Greece and Constantinople on the one hand, and Italy on the other. So the very compact he entered into with the Holy See was but a cover for his operations against it, since every European conquest he made would tend to lower its authority.

Henry announced his intention of taking the cross, and convoked the General Diet at Worms, in which he himself exhorted the faithful to take up arms. The sight was an imposing one; his eloquence, celebrated by the historians of his time, but, above all, the spectacle of a great emperor himself preaching a holy Crusade against the infidels, made a profound impression upon the multitude of his auditors. Henry, surrounded by his court, assumed the symbol of the Crusaders; a great number of German nobles followed his example, some to please God, others to please the Emperor. Every district of Germany was represented by its princes and greatest warriors. As Germany undertook this Crusade practically alone, the national pride was aroused and swept the movement forward on a torrent of enthusiasm. It was a purely political affair so far as the Church and the State were concerned. The Pope desired to bring the German Emperor back to his

allegiance and so strengthen the temporal power; the Emperor's purpose has been already hinted at.

While Henry assembled the people for the Crusade, he so contrived it that some of his principal nobles, who were acquainted with his secret designs, should labor to further them. It was decided that the expedition to the Holy Land should be committed to a trusty leader, and that Henry should remain in the West and direct its movements from within reach of his own dominions.

The expedition destined to operations in Syria was divided into two bodies. The first was commanded by the Dukes of Saxony and Brabant. It embarked at ports on the German Ocean and the Baltic, to reach Syria by sea. The other crossed the Danube and marched to Constantinople, whence the fleet of the Greek Emperor was to transport it to Acre. This army was commanded by the Archbishop of Mayence and Valerian of Limbourg. It was joined on its way by a Hungarian army under Queen Margaret of Hungary, the sister of Philip Augustus, who, having lost her husband, made a vow to live only for Christ and end her days in the Holy Land. The two armies were to meet at Acre. Having got rid of this portion of his host, Henry marched the other half over the route to Italy, where everything was prepared for its conquest of Sicily.

The Germans descended on the doomed kingdom like a pack of hungry wolves. They carried everything before them. The rich domains of the kingdom were laid waste, and all who showed any adherence to the family of Tancred were slain or imprisoned. The army was given license to ravage its way through Naples, Calabria and Sicily, with sword and brand. The son of Tancred was deprived of his sight and cast into prison, and the daughters of the King of Sicily were carried away into captivity. While Henry was marching on his Sicilian campaign the Crusaders under the Archbishop of Mayence arrived in Palestine. Their landing was received with more consternation than joy. They were scarcely on shore when they expressed a desire to begin a war against the infidels. The Christians, who were at peace with the Saracens, hesitated to break the existing truce, and at any rate were unwilling to commence hostilities until they were strong enough to be certain of success. Henry of Champagne and the barons of Palestine implored their unwelcome allies to at least wait until the arrival of the other army, but the Germans, puffed up with vainglory at their own prowess, ignored all counsel. They were astonished that the Christians of Palestine should thus refuse the assistance sent them by Providence, and added, in a tone of anger and contempt, that the warriors of the West were not accustomed to defer the hour of battle, and that the Pope had not induced them to take up arms and the cross to remain in a state of shameful inactivity. The barons and knights of the Holy Land could not listen to such speeches without indignation, and replied to the German Crusaders that they had neither solicited nor wished for their arrival; that they knew better than the northern warriors of Europe what was advantageous to the Kingdom of Jerusalem; that they had without foreign succor braved the greatest perils, and when the proper moment should arrive they knew how to prove their valor otherwise than by words. Amid such disputes the minds of all parties became daily more exasperated, and discord thus prevailed before war was declared against the infidels.

All at once the German Crusaders marched out from Acre and committed some frightful ravages upon the Moslem territories. The infidels at once rushed to arms; all their dissensions were instantly healed; their chiefs extended to one another the hand of friendship, and from the banks of the Nile, from the deserts of Arabia, and the remote

confines of Syria, the followers of Mohammed rallied around the same banner to fight the battles of Islam. The brother of Saladin, whose full name appears to have been Al-Malok, Al-Adel, Aboubekr, Mohammed, surnamed Saif-ed-din, "Sword of the Faith," marched with an army from Damascus to Jerusalem, where all the Emirs from the adjoining provinces came to join him. He concentrated a vast army, and by his rapid movements soon compelled the Germans to quit all the open country and throw themselves into the fortified city of Jaffa. By a well executed movement he induced them to make a rash sortie from the town, and falling suddenly upon the main body of their forces, he defeated them with terrific slaughter. He entered the city with the fugitives, and annihilated the entire German force. The small garrison of Templars was massacred, the fortifications razed, and the city was left without a single Christian inhabitant. Such were the first results of the fourth Crusade.

The Templars, on receipt of the information that Jaffa was threatened, immediately with Henry of Champagne took up arms to defend it. The troops were about to set forward on their march, when Henry was killed by falling from a window at which he had placed himself to see them pass. Queen Isabella was now for the second time a widow, her divorced husband, Humphrey de Thoron, being, however, still alive. The Templars sent to Amauri, who had succeeded his brother, Guy de Lusignan, as King of Cyprus, offering him the hand of Isabella and the crown of the Latin Kingdom. He accepted the offer, immediately embarked, landed at Acre, and was married to Queen Isabella and crowned a few weeks after the death of the late King.

The German Crusaders, who had embarked at the north ports of Germany to make the journey by sea, arrived at Acre at the moment the people were lamenting the loss of Jaffa. The arrival of this new force restored hope to the Christians, and they resolved to march at once against the infidels. They proceeded to Berytus and laid siege to that city. Malek-Adel, or Sapheddin, as he is generally called in the history of the Crusades, after destroying the fortifications of Jaffa, started to return to Damascus, but hearing of the arrival of the second German army, he at once crossed the mountains and approached the coast. The two armies met on the plain between Tyre and Sidon. The army of the Saracens, which covered an immense space, at first endeavored to surround the Franks and get between them and the coast; their cavalry threw itself upon the flanks, the van and the rear of the Christians, but the latter closed their ranks and were impenetrable. Both sides fought with bravery and fury. The Christians were several times on the point of being defeated, but their obstinate valor at last triumphed over all the resistance of the Mussulmans, and the whole plain was covered with the dead. The Saracens lost a great many of their Emirs. Sapheddin himself was wounded and escaped by flight. All his army was dispersed; some fled towards Jerusalem, while others hurried to Damascus, whither the news of this bloody defeat carried consternation and despair. Beyrout was then taken, and the fall of this important city was followed by the reduction of Gebal and Laodicea and all the maritime towns between Tripoli and Jaffa.

The Emperor of Germany, having completed the subjugation of Sicily, now gave attention to the war against the Saracens, and undertook to maintain an army of fifty thousand men for one year. Conrad, bishop of Hildesheim, was placed in command of the third army. The arrival of this powerful reinforcement increased the enthusiasm of the Christians. The victory they had recently gained on the plains of Tyre, the taking of Bucyrus, Sidon and Gible, had struck the Mussulmans with terror, and it was pro-

posed to march against Jerusalem. All the sea coast from Antioch to Ascalon belonged to the Christians, except Thoron, of which place the Mussulmans still kept possession. The garrison of this place was very troublesome to the Christians, making frequent incursions into the surrounding country, by continual hostilities and by intercepting communications between the Christian cities. This fortress was built on the summit of a mountain between the chain of Lebanon and the sea. It was only accessible across steep rocks and by a narrow way bordered by precipices. The Christian armies had no machines sufficiently lofty to reach the heights of the walls, and arrows or stones hurled from the base of the mountain would not hurt the besieged, while beams and fragments of rock thrown from the ramparts created much havoc among the besiegers. But with constant labor the Christians made their way up. Some Saxons, who had worked in the mines at Rammesberg, burrowed into the mountain until they reached the bottom of the ramparts of the fortress. The walls, the foundations being demolished, began to shake in various parts without being struck by the ram, and their fall, which seemed delayed by a miracle, filled the Moslems with dread.

The besieged now losing all hope proposed to capitulate, but such was the disorder of the Christian army, with its multitude of leaders, that no one dared to take the responsibility of listening to the proposals of the infidels, and so a council was called. The Saracens confined themselves to imploring the clemency of their conquerors. They promised to abandon the fort and all their wealth, and only asked life and liberty as the price of their submission. The greater part of the leaders were disposed to grant these terms, but others insisted that it was necessary that their enemies should be struck with terror, and if this garrison was put to the sword, the affrighted Saracens would not dare to wait for the Christians, either in Jerusalem or the other cities in their hands.

The capitulation was, notwithstanding, ratified by the principal chiefs, and the hostages the Saracens were to send were looked for, but despair all at once changed the resolution of the Saracens. When their deputies returned and told what they had seen and heard in the Christian camp they swore rather to die than to treat with the Crusaders. Instead of sending hostages they appeared upon the ramparts and provoked the besiegers to renew the contest. The Christians resumed their labors, but their courage grew weaker every day, while despair seemed to increase the bravery of the Mussulmans. While the siege was in progress rumor brought word that the kingdoms of Aleppo and Damascus were in arms; that Egypt had assembled an army, and that Sapheddin, followed by a numberless multitude of warriors, was advancing by forced marches, impatient to avenge his late defeat. At this news the leaders of the Crusade resolved to raise the siege, and Conrad and most of the leaders left secretly in the night, leaving the soldiers to take care of themselves. They, finding themselves abandoned by their leaders, were seized with panic and fled, each man for himself, and made the best of their way to Tyre. The army being reassembled, a new distrust set in, and mutual hatred and grave suspicions seemed to take possession of all. The discord was carried so far that the German and Syrian Christians would not remain under the same colors. The Germans retired to Jaffa and the Syrians to Acre. Sapheddin, ready to profit by these divisions, marched towards Jaffa and offered the Germans battle. A severe conflict took place. The Duke of Saxony and the Duke of Brabant both were killed. The Crusaders lost a great number of their bravest warriors, but the victory was in their favor.

Intelligence now reached Palestine of the death of the Emperor Henry VI of Ger-

many, whereupon all the German chieftains hurried home, leaving the Eastern Christians to fight for themselves as best they could.

On quitting Syria the Germans left a garrison at Jaffa, but a short time after their departure, while celebrating the feast of St. Martin with every excess of drunkenness and debauchery, this garrison was surprised and massacred by the Saracens.

Winter was approaching; neither side could keep the field; discord reigned equally in both armies, and both sides were desirous of peace, so the Count de Montfort concluded with the Saracens a truce for three years. Thus terminated the fourth Crusade, which lasted only a few months, and presented the strange spectacle of a Holy War directed by a monarch excommunicated and cursed by the Church, and which left the Christians in Palestine even worse off than they were before it began.

When the German Crusaders departed, the Christians of Palestine had no protection except the fragile truce concluded between the Count de Montfort and Sapheddin. The infidels had too great a superiority over their enemies to respect, for any length of time, a treaty which was an obstacle to the progress of their power. The Christians, threatened by new perils, again turned their eyes to the West. The Bishop of Acre, with several knights, set out for Europe in order to solicit the aid they needed. The vessel in which they embarked had scarcely quitted the port when it was swallowed up by the waves, and the bishop and all who accompanied him were lost. Other ships that set sail shortly afterwards met the tempest and were compelled to return to Tripolis. Still there were some pilgrims who, escaping the perils of the sea, reached Europe and described the triumphs and increasing rancor of the Saracens; but Europe, at that time, was not in any disposition to listen to arguments in favor of another Crusade. The death of Henry VI, the Emperor of Germany, had divided the princes and prelates of that country, and Philip Augustus, King of France, was still at war with King Richard of England. One of the sons of Bela, King of Hungary, who pretended to take the cross, only assembled an army to capture the kingdom for himself. In the midst of all this turmoil and confusion the cry for help, raised in far distant Palestine, was unheeded by all except one man.

That man was Pope Innocent III, who, at the age of thirty-three, had recently been elected to the chair of St. Peter. Like every other Pope, he adopted the policy of his predecessors in reference to the Crusades. No other scheme was so likely to serve in maintaining the Papal supremacy. So long as he could persuade the kings and nobles to fight and die in Palestine the sway of the Church was secured over the minds of the men who remained at home. With this object always in view, a Pope never inquired as to whether a Crusade was likely to be successful or not, whether the time was well or ill chosen, or whether sufficient men and money could be procured for such a purpose. Pope Innocent would have been delighted if he could have bent the refractory kings of England and France into submission to his will; but John, who had just succeeded his brother Richard to the throne of England, and Philip Augustus of France had both deeply offended the Church, and been laid under her ban, besides which both were occupied in important affairs at home. The emissaries of the Pope, therefore, applied to them in vain; but, as in the first and second Crusades, the eloquence of a powerful preacher incited the nobility, and, through them, a certain portion of the people.

The present successor to Peter the Hermit was a sensational and ambitious priest, Foulque, curé, or, as some writers state, bishop of Neuilly, who, after an early life of dis-

sipation, had acquired considerable renown as a popular exhorter. Foulque was conducting a sort of revival at the time, travelling from place to place, living by charity and harrowing the souls of sinners with fiery eloquence. This fellow appears to have been a typical fraud of his kind. Under the garb of sanctity he concealed a body corroded with vices. He was particularly successful in his harangues to women, who cast themselves at his feet and kissed his sandals, and in secret he kept up his relations with the loosest of the sex. He was dishonest as well as hypocritical, and a good portion of the vast sums that poured into his hands in support of the Crusade adhered to his fingers. But his power over his auditors overcame any scruples his private character might have aroused against him, and made him too useful a tool to be rejected. Innocent III, having failed to secure the support of the kings by his pompous ambassadors, selected this fervid orator to enlist the support of the people for him.

Foulque preached the Crusade wherever he could find an audience, and chance favored him beyond his expectations, for at the start he found but few proselytes, and those few were cold in the cause. Theobald, Count of Champagne, had instituted a grand tournament to which he had invited all the nobles from far and near. Upwards of two thousand knights were present, with their retainers, besides a vast concourse of people, to witness the sports. In the midst of the festivities Foulque arrived, and, seeing the opportunity to be a favorable one, addressed the multitude in eloquent language, and passionately called upon them to enrol themselves for the new Crusade. The Count of Champagne, young and ardent, easily excited, fell his first victim, and received the cross at his hands. The enthusiasm spread rapidly. Charles, Count of Blois, followed, and of the two thousand knights present scarcely one hundred and fifty refused. The popular frenzy seemed on the point of breaking out, as in the days of yore. The Count of Flanders, the Count of Bar, the Duke of Burgundy, and the Marquis of Montferrat brought all their vassals to swell the train. Their example proved contagious, and in a very short space of time an effective army was on foot and ready to march to Palestine.

The dangers of an overland journey were so well known that the Crusaders, after electing Thibault, Count of Champagne, their leader, resolved to make the journey to the East by sea. Six deputies were selected to go to Venice, the great maritime nation of Europe at that time, and arrange for vessels to transport the hosts to the Holy Land. The Venetians were in the height of their power and prosperity. The Republic had become formidable to the most powerful monarch, and was able, at the first alarm, to arm a hundred galleys, which it had employed successively against the Greeks, the Saracens and the Normans. The fleets of Venice constantly visited the ports of Greece and Asia; they transported the pilgrims to Palestine, and returned laden with the rich merchandise of the East. The Venetians entered into the Crusades with less eagerness and enthusiasm than other Christian nations, but they knew well how to profit by them for their own interests. While the warriors of Christendom were fighting for glory, for kingdoms, or for the tomb of Christ, the merchants of Venice fought for stores and commercial privileges, and avarice often made them undertake what other nations could not have been able to effect but by an excess of religious zeal, and always having an eye to business, they would be supplying the infidels with arms and provisions, while Europe was arming against Asia.

At this time, the commencement of the thirteenth century, Venice was governed by the Doge Henry Dandolo, one of a family which had given four rulers to the Republic. Dandolo was a wise but stern man, who, at the age of ninety, preserved the courage and

cunning of his youth. He was eminent in learning, eloquence, and the knowledge of affairs, and devotedly patriotic. He was nearly blind from tortures inflicted upon him by the Greeks, who had once held him captive, and he hated them with all his heart. He received the French deputies, and promised in the name of the Republic to furnish the necessary provisions and vessels to the Crusaders for the sum of eighty-five thousand silver marks. As he was not willing that Venice should be unidentified with the expedition of the French Crusaders, he proposed to arm fifty galleys at the expense of the Republic, and demanded for his country half of the conquests that might be made in the East. The deputies accepted without hesitation the proposals of the Doge. This agreement was ratified in council and afterwards by the people in general assembly.

The preference given to Venice by the Crusaders aroused the jealousy of the other maritime powers of Italy. The French deputies, upon going to Pisa and Genoa to solicit aid, met with a cold reception and perfect indifference. The account of what had taken place at Venice, and the presence of the barons, did not fail, however, to arouse the enthusiasm of Lombardy and Piedmont; a great number took the cross and armed, and promised to follow the Marquis of Montferrat to the Holy Land, and accessions to their ranks were constant.

When the deputies arrived in Champagne they found Thibault, the leader of the Crusade, dangerously ill. The Prince was so delighted at learning the success of their embassy that, heedless of his illness, he mounted his horse to meet them, which imprudence caused his death. The warriors who had taken the cross assembled to choose another leader, and finally selected Boniface, Marquis of Montferrat, who accepted it. Boniface belonged to a family of Christian heroes. His brother Conrad had made himself famous by the defence of Tyre, and he himself had fought many times against the infidels. He was a valorous soldier, skilled in the rarest feats of arms beyond all his contemporaries, and was personally much esteemed. He received the cross from the hands of the curé of Neuilly, and was proclaimed leader of the Crusade in the Church of Notre Dame at Soissons, in the presence of the clergy and the people.

The Marquis spent the autumn and winter of 1201 in making preparations for the Holy War. There was no disorder, and the princes and barons refused to receive under their banners any but disciplined soldiers and men accustomed to the use of the lance and the sword.

Foulque died, amid much obloquy provoked by his dishonesty, while these preparations were in progress. Still, in spite of his notorious venality and viciousness, he was buried in state. The Church could not afford to discredit a prophet at that time.

The Pope was so satisfied of the zeal and piety of the Christians that he wrote to the Patriarch of Jerusalem and to the King, to announce to them the coming succors from the West. He neglected nothing that could augment the numbers of the soldiers of Christ. He addressed himself to the Emperor of Constantinople, and reproached him with being indifferent as to the deliverance of the holy places. The Emperor replied and endeavored to show his zeal for religion, but he added that the time of deliverance had not yet arrived, and that he feared to oppose himself to the will of God, irritated by the sins of the Christians. The Greek Prince reminded the Pope of the ravages committed in the territories of the Empire by the soldiers of Frederick, and requested the Pope to save his reproofs and direct them against those who, feigning to labor for Jesus Christ, acted against the will of Heaven.

Meanwhile, in the year 1201, the Grand Master of the Temple, Gilbert Horal, was succeeded by Philip Duplessis, who found himself at once engaged in active hostilities with Leon I, King of Armenia, who had taken possession of the castle of Gaston, which belonged to the Knights Templar. The Templars drove Leon I out of Antioch, compelling him to give up the castle of Gaston and sue for peace. The matters in dispute between them were referred to the Pope, Innocent III, and were decided in favor of the Templars. The Templars appear at this period to have recovered possession of most of their castles and strongholds in the principalities of Tripoli and Antioch. They gradually drove the infidels across the Orontes, and restored the strong mountain districts to the Christian arms. Some European vessels having been plundered by Egyptian pirates, the Templars unfurled their war banner, and at midnight marched out of Acre, with the King of Jerusalem, to make reprisals on the Moslems. They extended their ravages to the banks of the Jordan, and collected a vast amount of booty. The Sultan of Damascus assembled a large army near Nazareth, and marched against the hill fort Doc, which belonged to the Templars. The place was only three miles from Acre, and the population of the town was thrown into the utmost consternation. But the military friars assembled their forces from all quarters, and soon restored tranquillity by repulsing the invaders.

In the spring of 1202 the Count of Flanders, the Counts of Blois and St. Pol, followed by a great number of Flemish warriors and their vassals, and the Marshal of Champagne, accompanied by several knights, advanced across Burgundy and passed the Alps to repair to Venice. The Marquis of Montferrat soon joined them, bringing with him the Crusaders of Lombardy, Piedmont, Savoy, and the countries between the Alps and the Rhone. There also arrived at Venice warriors from the banks of the Rhine, some under command of the Bishop of Halberstadt, and others under that of Martin Litz, who had persuaded them to take up arms. When the Crusaders reached Venice, the fleet they had bargained for was ready to set sail and in magnificent condition, but when the Venetians called upon the barons to pay the sum agreed upon for transporting the Christian army, the leaders became aware of the absence of a great number of their contributing companions in arms. Renaud de Dampierre, to whom Thibault, Count of Champagne, had left all his treasures to be employed in the voyage to the Holy Land, had embarked for Palestine on his own account, with a great number of knights, at the port of Bari. The Bishop of Autun, Gilles, Count of Ferez, and several other leaders, after having sworn upon the Gospels to join the other Crusaders, had set out from Marseilles, and others from Genoa. Thus half the Crusaders did not come to Venice, and, what was more to the point, their money, that should have helped defray the expense of the expedition, was equally absent.

The Venetians, on their part, held to the letter of their bond. Each Crusader was required to pay the price of his passage. The rich paid for the poor. The Count of Flanders, the Counts of Blois and St. Pol, the Marquis of Montferrat, and several other leaders, despoiled themselves of their plate, their jewels, and everything they had that was of value, retaining only their horses and arms. Notwithstanding this sacrifice, the Crusaders were still indebted to the Republic in the sum of fifty thousand silver marks. The Doge then assembled the people, and represented to them that it was not honorable to employ too much rigor; and proposed to demand the assistance of the Crusaders, for the Republic, until they could discharge their debt.

The city of Zara had been for some time under the dominion of the Venetians, but thinking the government of a king more desirable, it had given itself up to the King of



Hungary, and under his protection braved the authority and menaces of Venice. After having obtained the approval of the people, Dandolo proposed to the Crusaders to assist the Republic in subduing a revolted city, when they might have an opportunity of fulfilling their compact. This proposition was received with joy by the greater part of the Crusaders, who deemed it prudent to conciliate the Venetians, who were so serviceable to them in carrying out their enterprise, and thought they did but little to pay their debt by an affair in which they would expend nothing but their blood. Some murmurs arose in the Christian army, and the Pope protested vigorously, and threatened the ire of the Church against the Republic for diverting a Crusade to carnal ends. Then the astute Doge performed a master stroke. He called a council and assumed the cross himself, thus constituting himself the leader of the expedition. The wily Doge proposed to convert this Holy War into a campaign for the benefit of the Republic. The protests of the Pope were ignored, and his legate treated with polite contempt. From that time no one listened to any one who spoke in the name of the Holy See, or persisted in raising scruples in the minds of the Crusaders. The barons and knights showed as much ardor and zeal for the expedition against Zara as the Venetians themselves, and only awaited the notice to advance to battle.

The fleet at last set sail amid the sounds of martial music and the acclamation of the whole population of Venice. Never had a flotilla so numerous or so magnificently equipped been seen in the Adriatic. The sea was covered with four hundred and eighty ships; the number of the warriors, horse and foot, amounted to forty thousand men. After having subdued Trieste, and some other maritime cities of Istria, that had shaken off the yoke of Venice, the Crusaders arrived before Zara on the tenth day of November, 1202. Zara was a rich and populous city, fortified by high walls, and surrounded by a sea studded with rocks. The King of Hungary had sent troops to defend it, and the inhabitants had sworn to bury themselves under the ruins of the place rather than surrender to the Venetians. At sight of the ramparts of the city the Crusaders saw the difficulty of the enterprise, but the leaders gave the signal for the assault. As soon as the chains of the port were broken, and the machines began to make the walls shake, the inhabitants forgot all about the resolution they had formed of dying in defence of their ramparts, and, filled with dread, sent deputies to the Doge, who promised to pardon them on account of their repentance. But the deputies charged with the petition for peace met with several Crusaders among the besiegers, who said to them: "Why did you surrender? You have nothing to fear from the French." These imprudent words rekindled the war; the deputies on their return reported to the inhabitants that all of the Crusaders were not enemies, and that Zara would preserve its liberty if the people and soldiers were willing to defend it.

The party of malcontents, whose object was to divide the army, seized this occasion to break out into revolt. Simon de Montfort, a grim and fanatical noble who detested the idea of fighting his brother Christians, and the Abbot of Cernai, headed the movement. There was dissension in the camp while the siege went on, but the city fell on the fifth day and was given up to sack.

One of the results of this conquest was a fresh quarrel in the victorious army, in which more blood flowed than had been shed during the siege. The season was now too far advanced to allow the fleet to put to sea, and the Doge proposed to the Crusaders to winter at Zara. The two nations occupied different quarters of the city; but as the Venetians

had chosen the handsomest and most commodious houses, the French loudly proclaimed their dissatisfaction. They finally had recourse to arms, and every street became the scene of a conflict. The partisans of the Abbot of Cernai applauded in secret the consequences of the war they had condemned, while the Doge and the barons made every effort to separate the combatants. Scarcely was order restored, when a letter received from the Pope, who disapproved of the capture of Zara, ordered the Crusaders to renounce the booty they had made in a Christian city, and to engage themselves by a solemn vow to repair the injuries they had inflicted. Innocent reproached the Venetians bitterly with having seduced the soldiers of Christ into this impious and sacrilegious war. This letter from the Pope was received with respect by the French; with disdain by the Crusaders of Venice. The latter openly refused to bow to the decrees of the Holy See; and to secure the fruits of their victory, they began at once to demolish the ramparts of Zara. There is no telling what would have been the ultimate result of this dispute, if chance had not come to the rescue of the Venetian interests in a most extraordinary manner.

Isaac Angelus, Emperor of Constantinople, had been dethroned by his brother Alexius. Abandoned by all his friends, deprived of sight and loaded with chains, this unhappy prince languished in a dungeon. The son of Isaac, named also Alexius, who shared the captivity of his father, having deceived the vigilance of his guards and broken his chains, had fled into the West, in the hope that the princes and kings would one day undertake his cause and declare war against the usurper of the imperial throne. Philip of Swabia, who had married Irene, the daughter of Isaac, received the young prince kindly, but was not then in a position to do anything in his favor, being fully engaged in defending himself from the arms of Otho and the menaces of the Holy See. Young Alexius next in vain went to the Pope and implored his assistance. Then he turned his hopes to the Venetians. Ambassadors from Philip of Swabia, brother-in-law of young Alexius, arrived at Zara, and addressed the council of the lords and barons, assembled in the palace of the Doge of Venice, in the prince's behalf.

"If you overturn the power of the usurper in order that the legitimate sovereign may reign," they said, "the son of Isaac promises, under the faith of the most inviolable oaths, to maintain, during a year, both your fleet and your army, and to pay you two hundred thousand silver marks towards the expenses of the war. He will accompany you in person in the conquest of Syria or Egypt; and, if you think proper, will furnish ten thousand men as his portion of the armament; and will maintain, during the whole of his life, five hundred knights in the Holy Land. Alexius, moreover, will swear, on the Holy Gospel, to put an end to the heresy which now defiles the empire of the East, and to subject the Greek Church to the Church of Rome."

This last clause of the proposition was a shrewd bait to the zealots, for the Roman Church had long been scandalized by the heresies that made the Greek Church independent of it. The Venetians were inclined to make war upon the Greeks, to destroy the warehouses of their rivals, the Pisans, now established in Greece, and to see their ships crossing the Straits of the Bosphorus in triumph. If ancient writers may be believed, Dandolo himself had another motive, which he did not avow before Crusaders. The Sultan of Damascus, made aware of a Christian army being assembled at Venice, and terrified at the Crusade that was preparing, had sent a considerable treasure to the Republic, to engage it to divert the Crusaders from coming to Palestine, and this was the Doge's opportunity. The bulk of the Crusaders were glad to have a chance to share in

the plunder of Constantinople, so the proposition was agreeable to the majority. After a long deliberation it was decided in the council that the proposals of Alexius should be accepted, and that the Christian army should embark for Constantinople at the commencement of spring.

The Greek usurper protested to the Pope, and the King of Jerusalem and the Christians of Palestine pleaded piteously for aid. The Pope threatened the Crusaders with the maledictions of Heaven, and the disaffected warriors began to abandon their allies. The Abbot of Cernai, the Abbot Martin Litz, one of the preachers of the Crusade, the Count de Montfort and a great number of knights employed every effort to shake the determination of the army, and when they found they could not succeed resolved to leave them, some to return to their homes and others to take the route to Palestine. Five hundred soldiers, having thrown themselves on board a vessel, were shipwrecked and all were swallowed up by the waves; many others, in crossing Illyria, were massacred by the savage people of that country. But the bargain with Alexius held good. The advance of the Crusaders from Zara, where young Alexius had joined them, began at Easter, 1203, and at the beginning of summer the Crusaders, instead of being at Acre, were at a port less than ten miles from Constantinople. The Greek historian, Nicetas, says that the navigation of the Crusaders had been so favorable and so rapid "that they arrived in the port of St. Stephen without being perceived by anybody." The leaders spent the night in consultation, and in the morning, at daybreak, all the banners were unfurled, the escutcheons and coats of arms of the counts and knights were ranged along the vessels to display the military pomp of the West. The fleet entered the canal and passed close to the walls of Constantinople. An immense population, who the day before were ignorant of the arrival of the Latins, crowded the ramparts and the shore. The Crusaders made a descent upon the Asiatic shore of the Bosphorus, pillaged the city of Chalcedon, and established themselves in the palace and gardens in which the Emperor Alexius had so long forgotten his own dangers and those of his empire. At the approach of the Venetian fleet this prince had retreated to Constantinople, where, like the last King of Babylon, he passed his time amid pleasures and festivities. His courtiers celebrated his power and proclaimed him invincible, and he was fool enough to believe he had conquered the Latins because he had called them barbarians.

When he saw the Crusaders in possession of his palace and gardens, he began to entertain some degree of fear, and sent an Italian, named Rossi, with orders to salute the lords and barons. "The Emperor, my master," said the envoy of Alexius, "knows that you are the most noble princes among those who do not wear crowns; but he is astonished that you should have come to bring war into a Christian empire. Rumor proclaims that your design is to deliver the Holy Land from the yoke of the Saracens; the Emperor applauds your zeal, and solicits the honor of being associated with your enterprise; he is ready to assist you with all his power. But if you do not quit his states, he shall feel obliged to direct against you the forces he would willingly have employed in your cause and in that of Christ. Accept, then, the generous offers that he makes to you by me; but do not believe that this pacific language is dictated by fear. The Emperor Alexius reigns over Greece by the love of his people as well as by the will of God; with one single word he could gather around him innumerable armies, disperse your fleet and your battalions, and close against you forever the route to the East."

The envoy of the Emperor thus terminated his speech without naming either Isaac or

young Alexius. Conon de Bethune, who answered for the leaders of the army, was astonished that the brother of Isaac should dare to speak as master of the Empire, and that he had not thought fit to attempt to justify his conduct, which had roused the indignation of all Christian nations; and in reply he commanded the envoy to go and tell his master that the Crusaders did not recognize his title to the throne; that if he desired to know what motives brought them there, for him to ask his own conscience and remember the crimes he had committed; that the Crusaders did not contemplate an alliance with him, but his deposition, and had no time to waste in listening to ambassadors. This reply was an actual declaration of war.

It was decided that the army should cross the canal of the Bosphorus and encamp under the walls of Constantinople. The war horses, saddled and covered with their military trappings, were embarked in the flat-bottomed boats, the knights stood erect near their horses, helm on head and lance in hand, and the remainder of the troops went on board the large ships. The army of the Greeks, commanded by the Emperor in person, was drawn up in battle array on the opposite shore, and appeared disposed to dispute the landing of the Crusaders. On approaching the shore the barons and knights cast themselves into the sea, fully armed, and contended for the honor of first gaining the strand occupied by the Greeks. The archers and foot soldiers followed the example of the knights; in less than an hour the whole army was on the other side of the Bosphorus, and looked about in vain for an enemy over a plain they had so recently seen covered with arms and warriors. The army of Alexius took to flight; and, if we may believe a letter of the Count of St. Pol, the swiftest arrows of the Latins could scarcely overtake a few of the fugitives. The Crusaders, following up their advantages, found the camp of the Greeks abandoned, and plundered the tents of the Emperor, without meeting with one of his soldiers.

Night surprised them in the midst of their bloodless victory, and on the morrow they decided to attack the fortress of Galata, which stood upon a hill and commanded the port of Constantinople. The Greeks were not able to stand against the impetuous charge of their enemies and took to flight in great disorder; some, trying to find safety in the ships in port, perished in the waves, while others fled bewildered to the citadel, into which the conquerors entered with the conquered. While the French thus got possession of Galata, the Venetian fleet, which was drawn up in line of battle before Scutari, turned its prows towards the port of Constantinople. The entrance of the gulf was defended by an enormous iron chain, and by twenty galleys, which constituted the whole navy of the empire. The resistance of the Greeks was obstinate; but a vessel of extraordinary size, assisted by a favorable wind, struck the chain violently in its passage, and divided it with enormous shears of steel, which opened and shut by the operation of a machine. The galleys of the Greeks were soon taken, or dispersed in fragments on the face of the water, and the Venetian fleet rode in triumph into the port. The French divided the army into six divisions. Baldwin, who had under his orders a great number of archers and cross-bow men, led the van. The rear was composed of Lombards, Germans and Franks from countries near the Alps, commanded by the Marquis of Montferrat. The other four divisions, in which were the Crusaders from Champagne, Burgundy and the banks of the Seine and the Loire, had at their head Henry, brother of Baldwin, the Counts of St. Pol and Blois, and Matthew de Montmorenci. This army advanced to-

wards the west of the city without meeting a single foe in its passage, and encamped. The Venetian fleet cast anchor, masters of the port.

The army of the Crusaders, which did not number twenty thousand men, attacked without fear a city which contained a million inhabitants, and more than two hundred thousand men able to bear arms.

Before they began the assault the Crusaders invited the Greeks to make peace by receiving the son of Isaac as Emperor. Their only reply was a shower of stones and javelins. From that time all attention was directed to the prosecution of the enterprise. Every day the Greeks made sorties; the country round was covered with the soldiers of the enemy; the army of the besiegers appeared to be themselves besieged by troops that were constantly being renewed. Day and night the Crusaders were under arms, and had not time either to eat or sleep. They had provisions for only three weeks and must look for safety to nothing but a speedy victory; nevertheless they continued to fill up the ditches and make their approaches to the ramparts. Every kind of machine that could carry death or destruction into the city was employed without cessation. After ten days of labor and fighting the Crusaders determined to storm the city. On the morning of the 17th of July, 1203, the signal was given. The army was at once in motion, and every machine was directed against the walls. One tower fell with a crash and appeared to offer a passage to the troops of Baldwin. Ladders were planted, and the most intrepid contended for the honor of first entering into the city, but numbers of Greeks, encouraged by the presence of the Varangians and Pisans (mercenaries in the Greek army), hastened to the ramparts and overturned the ladders.

At the same time the Venetians attacked the city by sea. The vessels were provided with engines of war, which cast upon the Greeks terror, fire and death. Amid this tumult a large number of the Venetians landed and attacked the walls, planting ladders and battering with rams; and other vessels, carrying enormous towers higher than the walls of the city, moved close in and lowered the drawbridges of the towers down upon the ramparts, and immediately there ensued on the summit a fearful conflict with sword and lance. All at once the standard of St. Mark appeared upon one of the towers; the Venetians uttered shouts of joy, and the impetuosity of the attack was increased. Twenty-five towers were soon in their possession. They pursued the Greeks into the city, but, fearing to fall into some ambush, or to be overwhelmed by the people who crowded the streets and public places, they set fire to the houses as they came to them on their passage. The conflagration spread rapidly and drove the people before it.

While the flames, preceding the conquerors, spread devastation, and the greatest disorder prevailed in Constantinople, Alexius, pressed by the cries of the people, mounted on horseback and ordered a sortie of the troops by three different gates, to attack the French, who were less fortunate in this day's fight than the Venetians. The army conducted by the Emperor was composed of sixty battalions. Clothed in all the array of imperial dignity, Alexius rode along the ranks and promised victory to his soldiers. At his approach the Crusaders abandoned the ramparts and drew up in line of battle before the camp. Dandolo, who saw the danger in which the French were placed, abandoned his victory and flew to their aid. But all the Crusaders united could not have resisted the imperial army if the leaders of the Greeks had shown a spark of courage. The troops of Alexius would not approach nearer than bow-shot, and contented themselves with shooting arrows from a safe distance. Lascaris, son-in-law of the Emperor, a brave sol-

dier, demanded that the Crusaders be attacked in their intrenchments, but he could not prevail upon Alexius, surrounded by base courtiers who endeavored to communicate their own fears to him, and who assured him he had done enough for his glory in showing himself to his enemies. The Emperor, without having fought, ordered a retreat to be sounded, and his troops returned with him into the city.

Every quarter of the capital resounded with cries and groans; the Greeks were more terrified at the cowardice of their defenders than by the bravery of their enemies; the people accused the army, and the army accused Alexius. The Emperor, mistrusting the Greeks and dreading the Latins, now thought only of saving his life; he abandoned his family, his friends and his capital; he embarked secretly in the darkness of night, and fled to seek a retreat in some obscure and unknown corner of his empire.

When daylight informed the Greeks that they no longer had an Emperor, the disorder and excitement in the city became excessive; the people assembled in the street and discussed the errors and deficiencies of their leaders; and now that Alexius had abandoned his power, they remembered the crime of his usurpation, and a thousand voices were raised to invoke the anger of Heaven upon his head. Amid the confusion, some of the courtiers rushed to the prison in which Isaac Angelus languished, broke his chains, and led him in triumph to the palace of Blachernae. Although blind, he was placed upon the throne, and while he still believed himself to be in the hands of his executioners, his ears were saluted with the unexpected accents of flattery. Rumor soon carried all that had taken place in the city to the camp, which was soon crowded with a multitude of Greeks. Many of the courtiers flocked to young Alexius, in the hope of securing his first favors, and conjured him, in the name of his country, to come and share the honors and the powers of his father. But all this did not delude the Latins, so accustomed were they to mistrust the Greeks. The barons kept their army in the strictest order and always prepared for a battle, and sent Matthew of Montmorenci, Geoffrey de Villehardouin, and two Venetian nobles to Constantinople to ascertain the truth. They were conducted to the palace and the Emperor, who, with his eyeless sockets and haggard face mocking his surroundings, received them on a throne sparkling with gold and precious stones, and surrounded by all the splendor of Eastern courts. When Isaac heard the conditions of the treaty made by his son, he could not forbear expressing his surprise, and pointing out to the deputies how difficult it must be to perform such promises; but he could deny nothing to his liberators, and thanked the Crusaders for not requiring more. "You have served us so well," he added, "that if we were even to give you the whole empire you would have merited it."

The deputies praised the frankness and good faith of Isaac, and carried back to the camp the imperial patents, to which was affixed the seal of gold that confirmed the treaty made with Alexius. The lords and barons immediately mounted on horseback and conducted Alexius into Constantinople, followed by all the knights clad in full armor. The people saluted the young prince Alexius, as he entered the city and passed along the streets, with extravagant acclamations. The day was one of festivities, and in all the churches thanks were offered up to Heaven; hymns of rejoicing were heard everywhere.

The Emperor, repented to his son, again thanked the Crusaders for the services they had rendered, and requested the leaders to establish themselves with their army on the other side of the Gulf of Chrysoceras, as their abode in the city might give birth to some quarrel between the Greeks and the Latins, too long divided. The barons, assenting,

took up their quarters, with their army, in Galata, where in abundance and repose they forgot the labors, perils and fatigues of the war, and a friendly feeling existed between all parties. The Pisans made peace with the Venetians; no jealousy or rivalry divided the Franks; the Greeks came constantly to the camp of the Latins bringing provisions and merchandise of all sorts; and the warriors of the West often visited the capital and never tired of seeing the palaces, numerous edifices, masterpieces of art, monuments, and, above all, the relics of the saints, and the more they saw of them the more grew upon them the desire to possess them themselves.

A few days after his entrance into Constantinople, young Alexius was crowned in the Church of St. Sophia, and admitted to a partition of the sovereign power with his father.

The Crusaders had now no enemies to contend with except the Saracens, and they turned their minds to the fulfilment of the oath they had made on taking the Cross. But, ever faithful to the laws of chivalry, the barons and knights deemed it right to declare war before beginning it. Heralds-at-arms were sent to the Sultan of Cairo and Damascus to announce to him, in the name of Jesus Christ, in the name of the Emperor of Constantinople, and in the names of the princes and nobles of the West, that he would soon experience the valor of the Christian nations if he persisted in holding under his laws the Holy Land and the places consecrated by the presence of the Saviour.

The leaders of the Crusade announced the success of their enterprise to all the princes and nations of Christendom, and, addressing the Emperor of Germany, conjured him to take part in the Crusade and come and place himself at the head of the Christian knights. The account of their exploits excited the enthusiasm of the faithful; the news, when carried into Syria, spread terror among the Saracens, and revived the hopes of the King of Jerusalem and the defenders of the Holy Land.

Alexius, appreciating the spirit of faction which prevailed in his capital, asked the Crusaders to remain at hand until his seat upon the throne should be more secure, and they consented to remain until the following Easter. Alexius then endeavored to raise the necessary amount to pay the Crusaders the money agreed upon for their assistance to him, and the increased taxation and other measures taken irritated the people so that, urged on by a leader of the name of Mourzoufle, they were ripe for revolt. All the treasure that could be collected was not sufficient to pay the Latins, who began to ravage the country and pillage the houses and monasteries of the Propontis. This action excited the hostility of the Greeks to such a degree that they repaired to the palace under the leadership of Mourzoufle, and persuaded young Alexius that it was necessary to break with the Latins to obtain the confidence of the Greeks, and to make the rupture certain Mourzoufle took up arms, and, followed by a numerous troop, rushed from the city, hoping to surprise the Crusaders, but they fled before the Latins, and Mourzoufle, abandoned on the field of battle, had a narrow escape from capture. The Crusaders then sent deputies into the city to demand from Alexius whether he would be their friend or their enemy. Alexius and his court considered this demand as insolent, and the courtiers were desirous of punishing the deputies on the spot, but the deputies retired from the palace and hastened their return to the camp of the Crusaders. The Latins determined to attack Constantinople, and the Greeks had recourse to Greek fire to burn the vessels of the Venetians, and a great disaster was only averted by the Venetians succeeding in turning the course of the fire vessels so that they were carried away by the current. A revolution soon broke out in the city, and Mourzoufle, at the head of a multitude, went to the palace, seized Alexius,

loaded him with chains, and threw him into a dungeon. Mourzoufle was then carried by the mob to the church of St. Sophia and crowned Emperor. His first act was to repair to the prison and force Alexius to swallow a dose of poison, and because the poison did not act quickly enough to satisfy his impatience, he strangled Alexius with his own hands. Isaac Angelus, on learning of the tragic end of his son, died in terror and despair.

When the information of this horrible outrage reached the Crusaders, they were filled with indignation, and determined to punish the nation that had crowned treachery and murder, and to share among themselves the spoils of the Empire and the capital, of which they had no doubt of achieving the conquest.

The Crusaders conveyed into the vessels all the arms, provisions and appointments of every kind, and the whole army embarked on the 8th day of April, 1204. On the morrow they sailed across the gulf and commenced the attack upon the city. About noon on the second day some French succeeded in gaining one of the towers of the city, and were soon joined by others, and the Greeks were massacred or took to flight, pursued by the Franks. Three of the gates of the city fell before the blows of the rams, and the Crusaders poured into the city. At the approach of night, the Latins feared an ambuscade and suspended the pursuit of the flying Greeks. The Latins had no idea that the conflict was ended, and kept careful watch during the night under the ramparts they had won, while a fierce conflagration was blazing in the city.

While the Crusaders were thus resting during the night, the Greeks were playing at electing a new Emperor. Mourzoufle was charged by the people with all the calamities of the war, and finding himself without hope, he secretly embarked on the Propontis with the purpose of seeking an army, or rather an asylum, in the mountains of Thrace. When his flight became known his name was loaded with maledictions, and the crowd flocked to St. Sophia to choose a new master. Lascaris was chosen Emperor, but did not dare to assume the crown, and before the dawn he also had abandoned the city. With the coming of daylight the Crusaders seized upon the whole city, which was given up to sack and pillage. The scenes as described by the historians are too horrible to repeat. Nothing was spared, neither man, woman, maiden or child. Works of art, monuments that decorated the public squares, the palaces, the masterpieces of the most celebrated artists, all fell beneath the hands of the conquerors. While the warriors bore away the gold, the jewels, the carpets, the rich stuffs of the East, the ecclesiastics seized as booty the holy spoils that the faithful had gathered from the countries of the East. Dandolo received a share of the true cross, which the Emperor Constantine was accustomed to have borne before him into battle. This relic Dandolo presented to the Republic of Venice. Baldwin kept for himself the crown of thorns of Christ and several other relics found in the palace. Many of these relics found in Constantinople were sent to the different cities throughout Europe. The historians unite in the statement that Constantinople was well worth pillaging. The actual wealth found was enormous, and it was said, "Never was so rich a booty seen since the creation of the world." The jewels, velvets, silks and other goods seized were, as a rule, sold to the Venetians, who we may be sure made a fair profit on the transaction; the proceeds were distributed among the army.

The carnage being over and the spoil distributed, the Crusaders elected Baldwin to be Emperor, and he was duly invested with the imperial purple in the church of St. Sophia.

It might be proper to allude here to the fate that befell the different emperors that

had all reigned within the short time occupied by the siege of the city. Lascaris fled to Bithynia, where he collected some troops and caused himself to be proclaimed Emperor at Nice. Mourzoufle, who had completed all the crimes begun by Alexius, the usurper, did not hesitate to place himself in the power of his unfortunate rival, whose daughter he had married, and who had fled to a secure retreat upon his deposition. Alexius, after having loaded Mourzoufle with caresses, inveigled him into his house and caused his eyes to be put out. In this condition Mourzoufle, abandoned by his followers, went to conceal his misery in Asia, but on the road fell into the hands of the Latins. He was taken to Constantinople and condemned to death, which sentence was executed by his being precipitated from the top of a column raised by the Emperor Theodosius in the Place of Taurus, one of the few works of art the Crusaders had spared. The perfidy and cruelty of Alexius did not remain long unpunished. He was obliged to wander from city to city, frequently clad as a beggar. For some time he owed his safety to the contempt in which he was held by the conquerors. After having strayed about for a long time in a state of destitution, he was given up to the Marquis of Montferrat, who sent him as a prisoner to Italy, and escaping thence, he again passed into Asia and found an asylum with the Sultan of Iconium. But Alexius could not rest in peace in his new retreat. He joined the Turks in an attack upon his son-in-law, Lascaris, and as the Turks were beaten, he fell into the hands of Lascaris, who compelled him to retire to a monastery, where he died forgotten by both Greeks and Latins.

Joannice, King of the Bulgarians, soon declared war against Baldwin, and a battle ensued near the city of Adrianople. Although a crowd of bishops, lords and valiant soldiers lost their lives in defending their sovereign, Baldwin was borne off to a captivity and end of mystery. The Crusaders fled, and Joannice chased them back to Constantinople. What became of Baldwin is a secret to this day. He is believed to have been butchered by Joannice, or starved in chains. Soon after he passed out of sight on the battlefield, Dandolo died. Boniface of Montferrat died face to face with the Bulgarians, and his head was carried to the feet of the cruel king. Decimated in numbers, and with their great leaders dead, the Crusaders were now fighting for existence, hoping to hold out until aid could come to them from Europe.

Europe had gained little by all this waste of blood and treasure, but Venice profited very substantially by it. In the meanwhile, the Holy War, which the conquerors of Byzantium had turned their backs upon for other conquests, had been taken up and was being waged by other adventurers.

Palestine and the East generally had been undergoing great tribulations, while the Latins were entrenching themselves in Constantinople. Of all the army that had been assembled to relieve the Holy Land, and been diverted by the astute Dandolo to conquer provinces for the benefit of the avaricious Venetians, only a very small part had persisted in the original design and reached the East. These, joining some warriors that had embarked at the ports of Bruges and Marseilles and landed at Acre, together with some English soldiers commanded by the Earls of Northumberland, Norwich and Salisbury, with a number of pilgrims from Lower Brittany under the leadership of a monk named Hclain, became impatient to attack the Saracens. As the King of Jerusalem was averse to breaking the truce made with the infidels, the greater part of them left Palestine to fight under the banners of the Prince of Antioch, who was at war with the Prince of Armenia. Having refused to take guides, they were surprised and dispersed by a body

of Saracens sent against them by the Sultan of Aleppo, and the few who escaped the carnage remained in the chains of the infidels. Hétain returned almost alone to Acre, to announce the bloody defeat of the soldiers of the Cross.

A black and evil time now fell upon Palestine. A famine had broken out in Egypt. The Nile did not inundate its banks, and the harvests failed. Famine ensued and a plague followed. History states Egypt lost over a million of its inhabitants. When the famine and plague had spread over into Syria, a violent earthquake laid waste the cities and provinces that had been spared. A tidal wave covered the coast with stranded ships. Many inhabited places totally disappeared, and a vast number of human beings perished. The fortresses of Hamath, Barin and Baalbec were thrown down; the only part of the city of Naplouse that was left standing was the street of the Samaritans; in Damascus all the most superb edifices were destroyed; in the city of Tyre only a few houses escaped, and the ramparts of Acre and Tripolis were nothing but heaps of ruins. The shocks were less violent at Jerusalem, but were sufficient to cause a panic there.

There was a truce between the Christians and the Saracens at the time. The Christians set to work to rebuild their ruined cities. Acre was the chief object of their solicitude, on account of its strategic value on the road to Jerusalem, and the Christians and their Mahometan prisoners labored side by side to set up its shattered walls. The tidings of the capture of Constantinople came in the midst of these troubles, and Saif-ed-din, fearing the Latins would now turn their attention to him, concluded another truce with the Palestine Christians in 1204, which was to endure for six years. It was a truce in name only, for minor hostilities were constant, due to the personal quarrels of the leaders on both sides. The Christians were continually under arms, and new feuds broke out every day. In addition to the Knights of the Temple and the Hospital, there was a body of Teutonic Crusaders in Syria, between whom and the other two a deadly hatred existed. Every one, according to his humor, took up or laid down his arms, without any power being sufficiently strong to enforce respect for treaties. No great battles were fought, but there were constant incursions upon the territories of the enemy; cities were surprised, countries ravaged, and great booty obtained. Amid these disorders, Amaury, the nominal King of Jerusalem, was taken and died at Acre. Thus the scepter of the kingdom again remained in the hands of Saladin, who had neither the power nor the ability necessary to govern the Christian states. At the same time one of the sons of Bohemund, Prince of Antioch, was assassinated. Bohemund, at his advanced age, was unable to avenge this murder, and, in addition, before he died, he had the mortification to see war break out between his second son, Raymond, Count of Tripolis, and Livon, Prince of Armenia. The Templars and the Hospitallers took an interest in this quarrel, and were opposed to each other. The Sultan of Aleppo and Turks from Asia Minor mixed themselves with the dissensions of the Christians, and took advantage of their divisions to ravage the territory of Antioch. The Christian states of Syria received no more help from the West. The warriors of Europe, accustomed to face with coolness all the perils of war, had not sufficient courage to brave pestilence and famine. A great number of knights and barons of Palestine themselves abandoned the land so long laid desolate, some to repair to Constantinople, and others to return home. Pope Innocent all the while kept thundering forth his mandate for a new Crusade, without response. When Peter preached the Holy Wars, a few months sufficed to gather an army. Now it took years to accomplish the same end.

The death of Isabella soon followed that of her last husband, and the crown of Jerusalem fell to her daughter Mary. The warriors, who were too jealous to select a husband for her from among themselves, sought one in Europe. Philip Augustus, who was appealed to by them, selected one John of Brienne, a defrocked priest, but a good enough soldier. John's carnal tastes had disgraced him in his monastery, and he had taken arms under his brother, Gauthier of Brienne. He accepted the hand of the young Queen, and charged the ambassadors to return and announce his speedy arrival in Palestine at the head of an army. Instead of an army he arrived at Acre with the train of a king, but only brought with him three hundred knights to defend his kingdom. His marriage was celebrated the day after his arrival; and as the truce was about to expire, the Saracens resumed their arms and disturbed the festivities of the coronation; Saïf-ed-din at the head of an army entered Palestine, and the infidels not only laid siege to Tripolis but threatened Acre itself. The Templars again took the field with the new King of Jerusalem and his French knights. Some important successes were gained over the Moslems, when the death of the Queen occurred. She died at Acre, 1208, in the twentieth year of her age, leaving an infant daughter, named Violante. De Brienne continued, after the example of Guy de Lusignan, to wear the crown, and exercise all the functions of royalty, notwithstanding the death of the Queen.

The frantic appeals the menaced Christians had sent to Europe now resulted in the most ridiculous and curious of all the preposterous manias that attended the Holy Wars—the so-called Children's Crusade.

The Pope had filled the West with monks preaching the re-deliverance of Jerusalem. He seems to have given any one who had the gift of speech license to use it in the cause. The monks were nothing loth, as the gifts of the faithful made a pretty penny in their pouches, most of which they applied to their own uses, and they wandered far and wide, ranting and exhorting; having visions, seeing portents in the heavens, till, in 1212, the fruits of their work began to evidence themselves in the younger generation. They converted the children to a cause that their parents remained deaf to. When the monks noted this, they hastened to profit by it. Even an army of boys and girls was, in their eyes, better than none at all. The consequence was soon apparent in the formation of two hosts of child Crusaders—one in Germany and the other in France. The frocked scoundrels who promoted the movement neglected no means to further it. The most absurd promises were made to the foolish children. One was the pledge that the Mediterranean was to dry up and permit them to reach Palestine by land. Nothing more completely demonstrates the spirit of the times than the indifference with which such disorders were witnessed. No authority interfered, either to stop or to prevent the madness; and when it was announced to the Pope, he merely said: "These children reproach us with having fallen asleep, while they were flying to the assistance of the Holy Land."

A great part of these children crossed the Alps to embark at the Italian ports, while those who came from France went to Marseilles. The fatigue of a long journey, heat, disease, and want, swept away a great number of them. Thieves insinuated themselves among the German children, and disappeared after having robbed them of their baggage and the gifts the faithful had bestowed upon them. One of these thieves was recognized at Cologne, and ended his days on the rack. Of those who arrived in Italy some were dispersed over the country, plundered by the inhabitants and reduced to servitude. About seven thousand reached Genoa, and the Senate fearing trouble ordered them to depart

from the city. They, finding their error, turned back again to their own country, robbed of everything, walking barefooted, suffering the pangs of hunger, and subject to the scoffs and derision of the population of the countries they passed through.

Those who went from France had a worse fate. A very few returned. The army, to call it such by courtesy, commenced to fall to pieces soon after it began its march, and the road was lined with stragglers, many of whom perished in the forests of Burgundy and the wastes of Lombardy. About half of the number reached Marseilles. Here to their dismay they found the Mediterranean flowed as usual. It had not dried up to give them a passage to Palestine. Two merchants of this city who carried on a trade with the Saracens, of which young boys formed a considerable branch, offered to transport to the East all the pilgrims free of any charge whatever. This offer was gladly accepted, and seven vessels laden with these pilgrims set sail for the coast of Syria. When out two days a violent tempest arose and two of the ships were lost with all on board. The other five vessels arrived at Bugia and Alexandria, and the young Crusaders were all sold to the Saracens or to slave merchants. This account is furnished by Alberic, and is confirmed by Thomas of Champré and Roger Bacon. These two merchants at a later period formed a project to assassinate Frederick, were discovered and suffered an ignominious death. The villainous monks, however, who originated the affair, seem to have gone scot free, although it was strongly suspected that they were in league with the Marseilles speculators in their horrid kidnapping plot.

After the Children's Crusade, Innocent, who had long been trying to throw additional lustre upon his pontificate by achieving the re-conquest of Jerusalem, followed the example of Pope Urban II, and convened a General Council of the Church to aid in the arming of Europe for the recovery of the Holy City. This council assembled in Rome in the summer of 1215, and decreed the immediate preaching of the Sixth Crusade.

The Pope sent his ambassadors throughout Europe. The Emperor Frederick II of Germany, John, King of England, the King of Hungary, the Dukes of Austria and Bavaria, and many prelates, nobles and knights, besides crowds of persons of inferior degree, assumed the Cross. Some prepared to fulfill their vow; but the Kings and princes of Europe were all too busy tricking or slaughtering each other to travel onwards, and by far the greater number of them paid sums of money to the clergy to be exempt from the dangers and difficulties consequent upon the long journey. Then the Pope himself declared his intention of leading the Crusaders, and in all probability he would have done it, for he was zealous enough, but death interfered to check his work, and he was succeeded by Honorius III, who undertook to continue his policy. The King of Hungary and the Dukes of Austria and Bavaria were the first to set out on the pious enterprise. They placed themselves at the head of an army composed of men from many different nations, embarked from Venice, and landed at Acre at the commencement of the year. The whole conduct of the King of Hungary was marked by irresolution. He defeated the first body sent to oppose him, and marched towards Mount Tabor with the intention of seizing upon an important fort which the Saracens had recently constructed. He arrived at the Mount without hindrance. Marching at the head of the Christian warriors, the Patriarch of Jerusalem led them through a shower of stones rolled from the heights. The valor of the soldiers of the Cross braved all the efforts of the Saracens; the King of Jerusalem killed two Emirs with his own hand. The Crusaders dispersed the Mussulmans and pursued them to the gates of the fort, and

could easily have entered and taken it, but a sudden panic seized upon the conquerors. The King of Hungary renounced the attack and the army returned to Acre. The usual scenes of disorder and confusion at once ensued. A large body of Arab horsemen crossed the Jordan and harassed the rear of the retiring Crusaders. The soldiers became panic-stricken and fled to the hills, and the retreat would have become disastrous but for the Knights Templar and the Hospitallers, who covered the rear and sustained the repeated charges of the Arab cavalry. The Knights sustained immense loss in men and horses and returned to Acre in sorrow and disgust. The King of Hungary soon after returned to Europe, leaving half of his army under the King of Jerusalem. The Duke of Austria now became the chief leader of the expedition, and had still sufficient forces at his command to annoy the Saracens very considerably. It was resolved in council with the other chiefs that the whole energy of the Crusade should be directed upon Egypt, as the seat of the Saracen power, from whence came the continual levies that were brought against the Christians by the Sultan.

The Grand Master of the Templars, Philip Duplessies, had been unable to go on the expedition to Mount Tabor, being confined to the Temple at Acre, by a dangerous illness, of which he died a few days after the return of the Templars from Mount Tabor. William de Chartres was elected to succeed him, and shortly afterwards he was called upon to take command of the large fleet fitted out by the Templars to proceed against Egypt. He set sail from Acre in May, 1217, and proceeded to lay siege to Damietta, one of the most important cities of Egypt, which commanded the Nile and was numerously garrisoned and provisioned for a long siege. The Crusaders first attacked and soon captured an outlying tower which was considered the key to the city; and then, cutting the chain that closed the river, the large ships of the Crusaders ascended the Nile and anchored before the city. The siege of the city was commenced at once. The Christian army landed and encamped around the walls. Towards the close of autumn, when the inundation of the Nile was at its height, a strong north wind arose and impeded the descent of the waters to the Mediterranean. The Christian camp was overflowed, the Templars losing all their provisions, arms and baggage, and when the waters receded, the catastrophe was followed by an epidemic fever, which caused the death of the Grand Master, William de Chartres, and many of the Order. The Grand Master was succeeded, in 1218, by the veteran warrior, Peter de Montaigu, Grand Preceptor of Spain. At this period the renowned Saif-ed-din, brother and successor of Saladin, died, having appointed his *fifteen* sons to separate and independent commands in his vast dominions. After his decease they contended for the supremacy, and the Templars crossed the Nile to take advantage of the disputes. The infidels fiercely opposed their landing, and one of the Templar vessels being boarded by an overpowering force, the military friars cut with their hatchets a hole in the bottom of it, and all on board found a watery grave in the deep channel of the Nile. When the landing was effected, the Templars were the first to charge the enemy; the Moslems fled, and abandoned everything, tents, provisions, and arms, and the camp was given up to plunder. A trench was then drawn around the city of Damietta, and the army took a position which deprived the town of all succor. After many brilliant exploits and sanguinary fights, the city was reduced to great straits; terms of surrender were offered and refused; and on the November 5th, 1217, scaling ladders were used and the city was taken by assault. When the Templars entered the town they found the plague in every house, and the streets strewn with the dead. Out

of seventy thousand people but three thousand remained, so fearful had been the ravages of the plague and famine.

Immediately after the capture of Damietta, De Montaigne, Grand Master of Templars, returned with the King of Jerusalem to Palestine to oppose a fresh army of Moslems who, under the command of Conraddin, Sultan of Damascus, one of the sons of Malek-Adel, Saif-ed-din, had invaded the country, blockaded the city of Acre, and laid siege to the Pilgrim's Castle at Athlit. In their intrenched camp at this castle the Templars had mustered a force of upwards of four thousand men, who successfully defended the important position against the obstinate attacks of the infidels. The Templars sent urgent letters to the Pope Honorius III for help. They urged him to compel the Emperor Frederick to perform his vow, and to no longer permit the Crusaders to compound with money for the non-fulfilment of their engagements, declaring that such compositions had been most injurious to the cause of the Cross. The Grand Master also wrote to the Pope, complaining of the misapplication by the clergy of the money collected towards the expenses of the Holy War, declaring that not a twentieth part of it ever reached the empty treasury of the Latin Kingdom.

During the summer of the year 1221, considerable succors arrived in Palestine and Egypt from Europe. The troops of the Sultan of Damascus were repulsed and driven beyond the limits of the Latin Kingdom, and the Grand Master of Templars returned to Damietta to superintend the operations in Egypt. Cardinal Pelagius, the Papal legate, totally ignorant of the art of war, had assumed the position of commander-in-chief of the Army of the Cross. Contrary to the advice of the Templars, he urged the Crusaders at the autumnal season, when the waters of the Nile were rising, to march out of Damietta to undertake an expedition against Cairo. At length, after the feast of the Holy Apostles, the Crusaders marched along the Nile and arrived in good order at the place where the Sultan was encamped at the head of an immense number of the enemies of the Cross. The river Tapneos, an arm of the Nile, flowed between the camp of the Sultan and the Christians, who, being unable to ford the river, pitched their tents on the banks and prepared bridges to enable them to force the passage. In the meanwhile the inundation of the Nile rapidly increased, and the Sultan, passing his galleys and armed boats through an ancient canal, floated them in the Nile in the rear of the Christian army, thus cutting their communication with Damietta. Nothing now was to be done but to retrace their steps. The Sultan of Aleppo, and many other chiefs of the pagans, came up with an immense army to the relief of their fellow-Moslems, and attempted to cut off the retreat of the Crusaders, who were marching at night. The Moslems cut the embankments of the Nile, and the water surrounded the Christians on every side. They lost all their provisions, and many of the men were swept away with the stream. The further progress of the army was forthwith arrested; the waters continued to increase upon them; all their horses and saddles, carriages, baggage, furniture, in short, everything they had, were lost. They could neither advance nor retreat. They could not attack the Egyptians, who, upon rising ground, were inaccessible by reason of the intervening water. They were without food, and there was nothing left for them to do but to treat with the Sultan. They agreed to surrender Damietta, with all the prisoners they held in Tyre and Acre, on condition that the Sultan restored the wood of the true cross and the prisoners that he detained in Cairo and Damascus. The Sultan also accorded to them a truce of eight

years, and during the negotiations for the space of fifteen days he kindly furnished the Christians with the bread and corn necessary for their subsistence.

Conraddin was a mild and enlightened monarch, and the Christians of Syria enjoyed repose and toleration under his rule.

At the conclusion of the eight years' truce with the infidels, John of Brienne, titular King of Jerusalem, prepared to bid adieu forever to Palestine. Since the death of his Queen he had regarded his kingdom as a place of exile, and was anxious to escape from toil and incessant warfare, in which his feeble dominions were continually involved. His daughter, Violante, had just reached her thirteenth year, and the King was desirous of seeking a suitable husband for her among the princes of Europe.

Accompanied by Violante, he arrived in Italy and attended a Council of the Church which was assembled at Ferentino, in the Campagna di Roma, in the summer of 1223. Pope Honorius III, the Emperor Frederick II, the Patriarch of the Holy City, the Bishop of Bethlehem, the Grand Master of the Hospital, one of the Grand Preceptors of the Temple were present at this Council; and the Pope urged the Emperor to fulfill the vow which he had made eight years before to lead an army to the succor of the Holy Land. He offered him the hand of Violante, and with her the crown of the Latin Kingdom. This offer was accepted, and the nuptials were shortly afterwards celebrated, and the Emperor solemnly took his oath upon the Holy Gospel to lead in person a great expedition for the recovery of Jerusalem, and John of Brienne abdicated in his favor.

Violante was accompanied from Palestine by a female cousin, possessed of powerful charms and many graceful accomplishments. The Emperor became captivated with her beauty, dishonored her, and treated his child wife with neglect.

Preparations for the new Crusade were immediately commenced, and in the course of six months the Emperor was at the head of an army of sixty thousand well-disciplined men. This army was encamped at Brundisium in 1227; but a pestilential disease having appeared among them, their departure was delayed several months. In the meanwhile the Empress Violante died in childbed. John of Brienne, who had already repented of his abdication, and was also incensed against Frederick for many acts of neglect and insult, no sooner saw the only tie which bound them severed by the death of his daughter, than he began to bestir himself and make interest with the Pope to undo what he had done, and regain the honorary crown he had renounced. Gregory IX, who was now Pope, a man of a proud, unconciliating and revengeful character, owed the Emperor a grudge for many an act of disobedience to his authority, and encouraged the overtures of John of Brienne more than he should have done. Frederick, however, despised them both, and in the middle of August set sail for Acre; he was at sea three days when he became seasick and returned to land at Otranto, the nearest port. Gregory, who by this time had decided in favor of John of Brienne, excommunicated the Emperor for returning from so holy an expedition on any pretext whatever.

Frederick at first treated the excommunication with contempt, but when he got well he gave the Pope to understand he was not to be outraged with impunity, and sent some of his troops to ravage the papal territories. This made matters worse, and without troubling himself to obtain a reconciliation with the Holy See, he again embarked with his forces and arrived at Acre on the 8th of September. The Pope then sent letters to Palestine denouncing him as publicly excommunicated, and commanded the Templars

not to join his standard. They accordingly at first refused to take the field, and as the forces at that time under the command of the Emperor were not sufficient for him to move alone, he was obliged to remain inactive during the winter.

During the siege of Damietta the common danger had united the children of Malek-Adel; after their victory, ambition resumed the place of fear, and the princes quarreled for the provinces which their union had wrested from the Christians or saved from their invasion. Conraddin, Sultan of Damascus, dreading the views of Melik-Kamel, called Gelaeddin, Prince of the vast empire of Carismia, to his aid. The Sultan of Cairo, in great apprehension of the consequences of this alliance, turned his eyes towards the princes of the West. During several years the reports of the preparations made by the Emperor Frederick had been a source of terror to the Mussulman powers. The Emperor of Germany was considered, in the East, as the head of all the nations of Europe. The Sultan of Egypt conceived the hope that, owing to the quarrel between the Emperor and the Pope, and the dissensions among the Christians, he might find in Frederick a sincere ally and a powerful auxiliary. Melik-Kamel sent ambassadors with presents to Frederick, and invited him to come into the East, and promised to deliver Jerusalem up to him. This proposition gave the Emperor as much surprise as joy; and, in return, he sent an ambassador into Egypt to ascertain the exact intentions of the Sultan of Cairo, and to offer him his friendship. The envoy of Frederick was received at the court of the Sultan with the greatest honors, and returned to announce to his majesty that Melik-Kamel was ready to favor his expedition to Palestine. These details, which appear to be unknown to all the historians of the West, are related by Abulfeda and the greater part of the Arabian historians who treat of the events of this period.

This negotiation was on the condition that Melik-Kamel was to be secured by Frederick in the possession of the more important territory of Egypt; but before the Crusaders reached Palestine, Melik-Kamel was relieved from all fears by the death of his brother. He nevertheless did not think it worth while to contest with the Crusaders the barren corner of the earth which had already been the scene of so much bloodshed, both Saracen and Christian, and proposed a truce of three years, only stipulating, in addition, that the Moslems should be allowed to worship freely in the Temple of Jerusalem.

This proposition, with which the Pope and the Christians of the West were totally unacquainted, made Frederick determined to follow up the project of his Crusade. The Christians of Palestine, in obedience to the Pope, refused to aid him in any way. The Templars, Hospitallers, and other Knights shared at first the general feeling, but they were not men to yield a blind obedience to a distant potentate, especially when it compromised their own interests. When, therefore, Frederick was ready to march upon Jerusalem without them, they joined his banners to a man.

Frederick announced the conclusion of the treaty he had made with the Sultan of Cairo, who had jurisdiction over Syria and Palestine, by which Jerusalem and the rest of Palestine was to be surrendered to him, but the Christians were not satisfied that the Moslems should have the privilege of free worship in Jerusalem. Unmerited good fortune made them insolent, and they denied the right of the Emperor to make that or any other treaty as long as he remained under the ecclesiastical ban. Frederick was disgusted with his bigoted subjects, but as the Templars and Hospitallers remained true to him, he marched to Jerusalem to be crowned. All the churches were closed to him, and he could not even find a priest to officiate at his coronation. He had despised the papal

authority too long to quail before it now, when it was so unjustly exercised, and, as there was nobody to crown him, he wisely crowned himself. He held the crown in his hand, and held it, too, at the cost of no blood. His was the only one of the Holy Wars that was a battle of statecraft instead of swords, in which the art of peace won a victory.

Frederick was not able to remain long in Jerusalem after being crowned in the Church of the Resurrection. The city resounded with imprecations against him, and, after a few days' stay, he returned to Acre to prepare for his departure to Europe. At Acre he found only revolted subjects, and Christians scandalized at his successes. The Patriarch and the clergy placed an interdict upon the city during the time the Emperor should remain in it; all religious worship was suspended; the altars were deprived of their ornaments, and the crosses, relics and images of the saints were cast upon the ground. The dead were buried in the fields without funeral ceremonies or monumental stones; everything, in short, denoted a season of great calamities, and a dread of the vengeance of Heaven; it was thus that the liberator of Jerusalem was welcomed at Acre. Frederick found himself obliged to negotiate peace with the Christians, as he had done with the infidels, and being unable to regain their good will, he still further exasperated them by his violence. He caused the gates of the city to be closed, and prohibited the bringing in of provisions; he planted archers in every place where they could menace the Templars and pilgrims; and by his orders mendicant preaching monks were dragged from the foot of the altars and scourged with rods through the streets of the city. Hatred and vengeance were carried to the greatest excess on both sides. It was impossible for the Emperor to remain long at Acre, surrounded as he was by enemies, in addition to which motive he daily received letters from Europe urging his return. Two formidable armies, under the banners of the Holy See, had invaded his Kingdom of Naples, pillaged the cities, ravaged the country, mutilated the prisoners, and committed all kinds of enormities. These armies were under command of John of Brienne, impatient to avenge his own injuries, real or fancied. Frederick at length quitted Palestine and returned to his own dominions. On his return to Italy, he found a much more serious war than that he had carried on in Asia. The Pope had not only levied troops to ravage his states; he had induced the Lombards to take up arms against him. John of Brienne, deprived of his title of King of Jerusalem, determined to endeavor to be acknowledged Emperor, and his pretensions were supported by all the authority of the Church and the right of victory. The presence of Frederick restored courage to his subjects, whose fidelity was still unshaken, and he met his enemies in several engagements, in which he always gained the advantage. The army of John of Brienne was dispersed, and the pontifical troops quitted in the greatest disorder all the cities and provinces they had conquered.

The Pope, learning that fortune had deserted his banners, again had recourse to the thunders of religion, and employed the most terrible of its denunciations against Frederick. He declared that all were excommunicated who should hold any kind of commerce with the Emperor, all who should sit at his table, be present at his councils, celebrate divine service before him, or offer him any mark of attachment or respect. Frederick was terrified at this sentence, which was published with great solemnity in all parts of Europe, particularly in his own dominions; and sent ambassadors to the Pope, who, in spite of the thunders with which he was armed, dreaded the consequences of war, and showed himself disposed to receive the submission of the enemy he dreaded.

After a negotiation of several days, a treaty was made, in which a conquered Pope

dictated laws to his conqueror, and appeared, while receiving peace, to accord a pardon. But in spite of this treaty of peace, the effect of discord still subsisted, and were felt even in the East, where debates, raised in the name of the Church, had divided men's minds and depressed the general courage; and where the Christian states, for which Europe had taken up arms, remained without support and without defence. As Frederick had left Jerusalem without fortifying it, the Christians were in constant dread of the invasion of the Mussulman peasants, whom the hope of pillage attracted from the mountains of Naplouse. The Patriarch of Jerusalem, the prelates, barons and people of Palestine, who had no longer a leader or a king, in vain implored the assistance of the warriors of the West. They had no faith in perils that followed so closely upon victory, and they despaired of delivering a country that required to be delivered so often.

The Pope, however, had not abandoned the project of the Crusade, and convoked an assembly at Spoleto, at which Frederick, with the Patriarchs of Constantinople, Antioch and Jerusalem, assisted. It was resolved at this assembly to renew the war in Palestine, notwithstanding the truce concluded with the Sultan of Cairo.

Gregory addressed pastoral letters to all bishops and prelates, directing the preaching of a new Crusade, and ordered a tax upon all the faithful, of both sexes, of a denier per week to pay the expenses. France was then at peace. Thibault V, Count of Champagne and King of Navarre, son of the Thibault who died before the fifth Crusade, undertook to discharge the vow his father had made, and Pierre de Dreux, Duke of Brittany, also assumed the Cross. Hugh IV, Duke of Burgundy, and a crowd of barons and knights took the Cross and engaged to follow the Duke of Brittany and the King of Navarre into Palestine.

The Grand Master of the Temple, Peter de Montaigu, died at Acre at an advanced age, and was succeeded in 1233 by Hermann de Périgord, Grand Preceptor of Calabria and Sicily. Shortly after his accession to power, the truce with the Sultan of Aleppo expired, and William de Montferrat, Preceptor of Antioch, having besieged a fortress of the infidels, refused to retreat before a superior force, and was surrounded and overwhelmed, a hundred Knights of the Temple and three hundred cross-bow men being slain, together with many secular warriors and a large number of foot soldiers. The Preceptor of Antioch, before he was slain, "sent sixteen infidels to hell." As soon as the Templars in England heard of this disaster, they sent, in conjunction with the Hospitallers, instant succor to their brethren. Having made their arrangements, they started from the house of the Hospitallers at Clerkenwell, in London, and passed through the city with spears held aloft, shields displayed and banners advanced. They marched in splendid pomp to the bridge, and sought a blessing from all who crowded to see them pass.

The Sixth Crusade was now preached in Europe by Pope Gregory IX, and the Templars, expecting the arrival of speedy succor, and being desirous of taking advantage of the dissensions that had arisen among the Saracens, recommenced hostilities with the Sultans of Egypt and Damascus.

The Crusaders under the Duke of Brittany and the King of Navarre were preparing for their departure when, all at once, a fresh cry of alarm resounded through the West. The Empire of the Latins at Constantinople was in distress. After the reigns of Baldwin of Flanders and his son Henry, Peter of Courtenay was called to the throne, and, while on his way to take possession, was surprised and massacred in Macedonia by the order of Theodore Comnenus, Prince of Epirus. Robert of Courtenay, second son of Peter, only

ascended the throne to experience the rapid decline of the empire; conquered in a great battle by Vatases, the successor of Lascaris, he lost all the provinces beyond the Bosphorus and the Hellespont, as well as Thessaly and a great part of Thrace. Constantinople beheld from its towers the banners of the Greeks of Nice and of the barbarians of Mount Hemus, who were threatening the city. Amidst these disasters Robert died, leaving his brother Baldwin as his successor, who was still in his childhood. John of Brienne, for some short time King of Jerusalem, was called to the tottering throne of Constantinople at the moment the Greeks and barbarians were at the gates of the city; but the new Emperor fought several battles with them, seized their ships and dispersed their armies. After having defeated his enemies, he found himself without an army, and he was obliged to wait in his capital for succors that had been promised him, and which never arrived. More than eighty years of age, he terminated his active career in contesting with the barbarians the remains of a power which had been founded by arms, and the miserable wreck of which could only be preserved by prodigies of valor. On his deathbed he laid aside the imperial purple, and desired to breathe his last in the habit of a Cordelier. Young Baldwin, who had married his daughter, and who was to have succeeded him, was unable to obtain his inheritance, and departing as a fugitive from his capital wandered through Europe as a suppliant. The sovereign Pontiff was touched with the misery of Baldwin, and at the same time could not hear without pity the complaints of the Latin Church of Byzantium; he published a new Crusade for the defence of the Empire of the East.

The Crusaders who were about to set out for the Holy Land were invited to go to the assistance of Constantinople, but the prayers of the Holy See produced but little effect. The French princes and nobles persisted in their resolution of going to fight the Saracens in Asia.

Gregory, who had made for himself many formidable enemies in the West, appeared to have forgotten a war he had so warmly promoted, and was entirely engrossed by his own dangers. Most of the leaders were assembled at Lyons, where they received a nuncio from the Pope, who commanded them to return to their homes. This unexpected order from Gregory IX, gave great offence to the princes and barons, who told the envoy of the Court of Rome that the Pope might change his policy, and disapprove of that which he himself had set on foot, but that the defenders of the Cross, they who had devoted themselves to the service of Christ, would remain steadfast in their intentions. "We have made," added they, "all our preparations; we have pledged or sold our lands, our houses, and our goods; we have quitted our friends and our families, giving out our departure for Palestine; religion and honor forbid us to retrace our steps." As the Pope's nuncio wished to speak and uphold the authority of the Church, and as he accused the barons of betraying the cause they were going to defend, the Christian warriors could not restrain their indignation; they were so exasperated that they even ill-treated the ambassador of the Pope, and but for the intercession and prayers of the prelates and bishops would have immolated him to their anger.

Scarcely had the Crusaders dismissed the Pope's nuncio with contempt, than deputies arrived from the Emperor of Germany, equally supplicating them to suspend their march, and wait until he had collected his troops, in order to place himself at their head. The knights and barons could not comprehend the meaning of these delays thus attempted. The King of Navarre, the Dukes of Brittany and Burgundy, with most of

the nobles that had taken the Cross, persisted in the design of accomplishing their vow and embarked for Syria at the port of Marseilles.

At the time of the arrival of the Crusaders, Melik-Kamel, the Sultan of Cairo, had recently died, and his death became the signal for wars between the princes of his family, who disputed by turns for the Kingdom of Egypt and the various principalities. The King of Navarre, the Duke of Burgundy, the Duke of Brittany and the Count de Bar, marched with a party of Templars to attack the Sultan of Egypt, while the Grand Master, De Périgord, prepared to invade the territory of the Sultan of Damascus. In a bloody battle fought with the Mamelukes, near Gaza, the Count de Bar, with many knights and persons of quality, and all the foot soldiers, were slain. The Count de Montfort was taken prisoner, and all the baggage of the army was lost. The King of Navarre and the survivors then retreated to Joppa, and set sail from that port for Acre. On their arrival at this place they joined the Grand Master of the Temple, De Périgord, who was encamped at the palm grove of Caifa. Thence they marched towards Tiberias, and on their arrival at Sepphoris met some messengers who were proceeding from Salek Ismael, the Sultan of Damascus, to the Grand Master of the Temple, with overtures of peace and offers to surrender Jerusalem upon the following terms: The Moslem and Christian prisoners of war were immediately to be set at liberty; all Palestine, between the sea coast and the Jordan, excepting the cities of St. Abraham (Hebron?), Nablous, and Bethshean, was to be surrendered to the Christians. The Christians were to assist the Sultan of Damascus in a war which had broken out between him and Nojmoddin Ayoub, Sultan of Egypt. They were to march with all their forces to the south to occupy Joppa and Ascalon, and prevent the latter potentate from marching through Palestine to attack the Sultan of Damascus. And, lastly, no truce was to be entered into with the Sultan of Egypt by the Christians, unless the Sultan of Damascus was included therein. The Grand Master of the Temple, De Périgord, acceded to these terms, and induced the chiefs of the Crusaders to assent to the compact; but the Grand Master of the Hospital, Bertrand de Camps, refused to be a party to it. It is said that he entered into a separate and independent treaty with Nojmoddin Ayoub, who had just mounted the throne of Egypt, so that one of the great military orders remained at war with the Sultan of Damascus and the other with the Sultan of Egypt.

Immediately after the conclusion of this treaty, the Templars assembled all their disposable forces and proceeded to Joppa with the Count de Nevers and a body of newly arrived Crusaders, and co-operated with an army which the Sultan of Damascus had sent into that neighborhood to act against the Egyptians. In the meantime, Richard, Earl of Cornwall, the brother of Henry III, King of England, having assumed the Cross, arrived in Palestine and proceeded with a small force of English pilgrims, knights and foot soldiers to the camp of the Templars at Joppa. With this welcome reinforcement the Grand Master of the Temple, De Périgord, marched at once upon Ascalon, reconstructed the castle, and restored the fortifications to the state in which they were left by King Richard forty-five years before. The Templars then endeavored to obtain possession of their ancient fortress of Gaza, a place of very great importance. An invading army from the south could approach Jerusalem only by way of Gaza, or by taking a long and tedious route through the desert of Arabia Petrea, to Kerak, and from thence to Hebron, by the southern extremity of the Dead Sea. The want of water and forage presented an insuperable obstacle to the march of a large body of forces in any other di-

rection. Towards the close of autumn, the Templars marched against Gaza in conjunction with Salek Ismael, Sultan of Damascus, drove out the Egyptians, and obtained possession of the dismantled fortifications. Large sums of money were expended in the reconstruction of the walls of the castle, a strong garrison was established in the important post, and the Templars then marched upon Jerusalem.

The fortifications of the Holy City had been dismantled by Melik-Kamel at the time of the siege of Damietta, 1238, when, alarmed at the military success of the Franks in Egypt, he was anxious to purchase the safety of the country by the cession of Jerusalem. The Templars, consequently, entered the Holy City without difficulty or resistance; the Mussulman population abandoned their dwellings on their approach, and the military friars once more entered the City of David, barefooted and bareheaded, singing loud hymns of triumph. They rushed to the Church of the Resurrection, and fell prostrate on their knees before the shrine of the Holy Sepulchre. They ascended Calvary, and visited the reputed scene of the Crucifixion; and then hastened, in martial array and with the sound of the trumpet, through the forsaken and deserted streets of the City of Zion, to take possession of their ancient quarters on Mount Moriah, vacant for more than one hundred years. The Temple of the Knights Templar was again purified and reconsecrated. The greater part of the old convent, adjoining the Temple, had been destroyed in 1187, by Saladin, and the military friars were compelled to pitch numerous tents in the area for the accommodation of their brethren.

Nothing could exceed the joy with which the intelligence of the reoccupation of Jerusalem was received throughout Palestine and through all Christendom. Now that the policy of the Templars had been crowned with success, and Jerusalem regained, the Hospitallers no longer opposed the treaty with the Sultan of Damascus, but hastened to cooperate for the preservation of the Holy City. The Patriarch returned to Jerusalem, with all his clergy; the churches were reconsecrated, and the Templars and Hospitallers emptied their treasuries in rebuilding the walls.

To all appearance the Holy Wars were at an end; the Christians had entire possession of Jerusalem, Tripolis, Antioch, Edessa, Acre, Jaffa, and, in fact, of nearly all Judea; and could they have been at peace among themselves they might have overcome, without great difficulty, the jealousy and hostility of their neighbors.

When the Sultan of Egypt learned of the march of the Templars to Jerusalem and of their reoccupation of all the holy places, he sent an army across the desert to drive them out of the Holy City before they would have time to reconstruct the walls and repair the fortifications. The Templars collected their forces and advanced to meet the Egyptians. They occupied the passes leading to Jerusalem and there gave battle, gaining a glorious victory over the Moslems and driving them into the desert. Ayoub, Sultan of Egypt, feeling himself unable to resist the formidable alliance of the Templars with Saleh Ismael, which prevented him from conquering Syria as he desired, with Damascus and all the surrounding country to annex to his own dominions, determined to apply for succor to the hordes of Carismia, and sent deputies to the leaders of those fierce barbarians, promising to abandon Palestine to them if they subdued it. This proposition was accepted with joy; their cupidity being awakened by an exaggerated account of the fertility and wealth of the land. The Carismians assembled together in a body and crossed the Euphrates (1244), ravaged the territories of the Sultan of Aleppo, and marched up the plain of the Orontes, wasting all the country around them with fire and sword, and

the flames which accompanied their steps announced their arrival to the inhabitants of Jerusalem.

Fortifications scarcely commenced, and the small number of warriors in the Holy City, left not the least hope of being able to repel the unexpected attack of such a formidable enemy. The Grand Master of the Temple, De Périgord, called a council of war, and it was determined that Jerusalem was untenable, and that the Holy City must once again be abandoned to the infidels. The population resolved to fly, and most of them did so, but about seven thousand lingered behind, and were every one massacred by the Carismians, who soon arrived. Those who fled were hunted through the mountains and descended into the plain of Ramleh, where they were attacked by the Carismians, and only three hundred out of the whole number succeeded in reaching Joppa in safety. All the women and children were taken captive in the mountains, among them several nuns, who were sent to Egypt and sold in the common slave market. The Carismians then marched upon Gaza, stormed the city, and put the garrison to the sword.

In the meantime the Grand Masters of the Templars and the Hospitallers, assembled with the Patriarch of Jerusalem and the nobles of the kingdom of Acre, endeavored to devise means by which the Carismians might be repulsed and Palestine saved. All the inhabitants of Tyre, Sidon, Acre and other Christian cities able to bear arms repaired to their standards. The Moslem Princes of Damascus, Carac and Emessa, whose assistance the Christians implored, united their forces, and assembled an army to join with the Christians in the effort to stop the progress of the general devastation. The Mussulman army soon arrived in Palestine. Its appearance before the walls of Acre raised the courage of the Franks, who in so pressing a danger had no repugnance to fight in company with the infidels.

The Christian and Mussulman armies, united under the same banners, set out from Acre and encamped on the plains of Ascalon. The forces of the Carismians were near Gaza, where they were to receive provisions and reinforcements sent by the Sultan of Egypt. The armies met in the country of the ancient Philistines, on the sandy plains of Gaza, where some years before the King of Navarre and the Duke of Burgundy were defeated and lost the best of their knights and soldiers.

The army was divided into three bodies; the left wing was commanded by Gauthier de Brienne; the Mussulman troops, under the orders of the Prince of Emessa, formed the right wing; and the Grand Master of the Templars, with his knights and the barons of Palestine with their vassals, formed the centre.

The intrepid Bishop of Rama, in complete armor, impatient to signalize his bravery against the enemies of the Christians, rushed amid the hostile ranks, and the two armies were at once generally engaged. Both sides knew their only hope laid in victory, and that defeat meant ruin; on this account the annals of war present no example of a more murderous and obstinate contest. The battle began with the dawn and was suspended at sunset to be renewed with the same fury on the following morning. The Prince of Emessa, after having lost two thousand of his horsemen, abandoned the field of battle, and fled towards Damascus, leaving the Christians to continue the fight. The soldiers of the Cross sustained the repeated shocks of the enemy alone, until, exhausted by fatigue and overwhelmed by a multitude, almost all were killed or taken prisoners. The army was practically annihilated. The Grand Master of the temple, De Périgord, and the flower of his chivalry, perished in that bloody encounter, and the Grand Master of the

Hospitallers, De Chateauf, was led away into captivity. The Prince of Tyre, the Patriarch of Jerusalem, and some of the prelates, with great difficulty escaped the slaughter and retired to Acre. Among the warriors who regained the Christian cities there were only thirty-three Knights Templar, twenty-six Hospitallers, and three Teutonic Knights.

The government of the Order of the Temple, in consequence of the death of the Grand Master, temporarily devolved upon the Knight Templar William de Rochefort, who immediately despatched a melancholy letter addressed to the Pope and the Archbishop of Canterbury, detailing the horrors and atrocities of the Carismian invasion, and stating, in conclusion, "But know assuredly that unless, through the interposition of the Most High or by the aid of the faithful, the Holy Land is succored in the next spring passage from Europe, its doom is sealed and utter ruin is inevitable. Given at Acre this 5th day of Novenber in the year of our Lord, 1244."

The above letter was read before a general council of the Church, which had been assembled by the Pope, Innocent IV, and it was resolved that the Seventh Crusade should be preached. All sorts of blessings and indulgences were promised to those who would assume the Cross, but the ancient enthusiasm in favor of distant expeditions to the East had died away; the addresses and exhortations of the clergy now fell on unwilling ears, and the Templars and Hospitallers for several years received, from outside of these orders, only some small assistance in men and money. The Emperor Frederick, who still bore the empty title of King of Jerusalem, bestowed no thought upon his Eastern subjects and the Holy Land, except to abuse those by whom that land had been so gallantly defended. In the midst of all these troubles a General Chapter of Knights Templar was assembled in the Pilgrim's Castle at Athlit, and the veteran warrior, William de Sonnac, was chosen Grand Master of the Order. Circular letters were at once issued to all Western Preceptories, summoning all the Brethren to Palestine, and directing the immediate transmission of all the money in the different treasuries to the headquarters of the Order at Acre. These orders were promptly attended to.

The victory of the Carismians delivered up the greater part of Palestine to the enemies of the Christian colonies. The Egyptians took possession of Jerusalem, Tiberias, and the cities ceded to the Franks by the Sultan of Damascus. Jaffa did not fall into the hands of the infidels, although it was besieged for some time. The Sultan of Cairo, Egypt, sent presents to the leaders of the victorious hordes of the Carismians, and proposed that they crown their exploits by directing their arms against Damascus. The Carismians immediately laid siege to the capital of Syria. The city had been hastily fortified and was unable to make more than a slight resistance to their impetuous attacks. Having no hope of succor, it opened its gates, and acknowledged the domination of the Sultan of Egypt, who immediately took possession with a garrison of his own troops, as he had done in the case of every other city and fortress that had been captured by the Carismians at his request, and all these places were now under his domination. As soon as the Carismians had taken Damascus, inflated by their victory, and seeing the Egyptian troops enter and take possession of the city, they demanded, in a menacing tone, that the lands that had been promised to them in Palestine should be given up to them immediately. The Sultan of Egypt, dreading such neighbors, attempted to temporize with them and defer the fulfilment of his promise. In the fury which his refusal created, the barbarians offered their services to the prince whom they had just despoiled of the

city and province, and laid fresh siege to Damascus, in order to deprive the Egyptians of it. The Egyptian garrison and the inhabitants defended themselves with obstinacy, the fear of falling into the hands of a pitiless enemy supplying the place of courage. The Sultau of Egypt sent an army to assist the city, and the Carismians were conquered in two battles. After this double defeat Oriental history scarcely mentions their name, or gives any means of following their track.

The Christians of Palestine were not materially benefited by the destruction of the Carismians. They had lost their allies, and could reckon upon nothing but enemies among the Mussulmans. The Sultan of Egypt was extending his dominions in Syria, and his power became more formidable every day. The cities still held by the Christians, on the coasts of the sea, were almost without defenders. The orders of St. John and the Temple had offered the Sultan of Egypt a considerable sum for the ransom of his prisoners; but the Sultan refused to listen to their ambassadors, and threatened them with all the terrors of his wrath. These two bodies, formerly so dreaded by the Mussulmans, were now so weakened and decayed that they were no longer able to serve the cause of the Christians with any advantage, and were compelled to wait, in a state of inaction, till the warlike nobility of Europe should come to replace the knights held in captivity by the infidels, or swept away from the field of battle.

While the proposed seventh Crusade was slowly progressing, the Pope wrote a letter to the Sultan of Egypt, proposing a peace or a truce, and received in reply a grandiloquent epistle, couched in the usual flowery style of the Orientals, in which the Sultan told the Pope that he, himself, also desired peace; but informed the Pope that between him and the Emperor Frederick there had been mutual love, alliance and perfect concord from the time of the Sultan my (his) father; and between you (the Pope) and the Emperor there is strife and warfare. "Whence it is not fit that we should enter into any treaty with the Christians until we have previously had his advice and assent. We have, therefore, written to our envoy at the imperial court upon the propositions made to us by the Pope's messenger," etc.

The Carismians having been defeated and practically annihilated, for history states that every straggler that was subsequently seen was immediately killed by Christian or Mussulman, whoever found him first, it might be supposed a little rest would be granted to the inhabitants of Judea; but it was not to be so, for the Comans, a fierce tribe of Tartars, made their way through the Christian province of Armenia into the principality of Antioch, and ravaged both banks of the Orontes, carrying the inhabitants away into captivity. The King of Armenia and the Prince of Antioch sent messengers to the Templars and Hospitallers for help, and the Grand Master of Templars, who had drawn on all the Preceptories of the Order in Europe for every available knight, collected his disposable force, and taking with him the Hospitallers, under their Grand Master, hurried to the relief of the distressed province. A long and bloody battle was fought in the vicinity of the iron bridge over the Orontes, the Comans were overthrown and slaughtered, and the City of Antioch was saved from pillage. The Hospitallers suffered severely in this engagement, and their Grand Master, Bertrand de Camps, died of his wounds four days after the battle.

The only European sovereign to whom the distresses of the Christians in Palestine now appealed was Louis IX, King of France. He was an intensely religious man; and the year that news was received of the latest misfortunes of Palestine, Louis IX fell

dangerously ill, and sank into such a lethargy that it was reported he was dead. He recovered when apparently at the portal of the tomb, and the first use he made of speech, after again beholding the light, was to ask for the Cross and express his determination to go to the Holy Land. His family and friends tried to dissuade him, but when he began to recover he repeated his vow. To give more solemnity to the publication of the Crusade, and to excite the ardor of the warriors, he convoked a parliament in his capital. After the Cardinal had repeated the exhortations addressed by the Pope to the faithful, Louis spoke, and traced the picture of the disasters of Palestine. He had scarcely ceased speaking, when his three brothers, Robert, Count d'Artois, Alphonse, Duke of Poitiers, and Charles, Duke of Anjou, took the oath to go. Queen Marguerite, the Countess d'Artois, and the Duchess of Poitiers, likewise took the Cross and resolved to accompany their husbands. Most of the bishops and prelates present also enrolled themselves. There was not an illustrious family in the kingdom that did not supply one hero for the Crusade.

The Crusade was preached at this time in all the states of Europe, but as most of the countries were filled with discord, the voice of the sacred orator was lost amid the din of factions and the tumult of arms. When the Bishop of Berytus went into England, to entreat the English monarch to help the Christians of the East, Henry III was fully occupied in repelling the aggressions of the King of Scotland, and with the troubles in Wales. The barons menaced his authority, and did not permit him to engage in any foreign war, and he not only refused to take the Cross, but forbade the preaching of the Crusade in his kingdom. Germany was embroiled with the Pope, and Italy in civil feuds, so France was left to conduct the Crusade alone.

Louis took two years to prepare for the campaign. He collected provisions for his army, and prepared magazines in the Island of Cyprus, where he meant to land. He committed the government of his kingdom to his mother, and, clad in plain steel mail, he set out, with a fleet of twenty-eight vessels, exclusive of those carrying horses and provisions, leaving port on 25th day of August, 1248.

Henry, the grandson of Guy of Lusignan, reigned in Cyprus. He received the King at Limasso, and conducted him with much honor to Nicosia. A short time after his arrival a council was held, in which it was decided that their arms should be in the first place directed against Egypt. The reverses previously sustained by the Christian arms on the banks of the Nile did not at all alarm the King of France and his barons, and it is more than probable he had, before he left his kingdom, formed the design of carrying the war into the country from which the Mussulmans drew their wealth and their strength. It was also decided that the Christian army should not depart from Cyprus until the following spring, in order that additional preparations might be completed.

Malek Saleh Negmeddu now reigned as the Sultau of Cairo and all Egypt. At the moment Louis IX landed in Cyprus the Sultan was in Syria, making war against the Prince of Aleppo, and held the city of Emessa in siege. He knew all the projects of the Christians, and gave orders for the defence of all the avenues of Egypt. When he learned the Christian army was about to embark, he immediately abandoned the siege of Emessa, and concluded a truce with his enemies, to return to his states that were threatened with invasion. He neglected nothing in fortifying the coasts or provisioning Damietta, which was most likely to be the object of the first hostilities. A powerful fleet was

equipped, descended the Nile, and was placed at the mouth of the river; an army, commanded by Fakreddin, the most skillful of the Emirs, encamped on the coast to the west of the mouth of the river, at the spot where, thirty-three years before, the army of John of Brienne had landed, and the Saracens held themselves in readiness for developments. In the spring Louis embarked for Egypt with his whole host; but a violent tempest separated his fleet, and he arrived before Damietta with only a few thousand men. They were, however, impetuous and full of hope; and although the Sultan was drawn up on the shore with a force infinitely superior, it was resolved to attempt a landing without waiting for the arrival of the rest of the army. As soon as they were within bow-shot the shower of stones, arrows and javelins commenced, but the line pressed on, and the King set an example by plunging into the waves, in full armor, his buckler over his breast, and his sword in his hand, the water being up to his shoulders; and his army, inspired by his bravery, followed, shouting the old war cry of the first Crusaders, *Dieu le veut! Dieu le veut!* A panic seized the Turks. A body of their cavalry tried to ride down the Crusaders, but the knights fixed their large shields deep in the sands, covered themselves with them, and, presenting the points of their lances, checked the dash of the enemy. All the Christians, as they reached the shore, formed in rear of this battalion; the oriflamme was planted on the shore, and Louis fell upon his knees to offer up his thanks to Heaven. At length, all the army being landed, a sanguinary contest began on every part of the coast. The two fleets quickly became engaged at the mouth of the Nile, and shore and sea resounded with the shock of arms. The fleet of the Saracens was soon dispersed; many of the vessels were sunk, and the remainder escaped up the river. In the meantime the troops of Fakreddin, broken in all directions, retired in the greatest confusion, the French pursuing them up to their intrenchments; and, after a last desperate struggle, the Mussulmans abandoned their camp and the western bank of the Nile, leaving several of their Emirs on the field of battle. The Crusaders pitched their tents on the battleground and passed the night in rejoicings, while in Damietta the greatest confusion reigned. The fugitives from the army of Fakreddin passed through the city, spreading terror. Fakreddin gave no orders for the security of the city, and as the darkness of night came on, fear made them barbarous; they massacred all the Christian inhabitants they could find; the troops, on retiring from the city, pillaged the houses and set fire to the public edifices. The garrison abandoned the towers and ramparts intrusted to their guardianship, and fled away with the army of Fakreddin. The columns of flame that rose from the city were soon observed in the Christian camp—the whole horizon was on fire. On the morrow, at daybreak, the soldiers advanced to the city; all the gates were found open; they met nothing in the streets but carcasses of the victims and the few living Christians, who had in their turn massacred all the Mussulmans whom age and infirmities prevented from flying. The army took possession and employed themselves in stopping the progress of the flames and in pillaging the city.

TE DEUM AFTER VICTORY.

In the meantime, the King of France, the Pope's legate, and the patriarch of Jerusalem, followed by a crowd of prelates and ecclesiastics, entered Damietta in procession, and repaired to the great mosque, which was once more converted into a church, and consecrated to the Holy Virgin, the mother of Jesus Christ.

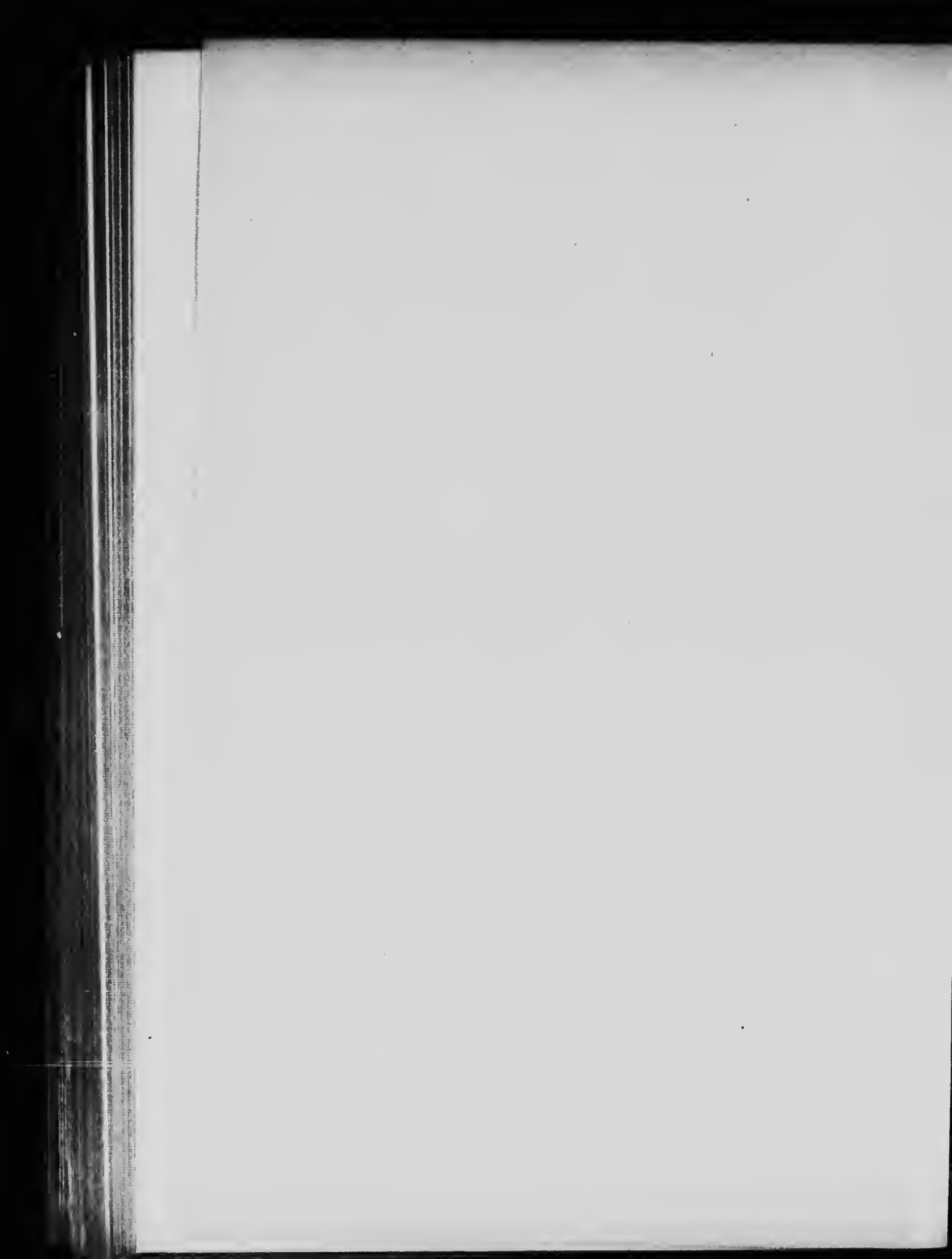
The French monarch, the clergy, and all the leaders of the army marched with heads

uncovered and barefooted, singing songs of thanksgiving, and attributing to God all the glory of this miraculous conquest.

The news of the victory was soon spread throughout Egypt. Negmeddin was ill and unable to mount his horse when the defeat of his army and the victory of the Christians were announced to him by the soldiers who had fled from Damietta. His rage against the garrison was violent, and he pronounced a sentence of instant death upon fifty-four of the most guilty. While he was wreaking his wrath on his subjects, the Crusaders established themselves in Damietta, where they were joined by the Grand Master of Templars, who left Acre, bringing with him all his available force, who breathed nothing but war. They were acquainted with the country and the best manner of combating the infidels; and with this useful reinforcement the King was able to undertake an expedition against Alexandria, or, by obtaining possession of Mansourah, render himself master of the route to Cairo. After the taking of Damietta, several of the leaders proposed to pursue the Mussulmans, but the period was approaching for the rise of the Nile, and the remembrance of the overthrow of John of Brienne dispelled the idea of marching against the capital of Egypt for the time being; besides which it was the desire of Louis to await the arrival of his brother, the Count of Poitiers, who was to embark with the last levy of the kingdom of France.

While the Christian army was lying idle in Damietta, the Mussulmans were not wasting any time. The Bedouin Arab horsemen made repeated dashes and harassed the Christians day and night; stragglers were cut off, and many a Christian's head was taken to Cairo for the golden byzant that was promised by the Sultan. To raise the confidence of the infidel army, great care was taken to exhibit these heads; all captives were paraded about in triumph, and the least advantage obtained over the Franks was magnified and celebrated throughout all Egypt. The activity of Negmeddin appeared to increase as his end approached. He made the greatest exertions to assemble his troops; was indefatigable in watching every movement of the Crusaders; pushed the work day and night in repairing and strengthening the fortifications of Mansourah; the Mussulman fleet, which had retired up the river, cast anchor directly in front of that city. While these preparations were progressing, word arrived that the garrison of Damascus had taken possession of the City of Sidon, belonging to the Franks, and that the important City of Carac had thrown off allegiance to the Christian powers and declared in favor of Negmeddin. This unexpected intelligence, the sight of the prisoners, but, above all, the inactivity of the Christians, which was attributed to fear, completely dissipated the terror which had at first prevailed among the Mussulmans. New reinforcements arrived daily in the camp of the Sultan; the people flocked in crowds to the Mosques in Cairo and the other cities of Egypt, to invoke the protection of Heaven and return thanks to the God of Mahomet for having prevented the Christians from taking advantage of their victories. But Louis was experiencing such an excess of piety that he gave little heed to anything but his orisons. So complete was his fanaticism that he considered his work in the hands of God, and waited for a summons from on High before attempting any further progress. One night he heard the voice of the Redeemer calling to him out of a flame of fire: "Rise, Son of the Cross! The hour has come!" Next day he ordered the advance upon Cairo.

While the Christian army was forgetting in its sojourn at Damietta both the laws of discipline and the object of the Holy War, Alphonse, Count of Poitiers, with an expedition





Te Deum After Victory

After the original by Gustave Doré.

The King of France, the Pope's legate, and the Patriarch of Jerusalem, followed by a crowd of prelates and ecclesiastics, entered Damietta in procession, and repaired to the great mosque, which was once more converted into a church, and consecrated to the Holy Virgin, the mother of Jesus Christ. The French march, the clergy, and all the leaders of the army marched barefooted, with heads uncovered, singing psalms of thanksgiving and attributing to God all the glory of this miraculous conquest.

of new Crusaders, landed at Damietta just before the King had his fateful dream. With this accession the King had sixty thousand fighting men, more than twenty thousand of whom were horsemen. A numerous fleet ascended the Nile, carrying provisions, baggage and machines of war. Queen Marguerite, with the Countesses of Artois, Anjou and Poitiers, remained at Damietta, where the King left a garrison under command of Olivier de Thermes.

The Crusaders encamped at Pharescour the 7th of December, 1249; terror again preceded their march and everything seemed in their favor. One circumstance would have increased their sense of security if they had known of it; Negmeddin was at length dead. This death might have produced serious trouble in the Egyptian army and nation if it had not been carefully concealed for several days, during which time all orders were issued in his name. Nothing interrupted the work of preparation for defence. All the precautions were the work of a woman, who had been purchased as a slave and had become the favorite wife of Negmeddin. Her name was Chegger-Eddour, and she is described as a woman of courage and talents, and that no woman surpassed her in beauty, and no man excelled her in genius; but this statement is taken from the Arabian historians. After the death of Negmeddin, the Sultana assembled the principal Emirs; in this council the command of Egypt was given to Fakreddin, and they acknowledged as Sultan, Almoadam Touranschah, whom his father had banished to Mesopotamia; and Chegger-Eddour soon became the wife of Almoadam.

During the march to Cairo the Templars led the van of the Christian army, and entered the town of Scharmesah, meeting only five hundred Mussulman horsemen, who at first evinced nothing but pacific intentions, and, from the smallness of their number, inspired no dread. Louis, whose protection they seemed to implore, forbade the Crusaders to attack them; but the Mussulmans abused his forbearance, and one of the Mamelukes gave a Knight Templar in the first rank so heavy a blow with his battle-axe that it felled him dead under the feet of the Lord Reginald de Vichier's horse, who was Marshal of the Temple. The Marshal, seeing his man fall, cried out to his brother knights, "At them, in the name of God, for I cannot longer stand this." He instantly put spurs to his horse, followed by all the Templars, and, as their horses were fresh, not a single Saracen escaped. The Crusaders, pushing on, arrived at the Tanitic branch of the Nile (the ancient Pelusiatic mouth of the river), and found the Turks encamped on the opposite side to dispute their passage. Louis attempted to construct a bridge, but the enemy opposed with energy every effort, and used the dreaded Greek fire to destroy not only the bridge as fast as constructed, but also the machines of war used to protect and cover the workmen. After spending much valuable time in fruitless efforts to effect a crossing by means of a bridge, a Bedouin Arab offered for five hundred golden byzants (\$37,500.00 U. S.) to show the Crusaders a safe ford at a distance of half a league from their camp. The ford was found as stated by the Arab, and he was paid the money. The King, with all the army except a rear guard under the Duke of Burgundy, began the march in the middle of the night, and with the early dawn the ford was crossed, the Templars in the van, and the second division next after the Templars under the command of the Count d'Artois, brother of the King. Before crossing, the King gave orders that the Count must wait, and the Count swore upon the Gospel that when he arrived on the other side he would wait till the Christian army had all passed over; but the moment the Count passed the ford he and his division fell upon a body of three hundred Sar-

acen horsemen, put them to flight and galloped after them. The Templars sent to call the Count back, and to tell him that it was his duty to march behind and not before them, but he would not listen to anything except his ardor for conquest. When the Templars perceived this, they thought they would be dishonored if they allowed the Count d'Artois thus to take the lead; so they spurred their horses, more and more, and faster and faster, and chased the Turks, who fled before them, through the town of Mansourah.

The Arabiau writers state that two thousand horsemen galloped into Mansourah, sword in hand, and surprised Fakreddin, called also Ibn Saif, the Moslem General, who was at that moment in the bath, and, after the custom of the Orientals, was coloring his beard before a glass. He sprang on horseback, almost naked as he was, rallied his troops, and resisted for some time, but, left almost alone on the field of battle, he was surrounded, and died covered with wounds. The whole Mussulman army then fled, and the inclination to pursue them was too strong to be resisted, and while some stopped to pillage the city of Mansourah, the others pursued the Saracens beyond the city, along the road to Cairo. The impetuous courage of the Count d'Artois and the Templars had led them far away from the support of the main body of the army, and the Turks, seeing the small number of their enemies, rallied and, under the leadership of the Mameluke general Bendocdar, the lieutenant of the Sultan of Egypt, a considerable body of them passed between the canal and the city, got possession of the gates, which had been left unguarded, and poured down on the Crusaders who were pillaging the palace of the Sultan. The Christians scattered in all parts of the city had no time to rally; their horsemen, crowded in the narrow streets, became embarrassed for want of room to charge or manœuvre with effect; the people, from the roofs of their houses, threw down stones and other missiles, and poured heated sand and boiling water upon them; and the Templars were defeated and driven out of the city with dreadful carnage. The Chief of the Templars reported his loss as full fourteen score men of arms and all their horsemen. At the close of the long and bloody day, the Grand Master, De Sonnac, who that day lost an eye, cut his way through the infidels to the main body of the army, accompanied by only two Knights Templar. The King and Joinville had both been fighting, side by side, a great part of the afternoon, for the difficulties of the ford made the crossing a slow movement, and by the time all were over and in position, the vanguard, which had so recklessly rushed ahead in disobedience to orders, were at a distance of over two leagues from the main army, which came up as soon as possible to their assistance. Joinville was severely wounded in this battle, but retired with the army to their camp.

The Christians intrenched themselves in their camp, and for a time the fighting was without order or concert of action. Each man, or body of men, seemed to act upon their own pleasure or notion. From the canal to Mansourah the country presented but one field of battle, where fury and despair by turns animated the combatants, who fought singly or in squads. The Crusaders had the advantage in almost all of these combats, or, more properly, duels, as the fights were generally man to man, but their army was in a great measure dispersed. The struggle was continued in this manner until the first Friday in Lent, when Bendocdar, the great Mameluke general and lieutenant of the Sultan of Egypt, advanced at the head of a vast army of horse and foot to attack the Crusaders in their intrenchments and bring on a general engagement. King Louis formed his army in battle array, and posted them in eight divisions in front of the camp. The Templars,

under their venerable Grand Master, De Sonnac, formed the fourth division. In this division was the small remnant of the Brethren of the Order who survived the preceding battle. The Grand Master made of the engines he had taken from the Saracens a sort of rampart in his front; but when the Saracens marched up to the assault they threw Greek fire upon it, and, as the Templars had piled up many planks of fir-wood amongst these engines, they caught fire immediately; and the Saracens, seeing that the Templars were few in number, dashed through the burning timbers and vigorously attacked them. In the preceding battle, as before stated, the Grand Master of the Temple lost one of his eyes, and in this battle he lost the other eye and was slain.

Amid the confusion of battle, a report was spread that the Mussulmans were everywhere victorious, and that the King had given orders for retreat. Several squadrons disbanded and rushed towards the canal. In an instant the waters were covered with drowning men and horses. Louis in vain tried to rally his troops. He precipitated himself into the thickest of the fight, and so impetuously was he carried forward by his ardor, that his squires had great difficulty in keeping up with him, until at last he was alone, surrounded by Saracens. Thus situated, he had to defend himself against six Mussulman horsemen, who were determined to take him prisoner. Louis defeated all their efforts, and succeeded in putting them to flight. This brilliant act of bravery reanimated the flying Crusaders who saw it; they crowded after their gallant king, renewed the fight, and once more dispersed the infidel battalions.

While the whole Christian army was thus fighting to repair the faults and save the life of the Count d'Artois, this unfortunate prince was defending himself with heroic bravery; but all his efforts without the walls and within the walls of Mansourah could not free him from the host of Saracens his imprudence had drawn upon him. Robert, with his knights, the Templars, and the English, forgetting all their quarrels, resolved to die together as knights and Christian soldiers. The combat had lasted from ten o'clock in the morning until three o'clock in the afternoon; the Crusaders were covered with wounds, and stained with blood and dust, but fought on bravely, though only sustained by the flickering strength of exhausted life. They fell almost all at the same time; Salisbury was killed at the head of his men; Robert de Vair, who bore the English banner, folded it around him before he died; Raoul de Coucy expired on a heap of dead; the Count d'Artois, intrenched within a house, defended himself for a long time, but at length sank amid carnage and ruin. The Christian warriors had entered into Mansourah to the number of fifteen hundred, and almost all met with death there. The Grand Master of Hospitallers, left alone on the field of battle, was taken prisoner.

The Grand Master of the Temple having been killed, the command over the surviving members of the Order devolved upon the Marshal, Reginald de Vichier, who, collecting together the small remnant of the Templars, retreated to the camp, to participate in the subsequent horrors and misfortunes of the campaign.

Bibars Bendocdar, commander of the Mamelukes, hastened to take advantage of his first successes. On Friday, at daybreak, the Christians were all under arms, and at the same time the Mussulmans appeared in the plain in order of battle. The Saracens commenced the attack, using Greek fire, which set fire to the clothing of the soldiers and burned their horses, causing terrible agony by its unquenchable flames, and creating much confusion in the ranks; seeing this, the Saracen cavalry charged and opened for themselves a passage, dispersed such as were still able to fight, and penetrated within the in-

trenchments. It was only after a whole day of desperate fighting that the infidels were driven back. A contagious disease now broke out, in consequence of the failure to bury the dead, and poor food brought on the scurvy to re-enforce the plague. Dysentery and fevers followed, and Death sat enthroned over the army.

Only a dissension which occurred between Almoadam and his generals saved the Crusaders from attack and complete annihilation. Almoadam, in order to add famine to the other evils of the Christian army, sent his vessels down the Nile and cut off communication by water, thus preventing the arrival of supply boats loaded with provisions. Louis, having sued for peace in vain, resolved to save the remains of his army by re-passing to the other side of the Aschmoun. Then the Mussulman advance began. Louis went with the rear-guard, and it was beset with foes. Night looked down on a scene of indescribable horror. In spite of perils, the rear-guard arrived safely in Minieh. Here the Saracens overtook and butchered them. More than thirty thousand Christians lost their lives, killed on the field of battle, drowned in the Nile, or massacred after the fight. During the turmoil of battle in which her husband wandered astray, Queen Marguerite, at Damietta, was brought to bed of a son, whom she named Tristan, to commemorate the sad hour of her death.

On this last retreat the soldiers became scattered, thousands died by the wayside, and thousands were taken captive. The King and Joiuville were both attacked by the disease, and King Louis laid himself down to die in an Arab's hut, where he was found by the Saracens and kindly treated. Reginald de Vichier, the Marshal of the Templars, and a few of his Brethren, reached Damietta in safety, and took measures for the safety of the place.

The Christian captives were taken to Mansourah, and all those who were unable to redeem their lives by service as slaves to the conquerors, or by ransom, were inhumanly massacred and their bodies thrown into the Nile, and a grim circle of Christian heads decorated the walls and battlements of Cairo. The Egyptians demanded, besides money, the cession of Acre, Tripoli, and the other cities of Palestine, including all the fortresses of the Order of the Temple; but the King unhesitatingly refused, and told them that the Templars were not subject to his command, nor had he any means of compelling them to give effect to such an agreement. At last the Sultan waived these conditions, and a treaty was concluded. The city of Damietta was restored to the Egyptians, a truce of ten years agreed upon, and two hundred thousand pieces of gold paid for the release of King Louis and the liberation of all the captives still living. The King immediately went on board of the French fleet, which was at anchor before Damietta, and collected together all the money he could to complete the payment of the ransom agreed upon, but not succeeding in securing enough, he obtained help from the treasury of the Templars to make up the deficiency, they to be repaid from funds at Acre. King Louis returned with the Templars to Palestine, and was received with great distinction by the Order at Acre, where he remained four years.

The liberation of the Christians was made notable by a characteristic tragedy among their enemies. After the battle of Minieh a large palace, built of fir-wood, of which the Arabian historians give a pompous description, had been erected in that city. It was in this palace that Almoadam received the felicitations of the Mussulmans upon the happy issue of a war against the enemies of Islamism. All the cities and the principalities of Syria sent ambassadors to salute the conqueror of the Christians. The young Sultan, in-

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Death of Almoadam

After the original by Gustave Doré.

Bendoclar, who had inflicted the first blow, strikes him a second time with his sabre; Almoadam, streaming with blood, throws himself into the Nile, and endeavors to gain some vessels that appear to be drawing near the shore to receive him; nine Mamelukes follow him into the water, and pour upon him a thousand blows, within sight of the galley on which Joinville was on board!



toxicated by praise, passed his time in the maddest festivities and pleasures. Almoadam had disgraced and deprived of their places many of the ministers of his father, and most of the Emirs were apprehensive of a similar fall. Among these malcontents the Mamelukes and their leader were conspicuous. These protested against the treaty with the Christians, and being encouraged secretly by the Sultana Chegger-Eddour, advanced to open revolt.

The Christians were embarked upon galleys at Minieh to be transported to Cairo, and Almoadam entertained the King here in farewell. The conspirators took advantage of this opportunity, and, towards the end of the repast, rushed upon him, sword in hand. Bibars Bendoclar struck the first blow. Almoadam, being only wounded in the hand, escaped through his passive guards and took refuge in a tower, whence he was soon driven by a conflagration caused by Greek fire which was hurled from every direction.

DEATH OF ALMOADAM.

Almoadam, nearly surrounded by the flames, precipitates himself from the window; a nail catches his mantle, and he remains for a moment suspended. At length he falls to the earth; sabres and naked swords wave over him on all sides; he casts himself on his guard, who repulses him with contempt. The unhappy prince arises, holding forth his imploring hands to all the assembly, saying that he was willing to abandon the throne of Egypt, and would return into Mesopotamia. These supplications, unworthy of a prince, inspire more contempt than pity; nevertheless, the crowd of conspirators hesitate; but the leaders know too well there can be no safety for them but in completing the crime they have begun. Bendoclar, who had inflicted the first blow, strikes him a second time with his sabre; Almoadam, streaming with blood, throws himself into the Nile, and endeavors to gain some vessels that appear to be drawing near the shore to receive him; nine Mamelukes follow him into the water and pour upon him a thousand blows, within sight of the galley which Joinville was on board of. His crown was given to Chegger-Eddour, who had had so great a share, first in his elevation, and then in his fall. As governor with her in the quality of Atabec, they chose Ezz-Eddin Aybek, who had been brought into Egypt as a slave, and whose barbarous origin procured for him the surname of Turcoman. The new Sultana was proclaimed under the name of Mostassemich Salehieh, Queen of the Mussulmans, and the dynasty of the Ayoubites was at an end. The body of Almoadam was abandoned on the banks of the Nile, where it remained two days without sepulture. The ambassador from the Caliph of Bagdad at length obtained permission to bury it, and deposited in an obscure place the remains of the last successor of Saladin.

The elevation of Chegger-Eddour astonished the Mussulmans; the name of a woman, or of a slave, had never till that time been seen engraved on their coins, or pronounced in public prayers. The Caliph of Bagdad protested against the scandal of this innovation, and wrote to the Emirs, asking if they could not find in all Egypt a single man to govern them. But Chegger-Eddour was on the throne, and held it in spite of dissension and protests.

In the year 1251 a General Chapter of Knights Templar was assembled in the Pilgrim's Castle, and the Marshal, Reginald de Vichier, who had commanded with great skill and prudence in Egypt after the death of the Grand Master, William de Sonnac, was chosen to succeed him. Louis, on his arrival at Acre, made extensive preparations for

the defence of the city. The Emperor Frederick dying just then, left one hundred thousand ounces of gold for the succor of the Holy Land, and this was a considerable help. The King expended large sums in placing several of the Christian cities in a state of defence, and the towers and walls of Cæsarea and Joppa were enlarged and improved. Next Louis determined to restore the fortifications of Sidon, which had been demolished by the Saracens of Damascus at the time the Crusaders landed in Egypt. He sent a number of workmen to the city, and the works were rapidly advancing when they were surprised and every Christian put to the sword by the Turcomans. Louis was at Tyre when he heard this news, and was about to go to Sidon. Some of the few Christian inhabitants who had escaped the carnage reported to him the barbarities of the Moslems; their fury had spared neither age nor sex, and in their retreat they had slaughtered two thousand prisoners. Louis at once decided to attack the Turcomans at Belinas, to which place they had retired, but the barons insisted upon going without him. Belinas, or Cæsarea Philippi, was built upon a declivity of Mount Lebanon; the place was only to be approached by narrow roads and steep ascents; but nothing could stop the Crusaders, impatient to avenge their murdered brethren. Upon their arrival the enemy fled in every direction, the city was taken, and the victory would have been complete if the Christian warriors had obeyed the orders of their leaders. While the French were taking possession of Belinas, the Teutonic Knights went to attack a Mussulman castle built upon the neighboring heights. The Saracens had rallied at this place, and repulsed their assailants and pursued them. The hasty retreat of the Teutonic Knights threw the other Christian warriors into confusion. The Sieur de Joinville, who led the King's guards, was more than once on the point of losing his life, or of falling into the hands of the Turcomans. At length the French by hard fighting repaired the errors of the Germans, and the Mussulmans were repulsed. The Christians then, having pillaged Belinas, abandoned it and returned to Sidon.

The death of King Louis now called King Louis back to his kingdom. He left a few knights behind him. Geoffrey de Sergines, who became Viceroy of Jerusalem, for his wars against the Saracens, and sailed from Acre in April, 1254. He arrived safely at his realm, and his people flocked to greet him.

Soon after the departure of the French from Syria, Chegger-Eddour was deposed and forced to yield the supreme authority to the Turcoman, Ezz-Eddin-Aybek, whose wife she had become; but it was not long before his reign was disturbed by the rivalries of the Emirs, for the jealousy of a woman did that which neither faction nor license had been able so far to effect. Chegger-Eddour could not pardon Ezz-Eddin-Aybek for having asked for the daughter of the Prince of Mossoul as an additional wife, and the faithless husband was assassinated in his bath by slaves. The Sultana, after having gratified her vengeance, sent for the Emir Saif-Eddin to ask his advice and to offer him her hand and empire. Upon being introduced into the palace, he found the Sultana seated with the bleeding body of her husband at her feet. At this spectacle the Emir was seized with horror, and the calmness with which she offered him the bloody throne and her hand, added to his fright, and he declined the honor. She then summoned the other Emirs, who could not endure her presence and fled away. All this happened during the night. At daybreak the news spread throughout Cairo, and the indignation of the people and army was general and active. The mother of Ezz-Eddin-Aybek amply avenged the death of her son. Chegger-Eddour, in her turn, perished by the hands of slaves, and her

body was cast into the castle ditch. The son of Aybek was raised to the throne at the age of fifteen years, but the approach of a war caused a fresh revolution to break out, and precipitated the youth from his throne. The fierce Mameluke, Bibars Bendoedar, continued as the general in command of the armies of Egypt. He made constant war upon the Franks; he ravaged Syria, and his campaign was characterized by massacre and ferocity.

The treaty and truce entered into in 1249, between King Louis and the infidels, having been violated by the murder of the sick Christians at Damietta, and by the detention, in a state of slavery, of many knights and soldiers, as well as a large body of Christian children, as also by the warlike acts of the Moslems, the Knights Templar recommenced hostilities, and marched with Joinville and the French knights against Banias, and, after an obstinate resistance, carried the place sword in hand. The Sultan of Damascus at once took the field; he stormed the Temple fort Dok, slaughtered the garrison, and razed the fortifications to the ground; and the castle of Ricordane shared the same fate.

In the year 1257, Reginald de Vichier, the Grand Master of the Temple, fell sick and died at an advanced age. He was succeeded by the English Knights Templar, Thomas Berard. Shortly after his election, the terrible Moguls and Tartars, whose victorious arms had spread terror and desolation over the greater part of Europe and Asia, invaded Palestine, under the command of the famous Holagou (also written Oulagou). The Templars, under the command of Etienne de Sisi, Grand Preceptor of Apulia, hastened to meet them, and were cut to pieces in a sanguinary fight. The Moguls besieged Bagdad and captured the city by storm, and gave it up to all the horrors of war. The Caliph of Bagdad was taken captive, and lost his life amid such confusion that history cannot state whether he died of despair or fell beneath the sword. This violence threw the Mamelukes into great consternation. They deemed it necessary to displace the son of Aybek from the throne, and elect a leader able to guide them in the perils now threatening the country, and their choice fell upon Koutouz, or Kothuz, the bravest and most able of the Emirs.

The Tartars made war on everybody. They took the cities of Aleppo, Hamah, Hums, Damascus, Tiberias, and Nablous, and entered in triumph into Jerusalem. The Mamelukes advanced from the banks of the Nile to contend with the Tartars for the dominion of Palestine. Under the command of Bendoedar, they gained a complete victory over them near Tiberias, and drove them back to the eastward of the Euphrates. Bendoedar returned to Egypt the idol of his soldiers, and clothed with a popularity which rendered him too powerful for a subject. He aspired to the throne he had so ably defended, and slew with his own hand his sovereign and master, Kothuz, the third Mameluke Sultan of Egypt. By a conspiracy with his army, the Mamelukes hailed him as their sovereign, and on the 24th day of October, 1260, he was proclaimed Sultan of Egypt. Bibars Bendoedar was one of the greatest men of his age, and proved the most formidable enemy the Templars had encountered in the field since the days of Saladin. The first two years after his accession to power were employed in the extension and consolidation of his sway over the adjoining Mussulman countries. The holy cities of Mecca and Medina acknowledged him for their sovereign, as did Damascus, Aleppo, Hums and Jerusalem. His sway extended over Egypt, Nubia, Arabia and Syria; and his throne was defended by twenty-five thousand Mameluke cavalry. His power was further in-

creased by an army of one hundred and seven thousand foot, and a reserve force of sixty-six thousand Arabians.

After receiving the submission of the rulers and people of Aleppo, Bendoedar made a hostile demonstration against the vast and wealthy city of Antioch; but, finding the city so well defended, he retired with his army to Egypt. The next year he crossed the desert at the head of thirty thousand cavalry, and overran all Palestine up to the gates of Acre. He burned the great churches of Nazareth and Mount Tabor, and then retired with his troops to Cairo, and the Templars and Hospitallers became the assailants. They surprised and stormed the Castle of Lilion, razed the walls and fortifications to the ground, and brought away three hundred prisoners of both sexes, together with a rich prize of sheep and oxen. On June 15th they marched as far as Ascalon, surprised and slew two Mameluke Emirs, and put twenty-eight of their followers to the sword. They then turned towards the Jordan, and on November 5th they destroyed Bethshean, and laid waste with fire and sword all the valley of the Jordan as far as the Lake of Tiberias.

In the depth of winter Bendoedar collected his forces and advanced by rapid marches from Egypt. He concealed his real intentions, made a long march during the night, and at dawn was at Casarea. His troops descended into the ditch by means of ropes and ladders, and climbed the walls with the aid of iron hooks and spikes. They burst open the gates, massacred the sentinels, and planted the standard of the Prophet on the ramparts, before the inhabitants had time to rouse themselves from their morning slumbers. The citadel, however, remained to be taken, and the garrison, being forewarned, made an obstinate defence. During the darkness of a winter's night the garrison succeeded in making their escape, and the next morning the Moslems poured into the citadel and abandoned themselves to pillage. They leveled the fortifications with the ground, and Bendoedar then detached some Mameluke Emirs with a body of cavalry against Caifa, and proceeded himself to watch the movements of the Templars, and examine into the defences of the Pilgrim's Castle at Athlit. Finding the place almost impregnable, and defended by a numerous garrison, he suddenly retraced his steps to the south, and stormed the city of Arsoof, near Joppa, which belonged to the Knights Hospitallers of St. John. The greater part of the garrison was massacred, but one thousand captives were reserved to grace the triumph of the conqueror. They were compelled to march at the head of his triumphal procession, with their banners reversed, and with their crosses, broken in pieces, hung around their necks. Bendoedar had already sent his bravest Mameluke generals, at the head of a considerable body of forces, to attack Beaufort and Safed, two strong fortresses of the Order of the Temple, and he now advanced at the head of a vast army to conduct the siege in person. As soon as the separate timbers of his war machines arrived from Damascus at Jacob's Bridge on the Jordan, the Sultan sent down his Emirs and part of his army to drag them up the mountains to Safed, and went with his principal officers to help in the work. The Grand Master of the Temple, Thomas Berard, ordered out twelve hundred cavalry from Acre to create a diversion in favor of the besieged, but a spy conveyed the information to Bendoedar, which enabled him to surprise and massacre the whole force, and return to Safed with their heads stuck on the lances of his soldiers. At last, after an obstinate defence, during which many Moslems, say the Arabian writers, "obtained the crown of martyrdom," the huge walls were thrown down, and a breach was presented to the infidels; but that breach was so stoutly defended that none could be found to mount to the assault. Bendoedar offered three hundred pieces of gold to the

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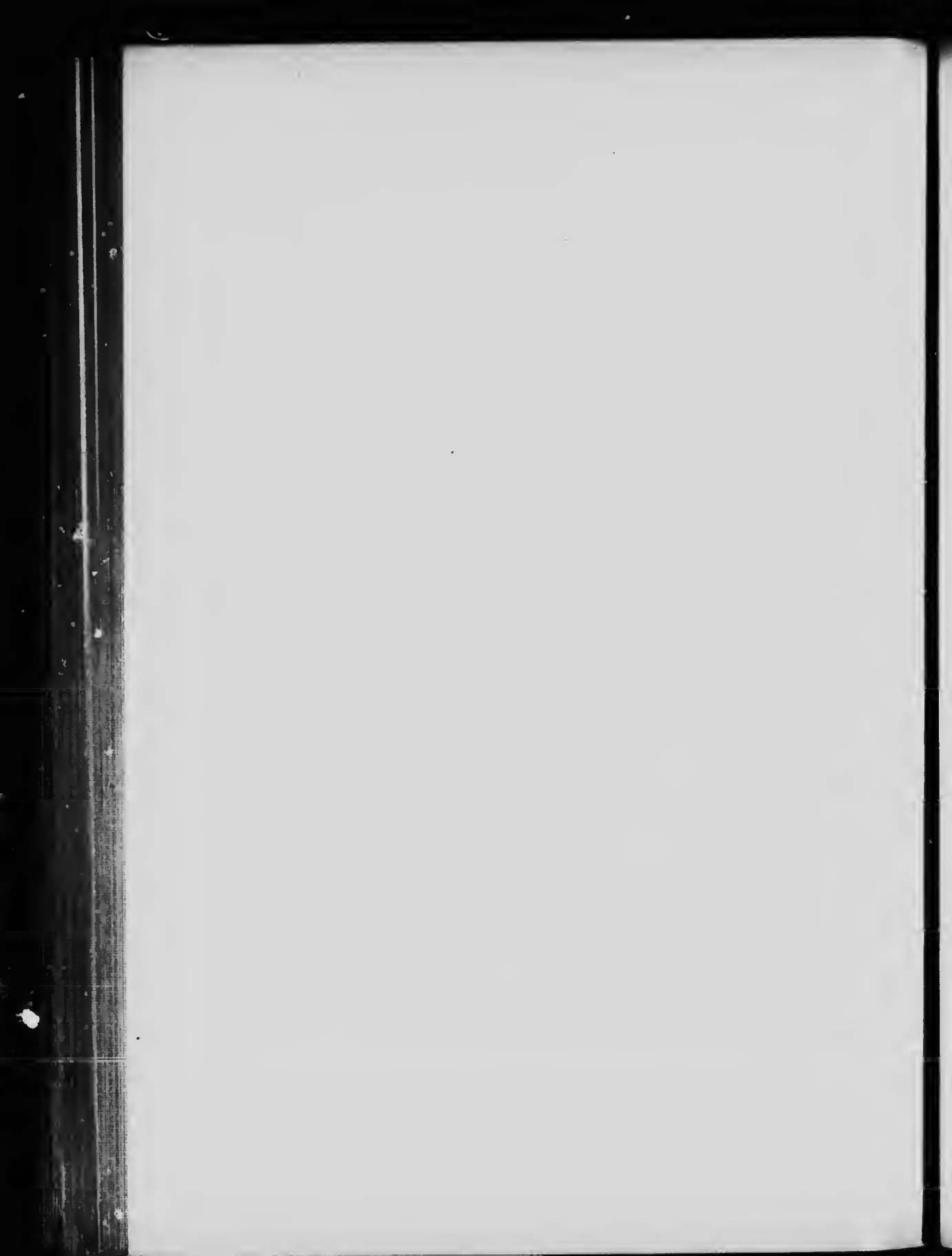
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A Celestial light

After the original by Gustave Doré.

It is impossible to describe the despair and consternation of the Christians of Palestine, when they learned the tragical end of the six hundred defenders of Sefed who were massacred. Western chroniclers have not disdained to repeat, that a *celestial light* shone every night over the bodies of the Christian warriors that remained unburied. The Sultan, annoyed by this prodigy, gave orders that the martyrs should be buried, and around their place of sepulture high walls be built, that nobody might witness the miracles operated in favor of the victims he sacrificed to his vengeance.



first man who should enter the city, and, at last, the outer line of fortifications was taken.

The Templars retired into the citadel, but their efforts were embarrassed by the presence of a crowd of two thousand fugitives, who had fled to Safed for shelter, and they agreed to capitulate on condition that the lives and liberties of Christians should be respected, and that they should be transported in safety to Acre. Bendocdar agreed to these terms, and solemnly promised to fulfil them; but as soon as he had got the citadel in his power he offered the Templars the severe alternative of the Koran or death, and gave them until the following morning to make their election. At sunrise the next day the Templars were led to the brow of the hill, in front of the Castle of Safed, and when the first rays of the rising sun gilded the summits of Mount Hermon, and the voice of the muezzin was heard calling the Moslems to morning prayer, they were required to join in the Moslem chant, *La-i-la i-la Allah, Mohammed rou soul, Allah* (there is no God but God, and Mohammed is his prophet); the executioners drew near with their naked scimitars, but not a man of the noble company of Knights Templar would renounce his faith, and one thousand five hundred heads speedily rolled at the feet of Bendocdar. "The blood," says Sanutus, "flowed down the declivities like a rivulet of water." The Preceptor of Safed, the priests of the Order, and Brother Jeremiah were beaten with clubs, flayed alive, and then beheaded. Immediately after the fall of Safed, the infidels stormed the castles of Hounin and Tibnin, and took possession of the city of Ramleh, near Joppa.

The Grand Master of the Hospital, Hugh de Revel, now sued for peace, and entered into a separate treaty with the infidels, by which a truce was accorded him for ten years, ten months and ten days.

Bendocdar then marched against the Christian province of Armenia. The Prince of Hamah blockaded Darbesak, which was garrisoned by the Knights Templar, and forced the mountain passes leading into ancient Cilicia. The Moslems then marched with great rapidity to Sis, the capital of the country, and captured it after a short siege. Leon, King of Armenia, was led away into captivity, together with his uncle, his son, and his nephew; many others of the royal family were killed, but some made their escape. All the castles of the Templars, in Armenia, were assaulted, taken, and the garrisons massacred. The most famous of these, the Castle of Amoud, was stormed and every soul found in it was put to the sword. The City of Sis was pillaged and then delivered up to the flames; the inhabitants of all the cities and towns were either slain or reduced to slavery; their goods were divided among the Moslems, who returned to Aleppo laden with booty, and surrounded by captives fastened together with ropes.

On the first of May, 1267, Bendocdar caused two bodies of cavalry to mount the banners and emblems of the Templars and Hospitallers, and by this ruse he attempted to penetrate the east gate of Acre, but the cheat was fortunately discovered, and the gates were closed before the Arab cavalry reached them. The infidels then slaughtered five hundred people outside the walls, cut off their heads and put them into sacks. Among them were some poor old women who gained a livelihood by gathering herbs. The ferocious Mamelukes then pulled down all the houses and windmills, tore up the vines, cut down all the fruit trees, and filled up the wells. Some deputies sent to sue for peace were introduced to Bendocdar through an avenue of Christian heads planted on the points of lances, and their petition was rejected with scorn and contempt. "The neighing of our

horses," said the brutal Sultan, "shall strike you with deafness, and the dust raised by their feet shall penetrate to the inmost chambers of your dwellings."

On the seventh of March, 1268, the Sultan stormed Joppa, put the garrison to the sword, set fire to the churches, and burned all the sacred relics. He then marched against the strongly-fortified city of Beaufort, near Bethsheau, which belonged to the Templars. The town was defended by two citadels, the ancient and the new one. The former was garrisoned by the Templars, and the latter by the native militia. These last, after sustaining a short siege, set fire to their post and fled during the night. "As for the other citadel," says the Cadi Mohieddin. "it made a long and vigorous defence," and Bendocdar, after losing the flower of his army before the place, was reluctantly compelled to permit the garrison to march out, sword in hand, with all the honors of war. The fortress was then razed to the ground so effectually that not a trace of it was left.

The Sultan now separated his army into several divisions, which were sent in different directions through the Principality of Tripoli to waste and destroy. All the churches and houses were set on fire, trees cut down, and the inhabitants led away into captivity. A tower of the Templars, in the environs of Tripoli, was taken by assault, and every one in it was put to death. The different divisions then concentrated at Hums to collect together and divide the spoils. They were then again separated into three corps, which were sent by different routes against the wealthy city of Antioch. On the first Ramadan, all these divisions surrounded the city, and cut off all communication with the surrounding country, and exposed the population of one hundred and sixty thousand souls to the horror of famine. The famous stone bridge of nine arches, which spanned the Orontes, was immediately attacked; the iron doors guarding the passage were forced with battering rams, and the standard of the Prophet was planted beneath the great western gate. The Templars of the Principality, under the command of their Grand Preceptor, made a vain effort to drive back the infidels and relieve the city. They sallied out of the town, but were defeated by the Mameluke cavalry, after a sharp encounter in the plain, and were compelled to take refuge behind the walls.

For three successive days did the Sultan vainly summon the city to surrender, and for three days did he continue his furious assaults. On the fourth day the Moslems scaled the walls where they touch the side of the mountain, rushed across the ramparts, sword in hand, into the city, and a hundred thousand Christians were put to death. About eight thousand soldiers, accompanied by a dense throng of women and children, fled to the citadel, and there defended themselves with the energy of despair. Bendocdar granted them their lives, and they surrendered. They were bound with cords, and the long string of mournful captives passed in review before the Sultan, and were sold in a market gotten up on the plain. Antioch was then set on fire in different places and entirely destroyed. Not a house or an inhabitant was left in the place.

Thus fell Antioch, one hundred and seventy years after its recovery, A. D. 1098, from the dominion of the infidels by the Crusaders, under the command of the valiant Godfrey, Bohemond, Tancred, and others. Over six centuries of Moslem domination have since rolled over the Queen of the East, but the genius of destruction which accompanied the footsteps of the ferocious Bendocdar has ever since presided over the spot. The once fair and flourishing capital of Syria, the ancient throne of the successors of the rulers of Alexandria, the seat of Roman government in the East, is to-day nothing more than a miserable mud village.

On the fall of Antioch the Templars abandoned Bagras, a rich and flourishing town on the road to Armenia, which had belonged to the Order for more than a century, and which had been a source of great anxiety and annoyance to the Moslems. The towns of Darbesak, Sabah, Al Hadid, and the seaport of Gebar, successively fell into the hands of Bendocdar, and the whole country from Tripoli to Mount Taurus was made desolate. The wealthy and populous maritime cities of Laodicea, Tripoli, Tortosa, Beyrout, Tyre, and Sidon, however, still remained to the Christians; and as these cities were strongly fortified, and the Christian fleets kept the command of the sea, Bendocdar postponed their destruction for a brief period, and granted separate truces to them in consideration of the payment of large sums of money.

The Christians of Palestine, being totally without means of resisting the Mameluke forces, sent deputies to the West to solicit prompt and efficient succor. The Pontiff seemed affected by the account of the perils of the Holy Land, and exhorted the faithful to take the Cross; but he was really more anxious that Europe should take up arms against enemies other than the Saracens. His interest in the contest he was carrying on in the Kingdom of Naples could not be diverted by the undertaking of a Holy War. Clement IV, who now succeeded to that office, made some few demonstrations of zeal to engage the European nations to take arms against the Mussulmans, but the policy of his predecessors had left too many germs of discord and trouble in Italy to allow him to give much attention to the East. Germany was still without an Emperor, though with three pretenders to the throne; England was a prey to the Civil War of "the Roses;" France was the only place from which the prayers of the Christians of Palestine were not repulsed, and some fifty French knights took the Cross, chose Eudes, Count of Nevers, son of the Duke of Burgundy, as leader, and this was all the succor Europe could afford to send to the East.

In the meantime Baldwin had remained at Constantinople, without the necessary means for supporting the imperial dignity, or paying his scanty troops of soldiers. All his provinces had been taken from him by the enemy, and he held the city only by virtue of a truce, which was soon broken by the Greeks. Some peasants told the Greek general of an opening that had been made under a part of the walls of the city, through which more troops could be introduced into the city than were necessary to capture it. Of course, the Greek general took advantage of this opportunity, and upon entering Constantinople was surprised to find no one to contend with but children, old men, women, and traders, who came to meet the Greeks shouting cries of welcome. Baldwin, awakened by the cries and ascertaining the cause, hastened to escape from a city no longer his. The fugitive Emperor was successful in being received upon one of the vessels of a Venetian fleet, and thus ended his reign of thirty-seven years. He went to Europe, and spent his time wandering about from court to court begging for the assistance of Christians; but he appears to have been received with a mixture of compassion and contempt.

As if the horrors of war were not enough to be sustained by the Christians, a terrible famine followed, consequent upon the ravages of the infidels, and many died of hunger. Louis IX of France was deeply affected by their afflictions and sent a quantity of corn to Palestine. He also determined to embark in the Eighth Crusade, and induced Edward, Prince of England, to assume the Cross and prepare to join his standard. Louis called a council, and at the meeting, in a speech delivered with great animation, described the misfortunes of the Holy Land, and proclaimed that he was resolved to go and succor it.

When he ceased to speak, a sad but profound silence expressed the surprise and grief of the barons and prelates. They were deeply affected, and many took the Cross, stating they would go, but tried to dissuade the King, whose health was very much weakened, and there was good reason to fear he could not support the fatigues of a Crusade.

Louis at once gave every attention to the necessary preparations, and many noble knights and princes enrolled themselves under his standard. While Louis was thus occupied, Bendocdar returned from Egypt to Palestine, with his army recruited by fresh warriors. He surprised and cut to pieces several bands of Christians, and proceeded to attack a number of towns and castles, but receiving intelligence of the sailing of the expedition of King Louis IX, who had left the ports of France with an army of sixty thousand men and a fleet of eighteen hundred vessels, he hurried back with all his forces to Egypt to protect that country against the French. Instead of proceeding direct to the Holy Land, King Louis was induced to steer to Tunis, as the result of a council held on the King's vessel. It was advanced by speakers that, by the conquest of Tunis, the passages of the Mediterranean would be opened and the power of the Mamelukes be weakened, and that, after the conquest, the army would go triumphantly into either Egypt or Palestine. Many of the barons were not of this opinion, but said, if the Holy Land stood in need of prompt assistance, it should be afforded without delay; while they were engaged on the coast of Africa the Christian cities of Syria might all fall into the hands of the Saracens; the most powerful enemy of the Christians was Bibars Bendocdar, the Sultan of Cairo, and it was he they ought to attack first; it was into his capital the war should be carried, and not to a place two hundred leagues from Egypt. But Louis inclined towards Tunis, and it was so decided, and the fleet arrived in sight of Tunis and Carthage two days later.

At the sight of the Christian fleet the inhabitants, seized with terror, fled towards the mountains. An examination was made, but nobody was found in the port or on the shore, and it was decided to land the next day. The arrival of the dawn showed the coast covered with Saracens, many on horseback, but the Christians commenced their preparations for landing, and, at their approach, the Saracens disappeared. When the army was landed, it was drawn up in order of battle, and a proclamation was read, by which the conquerors took possession of the territory.

Louis had a cherished hope for the conversion of the King of Tunis, but this pious illusion was quickly dispelled. The Mussulman Prince sent messengers to the King to inform him that he would come at the head of a hundred thousand men, and would require baptism of him on the field of battle; the Moorish King added that he had caused all the Christians in his dominions to be seized, and that every one would be massacred if the Christian army presumed to insult his capital. The menaces and vain bravados of the Tunisian ruler effected no change in the plans of the Crusaders. At first the infidels were inspired by fear of the Christian soldiers, and did not dare to face them, but at length they became emboldened by the inaction of the Christians, for Louis had determined to act only on the defensive, and await the arrival of the King of Sicily before beginning the war—a fatal resolution, which ruined everything.

The Mussulmans flocked from all parts of Africa to defend the cause of Islamism, and in August, Bendocdar announced by messengers that he was about to march to the assistance of Tunis. The troops of the Sultan of Cairo, stationed at Barka, received orders to set forward, and thus the Moorish army was about to become formidable; but



The Night of August 25, 1270

After the original by Gustave Doré

We have spoken of the profound grief which prevailed among the Crusaders when Louis fell sick. There was not a leader or a soldier that did not forget his own ills in his anxiety for the king. At every hour of the day and night these faithful warriors crowded round the monarch's tent, and when they beheld the sad and apprehensive air of all who came out of it, they turned away, with their eyes cast to the earth, and their souls filled with the most gloomy thoughts. In the camp, the soldiers scarcely durst ask each other a question, for they heard none but sorrowful tidings. At length, when the event that all had dreaded was announced to the army, the French warriors abandoned themselves to despair; they saw in the death of Louis a signal for all sorts of calamities, and anxiously inquired of each other what leader was to conduct them back to their homes.

other dangers and misfortunes threatened the Christians; they wanted water; they had none but salted provisions; the soldiers could not endure the climate of Africa, and the winds which constantly prevailed, coming from the torrid zone, appeared to be the breath of fire. At last dysentery, that fatal malady of warm climates, began to commit frightful ravages among the troops; and the plague, which appears to be born of itself upon the burning, arid sand, spread its dire contagion through the Christian army. A vast number sank under fatigue, famine and disease. It became impossible to bury the dead; the ditches of the camp were filled with carcasses, thrown in in heaps, which added to the corruption of the air. Among other nobles, the King's son Tristan died, as did the Pope's legate soon after. The King himself was very ill, and the whole army was in a state of mourning; the soldiers walked about in tears, demanding of Heaven the preservation of so good a prince. He died at three o'clock in the afternoon of the twenty-fifth day of August, 1270.

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On the same day that Louis died arrived the King of Sicily and his army.

The death of Louis greatly raised the confidence of the Saracens. They mistook the mourning and grief which they observed, to be evidences of discouragement; but they were soon undeceived, for the King of Sicily took command during the sickness of Philip, son of Louis, and resumed the war. The troops he had brought with him were eager to fight, and all the French seemed anxious to seek in battle a distraction from their grief. Several conflicts took place, and the Moors, who had threatened to exterminate or make slaves of the Christians, were not able to sustain the shock of their enemies led by a new and active leader. In two encounters they were overthrown, and left a great many of their host stretched upon the plain. Another time their camp was captured and pillaged. The sovereign of Tunis could not rely upon his army for defence of his state, and he resolved to purchase peace even at the cost of all his treasures. He sent repeatedly ambassadors to the Christians with proposals, and at last a treaty of ten years was concluded. All the prisoners on both sides were to be released, and the Christians, who had been previously captives, were to be set at liberty; and, among other things, the Moors were to pay the sum of two hundred and ten thousand ounces of gold, which exceeded the ransom that King Louis had paid for the release of his army in the preceding Crusade. Thus terminated the two Crusades of King Louis.

A few days after the signing of the treaty of truce, Prince Edward appeared off the coast of Carthage, with the English and Scotch Crusaders. The Christian army became impatient to leave this arid and murderous land, and set sail on the eighteenth of Novem-

ber for Sicily, but just as it was about to enter the port of Trapani, eighteen large ships and four thousand Crusaders were lost in a frightful tempest. Philip felt compelled to return to France, where his presence was much needed, and he took with him the bodies of his father, King Louis, his brother and his wife, who had died from a fall from her horse while traversing Calabria.

Prince Edward, however, determined not to relinquish the Crusade. He set sail for Acre, where he arrived in safety, but his entire force consisted of less than fifteen hundred men. The Templars and Hospitallers were fighting each other, as usual, but his appearance called a truce to their dissensions, and they united their forces with his in one last effort for the deliverance of the country. A force of six thousand effective warriors was formed to join those of the English Prince, and preparations were made for a renewal of hostilities. As soon as the Christian army had left Tunis, Bendocdar immediately returned to Palestine. He halted at Ascalon and completed the destruction of that place. He stormed Castle Blanc, the ancient Gath, a fortress of the Templars, and appeared with the Mamelukes before the gates of Tripoli. His victorious career was checked by the army of Prince Edward of England, who was joined by Thomas Berard, Grand Master of Templars. The united forces of the Christians marched boldly towards Phœnicia. At Nazareth they defeated the Turks and took possession of the city, putting all the inhabitants to the sword. This was about the whole amount of his successes. The hot weather engendered disease among his troops, and he, himself, fell sick among the first. He had been ill for some time, and when recovering he was stabbed by an assassin, who pretended to be a messenger with despatches to him. Though badly wounded by a poisoned dagger, he struck the assassin to the ground, and put him to death. Means were at once taken to obviate the effects of the poison. Edward suspected that the assassin was sent by the Sultan of Egypt, but the suspicion could not be verified; by the immediate death of the assassin the principal clue to the discovery of the truth was lost. Edward, on his recovery, prepared to resume the offensive, but the Sultan, embarrassed by the defence of interests which for the time being he considered of more importance, made offers of peace. This evidence of weakness on the part of the Sultan made Edward more desirous than ever to prosecute the war, but he also had another interest to defend. He was recalled to England by Henry III, his father, who died while Edward was pursuing his journey home, and he was actually proclaimed King of England before his arrival. After Edward, no prince from the West ever crossed the seas to combat with the infidels in Asia, and the Crusade in which he took part was the last of those that had for its object the deliverance or recovery of the Holy Land.

Two years later Gregory X was elected Pope, and he sent a small body of warriors to Acre, but could not awaken the enthusiasm necessary for another Crusade.

The Grand Master of the Temple, Thomas Berard, died at Acre on the 8th of April, 1273, and on the 13th of May the General Chapter assembled in Pilgrim's Castle at Athlit, and chose for his successor William de Beaujeu, Grand Preceptor of Apulia. The following year the Grand Master, accompanied by the Grand Master of the Hospital, Hugh de Revel, proceeded to Lyons to attend a General Council which had been summoned by the Pope to provide succor for the Holy Land. It was determined that a new Crusade should be preached, but Gregory X died in the midst of his exertions, and the enthusiasm which had been partially awakened subsided. Those who had assumed the Cross forgot their engagement, and the Grand Master of the Temple at last returned in

sorrow and disappointment to the far East. He reached Acre on St. Michael's day, 1275, attended by a band of Templars drawn from the Preceptories of England and France.

Bibars Bendocdar, in the meantime, had been carrying his arms in every direction, and every day came reports of some fresh triumph. One time he re-entered Cairo, dragging the King of Nuhia in his train; another, he returned from Armenia with a plunder of thirty thousand horses and ten thousand children of both sexes. These accounts spread terror everywhere; the Sultan paid little or no respect to treaties he had made, and each city feared it would be the next object of his ambition or his fury. He was about to set out for Damascus to fight the Tartars in the neighborhood of the Euphrates, and for that purpose levied an extraordinary tax on the province. The Imaun addressed a remonstrance to him on the subject, when he replied: "I will abolish this tax when I shall have conquered our enemies." When the Sultan had triumphed over the Tartars, he wrote to the chief of the Divan at Damascus, "We will not dismount from our horses until thou hast levied an impost of two hundred thousand dirhems upon Damascus, one of three hundred thousand upon its territories, one of three hundred thousand upon its towns, and one of ten hundred thousand upon the southern provinces." The joy created by his victory was changed to sadness, and the people prayed for the death of the Sultan. Scarcely was the levy of the tribute begun when Bibars Bendocdar died, poisoned in punishment of his violent conduct. He was succeeded by his son, Malek Said, who only mounted the throne to descend from it. He was deposed by the rebellious Mamelukes, and the sovereign power was usurped by Kelaoun, a brave and distinguished Emir.

As there was now no hope of recovering the towns, castles, and territories taken by Bendocdar, the Grand Master devoted all his energies to the preservation of the few remaining possessions of the Christians in the Holy Land. At the expiration of the ten years' truce, he entered into various treaties with the infidels, by which the Christians were to be undisturbed for ten years, ten months and ten days, and he swore to keep the treaties; but they proved mere delusions, for as Bendocdar had commenced the ruin of the Christians, Kelaoun now proceeded to complete it. He first broke with the Hospitallers, and stormed their fortress of Merkab, which commanded the coast road from Laodicea to Tripoli. He then claimed that the construction of a watch tower erected on the coast, for the benefit of shipping, was a violation of the agreement that no new fortifications should be erected, and he at once proceeded against Laodicea. A terrible earthquake had thrown down part of its walls and facilitated its capture. The beautiful city was pillaged and set on fire, and those of its inhabitants who did not escape by sea were slaughtered or reduced to slavery. Shortly after the fall of Laodicea the Castle of Krak, belonging to the Hospitallers, was besieged and stormed, and the garrison put to the sword; and some small places on the coast suffered the same fate. On the 9th of February, the Sultan marched against Tripoli, and after a siege of thirty-four days, captured it and, after it was pillaged, the city was set on fire and destroyed. Then the infidels captured Gebal, Beyrout, and all the maritime towns between Sidon and Laodicea; and the Sultan was preparing to attack the populous city of Acre when death terminated his career. He was succeeded in 1291 by his eldest son, Aschraf Khalil, who hastened to execute the warlike projects of his father. He marched to Damascus and there completed the manufacture of enormous war engines, which he had transported across the country by the use of oxen, and when all was prepared, in the spring of the year, he marched against Acre at the head of sixty thousand horse and a hundred and forty thousand foot. The city of Acre

was the metropolis, and was adorned with vast cathedral; with numerous stately churches and elegant buildings; with aqueducts, and an artificial port. The houses of the rich merchants were decorated with pictures and choice pieces of sculpture; with silken canopies and curtains; variegated marble fountains rich gardens and shady groves. The vast and stupendous fortifications consisted of a double wall with towers, and between the walls extended a piece of ground covered with the chateaux, villas, and gardens of the nobility.

William de Beaujeu, Grand Master of the Temple, took command of the garrison, which consisted of about twelve thousand men, exclusive of the forces of the Temple and the Hospital, and a body of five hundred foot and two hundred horse, under the command of the King of Cyprus. The siege lasted six weeks, during the whole of which time the sallies and attacks were incessant. Neither by night or by day did the shouts of the assailants or the noise of the war engines cease. The most formidable engines were employed against the walls near the east gate. This post was guarded by the soldiers of the King of Cyprus. The Mussulmans attempted to scale the walls, and the contest waged all day until night forced the Moslems to retire. After this struggle the King of Cyprus became more desirous of safety than of glory, and he deserted and got off safely by sea with his soldiers that night. Next day the Mussulmans stormed the city, but were driven back; but they returned to the assault day after day. The Knights fought bravely, but as each one fell there was none to take his place; the Grand Master of the Templars, de Beaujeu, fell at the head of his Knights, covered with wounds, in the final battle. Seven Templars and as many Hospitallers alone escaped from the dreadful carnage. The Moslems then set fire to the city, and thousands of the people who fled to the churches were slain before the altars and consumed in the burning edifices. The massacre was general and complete. Only women for the base uses of the harem, and children to be sold into slavery, survived.

The Convent of the Templars, however, was not yet taken. Three hundred Knight, Templar in a close and compact column had fought their way to it, accompanied by some Christian fugitives, and gaining the convent shut the gates. They then assembled in solemn Chapter, and appointed the Knight Templar, Gaudini, Grand Master. The Temple at Acre was surrounded by walls and towers, and was a place of great strength and of immense extent. It was divided into three quarters, the first of which contained the palace of the Grand Master, the church, and the habitation of the Knights; the second contained the cells of the serving brethren; and the third, called the cattle market, was devoted to the officers charged with the duty of procuring supplies for the Order and its forces. The following morning very favorable terms were offered by the Sultan, and they agreed to evacuate the Temple on condition that a galley should be placed at their disposal, and they should be allowed to retire in safety with the Christian fugitives under their protection, and to carry away as much of their effects as each person could load himself with. The Mussulman conqueror pledged himself to the fulfilment of these conditions, and sent a standard to the Templars, which was mounted on one of the towers of the Temple. A guard of three hundred Moslems, charged to see these stipulations carried out, was afterwards admitted within the walls of the convent. Some Christian ladies and women of Acre were among the fugitives, and the Moslem soldiers, attracted by their beauty, broke through all restraint, and violated the terms of the surrender. The enraged Templars closed and barricaded the gates of the Temple. They then set upon the treacher-

ous infidels and put every one of them to death. Immediately after this massacre, the Moslem trumpets sounded the assault, but the Templars successfully defended themselves until the next day. The Marshal of the Order and several of the brethren were deputed by Grand Master Gaudini, with a flag of truce to the Sultan, to explain the cause of the massacre of his guard. The enraged monarch, however, had no sooner got them into his power than he ordered every one of them to be decapitated, and pressed the siege with renewed vigor.

In the night Grand Master Gaudini, with a chosen band of his companions, collected together the treasure of the Order and the ornaments of the church, and, sallying out of a secret postern of the Temple which communicated with the harbor, they got on board a small vessel and escaped in safety to Cyprus. The residue of the Templars retired into the large tower of the Temple, which they defended with desperate energy. The bravest of the Mamelukes were driven back in repeated assaults, and the little fortress was surrounded with heaps of the slain. The Sultan, despairing of taking the place by assault, ordered it to be undermined, and the huge tower then fell with a tremendous crash and buried the brave Templars in its ruins.

After the destruction of Acre, the Sultan sent one of his Emirs with a body of troops to Tyre, and the city opened its gates without resistance. The Turks then seized Berytus, Sidon and all the other Christian cities along the coast. These towns, which had not rendered any aid to Acre, and believed themselves protected by the truce, beheld their population massacred, dispersed and led away into slavery, and their houses, their temples and the products of their industry destroyed by fire.

And so the rule of the Christians in Palestine was brought to an end forever.

After the fall of Acre, 1291, the headquarters of the Templars was established at Limisso in the Island of Cyprus, and urgent letters were sent to Europe for succor. The Grand Master, Gaudini, overwhelmed with sorrow at the loss of the Holy Land, and the miserable situation of the Order, died at Limisso, after a short illness, and was succeeded in 1295 by Brother James De Molay (Jacques de Molai).

This illustrious nobleman, of the family of the lords of Longvic and Raon, in Burgundy, was at the head of the English province of the Order at the time he was elevated to the office of Grand Master. Shortly after his election he proceeded to Cyprus, taking with him a numerous body of English and French Knights Templar and a considerable amount of treasure. Soon after his arrival he entered into an alliance with the famous Casan Cham, Emperor of the Mogul Tartars, King of Persia and successor of Genghis Khan, and landed in Syria with his knights and a body of forces, to join the standard of that powerful monarch. Casan had married the daughter of Leon, King of Armenia, a Christian princess of extraordinary beauty, to whom he was greatly attached, and who was permitted the enjoyment and public exercise of the Christian worship. The Tartar Emperor naturally became favorably disposed towards the Christians, and he invited the Grand Master of the Templars to join him in an expedition against the Sultan of Egypt. In the spring of the year 1299 the Templars landed at Suadia, and made a junction with the Tartar forces encamped amid the ruins of Antioch. An army of thirty thousand men was placed by the Mogul Emperor under the command of De Molay, the Grand Master, and the combined forces moved up the valley of the Orontes towards Damascus.

In a great battle fought at Hims, the troops of the Sultans of Damascus and Egypt were defeated and pursued with great slaughter until nightfall. Aleppo, Hims, Damascus, and all the principal cities surrendered to the arms of the Moguls, and the Templars once again entered Jerusalem in triumph, visited the Holy Sepulchre, and celebrated Easter on Mount Zion. Casan sent ambassadors to the Pope, and to the sovereigns of Europe, announcing the victorious progress of his arms, soliciting their alliance, and offering them in return the possession of Palestine. But the Christian nations heeded not the call. De Molay, Grand Master of the Templars, advanced as far as Gaza, and drove the Saracens into the sandy deserts of Egypt; but a Saracen chief, who had been appointed by the Tartars Governor of Damascus, instigated the Mussulman population of Syria to revolt, and the Grand Master was obliged to retreat to Jerusalem. He was there joined by the Tartar General Cotulosse, who had been sent across the Euphrates by the Emperor Casan to support him. The combined armies were about to move again upon Damascus, when the sudden illness of Casan, who was given up by his physicians, disconcerted all their arrangements and deprived the Grand Master of his Tartar forces. The Templars were then compelled to retire to the sea coast and embark on board their galleys. The Grand Master sailed to Limisso, stationing a strong detachment of his soldiers on the Island of Aradus, near Tortosa, which they fortified. But these were speedily attacked by a fleet of twenty vessels and an army of ten thousand men, and, after a gallant defence, were all killed or taken prisoners.

Thus ended the dominion of the Templars in Palestine, and thus closed the long and furious struggle between the Cross and the Crescent. The few remaining Christians in the Holy Land were chased from ruin to ruin and exterminated. "Every trace of the Franks," says the Arabian chronicler Ibn Ferat, "was removed, and thus it shall remain, please God, till the day of judgment."

It now only remains to relate the cruel fate of the surviving members of the Order of the Temple, and to tell of the ingratitude they experienced at the hands of their fellow-Christians of the West. After the loss of all the Christian territory in Palestine, their services were no longer required, and certain men began to covet their vast and immense possessions. This was their true and only crime—their riches.

Shortly after the fall of Acre, and the total loss of Palestine, Edward I, King of England, seized and sequestered to his own use the moneys which had been accumulated by the Templars to forward to their Brethren at the Island of Cyprus, alleging that the property of the Order had been granted to it by the Kings of England, his predecessors, and their subjects, for the defence of the Holy Land, and since the loss thereof it could be put to no better use than the relief of the poor. At the request of Pope Nicholas IV, the King afterwards permitted their revenues to be transmitted to them in the Island of Cyprus. On the return of King Edward from his campaign in Wales, finding himself unable to pay his troops, he went with some armed followers to the Temple, deliberately broke open the coffers, and carried away with him \$50,000 to Windsor Castle. His son, Edward II, on his accession to the throne in 1307, committed a similar act of knavery. He went with his favorite, Piers Gaveston, to the Temple, and took away with him fifty thousand pounds of silver, with a quantity of gold, jewels and precious stones, belonging to the Bishop of Chester. The impunity with which these acts of robbery were committed, manifests that the Templars then no longer enjoyed the power and respect which they possessed in ancient times.

As the enthusiasm in favor of the Holy War had died out, large numbers of the Fraternity remained at home in their Preceptories, and took an active part in the politics of Europe. Thus we find them engaged in the war between the Houses of Anjou and Aragon, and in the war between the King of England and the King of Scotland. All these circumstances, with the loss of the Holy Land, tended to diminish the popularity of the Templars. The rolls of Parliament began to be filled with complaints and petitions from the Order, of the infringement of their charters, franchises and privileges, in all parts of the realm.

At the period of the fall of Acre, Philip IV, the son of King Louis IX, the Crusader, occupied the throne of France. He was a needy and avaricious monarch, and at different times resorted to the most violent expedients to replenish his exhausted treasury. On the death of Pope Benedict XI, in 1304, he succeeded in raising the Archbishop of Bordeaux, a creature of his own, to the pontifical chair. The new Pope removed the Holy See from Rome to France. He summoned all the cardinals to Lyons, and was there consecrated by the name of Clement V. His character has been painted in the darkest colors, even by the Romish ecclesiastical historians themselves, as a knave, a murderer, and a vile extortioner. On June 6, 1306, a few months after his coronation, he sent letters from Bordeaux to the Grand Masters of the Temple and Hospital at Limisso, in Cyprus, expressing his desire to consult them with regard to the measures necessary to be taken for the recovery of the Holy Land. The Grand Master of the Templars, James De Molay (Jacques de Molay, as often written), was then sixty years old. To this treacherous call the Hospitallers declined to accede, as did also the Teutonic Knights, who appear to have been likewise invited, but the Grand Master of the Temple forthwith accepted the summons, and without hesitation placed himself and his treasury in the power of the Pope and the King of France. He landed in France, attended by sixty of his Knights, at the commencement of the year 1307, and deposited the treasure of the Order, which he had brought with him from Cyprus, in the Temple at Paris. Unhesitatingly he walked into his death trap. He was received with distinction by the King, and then took his departure for Poitiers to have an interview with Pope Clement V.

The secret agents of the French King began to circulate various dark rumors and odious reports concerning the Templars. Squin de Florian, who had been condemned to death, or perpetual imprisonment, for his iniquities, was brought before King Philip and received a free pardon, and was well rewarded, in return for an accusation on oath charging the Templars with heresy, and the commission of the most horrible crimes; so also did other criminals. Upon the strength of such information, sworn to by a condemned criminal, King Philip, on the 14th of September, 1307, sent secret letters to all the bailies of the different provinces in France, accusing the Templars of infidelity; of mocking the sacred image of the Saviour; of sacrificing to idols; and of abandoning themselves to impure practices and unnatural crimes; and he decreed that all the members of the Order who were his subjects "should be arrested and detained to be judged by the Church, and that all their real and personal property shall be seized into our hands," etc. The bailies were required to inform themselves with great secrecy, and without exciting suspicion, of the number of the houses of the Temple within their respective jurisdictions; to provide a sufficient armed force to overcome all resistance; and on the 13th of October, 1307, to surprise the Templars in their Preceptories. The Inquisition is then directed to assemble to examine the guilty, and to employ torture, if it be necessary. "Before pro-

ceeding with the inquiry," says Philip, "you are to inform them (the Templars) that the Pope and ourselves have been convinced, by irreproachable testimony, of the errors and abominations which accompany their vows and profession; you are to promise them *par-don* and *favor* if they *confess* the truth, but if not, you are to acquaint them that they will be condemned to death."

As soon as Philip had issued these orders, he wrote to the principal sovereigns of Europe, urging them to follow his example, and sent a confidential agent, named Bernard Peletin, with a letter to King Edward II, who had just then, July 8, 1307, ascended the throne of England, representing in frightful colors the pretended sins of the Templars. On the 22d of September of the same year, King Edward replied that he had considered the matters therein contained; had listened to the statements of his messenger; that he had caused the latter to unfold the charges before himself and many prelates, earls, and barons of his kingdom, and others of his council; but that they appeared so astonishing as to be beyond belief; that such abominable and execrable deeds had never before been heard of by the King, and the aforesaid prelates, earls, and barons, and it was therefore hardly to be expected that an easy credence could be given to them.

On the night of the 13th of October, 1307, all the Knights Templars in the French dominions were simultaneously arrested. During twelve days of imprisonment, the Templars remained constant in the denial of the horrible crimes imputed to the Fraternity, and they were therefore handed over to the brethren of St. Dominic, who were the most refined and expert torturers of the day. On the 19th of October the Grand Inquisitor proceeded with his myrmidons to the Temple at Paris, and a hundred and forty Templars were separately put to the torture. Days and weeks were consumed in the examination, and thirty-six Templars perished in the hands of their tormentors, maintaining to the last the entire innocence of their Order. Many of them lost the use of their feet from the torture of fire, and it is stated that a hundred and thirteen were burned at the stake in Paris alone. Many others were burnt in Lorraine; in Normandy; at Carcassonne; and twenty-nine were burnt by the Archbishop of Rheims at Senlis. In the midst of these sanguinary atrocities, the examinations continued before the ecclesiastical tribunal. Similar measures had, in the meantime, been prosecuted against the Templars in all parts of Europe. On the 18th of March, 1311, the Pope wrote to the Kings of Castile, Leon, Aragon, and Portugal, complaining of the omission to torture the Templars in their dominions. Says the Holy Pontiff, "We therefore expressly order them to employ *torture* against the Knights, that the truth may be more readily and completely obtained. The order for torturing the Templars was sent to the Patriarch of Constantinople, the Bishop of Negropont, and the Duke of Achaia, and crossed the sea to the King of Cyprus, and the Bishops of Famagousta and Nicosia. The councils of Tarragona and Aragon, *after applying the torture*, pronounced the Order free from heresy. In Portugal and Germany the Templars were declared innocent; and in no place situate beyond the sphere of the influence of the King of France and his creature the Pope was a single Templar condemned to death.

On the 16th of October, 1311, the General Council of the Church was convened to pronounce the abolition of the Order, and nine fugitive Templars had the courage to appear before it and demand to be heard in defence of their Order, declaring that they were the representatives of about 2000 Templars, who were wandering about as fugitives and outlaws in the neighborhood of Lyons. When Clement V heard that these defenders

had presented themselves before the Council, he caused them to be thrown into prison, where they languished and died. The Council expressed their disapproval of this act of injustice, and with the exception of an Italian prelate, nephew of the Pope, and the three French Bishops of Rheims, Seus, and Rouen, all creatures of Philip, were unanimously of opinion that, before the suppression of so celebrated and illustrious an Order, the members should be heard in their own defence. Such views not suiting the Pope, the assembly was abruptly dismissed and the Pope said he, himself, out of the plenitude of Papal authority would supply every defect. Accordingly, the next year he summoned a private consistory, in which he abolished the Order by an apostolic ordinance, perpetually prohibiting every one from entering it under penalty of excommunication.

James De Molay, the Grand Master, Guy, the Grand Preceptor, and Hugh de Peralt, the Visitor-General of the Order, with the Grand Preceptor of Aquitaine, had now languished in prison five years and a half. The secrets of their dark dungeous have never been brought to light; but on the 18th of March, 1313, a public scaffold was erected before the Cathedral Church of Notre Dame, at Paris, and the citizens were called to hear the Order convicted by the mouths of its chief officers, of the sins and iniquities charged against it. The four Knights, loaded with chains and surrounded by guards, were then brought upon the scaffold, and the Bishop of Alba read their confessions aloud. Then the Papal Legate called upon the Grand Master and his companions to renew in the hearing of the people the avowals they had previously made of the guilt of their Order. Hugh de Peralt, the Visitor-General, and the Preceptor of Aquitaine, signified their assent to whatever was demanded of them; but the Grand Master, raising his arms, bound with chains, towards heaven, and advancing to the edge of the platform, declared in a loud voice, that to say that which was untrue was a crime, both in the sight of God and man. "I do," said he, "confess my guilt, which consists in having, to my shame and dishonor, suffered myself, through the pain of torture and the fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to an illustrious Order, which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood." He was here interrupted by the Provost, and Guy, the Grand Preceptor, having commenced with strong asseverations of his innocence, they were both hurried back to prison. King Philip was no sooner informed of the result than, upon the first impulse of his indignation, without consulting either Pope, or Bishop, or Ecclesiastical Council, he commanded the instant execution of both these gallant noblemen. The same day at dusk they were led out of their dungeons, and were burned to death, in a slow and lingering manner, upon small fires of charcoal which were kindled upon the little island in the Seine. Thus perished the last Grand Master of the Temple of the antique series. A historian states, and it appears to be generally accepted without question, that the Grand Master, when led to the place of execution, addressed the citizens thus: "France remembers our last moments. We die innocent. The decree which condemns us is an unjust decree, but in heaven there is an august tribunal to which the weak never appeal in vain. To that tribunal within forty days I summon the Roman Pontiff." A violent shudder ran through the crowd, but the Grand Master continued: "Oh, Philip, my master, my King! I pardon thee in vain, for thy life is condemned. At the tribunal of God, within a year, I await thee."

The fate of the persecutors of the Order is not unworthy of notice. A year and one month after the execution, Pope Clement V was attacked by dysentery and speedily hur-

ried to his grave. His dead body was taken to Carpentras, where the Court of Rome then resided. It was placed at night in a church, which caught fire and the remains of the Holy Pontiff were almost entirely consumed. Before the close of the same year Philip died of a lingering disease, and the condemned criminal, upon whose information the Templars were originally arrested, was hanged for fresh crimes. History attests, says Raynouard, that all those who were foremost in the persecution of the Templars came to an untimely and miserable death.

In England the Knights Templar were arrested by order of King Edward II, upon the demand of the Pope, notwithstanding his position first taken, that the charges against them were not to be believed; and the Pope, finding no disposition in England to punish the innocent, sent his own creatures there in the name of the Church to conduct the inquisition, and, in obedience to the mandate of the Pope, the King gave orders to his officials in charge of the different prisons to deliver the imprisoned Templars to the representatives of the Romish Church, that they might be subjected to the torture; but at the same time the King required and stipulated "that the examination by torture must be conducted without the perpetual mutilation or disabling of any limb, and without a violent effusion of blood!" and the Inquisitors and the Bishops of London and Chichester were to notify the result to the Archbishop of Canterbury. Not getting such evidence of guilt, by the torture, or in any other way, as they desired, they deemed the Templars contumacious and remanded them to their dungeons, where they remained between three and four years, when, by a compromise kind of an alleged confession, they admitted that they might have erred in believing that the Master of the Temple had the power to absolve them from sins committed by violations of the rules of the Order, and in that were found guilty of heresy, as the Pope so declared it, and now humbly and reverently submitted themselves to the Church. This confession being publicly read, they were then absolved by the Bishops and reconciled to the Church. In this manner nearly all were released except William de la More, the Master of the Temple in England, who refused point blank to confess any sins he had not committed, and who was sent back to his prison, where he remained until he died of a broken heart in his solitary dungeon in the Tower, persisting with his last breath in the maintenance of the innocence of his Order.

The Order of the Temple throughout all Europe was now without a home or a shelter. Its Temples, its possessions of all kinds, whether real estate or personal property, were seized by and converted to the use of the Crown, or assigned by grant to some favorite of the Court. The Pope insisted upon having his authority in the matter recognized, and ordered all the property of the Templars to be turned over to the Hospitallers, and the conflicts that ensued between the different claimants vexed the Courts and the Parliament of England for many years, and a similar condition existed in other countries. The individual Knights of the Order of the Temple were scattered in every direction, and many of those in France migrated for a time into countries where they were more secure. Sir Edmund Burke, in his "Book of Orders of Knighthood," London, 1858, 8vo., p. 409, states that the Order was revived in Portugal, where it flourished under the name of the "Knighthood of Our Lord Jesus Christ." This change of name was devised as a means of giving an asylum to the Knights Templar and their Order, in Portugal, without openly violating the decision of the Pope. It will be remembered that the original title of the Order, assumed at the time of its organization, was "Poor Fellow-Soldiers of Christ," so they resumed almost the original designation in the name adopted. The King transferred

to the new Order, A. D. 1317, the castles and vassals, as also the Statutes of the Order of the Templars; and the Order grew in power and wealth, and materially assisted the King in his campaigns of Africa and India, and, in 1522, King John III of Portugal was made Grand Master of the Order, and by a change in their law this office was thereafter vested in the Portuguese Crown. Mr. Woof, in his "Sketch of the Knights Templar, etc.," London, 1865, 8vo., 75 pp., speaks of this branch of the Order. In the Almanach de Gotha, 1873, an authority of eminence, we find this: "Order of Christ—King Denis of Portugal, in 1317, now under the Holy See. It was confirmed by Pope John XXII, in 1332. * * * The origin of the Order was in that of the ancient Order of the Temple." Our very exact American historian, Dr. Albert G. Mackey, says:

"The Order of Christ.—After the overthrow of the Order of Knights Templar throughout Europe, Denis I, King of Portugal, in 1317, solicited of Pope John XXII permission to re-establish the Order of the Temple in his dominions, under the name of the Order of Christ, and to restore to it the possessions which had been wrested from the Templars. The Pope consented, etc."

It appears that, in the dark days that followed the martyrdom of De Molay, the Grand Master of the Temple, the Knights who found refuge in any particular country assembled and took counsel for their protection, and by adjusting themselves to existing surrounding circumstances maintained the existence of their beloved Order of the Temple, either openly, under an assumed name, as in Portugal, or by holding secret meetings, and by avoiding any sign or act by which their organization might be suspected by their enemies; and while they preserved the Ancient Order as an organization, they appear to have thought it best, and perhaps very wisely so, to choose a Grand Master for each separate country, as they did in Portugal.

That the Order of the Temple was not annihilated, either by the Bull of Clement V or the despotism of Philip IV, or by the treachery and meanness of Edward II, was due to the action of De Molay himself, who, in anticipation of his fate, A. D. 1313, appointed John Mark Larmenius as his successor in office. From that time to the present a regular and uninterrupted succession of Grand Masters has been maintained, as will appear from the following list, which will be found in Mackey's Lexicon of Freemasonry:

John Mark Larmenius.....	1313
Thomas Theobald Alexandrinus, otherwise Francis Thomas Theobald.	1324
Arnold de Braqué.....	1340
John de Claremont.....	1349
Bertrand du Guesclin.....	1357
John Arminiacus.....	1381
Bernard Arminiacus.....	1392
John Arminiacus.....	1419
John de Croy.....	1451
Bernard Imbault.....	1472
Robert Lenoncourt.....	1478
Galeatus de Salazar.....	1497
Philip Chabot.....	1516
Gaspard de Galieno Tavanensis.....	1544
Henry de Montmorency.....	1574
Charles de Valois.....	1615
James Ruxellius de Grancelo.....	1651
James Henry, Duc de Duras.....	1681
Philip, Duke of Orleans.....	1705

Louis Augustus Bourbon.....	1724
Louis Henry Bourbon Condé	1737
Louis Francis Bourbon Conté.....	1741
Louis Hercules Timoléon, Duc de Cosé Brissac.....	1776
Claude M. R. Chevillon.....	1792
Bernard Raymond Fabré Palaprat.....	1804
Sir William Sidney Smith.....	1838

The decree of Grand Master De Molay, appointing Sir John Mark Larmenius as his successor, appears to have been confirmed by the Common Council of the Brethren, and they invested him with the Supreme and Grand Mastership over the Universal Order of the Temple, and it is so stated in the opening paragraph of the official letter of transfer from Sir Larmenius, successor of De Molay, to Sir Francis Thomas Theobald, dated 13th day of February, 1324.

In France the Order was obliged to be prudent and not attract public attention for some time, but as Pope Clement V and Phillip IV were both summoned to meet the martyred De Molay before the judgment seat of God, these most violent persecutors were removed, and the Templars not having any great wealth to tempt the avarice of other rulers, they do not appear to have been molested, although the Order still remained under the ban of the Church. Mills, Sutherland, de Magny, Dumas, Burnes, Grégoire—and other authorities could be named to corroborate them—all show that the Order of the Templars, although suppressed, has never been dissolved in that country. The chain of transmission is perfect in all its links. The Charter by which the supreme authority has been transmitted is judicial and conclusive evidence of the Order's continued existence. This Charter of transmission, with the signatures of the various Chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the early Templars. The names that appear in the foregoing list of Grand Masters were those of the bravest cavaliers in France. Bertrand du Guesclin, who served from 1357 till his death in 1380, was the only French commander who prevailed over the chivalry of Edward III; Lenoncourt was a cavalier of one of the most ancient and valiant families of Lorraine; Chabot was a renowned captain in the reign of Francis I; Henry de Montmorency was the first Duke of that illustrious family of Knights Templar; De Duras was a Marshal of France, the nephew of Turenne, and one of the most skillful soldiers of Louis XIV; the Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family; Timoléou, Duc de Cossé Brissac, was the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing, and he held the office till he died in the cause of royalty at the beginning of the French Revolution. Thus the very ancient sovereign Order of the Temple is now in full and chivalric existence. Its continuance by representatives as well as by title is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other Orders of Knighthood, that they assert equal purity of descent from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honorable estimation which the modern Brethren of the Temple derive from the antiquity and pristine lustre of their Order, without at the same time shaking to its center the whole venerable fabric of knightly honor.

Admiral Sir William Sidney Smith, who succeeded to the office of Grand Master in

1838, held sway until his death in 1840; and at that date the Order numbered, among the British subjects enrolled as office-bearers, the names of the Duke of Sussex, Grand Prior of England; the Duke of Leinster, Grand Prior of Ireland; the Earl of Durham, Grand Prior of Scotland; the Chevalier Burnes, Grand Preceptor of Southern Asia; the Chevalier Tennyson D'Eyncourt, Grand Prior of Italy; General George Wright, Grand Prior of India, etc.; while among its functionaries in France we find the Prince Alexander de Wurtemberg, the Dukes de Choiseul and Montmorency, and the Counts Le Pelletier D'Aunay, de Lanjuinais, de Brack, de Chabrilan, de Maguy, de Dienne, and others equally distinguished.

Many of the Knights Templar of Scotland took refuge with Robert Bruce, and this is confirmed by French authority, which states that, having deserted the Temple, they ranged themselves under the banners of that prince, by whom they were formed into a new Order, the observances of which were based on those of the Templars, and became, according to him, the source of Scottish Freemasonry. This statement corresponds with the celebrated charter of Larnienus, in which he states the Scottish Templars are excommunicated as *Templi desertores*, and beyond the pale of the Temple; and it is also supported by the eminent annalist of Freemasonry, M. Thory, who states that Robert Bruce founded the Masonic Order of Heredom de Kilwinning after the battle of Bannockburn, reserving to himself and his successors on the throne of Scotland, the office and title of Grand Master. That the last of the Stuarts exercised that right of Grand Master, by granting Charters of Constitution to Masonic Bodies abroad, is beyond all question; and Addison states (p. 552) there is the strongest reason to conclude that the whole system of Templary advanced by Ramsay and other partisans of the exiled House was based on the conviction that the Chevalier de St. George was the hereditary head of the "Royal Order" of Bruce, and that that Order was formed from the relics of the Scottish Templars. This Royal Order of Scotland was established in France by Charles Edward Stuart himself, and the original Charter signed by that unfortunate prince himself, as the representative of the Scottish Kings, to the Lodge of Constance at Arras, is preserved with great care, the Provincial Grand Master being the Prince Cambaceres, Arch-Chancellor of the Empire for many years, and he was succeeded by the head of the illustrious family of Choiseul. The Grand Lodge of the Royal Order is to-day located at Edinburgh, Scotland, with Provincial Grand Lodges in the different countries of the world, holding charters issued by it.

Many of the Knights Templar in Scotland who were not merged in the Royal Order of Scotland, embraced Protestantism and united with the Freemasons, and established "The Ancient Lodge" at Stirling, where they conferred the degrees of Knight of the Sepulchre, Knight of Malta and Knight Templar. It is to this division that we are to trace the Masonic Templars of Scotland.

The Roman Catholic Knights remaining in the Order placed themselves under David Seaton. Lord Dundee afterward became their Grand Master. Charles Edward, the "Young Pretender," was admitted into the Order at Holyrood House, Edinburgh, on the 24th of September, 1745, and was made Grand Master. He carried the degree with him, of course, into France, after the downfall of his enterprise, and there is but little doubt that to this branch is to be attributed the Templar system of the Ancient and Accepted Scottish Rite, as developed in its degree of Kadosh.

There is no doubt that the Knights Templar in England, in order to avoid the per-

secutions of the fourteenth century, sought refuge and held their Conclaves in the Society of Freemasons, and that the meetings of the latter section are to this day represented in our Encampments or Commanderies. These Templars, as members of a Masonic Lodge, received from their Lodge permission or authority to confer the "Templar degrees," and, under such auspices, their Conclaves were considered as Masonic meetings, and becoming separated from the main body of the Order of the Temple, which still kept up its existence with Grand Masters in France, they assumed the title of Masonic Knights Templar, and as their members increased and their Conclaves became large enough, they formed separate and distinct Masonic bodies, and when a sufficient number of such organizations had been formed, they organized a Grand Encampment, with a Grand Master, for the government of the Order within the jurisdiction of England. It is from these English Knights Templar, who repudiated all connections with Larminus in France, or any other Grand Masters in other countries, and who fled for security and for perpetuity into the body of Masoury, we are justly entitled to derive the Knights Templar of the United States. The last general Grand Master of the Order of the Temple was Sir William Sidney Smith, who was elected in 1838 and held the office until his death in 1840. At that time the Grand Prior of England was the Duke of Sussex.

We find a record of a meeting of the Grand Encampment of England, at Carisbrook, in 1780, and of a subsequent meeting at Winchester, Sir Thomas Dunckerly being Grand Master. Sir Thomas was succeeded by General Walter Rodwell Wright, who resigned in 1812, and was followed by the Duke of Sussex, who was installed as Grand Master on the sixth of August in that year. Thus, in the Duke of Sussex, we find merged the Grand Mastership of the Masonic Knights Templars of England and the office of Grand Prior of England under the last Grand Master of the Order of the Temple; for since the death of Grand Master Smith, in 1840, the position has remained vacant, there being since that date a Grand Master for each country, in which the ancient Order has been maintained as a Masonic organization, or under some other name.

H. R. H. the Duke of Sussex was succeeded in 1846 by Colonel Charles Kenneys Kenneys Tynte, F. S. A., who died November 22, 1860, and was followed by Grand Master Sir William Stuart, of Aldenham Abbey, Herts, who was installed May 10th, 1861, and resigned December 13, 1872. The Deputy, Rev. Sir John Huysh, became acting Grand Master and was Deputy Grand Master until April 7, 1873, when the Prince of Wales was installed Grand Master, Great Priory of England and Wales; elected December 13, 1872, by England; January 15, 1873, by Scotland; and April 7, 1873, by Ireland. The Earl of Limerick was appointed Grand Prior of England and Wales March 17, 1873, and installed April 7, 1873; he resigned in September, 1876; Colonel Sir Shadwell H. Clarke, acting from September, 1876, to December 8, 1876; the Earl of Talbot, appointed December 7, 1876, was installed the following day and served until his death on May 11, 1877, when Colonel Clarke again became Acting, and served until the Earl of Latham, who was appointed on October 25, 1877, and installed on December 14, 1877.

TRUE KNIGHTHOOD.

In days of old, when men were bold,
And knighthood was in flower,
To watch and pray, to fight and slay,
Gave rank, and fame, and power.

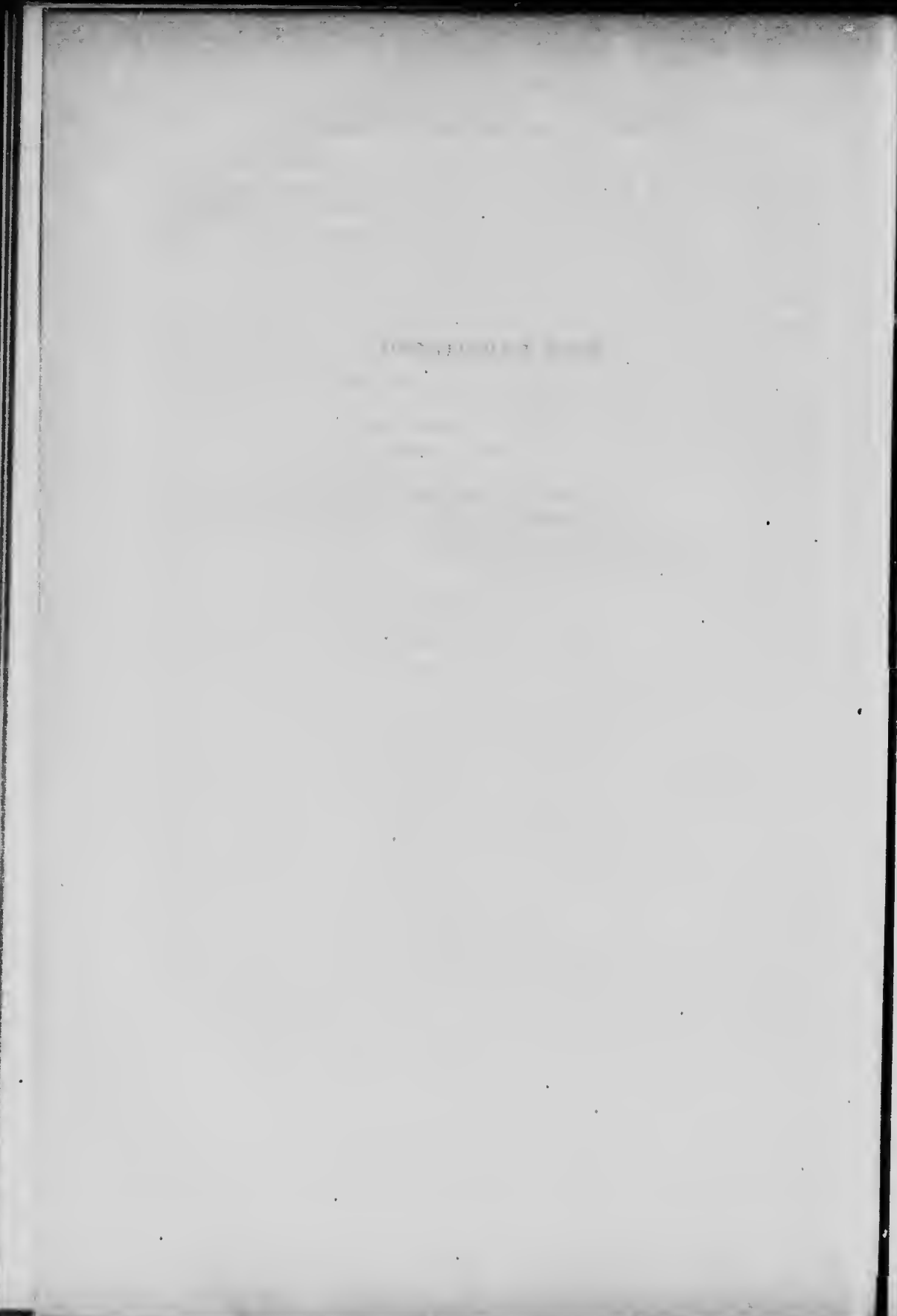
They strove to kill the infidel
And gather in the spoil;
With treasure trove, and lady's love,
Reward for all their toil.

With feathered crest and lance at rest,
With shield and armor bright,
On gallant steed, with headlong speed
They dashed into the fight.

In these late days, in peaceful ways,
The Templars win their fame;
Aid to the weak, kind words to speak,
Their knighted rank proclaim.

The maiden fair, their vows declare,
Must shielded be from wrong;
For widow's aid, each trusty blade,
Be bright, and true, and strong.

To help to cheer the orphan dear,
When sorrow's dark clouds lower;
These are the ways in modern days,
True knighthood is in flower.





In Hoc Signo Vinces

INSCRIPTION ON THE GRAND STANDARD OF A COMMANDERY OF KNIGHTS TEMPLAR

These words constitute in part the motto of the American branch of the order.

Their meaning is "by this sign thou shalt conquer"



PART III.
HISTORY OF KNIGHTS TEMPLAR MASONRY IN THE UNITED
STATES.

CHAPTER XXXVIII.

MODERN TEMPLARY IN AMERICA.

THE history of Templary in America naturally divides itself into three distinct periods of time; 1st, between the years 1769-1816, covering the period before the organization of the General Grand Encampment; 2nd, 1816-1856, the period of the General Grand Encampment; and 3rd, 1856 to the present, that of the Grand Encampment and Grand Commanderies, since the adoption of the present constitution. The complete data of this latter period is of easy access and may be found in the published proceedings of the Grand Encampment of the United States and in those of the Grand Commanderies of the several States and Territories, as well as in numerous American Masonic periodicals. We do not think it necessary therefore to devote much space to the consideration of this third period, contenting ourselves mainly with a chronological account thereof, supplemented with such facts as do not appear on the face of the records, devoting ourselves principally to an elucidation of the first and second periods of the history of Masonic Templary in the United States.

At the outset we are met with a grave question which we must first briefly consider—that is, as to the origin of the Institution or Order itself, and about which such a diversity of opinion exists among the best-informed Templars, in the present as well as the past of our history. Until within the past few years it was generally conceded that Modern Templary was a lineal descendant or continuation of the Templary of ancient crusading times, and it is only recently that sufficient light has been thrown upon this subject to create even a doubt as to the correctness of this popular belief. Sir Knight Robert Macey, the veteran Grand Recorder of the Grand Commandery of New York, in his report to the Grand Commandery of that State for 1885,¹ rather favors the idea of the ancient origin of our Order; but from our own investigations, which have been most extensive and thorough, we have come to quite a different conclusion.²

¹ "The increase of Templar literature during the last ten years has scarcely kept pace with the growth of the Order. Several of the Grand Recorders, committees and reporters on correspondence have embodied valuable historical hints in their several papers which throw light upon the origin of Templary, but none thus far have satisfactorily supplied the link that separates the Templarism of De-Molay, A.D. 1312, from that of Thomas Smith Webb, A.D. 1800. It is not to the credit of our Order, boasting of its five hundred commanderies and its fifty-five thousand fraters, that such absence of facts should exist in our history. Let us hope that the efforts of a Hughan in England may be supplemented with those of a Carson in Ohio and a Moore in Canada to establish our genealogy through the pure four-quarter-old descent from the Templars of the Crusades that will touch every year in the six centuries that thus challenge us for proof."—*Sir Knight Robert Macey, Report G. C. of New York, 1885.*

² "Had the ancient Orders of Knighthood been connected with Freemasonry, the historians of the day would have known and published the fact. Had the organization of the Templars continued down to the present day, the fact could be clearly shown. When it appears that for a long period of time nothing is known of Ancient Templarism, we should without hesitation admit that the Templarism of the eighteenth century, which suddenly made its appearance as an appendage to Freemasonry, and claimed to constitute a part and parcel of it, is truly entitled to be regarded as of ancient origin."

The popular theory under which many writers viewed the origin and history of Templar Masonry would trace it back by some mysterious line of connection to the Order of Malta, which was dissolved in 1798, or back to the Order of the Temple, which ceased to exist in 1313, and the latter theory even at this day has many advocates. As an instance we subjoin an extract from an address by a Grand Orator in one of our leading Grand Com-manderies.¹ A better and truer theory is to credit the whole system of Masonic Templary to the inventive genius of the Ritual makers of the eighteenth century.

The first appearance of Modern Templar Masonry on this continent, or indeed elsewhere so far as we have any written evidence at present, was in Boston, Mass., when St. Andrews Lodge, working under a warrant from the Grand Lodge of Scotland as a chapter, conferred the Order of Knight Templar August 28th, 1769. On the 25th of August, 1869, a full century after this, Grand Master Gardner of the Grand Encampment of the United States, commissioned Sir Jas. H. Hopkins, Grand Commander of the Knights Templar of Pennsylvania, and in 1874 Grand Master, as his representative, to visit Europe. He was especially instructed to visit the various Templar bodies, priories and encampments in England, Scotland, Wales, Ireland and upon the continent, to inspect and report upon the different modes of conferring the Order, to the end that the Order of Masonic Knights Templar might be better understood. At the triennial conclave of the Grand Encampment held at Baltimore, in 1871, this eminent Sir Knight reported in full.

His comprehensive and instructive report contains many interesting facts relating to the history and usages of our Order, and it is evident that the distinguished Sir Knight does not hold to the views then generally promulgated by writers who had given but little if any research to the subject, that Masonic Templary was part and parcel or a lineal descendant of the Templary of crusading times.²

Templary, as well as Masonry, religion and history, has its myths, and it is only within a few years that some of those connected with Masonry have been exploded, and now we have to deal with the Templar myth.³

As regards the connection between the ancient Orders of Knighthood and Freemasonry we may remark there are two distinct views, one class of writers claiming that the Orders of Knighthood sprang from the Freemasons, while another that the Freemasons sprang from them. It is immaterial, as there was no connection existing between them. There was no Freemasonry as we now have it in existence at that period. The Masonry of that day was wholly operative, and it was not till some centuries after the extinction of the Ancient Templars that Masonry became first operative and speculative and later wholly speculative, when it assumed the name of Freemasonry."—*History of Freemasonry, Dr. J. W. S. Mitchell, 1859.*

¹ It is an easy matter to trace our connection as Templars directly back to the Templars of the Crusades—and this statement has been copied into some of our leading Masonic periodicals. Similar statements may be found presented from time to time by Grand Commanders and even Grand Masters of the Grand Encampment.

² "I made an anxious effort, having been everywhere uniformly received with knightly courtesy, and aided in my researches by the best-informed and greatest lights in the Order, to learn the origin and the connection between Freemasonry and the Order of Christian Knighthood. The most eminent scholars whose writings I could procure, and the most learned with whom I had the opportunity of conversing, have failed to clear away the mists of uncertainty that envelop this subject. It is claimed by some that the veterans of the Order of the Temple were Freemasons, and engrafted the knightly institution upon the old one. This claim cannot be substantiated, inasmuch as the Order of the Temple was founded 1118 and that of Freemasonry in 1717, and at later times did not exist as an institution like unto that of the eighteenth or even of the sixteenth century, much less that of any then existing of the twelfth century, when the Templars of the Crusades had their origin. In the eighteenth, we find abundant records of Masonry and Knighthood living and working together in such fraternal sympathy as would result from a common origin, a common purpose, and a long-continued union."—*Report of G. E. Hopkins.*

³ "In their ardent desire to associate ideas of antiquity with the high degrees, some writers have not hesitated to identify the Masonic Templars now existing as the rightful successors of the Knights Templar of the Middle Ages. In this they are altogether mistaken. Masonic Templarism does not in any respect bear a relationship to the Templarism of the Crusades, but is a branch of the system of Masonic Knighthood which had its origin on the continent some 150 years ago. It was to their intercourse with brethren belonging to regiments serving in Ireland towards the end of the last century that Scotch Lodges owe their acquaintance with Knight Templarism, and it is a curious fact that this order, then known as Black Masonry, was propagated to a large extent through charters issued by the High Knights Templar Kilwinning Lodge, a body of Freemasons in Dublin who were constituted by Mother Kilwinning Lodge in Scotland in 1770. This encouraged the belief in Kilwinning being the centre of the Haut Grades."—*Lyon.*

"The Masonic Knights Templar of the eighteenth century and since have no connection whatever with the earlier

Our predilections were originally with the advocates of the first theory, and we earnestly sought to supply the missing link, and trace our connection back to the ancient Templars. With this object in view we set ourselves to work, and after much time and study devoted to the subject, we failed to find the first jot or tittle of evidence in support of that theory, or of data to supply the sought-for missing link.

Closely and intimately connected with this subject is another, as to the aim and character of the modern Order of Templars. If it be a lineal descendant of the Crusaders, as has been claimed, then it is a military institution; on the contrary, if it had its origin in the eighteenth century, and in Masonic bodies, whether Lodges or Chapters, then certainly it is a Masonic institution.

In 1869 St. Andrews Chapter of Royal Arch Masons, Boston, celebrated its centennial, and the orator of the occasion was Wm. Sewall Gardner, Grand Master of the Grand Lodge of Mass., and Grand Master of the Grand Encampment of the United States. In the preparation of the admirable address he delivered upon that occasion, he drew largely from the early history of the Chapter, whose hundred years of existence was being commemorated. This old Lodge, styled St. Andrews Royal Arch Lodge, held its first recorded meeting August 28th, 1769, in Mason's Hall, Boston, and the record of that meeting contains the first account of the conferring of the Order of Knight Templar that has yet been discovered in manuscript or print.¹

How the ceremonial was obtained or whence it came does not appear, but it is a very remarkable fact that this is the earliest recorded account of that degree that has yet been found in this country or Great Britain. It will be noted that the degree was conferred in a Chapter, working, as was then quite common, under a lodge warrant. We have authentic information that a Royal Arch Chapter existed and was actively at work in Philadelphia as early as 1758, and which continues in a flourishing condition at the present time, but we find no record therein of the Chapter having conferred the Knight Templar degree.

Brother Hughan, notwithstanding his most diligent researches, has been unable to find an English reference of so early a date, nor does it appear that the degree was worked there until ten years later, in 1779; and while Knight Templary was popular in certain parts of England in the latter part of the last century, it cannot be regarded as an ancient degree in connection with Freemasonry, for it had no existence as a degree, in connection therewith, until 1769, and then it was conferred only upon Royal Arch Masons. In Great Britain, as in America, the degree was conferred in Lodges, or Chapters working under Lodge warrants. As early as October 8th, 1779, the High Knights Templar of Ireland Kilwinning Lodge, was warranted to assemble in Dublin and was duly constituted. The records of this Lodge prove that the charter was used as the authority for conferring the Royal Arch, Knights Templar and Rose Croix degrees in 1782 and since, though the document itself only provides for the rights and privileges of a

body, and never had. Bodies of Knights Templar in connection with the craft came on the scene after the introduction of the Master's degree and the Royal Arch, which occurred in the first half of the last century. The origin of Masonic Templary is unknown, but is doubtless due (as Carson thinks) to the fondness for Christian Masonry. When the Craft ceased to be essentially and exclusively Christian, 1717, there arose a desire for the incorporation of other degrees that were exclusively Christian in their character."—*Hughan*.

¹ "Brother Wm. Davis came before the Lodge, begging to have and receive the parts belonging to the Royal Arch Masons, which being read was received and he unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Superexcellent, Royal Arch and Knight Templar."—*Extract from Records St. Andrews Chap., Boston.*

"This minute contains the earliest known reference in the world to the degree of a Masonic Knight Templar, and was itself of interest quite apart from its worth as a Royal Arch record."—*Hughan*.

regular Lodge. We quote an interesting document found in the history of Mother Lodge Kilwinning, Scotland, by Robert Wiley, Glasgow, 1878. It is a letter written on the subject of High Knights Templar of Ireland Kilwinning Lodge No. 75, addressed by Brother Dr. Geo. Augustus Cunningham of Dublin, under date of April 26, 1779, to Thomas Arthur of Irvine, Scotland.

DEAR SIR:—I send to your care the two enclosed letters, being strongly solicited by a very worthy sett of bretherin, who, several years ago, formed themselves into a Lodge, by the name of the High Knights' Templars, as every Lodge in this city is known by some particular denomination. Upon finding I was a member of our Ancient Mother Lodge, Kilwinning, they told me they had long been desirous of holding their Origin and Charter from Kilwinning as they had always heard and lookt upon it to be the real and only ancient lodge, at least in Britain.

They therefore wish that through my application they may obtain there enclosed request, for which they promise me, upon the word of Bretherin, to put into my hands five guineas over and above all expenses, upon their receiving said charter, and which I, upon the faith of a Brother, will transmit to Scotland for the use of Kilwinning Lodge. If this request is granted may I desire of you as a brother that you will take care to have it done in as elegant and handsome manner as possible, and properly signed by our Grand Master and Wardens, &c.

I think if our Brother Haddow in Edinburgh, was applied to, he would get it done in the best manner, with a proper seal appended thereto. You will see that I am anxious to have every honour done to the lodge, as well as to our Scotch Bretherin.

Mr. Rainsford's letter wishes only that in case that any lodge knowing that this one holds of Kilwinning, any application coming from this place, or from Ireland—as many of the members of this may fix in different parts of this kingdom—this lodge may have the honour of applying to you for any future charters, for which they will at all times be answerable for payment to Kilwinning for said charters. My best wishes attend you and all the Bretherin. Make my compliments acceptable to your mother and sister. I am, respectfully, dear sir, your sincere friend and affectionate brother.

GEO. AUGT. CUNNINGHAM.

It is evident from this letter that the degree of High Knight Templar was at that date, 1779, and for "several years previous," conferred in the Kilwinning Lodge, No. 75, Dublin, Ireland. The Irish Lodges having and conferring the degree, probably carried it with them to America, and so communicated it to their American brothers prior to the revolution.

The Scottish Kilwinning brethren never at any time worked other than "St. John's Masonry." Until some new evidence is brought to light we must conclude that the degree of Knights Templar was first conferred in America in 1769, and in Ireland in 1779, perhaps "several years previously," and in both instances the Lodge derived its charter from Scotland, the Earl of Eglinton, as Master of the Mother Lodge of Kilwinning, Scotland, having warranted the Lodge of the same name in Dublin, Ireland.

But a more difficult problem presents itself for solution: Where did the members of St. Andrews Lodge, Boston, or Kilwinning Lodge, Dublin, obtain the degree? Follow the record, and history is silent. We know that it was the custom of that period in the mother country to have Lodges warranted only as Military Lodges to accompany their regiments when sent abroad, and we know further that Irish regiments were during this and the preceding year quartered in Boston, that their officers mingled freely with the Masons of that city; we therefore incline to the belief that they brought the degree with them from the old country, and that our American brethren obtained it from them. We may readily

surmise that the Knight Templary referred to in "A Word to the Wise," as existing in London in the early part of the last century, was taken up by the Ritual makers of that period, and connected with Freemasonry as an offset to the cosmopolitan character that Freemasonry was assuming; and what more likely place for this Trinitarian degree to take root and grow than in the Catholic city of Dublin, where, the majority of Masons being Catholic, the growing Unitarian novelty of cosmopolitan Masonry of that date, would naturally create a desire for degrees embodying their religious belief in the Trinity.

The old Mother Grand Lodge of England of 1717 never recognized, until 1813, any other degrees than those of entered apprentice, fellow craft, and master mason, and then only that of the Royal Arch.¹ The rival Grand Lodge, however, that of the Athol Masons, recognized both the Royal Arch and Knights Templar, while the Knights Templar only was recognized by the York Grand Lodge. In the "Word to the Wise" we have reference pointedly to the degrees having been grafted on the old York Lodge,² but it is entirely silent as to its actual origin. It could not, however, judging from the history presented by this author, have dated back prior to the time given by Brother Hnghan.

Numerous Military Lodges were warranted by both the Ancient and Modern Grand Lodges of England, and by the Grand Lodges of Scotland and Ireland. One distinguished regiment had a Lodge connected with it chartered in turn by both of the English Grand Lodges, and subsequently by those of Scotland and Ireland. It also had connected with it under the same warrant two chapters holding under the authority of the Grand Lodges of England and Ireland. In 1766 there were two military Lodges stationed at Boston, No. 58 on the register of England, connected with the 14th Regiment, and No. 322 Register of Ireland, attached to the 29th Regiment. As early as 1762 St. Andrews

¹ "Within the last one hundred years Masonry has expanded into different grades and rites, and among them in some form is found the degree of the Royal Arch. Its origin is doubtful, and its pretension to great antiquity is at least subject to argument. The day is gone by when it was considered heresy to question the fact that the Temple of Solomon was the birth-place of Masonry, and it is no longer considered treasonable to discuss the probable origin of our rites and ceremonies and to let in the clear noonday sun upon our history."—Gardner.

² "The Royal Arch obtained a foothold in Scotland about the middle of the last century from the medium of Military Lodges, which had thus become acquainted with the degree in their intercourse with Irish Masons. Although in some instances regarded by Lodges as the *ne plus ultra* of Freemasonry, it was yet worked in connection with the Order of the Temple. The custom of Knight Templar Encampments fraternizing with Lodges prevailed to a considerable extent in Scotland, particularly in the Western provinces, at the end of the last and the beginning of the present century, and the distinction of honorary membership was frequently conferred on Knights Templar as an expression of the brethren's admiration of the high degrees. The Encampments on their part reciprocated the compliment by initiating the office-bearers of Lodges, by which they were received into the several degrees worked by them. This exchange of courtesies tended to a wider dissemination in Lodges of a taste for Arch and Templar degrees. To such an extent had the work of Lodges at this period become associated with that of the Royal Arch and Templar degrees, that in October, 1800, the Grand Lodge of Scotland issued a circular prohibiting and discharging its daughters to hold any meeting above the degree of Master Mason under penalty of the forfeiture of their charter. Lodge St. John, Ayrshire, introduced the Arch between the years 1771 and 1778 through the medium of the Hibernian element, which at this time permeated the Lodge. Whether during the period mentioned this body also dubbed Masonic Knights, cannot now be ascertained, but its pretensions to a knowledge and practice of degrees other than those of degrees of Masonry were supported by its assumption of title. Subsequently it assumed its old and proper title, and not only continued to work the Royal Arch degree, but conferred also that of Knight Templar as 1797."—Lyon.

³ "A Word to the Wise, being a vindication of the Science as patronized by the Grand Lodge of England, and the devices of the Craft, on the Fraternity disclosed. London, 1796." In this work the writer discusses the subject of Knights Templars under the two heads or theories we have named, and from the historical review of the Knights Templar of old it will be evident that the Order was abolished entirely in 1313, and that the Knights Templar of the present age have no antiquity to boast of; that the society has for a few years subsisted in the metropolis under this appellation, and to gain admittance therein it was not a necessary qualification for a person to be a Free and a Royal Arch Mason, but that the York Masons have Knight Templar as a Masonic degree; that it is one of their impositions that disgraces them as Masons. The statutes of the Knights Templar were printed for the first time in 1791, at which time there were Chapters working the Templar degree at York, London and Bath. This degree was grafted on the old stock by the old Lodge of York City, and which pertained to a knowledge of seven degrees in addition to the three degrees of ancient craft Masonry, and claimed for their members superior knowledge as communicated in the higher degrees, by which many were induced to become connected with that Grand Lodge of those established under its jurisdiction, attached to the institution of Freemasonry; but to the credit of the Grand Lodge of England it permitted no such mummery to be practiced in any of the Lodges that derived their constitution from it.

Lodge of Boston applied to the Grand Lodge of Scotland, from which it had received its warrant, for leave to confer the Royal Arch degree, and subsequently under this warrant it conferred both the degrees of Royal Arch and Knight Templar. Even prior to this, as early as 1758, Lodge No. 3 at Philadelphia, working under warrant as Lodge No. 359, granted by the Grand Lodge of all England, also worked as a Chapter and conferred the Royal Arch degree, but, as previously stated, we do not find that this Chapter ever conferred the degree of Knight Templar.

W. Alexander Laurie, in his History of Freemasonry, and the Grand Lodge of Scotland, referring to the Knights Templar, Knights of St. John, etc., states, without any confirmation however, that the Order of Knights Templar was a branch of Freemasonry, to prove which would be a useless labor. From the circumstance of resemblance between the two he does not mean to infer that Chivalry was Freemasonry under another name, only that the two were intimately connected, and that the former took its origin from the latter. Referring to the General Convention of all Knights Templar in Scotland, held in 1808, he says that they resolved to discard the Irish Charter under which the degree had been conferred, and to rest their claim as to right of ancient Knights on the general belief and tradition of the country. It is only tradition and nothing more that has been adduced in support of this claim, which is now universally discarded by intelligent writers of the present day.' In those days much faith and credence was given to the charter of transmission of Larmenius of 1724, which is now entirely discredited and regarded as a forgery. In the absence of better evidence than is disclosed it would appear that the Scottish Order is limited to the same amount of popular acceptance as is accredited to other Masonic fraternities of Knights Templar, and which rest their claim on Masonic rites and precedence. There does not appear to be any authentic information as to the date of the establishment of the Masonic Knights Templar, in America.' It would appear, however, that the belief is in favor of its having been derived from the early Encampments of Great Britain, and as heretofore stated it travelled through the medium of the Irish regiments. Sir Patrick Colquhoun, in his elaborate work, gives us several matters of in-

"The views which we have expressed agree with the views which Sir Knight Carson has for some time formed of the connection between the Order of Knight Templar of the olden days and the present Order of Knights Templar connected with the Masonic Fraternity. The former is Chivalry, while the latter is Symbolism. The system of Templary as worked here in the United States no doubt in greater part was originated here. From whence it came originally, as far as the Order of the Temple is concerned, I have never been able to find out, but in Pennsylvania it came from the Ancients or Seceders of England, 1758, for we know that the Lodges there working under the ancient system, they were in the habit of allowing the use of their warrants to open Chapters of the higher degrees as early as 1780. The Knight Templary of to-day does not bear the slightest resemblance, nor can the faintest trace be found, at least I have never been able to find any, to the Knight Templar of the days of the Crusades. We have borrowed some of the characteristics of the old Crusaders. Many of our writers and orators, like children playing with toy swords, have the battles of a war in play, and are too much given to fight, in symbols of speech, the Crusades. I know that the views expressed by Farvin, Carson and others, and entertained by myself, may not suit the mass, yet to Masonic students they bear the impressions of truth."—Meyer, MSS. Letter, 1887.

"What are the claims of the Order of Masonic Knights Templar to a descent from the early Templars and their brethren of the Hospital? It is difficult to obtain a knowledge of the proceedings of the Masonic Templars in England, as they were necessarily of a secret description and the Order kept probably but scant records. The general statements and assertions as to the claims of the Scotch Order of Masonic Templars are calculated to induce a belief that there is existing there some of those descended from the veritable knights of old. The writer was much influenced by these statements, but failing to procure information which he could offer as from an official source, he can present only the result of his own inquiries, and he is bound to show that in this statement he found no stronger claim for the Scotch Templars than is possessed by those institutions of the Order existing in England. The present body in Scotland claims to be the legitimate descendant by adoption of the original Knights of the Order. It is beyond doubt that, in consequence of the general persecution of the Order, the Scotch Knights amalgamated with the Order of St. John. It would be difficult to trace the Order with accuracy through the troublous years of the past. There is evidence that in the latter part of the last century the institutions of Masonic Templars held meetings in Scotland and accepted charters of constitution from a body of Masonic Templars connected with the early Grand Encampment in Dublin, of whose origin we cannot find any account, and whose legitimacy, to say the least, was quite as questionable as their own."—*Knights Templars and Knights Hospitallers. A Treatise* W'oolf, London, 1865.

terest. He very rightly disposes of the statement that there existed any ancient connection between the original Order of the Temple and the Guild of Freemasons.

Symbolic or speculative Masonry was evolved from the original Masons Guilds in the seventeenth century, about three hundred years after the destruction of the Temple Order. Among the numerous degrees started up in the latter part of the last century, that of Knights Templar found the greatest favor and most adherents, because of the desire to preserve a society eminently Christian and Trinitarian.

The assertion that the expelled Templars served under Robert Bruce and had a preceptory at Kilwinning rests on no authority, and the claim of Scottish Templars to direct succession from the ancient order is easily disposed of. They rightly repudiated the charter attributed to John Mark Larmenius, but fell into another fallacy in alleging the succession while admitting the dis-establishment of the order. Sir Patrick Colquhoun further disposes of the claim of succession by the statement that the Scottish, like all other Templars of the ancient order, were disestablished and disendowed in 1314. He is further of the opinion that the Templar degree originated in the Kilwinning Lodge, Dublin. Certain Scotch brethren serving in Ireland obtained a knowledge of the high grades, which were termed Black Masonry and its members High Knights Templar. He concludes by remarking that having reviewed the historical facts connected with the old Order of the Temple, and shown the beginning and the progress of the modern imitative institution, he perhaps has disappointed those who would fain believe in the ancient origin and a pedigree of ages.*

The modern Order of Masonic Knighthood is an imitation of the Order of the Temple, and is a society eminently Christian, purged of all the leaven of heathen rites and traditions, and to which none are admitted but members of a Masonic body, and such only as profess themselves to be Trinitarian Christians. From this latter position, however, the Templars in some jurisdictions have materially diverged, as in several of them Unitarian Christians are admitted.

To show somewhat the changes that have been made in the order of the Temple in our Lodges, Chapters and Encampments, we mention the fact that under the system of the ancients the members of a Grand Lodge and of all warranted Lodges had a right to exercise the degrees of the ancient Craft, and consequently the Royal Arch, to which many of them added what was called the higher degrees, including that of high Knights Templar, but no Mason of any denomination could hold any Lodge without a warrant for the same. The Royal Arch was introduced as early as 1758 in Lodge No. 3 at Philadelphia, working also as a Chapter in communion with a Military Lodge working under warrant No. 357, granted by the Grand Lodge of all England.

In 1767 the degrees of Perfection of the Scottish Rite were conferred at Albany, New York, among which was the Royal Arch of that Rite, and it is possible that before the close of that century the degree of Knight Templar was conferred in the same body, though we have no record to this effect.

Lodges working the Royal Arch degree were first called Chapters in 1794, which year marks a wonderful degree of activity in the Royal Arch Lodges. The Mark degree, as we now have it in our Chapters, and which, with other degrees, including the Royal Arch, are

* "It had reference only to business matters, the Guilds having been employed in the erection and repair of their preceptories."—*A concise History of the Order of the Temple*. Sir Patrick Colquhoun, London, 1878.
 " . . . Such may regret to find that the institution in its present independent form is but about seventy years old."—*Ibid.*

pre-requisite under the American system for receiving the Templar orders, was first introduced into the Lodges working as Chapters in 1792, but as a side degree. Some years later it was recognized as one of the regular degrees of the Chapter. The first mention of the Most Excellent Masters degree, and without doubt the first time it was ever conferred in any Chapter outside of Temple Chapter, Albany, where it originated, was in the old Chapter of St. Andrews, Boston, during the visit made to it by Thomas Smith Webb in February, 1795. This degree was no doubt conferred and first practiced by Webb, who introduced it into his system, which he perfected early in the present century.

The two most prominent actors in the Masonic drama of the latter part of the last and the early part of the present century were undoubtedly Thomas Smith Webb and Henry Fowle; to the former we are indebted for what is known as the American system of Freemasonry.

Webb was born in Boston, October 10th, 1771. He was initiated into Craft Masonry in Rising Sun Lodge at Keene, New Hampshire, in November or December, 1792. In 1797 he removed to Albany, during which year he published the first edition of his "Monitor," the preface to which is dated September. That Webb modified, but did not manufacture the Chapter degrees is conceded, as in this country they differ essentially from the degrees of the same name elsewhere; and while attempts have been made to connect others with him in the work, the evidence is wanting to show that he had any assistance in the undertaking. In the first edition of the "Monitor," his history of Grand Lodges, Grand and Subordinate Chapters, is quite full and complete, but very defective in its Templar history. He names only the five Encampments of the Grand Encampment of Pennsylvania, three of which were in Philadelphia, one in the city of New York and another at Stillwater, N. Y., omitting all reference to those in South Carolina, Maryland, Massachusetts, Rhode Island and Connecticut, where we have evidence that such existed.

The degrees of Templary are not and never were intended to represent a military organization, but to perpetuate the religious principles upon which the Ancient Order of Knight Templars was founded, as we do not pretend to believe that the degrees of the Temple and Malta are in direct descent or a perpetuation of the Ancient Chivalric Orders, but are merely an adaptation to Freemasonry, retaining the military name and phraseology to commemorate their supposed origin and preserve their Christian teachings, exemplified in the ancient ceremonial, but in no sense can they be looked upon as a military body. Such attempts quite destroy the sacred character of the degree, and turn the fraternity into a dramatic spectacle for public recreation and amusement, under the pretense of fol-

¹ "The theory that the chivalric Templar Order, on their persecution and dispersion, took refuge in the Masonic Body, is but one of the fabulous traditions of the past to account for the supposed amalgamation, for which there is not the slightest historical foundation. It is not even probable that the proud and haughty nobles of that age, from which class the Templar Order was selected, would engraft themselves upon a fraternity of Mechanics, when the Military Orders of Europe were open to them, and only too glad to receive into their ranks so renowned a Military Body as the Templars. Under any circumstances they could have no connection with the Royal Arch, a Jewish Masonic degree of very modern times, that grew out of the disputes arising between the two rival English Grand Lodges of the last Century in the schism known as Ancient and Modern Masons—much less with the American Red Cross Degree, called in Great Britain the Babylonish Pass, a fabrication with other side degrees of the last century, taken from a Persian legend, consequently Pagan, which may be looked upon as having some reference to the Royal Arch, but in no sense to Christian degrees."—*Allocution to the Sovereign Great Priory. Moore.*

² "The wearing of swords does not necessarily give Templary a Military character, for in the last century swords were worn by all classes of society, who had no pretensions to be considered Military men, and are still worn in official civil costume. We also wear in our Private Chapters the White habit of the Ancient Templars and Black of the Malta Order, as a badge or symbol to denote the Order represented, and to promote a greater interest being taken in the ceremony, but in no sense claiming any right or pretensions to the title or dignity of Secular Knighthood. All such attempts, and bombastic, public, dramatic military exhibitions indulged in, are only calculated to draw upon the fraternity the merited derision of general society."—*Moore.*

lowing and representing the usages of Chivalry. We do not now fight against infidels, but contend against infidelity, and endeavor to inculcate high moral and Christian principles. Among the thousands of addresses of Grand Masters, Grand Commanders and Grand Orators, we fail to find a single one which does not speak of Templary as a branch of Masonry.' The Encampments in Pennsylvania, from the organization of the first Grand Encampment in 1797, to that of the present Grand body for that State in 1854, declared themselves as being subordinate to and under the control of the Grand Lodge of Master Masons. Thomas Smith Webb and Henry Fowle, both members of the Grand Encampment of Massachusetts of 1805, were the leading spirits in the organization of the General Grand Encampment of the United States in 1816, and copied after the constitution and organization of the General Grand Chapter, in which they were the leading officers and which they had organized in 1798.'

Throughout the constitution of 1856, when the Grand Encampment was in a measure reorganized upon its present basis, Templary and Masonry are everywhere associated together. The power vested in the Grand Encampment by the two Grand Encampments of Massachusetts and Rhode Island, and of New York which created it, authorized it to do all things pertaining to the good, well-being and perpetuation of the principles of Templar Masonry. There was no other Templary then or now known save Masonic Knighthood. It declared that its discipline, which should everywhere be uniform, was that of Templar Masonry. The historical record required to be copied by the Grand Recorder was styled a "Book of Templar Masonry," and that officer was enjoined "to collect all historical data tending to lighten up the history of Templar Masonry in the United States." The officers were all required in the exercise of their official functions "to adhere to the ancient landmarks" of Masonry, which is an ancient institution, while Templary is only its last-born child.

The Grand Encampment especially "enjoins upon its constituent Grand Commanderies the duty of perpetuating Templar Masonry among its subordinates." One of the most important committees was styled "A Committee on Masonic Jurisprudence."

In 1877 the word Masonic was dropped and Templar substituted. The words Templar

"These writers who would seek to identify the Masonic Templars now existing as the rightful representatives of the Knights Templar of the Middle Ages, are altogether mistaken. Masonic Templarism does not in any respect bear relationship to the Templars of the Crusades, but is a branch of the system of Masonic Knighthood."—*Lyon*.

"The Knight Templar bodies in the United States of America as elsewhere are Masonic, not Military organizations."—*Hughan*.

"There is no connection between the Order of Knights Templar of the olden days and the present Order of Knights Templar connected with the Masonic Fraternity. The former is Chivalry, while the latter is Symbolism."—*Meyer, MSS. Letter, 1897*.

"The earliest known reference in the world to the degree of Masonic Knight Templar is in the old minutes of 1760, St. Andrew's Lodge of Masons, Boston, Mass."—*Hughan*.

"It is now universally conceded that this Grand Encampment, Massachusetts and Rhode Island, is the oldest Grand Body of Masonic Knighthood upon this continent. The history of this Grand Encampment teaches the important lesson of the necessity of a firm reliance upon the Masonic Institution as the only hope of our prosperity and perpetuity. Let us not forget the teaching of history, that the Knights Templar of the Middle Ages were unable to perpetuate their society. As a separate and independent organization, it became obliterated, and known only as an Order which had existed. The Masonic Institution is one of great antiquity and is a universal brotherhood. I am convinced that unless the Grand Encampment of Knights Templar had been founded upon the institution of Masonry, they could not have survived the trials and vicissitudes to which they have been exposed (during the period of the Morgan excitement). It is upon this firm and stable foundation of Masonry that we have erected our Temple of Knighthood. The teachings, the preparations which the degrees of Masonry afford, are absolutely necessary to a proper appreciation of these Orders. In England the Masonic Knights Templar make an open and avowed confession of the dependence of the Order upon the Masonic Institution. Its Ritual convinces us that it was compiled upon Masonry, and that the form and manner of our work is essentially Masonic. In its teachings and ceremonies it is Masonry christianized,—the complete acknowledgement of and a full belief in the divine mission of the risen Messiah engrafted upon the Masonic forms and precepts and ritual. A divorce of these Orders—Knighthood from the Institution of Masonry—would lead to their total destruction and annihilation. Let an enthusiastic pride stimulate us to be true and faithful to the traditions of the Fathers of this Grand Encampment (which tradition traced its connection directly to the Lodges from which the Templar degree had its origin)."—*Gardner*.

Masonry are one and inseparable throughout the entire instrument. At the triennial conclave committees were appointed to take into consideration all matters presented on the subject of Masonry.¹ The Grand Encampment disclaimed any authority on its part to interfere with the lower degrees of Masonry, while it exercised an exclusive control over the higher ones of Knight Templar, Knights of Malta and Red Cross Knights. In 1841 Sir Knight William J. Reese, in speaking of the establishment of an Encampment near his jurisdiction, regards it as a very important measure gained to the Masonic interests of the State, as it fills up a vacuum that has long been felt.²

The committee, reporting upon his address, "rejoices in the manifestations of the prosperity of the Masonic Institution, and especially in the orders of Knighthood."

In 1850 Past Grand Master John L. Lewis reported that it was a well-established rule that any discipline enforced or penal provision of the Masonic order inflicted upon a brother or companion of an inferior degree in the acknowledged Masonic Bodies, inferior to those of Knighthood, affects his relation to the Encampment. It would be a solecism to suppose that a Knight Templar could be suspended or expelled by a Lodge or Chapter and yet remain in good standing in his Encampment. If the corner-stone of the Masonic edifice be taken away nothing is left of the structure.

The first Grand Encampment organized in the State of Vermont was declared to be illegal, because it had not been organized in accordance with the constitution of the Grand Encampment and the *usages of Masonry*. Similar allusions are found throughout the entire series of Templar proceedings of the Grand Encampment, promulgated by its Grand Master, and all of its committees, or embodied in its organic law.

Per contra, we find only two declarations not in accord with these, the first in the address of the Grand Master Dean to the Grand Encampment in 1883, wherein he tries to prove that the order is essentially a military one.³ His successor repeated the declaration that, "ours is a military institution," and proposed to govern it on military principles.

The constitution of 1856 as well as 1880 states that commanderies offending against the laws of the Grand Encampment in their failure to make annual reports, etc., shall be subject to knightly discipline, and that commanderies offending, in violating the interdiction in regard to the conferring of the orders of Knighthood, shall for such offense also be subject to such discipline. Subsequently the Grand Encampment through its Grand Master adopted a code of laws providing for control and discipline of offenders against the laws of Templary and of Masonry.

Reviewing from year to year the proceedings of Grand Commanderies and Grand Lodges, we find the addresses of Grand Commanders and Grand Masters ever referring to the cases of Masonic and Templar discipline, and the word in Masonry and Templary has

¹ "It proves that it was their aim and object to give to the new organization an exclusive Masonic character, and in its first constitution forbade its Encampments to confer the Orders of Knighthood upon any one who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Mark Master, Past Master, Most Excellent Master and Royal Arch Mason, which means in regularly constituted Lodges of Master Masons and Chapters of Royal Arch Masons." - Gardner.

² "I regard the Masonic Institution as a powerful auxiliary in promoting sound morals, and especially do the Templar degrees exercise a restraining and elevating influence over the minds and actions of men, and making the degrees of the Encampment and of the Lodge a part of the same institution." - Report of G. G. W. F. Reese, 1841.

³ "The grand Encampment and its constituent bodies are a military organization, and in the military the whole matter of discipline is always left with the head of the army." He then quotes from the constitution, which provides that the Grand Master shall have a watchful supervision over all the Commanderies, both Grand and subordinate, in the United States, and says that the work and discipline of Templar Masonry everywhere are uniform throughout the jurisdictions of the Grand Encampment. He then quotes from the articles of war in reference to the powers and duties of the Secretary of War to enforce discipline in the army, and he construes discipline in this clause to refer to military discipline, which includes manual exercise, evolutions and subordinations. - Dean.

and can have no other reference than to the control and punishment of offenders for the violation of Templar and Masonic Laws.

"The age of Chivalry has gone," said the immortal Burke, and the order of Templars of the age of Chivalry long since ceased to have an existence; and while that body was undoubtedly Christian and military in its character, modern Templary, being wholly independent and having no connection with the ancient, has embodied in its constitution nothing of a military character.

The founders of the Order of Knighthood and of the Grand Encampment, and the authors of the constitution of 1856 and of the body which adopted it, had not the remotest idea that the word discipline incorporated in that instrument could possibly ever have been construed to mean other than that a uniform penalty should be prescribed throughout the jurisdiction for the punishment of offenders guilty of the same offense.

RED CROSS.

We are quite as much at a loss in tracing the origin and history of this degree as that of the Knights Templar. It was generally accepted until the discovery of the South Carolina Diploma, referred to later, that it was manufactured by Webb and his associates.

The Maltese Ritual also originated in Boston Encampment at Boston.¹ It is quite certain that the degree of Knight of the Red Cross was not worked in England.

At the organization of the Grand Encampment of Knights Templar of the United States in 1816, we find the degree Knight of the Red Cross associated with those of Knight Templar and Knight of Malta, as the three degrees or orders authorized to be conferred under this jurisdiction. The second Grand Encampment of Pennsylvania antedates in its existence that of the Grand Encampment of the United States, and in the Charter of Recognition granted by the Grand Encampment to Maryland Encampment No. 1, Baltimore, the full text of which is given in Dr. Creigh's valuable work, we find that the Grand Encampment authorized its subordinates as early as May 17th, 1814, to confer the orders of Knights Templar, Knights of Malta and Knights of the Red Cross, with continuance to their successors in office and members forever. The fair presumption from the Charter is that the Knights of the Red Cross degree had been conferred in Pennsylvania, many years prior to this date, and that it was not regarded then as "an interpolation," nor did anyone in that Grand Encampment, in the name of Christian or otherwise, protest against its being acknowledged as a degree in the order of Christian Knighthood. Sir Knight E. T. Carson of Ohio, who has devoted more time and labor to the elucidation of Templar history in the United States than probably any other Sir Knight, writes that as late as 1883 it had been the received tradition that Webb was the founder of our Red Cross grade.² In the year 1883 Grand Master Dean of the Grand Encampment brought more prominently to the notice of Templars and Masons the existence of the Tem-

¹ Dr. Creigh in his History of the Knights Templar of Pennsylvania asks the question, "From whence is the degree of the Red Cross derived?" and answers it himself by saying, "It was manufactured by Webb and his associates from the Knight of the East or Sword, and not of the East and West degrees of the Ancient and Accepted Scottish Rite." Again, seemingly forgetting what he had previously written, he declares it to be, "not only an interpolation, but having been superstitiously taken from the ineffable degrees of the Scottish Rite; that it should never have had any connection with the Templar Order, the Knights of Malta or St. John's, and is unworthy of the high character of the Christian Orders of Knighthood." "The degree was formed, fashioned and manufactured for New England and its dependencies, and the Grand Encampment of Massachusetts and Rhode Island furnished the Ritual which is now used (1867) in all the Templar Orders in the United States."

² A learned Sir Knight of Massachusetts, as late as 1868, asserts substantially the same thing, and states that the Ritual was made by Fowle and Olason, while Webb devoted his attention mostly to the Chapter degrees. — Gardner

plar Diploma issued by South Carolina Encampment No 1, in 1783, just one hundred years earlier. This diploma, the most interesting Templar document that has yet been recovered from the ruins of Templar history, was published by Dr. Mackey in his history of Freemasonry in South Carolina in the year 1861, and we have presented it elsewhere, it being an essential document in the chain of Templar history in this country,¹ its authenticity having been established beyond a doubt; and not only is the received tradition that Webb was the founder of the degree made to vanish, but the further fact is made to appear that in this Diploma we find the earliest mention of the Red Cross in connection with Knights Templar that has yet been met with, and the fact is now established not only that Webb was not the manufacturer of the degree, but that it existed and was worked nearly two decades before Webb became a Knight Templar, and, instead of having been manufactured for New England, it existed and was first worked in South Carolina, the names of the two States being brought here, as in many other instances, in peculiar juxtaposition. Dr. Mackey was clearly of the opinion that this degree as well as the Templar degrees was introduced into this country by the possessors of the high degrees of the Ancient and Accepted Rite, whose predecessors received them in Europe from the founders of the Rite.

It is more an inference, however, of his and of others, than a proved fact, that the degree was conferred in Charleston by members of the Supreme Council, who alone could have manufactured the degree, and say it is preparatory to that of the Temple.

This degree is not and never has been recognized as part of the Templar system in England, Ireland or in our neighboring province of Canada. The governing bodies of those degrees in Canada, however, authorize its communication to its members, to the end that they may visit and hold Templar intercourse with American Templars.

A further and more conclusive proof of the fact that Webb had nothing to do, as was once the popular idea, in the manufacture of the Red Cross degree, may be formed from the "Sketches from the Records of St. Andrew's Royal Arch Chapter of Boston," edited by Alfred F. Chapman, G. G. H. P., in 1883. The records of February 8, 1797, read as follows:

"Voted, that the Knights of the Red Cross by Brother Benjamin Hurd, Jr., be and they are hereby permitted to make their records in the book of the Chapter." While this privilege was not availed of, this is the last (not the first) mention made of Knights of any grade in connection with the work of the Chapter. This is conclusive evidence that in that old Chapter, working under a Lodge warrant, not only the degree of Knights Templar but also that of Red Cross Knight was worked, and that, too, at a period at least five years before Webb became a Knight Templar.

This Brother Benjamin Hurd, Jr., who became actively interested in Templary, was subsequently one of the Charter members of Boston Encampment, being elected and made a Knight Templar in the Chapter at its meeting on the 20th day of March, 1789, which period inaugurated an era of prosperity in the material interest of the old Lodge St. Andrews No. 1, working also as a Chapter and as an Encampment. He was secretary of the body, and his records show that several were admitted to the degrees of Master Mason, Royal Arch Mason and Knight Templar Mason.

¹ "The authenticity of this diploma once established, Pennsylvania and Massachusetts are both ante-dated, and the received tradition that Webb was the founder of our Red Cross grade vanishes before the burning rays of the sun of truth. Such documents are most valuable."—*Extract from Letter, Caran, 1863.*

It is worthy of note that we usually find the word Mason associated and connected with that of Knight Templar. There was no Templary in those days separate from Masonry. While an examination of these evidences proves that Webb was not the author of the degree of the Red Cross Knight, and that it was conferred in connection with the Templar degree both in South Carolina and Massachusetts some years before Webb became a Knight Templar (about 1797), they do not inform us who was the author of the degree, nor when or where it was originated. We shall have to wait further investigation to learn these facts, but the assertion of the Historiographer of Pennsylvania must be relegated to the domain of obsolete ideas.¹

¹There is not a class or order of men in civilized countries on earth to be found but will acknowledge the fact that the Order of Knighthood as practiced by the Grand Encampment of the United States, and of which we are proud of being a subordinate, was brought into existence during the reign of Darius, king of Persia, about 600 years before the birth of Christ. We speak particularly of the Red Cross degree, while the Knights Templar originated in Jerusalem, A.D. 1118.—*History of the Knights Templar in Penna., Dr. Creigh, Phila., Vol. II. page 42.*

CHAPTER XXXIX.

EARLY AMERICAN RECORDS.

TEMPLARY IN MASSACHUSETTS, 1769.

OUR information in regard to this old Grand Commandery, now the oldest existing, is chiefly derived from the reprint of the proceedings of the Grand Encampment of Massachusetts and Rhode Island, from its organization in 1805 to 1868 inclusive. This work was executed under the supervision of three of the most intelligent and active Templars in the jurisdiction of the two States, and from the reading of their introduction, in which they submit their work "in the hope that it will meet with approval and contribute something to the history of the Orders of Knighthood in the United States," we were led to expect ample data at our hands for the accomplishment of the purpose we now have in view. But to our great disappointment we found no introductory history or remarks whatever, nothing to explain the meagre and bald text of the record, which reads, "A Grand Convention of Knights Templars was held in Providence, R. I., on the 6th day of May, 1805. It was declared to be the sense of the convention that a Grand Encampment of Knights Templar be formed and established, and a committee appointed to report the draft of a constitution to the adjourned convention to be held on the 13th of the same month. That convention having taken into consideration the report of the committee, unanimously adopted the constitution under the title of the Grand Encampment of Rhode Island and Jurisdiction thereunto belonging. It declared that the Grand Encampment should take cognizance of and preside over all Encampments of Knights Templars, Knights of Malta and Knights of the Red Cross that are already established, and that shall acknowledge its jurisdiction. Thomas Smith Webb of Providence was elected Grand Master, and Henry Fowle of Boston Generalissimo. We do not find reported as present a single representative from any Commandery or Encampment. We know, however, from other sources of information, that St. John's Encampment No. 1 Knights Templars, located at Providence, R. I., had been in existence since August 23rd, 1802, and that Sir Knight Thomas Smith Webb was its E.C. Boston Encampment of Knights of the Red Cross formed March 12th, 1802, Sir Knight Henry Fowle being its Sovereign Master. Newburyport Encampment of Knights Templars was established in Newburyport in 1795. The records of this Encampment, we learn from Sir Knight Gardner's history, have been lost, and the particulars of its organization cannot now be obtained. At an extra session of the Grand Encampment held in October, 1805, application was made from St. John's Encampment of Knights Templars, holden in the town of Providence, R. I., praying for a charter of

recognition, confirming them in their accustomed rights and privileges agreeably to the constitution. The prayer of the petitioners was granted, and a charter issued accordingly. At the succeeding assembly, March 3rd, 1806, a similar charter of recognition upon application was voted to Boston Encampment, and at the assembly held in May following the Grand officers were authorized and directed, whenever the Encampments of Knights Templar at Newburyport and Portland petition for a charter of recognition, to issue the same, agreeably to the constitution. The name of the Body was changed to "The United States Grand Encampment." At this assembly a new constitution was adopted and ratified.

We learn from the Recorder's heading to his minutes for 1807 that an Assembly of the United States Grand Encampment was held in Boston, May 28th, and the following Encampments were represented: Boston Encampment by W. Sir Knight Henry Fowle, Grand Master, and three others; St. John's Encampment, Providence, by W. Sir Thomas Smith Webb, Grand Master, and three others; King Darius Council, Portland, by W. Sir John Coe, office not given, and three others, one being Benjamin Gleason, afterwards famous in the annals of Masonry as a Ritualist of great celebrity. At the assembly held in 1808 the Encampment at Newburyport was for the first time represented by W. Sir Knight Nathaniel Knapp, Jr., Grand Master, and three others. His Encampment had no doubt in the meantime availed itself of the resolution of 1806 and secured a charter of recognition. At the session, June 7, 1814, a petition was received from a number of Knight Templars of Newport, R. I., praying for a charter free of expense except the customary recognition fees. The prayer of the petitioners was granted, and this Encampment with the other four were all present through their representatives at the assembly in 1815, the Newport Encampment bearing the name of Washington. In 1816 the first three officers of the Encampment were Thomas Smith Webb, Henry Fowle and John Snow. The committee appointed to revise the constitution reported sundry amendments, the first being to amend the title, expunging the words United States. At this assembly it was resolved that three delegates be appointed from the Grand Encampment to meet and confer with any or all other Grand Encampments that are now established within the United States, etc., upon the subject of the general union of all the Encampments of the country under one head and general form of union. At the Grand Encampment held in Providence June 15, 1817, Sir Thomas Smith Webb submitted a report of the delegates to the General Grand Encampment. He also presented the constitution as adopted for the General Grand Encampment Knights Templar and appendant Orders for the United States of America. The report of the delegates having been taken into consideration, it was resolved "that this Grand Encampment approve of the doings of their delegates and of the proceedings of the convention holden in the City of New York, and adopt the general constitution for their future government, and the Grand Master, the Deputy Grand Master and Grand Recorder are authorized and empowered to revise the local constitution of this Grand Encampment and render it conformable to the said General Grand Constitution." Thomas Smith Webb, who had been at the head of the Grand Encampment from its organization in 1805 to the present session, 1818, declined re-election, and M. W. Henry Fowle was unanimously elected his successor, and it was voted "that this Grand Encampment, duly appreciating the most eminent services of our past Grand Master, and as a feeble testimony of the high respect and veneration they entertain for his unwearied exertions in the cause of our institution, do now vote their thanks to M. W. Sir

Thomas Smith Webb for the great benefits they have derived from him during his administration of the government of this Grand Encampment," and we doubt not had this resolution been submitted in all jurisdictions where Templarism had obtained a foothold then or at the present day throughout the United States, Pennsylvania alone excepted, it would have received unanimous indorsement. It was not until 1820 that the Council of Red Cross Knights of Portland, who were also Knights Templar, submitted their petition for a charter of recognition agreeably to the constitution of the Grand Encampment, and they were then constituted a Templar Encampment.

SOUTH CAROLINA, 1780.

The principal sources of our information are a lecture delivered in Charleston, S. C., March 23, 1855, by Theodore S. Gourdin, then Commander of South Carolina No. 1, and a subsequent report made by him upon the history of Templarism to the Grand Encampment of the United States; third, the History of Freemasonry in South Carolina by Albert G. Mackey, M. D., 1861, Chapter LVI. of which is devoted to Templarism in South Carolina; and fourth, the address of Grand Master Benjamin Dean to the Grand Encampment at its triennial, August, 1883, to whom Templarism is greatly indebted for his researches in bringing to light some most important facts in connection with its early history. The exact date of the introduction of the Templar Order of Knighthood into South Carolina is involved in much obscurity, as it is in every other of the old colonies. Brother Gourdin, deducing his information from the old seal in the archives, says that South Carolina Encampment No. 1 of Knight Templars and the pendant Orders was established in 1780. Brother Mackey was unable to find any reference in the contemporary journals of that day to the existence of South Carolina Encampment No. 1 at that early period. It is possible that the early journals of that State had not been as carefully preserved as were those of Philadelphia, to which we are indebted for much of our knowledge of the early history of Freemasonry in the province of Pennsylvania. Brother Mackey, however, was successful in obtaining the original diploma issued on the first day of August, 1783, the earliest Templar diploma or document of which we have any accurate knowledge. This interesting document bears an impression of the seal referred to by Sir Knight Gourdin. It has upon it a star of seven points, with the ineffable name in the centre and the motto "Memento Mori," the arch and two pillars and the "All Seeing Eye" on the keystone, the sun beneath the arch and "Holiness to the Lord" for the motto, the cross and brazen serpent erected on the bridge, "Jesus Salvator Hominis" for the motto; on the fourth circle is the skull and crossbones surmounted with the cross, "In hoc signo vinces." The reference of the last three devices is evidently to the Royal Arch, the red cross to the Templar degrees, while the first is the symbol of the Lodge of Perfection, and hence they show the connection of the Order of Templary in the State at that time with the ancient and accepted rite. This diploma was issued to Brother Sir Henry Beaumont, and is of such an interesting and valuable character that we have reproduced it for this work.

It was, we learn, issued by the Invincible Order of Knights Templar of St Andrews Lodge No. 1, ancient Masons, held in Charleston, S. C., under charter from the Grand Lodge of the Southern district of North America. A careful examination of the diploma shows that on the seal are the words Lodge No. 40. Brother Mackey in his "History of Freemasonry in South Carolina" does not show any connection between this Lodge No. 40

and St. Andrews Lodge No. 1. The South Carolina Gazette, published in Charleston at that date, shows that at some period not clearly defined there was a Lodge established in West Florida called St. Andrews Lodge No. 40, and that it was moved to Charleston about 1783, and was chartered as a York Lodge in the City of Charleston in July, 1783, by the Grand Lodge of Pennsylvania.

December 10th, 1878, Wilmot G. DeSaussure, P. G. M., in an address delivered by him on the history of Freemasonry in South Carolina before the Grand Lodge of that State, remarks that the warrant for No. 40 was granted to brethren formerly of St. Andrews Lodge No. 1, West Florida, and then of Charleston on the 12th of July, 1783. It is quite probable that had Brother Mackey's attention been called to the words Lodge No. 40 on the seal of that diploma, when in his custody, that he would have given to the subject a more exhaustive research, because in his "History of Freemasonry in South Carolina" he frequently refers to Lodge No. 40 as a very active Lodge.

Another subject quite as perplexing in this diploma is that it states that this Lodge St. Andrews No. 1 held its charter from the Southern district of North America: on this the early records of Masonry seem quite silent. Sir Knight Dean, however, persevered in his investigations until he also unraveled this mystery. We have before us the original documents and publications, but prefer to follow the line of argument presented by Grand Master Dean, who examined all the minutes and proceedings of the Grand Lodge of Pennsylvania Free and Accepted Masons, compiled and published by the library committee of Pennsylvania, which show that at a Lodge of emergency July 8, 1783, a memorial of St. Andrews Lodge No. 1, late of West Florida, and now of Charleston, S. C., was presented, and that sundry papers relative thereto addressed to the right worshipful Grand Master were laid before this Lodge and received a full hearing, it being recommended that a letter be written to the Master and brethren of St. Andrews Lodge, referring and recommending them to our worthy Brother Edward Weyman, of Lodge No. 38, to whom a letter was also requested to be written, granting full power and authority to act agreeably to directions to be given him by this Grand Lodge. A committee, together with Brothers Hamilton and Van Loest, were appointed to that business, and were desired to lay their proceedings before the Grand Lodge at their next meeting, which was held July 12, 1783, R. W. Wm. Adcock, as before, Grand Master. The committee appointed at the last meeting having laid before the Grand Lodge their several letters to Brother Weyman, Master of Lodge No. 38, and to the Master of St. Andrews Lodge No. 1, they were unanimously adopted, and on motion ordered that the secretary prepare and draw a warrant for the brethren of St. Andrews Lodge No. 1 to be No. 40, which warrant should be transmitted to Brother Weyman, Master of Lodge No. 38, to be by him delivered to the Master and members of St. Andrews Lodge No. 1, provided that the Master and members of said Lodge be found to be of the ancient and honorable fraternity and accept to be under this jurisdiction. The records show that this Lodge No. 40 was represented at a subsequent meeting of the Grand Lodge of Pennsylvania during the years 1783 and 1788, and in the list of Lodges as published in the reprint is found No. 40 St. Andrews Lodge, Charleston, S. C., granted July 12th, 1783, surrendered and renewed May 25th, 1787, surrendered September 24th, 1787, and joined the Grand Lodge of South Carolina. At the meeting of September 29th, 1783, a letter from George Carter, Master of Lodge No. 40, addressed to the R. W. Grand Master, was presented, informing him that he had received the warrant sent him from this Grand Lodge by the hands of Brother Weyman. There is also one other letter

to Brother Joseph Howell, with the power appointing him and Brother Michael Jennings prox. in behalf of Lodge No. 40, which was admitted. A reference to the diploma will show that the first signature appended to it is that of George Carter, the brother named in this minute. From a communication addressed by Sidney Hayden, author of "Washington and his Masonic Compeers," dated Sayre, Penn., May 1st, 1883, and addressed to C. S. Jennison of Charleston, S. C., we are enabled to trace the history of the Grand Lodge of the Southern jurisdiction of North America under the charter of St. Andrews Lodge No. 1 was held.

Brother Hayden writes: "We know nothing of Masons in Florida, if any existed there, until after Florida became a Masonic province in 1763 at the close of the old French war. It then became known as the southern district of the British possessions in America, and was divided by the English government into the two provinces called East and West Florida, over each of which an English colonial governor was appointed, with their respective capitals at St. Augustine and Pensacola. James Grant was made governor of East Florida, and in 1768 he received a charter from the Grand Lodge of Scotland to establish a Lodge in St. Augustine. Its registry number in Scotland was 143. The same year, 1768, he was also appointed at the Grand Lodge of Scotland as provincial Grand Master of the southern district of North America, which embraced East and West Florida, and soon after his appointment, in 1770 I think, he established a Lodge in West Florida at Pensacola. This Lodge was called St. Andrews Lodge No. 1 of West Florida. St. Andrews appears to have worked at Pensacola until about the close of the Revolution, when, as Florida again became a Spanish province, Pensacola was deserted by many of its inhabitants who were British subjects, they removing to Charleston, S. C. This removal had been in 1783, and with them it seems St. Andrews Lodge was also removed."

The seal of the Lodge, after it became No. 40 of Pennsylvania, was not the same as while St. Andrews No. 1. The first seal with Lodge No. 40 at the bottom was of the same description as the fourth design at the head of the diploma, as shown by Dr. Mackey, whose description we have heretofore quoted. The print of the seal with South Carolina Encampment No. 1, 1780, at the bottom, with same design as formerly, was probably adopted after the Lodge became connected with the ancient York G.L. of South Carolina, instead of Pennsylvania, or perhaps it may have assumed to be an Encampment distinct from its former Lodge when its seal was adopted. If Brother Hayden is correct, it would clearly prove that South Carolina Encampment No. 1, at Charleston, became an independent and distinct Encampment several years prior to that of Maryland Encampment No. 1 at Baltimore. The date 1780 upon the seal may have been traditionally true, or the Lodge may have begun to confer the higher degrees in that year, or even before, in Pensacola. These higher degrees in those times were governed by no statute in Masonry, but by a custom by which Master's Lodges conferred any higher degrees of which they had knowledge on worthy Master Masons. One of the most curious and interesting instances in connection with this diploma, and the history of the old St. Andrews Lodge No. 1, is the discovery of the original seal, which was recovered through the instrumentality of Grand Master Dean. From his researches in the Grand Secretary's office in Massachusetts he learned that Sir Knight A.G. Haley, of Salmon Falls, New Hampshire, had a seal like that of the inscription upon the diploma in his possession, which Sir Knight Haley gave to the Grand Master, with this history as to how it came in his possession: He had bought it of the cook of a schooner in Dover, New Hampshire, who had bought it in Mas-

Massachusetts in the centennial year for one dollar. The cook obtained it from the original finder, who had thrown it up out of the ground while banking up the earth around his house in Bath, Maine. This seal is of silver. South Carolina Encampment No. 1 still exists, after a varied history.

We have before us a copy of the original circular issued by this Encampment September 3rd, 1823, to the several Grand Encampments of the United States. It informs them that the Encampment of Knights Templar and the pendant Orders established in 1780 has been this day regularly acknowledged and come under the jurisdiction of the General Grand Encampment of the United States, and in behalf of the Encampment craves an interchange of fraternal and social intercourse between the respective members, and with this circular is given an impression of the old seal, being signed by Joseph McKosh, recorder; M. Holdbrook, M.D., G.C., T. H.; W. Curtis, G.E.N.; David Ross, C.A.P., G.E.N. This diploma, long believed to be spurious, is now thoroughly proved and accepted as genuine. The discrepancies between the numbers one and forty, for a long time irreconcilable, are satisfactorily accounted for, and the existence of the body, Grand Lodge of the Southern district of North America, proven, and there can no longer be a doubt that there was an Encampment in Charleston, S. C., as early as 1783, if not 1780, as claimed for it from the seal long lost, now found.

NEW YORK, 1785.

Sir Knight Robert Macoy, who has been Grand Recorder of the Grand Encampment of New York since 1851, has bestowed much time and labor in his efforts to rescue from oblivion the early history of Templary in his State. Appended to the proceedings of the Grand Commandery for 1882 a hundred pages or more are devoted to the early history of the Knights Templars, with a concise history of the Order in the State of New York by the Grand Recorder, who selects as his motto "History is the light of truth, the life of memory and the guide of actions." In a later report he says that, "Several of the Grand Recorders, committees and reporters have embodied valuable historical hints in their several papers, which throw light upon the origin of Templary * * * * but none thus far have satisfactorily supplied the link that separates the Templars of the Crusades from the modern Templars or Templarism as it exists in the United States, England and Canada." He quotes from the address of Sir Knight Theodore Gourdin, E. Commander of South Carolina Encampment No. 1 in Charleston, who said, in 1855, "I have been unable to ascertain at what period, by what authority and under what particular circumstances the first Encampment was established in our country," and after the lapse of more than thirty years, in which many diligent explorers have been engaged, they neither furnish the facts nor aid us in the general search for the local habitations of our Templar Fathers. The questions—Whence did they come? and Where were the first Encampments organized?—are still unsolved. Prior to 1797 there were no Knight Templar associations authorized to grant warrants for Encampments." Sir Knight Robert Macoy remarks that "Sir Knights anywhere in the United States could and probably did meet and increase their numbers or dignify their worthy companies by the authority of inherent rights, keeping few and probably no records. We are certain that those who lived and labored in the days referred to have passed to their final rest and have left few traces behind." And yet the few traces they have left did not confirm the position assumed by Sir Knight Macoy, but

rather go to prove that the Sir Knights made in those days were made in Lodges or Chapters working under Lodge warrants, except possibly in a few instances, where the degree of Knight Templar was conferred by officers of some of the bodies of the ancient and accepted Scotch Rite.

Inasmuch as there are reasonable doubts as to which State is entitled to priority in the introduction of the Rite, Sir Knight Macoy puts in a claim for New York for the honor of priority and original sovereignty, with jurisdiction belonging thereto, as being as legitimate as any jurisdiction in the United States, the claims of others to the contrary notwithstanding. Since the publication of this statement by Sir Knight Robert Macoy, the South Carolina Diploma and seal have been discovered and have settled the question of priority, up to this date. In his effort to establish priority for New York, he brings together some interesting Templar facts, and supports his statement that Templary existed in the City of New York previous to 1785 by quotations from old newspapers published in that City in those days, verified by reference to the reprint of the Grand Lodge proceedings and the early history and transactions of the Grand Lodge of Free and Accepted Masons of the State of New York, 1781 to 1815, published by authority of the Grand Lodge in 1876. In the minute of proceedings December 21st, 1785, the Grand Lodge prescribed the order of exercises in a resolution declaring that the order of procession on St. John's Day next be as follows—two Tylers with drawn swords, music, Knights Templars with swords, etc., and then goes on to include officers and members of Lodges, of Grand Lodges, clergymen invited, and closed with Knights Templars properly clothed, drawn swords, etc. Sir Knight Macoy found a copy of the "Independent Journal," published in New York December 28th, 1785, which records quite lengthily the proceedings of the anniversary of St. John the Evangelist, which was celebrated with most respectful deference and splendor by the brethren of their Lodge of the ancient and truly honorable society of Free and Accepted Masons in this State, and by great numbers of "very respectful gentlemen from several European governments." The procession moved through the principal streets, and was sketched in the paper which gave the same programme or form of procession as was provided by the Grand Lodge; and then goes on to state, that whilst the members of the fraternity celebrated the natal days of their patron saints, Sir Knights as a body seldom appeared in public. In 1789, being the anniversary of the festival of St. John the Baptist, the Grand Lodge had another procession and sermon. In this procession the Knights Templar led, and Brother Macoy finds in the New York "Daily Gazette" of June 25th, 1789, an editorial notice which, after going on to describe a portion of the procession, includes Knights Templars; then in commenting upon the spectacle the editor remarks, "This Order, consecrated to benevolence, has on its rolls the most distinguished characters of society, and on this occasion many members of Congress and others of highest distinction were seen in this philanthropic band. The day was spent with that Harmony and Order which ever distinguish the Masonic fraternity." Sir Knight Macoy says: "We refer to what was known as Old Encampment, Grand Encampment, and sometimes as Morton's Encampment, of which Gen. Jacob Morton was for many years Grand Master. The date and circumstances under which this Grand Encampment was established are not definitely known. The general belief is that this was the body of Knights Templars that participated in the celebrations of St. John's Day, December 27th, 1785, June 24, 1789, and again in 1795. The first published list of this Commandery appeared in 1796, when Jacob Morton was Grand Master. The body contin-

ued to hold stated meetings until 1810, when it disappeared. Gen. Jacob Morton was admitted an honorary member of the Grand Encampment of the State in 1815.

Referring to the transactions of the Grand Lodge, we find that in 1799 it held an extra meeting, December 30th, for the purpose of observing the solemn funeral rites in commemoration of our illustrious brother George Washington, with a procession, etc. The order of the Procession is given in full, filling two pages in it. We find, again, first, Knight Templars in the form as directed by their presiding officer, then the Lodges of the City, etc. Sir Knight Macoy seems to have overlooked this, as no doubt he would have found numerous references to this procession in connection with so memorable an occasion in the City papers of that date. The only other order of procession given in the proceedings was that at an emergent session held September 1st, 1814, being the day assigned by the committee of defense for receiving the services of the craft on the fortifications, at Brooklyn, pursuant to a resolution passed on the 22nd ult. It will be remembered that the United States was at that time engaged in war with Great Britain, and the citizens of New York were anticipating an invasion by the enemy. The Grand Lodge, accompanied by the brethren of the City Lodges, proceeded in procession to the fortifications, where, having been joined at Brooklyn by the brothers of the Lodges of that City, they labored diligently through the day upon the fortifications and returned in like order to the City Hall in the evening. In this order of procession we find no reference whatever to Knights Templar. Prior to the organization of the Grand Encampment of New York, there were existing within the State numerous Encampments of Knights Templars, self-created bodies, as we learn from the address delivered before the Grand Encampment upon its organization. We shall see when we come to the subject of the organization of this Grand Body that there were no Encampments represented in its creation. The proceedings of the Grand Encampment are entirely silent as to the existence of any such Encampments. Sir Knight Macoy, in his history of the Order in the State of New York, says but little on this subject. The little light that has been obtained in regard to the establishment of these bodies has been gleaned from the City Directories of New York.

Previous to 1799 a Body of Knights Templars, known as St. Peter's Encampment, flourished in the City of New York; the source of its authority Sir Knight Macoy was unable to ascertain, except that it was an offshoot from several of the self-constituted bodies that then existed in the City. Several self-constituted Masonic bodies are in existence there now, as they have been more or less for nearly a century past. The officers of St. Peter's Encampment in 1799 are named in the directory of that year, when John West was Grand Master, and in the succeeding years the same Sir Knights were continued in office. When this Commandery ceased to exist cannot now be ascertained. Webb, in his "Monitor" of 1802, speaks of Jerusalem Encampment in New York City. This Encampment is not mentioned in any of the directories of that year, which leads Sir Knight Macoy to infer that Jerusalem and St. Peter's Encampment were one and the same body. The history of Rising Sun Encampment is much more full and complete. It will be noted that this was one of the Encampments which united with those in Philadelphia, Wilmington and Baltimore, in organizing the second Grand Encampment of Pennsylvania, February 16, 1814, four months prior to the organization of the Grand Encampment of New York. In Creigh's history of the Knights Templars of Pennsylvania we find a very full report of this Encampment, to and including the year 1817, when, according to this



writer, it became merged or transformed into Columbia Commandery. "Very much of a contradictory character has been written of the origin, progress and death of this Commandery, which seems, however, to be living under the name of Columbian Encampment of to-day." The correctness, however, of this statement is denied by Sir Knight Macoy, who states that Columbian Encampment No. 1 on the New York roster was organized in 1810, and which probably a number of the Knights of Rising Sun Encampment constituted, and that for several years the two Encampments had a co-existence, when, in 1817, Rising Sun Encampment passed away, never having been recognized by the Grand Encampment of New York. It was, however, as we have stated, represented in the convention which formed the Grand Encampment of Pennsylvania, and received from it a charter of recognition May 18th, 1814. Its first officers under this charter were James McDonald, M.E.H.P., Wm. B. Hatfield, E.G. Master, Wm. Cowen, Capt. Gen. At the session of May, 1817, of the Grand Encampment of Pennsylvania, this Encampment was for the last time represented by Samnel Maberick, its E.G. Master.

Columbian Encampment, No. 1, also lost its early records by fire; its origin, therefore, cannot be satisfactorily traced. The first record we have of it is dated in 1810, as appears from its old seal. February 4th, 1816, it received a warrant from the Grand Encampment, in which Thomas Lowndes was named as the first Grand Master. In 1824, this Encampment united with Morton Encampment No. 4, and created the Marquis De Lafayette, who was the Nation's guest, a Knight Templar in full form. This Encampment continues still in existence.

Temple Encampment No. 2 was stationed at Albany. Like most other Encampments, its early records are lost. It is known, however, that it existed as early as 1796, the year Thomas Smith Webb visited that City, but whether he had any part in its organization is not known; indeed it is not presumed that he did, as it is a question whether he was even then a Knight Templar. All that we know of him in this regard is, that he was made a Knight Templar in Philadelphia prior to the year 1802. In the City of Albany, in the year 1797, he issued the first edition of his famous "Freemasons' Monitor, or Illustrations of Masonry," in which he gives a list of Encampments of Knights Templar, naming Grand Encampment, Philadelphia; Encampment No. 1, Encampment No. 2, both of the same City; No. 3 Harrisburg, Penn.; No. 4 Carlyle, ditto, and a Grand Encampment at Stillwater, New York; also one in the City of New York; which brief statement is all that he presents on the subject of Encampments at that period. By what authority Temple No. 2 was established, and who were its first officers, we have no knowledge. It is the opinion of Sir Knight Macoy that, like other Templar bodies existing at an early date in New York, it was organized by the self-creating process then in vogue, and to which reference was made by the Grand Orator at the organization of the Grand Encampment of New York. It continued as an independent body till 1823, when it petitioned for and received a warrant from the Grand Encampment of New York, under the title of Temple Encampment No. 2. In our extract from the proceedings of the Grand Lodge of New York, at an emergent meeting held in 1799, for the purpose of uniting in the funeral services had in memory of the late President, Gen. George Washington, it appeared that the Knights Templars took a prominent part; and on reference to the "Commercial Advertiser" of New York, under the date of December 30th, 1799, we find this order,—"Knights Templar are requested to attend to-morrow morning at ten o'clock in the French Church, Pine St.,

in full dress, with crepe around the arm, sword in hand, to join in the funeral services in honor of the memory of our late worthy Grand Master Lieut. Gen. George Washington, by order of Sir J.M., and, underneath G.M., 'attested by Wm. Richardson, Scribe, December 30th, 1799.'" The J.M. here evidently stands for James McDonald, who was a prominent and probably the chief officer for that year. Brother Creigh asks the question—"Was Gen. Washington a K.T.? If so, where did he receive his degrees? The notice gives him the position of having been a Grand Master of the Commandery." Gen. Washington was not a Knight Templar, nor was he a Grand Master of Masons, inasmuch as there was not then and never had been a General Grand Lodge of Masons. An effort had been made to organize such a national body, and Gen. Washington's name had been proposed in connection with it as its chief officer; and the celebrated ode on Masonry was quoted by Sir Knight Creigh in his history to prove, from its being dedicated to Col. Proctor as K.T., that he was a Knight Templar. In the body of the poem the following occurs: "Washington our Father and our friend, whose fame had resounded over the land as our Master Grand." Knowing that he was not a Grand Master, it only shows the liberty which poets take with historical facts.

The Grand Encampment of Knight Templars and appendant Orders for the State of New York was "regularly constituted by the Sov. Grand Consistory of the chiefs of exalted Masonry for the United States of America, its territories and dependencies, sitting in New York." This sovereign Grand Consistory of the ancient Scottish Rite of Heredom was established at New York for the United States of America, its territories and dependencies, in the month of October, 1807, by Joseph Cerneau, and is known in history as the Cerneau body. The recognition, however, of the constitution of an Encampment of Knights Templar by a body of the Scotch Rite has never been conceded by other Templars or claimed by Scotch Rite Masons, and its constitution can only be justified by the lapse of years, the law of prescription, or the common consent of all Templar Bodies. There was existing in the City of New York at that date, as we also learn from Folger's history, another association of Scotch Rite Masons organized by Emanuel De La Motta. He denied the legality of the establishment of the Grand Encampment, under the sanction of what he styled "Mr. Cerneau's Grand Association." "It is another proof," De La Motta says, "of their title, one of reflection and information, being in the most pointed and positive opposition with the sacred engagements of Kadosch and incompatible with that degree." According to the common law of Masonry then existing and now prevailing, the Grand Encampment of Knights Templar could only have been organized by sovereign Encampments of such, and there were then existing at least three in that jurisdiction, neither of which, nor any other, had any part or lot in its organization, nor did any of them for some time after come under its jurisdiction. To resume the history from the published proceedings, we learn that on the 18th of the fourth month, A.L. 5814, answering to June, A.D. 1814, and the foundation of the Order of Knights Templar the 695th year, a number of Sir Knights being, agreeably to notice, assembled at the place assigned for their deliberations, this Grand Encampment was opened with all due form and becoming solemnity, Brother Jonathan Schieffelin officiating as T.D. Grand Master, James B. Durand as S.W., and Toussaint Midy as J.W. The Sir Knights referred to here as having assembled pursuant to that notice were, inasmuch as they were all members of the Sovereign Grand Consistory, only Knights of Kadosch and not Knights Templar, although the Rituals of the two degrees were no doubt similar, yet con-

ferred under two distinct organizations, one recognized as belonging to the Scotch Rite and the other the York Rite of Masons. The object of this meeting was for the purpose of reading the report of the committee appointed to draft constitutional laws. The Grand Orator, Brother Elias Hickey, took occasion to deliver a short but animated address in which he gave a historical sketch of the foundation of the order of Knights Templar in a style calculated, says the record, to incite the liveliest interest, which was manifested by reiterated applause; and in order at the same time to perpetuate the motives that led to the establishment of this Grand Encampment as the groundwork of future operations, he gave the following concise account of the proceedings of the ceremonial that took place at this formation by the Sov. Grand Consistory; "The Chiefs of Exalted Masonry for the United States of America, her territories and dependencies, at their asylum, held in the City of New York on the 22nd of the month Sabbath of the Hebrew year 7818, corresponding with the eleventh month A.L. 5818, January, A.D. 1814, and of the foundation of our Order 694 years, and at which most if not all the members here present assisted. The numerous Encampments of Knights Templars," said he, "now existing within this State being self-created bodies, are consequently governed by their own private and individual laws, acknowledging no superior authority, because in fact none heretofore existed." It would have been well had the Grand Orator informed the public how the body he himself represented was created, and the authority under the constitutions of the Body of Scottish Rite Masons at that period of its history. It seems to us passing strange at this day that while numerous Encampments of Knight Templars existed in New York, none of them should have engaged or taken part in the organization of a Grand Encampment of Knights Templars,—on the contrary that it should have been created by a small body of Masons of another Rite. These officers were accordingly installed into their respective offices, and the establishment of the Grand Encampment of Knights Templar and appendant Orders for the state of New York was next proclaimed in ample form. This record shows that in the choosing of the Grand Officers they were taken for this time only from among its own members. De La Motta, whom we have before quoted, in his replication proceeds to say that, "To perceive names mentioned in their celebrated tableau (officers of the Grand Encampment) as possessing the grade of Kadosch designated as Grand Officers in that Grand Encampment, is a thing so incompatible with the degree of Kadosch that every true and lawful brother arriving at that degree must shudder at their improper conduct." It seems that the same set of officers presided over the two bodies, the parent Sov. Grand Consistory and its daughter the Grand Encampment. In the former the members are styled Knights of Kadosch, in the latter the same officers are called Knights Templars. The committee appointed at a previous meeting of the Sovereign Grand Consistory laid upon the Grand Recorder's desk their project of a constitution, consisting of three articles, after which the whole was debated upon section by section and agreed to, but the final adoption of the constitution postponed in consequence of the absence of several members to a meeting to be held on the 11th inst. There appearing no further business to be disposed of, the Grand Encampment was closed in the usual form and manner, we presume of Grand Consistories of the Scotch Rite, inasmuch as there could have been no form or manner previously prescribed for Grand Encampments of Knights Templar. An examination of the records as published of this Grand Encampment shows that DeWitt Clinton, its first T.I. Grand Master, who was re-elected annually, was never present at one of its conclaves until the year 1826, at which he is recorded as present, when he was again re-

elected, as he was the successor of Piatt on June 27th. At a special conclave held the 20th of February, 1828, the Deputy Grand Master announced his death, when he, Sir Knight W. F. Piatt, was elected his successor in June of the same year, and he delivered a very interesting address commemorative of the death of their late illustrious brother DeWitt Clinton, who for many years had presided over the deliberations of this Grand Encampment. So read the records, although they do not show him as ever having presided save at the one conclave of 26. The records nowhere prior to December 1816 show the presence of any subordinate Encampment. At this annual conclave, Columbian Encampment No. 1, Utica No. 3, Morton No. 4, La Fayette No. 7, are reported as present or represented by their proxies. The minutes of the said conclave, called in June, 1816, for the purpose of considering the propriety of sending a delegate to the convention to be held in Philadelphia, show that Sir Knight Thomas Lowndes was appointed such delegate. The minute of the annual conclave on the 29th of the same month shows that a warrant was issued for an Encampment of Knights Templars and appendant Orders sitting at New Orleans, whereof Sir Denis Richard Deschanet Dissezart was illustrious Grand Master, and the Grand Recorder was instructed to correspond with Sir Knight Thos. Smith Webb, Deputy General Grand Master, resident at Boston, requesting that this Grand Encampment may be favored with copies of the constitution of the General Grand Encampment of the United States, for the purpose of so modifying the constitution of this Grand Encampment that it may conform thereto. A new constitution was accordingly framed, when the Grand Encampment of New York became a constituent body of the General Grand Encampment of the United States. The Grand Recorder, at a special conclave held in June, 1821, was directed to transmit copies of the constitution to Columbian Encampment No. 5, Indivisible Encampment No. 6 at New Orleans, and to each of the Encampments at Albany and Stillwater in the State of New York, which would imply at least that these Encampments had come under its jurisdiction. In the minutes of 1823 Morton Encampment No. 4 was created, and this record only made, "It being stated that at the formation of this Grand Encampment Nos. 1, 2, 3, and 4 of subordinate Encampments were left unemployed and held in reserve, for certain connections previously established under the old system, provided they should cause petitions to be duly presented therefor. No. 2 has been the only one applied for and granted to Temple Encampment at Albany. The rest, Nos. 1, 3 and 4, remain unemployed; and in order that there may not exist any irregularity in the classification of subordinate Encampments hereafter, it was resolved that Nos. 1, 3 and 4 may not, as a matter of right, be claimed by any sovereign Encampment after the regular sitting of this Grand Encampment in December next, and that those Encampments for which they were held in reserve shall after that day forfeit all right thereto, unless sooner applied for in a constitutional manner.

MARYLAND, 1790.

Our investigation in the early history of Templarism in this jurisdiction is materially lightened by the labors and researches of Sir Knight Edward T. Schultz, whose valuable History of Freemasonry in Maryland contains a very interesting sketch of Maryland Commandery No. 1.

At the very outset, however, we are met with a very discouraging remark. After quoting from Mackey's Encyclopedia that the English Masonic Templars are most probably derived from the body called the Baldwin Encampment, he adds, "Brother Mackey does not in-

form us in what manner the Templars of the United States were derived from the Baldwin Encampment, and much less does he trace the connection between the Templars of England to that Encampment, nor does he or any of the many writers upon the subject of American Templarism inform us at what period, by what authority or under what peculiar circumstances the Encampments were first established in this country." During his investigation into the origin of Maryland Encampment No. 1, he was fortunate in obtaining documents which clearly established the date of its organization, and many interesting facts in reference to its early history, but he did not succeed in obtaining any authentic information in regard to the source whence it emanated, and consequently he had nothing but theories to offer in regard to that important subject. Upon the organization of the second Grand Encampment in Pennsylvania in 1814, Maryland Encampment No. 1, on the 20th of that month, at St. John's Lodge Room, passed a resolution asking of the Grand Encampment of Pennsylvania a charter of recognition. We present the full text of the corresponding officer's letter on the subject:

GEORGE A. BAKER, Esq.

DEAR SIR,—Agreeable to a resolution entered into at a meeting of our Encampment held this evening, April 20th, 1814, at St. John's Lodge Room, I have the honor to enclose to you ten dollars, five of which is to satisfy the claim of the Grand Encampment for a Charter of Recognition, and the balance to go into a fund to provide for the needful expenses of said Grand Encampment hereafter.

I am induced to state that this Encampment insists in receiving its number and rank according to the date of its institution, the complete organization of which took place in the year 1790.

You will please fill the warrant as follows: Philip P. Eckel, Grand Master; Peter Galt, Generalissimo; Adam Denmead, Captain General. I also enclose you a copy of our certificate, with list of members.

I have the honor to be,

With respect,

Your obedient servant,

ARCHIBALD DOBBIN.

Agreeably to the foregoing request a charter of recognition was issued by the Grand Encampment of Pennsylvania to Maryland Commandery No. 1, which original charter is carefully preserved in the archives of that old Encampment, bearing date May 2nd, 1814, signed Wm. McCorkle, General Grand Master, attest, Geo. A. Baker, Grand Recorder.¹ The officers named in this warrant or charter of recognition are the same as those named in the foregoing letter.

As the Grand Encampment of Pennsylvania recognized the right of Maryland Encampment to its old number, 1, it was equivalent to an acknowledgment that it was entitled to

¹ COPY OF CHARTER. We, the Most Eminent Sir William McCorkle, General Grand Master of the "Pennsylvania Grand Encampment of Knight Templars, and the appendant Orders." To all whom it may concern:

Greeting.

Whereas by the Constitution of the said Pennsylvania Grand Encampment of Knight Templars and the appendant Orders, it is provided that the several Encampments which were represented in the Grand Convention at the establishing of the said Grand Encampment should be furnished with Charters of Recognition, etc. As by the said constitution reference being thereunto had will fully appear.

And whereas an Encampment of Knight Templars, held at the City of Baltimore in the State of Maryland, was represented in the said Convention, and by their petition they have prayed US to grant them a charter of Recognition conformably to the said Constitution. Now know Ye, that WE, the Most Eminent Sir William McCorkle, General Grand Master aforesaid, in virtue of the Powers and Authorities in US Vested, Do by these Presents Recognize Sir Knights Philip P. Eckel, Grand Master, Peter Galt, Generalissimo, and Adam Denmead, Captain-General, and the other Officers and present Members of the said Encampment as a legal Encampment under the Jurisdiction of our said Grand Encampment, to be

it because of its complete organization as an Encampment in 1790. That Encampment, located in Baltimore City, has had a continued existence to the present date. In the history referred to we find a fac-simile of a Templar diploma issued by this Encampment to brother and companion Sir Edward Brynan, stating that he had been dubbed and admitted as a Knight Templar and a Knight of Malta. No reference is therein made to the Order of the Red Cross. This diploma is dated at Baltimore, January 16, 1782, and shows upon its face that the Encampment was attached to Washington Lodge No. 3, a confirmation of the fact everywhere potent at that time that the Royal Arch Chapters and Encampments of Knights Templars were held under warrants of Master Masons Lodges. It is to be regretted that the early records of this Lodge were destroyed at the time the British troops burned the town of Havre De Grace in the war of 1812, which renders it impossible to obtain any information regarding this and other Encampments existing at that period in Maryland. The seal attached to this diploma is enclosed within a triangle, the passion cross in the upper angle, with the skull and cross bones underneath, the outer circle Knight Templars, Maryland, Baltimore, and is signed Philip P. Eckel, H. P., John Nelson, G. M.; David Gedds, C. G.; John Ogston, Recorder. A similar diploma was issued to Philip P. Eckel May 18th, 1812, having the impression of the same seal attached. In 1814 a new seal was made, differing from the former one in the lettering, having upon it Encampment of Knights Templar No. 1, Baltimore.

Sir Knight Schnltz remarks that, "A number of Diplomas, seals, etc., have of late years been brought to light, showing that the Orders of Masonic Knighthood were conferred at very early periods in this country, but the source from whence they emanated, or under what authority the early Encampments were established, is involved in the greatest obscurity, inasmuch as the most valuable testimony thus far brought to light in regard to the origin of one, if not the earliest, Encampment established in this country, is presented in one of these diplomas." We propose to make reference to some others as possibly tending to show, if not the origin, at least the fact that the authority for this Encampment came from the old country. Sir Knight Macoy, in his interesting sketch of the history of Knights Templar in New York, presents this theory on this subject: "that a few Sir Knights having received the Order in England, Scotland or Ireland, and having emigrated to this country, met together as they became known to each other by appointment in a secluded place in New York and other parts of the country, and after testing each other by the best evidence in their possession, organized themselves into Encampments or Conclaves, and assumed control of territorial jurisdictions,

held in the City of Baltimore in the State of Maryland, and to be called and known by the name of "Encampment of Knight Templars No. 1, Maryland" held at Baltimore, with full and adequate powers to confer the Orders of Knights of Malta and Knights of the Red Cross, with continuance to their Successors in Office, and Members for Ever. PROVIDED, NEVERTHELESS, that the said Sir Knights Philip P. Eckel, Grand Master, Peter Galt, Generalissimo, and Adam Denmead, Captain-General, and the other Officers and their Successors and Members, pay due respect to Our said Grand Encampment and the Regulations thereof, otherwise this Charter of Recognition to be of no Force or Effect.

Given under Our Hand and the Seal of our Grand Encampment at the City of Philadelphia, in the Commonwealth of Pennsylvania, this Second Day of May, in the Year of Our LORD, One Thousand Eight Hundred and Fourteen, and of Our ORDER, Six and Ninety-Six.

[SEAL]

WM. MCCORMLE,
General Grand Master.

Attest:

George A. Baker,
Grand Recorder.

Recorded in Book of Records of Charters, Folio 20, &c.
GEORGE A. BAKER,
Grand Recorder

conferred the Orders, elected officers, issued diplomas, etc. For the present, and until something more reliable than any statement yet presented can be accepted, we can offer nothing better as authentic history for the introduction of the Order of Knights Templars upon this continent." Sir Knight Schnltz adds that, "After a careful examination of what has been said by numerous writers upon this subject, we are inclined to think that the theory of Brother Macoy is the most worthy of acceptance." In every instance in which there is a mention of the Templar degree being conferred in this country prior to the year 1800, it is in connection with the Master Mason's Lodge, or a Chapter working under a Lodge warrant. To our mind this last statement, which is undoubtedly true, completely upsets Sir Knight Macoy's theory, to which Sir Knight Schnltz gives in his adhesion. The statements referred to by Sir Knight Macoy and the old diplomas, seals, etc., all go to show that the Knight Templar degree was conferred in and under the sanction of a warrant of a Lodge even many years later than the period assigned for their independent existence by Sir Knight Macoy, Schultz and others,—to wit 1800.

The Grand Lodge of Iowa is the possessor, through the purchase of the Bower collection, of a large number of old diplomas, seals, etc., some of which bear directly upon this subject, and to which we will make a proper reference.

The earliest reference to the issuance of diplomas by the Grand Lodge of Scotland, as we learn from Dr. Murray Lyon's History, was in 1768, at which time the Grand Lodge, upon the suggestion of Joseph Gavin, Master of Mary's Chapel, which was a Lodge composed of both the operative and speculative element, adopted the practice of issuing diplomas. The Atholl Grand Lodge of England, however, as early as 1755, ordered that certificates granted to brothers be sealed with the seal of Masonry and signed by the Grand Secretary. We have before us one of these documents signed James Haseltine, Grand Secretary, issued at London, April 11th, 1780. No reference is made in this document to either Royal Arch or Templar Masonry. One issued the 7th of September, 1797, by the H.P., R.A.C., G.M., D.G.M., under the sanction of Lodge No. 828 at Drumgnin, in the county of Tyrone, on the registry of Ireland, certifies that Brother Edward Kinchella had been duly initiated into the Sublime Secrets and Mysteries of Royal Excellent, Super-excellent Masonry, and is issued under the hand and seal of our Royal Encampment, from which it appears that there was an Encampment in connection with this Lodge and working under its warrant. The seal is illegible so that we are unable to decipher it. We have another issued on the 7th day of September, same year, 1797, to the same brother, certifying that he is a regular Master Mason of the said Lodge. These two diplomas are signed by the same individuals. The signatories to the Lodge diploma are John O. Hull, M., John Ralston, S.W., James Wiley, J.W., Bryan Kelley, Secretary. To the Encampment diploma there is an additional name, Nilston Barton, who has the letters D.G.M. attached to his name, while the initial letters following the other three are 2 S., H.P., R.A.C., G.M. These two diplomas show that the old Lodge on the registry of Ireland in 1797, while officered by the same individuals, worked in different degrees and issued diplomas certifying the degree which the candidate had received. Another issued by St. Mungo Lodge, No. 28, Glasgow, on the registry of Scotland, reads that the High Priest, Captain General and Grand Master of the Grand Royal Arch, Super-excellent Encampment, etc., grant to Brother Wm. Williams, certifying that he is regularly entered an apprentice, passed fellow craft and raised Master Mason in said Lodge, and for his good character and behavior has had conferred upon him the honor of passing the chair

and consequently the Royal Arch, Excellent and Snper-excellent Mason, and as such is commended to the Illustrious Orders ronnd the Globe. A blue and a scarlet ribbon are attached to this diploma, on which is an impression in wax of the seal of a Chapter. We have another issued in 1800 from the same City, Glasgow, under the sanction of a warrant of Lodge No. 611, which, however, recites that it is issued as a Grand Chapter; the words Encampment and Orders do not appear in this diploma. Another issued March 4th, 1800, under the seal of Unity Lodge, No. 137, at Plymouth, England, which certifies only to the bearer having received the sublime degree of M. M. in our Lodge. In addition to these there is in the collection a large number issued during the years ranging from 1800 to 1816, the date of the organization of the Grand Encampment of Knights Templars of the United States. It is quite curious to note the differences in the phraseology of these instruments. Some commence with—"The ndersigned Master, etc., of the Lodge;" others with—"The High Priest, etc., of the Chapter, holding under the sanction of the Lodge No. —"; others with—"The High Priest, Captain General and Grand Master of the Grand Royal Arch, Excellent, Super excellent Encampment, held nnder the sanction of Lodge No.— on the registry of —;" some are given "Under our hands and the seal of the Lodge;" others, "In testimony whereof we have hereunto our hands with the triangular seal of our Encampment;" some have a single seal, that of the Lodge; others have two, either the seal of the Lodge and the Chapter, or of the Chapter and the Encampment, and yet all belonging to one and the same body and signed by the same set of officers, with different official rank attached thereto, showing plainly that the Chapters and Encampments, as late at least as 1814, worked under the sanction of Lodge warrants, conferred the Royal Arch, the Knight Templar and Knight of Malta degrees. In none of them do we find any recognition of the degree of the Red Cross Knight, and in some the degree or reference thereto of Malta is omitted. There are two others, one issued as early probably—though we cannot determine—as 1805, another in 1811, by bodies working under the authority of the Grand Lodge of Ireland. We have heretofore expressed our opinion that the Knight Templars degree was introduced into this country at Boston by a military Lodge holding a warrant under the sanction of the Grand Lodge of Ireland; therefore these two diplomas possess no little interest. One is ongraved and upon parchment, having at the top two flying angels, one on the right blowing a trumpet, the one on the left holding in her hand a scroll inscribed "Glory to God in the highest;" in the centre is a seven-pointed star with a circle, in the outer rim of which is inscribed "In hoc signo vices," with the passion cross within the inner circle; at the base a serpent, skull and cross bones; suspended to this is a triangle with inscriptions upon it "Mors aut victoria;" the caption reads "In the name of the Holy Undivided Trinity, the three Persons and one God, Amen," commencing with—"The Grand Master, D.G. Master, Captain General, G.M., D.G.M., S.B., etc., of the Magnanimous and Invincible Order of High Knights Templars dedicated to Moses and King Solomon in the Ancient and Sacred Law, and to the Faithful Soldiers of St. John of Jerusalem in the Gospel Dispensation." Its attestation reads—"In testimony whereof we have hereunto set our hands with the triangular seal of our Encampment," the official titles attached to which are G.M. and Grand Secretary. Numerous engraving surround this diploma on either side and at the bottom. The seal is a well-executed impression in black wax attached to a black ribbon, and inscribed on the one side "High Knights" and on the other "Templars Encampments;" at the bottom, Dublin; within the triangle No. 1, a triangle with lights; skull and cross bones at the

right, sun at the left; and the cross and the serpent at the top. The diplomas issued later than 1800 all bear inscription in some form or other recognizing the Trinity of the Godhead. Sir Knight Carson, in his report to the Grand Conclave of Ohio for '86, remarks that, "The second section of the code of By-laws adopted by the Grand Encampment of Knights Templar of Pennsylvania in 1814, for the government of the Grand and subordinate bodies, had in it the following:—'As the institution of the Most Illustrious Order of Knights Templars acknowledges revealed religion and positively inculcates the devout worship of Almighty God, being the Most Holy and Undivided Trinity, three in one and one in three, Father, Son and Holy Spirit,' which words, he says, need no notes to explain their language, and this was two years before the organization of the Grand Encampment of the United States."

Illustrative of the position we have assumed, that all Masonic bodies trace their origin directly to Lodges and Grand Lodges, we have an original Charter issued by the Grand Lodge or probably provincial Grand Lodge of Lancashire, England, dated May 12th; 1769, authorizing the parties therein named to work as a Chapter. This document is signed Blaney, who was Grand Master, during the years immediately preceding the date of this document. It is also signed by John Allen, who was Provincial Grand Master for the Province of Lancashire, and to it is also appended the name of James Heseltine, who was later, in 1780, Grand Secretary of the Grand Lodge of England. If Grand and Provincial Grand Lodges issued warrants to the members of the Lodges to open and work as a Chapter, there can be but little doubt that at about the same time they issued similar warrants authorizing their Lodges to confer the degrees of Knight Templar and Knight of Malta.

As coins and medals in later years become possessed of great value in construing the political history of countries in earlier years, so do we regard these old diplomas and seals as possessed of great value in determining many of the intricate problems touching the early history of Templarism in this country and in England; and yet after much study and research we find ourselves in many respects almost as ignorant of the facts we sought as when we began.

We have in our library a small pamphlet of twenty-five pages containing the rules, etc., of Grand Encampment No. 3 of the City of Dublin, to which is prefixed a short account of the High Knight Templars, Dublin, 18. Prefacing the rules we find a series of charges such as are given to officers of our Grand Subordinate Commanderies at the present date upon their installation, and also to the newly created Templar. Throughout the rules no reference is made to Knights of Malta or the Red Cross Knights; everywhere we find Sir Knight Companion and High Knights Templar. In the introduction, however, allusion is not only made to, but a historical sketch is given of, the Knights of Malta, otherwise called Hospitallers of St. John of Jerusalem, which degree was undoubtedly conferred in the Encampment under the rules prescribed for its action as High Knight Templar.

Under the section prescribing punishment for members who shall act dishonestly, dishonorably, improperly or inconsistent with the rules of this Encampment, is added a further clause,—“or not agreeable to the general principles of Freemasonry,” showing the intimate relation then subsisting between modern Templary and Ancient Craft Masonry.

We present another old plate as being the oldest with the unmistakable Templary emblems upon it, so far as is now known in America. This plate was designed by the same Brother Hurd, heretofore referred to in 1791, and is still in possession of St Andrews

Chapter. Boston, an impression of which may be found in Brother Chapman's work before quoted. He describes the plate as 16x6½ inches; on either side is a column, the one on the right being surmounted by a king, the one on the left by a scribe (this is like some of the old Irish plates), while others have upon these two columns, instead of the king and scribe, a cock and a lamb. Springing from around these two columns is a flight of seven steps leading to a vault, illuminated by the sun on the top; above are the scythe, pick, spade and coffin; over or beyond these is a triangle surrounded by twelve burning tapers; resting on the apex of the triangle is a cross with a serpent entwined; above is the All Seeing Eye and the Paschal Lamb (these same emblems are also found on some of the old Irish plates); resting upon the abutments beside the steps, on the right, is an altar of incense; on the left a bee-hive; and from the same base rises an arch with the keystone, standing on which is the High Priest; within the triangle are the skull and cross bones, beside other emblems familiar to Knights Templar, Royal Arch Masons and Master Masons; at the bottom, flanked by the bases of the two columns, is a notice or summons to attend a meeting of the Chapter. In that same year, 1791, August 25th, a committee was appointed to prepare the form of certificate to be given to any brother who might apply, and the following form was accepted at the meeting in September:—

"Now, brethren, behold what glory,
And see the people that come from the East!"

"We, the High Priest, First and Second Kings and Scribe of the Royal Arch Chapter held at Boston, and under the sanction of St. Andrew's Lodge No. 82, of the Registry of Scotland—Do hereby certify and attest to all Men enlightened that the bearer hereof, our true, faithful, and well beloved Brother A. B. was by us received as a Master Mason, and as a Mark due to his diligence and Zeal, did on the — day of — in the year of our Lord 1791, exalt him to the degrees of Excellent, Super-excellent and Royal Arch Mason and Knight Templar, worthy to be received as such at all Royal Arch Chapters: And as such we recommend him to all Royal Arch Lodges on the face of the Globe. Given under our hands and the seal of our Royal Arch Lodge in Boston, this — day of —, 1791, And of Royal Arch Masonry 3291, and in the year of Masonry, 5791.

Subsequently, however, and not likely till after the Chapter ceased to confer the Order, the words "And Knight Templar" and "And" in the attesting clause were erased by drawing a pen through them. Compare these with the following one issued in the same year by an Irish Lodge, the other by an Encampment in Philadelphia three years later, when it had become practically independent of the Lodge and assumed the name of Encampment:

"We, the Captain General, etc., etc., of the General Assembly of Knights Templar and Knights of Malta, do hereby certify that A. B. was by us dubbed a Knight of the Most Holy, Invincible and Magnanimous Order of Knights Templar, the true and faithful Soldier of Jesus Christ, as also of the Order of St. John of Jerusalem, now Knights of Malta, etc., etc., held at Newry, under the sanction of Lodge 706, on the registry of Ireland, May —, 1791.

"We, the Chiefs of the Encampment No. 1, Philadelphia, of the Most Sublime and Ancient Order of Knights Templar, Free and Accepted Masters of Masonry, do hereby certify that our well beloved Brother A. B., is with us a regular registered Knight Templar and Knight of Malta, and that he has valiantly supported and maintained the great principles of our Order, during his stay amongst us, to our great satisfaction. Therefore, we do most heartily recommend him to all the sublime and respectable Encampments in the Universe; hoping they will cheer a pilgrim on his way; and that this certificate may not be of service to any other person we have caused our said Brother to set his name adjacent to the seal Ne Varietur.

"In testimony of which, being assembled, we have delivered unto him this certificate, under our hand and seal of our Encampment, No. 1, Philadelphia, June 24, 1794, at the East End of the Universe, under the azure arch at high noon."

The theory advocated by Brother Schultz as to the source from whence the Order emanated, is based upon the traditions among the old members of the Commandery that the Orders were brought to Baltimore from St. Domingo. To the correctness of that theory he was led to entertain a doubt from the discovery of the diploma of 1802, which indicated that at that time the Encampment was held under the charter of the Master Masons' Lodge. This Encampment was represented in the Grand Convention of Knights Templar convened in Masonic Hall in the city of Philadelphia, February 15th, 1814, for the purpose of forming a Grand Encampment of Knights Templar in Pennsylvania, that jurisdiction belonging thereto, and also over all such Encampments in other States as may agree to come under the jurisdiction of the same. The delegate from this Encampment was Sir Henry A. Keatinge, the author of the "Ahiman Rezon," published by the Grand Lodge of Maryland in 1797, who continued to represent his Encampment in the new Grand Encampment thus organized up to the year 1823. In the following year, 1824, it ceased to exist. "The degree of Knight Templar," Brother Schultz states, "was conferred at an earlier date than the earliest known to have been in Maryland, 1771; but it is not conceded that the proofs offered in support of the claim to priority of date for the formation of either of the Encampments referred to, are equal to those of Maryland No. 1." The proof of this is not quite so clear to our mind, for while the diploma of 1802 recognized the Encampment of Knights Templar, which shows upon its face that it was connected with the Lodge and worked under a Lodge warrant, we have shown elsewhere, in our discussion of the early history of Encampments, that an Encampment existed in Charleston, S. C., as early as 1783, if not 1780, which date is inscribed upon its seal. The earliest document, however, bearing an impression of that seal, is dated in 1783, and this Encampment, like that of Maryland Encampment No. 1, worked under the warrant of a Lodge of Master Masons, and until some evidence can be adduced to show that Maryland Encampment No. 1 threw off its leading strings, established itself as an independent body and cut loose from all entangling alliances with a Lodge of Master Masons, we are as yet without authentic evidence as to which of the early Encampments of that day is entitled to priority of date.

PENNSYLVANIA, 1794.

For most of the historical data tending to lighten up the history of Templar Masonry in the State of Pennsylvania, we are indebted to the history of Knights Templar of the State of Pennsylvania from February 14th, 1794, to November, 1866, by Alfred Creigh, Historiographer of Knights Templar of Pennsylvania. In his annual address to the Grand Commandery in 1858, R. E. Sir Benjamin Parko predicts that "Masonic Knighthood in America was destined to occupy an elevated position," and in that connection he made this suggestion in regard to the history of Knighthood in the United States, expressing a confident belief that when that history shall be written Pennsylvania Knighthood like Pennsylvania Masonry will stand the grandest and the firmest if not the loftiest column of the Nation; and that as Templar Knighthood has at all times in this country been in alliance with Masonry, and for a while in this State was considered to be under its

protection and care, it is most likely that its early history in this State may be clearly traced in the well and carefully kept records of our Grand Lodge, and he asks that application be made to the R. W. Grand Lodge of Pennsylvania for permission to examine her records for that purpose, and to copy therefrom any items of Templar history which may be found therein. Since that date to wit in 1877, the Grand Lodge of Pennsylvania has published Volume 1 of its early history, constitution, minutes and proceedings from 1780 to 1808 inclusive, in a large octavo volume prepared under the direction and personal supervision of Sir Knight Chas. E. Myers, who is himself a Masonic and Templar student, having access to the large and valuable library of his Grand Lodge. He presents a very interesting and valuable sketch of the early history of Freemasonry in Pennsylvania, fully substantiating the claim previously made in behalf of that old jurisdiction of having had established within its borders the first Lodge of Freemasons at Philadelphia in 1730, but we do not find in this introduction any reference to Masonic Knighthood, and after a careful reading of the entire volume, we find but two or three references thereon.

In 1795 the Grand Lodge resolved that it is the acknowledged right of all warranted Lodges, so far as they have ability, to make Masons in the higher degrees; and we learn from the history of that jurisdiction that the Royal Arch degree was first conferred in a Chapter under a Lodge warrant in Philadelphia in 1758, and the degree of Knight Templar as early as 1794. Prior to the year 1786 the Grand Lodge of Pennsylvania had been a provincial Grand Lodge, under the jurisdiction of the Atholl Grand Lodge of England. In this year it became a sovereign and independent Grand Lodge under its original charter, granted in 1764. It had vested in it full power and authority to grant warrants and dispensations for holding Lodges, to regulate all matters pertaining to Masonry, and to do and perform all and every other act and thing which could be usually done and performed by other Grand Lodges. Under this and similar warrants the Grand Lodge of Pennsylvania and other jurisdictions and their subordinates exercised the prerogative of conferring the higher degrees, such that of Royal Arch Masonry and subsequently Knights Templar.

We learn from the minutes of the Grand Lodge of Pennsylvania of 1803 that Encampments as well as Chapters met in the Grand Lodge Hall, paying the annual rent of \$20 for the privilege. The same year a communication was received by the Grand Lodge from the Sublime Lodge at Charleston, S. C., upon which the committee reported that, "As far as respects the establishment of Lodges for sublimo or high degrees your committee are of opinion that the R. W. Grand Lodge has no jurisdiction above Royal Arches." No action was had upon this report, nor could the Grand Lodge have concurred in the views of the committee, as we learn from another communication addressed to it in 1807 by George Green, who applied to the Grand Lodge for the return to him of a certificate which he had received from the Grand Lodge of London, and intrusted to the care of the Grand Lodge of Pennsylvania. In this communication he adds, "Although you may be taking any cognizance of the proceedings of the society of people called Knights Templar, who meet in one of your rooms, I beg leave to inform you that they imposed upon Masons and drew them into their society under pretense of its being a high degree of Masonry, and that they are sanctioned by a warrant given by you to Lodge No. 9." We do not find that the Grand Lodge took any action upon this communication, and the conclusion seems to be irresistible that the Grand Lodge did by its warrant sanction its Lodges at that

date as it had in previous years to confer the degree of Knights Templar, and it was not until 1857 that the Grand Lodge renounced its authority over the Knight Templar degree.

Inasmuch as the minutes and proceedings of the Grand Lodge are so full and complete during these early years, we are surprised that the data tending to lighten up the history of Templar Masonry in the jurisdiction is so very meagre. Sir Knight Creigh, in the preface to his first volume, says that "The lapse of time, the decease of the Sir Knights who inaugurated the Orders of Knighthood in this State, the destruction of the minutes by fire, and the persecuting spirit of anti-masonry, were the originating causes which led to the destruction of many valuable papers." From MacCalla's "Philadelphia, the Mother City of Freemasonry in America," we learn that a dire calamity occurred to the craft on March 9th, 1819, by which the Masonic Hall was destroyed, together with many valuable Lodge minute books, papers, etc. This is much to be deplored, and yet we have no explanation as to how or why the Grand Lodge minutes should have been preserved while those relating to Templarism were destroyed.

Sir Knight Creigh has been very indefatigable in his efforts to rescue from oblivion much valuable material touching Templar history in Pennsylvania, and it is much to be regretted that he has detracted very much from its interest and value by his gross adulation of his State and the stilted style which so universally abounds throughout his work. "To Pennsylvania and Pennsylvania alone are we indebted," he says, "for the first Grand Encampment which was ever constituted in the United States. She therefore has no competitor for the honor, the glory, and the immortality which is emblazoned upon her Temple history, and the 12th day of May, 1797, when the convention met in Philadelphia and organized the Grand Encampment, should be held as sacred as the 4th of July, 1776." The history received the unqualified endorsement of the Grand Commandery, and its thanks were unanimously voted Sir Knight Creigh for his untiring zeal and the great ability manifested by him in the discharge of his duties as historiographer. This historian, writing at a time prior to the introduction of much valuable evidence touching the early history of Templarism in America, falls into the common error of his predecessors, and avers that the Masonic Knighthood of to-day was the lineal descendant of the Templars of the Crusades, but admits that, "We have no old or authentic documents to show when the present Templary was first formed in England, and look in vain for any authentic relics of Masonic proceedings which show the precise time when the Order of Knight Templar as now recognized in our land placed itself under the authority of the Grand Lodge." To Pennsylvania is due all the honor Brother Creigh claims for her in the establishment of the first Grand Encampment of Knights Templar in 1797, but the historiographer is greatly mistaken when he claims that such organization breathed into American Masonic Knighthood the breath of life. It had existed many years in several of the States at a much earlier date, and even in Pennsylvania as early as 1794. The Grand Body of 1797 was constituted by four subordinates—Philadelphia No. 1, whose warrant dates back February 14, 1795; Philadelphia, No. 2, 1795; Harrisburg, No. 3, 1795; Carlyle, No. 4, 1796. In the first year of the existence of this Encampment it issued to its members certificates printed from a copper-plate engraving 16×20 inches, in which are two columns surmounted by an arch, and on the arch the motto "In hoc signo vinces;" on the keystone of the arch is the Ark with two cherubims, and above all the All Seeing Eye; the top of the left-hand column is surrounded with the sun, trowel, and gage;

on the right column the moon and stars with the square, compass and man; under the arch are tents and a triangular table with lights thereupon, while seven steps are placed between the two columns. These emblems show conclusively, we think, that the Encampment in connection with the Chapter was working under and by authority of a Lodge warrant, and that it was not until a later period that it stood up as an independent body for itself.

Historiographer Creigh claims that this certificate is another link in the chain of argument to elucidate the fact that the present degree of Knights of the Red Cross never had any connection with the Templar Order and Knights of Malta, but that it is an interpolation unworthy of the high character of the Christian Orders of Knighthood. Sir Knight Creigh died before the diploma or certificate from South Carolina was brought to light, else he would have been surprised to learn from this document that the Red Cross was conferred in an Encampment of Knights Templar as regular as any in Pennsylvania, and more than a decade earlier. There is also a form of certificate in existence issued by the assembly of Knights Templars in Ireland about 1791. We find from this that inasmuch as both certificates from Pennsylvania and Ireland include the degrees only of Knights Templar and Knights of Malta, that either Pennsylvania derived her Knighthood from Ireland or else both from the same source, while the Encampment of South Carolina, having the degree of Red Cross in addition, must have derived its authority from some other source, or else added the degree to the Ritual previously received.

We learn nothing from Brother Creigh's history in regard to the four Encampments constituting the first Grand Encampment of Pennsylvania or of the United States in 1797. His history also is equally silent as to the subsequent proceedings of that Grand body. Not an officer is named, or the proceedings of the convention constituting it given, nor anything whatever of its subsequent history, and we must conclude therefore that its duration was only for a short period.

Encampment No. 1, constituted in 1794, presents the oldest record in the possession of the Grand Commandery of Pennsylvania. Its light has never been extinguished, not even in the persecuting days of anti-masonry although it is true the light shown dimly and its rays were occasionally obscured.

Near the close of his volume Brother Creigh puts in a claim for the earlier introduction of Templarism into the State, that as early as the seventh day of February, 1779, Thomas Proctor received all his Masonic degrees from entered apprentice to Knight Templar in and continued a member of Lodge No. 2 until May 18th, 1779. This Lodge was warranted by the Grand Lodge of Atholl Masons, England, in 1758, bearing upon its register No. 69. Brother Creigh introduced in support of this claim of the earlier introduction of Templarism a poem which was published in the "Ahiman Rezon" in 1782, written by Lieut. Col. John Parke and addressed to Brother, Col. Proctor K.T., who was at the date Master of the Lodge in which he received his degrees, and in which Sir Knight Creigh says he was made a Knight Templar, although he does not refer to any record or produce any authority beyond this poem, the dedication of which to him proves, he says, that he was a Knight Templar. The last line of the fourth verse states that Proctor was Master, while the last line of the third verse declares that Washington was Grand Master. Now the proof of Proctor being a Knight Templar from this poem is of no higher character than is the proof that Washington was Grand Master, as the poet makes him to be. All Masonic history proves the falsity of this plea, and we can deduce from it no

higher evidence in support of the claim that Brother Proctor was made a Knight Templar in that Lodge in 1779. Nowhere else, not even in the second volume, does Brother Creigh refer to this statement, although he recalls a great many other matters thoroughly discussed in the first volume, nor does he state that any other than Col. Proctor was made a Templar in this Lodge between 1779 and 1794, when the old Lodge No. 1 was organized, whose record is the oldest now possessed by the Grand Encampment. In 1812, Encampments Nos. 1 and 2 effected a union, and the first Grand Encampment of 1797 having been dead for some years, a Grand Convention of Knights Templar convened in Philadelphia on the 15th of February, 1814, and organized a second Grand Encampment of Knights Templar in Pennsylvania, with jurisdiction belonging thereto and also over all such Encampments in other States as may be agreed to come under the jurisdiction of the same. In this convention were delegates from Philadelphia Encampment No. 1, from Pittsburgh Encampment No. 2, Rising Sun Encampment No. 1, New York City; Washington Encampment No. 1, Wilmington, Delaware; Maryland Encampment No. 1, Baltimore, which was represented by Sir Henry A. Keatinge. The officers of this Body are given in full. At this convention charters of recognition were issued to all of the Encampments represented, including that of Maryland No. 1, Baltimore, of which we have made mention in our reference to the early Templar history of that State. These charters gave full powers to the Encampments to confer the Orders of Knight Templar, Knights of Malta and Knights of the Red Cross, showing that at this date the degree of Red Cross was recognized as valid by the Grand Encampment of Pennsylvania.

In 1824 this second Grand Encampment adjourned, or, as Brother Creigh says, closed its labors, and has never been reopened. The old Encampment No. 1 again sought the protectingegis of its mother Lodge, in which it again became merged. The General Grand Encampment of the United States took possession of the State of Pennsylvania according to the terms of its constitution, which claimed the right of establishing Encampments in States and territories where no Grand Encampment existed. The Grand Lodge of Pennsylvania, however, as we have elsewhere stated, continued to exercise jurisdiction over its original Encampments until after the union of the two rival Encampments, one holding authority under the Grand Encampment of the United States, the other under the Grand Lodge of Pennsylvania, both established in the same year, 1854. This old Encampment, under its Lodge warrant, continued to meet from 1825 to 1835, when it adjourned and did not re-assemble until 1848, when it revived and became one of the constituents in '54 of one of the rival Grand Encampments of the State. Sir Knight Creigh, however, claims to date Templary from the organization of the first Grand Encampment, and would render it immortal by printing upon all documents issued by the Grand Encampment the written words, "anno equitum ordinis Pennsylvaniae," instead of the words "anno ordinis," which is a general term and applies to no Order, hence it should be written *æop* 69 for the year 1867. Other State Commanderies he says date their origin from the constituting of their first Grand Body, and to me it appears reasonable and just that we should do the same. Justice to the founders of our Order, sanctioned by usage, nay, gratitude, demands the immediate action of this Grand Body upon this important question." The Grand Commandery of Pennsylvania gave no heed to his advice, but dated the history of their Encampment or Commandery from 1854, when the third or last Grand Encampment was formed.

In stating that other Grand Commanderies dated their origin from the constituting of

their first Grand Body, Sir Knight Creigh overlooks the fact that no other State had two distinct Grand Commanderies, while Pennsylvania had not less than four. Grand Master Gardner, of the Grand Commandery of Massachusetts and Rhode Island, in his address to that Grand body in May, 1865, after remarking that he was aware that in Pennsylvania there was a Grand Encampment in the earlier part of this century, and that it professed to confer the Order of The Temple, "that Commandery," he says, "faded away." He further remarks, "We have then for our gratification not only the fact, which is now universally conceded, that this Grand Encampment is the oldest Body of Masonic Knighthood upon this continent." This claim of Sir Knight Gardner seems to have roused the ire of the Pennsylvania champion, and he devotes many pages to the refutation of this statement, overlooking his own in reference to the history of the first Grand Encampment. He had stated "How long it continued in existence we have no means of ascertaining," and again—"But when this Grand Body ceased we do not know, but certainly it did cease to exist, and a few years after its organization;" but Grand Master Gardner did not claim that the Grand Encampment of Massachusetts had a prior origin to that of Pennsylvania. His remark that there was a Grand Encampment in the early part of the century is a sufficient proof of the fact, independent of another that the Pennsylvania Grand Encampment was organized in 1797, while that of Massachusetts was not until 1805. When we read the controversy between those two States, so long and bitter in regard to the organization of the first Lodge in America, we are reminded of the dispute between Brutus and Cassius, in which Brutus had understood his friend Cassius to say that he was a better man, when in fact Cassius had only remarked, "I am an older not a better man than you."

In 1865, when Grand Master Gardner delivered his address, it was, as he says, a universally conceded fact that the Grand Encampment of Massachusetts, which has had an uninterrupted existence since 1805, has required at no time any revival to stimulate it into life. Its assemblies have been regularly held, notwithstanding the bitter persecutions of the anti-masons in their day. The Grand Encampment or the Grand Commandery of Pennsylvania was really only eleven years old in 1865, while the Grand Commandery of Massachusetts had reached its sixtieth year. From 1803 or '4 to 1814, and again from 1825 to 1854, two interregnums of thirty years, there was no Grand Encampment in Pennsylvania. On the 13th and 14th days of June, 1816, a convention was held in Philadelphia for the purpose of organizing the Grand Encampment of Knights Templar for the United States of America. At this date there were existing three Grand Encampments, that of Massachusetts, the oldest organized, May 6th, 1805, the Grand Encampment of Pennsylvania, organized February 15th, 1814, and of the State of New York, organized June 18th, 1814.

Sir Knight Thomas Smith Webb, had been knighted in one of the Encampments in Philadelphia, the date of which cannot now be ascertained, but it was, as all writers agree, some time immediately preceding the year 1802. In this convention there was a great diversity of views between the representatives of the Pennsylvania Grand Encampment and those of Massachusetts and New York, styled by Sir Knight Creigh "the New England Delegation," implying that they worked together at least. We will give the causes of difference in behalf of each in their own language: M. W. Sir Thomas Smith Webb communicated to the Grand Encampment over which he presided at Boston the following report—"June 11th, 1816, the Pennsylvania Grand Encampment appointed a committee to report upon the establishment of a General Grand Encamp-

ment, and they gave it as their unanimous opinion that the establishment of a General Grand Encampment for the United States would greatly tend to promote union, order and strength amongst Knights Templars. They appointed Sir Wm. McCorkle, who was its Grand Master; Archibald Hamilton of Wilmington; G. G. Alphonso G. Ireland and Sir Knight Edes, delegates clothed with full powers to carry the same into effect. Creigh says: "Is it not, therefore, false that the Pennsylvania Grand Encampment was averse to the union?" The Pennsylvania delegates met in convention with the Massachusetts and New York Grand Encampments, and in their report they stated that "it was impossible to carry their designs into execution without making a sacrifice upon the part of this Grand Encampment and its subordinate Encampments, which was considered to be unwarranted by every principle of Masonry, which was made a *sine qua non* by the delegates from New England, who having seceded from the convention it was in consequence dissolved." Sir Knight Creigh adds, "We have now given the facts, indisputable facts, that the seceders went to New York, and then and there organized the General Grand Encampment." This is not true, for the entire New England and New York delegations denied the charge "that they, the seceders, went to New York and then and there organized the General Grand Encampment." Creigh continues: "Pennsylvania, however, true to her teachings, true to primitive Masonry, which is based upon the Old Testament, would not consent that the old work which she had received from the hands of her Fathers should become interpolated or amended, and therefore regarded the Webb work as a New England heresy, requiring the degree of Mark and M. E. Master as prerequisite for all Knights Templar. One principal reason why Pennsylvania refused to acknowledge the work of Webb and his associates (Fowle and Snow), was that they had in the Mark degree connected two events which transpired at a distance of 1025 years from each other, one happening in the time of King Solomon at the erection of the Temple and the other during the mission of our Saviour while on the earth, the one under the Jewish the other under the Christian dispensation. But another insuperable objection was the degree of Knights of the Red Cross, formed, fashioned, manufactured for New England and its dependencies, and our illustrious Brother Gardner has well said that the Grand Encampment of Massachusetts and Rhode Island has furnished the Ritual, which is now used in all the Templar Orders of the United States. We shall have more to say of the degree of the Red Cross hereafter.

CONNECTICUT, 1796.

Templary was introduced into Connecticut in July, 1796, at Colchester, as we learn from a quotation in the sketch of the history of the Order of Knight Templars prefacing the reprint of the proceedings of the Grand Commandery of Connecticut, extracted from a small pamphlet published at New London in 1823, which declares that "three regular Knights Templars, hailing from three different Commanderies, formed an Encampment at Colchester in the State of Connecticut, and conferred the Order of Knighthood on several Royal Arch Masons. In June, 1801, a charter was obtained from London, and an Encampment was held at New London in this State, its officers being Eliphalet Bulkley, C. G., James Backster first Capt., Ebenezer Perkins first Marshal, who held their office until 1810. At its next meeting, November, 1801, three Royal Arch Masons were severally advanced to the high degrees of Knights of the Red Cross,

High Priest and Sir Knights Templars, and afterwards received the degrees of Knights of Malta and Mediterranean Pass." Here again we find the Red Cross Knight conferred at about the time, if not before Webb received the degree of Knight Templar. This Body held meetings in '98, '99 and 1801. In 1819 it received a charter from the General Grand Encampment. No written records of the first three meetings of this old Encampment are in existence, the only evidence we have of them is found in this old pamphlet. We learn also from another small pamphlet, published in Newfield, 1799, entitled "A hint to Freemasons as to the organization of the Institution at this time." This pamphlet contains this paragraph,—“In the year 1798 at Colchester were introduced three degrees, namely,—Knights Templar, Knights Malta, etc., of which the author knows nothing, only that he has been informed by one of the Order that they exercised the power without constitution or warrant.” There seems to be a conflict between the first pamphlet mentioned and the Charter, the pamphlet stating that a Charter was received from London in June, 1801, while the Charter makes the date September 5th, 1803.

The "Connecticut Gazette," of July 2d, 1800, recites the order of procession for the dedication of Freemason's Hall, at New London, which took place June 24th, 1800, in which Knights Templars were assigned a place in the line. April 6th, 1810, the Encampment again elected officers with the same titles, who held their offices till April 28th, 1819, when the Encampment came under the jurisdiction of the General Grand Encampment of the United States.

It would seem from the records of that Body that their authority to confer the degrees had been called in question, for at an Assembly held April 6, 1810, the following was passed,—“Voted, that this Encampment do establish the Charter both received from London, to be the authority by which they hold and exercise their right of making Knight Templars.”

In 1819, this Encampment was presided over by Thomas Smith Webb, with Henry Fowle as Generalissimo. And in Connecticut, as in every other State where an Encampment had existed, they have put in a claim as having the oldest regular chartered Encampment in the United States, claiming that those having a prior existence, received their authority, if they had any, from the Supreme Council of the 33d, or some other unauthorized source.

Sir Knight Lucins E. Hunt, the writer of the sketch, does not inform us from what body in London the Charter he refers to was obtained, much less does he satisfy us as to its authority for issuing such a Charter.

We have an old copy of the by-laws of Washington Encampment No. 1, being that of Colchester, in which the names of the members from July, 1796, are published. At that date there were six members. Prior to 1800, six additional ones were added, and there were thir six additional Knights created and admitted to membership previous to its passing u the jurisdiction of the Grand Encampment of the United States.

CHAPTER XL.

GENERAL GRAND ENCAMPMENT, 1816-1856.

THE History of this National Body, as presented in the proceedings of its formation, are quite as brief and unsatisfactory as that of the organization of the Grand Encampment of Massachusetts and Rhode Island. The General Grand Encampment of Knights Templar of the United States of America was formed by a convention held at Masons Hall in the city of New York on the 20th and 21st of June, 1816, consisting of delegates, knights, or companions, from Eight Councils and Encampments of Knights Templar and the appendant orders, namely: Boston Encampment, Boston; St. John's Encampment, Providence; St. Paul's Encampment, Newburyport; Washington Encampment, Newport; Darius Council, Portland; Ancient Encampment, New York; Temple Encampment, Albany; Montgomery Encampment, Stillwater. A constitution was formed, adopted and ratified. The General Grand Encampment then proceeded and elected officers as follows: M. E. Hon. DeWitt Clinton of New York, G. G. Master; Thomas Smith Webb, Esq., of Boston, D. G. G. M.; Henry Fowle of Boston, G. G. G.; Ezra Ames of Albany, G. G. C. G.; Rev. Paul Dean of Boston, G. G. P.; Martin Hoffman, New York, G. G. S. W.; John Carlyle, Providence, G. G. J. W.; Peter Grinnell, Providence, G. G. T.; John J. Loring, Boston, G. G. R.; Thomas Lowndes of New York, G. G. W.; John Snow, Providence, G. G. S. B.; Jonathan Schieffelin of New York, G. G. S. B. The Body then adjourned to meet in New York on the third Tuesday of September, 1819.

We have already shown conclusively that a Grand Encampment existed in Massachusetts and Rhode Island, of which five of these bodies were constituent members, owing to its fealty and allegiance, and that it was impossible for them lawfully to be represented in any body save that of their own State Grand Encampment. Also that there existed a Grand Encampment in and for the State of New York, exercising jurisdiction over the other three of these bodies, wherefore they also were precluded any representation in this National Body.

Judging from the record alone it would appear that the General Grand Encampment of the United States was illegally founded and was the fruit of a revolt. But happily this apparent stain upon its origin has been removed through the indefatigable efforts and researches of Past Grand Master Gardner, who presided with distinguished ability over the Grand Encampment from 1868 to 1871 inclusive. From his invaluable history of the Grand Encampment of Massachusetts and Rhode Island we glean such facts as prove that the General Grand Encampment was duly and legally constituted.

We have presented the data elsewhere showing that the Grand Encampment of Massachusetts and Rhode Island, and of New York, two of the three then existing State Grand Encampments, appointed delegates to meet in convention and constitute a General Grand Encampment. The delegates so chosen by these bodies were present, took a part therein and were elected to office; and although the record is defective in not showing it, yet it is a fact that they appeared in said convention as the delegates from their respective Grand Encampments, and not from the subordinate Encampments of which they were also members, as the published proceedings would lead us to believe.

Sir Knight Gardner made an examination of the records of Boston Encampment, the first on the list, and found that it did not send any delegate or delegates to the convention of 1816. Sir Knight Thomas Salisbury, of St. John's Encampment, Providence, R. I., afterwards Grand Commander of that old Grand Encampment, examined its records and reported that he found no mention of the appointment of any delegates to any convention in 1816, nor the report of any delegates. The records of Newburyport Encampment previous to 1820 are lost, therefore the facts cannot be verified as to that body, though there can scarcely be a doubt that it sent no delegates to the convention. Past Grand Master Gardner also examined all the records of Darius Council, and no reference to the appointment of any delegates could be found. Sir Knight N. R. Gould, of Newport, carefully examined the records of Washington Encampment, Newport, and reported that no delegates were appointed to attend the convention from that body. We have no doubt that it is equally true as to all the other Encampments, that not one of them was represented. On the contrary, the representatives who took part in the proceedings of that convention were the accredited delegates from their respective Grand Encampments. Past Grand Master Gardner in his history says, "The tenth section of the original constitution adopted in 1816 provides that 'the Jurisdiction of the several State Grand Encampments shall not extend beyond the limits of the State in which they shall respectively be holden, except in case wherein, before the formation of this constitution, a Grand Encampment had been formed by a united representation of the Encampments in two adjoining States.'" "Is there any doubt as to the two States referred to in this section?" inquires Past Grand Master Gardner. We think there can be none, inasmuch as the only Grand Encampments represented in the convention were those of the Grand Encampments of Massachusetts and Rhode Island, and of New York, and which formed the General Grand Encampment.

In this connection he propounds the following query: "Was there any other Grand Encampment formed by a united representation of the Encampments in two adjoining States except in Massachusetts and Rhode Island?" We answer, yes. The Second Grand Encampment of Pennsylvania formed in 1814 was composed of Encampments in Pennsylvania, New York, Maryland and Delaware. Inasmuch, however, as the Grand Encampment of Pennsylvania was not represented therein, the language could not possibly refer to that organization. The Grand Encampment of Massachusetts and Rhode Island was present and represented at the organization of the General Grand Encampment in 1816, and has been represented by its delegates at every session since.

At the date of the organization of the General Grand Encampment in 1816, there were Encampments in Massachusetts and Rhode Island, in New York, Pennsylvania, Maine, Connecticut, Delaware, Maryland, Virginia, South Carolina and Louisiana, and there were Grand Encampments in Massachusetts and Rhode Island, in New York and Pennsylvania.

The second conclave was held September 16, 1819, in the city of New York, Sir Henry Fowle, G. G. G., presiding. The Grand Encampments of Massachusetts and Rhode Island, and of New York, were represented. The Grand Generalissimo informed the Knights that since the last assembly of the General Grand Encampment, the death of M. E. Thomas Smith Webb, Deputy General Grand Master, had occurred. On this announcement the following was adopted:

"Resolved, that our late M. E. Sir Thomas Smith Webb, by his unwearied attentions and indefatigable exertions in the service of Freemasonry generally, but more especially to the magnanimous Orders over which this General Grand Encampment has jurisdiction, is entitled to our most grateful recollection, and that his memory shall be cherished with the warmest and most lively affection of this General Grand Encampment and by the Knights of the Order generally."

A Charter of Recognition was granted to the Encampment at Colchester in Connecticut, and Sir John Snow, the General Grand Standard Bearer, a resident of Ohio, reported that the Deputy General Grand Master had granted a dispensation for a new Grand Encampment to be formed at Worthington, Ohio, under the title of Worthington Encampment. This was the first body created by the Grand Encampment. Sir DeWitt Clinton was re-elected G. G. Master, and Sir Henry Fowle, of Boston, was elected Deputy General Grand Master, John Snow, of Worthington, Ohio, G. G. G. Sir Knights Fowle and Snow were the leading spirits of the Body and in Templar History for many years thereafter. Under the provisions of the constitution the General Grand Encampment did not assemble again until the 18th of September, 1826, at which time Sir John Snow, G. G. G., presided over the Body.

The Grand Encampments of Massachusetts and Rhode Island, and of New York, were again represented. We find South Carolina Encampment No. 1 of Charleston, S. C., duly represented in this body by Sir John Barker, prox. for Sir Moses Holbrook, Grand Master, the same whose name appears on the famous circular of 1823, announcing that a Charter of Recognition had been received from the General Grand Encampment. The records, however, of the Grand Body fail to show the fact. The State of New Hampshire was represented in this assembly by Sir Joseph W. White, Grand Generalissimo, and also by Jonathan Nye, prox. for the Grand Capt. Gen., and the State of Vermont by proxies for the Grand Master, and by Daniel S. Potter, Grand Gen., who was also prox. for the Grand Capt. General.

A committee was appointed to wait on his Excellency DeWitt Clinton, General Grand Master, and inform him that the General Grand Encampment was in session. And, being announced, he was received with the usual ceremonies, and took his seat, but was not present later in the session. The record contains no report from the General Grand Officers, who undoubtedly made such report, as the committee to whom they referred the proceedings of the General Grand Officers since the last meeting submitted a report from which we learn that Encampments had been established in New Hampshire, Vermont, Virginia, North Carolina, South Carolina and Georgia as follows:

"That the G. G. Master has granted a dispensation for an Encampment at New Haven, Connecticut, November 5, 1825.

"That the Deputy G. G. Master, has granted Charters to the following Encampments, viz.: Vermont Encampment, at Windsor, Vermont, February 23, 1821; Fayetteville Encampment, at Fayetteville, North Carolina, December 21, 1821; Green Mountain Encampment, at Rutland, Vermont, March 12, 1823; Richmond Encampment, at Richmond,

Virginia, May 5, 1823; Georgia Encampment, at Augusta, Georgia, May 5th, 1823; Mount Calvary Encampment, at Middlebury, Vermont, February 20, 1824; Trinity Encampment, at Hanover, New Hampshire, March 24, 1824; Washington Encampment, at the city of Washington, January 14, 1825; LaFayette Encampment, at Georgetown, South Carolina, March, 1825; DeWitt Clinton Encampment, at Portsmouth, New Hampshire, January, 1826; Mount Horeb Encampment, Hopkinton, New Hampshire, May 1, 1826; and Charters of *Recognition* to Columbia Encampment, at Columbia, South Carolina, January 24, 1824; Warren Encampment, at Harper's Ferry, Virginia, July 4, 1824; Winchester Encampment, at Winchester, Virginia, July 4, 1824.

"That the General Grand Generalissimo has granted the following Charters, to wit: Webb Encampment, at Lexington, Kentucky, January 1st, 1826; Miami Encampment, at Lebanon, Ohio, March 14, 1826; and a Charter of *Recognition* to South Carolina Encampment, at Charleston, South Carolina, September 23, 1823."

The resignation of Sir Oliver M. Lowndes, the representative from the Grand Encampment of New York in the convention which constituted the Grand Encampment, was announced, and suitable resolutions in recognition of his services were passed. An application was at that early day presented and considered from the city of Mexico, praying the establishment of an Encampment of Knights Templar in that City, but no action was taken. Applications have been made from the same City from 1826 to the present period, and with no better success.

It was voted that Encampments holding Charters from the General Grand Encampment in the several States where there are no Grand Encampments may be represented in this General Grand Encampment, as some of them were, from which we learn, as also from other sources, that Charters in most instances at that early day were granted, rather than Dispensations. Indeed, with the exception of the dispensation issued in 1317, and another in 1825, Charters direct were issued to the first twenty-six Encampments created between the years 1817 and 1835.

The M. E., His Excellency DeWitt Clinton, Governor of New York, was re-elected G. G. M., and R. E. Jonathan Nye, of Claremont, New Hampshire, Deputy General Grand Master.

The fourth assembly was held in New York, September 14, 1829, Deputy General Grand Master Nye presiding, James Herring of New York, General Grand Recorder *pro tem*. The Deputy General Grand Master delivered a brief address, which, however, does not appear in the records, directing the attention of the General Grand Encampment to the loss they had sustained since their last meeting by the death of the Most Eminent General Grand Master Sir DeWitt Clinton. A committee was appointed to prepare suitable resolutions to be spread on the minutes of the General Grand Encampment, expressing their respect for his memory and sorrow for his loss. The deceased Grand Master had been very prominent in public as well as in Masonic affairs. He had presided over the Grand Lodge of the State of New York for many years, was Grand Master and Governor of the State at the time the Morgan excitement began. He was succeeded in office by the Deputy General Grand Master Sir Jonathan Nye, of New Hampshire, and James Herring, of New York, was elected General Grand Recorder, both of whom were present at the next triennial meeting.

At the next conclave, being the 15th, held in Baltimore November 29, 1832, Maryland Encampment No. 1 at Baltimore came under the jurisdiction of the General Grand Encampment, and had its Charter duly endorsed by the Grand Officers. The Grand Master

and General Grand Recorder were both re-elected, they being present, the other proceedings being very brief and of no general interest.

At the session held December 7th, 1835, in the City of Washington, District of Columbia, it was reported that several of the General Grand Officers, and among them Sir Henry Fowle, Past Deputy General Grand Master, were delinquents to the General Grand Encampment in a large sum. A motion was submitted for his expulsion from *Masonic privileges*, it does not say Templar privileges. This is another evidence of the close connection between the Templar and the Masonic bodies and their privileges. The resolution, however, was modified in consequence of the report made that "he was in reduced circumstances and poor health, and that in all probability his existence in this world would soon terminate."

Sir James M. Allen, of New York, was elected General Grand Master; Joseph K. Stapleton, Deputy; James Herring, of New York, General Grand Generalissimo; Sir Joel R. Poinsett, of South Carolina, G.C.G.; and Chas. Gilman, of Baltimore, General Grand Recorder.

The thanks of the General Grand Encampment were voted to the most eminent Sir Jonathan Nye, late G.G. Master. In subsequent years he visited and died at Fort Madison, Iowa, during the period of his visit. At this session the constitution was revised, amended and adopted with few additions or changes.

The next Triennial meeting was held in the city of Boston, September 12th, 1838, presided over by General Grand Master James M. Allen. At this session the General Grand Encampment appointed a committee to take into consideration all matters presented on the subject of Masonry, to act in concert with a committee on the same subject in the General Grand Chapter, thus again showing the very close connection existing between these two bodies and between Templary and Masonry. At this session the General Grand Encampment took official action in reference to the existence of a spurious Grand Lodge in the City of New York, and declared that there could be no Masonic connection between them and any one connected with the spurious Grand Lodge. Here we find the General Grand Encampment placing itself directly upon record in its support of legitimate Freemasonry in other branches of the Institution.

The committee reported further, that while they might entertain a doubt as to the proper action for the General Grand Encampment to adopt in the matter, which might not be construed as an interference with the lower degrees of Masonry, they could entertain no doubt that it was the bounden duty of the G.G.E. to express its reprobation of the conduct of those individuals, and to adopt such measures as will prevent the uninitiated and unwary from being misled. The principal officers were re-elected, except that Sir Wm. J. Reese, of Ohio, was elected to succeed the Hon. Joel R. Poinsett, Gen. Gr. Capt. Genl. The thanks of the Grand Body was voted the retiring officer for the services rendered the Order, and his steadfast adherence thereto, during its days of persecution and trial.

The succeeding conclave was held in the City of New York, September 14, 1841, General Grand Master Allen presiding.

The only report or address presented was by the Gen. Gr. Capt. Genl. Sir Kt. Reese, of Ohio. This is the first official report presented in writing, an illustrious example soon to be followed by his friend and distinguished fellow-citizen Judge Hubbard, of Ohio. This report is of much interest, and presents a favorable view of the state and progress of Templary in the great West, where he resided. For this he was complimented by the

committee on the doings of the General Grand Officers. The Gen. Gr. Master and Deputy were re-elected, and the Gen. Gr. Capt. Genl. promoted and elected Gen. Gr. Generalissimo, and Sir Wm. H. Ellis, of Connecticut, elected Gen. Grand Captain General. The Encampments in Ohio were authorized to form a Grand Encampment.

General Grand Encampment met in triennial conclave September 10th, 1844, at New Haven, Conn., Sir Joseph K. Stapleton, D.G.G. Master.

A written report from the General Grand Master containing an apology for his non-attendance was presented by the G.G. Rec. This, however, does not appear of record or in the published proceedings.

The Deputy G.G. Master also presented a brief report of his doings. The committee, through Sir Archibald Bull, presented a revision of the Constitution, which was adopted. It is essentially the same as that of 1835, and is published with the proceedings.

A Charter of *Recognition* was granted to the old South Carolina Encampment No. 1, whose existence we have elsewhere traced back to 1780.

Indivisible Friends Encampment No. 1 at New Orleans, which was chartered by the Grand Encampment of New York before the organization of the General Grand Encampment, was at this conclave enrolled upon the roster of the G. G. Encampment and came under its jurisdiction. General Grand Generalissimo Sir Wm. J. of Ohio, presented another characteristic report. He mentions that "the great valley of the Mississippi has as yet been only explored as a Masonic field of labor. There is vast territory and abundance of material to be occupied, and there should undoubtedly be opportunities afforded, facilities granted and preparations made adequate to the expected demands." What vast changes have taken place in this great valley in the forty-five years that have elapsed since the presentation of that report! The thanks of the General Grand Encampment were presented to Sir Knight Reese for the faithful and able manner in which he had discharged the various duties connected with the several offices he had held in the General Grand Encampment. He appears indeed to have been the most efficient officer connected with the body up to that date. At this session a resolution was adopted declaring that Past General Grand Master James M. Allen, for his conduct in withholding funds which came into his hands in the discharge of the duties of his office, merits the censure of the General Grand Encampment, and that he is notified to pay the amount in his hands before the next triennial meeting, or appear at that time and show cause why he should not be expelled. Not appearing at the next conclave he was duly expelled.

Sir Archibald Bull, of Troy, New York, was elected General Grand Master, the Deputy re-elected, General Grand Captain General promoted, and Sir Wm. B. Hubbard, of Columbus, Ohio, elected General Grand Captain General, and the General Grand Recorder re-elected.

Judge Hubbard, from Ohio, now for the first time puts in an appearance, and his coming was destined to work wonders in the organization, and infuse into it system, order and new life. The General Grand Recorder reported he had devised and caused to be engraved a Seal for the Body, which was adopted. The design is nondescript, and not adapted to the purpose for which it was intended. Strange to say, however, it is retained to the present day, and every attempt of his successors to introduce a heraldic design has been frowned upon by those who have no taste in such matters.

The tenth triennial meeting, as the conclaves were then called, was held at Columbus,

Ohio, Sept. 12, 1847, and presided over by Sir Arnbald Bull, and all the elective Officers being present. Four Grand Encampments were represented: Massachusetts and Rhode Island, Connecticut, New York and Ohio, and Subordinate Encampments from Georgia, Kentucky and Virginia. Public exercises, the nature of which is not stated, were conducted under the superintendence of the *Grand Lodge and other Masonic bodies of Ohio*.

The Deputy and General Grand Captain General submitted brief reports of their doings, viz.: the granting of dispensations for the forming of New Encampments. The Grand Recorder reported that he had prepared a register of all the Encampments known by him to be in existence in the States and Territories. This was published with the proceedings, and from it we learn that they were distributed through thirteen States and the District of Columbia.

The committee on the doings of General Grand Officers reported that the Grand Encampment of Virginia was irregular and *unmasonic*; the Sir Knights of Virginia were censured and condemned in the strongest terms for having acted without the consent and approval of the General Grand Encampment; and the Encampment at Wheeling was commended for continuing faithful among the faithless, all of which was accepted and adopted.

Resolutions in memoriam of Sir Knight John Barney, the Great Masonic Lecturer, were reported and adopted.

The General Grand Encampment voted that it could not constitutionally interfere with the jurisdiction of a Subordinate Encampment in any State or Territory where there is a Grand Encampment; this was re-affirmed in 1886. An appropriate jewel was voted the General Grand Master. At the election of officers Sir Wm. Blackstone Hubbard, of Ohio, was elected General Grand Master, Deputy and Generalissimo re-elected, and Sir Knight Charles W. Moore, of Boston, elected General Grand Captain General.

We have now come to an eventful period in our history. The General Grand Encampment had for the first time in its history elected a veritable Grand Master. Sir Kt. Hubbard was an eminent jurist, a Mason, the first among his equals, a man of marked character and great ability, and, pugnacious to aggressiveness, he at once stamped his character and the influence of his energy and example upon the general body, over which for twelve years he was to preside with an intelligence and ability unequalled before or since. To his energetic spirit the Grand Encampment of to-day owes, if not its existence, at least the high character it has attained.

The new presiding officer was installed into office by Grand Master Hammett, of Massachusetts and Rhode Island, and this is the first recorded instance we believe of the installation of such an officer in the Body.

At the next meeting, 1850 (the eleventh), held Sept. 10th in the city of Boston, all the General Grand Officers were present except the Recorder, whose place was filled by the appointment of Sir Chas. W. Moore. Five Grand Encampments and Subordinate Encampments from seven States and the District of Columbia were represented.

The General Grand Master presented an elaborate report of eight pages of "his doings," for he had done something to report upon.

A communication from E. H. Gill, G. M. of the G. E. of Virginia, was submitted, declaring that the Grand Encampment of Virginia "declines any further recognition of, or allegiance to, the Gen. Grand Encampment, either expressed or implied," etc. This was referred to a committee.

A proposition was at that early day considered to select a permanent place for holding the meetings of the General Grand Encampment. This failed as it did again in 1886.

The work was exemplified before the Grand Encampment by the E. S. Masters of DeMolay and Boston Encampments of Boston upon actual candidates in their Asylnm. In the case of the Grand Encampment of Virginia, the Gen. Grand Encampment resolved to maintain the same position and relation toward it as had been done in previous years. A communication from Pittsburgh Encampment No. 1, working under Charter from the General Grand Encampment, was presented, reciting that a clandestine Body of Templars was working in Philadelphia under a revived warrant granted by the Old Grand Encampment of Pennsylvania of 1814, which really had ceased to exist for twenty or twenty-five years. The Gen. Grand Encampment sustained its subordinate, and refused to recognize the validity of the other.

The committee on the doings of the General Grand Officers reported that the Gen. Grand Master had submitted to the committee all his official correspondence, consisting of the letters and communications received by him, and his letter-book containing copies of the letters he had written, and noted the fact for the purpose of expressing their approbation of the careful and business-like manner in which the G.G.M. had performed his duty. The committee commended his example to his successors. He had indeed in one triennial period brought order out of confusion. G.G.M. re-elected; Sir Knight Ellia, of Connecticut, D.G.G.M.; Sir Kt. Chas. W. Moore, of Mass., G.G.G.; Sir Wm. T. Gould, of Georgia, G.G.C.G.; and Sir Benjamin Brown French, G.G. Recorder, who became the active associate and fellow-laborer of the G.G. Master, and in 1859 succeeded him as G.G. Master.

The meeting of the year 1853 (the twelfth) was held Sept. 12th, at Lexington, Ky.,—the first time G.G. Officers were all at their posts. The Grand Encampment of Kentucky, in addition to those of the last meeting, was reported present, and an Encampment from Indiana and Past Grand Masters from Massachusetts, New York, Connecticut and Kentucky were also represented.

The report of the Gen. Grand Master covers fourteen pages. He reports having issued dispensations for the formation of twelve Encampments located in ten different States. In speaking of Templary he always and everywhere calls it *Templar Masonry*, which is worthy of note, as in these latter days we have new lights who declare there is no connection between the two organizations. He reported that the Grand Encampment of Virginia had receded from its position of non-allegiance. He recommended an amendment to the Constitution, so as to avoid the unnecessary prefixes to the officers; this was done in 1856. He reported the death of Sir Knight Joseph K. Stapleton, of Maryland, who for fifteen years had filled the position of Deputy G.G.M. Brief reports were presented by the other officers. The General Grand Officers were re-elected. Sir Knight Tacker, of Vermont, presented a very full report upon the elaborate report of the G.G.M. which proved of equal interest. The reports of the several committees show a manifest improvement over corresponding documents of the previous meetings, a result doubtless due to the example set them by their great chief.

The work was again exemplified upon an actual candidate, this time by Webb Encampment No. 1, of Lexington. The most important labor of the meeting was the appointment of a committee consisting of Sir Knights Gilman, of Maryland; Moore, of Massachusetts and Rhode Island; Gould, of Georgia; Mackey, of South Carolina, in addi-

tion to the General Grand Master, to report a new Constitution. Out of this a new creation was to emerge.

The first thirty years, 1816 to 1847, of the history of the Gen. Grand Encampment presents few subjects of interest even to Templars, and none to the general reader. The body did not rise to the dignity of a State body of the present day. Save the two reports of Sir Wm. J. Reese as General Grand Capt. General and Generalissimo, and those of the General Grand Master Hubbard, the reports of Gen. Grand Officers were so meagre as to possess no interest.

In 1847 the new Gen. Grand Master inaugurated a new era by presenting an historical account of the doings of himself and the body over which he presided, which at once commands our attention, as it did that of the Templars of that day. He was destined to hold office for twelve years, as had his first and most illustrious predecessor, Hon. DeWitt Clinton; but, unlike him, to fill the office, discharge its duties and give the Gen. Grand Encampment a name and position among men, Masons and Templars.

CHAPTER XLI.

GRAND ENCAMPMENT OF THE UNITED STATES FROM 1856.

AT the 13th conclave, which assembled at Hartford, Conn., on the 9th day of September, 1856, ten Grand Encampments were represented, *viz.*: Maine, Massachusetts and Rhode Island, Vermont, Connecticut, New York, Pennsylvania, Ohio, Kentucky, Indiana and Texas, and the following States by Subordinate Encampments: New Hampshire, Maryland, South Carolina, Georgia, Alabama, Louisiana, Michigan, Illinois, Iowa, Missouri, California and the District of Columbia, twelve. A number of new members entered the body for the first time, some of whom were then, and others at a later period became, prominent lights in the Order. One, Sir Kt. Fellows, of Louisiana, Grand Master in 1871; Simons of New York, for twenty-one years Grand Treasurer; and Parvin, of Iowa—fifteen years Grand Recorder—who wrought a great change and improvement in the office in the style of its published proceedings and other needed changes.

The Grand Master read an address of seventeen printed pages, reporting in detail his official acts and views of Templar Masonry. He reported that he had made a personal visit to the Grand Encampment of Virginia, and had succeeded in harmonizing the antagonism so long existing between that body and the G.G. Encampment. Also that he had prepared the way for the union of the two rival Grand Encampments in Pennsylvania, one composed of Encampments holding allegiance to the Grand Lodge of Pennsylvania, and the other by those organized by the General Grand Encampment. He reported having issued twelve dispensations for the forming of new Encampments in eight different States in the South and West.

Among the valuable subjects reported was a "Digest of Decisions," which went through a second edition, and became the basis upon which Gr. Recorder Parvin, in 1871, published a Code of the Decisions of Grand Masters Hubbard, French, Palmer and Gardner. He reported that he had exercised a supervision over the whole of the Subordinates, whether State or otherwise, ignoring the fact that the State bodies were constituent and not subordinate bodies. His iron will overcame all opposition; this, however, did much to arouse a spirit of jealousy and hostility to the National Body, ever since entertained by many leading Templars and Grand Commanderies. He reported that there was no Rule establishing a uniform dress for the members at large, and deemed the present time demanded the correction of the evil. This was an entering wedge to the inauguration of that feature in Templary since styled "fuss and feathers." He reported that no unlawful competition

or collision or even unkind or uncourteous feelings had been manifested on the part of any of the Subordinates, but, on the contrary, the most fraternal and truly knightly courtesy had distinctly marked the course and character of all. The conclave was begun, continued and closed in a love-feast such as has not been equalled since in any meeting of the Gr. Encampment.

The Gen. Gr. Master and Recorder reported that they were unable to procure copies of the published proceedings prior to 1826. Able committees were appointed upon all the leading topics: Morris, of Kentucky, chairman of the committee on doings of G. G. Officers; Gilman, of Maryland, on Finance; Morgan Nelson, of Virginia, Dispensations and new Encampments; Mackey, of South Carolina, on Grievances, and the veteran Tucker, of Vermont, on Jurisprudence, all of whom presented full reports.

T. S. Gourdin, of South Carolina, offered the following resolution, which was adopted, and he made chairman of the committee.

Whereas, A correct history of the Knights Templar, subsequent to the martyrdom of our revered Grand Master, Jacques De Molay, has never been written; and whereas such a history would greatly tend to produce unanimity of sentiment among the Brethren of the various Masonic Rites and to place our illustrious Order in its true position before the world, and whereas, also, the materials for such a work can only be obtained in Europe,

Be it therefore resolved, that a committee be appointed, whose duty it shall be to report, at their earliest convenience, concerning the feasibility of producing an accurate history of the Order of Knights Templar from the death of the Martyr to the present time; and the best method of accomplishing this object.

Sir Knight Gourdin at that date was misled, as were all his associates, in the absence of authentic and reliable data for Templar history, and entertained the belief that the Templary of the United States was identical and in continuation of that of the Templary of the Crusades. As chairman of that committee, he, at the succeeding conclave, presented a most interesting report, now classed among the rarities of Templar literature.

Gr. Master Hubbard, chairman of the Committee on Constitution, reported that the committee had been aided in their labors by Sir Rob. Morris, of Kentucky, and suggested that he be added to the committee, which was agreed to; and later, Sir Kt. Morris submitted the draft of a Constitution substantially as it was adopted and first published in 1856.

The famous Charter Oak of Hartford blow down during the week of the conclave, and the Hon. Isaac W. Stewart, owner of the property, presented the Gen. Grand Encampment with a fragment, which the Grand Body ordered to be made into a Cross and deposited with the G. G. Treasurer.

The G. G. Encampment further resolved that it "could not outertain Masonic communications of any kind from a body of clandestine Masons unrecognized by the Grand Encampment of New York (in which the body was located.)" Here the principle is fully recognized that a G. Grand Body of Templars may take cognizance of the legitimacy of the Masonry or degrees of a Body Grand or Subordinate—a position which in these latter days is denied by some and doubted by other orthodox Masons and Templars. Sir Knight Morris, from the committee on the doings of the G. G. Officers, submitted a lengthy and valuable report on the G. G. Master's Address. "Comparing it with all the official statements that preceded it, from the origin of this governing body of Sir Knights to the year 1847, what a revolution has your active, talented and distinguished Chief Officer effected



Brother John Durham Cleveland

RIGHT EMINENT GRAND COMMANDER OF KNIGHTS TEMPLAR OF ILLINOIS
Chairman of the Executive Committee of the Thirty-first Triennial Conclave
Grand Encampment Knights Templar of the United States of
America, held at Chicago, Illinois, August 9-12, 1910

in all the departments of his duty as its executive head!" Words well and truly spoken, and in no wise overwrought. Sir Knight Morgan Nelson, of Virginia, declined to be installed as G. G. Master, and Sir Knight Hubbard continued in office another period of three years. In consideration of the regard and esteem entertained for him by the Sir Knights, and for his eminent devotion to the cause, a testimonial was voted him, not by way of reward, but as a remembrance of the many warm and devoted friends with whom he had been associated. A committee was appointed, who procured a medallion in the form of a patriarchal cross of gold, with a suitable inscription, which was presented in the name of the Grand Encampment to Sir Knight Hubbard. His was a case of genuine merit deserving the honor.

The digest of Decisions and the new Constitution, published with the proceedings, enlarged the pamphlet to one of over 100 pages. The new Constitution is divided into four articles. The first relating to the Grand Encampment of the United States; here, as in the title of the Grand Officers, the prefix General was dropped.

State Grand Commanderies (no longer Encampments) is the subject of Article second. Article third is devoted to the consideration of Subordinate Commanderies, and clearly refers and relates to those Commanderies created by the Grand Encampment. Article fourth, entitled Miscellaneous, treats of several minor subjects, and provides how the instrument may be amended.

The leading and important subjects of legislation vested in the Grand Encampment are three in number: 1, Dress (uniform, costume); 2, Work (Ritual); and 3, Discipline (forms of trial) of Templar Masonry.

Of these three subjects, the first, "Dress," was not legislated upon until the conclaves of 1859 and 1862; in the latter year the famous "Edict on the Uniform of a Knight Templar" was issued, and until the conclave of 1886 remained the common law. Now the whole matter is relegated to the Grand Commanderies.

2. Work. No Ritual for either of the Orders had been promulgated by the Grand Encampment till 1883, when a Ritual for the Order of Malta was adopted and distributed; and in 1886 a Ritual for the Red Cross and Knight Templar was also adopted and distributed to the Grand and Subordinate Commanderies.

In 1880 the Grand Encampment acted upon the third subject, and promulgated authoritatively the Form for Templar Trials. Also, Forms for constituting new Commanderies and for Installation services of Grand and Subordinate Commanderies.

In 1874 the Grand Encampment adopted a Code of Statutes, largely compiled from the decisions of the several Grand Masters, collected and published in 1871 by the Grand Recorder, together with the Constitution, in the proceedings of that conclave.

Though late, better than never, the Grand Encampment has at last legislated upon each of these important subjects, and now the Ritual and Forms of Trial and Punishment are uniform everywhere.

The contentions, growing out of the adoption of the new constitution relative to the conflict of powers and privileges as between the Grand Encampment and its constituent Grand Commanderies, and the change of nomenclature of the Grand Bodies and Officers, cannot now be considered. The latter was finally put at rest during the administration of Grand Master Gardner, 1868-71, but the former continues to haunt the bodies, and is likely to for years to come, like the old question of State Rights in the politics of the nation.

TEMPLAR MASONRY IN THE UNITED STATES.

FOURTEENTH TRIENNIAL CONCLAVE, CHICAGO, ILLS., SEPTEMBER 13TH, 1859.

Being the first held under the new constitution, its presiding officer was Wm. Blackstone Hubbard Grand Master. Fourteen Grand and eleven Subordinate Commanderies were represented. At this session the subject of Templar Uniform came up for discussion, and a costume was adopted for the first time in the history of the Grand Encampment. The proceedings from 1816 to 1856 were ordered reprinted.

Sir Benjamin B. French, of Washington, D. C., was elected Grand Master, and Sir Saml. G. Risk, of Louisiana, Grand Recorder.

FIFTEENTH TRIENNIAL CONCLAVE, NEW YORK, SEPTEMBER 1ST, 1862.

The city of Memphis, Tenn., had been selected as the next place of meeting, but owing to the Civil War in progress at that time, the session was called by the Gr. Master to meet in the city of New York, and a special meeting held there September 1st, 1862.

Sir Knight Benj. B. French was re-elected Grand Master, and John Day Caldwell, of Cincinnati, Grand Recorder, vice Risk, deceased.

Only eight, all Northern, Grand Commanderies were represented, and subordinate Commanderies from two States and the District of Columbia. The Grand Commanderies of the Southern States had withdrawn from the Grand Encampment, which was referred to by the Grand Master, and his circular, with his views and actions in the matter, were fully sustained.

The subject of Templar Uniform came up again, as it has done regularly at every Encampment since, and the famous "Edict of 1862" was issued, with cuts illustrating the costume agreed upon.

A devotional service was ordered prepared for the next triennial conclave, which it was agreed to hold at Columbus, Ohio, September 5, 1865. The Grand Master and Grand Recorder were re-elected.

The SIXTEENTH TRIENNIAL CONCLAVE convened in 1865, at Columbus, Ohio, the Grand Master Benjamin B. French presiding. The Grand Encampment met in the Capitol and marched in procession to the Congregational Church, escorted by a Commandery from Washington, in full costume. The devotional service prepared by Sir Robert McMurdy, D. D., was appropriately rendered.

The members of the Grand Body were handsomely entertained by their distinguished Past Grand Master, Sir Wm. Hubbard.

Grand Commanderies and subordinates from four States were represented. Sir Knight Henry L. Palmer, of Wisconsin, was elected Grand Master, and the Grand Recorder was re-elected.

The Grand Encampment convened in its SEVENTEENTH TRIENNIAL CONCLAVE for the first time west of the Mississippi River at St. Louis, Mo., September 15th, 1868, Grand Master Henry L. Palmer presiding.

Twenty-four Grand Commanderies were represented and four States by subordinate Commanderies.

This Session is noted as that at which "fuss and feathers" held sway, and inaugurated an era when pleasure and not business ran riot—sad departure from the good old ways of the Fathers in Templary.

But little business was done—nothing indeed for so grand a gathering of representative men and masons from all parts of the land.

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The Grand Encampment accepted the invitation of the Sir Knights of Maryland, and voted to hold its eighteenth triennial at Baltimore. Sir Wm. Sewall Gardner, of Massachusetts, was elected Grand Master, and Sir John D. Caldwell was re-elected Grand Recorder.

The EIGHTEENTH TRIENNIAL CONCLAVE was held in Baltimore, September 19th, 1871. The order of exercises was varied from former occasions.

The Grand Encampment was cordially welcomed in an elegant Address by Hon. Bro. John H. B. Latrobe, M. W. Gr. Master of Masons of Maryland, to which Grand Master Gardner responded in suitable terms.

Grand Master Gardner delivered also an Introductory Address before the reading of his triennial report, much more voluminous than those of his predecessors. The entertainments, parade, etc., provided by the Local Committee, were also far in excess of those inaugurated at St. Louis. An interesting report was presented by Sir Jas. H. Hopkins, who had been commissioned to investigate the subject of the origin, etc., of the Modern Order of the Temple during his late visit to England and the Continent.

The Memorial of the Grand Commandery of Virginia presented by Sir Kt. Robt. E. Withers, since Grand Master, asking leave to withdraw from the Grand Encampment, was rejected. John Q. A. Fellows, of Louisiana, was elected Grand Master, and Theodore Sutton Parvin, of Iowa, Grand Recorder. Both these Sir Knights entered the body at Hartford, Conn., in 1856, memorable as the year of the adoption of the new Constitution. There was no business of general or special interest transacted at this meeting.

NINETEENTH TRIENNIAL CONCLAVE.

The Grand Encampment met in triennial Conclave in New Orleans December 1st, 1874, Grand Master Fellows presiding.

The two important subjects of legislation at this conclave were the adoption of the Code of Statutes, and further legislation on the subject of Uniform, authorizing the Grand and subordinate Commanderies, using the black or old costume, to continue its use and so have uniformity in variety.

Sir Jas. H. Hopkins, of Pennsylvania, was elected Grand Master, and the Grand Recorder re-elected.

TWENTIETH TRIENNIAL CONCLAVE, CLEVELAND, OHIO, AUGUST 28TH, 1877.

SIR JAMES HERRON HOPKINS, M. E. G. M.; SIR T. S. PARVIN, GRAND REC.

The Grand Encampment was cordially welcomed in appropriate addresses by the representatives of the Grand Lodge and Grand Encampment of Ohio, appropriate reference being made by the Grand Master and by the Committee on his address to the part which the Knights Templar of the United States took in the patriotic exercises of the Centennial year of American Independence, and the National Exposition at Philadelphia, in commemoration thereof—

Several proposed Amendments were made to the Constitution and Code. The Finances were reported by the Committee in a healthy condition, and the recommendation of the Grand Master to increase the tax and establish aowment Fund rejected, as it was thought that the amount already assessed against the Grand Commandery would be more, as subsequent experience has proved, than sufficient to meet all the necessary expenses of the Grand Encampment.

TEMPLAR MASONRY IN THE UNITED STATES.

The Grand Encampment, as heretofore, declared against the proposition to make the Cryptic degrees essential to the reception of the Orders of Knighthood.

The Committee on Ritual reported a ritual for the Knights of Malta, etc., and was continued, the whole subject being referred back to the Committee.

All efforts to effect a change in the Costume or Uniform of the Order from that of the Edict of 1862 failed.

A Committee was appointed providing for an interchange of negotiations with a similar Committee relative to a "Treaty of Amity" between the Convent General of England, Wales and Ireland" and the Grand Encampment of the United States.

A Committee was appointed to report "Forms and Ceremonials for constituting new Commanderies, etc.," and also under the provision of the Constitution Section 13, providing that the discipline of Templar Masonry everywhere shall be uniform throughout the jurisdiction, another Committee was appointed to formulate Forms for Templar Trials, thus showing that the Grand Encampment construed the word *discipline* in the clause quoted to refer solely and alone to the trial of delinquents and the infliction of penalties for the violation of Templar laws, and had no reference to Tactics and Drill.

The Form of the Jewel for Past Grand Masters of Templars of the United States was adopted.

Sir Vincent L. Hurlbut of Chicago, Ills., was elected M. E. G. M., and T. S. Parvin, of Iowa re-elected Grand Recorder.

Chicago, Ills., and August 17th, 1880, were designated as the place and time for the next meeting of the Grand Encampment, and met at that place Aug. 17th, 1880.

THE TWENTY-FIRST TRIENNIAL CONCLAVE, CHICAGO, ILLS., AUG. 17TH, 1880.

SIR VINCENT LUMBARD HURLBUT, M. E. G. M.

Representatives from all the thirty-one Grand and twenty of the twenty-four Subordinate Commanderies were present.

Addresses of welcome were delivered the evening before at places designated, by the Governor of the State, Mayor of the city and the Grand Master of the Grand Lodge of Illinois, and the Grand Commander of the Grand Commandery, and responses made by Sir Knights deputed by the M. E. G. M. for that purpose.

The Foreign Relations of the Grand Encampment were reported unchanged.

The vexed question of Templar Uniform was again up for consideration, and again deferred to a more convenient season.

So with the subject of Ritual, that of the Knights of Malta being referred back to the Committee, while that portion of the report in referring to the 5th * * * was adopted. The report of the Committee on Forms for Templar Trials having been submitted during the recess to the Grand Master, and by him approved, were in his general Order No. 3, promulgated to the Grand and Subordinate Commanderies for use, etc.

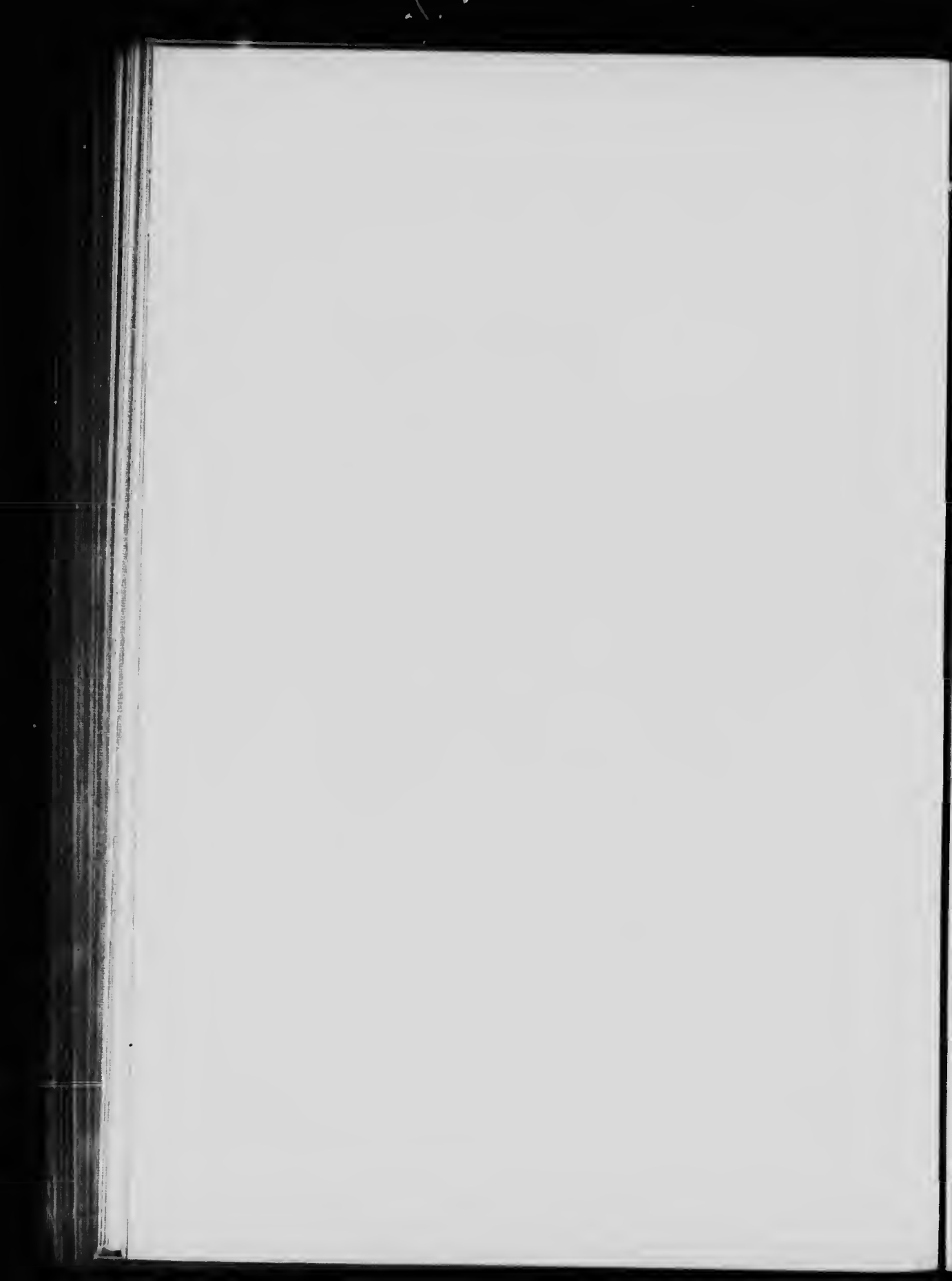
The Committee on Forms and Ceremonials for Constituting New Commanderies, etc., had further time given them. Soon after the close of the Conclave, they submitted their report to the Grand Master (Dean), who, after approving them, issued his General Order declaring them to be the only Forms and Ceremonials sanctioned by the Grand Encampment.

Five hundred dollars was voted Grand Treasurer Sir John W. Simons, as a slight token



Brother John A. Gerow, 33°

GRAND RECORDER OF THE GRAND ENCAMPMENT OF KNIGHTS TEMPLAR
OF THE UNITED STATES OF AMERICA



of the high appreciation entertained for his faithful and efficient service as Grand Treasurer for twenty-one years. This Conclave was the occasion of the assembling of the largest number of Sir Knights ever before gathered together, and the number of their visiting friends was far in excess of those ever before attending such a meeting. Sir Knight Benjamin Dean, Boston, Mass., was elected M. E. G. M., and Sir Knight T. S. Parvin of Iowa, re-elected Grand Recorder. San Francisco, Cal., was designated for the next meeting, August 21st, 1883.

The TWENTY-SECOND TRIENNIAL CONCLAVE, Convened at San Francisco, Cal., August 21st, 1883, Sir Benjamin Deau, M. E. G. M., Presiding. The Grand Encampment met a most cordial and royal welcome at the hands of the people and the Sir Knights of the Pacific Coast. On Sunday Religious services were held in the large Asylum, which was suitably decorated for the occasion, and a sermon was preached by the Rev. Grand Prelate, Sir Knight Clinton Locke of Chicago, listened to by thousands of Sir Knights and citizens. Preparatory to the opening of the Grand Encampment, addresses of Welcome were delivered by the Governor (General Stoneman) and others.

The Grand Master presented an address of unusual length, incorporating many facts of great historical interest, relative to the *early introduction* of Templary into the United States. He also presented a lengthy correspondence with the Convent General of England, and the causes of the failure to negotiate a Treaty of Amity between it and the Grand Encampment. He fully discussed the subject of the Ritual, and presented that of the old Grand Encampment of Massachusetts and Rhode Island.

The subjects of Templar Uniform and Ritual were again uppermost in the deliberations of the body; that relating to Uniform was again deferred, as was also that of the Ritual of the Order of the Temple. The Ritual of Malta was accepted and adopted.

The several proposed Amendments to the Constitution and Code were not acted upon, but the Committee, R. E. G. M. Hopkins chairman, reported that

"it is the unanimous opinion of the Committee that these propositions cannot be legally acted upon at this Conclave." The Constitution, Section 67, prescribing the method of amending that document, and the Statute contains this qualifying clause: "Provided, however, that any member intending to submit a motion relative to a change of the Constitution, Statute or Ritual shall give notice, etc., and notice thereof shall be inserted in the summons *otherwise no such motion shall be entertained.*"

No summons had been issued, the Grand Master having failed to issue one, as had all his predecessors; since the term of Grand Master Hubbard, who originated the system, there is no law requiring the Grand Master nor any one else to issue a summons.

The Grand Encampment took an official part in the laying of the Corner Stone of the Monument, to commemorate the virtues and deeds of Sir Knight the late President of the United States, James A. Garfield. Sir Robert E. Withers of Virginia was elected M. E. Grand Master, and Sir Knight T. S. Parvin of Iowa, re-elected Grand Recorder. St. Louis, Mo., was designated for the next meeting, September 21, 1886.

The TWENTY-THIRD TRIENNIAL CONCLAVE, Convened at St. Louis, Mo., September 21, 1886. Sir Charles Roome, R. E. Deputy Grand Master, presided, in place of Grand Master Robert E. Withers, who had soon after the close of the last triennial conclave received the appointment of U. S. Consul to Hong Kong, China, and departed for his post. Grand Master Withers returned to the United States from China, arriving in St. Louis during the election of his successor, Sir Charles Roome, whom he installed into office, and then retired, with the sympathies and good will of the Sir Knights.

But four subjects were considered during the Conclave, to wit., Amendment to the Constitution, Statutes and Rituals, Conflict of Jurisdiction between the Grand Encampment and certain Grand Commanderies, involving the same principle—The Work or Ritual of Knight Templar and Knight Templar Uniform. Sir Knight Charles Roome was elected Grand Master, and Washington, D. C., and the Second Tuesday in October, 1889, were designated for holding the next Conclave.

The TWENTY-FOURTH TRIENNIAL CONCLAVE, Convened at Washington, D. C., October 8, 1889, A. O. 771, M. E. Sir Knight Charles Roome, Presiding. The assemblage of Sir Knights in the City of Washington, D. C., was the first ever held at the Capital of the Nation, and for this reason extraordinary efforts were made by both the citizens and local Commanderier to give the visiting Sir Knights a most royal reception. The hospitality of the City was generous and a cordial welcome given by the Chairman of the local Committee and the Board of Commissioners of the District.

The Grand Encampment met in Masonic Temple, the 8th of October, 1889. A number of officials of foreign bodies were cordially received by the M. E. Grand Master. The latter in his address ably reviewed the Templar work during his administration, and set forth the great progress made in its development along all lines.

Touching the action of certain Grand Commanderies who had questioned the legality of the action of the Grand Encampment in the matter of the adoption of the new Rituals, and had refused to receive the same, the Grand Master said, "The whole matter of your Ritual will, I trust, be definitely disposed of at this Conclave, and with this, your final decision, I also trust that all will agree. If (naming the one dissenting Grand Commandery) is thus satisfied, all occasion for disagreement will be removed, and once again our valiant and magnanimous knights, with unbroken ranks, will unite in our common warfare in the defence of Innocence and Christianity."

The report of the Grand Recorder showed an increase of four Grand Commanderies, since the last Conclave, to wit., Oregon, Washington, Wyoming and Montana; the institution of seven new Commanderies by the Grand Encampment; and three dispensations for opening new Commanderies, in localities where no Grand Commanderies exist.

The increase in number of Commanderies since last Conclave was 45, and in membership 9332. The Subordinate Commanderies, submitted to the Grand Encampment, had a decrease of 171 in membership. The total loss of membership during the corresponding period from deaths, dismissions, suspensions, etc., was 11,113. Total membership, 87,714.

M. E. James H. Hopkins, by permission, submitted a paper on "The Formation of the Grand Encampment" in which he ably demonstrated the error existing in the records of the Proceedings of the first Conclave of the Grand Encampment, so far as they relate to the *bodies* which first constituted this Grand Encampment. Instead of the eight Subordinate Commanderies named as having organized and constituted the Grand Body, the result of Sir Knight Hopkins' investigation showed conclusively that the statement was a palpable error. In concluding his paper, he said, "it may be considered, therefore, as definitely settled that this Grand Encampment was formed by delegates from the Grand Bodies of Massachusetts and Rhode Island and New York." On motion, the paper was received, and directed to be published in the Proceedings of 1889.

The case of the Grand Commandery under the ban of non-intercourse having been referred to the Committee on Jurisprudence, that Committee made an elaborate report, reviewing the history of the case and especially the action of the Grand Encampment on the adoption of the Ritual in 1886, which report and its suggestions were adopted by the Conclave, and subsequently accepted by the dissenting Grand body, preliminary to the removal of the ban of non-intercourse.

Four daily sessions were held, and much routine business transacted. Sir Knight J. P. S. Gobin, of Pennsylvania, was elected M. E. Grand Master. Denver, Col., was selected for the next meeting, August 9th, 1892.

The TWENTY-FIFTH TRIENNIAL CONCLAVE, was held at Denver, Colorado, August 9th, 1892. The visiting Sir Knights received a most cordial welcome in the "Silver City." Addresses of welcome were made by the Governor of the State, the Mayor of the City, and the Grand Commander of the Grand Commandery of the State. To these, M. E. Grand Master Gobin responded in grateful terms. He said "it was a most fitting occasion that the 25th or 'Silver' Anniversary of the Grand Encampment should be held in the 'Silver City,' as it commemorated not only the great progress of Knights Templarism in a quarter of a century, but also the wonderful development of this great Western metropolis." In his address, the M. E. Grand Master said:

"The banner of 'Cross' has a well-defined and deservedly prominent position in every State and Territory in the Nation, the Territory of Alaska alone excepted. Peace in all our Councils has prevailed, and prosperity marked the onward march of Grand and Subordinate bodies as a rule. A marked increase in the membership, an extension of the Commanderies into the newly-formed States and Territories, and the healthy financial condition of the various bodies are the evidences of increased zeal and continued devotion to the Order."

The Report of the Grand Recorder showed an increase of 67 Subordinate Commanderies under jurisdiction of the Grand Commanderies; 8 under jurisdiction of the Grand Encampment; and an increase in membership since last report (1889), of 13,873.

The Rituals of the Illustrious Order of the Red Cross and the Valiant and Magnanimous Order of the Temple were reported and adopted, and it was resolved, that after January 1st, 1894, no other Rituals for these Orders shall be used within the jurisdiction of the Grand Encampment.

A committee was appointed to revise the Constitution, Code of Statutes, Edicts and Laws, and to report the same to the next Triennial Conclave. Four daily sessions were held, and a large amount of important business was disposed of. Boston, Mass., was selected for holding the 26th Triennial Conclave, August 27th, 1892. New officers were elected and installed; Sir Knight Hugh McCurdy, of Michigan, as M. E. Grand Master.

The TWENTY-SIXTH TRIENNIAL CONCLAVE, was held at Boston, Massachusetts, August 17th, 1895. Preceded by a parade, in which appeared 20,000 Knights, accompanied by 140 bands, numbering over 3500 musicians, the officers of the Grand Encampment were escorted to the Masonic Temple, where addresses of welcome were made by the Governor of the State and the Mayor of the City. M. E. Grand Master McCurdy responded in his most felicitous style, acknowledging the great compliment paid the Grand Encampment.

M. E. Grand Master McCurdy, in his Address to the Grand Encampment, said: "In 1816 there were only 8 Commanderies or Encampments, as they were then called—only 500 Knights Templar in the United States. Now we have a membership of 110,000; 40 Grand Commanderies, having under their jurisdiction 950 Subordinate Commanderies, and the Grand Encampment having 30 Subordinate Commanderies."

The report of the Grand Recorder showed a table of comparisons, which gave the increase of Commanderies, Grand and Subordinate, and the total increase in membership during the last three years, as compared with the previous three years. It showed an increase of 13,879 members as against 13,873. The total was given as 106,670. Sir Warren La Rue Thomas, was elected Grand Master, and Pittsburgh, Pa., to be the next place of meeting, October 11th, 1898.

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The TWENTY-SEVENTH TRIENNIAL CONCLAVE, was held at Pittsburgh, Pa., October 11th, 1898, M. C. Grand Master Warren La Rue Thomas presiding. At this Conclave general revision of the Constitution and codification of the Statutes was concluded, and the authority of the Grand Encampment given greater expression.

Article I of the Constitution was adopted, as revised at the Conclave in 1895. The report of the Committee on Jurisprudence on *Articles II, III and IV* and on the entire Code of Statutes and Templar Laws, covering fifty-six titles and two hundred and sixteen sections, was adopted. Section One of Title Thirty-five of the Code reads: "Here-
of voluntary non-application in Lodge or Chapter for six months shall deprive a Knights Templar of his membership in the Commandery."

The Grand Master reported that during the three years of his administration he had attended the sessions of eleven Grand Commanderies and had visited over three hundred assemblies of Subordinate Commanderies. In many instances he conferred the Orders of Knighthood. Forty-two Grand and five Subordinate Commanderies were represented at this Conclave. Four Past Grand Masters were present.

Sir Knight Reuben Hedley Lloyd, of San Francisco, was elected Most Eminent Grand Master, and Sir Knight William H. Mayo, of St. Louis, was re-elected V. E. Grand Recorder. The next Conclave to be held at Louisville, Ky., August 27th, 1901.

The TWENTY-EIGHTH TRIENNIAL CONCLAVE, was held at Louisville, Ky., August 27th, 1901. There were present at this Conclave Five Past Grand Masters, Forty-four Grand Commanderies and Six Subordinate Commanderies were represented. During his term of office Grand Master Sir Rueben H. Lloyd rendered seventeen decisions of questions submitted by Grand Commanders, eight of which were upon the new law concerning dependent membership. He explained and enforced the law, which at first appeared unnecessary to many, obtained endorsement by the Committee on Jurisprudence in 1901, and approved by the Grand Encampment, the effect of which is that all Knights must be dues-paying members or fall out entirely.

Two reports of historic interest were presented. One concerned the *early connection* of Knighthood with Masonry, and the other referred to the origin of the Grand Encampment. The latter declared that Subordinate Encampments formed the General Grand Body. Three Past Grand Masters attended this Conclave.

Sir Knight Henry Bates Stoddard, of Texas, was elected Most Eminent Grand Master, and Sir Knight John A. Gerow, of Michigan, Very Eminent Grand Recorder.

The TWENTY-NINTH TRIENNIAL CONCLAVE, was held at San Francisco, California, September 6th, 1904. The Sessions of this Conclave were held in Golden Gate Hall, tendered for that purpose by Golden Gate Commandery, No. 16, stationed in San Francisco continuing for three days, M. E. Sir Knight Henry Bates Stoddard presiding.

The opening of the Grand Encampment was marked by a visitation of an unusual character. On March 24th, 1904, Grand Master Henry B. Stoddard addressed an invitation to the Most Eminent and Supreme Grand Master of England to attend this Triennial Conclave, to which a favorable response was received on May 13. Accordingly a deputation of seven distinguished Knights of the Great Priory of England and Wales headed by the Right Hon., The Earl of Euston, G. C. T. 33°, Most Eminent and Supreme Grand Master, made pilgrimage to San Francisco and was present at the opening session on the third day.

BROTHER HENRY WARREN RUGG. 33°

After three years of most successful rule as M. E. Grand Master of the Grand Encampment Knights Templar of the U. S. A., Bro. H. W. Rugg, D.D., died at Providence, R. I., on July 21st, 1910, close on the eve of the 31st Triennial Encampment at Chicago, over which, in the ordinary course of events, he would have presided. He will be widely missed as a Mason, and as a man, whose warm heart responded to every call for *human sympathy*, and whose words of encouragement expressed a *high conception* of human responsibility.

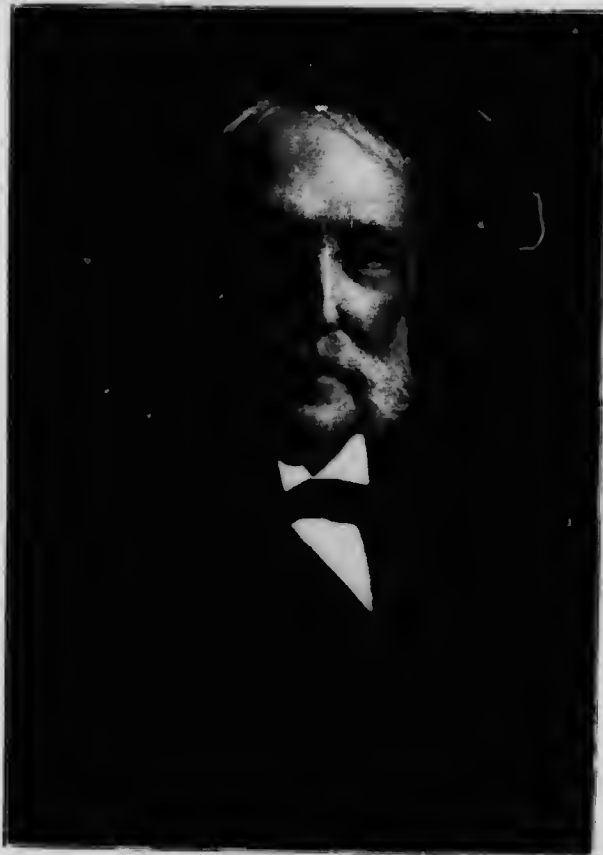
The Order of the Temple was conferred upon him in 1863 at North Gardiner, Maine. He removed to Bath, Maine, where he was active in the organizing of Dunlap Commandery, of which body he was a charter member. Removing to Providence, R. I., he affiliated with St. John's Commandery, No. 1, and was soon elected its Eminent Commander. A few years later he was elected Grand Commander of the Grand Commandery of Massachusetts and Rhode Island, holding that position for two years, and its writer of correspondence for some twenty years until his decease. He was the Historian of St. John's Commandery at its Centennial celebration in 1902, and rendered a like service for the Grand Commandery of Massachusetts and Rhode Island in 1905, when he edited the volume containing important information concerning the origin and history of Templary.

Brother Rugg was in his 77th year at the time of his death. He was a native of Massachusetts, but had resided in Providence, R. I., for over 40 years. He was made a Mason soon after attaining his majority, and in the years near following received the Degrees conferred in Chapter Council, Commandery, and Scottish Rite. The 33rd Degree in the Scottish Rite was conferred upon him by the *Supreme Council* of the Northern Masonic Jurisdiction at the session held in Boston, September, 1900.

Grand Master Rugg entered the Grand Encampment at the 20th Triennial Conclave held at Cleveland in 1877. At the 25th Conclave held at Denver, Colorado, in 1892, he was elected Grand Junior Warden, and at the 30th Triennial Conclave, held at Saratoga, in 1907, he was elected by a unanimous vote to be the head of the Grand Encampment, which high office he dignified in every possible way. There are but five *Supreme* governing bodies of Templary in the world, their centres being the United States, England and Wales, Scotland, Ireland, and Canada.

Although Bro. Rugg devoted much of his attention to the Templar Order, he was deeply interested in every branch of Freemasonry, and always sought to promote its prosperity. He had scarcely passed his majority when he became a member of Fraternal Lodge, Barnstable, Mass., and shortly afterwards became the first Master of a new lodge at West Dennis, Mass., and shortly after of Solar Lodge, Bath, Me. Removing to Providence he affiliated with St. John's Lodge, and he was *Grand Master* of the Grand Lodge of Rhode Island. Bro. Rugg has written much on Masonic and Templar subjects, and was editor of the "Freemason's Repository" for over a quarter of a century. He delivered many public addresses and orations, many of which, on account of their literary and Masonic value, have been issued in printed form.





Brother Henry W. Rugg, 33°

PAST GRAND MASTER OF THE GRAND ENCAMPMENT KNIGHTS TEMPLAR, U. S. A., 1907-10

GRAND MASTER OF GRAND LODGE OF RIDGE ISLAND

AT TIME OF HIS DEATH, JULY 21, 1910

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While the *Fart of Euston*, Most Eminent Grand Master of England and Wales, and his suite were in the Asylum of the Grand Encampment on the third day of the Conclave, the Committee on Foreign Relations made report, by its Chairman, *Sir Knight John Corson Smith*, of Illinois. The report dwelt in fraternal terms on the relations of amity existing between all of the Supreme Jurisdictions. Australia, which three years since was somewhat irregular in its Templar Masonry, was reported regular and flourishing. The close attachment existing between the Great Priory of England and Wales, and the Grand Encampment of the United States was expressed in the visit of the Grand Master of the former body to the Grand Encampment, and by reference to the frequent visits of *Sir Knight Smith* in his official capacity as chairman to the Great Priory of England.

The venerable *Sir Knight Smith* was visibly affected upon the conclusion of his report, and the Earl of Euston responded in terms of dignified appeal for a closer union of the English speaking races. The scene was inspiring. The seven dignitaries of the highest Templar body in England, the Grand Masters of the United States and Great Britain standing side by side, the venerable Chairman of our Foreign Relations Committee on their left, the Past Grand Masters and officers of the Grand Encampment ranged on either side, the back-ground of the stage setting being the American and English flags, and the Grand Encampment itself represented by nearly three hundred uniformed delegates forming the foreground of the picture. Those who were fortunate in being present will recall the incident with pleasure in after years.

Sir Knight George M. Moulton, of Illinois, was elected Most Eminent Grand Master and Sir Knight J. A. Gerow, of Michigan, V. E. Grand Recorder, and Saratoga Springs, New York, to be the next place of meeting, July 9th, 1907.

THE THIRTIETH TRIENNIAL CONCLAVE, was held at Saratoga Springs, New York, July 9th, 1907. The Grand Encampment Sessions of this Conclave were held in the Town Hall Theatre, and were continued for three days M. E., Grand Master George M. Moulton, presiding. The total membership of the Order in the Grand Jurisdiction, according to the report of the Grand Recorder, was shown to be 172,149.

Sir Knight Henry W. Rugg, was elected M. E. Grand Master; Sir Knight William B. Melish, Deputy Grand Master, and Sir Knight John A. Gerow, Grand Recorder.

A committee was appointed by the Grand Master to procure a suitable testimonial to the value of \$250 for presentation to the retiring Grand Master, Sir Knight George M. Moulton, in recognition of the able performance of his duties for the past three years.

The Grand Encampment adjourned to meet in Chicago, Ill., on August 9, 1910.

THE THIRTY-FIRST TRIENNIAL CONCLAVE was held at Chicago, Ill., August 9-12, 1910.—At the opening of the Thirty-first *Triennial Conclave*, of the Grand Encampment of Knights Templar held at Chicago, Ill., August 9-12, 1910, the loss of Grand Master Henry W. Rugg was keenly felt. A beautiful tribute was paid to him by *Acting Grand Master William B. Melish*, who said in part:

"It is in great sorrow that I assume the duties and responsibilities of the office of Grand Master, made vacant by the death of our beloved Grand Master, Henry Warren Rugg, who entered the asylum above on Tuesday, July 21, 1910.

"While I have known for months of the illness of Grand Master Rugg, and that his disease was thought to be incurable, yet I had hoped with him and his family that he might be spared with strength enough to attend this *Triennial Conclave*, to gratify his great desire to preside over the deliberations of the Grand Encampment and present his report of his acts as *Most Eminent Grand Master* during the past three years. His report is here complete and ready for consideration, his spirit and the influence of his splendid life is about us, but his tired body is resting on the beautiful hill of the cemetery at Providence, amid the waving of trees, overlooking the beautiful valley and the peaceful river, while the requiem of the winds murmur his last words, '*At rest, at rest.*'

"Early in June I visited him at his home in Providence, and again on July 10 and 11 I paid a second visit to see him, at his request, to receive his messages of fraternal love and of farewell to the members of the Grand Encampment and to the Sir Knights of the order. He discussed all Templar matters as calmly as if he were going on a long journey, and giving directions for the continuance of his work during his absence. There was no regret expressed; he had learned to say 'Thy will be done.' He said 'Goodbye, this is not the end, we shall meet again.' We sat clasped hand in hand, in the shadow of death, with no fear or trembling, and for a half-hour kept knightly vigil and were strong."

One of the most important events of this Conclave is the revision of the laws and regulations, and the adoption of a new Constitution for the Grand Encampment. It is the first general revision that has occurred in the Order for many years. *Acting Grand Master William B. Melish* presided at the meetings, and it was through his diplomacy that several rough places were negotiated without serious delay. He arranged the schedule so that the sections over which there was prospect of any difference should be taken up first, when the members and officers of the Conclave were fresh, and these were put through with a minimum of debate. The Constitutional Committee's report was adopted with the exception of two or three articles, to be fully discussed later.

The International Alliance *Treaty* after six years of labor on the part of a Committee has been signed by all the Knights Templar Grand Organizations in the world, and it became effective from the time of its adoption by the Conclave. This *Treaty*, known as the "*Concordat*," originated six years ago with the Grand Encampment of the United States, its purpose being to bring about a thorough working agreement between the Grand Organizations of Knights in the English speaking world, and to absolutely define the jurisdiction of each so as to prevent any possibility of conflict in the future. The Committee which has had these delicate negotiations in charge for the last six years and which finally reported a *Concordat* signed by the officers of the Grand Priories of England, Scotland, Ireland, and Canada, is composed of *Sir John Corson Smith*, of Illinois, *Sir William B. Melish*, of Ohio, and *Sir E. Bentley Young*, of Massachusetts.

THE CONCORDAT.

When those splendid Orders of Knighthood, the Knights Templar and the Knights Hospitaller of St. John of Jerusalem, or Knights of Malta, were known and active powers for the protection of Christianity, with fortified posts of defense on the islands of the Mediterranean, they were duly organized in languages, each nationality being governed by one Commander and the united organizations by one Grand Master. When in the progress of time and the changes of civilization these bodies ceased to be of armed warriors, and taking on the forms of civil government for the advancement of morality and the protection of virtue, it was still found necessary to continue the organization in form and manner as best serves our advanced civilization and national requirements.

Thus it matters not of what nationality or to what religious sect our members belong, the tendency is to be drawn together in the one service of our Heavenly Father and in behalf of our common humanity, the better to aid in bringing into a more close and intimate friendship the numerous bodies of our Order now established in all parts of the civilized world and especially the English-speaking countries thereof.

Therefore, we the lawfully authorized representatives of

The Great Priory of England and Wales of the United Religious and Military Order of the Temple and of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and the Dependencies thereof; the Grand Encampment of Knights Templar of the United States of America; the Religious and Military Order of the Temple Great Priory of Ireland; the Great Priory of the Religious and Military Order of the Temple in Scotland and Dependencies of the British Crown; and the Sovereign Great Priory of Canada, present to each other and to the Governing Bodies we represent, the following *Treaty of Amity or Concordat* and earnestly recommend its approval:





Grand Officers Grand Encampment Knights Templar

SIR LEE S. SMITH, 33P,
V. E. Grand Captain-General

SIR ARTHUR MAWARTHUR, 33P, RIGHT EMINENT DEPUTY GRAND MASTER

SIR JOSEPH K. ORR,
V. E. Grand Senior Warden

SIR JEHIEL W. CHAMBERLIN, 33P
V. E. Grand Junior Warden

SIR H. WALES LINES, 33P
V. E. Grand Treasurer

First: It is hereby agreed by the Governin^r Bodies of Knights Templar and Knights of Malta here represented, namely:

The Great Priory of England and Wales of the United Religious and Military Order of the Temple and of St. John of Jerusalem, Palestiue, Rhodes and Malta, in England and Wales and the Dependencies thereof; the Grand Encampment of Knights Templar, United States of America; the Religious and Military Order of the Temple Great Priory of Ireland; the Great Priory of the Religious and Military Order of the Temple in Scotland and Dependencies of the British Crown; and the Sovereign Great Priory of Canada, each being the Governing Body in its own country, that each of these Governing Bodies is Supreme in its own Jurisdiction and this acknowledgment is also jointly made.

Second: That we deem it expedient and in the interest of the Orders in our respective Jurisdiction that such rules and regulations should be made and promulgated as may tend to draw more closely together the members of the Order in our respective countries, and promote the interchange of courtesy and hospitality.

Third: That any Preceptory or Commandery working under a charter granted by any one of these Governing Bodies shall not confer the Orders recognized in that Jurisdiction for a less sum than required by the laws of such Governing Body, or upon any one not a Companion of the Holy Royal Arch in regular standing in both a Lodge and Chapter.

Fourth: These Governing Bodies agree mutually to support and uphold each other, and declare that any member of the United Orders who may be suspended, excluded or expelled by any one of the Governing Bodies shall not be affiliated to any Preceptory or Commandery under the jurisdiction of the others. Nor shall they in any way recognize any body professing to be a Body of Knights Templar in any country which does not hold a Dispensation or Warrant from one or other of these Governing Bodies.

Fifth: We the contracting parties mutually agree that neither will issue any Dispensation or Warrant authorizing the establishment of any Preceptory, Priory or Commandery within the jurisdiction of the other, and that all Templars shall be received according to their rank at home, on an equal footing with those among whom they shall respectively come, taking precedence according to their official rank or degrees, and among those of equal rank according to the seniority of their Commission or Warrant.

Sixth: Each of said contracting parties agrees not to recognize any other Templar organization or authority within the Jurisdiction now embraced by these contracting parties, each recognizing the absolute and exclusive control of the other over all matters pertaining to the Order within its Jurisdiction. The GRAND OFFICERS elected are

Sir William Bromwell Melish, of Cincinnati, Ohio, Most Eminent Grand Master.

Sir Arthur McArthur, Troy, N. Y., Right Eminent Deputy Grand Master. Sir W. Frank Pierce, San Francisco, Cal., Very Eminent Grand Generalissimo. Sir Lee S. Smith, Pittsburg, Pa., Very Eminent Captain General. Sir Joseph K. Orr, Atlanta, Ga., Very Eminent Grand Senior Warden. Sir Jehiel W. Chamberlin, St. Paul, Minn., Very Eminent Grand Junior Warden. Sir H. Wales Lines, Meriden, Conn., V. E. Eminent Grand Treasurer. Sir John A. Gerow, Detroit, Mich., V. E. G. Recorder.

The GRAND MASTER-ELECT announced the names of the appointive officers and the principal committees as follows:

Very Eminent Grand Prelate—Sir John M. Walden, *Emeritus Bishop* of the Methodist Episcopal Church, Cincinnati, Ohio. Very Eminent Grand Standard Bearer—Sir Leonidas P. Newby, Knightstown, Indiana. Very Eminent Grand Sword Bearer—Sir Fred-

256 GRAND ENCAMPMENT OF THE UNITED STATES FROM 1856.

eric C. Thayer, Waterville, Maine. Very Eminent Grand Warden—Sir Hutson B. Colman, Kalamazoo, Michigan. Very Eminent Grand Captain of the Guard—Sir Henry M. Boykin, Richmond, Virginia.

Committee on Jurisprudence.—Sir Bernard G. Witt, of Kentucky, Sir Caleb Saunders, of Massachusetts, Sir George McGown, of New York, Sir William F. Kuhn, of Missouri, Sir Thomas J. Shryock, of Maryland.

Committee on Finance.—Sir George W. Kendrick, Jr., of Pennsylvania, Sir Thomas Kite, of Ohio, Sir John D. Cleveland, of Illinois, Sir Freeman C. Hersey, of Massachusetts, Sir Curtis B. Winn, of Oregon.

"The signing of the Concordat between the Knights Templar Organization of the world has been one of the most important accomplishments in many years. While there has never been any disagreement between the Grand Organizations in the various English speaking countries—and there are no non-English speaking branches of Knights Templar—there has been no formal agreement as to jurisdiction, and the possibility has confronted us for years that some day there might arise a dispute," said *Grand Master Melish*.

Immediately following the adoption of the "Concordat" the Grand Encampment of the United States received *officially* the Pro-Grand Master of England the *Earl of Euston*, representing the Grand Priory of England and Wales, and *Most Eminent Sir L. B. Archibald*, Supreme Grand Master of the Grand Priory of Canada. Both of these Knightly representatives congratulated their brothers of the United States upon the signing of the Concordat, and expressed the belief that it would knit more closely the fraternities of the various countries that have become parties to it.

"I have long been interested in trying to get this agreement ratified by the Grand Priorities of England and Wales, and it was on account of the initiation of this movement that brought me to this country for the first time six years ago," said the *Earl of Euston* in his speech to the Grand Encampment, delivered immediately after he had been formally introduced to the Conclave by Right Eminent Sir Melish. Practically the same sentiments were expressed by *Most Eminent Sir Archibald* representing the Canadian Grand Priory.

The ceremonies of receiving these distinguished representatives of the foreign divisions of the order were spectacular. Each of the foreign representatives was escorted to the Conclave chamber by his official staff, and all were dressed in the full ceremonial regalia of their offices. The *Earl of Euston* wore his ermine trimmed white cape and his white uniform, while the costume of *Sir Archibald* was more somber in color but none the less spectacular. The members of the staffs were caparisoned similarly to their leaders, and the breasts of each one of the guests glittered with the jeweled badges of the Order.

At the opening of the afternoon session the Grand Encampment was visited by *Sir Henry Robertson*, Senior Past Grand Master of the Priory of Canada. The reception accorded to this venerable representative of the Canadian organization was almost as impressive as the reception given the *Earl of Euston* and *Sir Archibald* in the morning.

The report of Grand Recorder, John A. Gerow, shows an increase since the last Conclave of 1907 in membership of 26, 211, and there are now 48 Grand Commanderies, 1,294 Subordinate Commanderies, and a total membership of 199,250.

The contest for the Thirty-second Triennial was keen. Denver, Los Angeles, New Orleans, and Atlantic City had strong support and for some time Chicago was urged, although its choice would have been against all precedent. That it was mentioned in this connection at all, however, is an indication of the appreciation of the entertainment given by that city to its visitors. Three votes were required to settle the merits of the contenders, Denver, Colorado, finally winning. The Grand Encampment adjourned to meet there August 12-14, 1913.

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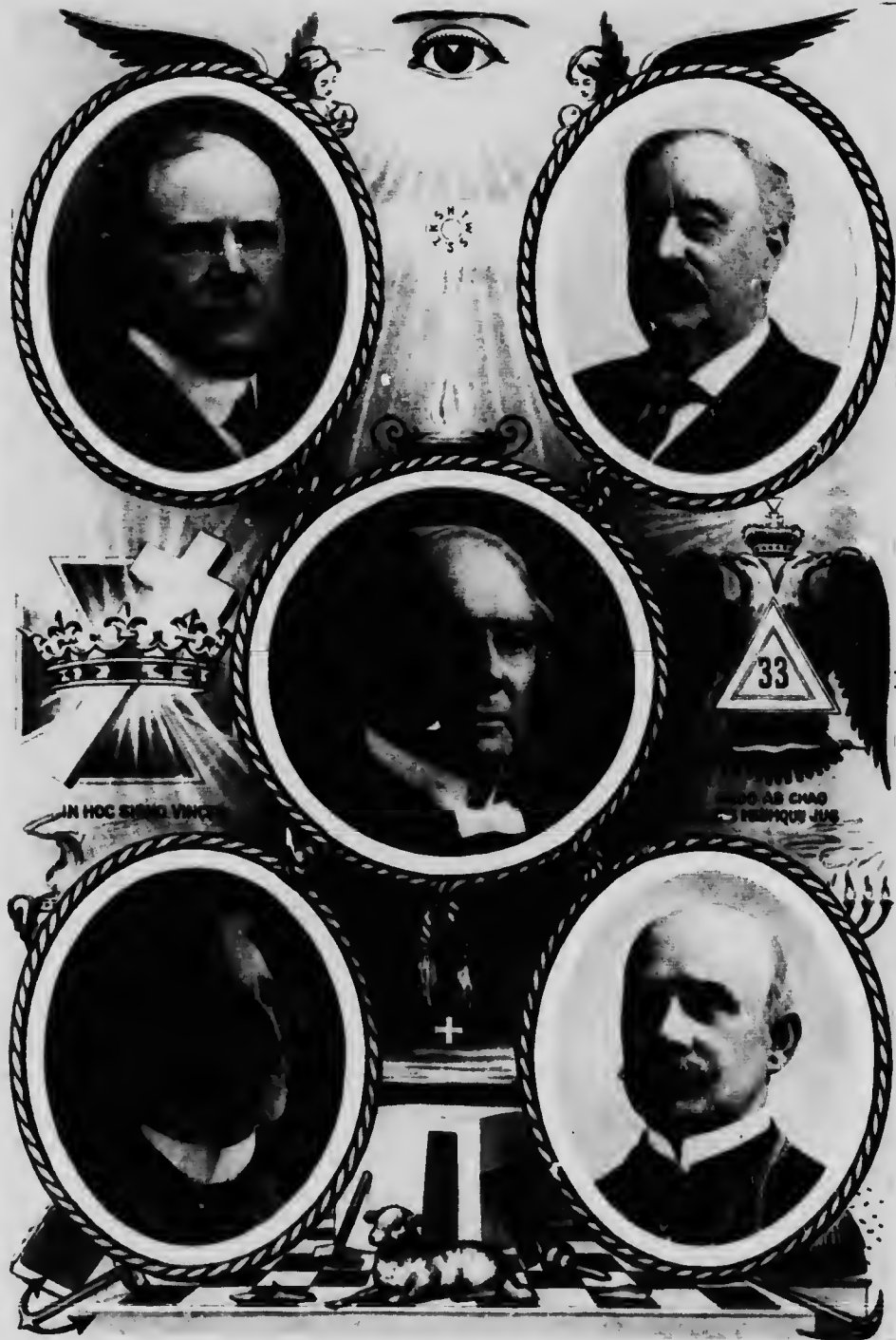
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Grand Officers Gd. Encampt. Knights Templar

SIR LEONIDAS F. NEWBY,
V. E. Grand Standard Bearer

SIR FREDERICK C. THAYER, 31st,
V. E. Grand Sword Bearer

SIR JOHN M. WALDEN, 31st, V. E. GRAND PRELATE, EMERITUS BISHOP M. E. CHURCH, OF OHIO

SIR HUTSON B. COLMAN, 31st,
V. E. Grand Warden

SIR HENRY M. BOYKIN,
V. E. Grand Captain of the Guard

PART IV.

HISTORY OF ANCIENT AND ACCEPTED SCOTTISH RITE MASONRY IN THE UNITED STATES.

CHAPTER XLII.

ORIGIN OF HIGH-GRADE MASONRY.

THE CHAPTER OF CLERMONT OR RITE OF PERFECTION OF HEREDOM AND COUNCIL OF EMPERORS OF THE EAST AND WEST.

IN undertaking to write a history of Scottish Rite Masonry it has been our purpose to present to the reader as its prominent feature a statement of facts rather than our own personal sentiments or conclusions. Especially shall we strive to be governed by this rule when we come to treat of the Rite in the United States, being well aware of the fact that there has been much, and there still exists, more or less diversity of opinion among the best-informed members of the Order as to many important events and transactions connected with the introduction, progress and present condition of this great Masonic Rite in the United States.

We would not mar the value of Mr. Gould's great history, nor injure its popularity and usefulness to the entire Masonic fraternity of the United States, by adding to it anything of our own not fully substantiated by documentary history. If such a presentation of Scottish Rite Masonry shall prove offensive to some, and no one who writes history can hope to please all, we shall not feel individually responsible.

We have frequently been asked to refer parties to some good and reliable history of the Ancient Accepted Scottish Rite, and have been compelled to answer that there is no such work. Most of those who have treated the subject historically, have written blinded by prejudice and bitter enmity against any and all kinds of High Grade Masonry, more especially against the Scottish Rite. Most prominent among these writers are Clavel,¹ Ragon,² Findel,³ Rebold⁴ and Folger.⁵ (See page 502 for Notes.)

These writers attribute nearly all the ills that have affected Masonry to the influence of High Grade Masonry. One of them (Ragon) says,

"Schism indicates the darkness of any system not founded on truth; there can be no schism in mathematics. The three symbolic degrees, having for their basis nature, never have and never can produce a schism."

This pretty rhetorical flourish is not supported by the historical facts. The greatest

Masonic schism ever known, and the one of longest duration, that of the Grand Lodge of England, which began about the middle of the last century, and only ended with the Union in 1813, was confined exclusively to symbolic degree Masons. The schism in South Carolina, which ended in the Union in 1817, and those in the Grand Lodge of New York in 1823, 1837 and 1853, were begun, carried on and ended by the symbolic or three degree Masons themselves. High Grade Masonry did not figure in any way as the cause of these celebrated Masonic feuds.

All who have written upon the subject agree, that what is generally known as High Grade Masonry originated shortly before and about the middle of the last century.

The organization of the Grand Lodge of England, the first in the world, occurred in 1717. There is no satisfactory evidence that there was more than one degree of Masonry prior to that date. In fact the weight of testimony shows that there was little more in the ceremony of making a Mason than an obligation, a very simple one too, and the investing of the candidate with the "Mason's Word," accompanied with a very short crude dialogue or catechism.

With the great change made in the distinctive character of the Order at the organization of the Grand Lodge of England, sometimes called the "Revival," when Masonry assumed its cosmopolite form and became purely philosophical, or in Masonic parlance "Speculative" in its character, came also the multiplication of degrees, and additions to the primitive, uncouth jargon known as the "Mason's Catechism."

We have no evidence of any other than the three Craft degrees being known or practiced in England, Ireland or Scotland until about 1740 when the Royal Arch made

(Notes to page 37.)

1 "Tels sont, en substance, les mystères de l'ecossisme, masse informe et indigeste, monument de déraison et de folie, tache imprimée à la franc-maçonnerie par quelques trafiquants éhontés; et dont le bon sens des maçons eût depuis longtemps fait justice, si leur vanité n'eût été séduite par les titres et les croix qui en forment le cortège obligé."

Historie Pittoresque de la Franc-Maçonnerie, Paris, 1844.

2 Les hauts grades (la Maçonnerie dite Supérieure) sont donc faux et dangereux, puisqu'ils donnent lieu à des schismes, à des inimitiés, à des procès, aux libelles excusables des Barruel et autres et aux persécutions de l'autorité; productions étrangères, indignes, qui, d'un lieu de paix, d'union et d'amour, font un objet de discorde et de haine.

Orthodoxie Maçonnique, Paris, 1853.

3 History of Freemasonry, Leipzig, 1860.

4 Ces prétendus hauts grades dans lesquels on a introduit les rêveries Templières, les spéculations Mystiques, les déceptions de l'alchimie, de la magie et de tant d'autres sciences plus ou moins mensongères, et dont la plupart reposent sur des légendes en partie absurdes ou contraires à la vérité de l'histoire sont en substance une masse informe et indigeste; ceux du Rit Ecossais notamment sont un monument de déraison et de folie.

Histoire des Trois Grandes Loges, Paris, 1864.

5 They (the Scottish Rite degrees) are simply modern trash, without a single feature or quality in them which would recommend them to the favorable consideration of worthy and sensible brethren. This is the opinion which we entertain now, and have entertained for long years concerning these degrees.

Composed as they are of a little Judaism, a great deal of the science of the Gnostics, and the doctrines of the Manichæans, a little of the Eastern Philosophy, so-called, and a few startling misrepresentations of Christian doctrine, and a parcel of fables, too silly to be repeated.

The Ancient and Accepted Scottish Rite in Thirty-three degrees by Robert B. Folger, New York, 1881.

its appearance as a Masonic degree—the first mention of which, so far as known, was in a pamphlet published in 1744.¹

We accept it as an axiom, that our modern system of Freemasonry had its origin in England early in the last century, and that there was but one degree; we use the word degree as it is now understood, a particular ceremonial, something more than the mere investing of the neophyte with a sign, a grip or token, and a word, or words.

The beginning of evolution in both ritual and degrees was nearly contemporaneous with the beginning of modern Freemasonry.

Anderson, in his Constitutions, makes mention of the "Master's Part," but whatever there was of it, it was only given in the Grand Lodge, until 1725, when the Master of each Lodge was authorized to make Masters with the consent of his Wardens and the majority of the brethren being Masters, at their discretion.

We do not believe that there was any distinctive three degree rituals or ceremonials until between 1725-30. About that time evolution had fairly begun its work with the rituals, and in producing degrees.

The Sloane ms., 3329, gives us a pretty good idea of the extent and style of the "Mason's Catechism," in the latter quarter of the seventeenth century. The first printed catechism or exposure so far known, appeared in the *Flying Post*, Loudon, 1723, the same year in which Anderson's Constitutions were first published. Mr. Gould reprints it in the appendix to his last volume. Compare this with the Sloane ms., and the evolution that was going on in the catechism or ritual is most apparent. Then compare the latter with the Grand Mystery, 1724, and Masonry dissected, 1730.

In 1732-4 the rituals were revised and greatly enlarged by Martin Clare. In 1770 Dunckerly was commissioned by the Grand Lodge to revise the rituals of the three degrees, which he did to its satisfaction.

About the year 1777 Preston gave to English Masonry his revised, enlarged, and floreated rituals of the first three degrees. Then again, the English rituals were revised by Dr. Hemming and associates, at the time of the Union in 1813.

In this country the rituals in the old Grand Lodges, except perhaps Pennsylvania, have been revised time and time again, and many of the ceremonials now in use, which are regarded as "Landmarks" in the ritual, were invented and placed there by that renowned professor of Masonic ritualism, Thomas Smith Webb, or by his illustrious successor in the same line, Jeremy L. Cross.

When we compare the Ohio or New York rituals of the symbolic degrees of to-day with those in use in England in 1723-30 we begin to realize the great work that evolution has done with the rituals of the symbolic or Craft degrees. We have said the work of evolution in Masonic degrees was almost contemporaneous with the beginning of philosophic or speculative Freemasonry in England in 1717. At that time there was but one degree; shortly thereafter, certainly within ten years, two degrees were evolved from the original one, and added to the English system, making the three degrees of symbolic or Craft Masonry—Entered Apprentice, Fellow Craft and Master Mason. These were followed as before stated with the Royal Arch about 1740, and about the same time or soon thereafter the Knight Templar was practised in England and Ireland as a Masonic degree.

With the creation of the system of three degrees in Craft Masonry, and the addition

¹A Serious and Impartial Enquiry into the Causes of the Present Decay of Freemasonry in the Kingdom of Ireland by Dr. Field Dassigny, Dublin, 1744.

thereto of the Royal Arch and Knight Templar, degree-making in England, Ireland and Scotland came to an end. We do not regard the degree of Mark Master of sufficient importance to more than mention it, although it is of undoubted English origin.

No High Grade system of Masonry except the Royal Arch and Knight Templar met with any favor in England until a very recent period: the Supreme Council of the Ancient Accepted Scottish Rite was not established there until the year 1845.

The same may be said as to Scotland. Notwithstanding the Continental grades of the last century had so much about "Ecosais" and "Heredon" in Scotland, there is no evidence of any High Grade Masonry having been practised in that country, except the Royal Arch and Templar, until a very recent date.

Ireland, however, appears to have been a more congenial clime for the high grades, for in addition to the Royal Arch, which they had in the early part of the last century, and the *Masonic* Knight Templar, which was in use there very soon after the Royal Arch, they had an Illustrious College of Heredon, Knights K. H., and a "Chapter of Prince Masons" in Dublin, certainly as early as 1806; how much earlier we cannot say.

We now come to the country where High Grade Masonry took root and flourished in great vigor, and whence it spread over the world. Freemasonry was introduced from England into France in 1725. It became popular at once, and numerous Lodges were established in Paris and throughout the kingdom; it is said that in 1742 there were more than two hundred Lodges in France.

Almost as soon as the first Lodge was established in France, evolution began its work in the rituals and the degrees, as had been the case in England. English Masonry, at the revival in 1717, began with one degree; in France it began with three.

In a pamphlet published in Paris in 1744, the author states:

"It is said among the Masons that there are several degrees above the Master, some say six, others carry the number to seven. Those who call themselves Scotch Masons (Maçons Ecosais) claim to be the fourth grade. This Masonry, differing from the other (the three symbolic degrees) in many points, is becoming popular in France, therefore the public will not be displeased if I communicate what I have read," etc.¹

There were great numbers of detached Masonic degrees, so-called, floating through France about the middle of the last century, some being conferred by their inventors, who roamed from Lodge to Lodge. Sometimes they were conferred by Lodges. These degrees were claimed by their propagators as being higher than that of Master; however, there was no sequence in the order of conferring them.

There is a popular tradition that the Chevalier Ramsey was the inventor or author of the first of the so-called High Grades in France, and that he it was who introduced that ubiquitous name into French Masonry, "Ecosais." There is no authentic evidence, however, in support of this statement; it is simply a myth, and a very clumsy one at that, and yet it has been and is still accepted by nearly all Masonic writers as true. Mr. Gould exposes its absurdity.

Ramsey was a Scotchman by birth, a gentleman of some rank, and highly educated. We cannot believe that he ever wrote or gave countenance to the puerile tumpery legends

¹ *Le Parfait Maçon, ou les Veritables secrets des quatre Grades d'Apprentis, Compagnons, Maîtres ordinaires, and Ecosais de la Franche-Maçonniere, etc.* 12 mo. Imprimé cette Année (1744). This is probably the first printed book on Masonry in which there is any allusion to the "Ecosais" degrees.

and traditions, with which many of the grades "Ecosais" were filled. Some of them contained nonsensical and transparent historical anachronisms, too contemptible for consideration. They were equally defective in their geography. Does any intelligent Scotchman believe that Ramsey ever invented that cock-and-bull geographical faronade about that mountain "Heredon" sixty miles north of Edinburgh?

Ragon credits him with having invented a system composed of three degrees, (1) L'Ecosais, (2) Le Novice, (3) Chevalier du Temple. This author was influenced by unreasonable prejudice against all kinds of High Grade Masonry, he gave a political interpretation, sometimes ridiculously absurd, to almost every symbol and allegory contained in the rituals.

The author of the travels of Cyrus never could have been the author of the Masonic stupidities contained in many of the grades attributed to him.

Some of the grades of the Rite of Perfection, however, would do no discredit to him, had he been their author.

Masonic High-Grade making in France was a flourishing, thriving business for about fifty years after the introduction of Masonry into that country in 1725. During that period hundreds of so-called Masonic degrees were invented and hawked over the Continent by their authors. Most of them were damned at their birth, others had an ephemeral existence, and are only known now by manuscript copies in the collections of the curions; a few however, having merit, survived, and being generally accepted, they were conferred in the regular Masonic bodies (if there were any such?) by self-constituted Chiefs in High-Grade Masonry.

Most of the degrees included in the Ineffable Series (II), also the degrees of Knight of the East or Sword, Prince of Jerusalem, Rose Croix, and Chevalier Kadosh, became very popular and universal; they were conferred indiscriminately on Master Masons, without the slightest attempt or pretense at observing any kind of sequence in the order of conferring them.

The ambition of the recipients appears to have been to get as many Masonic (?) degrees as they could, without regard to the order in which they received them; the vendors of the grades were only too ready to meet their views.

The manuscripts of the time all differ as to the order in which the degrees were arranged, numbered and conferred. Thus in one we find a particular degree called the seventh, while in another we may find the same degree called the fourth. From 1725 to about 1760, chaos reigned supreme not only in the High Grades, but in all kinds of Masonry in France, and throughout the Continent.

From this chaos of grades Masonic systems or rites finally began to emerge about the middle of the last century.

Ragon, in his "Orthodoxie Maçonnique," enumerates several systems or rites that made their appearance on the Continent, beginning with the mythical Ramsey's system of three degrees, added to the symbolic degrees.

We shall refer to only two of these systems. In 1754 the Chevalier de Bonneville established a Chapter of the high degrees at Paris in the College of the Jesuits of Clermont; the organization was called the Chapter of Clermont. This system of Masonry, introduced and practised by him, received the name of the Rite of Perfection, or Rite of Heredom, it consisted of twenty-five degrees as follows:

1. Apprentice.
2. Fellow Craft.
3. Master.
4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Intendent of the Building.
8. Provost and Judge.
9. Elect of Nine.
10. Elect of Fifteen.
11. Illustrious Elect, Chief of the Twelve Tribes.
12. Grand Master Architect.
13. Royal Arch.
14. Grand Elect Ancient Perfect Master.
15. Knight of the Sword.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Rose Croix.
19. Grand Pontiff.
20. Grand Patriarch.
21. Grand Master of the Key of Masonry.
22. Prince of Libanns.
23. Sovereign Prince Adept.
24. Illustrious Knight Commander of the Black and White Eagle.
25. Most Illustrious Sovereign Prince of Masonry, Grand Knight Sublime Commander of the Royal Secret.

Most of these degrees, possibly all of them, had been floating about in France, detached from each other for many years before. The Chevalier de Bonneville or the Chapter of Clermont simply arranged and grouped them together.

Little is known of the history of this organization. It had but a brief existence, giving way in four years to another, which was destined to play an important part in the history of High Grade Masonry.

In 1759 the Council of Emperors of the East and West was organized in Paris; its members styled themselves Sovereign Prince Masons, Substitutes General of the Royal Arch and Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem.

The Rite or System consisted of twenty-five degrees, divided into seven classes. The degrees were the same as those of the Rite of Perfection, which organization it appeared to have succeeded.

This body constituted Lodges of sublime Freemasonry, chapters and colleges. The first three degrees, the symbolic, were conferred in symbolic Lodges. From the fourth to the fourteenth (eleven) were the ineffable or sublime degrees conferred in Lodges of Perfection; the fifteenth and sixteenth were historic of the period of Cyrus and Darius, and were conferred in Councils; the seventeenth was mystical, founded on incidents related in the Apocalypse; the eighteenth founded on the Passion of Christ, as related in

the Evangelists, were conferred in Chapters; the nineteenth to the twenty-third, inclusive, were traditional, historical and allegorical; the twenty-fourth related to the vicissitudes of the Templars, and the twenty-fifth was philosophical, historical and executive. The degrees from the nineteenth to the twenty-fifth inclusive were conferred in a Council of Princes of the Royal Secret.

In 1759, it is alleged that this Council founded a Council of Princes of the Royal Secret at Bordeaux.¹

In 1761 this Council granted a patent to Stephen Morin, deputising him as a Grand Inspector of the body, with authority to establish "Perfect and Sublime Masonry" in all parts of the world. This document is most important in the history of the introduction of High-Grade Masonry into this country. Mr. Gould prints a translation of it.² Thory also prints a copy of it in French. The Carson collection also contains a copy in manuscript of the date of 1767, made at Albany, N. Y. This was the copy given to the Lodge of Perfection in that city by Andrew Francken, its founder. He had it from Morin, as the MS. itself states. More of this as we proceed. A rival body to the Council of the Emperors of the East and West was organized in Paris, July 22, 1762, by one Pirlet; it took the name of "Council of Knights of the East."³

In 1762, the Grand Constitutions in thirty-five Articles were adopted by nine commissioners from the Council of the Emperors of the East and West, of Paris, and the Council of Princes of the Royal Secret of Bordeaux (?).⁴

This document being signed by Chaillon de Joinville, Substitute General of the Order, and others of the Grand Lodge of France, has given rise to the theory, for it is only a theory, that it was a "Joint Authority" from the Council of the Emperors of the East and West, and the Grand Lodge.

Mr. Gould says that in this year (1761), the faction (or Grand Lodge), headed by Lacorne and Joinville, held a joint meeting with the Emperors, which resulted in the grant to Morin of his famous patent.⁵

If such a meeting was held we take it that each body acted for itself, the faction of the Grand Lodge intending to give Morin authority for establishing Lodges of the *first three degrees*, and the Emperors authorizing him to establish the High-Grade bodies, and confer the degrees from the 4th to the 25th inclusive. There is no evidence whatever that the Emperors made any compromise or concession of control over their grades—neither body made any waiver of their respective rights to the other. The arrangement, if made at all, was for the purpose of introducing and propagating their respective systems or rites in America, neither to be in conflict or antagonism with the other.

As evidence that the Grand Lodge did not claim to exercise any control over the degrees of the System or Rite of Perfection, or those of the Emperors of the East and West, which were the same, we need only refer to the fact that on the 14th of August, 1766, it issued a circular *forbidding its Lodges to have anything to do with any high grades whatever.*

At a meeting of the Grand Lodge October 2, 1766, this decree was repealed, and a

¹ Thory, Acta Latamorum, T. I. p. 76.

² Gould, vol. iii. 379.

³ Histoire du Fondation du Grand Orient, p. .

⁴ The Morin Patent of Albany, MS. in the Carson Collection, appended.

⁵ Gould, vol. iii., p.400.

motion was carried that it was necessary to be incorporated with the Council of the Emperors. The proposition was placed before the Lodges by circular, etc.

In 1767, owing to the quarrels and actual brawls that had taken place in the Grand Lodge, a Royal Order was issued, forbidding further meetings of the body;¹ this of course prevented the consummation of the proposed union or amalgamation with the Emperors.

There was really no governing head of the Lodges (symbolic) in France from February 21, 1767, to April 5, 1772. On that day the Duc de Chartres signed a document in which he said, that in view of a resolution passed in Grand Lodge June 24, 1771 (the Paris Masters of the dormant Grand Lodge met on that day), and in the Sovereign Council of the Emperors, August 26, 1771, he accepted the offices of Grand Master of all regular Lodges in France, and Sovereign Grand Master of all Councils, Chapters and Scots Lodges of the Grand Globe of France (*sic*).

This indicates most clearly that the Symbolic and High-Grade system, as represented by these two bodies in France, were up to this date separate and distinct organizations—the Duke accepted the offices, that is, *chief office of each*. We have still further and later proof: July 26, 1772, a meeting of the Emperors of the East and West was held, and a deputation consisting of four was appointed to wait on the Grand Lodge and renew the proposals of fusion made October 2, 1766.

On August 9, 1772, the deputation of the Emperors appeared in the Grand Lodge, was heard, and it was unanimously and irrevocably decided that the bodies be united, etc.¹

At the same meeting a joint committee of eight was appointed to revise the statutes, the revision to be approved at a joint meeting of the two bodies. Mark, this was the revived Grand Lodge, not the one over which the Duc de Chartres accepted the Grand Mastership, October 14, 1773, not the *Grand Orient*.

December 10, 1772, the *last meeting* of the revived Grand Lodge was held, the one with which the Emperors were united in 1772, and none was subsequently called, under the pretense of "Superior Orders." ²As a matter of fact the decree against the meeting of the Grand Lodge had never been revoked. Can any of the meetings of this body after the Royal edict of February 21, 1767, ordering it to cease to meet, be regarded as legal regular meetings?

On March 9, 1773, the Commissioners and Provincial Deputies met, and the sole and only tribunal of the Order was proclaimed, with the title of National Grand Lodge of France, afterwards the Grand Orient of France.³ This was really only preliminary to the organization of a new Grand Lodge, or governing body. There was much strife and controversy among the members at this time; many of them, in fact nearly all of the Paris Masters, claimed that the committee had exceeded its powers. The result was that the Paris Masters called a general assembly of the Grand Lodge (old), and they by resolution withdrew, or assumed to withdraw, the powers granted to the eight commissioners (August 9, 1772), and a protest was drawn up against the action of the committee, also against the authority of the new Grand Lodge (the Grand Orient). They assumed to revive the old Grand Lodge, the one that made the union with the Council of the Emperors of the East and West; they claimed the Duc de Chartres as Grand Master, he having been elected by the short-lived revived Grand Lodge June 24, 1771. The Grand Orient also claimed him as its Grand Master under the same election. The history of

¹ Gould, vol. iii., p. 404.

² Gould, vol. iii., p. 405.

Masonry in France at all times is indescribably perplexing and confusing, but it is especially so during the period from 1760 to 1786.

It is not our purpose to attempt to give a general history of the Masonic troubles and dissensions in France during this period. We confine ourselves to so much of the history as directly relates to the Rite of Perfection and its *legal* successor, the Council of Emperors of the East and West, if there was any kind of legal Masonry, high or low in France, during the last century.

Mr. Gould has given the general history of Masonry in France in a very able, exhaustive and satisfactory manner in Chapters XXII. and XXIII., and we have made liberal use of the same in our attempt to bring together a chronological sketch of the history of the beginning and first foundation of the systems of the Rite of Perfection and of the Emperors of the East and West.

We have verified most of the historical statements made by Mr. Gould relating to these subjects, comparing them with the original authorities quoted, and we have always found him correct.

We, however, do not always agree with him in his deductions as to the cause of the wars and strifes in Masonry in France during the last century. He attributes them unqualifiedly to the "High Grades." It is true that almost continual internal discord and wrangling and anarchy prevailed in Masonry in France from about 1760 down to the beginning of the French revolution in 1789. Is there anything surprising in this, when we take into consideration the fierce political and religious turmoil which was raging in the country during that time.

The condition of France was most deplorable, the struggle between the downtrodden, oppressed people, and an insolent overbearing nobility and corrupt judiciary and clergy, was going on and gaining in intensity day by day; political, religious and social anarchy prevailed, ending in that fearful and bloody period of modern history, the French Revolution. Is it reasonable to assume that Masonry should have maintained itself pure amid such surroundings?

Freemasonry in France, even with all its turmoils, feuds, and bitter strifes, had as much peace and order in it as had any political, religious, scientific or literary organization of that unhappy country during that troublesome period.

High-Grade Masonry has been made the scapegoat, by most Masonic writers great and small, for all the miseries with which French Masonry, indeed the Masonry of all countries, has been afflicted. The "sheep walking" paths in this line have been so much and so long travelled by all classes of Masonic writers, that they have become great canyons in the granite mountain of truth. The charge however is not founded in fact. Wherever there has been disturbance caused, as may be alleged by High-Grade Masons or High-Grade Masonry, it will be found upon close investigation that there was no legitimate or regular High-Grade Masons or organizations connected with it, but rather some *self-styled, self-created, schismatic body, or individuals claiming to be High Grade.*

Up to October 14, 1773, the Grand Master, the Duc de Chartres, had refused to receive the deputation from the Grand Lodge (Grand Orient). On that day, however, he received them, and a date was appointed for his installation.¹ Therefore, this date may be regarded as the legal beginning of the Grand Orient of France; the Duke was installed Grand Master eight days thereafter (October 22).

¹Gould, vol. iii., p. 410

December 27th, the Grand Orient appointed a committee to *revise and examine all the high degrees*, and all of its Lodges were directed to **WORK MEANWHILE IN THE THREE SYMBOLIC DEGREES ONLY.**¹ This committee was replaced by another March 24, 1776. Notwithstanding the Duc de Chartres had accepted and been installed as Grand Master of the National Grand Lodge (Grand Orient), the old Grand Lodge on the same day (December 27, 1773) met and also claimed to work under the auspices of the Duc de Chartres, etc.

1782, January 18. The Grand Orient erected a Chamber of Grades, to continue and conclude the work of the committee previously appointed (in 1773).²

1783, May '6, the Grand Orient issued a circular calling upon its Lodges to send copies of all High-Grade rituals in their possession to the Chamber of Grades, as a help to its labors in arranging them. This certainly indicates that the high grades had not yet been formulated into a system by the Grand Orient, and that it was not working the twenty-five grades of the Emperors of the East and West.³

We have traced the history of the Rite of Perfection, with its twenty-five degrees, from its beginning (1754) as the Chapter of Clermont, and in its second period under the name of Council of Emperors of the East and West, down to about 1780, when its history becomes lost in the general disorder and confusion prevailing in France, not only in Masonry, but in everything else at that memorable period in that country's history.

There is great diversity of opinion among Masonic writers as to what became of the Council and its grades. Thory says that, in 1780, the Council took the name of Sublime Mère-Loge Ecossais du Grand Globe Francais, Souveraine Grande Loge de France, and that having fallen into bad repute through some of its own unmasonic acts, it soon after ceased to exist.⁴

In another place he says there was in 1785 in Paris a body of Masons called the Grand Chapitre General de France. It was formed from the *débris* of the Ancient Council of Emperors of the East and West and some Masons who possessed the high grades.⁵

Rebold repeats this in Thory's very words, showing that he was "sheep walking." It is a mere statement—no evidence whatever is produced to verify it.

Mr. Gould's cullings from the best authorities, chief among whom is Dr. Kloss, produce a different story. He says the Chapter was projected by Monteleau, and organized February 2, 1784, by seven Rose Croix Chapters of the city of Paris.⁶ There is not a shadow of "*débris*," from the Emperors of the East and West in Mr. Gould's account. Ragon says that in 1781 the Council of Knights of the East, and that of the Emperors of the East and West, having fallen into disgrace, went into rapid decay, and soon disappeared from the Masonic scene to return to the nothingness whence they came.⁷

He does not unite the defunct organization with any one Masonic body; he may do so in some other part of his work—it would be very like him. However, what we quote is undoubtedly the true story.

Woodward says, "In 1780 the Grand Council des Emperours seems to have adopted as a new title that of Sublime Mère Loge Ecossais du Grand Globe Francais, Souveraine Grande Loge de France, but all in vain. It was an *expiring effort*. In 1781 it seems to have *vanished from the scene*, though from its ashes, like a new Masonic Phoenix, a Grand

¹ Gould, vol. iii., p. 410.

² Acta Latamorum, T. I., p. 144.

³ Gould, vol. iii., p. 414.

⁴ Ibid., vol. iii., p. 418.

⁵ Ibid., vol. iii., p. 414.

⁶ Acta Latamorum, T. I., p. 163.

⁷ Orthodoxie Maçonique, p. 180.

Chapitre Generale de France, mainly composed of Chevaliers de l'Orient, etc., came to the front."¹

The Grand Chapter General was not created until February 2, 1784. It was formed by Rose Croix Masons, and not by Knights of the East. If the Council died in 1781, where was the twenty-five grade system during the intervening three years? Then the Council of the Emperors of the East and West being dead, it could not have transferred its powers and degrees to the Grand Chapter.

Folger informs us that "the Council of the Emperors of the East and West was united with the Grand Orient in 1772."² In another place he says "United with the Grand Lodge in which body it had always before its chambers, and they became one body, controlling the Rite of Perfection from the first to the twenty-fifth degree. The Grand Lodge of France, in its turn, united with the Grand Orient of France by treaty, in 1786, and also renewed in 1799, relinquishing all its powers to that body. And from the broken remains of the Ancient Council of the Emperors of the East and West, and of the Council of Knights of the East, there arose in 1784, with the assistance of many brethren of those high degrees and officers of the Grand Lodge of France, a Grand Chapter General of France, which, in its turn, became united with the Grand Orient of France by treaty of February 27, 1786."

We have shown that the Grand Lodge, with which the Emperors of the East and West was united in 1772, ceased to meet after December 10th of that year; therefore that faction of a Grand Lodge could not, did not, unite with the Grand Orient in 1786. It follows therefore that, if the Grand Orient's claim of jurisdiction over the degrees of the Rite of Perfection is based upon no better title than this, it utterly fails. And we believe this is as good as any other of her absurd trumped-up claims. Then we have this important fact in refutation of Mr. Folger's story about the Grand Orient's title: *There was no union between any Grand Lodge and the Grand Orient of France in 1786.* However, this was not material with Mr. Folger. The foregoing is only a sample of the kind of history with which his book is filled.

In 1775, the Grand Orient reconstituted the Lodge St. Lazare in Paris. Afterwards this Lodge, wishing to work the grades Ecosais (High), applied to the Mother Lodge of that Rite at Avignon for authority, and a constitution was accorded it under the title *Saint Jean d'Ecosais du Contrat Social*, this name being substituted for that of Saint Lazare. It was necessary that this change of name should be approved by the Grand Orient, from whom the Lodge had its Charter. Application was made to that Grand body for that purpose, also its sanction for the change to *Saint Jean d'Ecosais du Contrat Social*, to which was added *Mère Ecosaise*. The Grand Orient required them to erase from the title the words "Mère Ecosaise."

In discussing the question, the Commission said, "The Grand Orient has never prevented any of her Subordinates from practising the Superior Grades, but being limited herself to the SYMBOLIC DEGREES, SHE HAS NO POWER TO AUTHORIZE ANY TITLE RELATING TO THE CONFERRING OF THE HIGH GRADES," etc.

In the further discussion of the case, for a controversy grew out of it, the Commission said, "our Grand Orient had no knowledge then (1775) nor has it now (1779) of any other than the *three first degrees*."³

¹ Kenning's Masonic Encyclopædia, p. 107.

² Folger, Documents, p. 19.

³ Etat du Grand Orient de France, 1779, T. III., pp. 28, 55.

Certainly the Grand Orient itself would have known if it had taken control of the High Grades. Can there be any stronger proof than this, that it did not control nor officially recognize High-Grade Masonry?

In 1786, the Grand Orient of France, after a committee had devoted several years to the labor, produced and adopted what has since been known as the French Rite, by adding four degrees to the Symbolic, making a total of seven. The added degrees were Elu, Ecossais, Chevalier d'Orient, and Chevalier Rose Croix. And it was at the same time decreed that *these were the only degrees that should be recognized and worked in the Chapters attached to the Lodges in its jurisdiction.*

Certainly there is no recognition of the system of the Rite of Perfection, or of the Emperors of the East and West, nor of the Ancient Accepted Scottish Rite, in this condensing act.

In 1787, the Grand Orient entered into a treaty of fusion with the Grand Chapter. The Chapter brought no new degrees; it had only four, and they were substantially those adopted by the Grand Orient the year before.¹

There is nothing in this fusion indicating that the Grand Chapter brought to the Grand Orient the twenty-five degree system of the Rite of Perfection, or of the Emperors of the East and West. The Grand Orient already had the four chapter degrees. The transaction was simply a fusion of rival bodies practising the same grades. It is true that the four grades were an attempt at a compression of the twenty-five degrees into four. How did the Grand Orient or the Grand Chapter become possessed of the twenty-five degrees for this condensing process? Simply by usurpation, or by right of conquest: each found the degrees without owner, the Council of Emperors of the East and West having disappeared, and they seized them, as the latter body had done in 1758, when it formed itself out of the *débris* of the Rite of Perfection.

We have in this sketch tried to place before our readers the following historical facts:

- 1st. That at the organization of the Grand Lodge of England in 1717, there was but one degree of Symbolic Masonry in England, Ireland and Scotland.
- 2d. That within eight years thereafter, evolution had added two degrees, with a much enlarged ritual.
- 3d. That within another fifteen or twenty years two more degrees, the Royal Arch and Knight Templar, were evolved.
- 4th. That in 1725, the three Symbolic degrees were introduced into France from England.
- 5th. That the work of evolution in the making of Masonic degrees went on in France much more rapidly than it had done in England; that hundreds of degrees and rituals, good, bad and indifferent, were produced and floating about on the Continent, being conferred by their inventors, who assumed to themselves high-sounding Masonic titles and authority.²
- 6th. That in 1754, the Chevalier de Bonneville organized a system in twenty-five degrees, known as the Rite of Perfection, under the title of Chapter of Clermont.

¹ Mr. Gould gives a brief account of this affair, vol. iii. p. 416.

² The Carson Collection contains some 800 continental manuscript rituals of the last century. Thory, in his *Acta Latamorum*, gives a catalogue of many hundreds, and M. Fustier, in a manuscript in the Carson Collection, gives a list of 499 degrees; some, however, are repeated. Nearly all of these degrees and rituals were prepared before or about 1780, very few of them much later than that date.

- 7th. That in 1758, the System, or Rite of twenty-five degrees, known as the Council of Emperors of the East and West, was organized. In some way it became possessed of the same grades, and was successor to the Chapter of Clermont.
- 8th. That in 1761, this body granted the celebrated patent to Stephen Morin, by authority of which he introduced the Rite (twenty-five degrees) into the West Indies and America.
- 9th. That August 9, 1772, the Council of Emperors of the East and West united itself, not with the Grand Orient of France, but with a *faction* of the *Grand Lodge* of France, styling itself the Old Grand Lodge.
- 10th. That four months thereafter (December 10, 1772) *that factional Grand Lodge ceased to exist.*
- 11th. That in 1779, the Grand Orient made official announcement that its power was *limited to the Symbolic degrees*, that it *knew nothing of High degrees*, consequently it *claimed no control over them.*
- 12th. That in 1786, the Grand Orient formally promulgated what has since been known as the French Rite, four degrees added to the three Symbolic, making a total of seven, and these were the only degrees recognized, and *no others were permitted to be worked in the Chapters or Lodges.*

This brings us down to about the beginning of the French Revolution, when all Masonry in France, with infinitesimal exceptions, became dormant, say from 1789 until October 17, 1796; at the latter date the Grand Lodge held a meeting. In 1799, the Grand Lodge and Grand Orient united. Some say that this union brought to the Grand Orient, through the Grand Lodge, the twenty-five degrees of the Council of the Emperors of the East and West. There is nothing in this statement, however, for the Grand Lodge could not bring or deliver what it did not have. With this chronological arrangement we close the first part of our sketch, and in the next chapter will endeavor to give some account of the introduction of the twenty-five degree system into America, by Stephen Morin, and what followed from it.

CHAPTER XLIII.

INTRODUCTION OF THE RITE OF PERFECTION INTO AMERICA.

THE first three or the symbolic degrees of Freemasonry were introduced into this country in the early part of the last century, probably about 1730. The earliest account that has yet been discovered relating to the subject, is of a Lodge in Philadelphia in 1731. It is more than probable that it was irregularly organized, if we are to test its legality by our modern rigid rules in such matters; at that date, however, and for many years thereafter there was a great laxity in Masonic law and usage in this country. It is probable that the first Masonic Lodge in America was organized by some seven or eight Masons from the old country, who happened to meet together, and recognizing that they were Masons, and some one or more of them having the "Master's part," they without hesitation formed themselves into a Lodge of Masons, believing they had the right to do so.

Mr. Gould, in his XXIst Chapter, gives a full and most satisfactory account of the question of the priority of date of the beginning of Masonry in this country, as between Boston and Philadelphia, awarding seniority to the latter city.

As a good typical illustration of the loose manner in which Lodges were organized in the colonies during the last century, we quote the following curious and interesting account of the beginning of Union Lodge No. 1, City of Albany, given in the early history of the Grand Lodge of New York:¹

Previous to and during a part of the year 1759, Lodge 74, Registry of Ireland, in the Second Battalion Royal, holding a warrant from the Grand Lodge of Ireland, dated October 26, 1737, was stationed in the City of Albany. Being about to leave that city, they were petitioned by the resident members for authority to hold a Lodge of Free and Accepted Masons in said city, whereupon the Lodge prepared a fac-simile of their warrant endorsed as follows:

We the Master, Wardens and Brethren of a Lodge of Free and Accepted Masons No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honors, and assembled in due form, do hereby declare, certify and attest that Whereas, our body is very numerous by the addition of many new Members, Merchants and Inhabitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we knowing them to be men of undoubted reputation, and men of skill and ability in Masonry, and desirous to promote the welfare of the Craft, We have, therefore, by unanimous consent and agreement, given them an exact and true Copy of our Warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick and Mr. William Ferguson, as Assistant Master and Wardens of our body, allowing them to sit and act during our absence, or until they by our assistance can procure a separate Warrant for themselves from the Grand Lodge in Ireland.

¹ Vol. i., p. 18.

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Given under our hands and seal of our Lodge in the City of Albany, the eleventh day of April, in the year of Masonry 5759 and in the year of our Lord God, 1759.

Signed.

JOHN STEADMAN, *Secretary.*
No. 74 of Ireland,

ANIAS SOUTHERLAND, *Master.*
CHARLES CALDER, *Senior Warden.*
THOMAS PARKER, *Junior Warden.*

We shall not dwell upon the history of Symbolic Chapter, or Templar Masonry in this country, as that has been satisfactorily treated by Mr. Gould in the body of the work, and by Mr. Drummond and Mr. Parvin in the additional chapters contributed by them.

It is sufficient for our purpose to say that, in this country as in Europe, the work of evolution in degrees began at an early day. The Royal Arch was practised as early as 1758, and the Masonic Knights Templar as early as 1769, and at the end of the last century we had our present "American system"—Symbolic Masonry in three degrees, Chapter Masonry in four degrees and Templar Masonry in three degrees, or a total of ten degrees.

We will now take up the history of the twenty-five grades brought to this country by Morin.

In the previous Chapter we gave a historic sketch of the Rite of Perfection in twenty-five degrees, and the Council of Emperors of the East and West, which we may assume to have been the same, from their rise in France, down to a period when their history was lost in the general "wreck of matter" that took place in that country in the latter part of the last century. We shall endeavor to give some account of the great results that followed in the "New World" from Morin's patent of 1761. No question has ever been raised as to the authenticity of that document. It has been published in all languages. We have examined several old manuscript copies in French, also a copy in English—probably the first in that language ever written—the one left with the Albany brethren by Henry Andrew Francken, in 1767. They all agree in every substantial particular. Morin went from Paris to San Domingo, and there, in accordance with the authority given him by his patent, he commenced to "multiply the Royal Order of Masons in all the perfect and sublime degrees."

The precise date of his arrival in the island is not known; it is probable, however, that it was in the latter part of 1761 or in the early part of 1762.

He established himself at Jackmel, and probably organized a Council of Princes of the Royal Secret there, though the date of such establishment is unknown. He made San Domingo his headquarters, or Grand Orient for High-Grade Masonry in the New World. He also established a Council of Princes of the Royal Secret at Kingston, Jamaica, in 1770, and appointed numerous Deputy Inspectors General for the purpose of propagating the Rite, granting them roving commissions with powers very similar to his own.

Some writers have said that Morin was not authorized by his patent to appoint Inspectors; this however is an error. The document says expressly, "We grant him with full and entire power to create Inspectors in all places where the Sublime degrees shall not be established."

We have but little reliable information as to Morin's doings under his authority. We have enough evidence, however, to trace the introduction of the sublime degrees

into the English colonies directly, through the Deputy Grand Inspectors General, holding their authority from him. We copy the following on this subject from Mr. Pike's "Historical Inquiry in regard to the Grand Constitutions of 1786," as it contains about all that is known relating to the Deputy Inspectors General, who came direct or by second hand from Morin.

We are not in possession of all the successive deputizations, or their dates, by which the powers of Stephen Morin were transferred, and successive Deputy Inspectors created. But there is a record¹ of the filiation of his powers. We learn from it that Stephen Morin, Inspector General of all the Lodges, Chapters, Councils and Grand Councils, etc., in all parts of the new world, gave the degree of Grand Inspector General, etc., to Brother (Andrew) Francken, at Jamaica; at what date we do not find [prior however to 1767].²

That the Bro. Francken communicated it to Bro. Moses M. Hayes at Boston; at what date we do not find.

That the Bro. Hayes commnicated it to Bro. Barend M. Spitzer, at Charleston.

But the Bro. Spitzer, in the patent of Deputy Inspector General, granted by him 2d April, 1795, to the Bro. John Mitchell, states that he does so by authority of a Convention of Inspectors, convened in Philadelphia on the 25th day of June, 1781.³

That all the Depnty Grand Inspectors, met in Sublime Council at the Orient of Philadelphia, conferred it on the Bro. Moses Cohen. [But the Bro. Moses Cohen, in his patent of Depnty Grand Inspector to Bro. Hyman Isaac Long, himself claims by patent from Bro. Barend M. Spitzer, Deputy Grand Inspector, given at Charleston, on the 12th of January, 1794.]⁴

That the Bro. Moses Cohen communicated it to the Bro. Hyman Isaac Long. [The copy of his patent is dated at the Orient of a Council of Princes of the Royal Secret N. Lat. 17, 42, the 11th day of the 11th month, called Thebat, of the Resurrection 5564, and of the vulgar era 11th January, 1794, which is an evident error of the copyist, for 1795].⁵

Morin's patent was probably the first Mexican document of the kind ever issued. It was unique; it was the beginning of one of the greatest abuses with which Masonry has been afflicted. The placing of almost unlimited legislative, executive and administrative Masonic powers in the hands of irresponsible individuals, who too often used their authority for mercenary purposes and to subserve their own selfish ends, has been the cause of endless trouble to honest honorable High-Grade Masonry. If the powers of these Inspectors had been limited simply to the organizing of bodies to confer and control the degrees, it would not have proved so baneful in its results, but they were not. Any one of them clothed with the authority of a patent as a Deputy Inspector General could, and most of them did, roam over the country conferring degrees, and creating Deputy Inspectors General at their pleasure for a pecuniary consideration, seldom for "love or affection," either for their victims or for the Order. We shall have occasion to refer to this subject again.

Morin's patent had appended to it a list of the degrees, twenty-five in number, over which the Council of Emperors of the East and West claimed to have control, and which he was authorized to introduce into the New World. We have already given this list.

¹ Register of Delahogue, MSS. Charleston. Reading from the Livre d'Or of the Bro. De Grasse, by the Baron de Marguerittes, on the trial of De Grasse, Paris, 1818, p. 69.

² There is in the Carson Collection a manuscript copy of Morin's Warrant to Henry Andrew Francken and others, forming them into a Chapter of Sublime Princes of the Royal Secret at Kingston, Jamaica, April 30, 1770.

³ Register of Moses Holbrook, MSS. at Charleston.

⁴ Register of Moses Holbrook, p. 9, MS. at Charleston.

⁵ Register of Avelhe, pp. 8, 9, MS. at Charleston.

There was also appended to his patent, or it was sent to him shortly after his appointment, a copy of the Constitutions of 1762, as drawn up by the nine commissioners, etc. They do not purport to have been made until one year after the date of Morin's patent. Mr. Gould says they were never heard of in France until De Grasse produced them.¹

The Carson Collection contains the original manuscript copy of these Constitutions in English, dated 1767; given to the Brethren organizers of the Lodge of Perfection in Albany, New York, in 1767, by Henry Andrew Francken, a Deputy Inspector appointed by Morin. Undoubtedly Francken had these Constitutions, together with the Rituals and the list of the degrees, from Morin himself.

This manuscript is authentic, there is not a shadow of doubt as to its date. It is absolutely conclusive evidence that the Constitutions of 1762 came originally from France, and that the Comnt De Grasse Tilley had nothing whatever to do with the making of them; he was only two years old when the Albany manuscript was written. Undoubtedly Francken received them from Morin before the Comnt was born; therefore the charge that he was the author of them is baseless—and yet how often this has been and is still insinuated and stated. It was through this same Henry Andrew Francken that the Rite of Perfection or Sublime Masonry, or Scottish Masonry in twenty-five degrees, was introduced into this country. The following extract, taken from the original Minute book of the Lodge of Perfection at Albany, N. Y., shows that Francken was in the City of New York in the latter part of 1767. How the Albany brethren obtained their knowledge of his Masonic qualifications does not appear from the record itself. We may fairly presume, however, that inasmuch as Mr. Francken was a Deputy Inspector, with powers "to multiply the Royal Order of Masons in all the perfect and sublime degrees in the New World," he sought for those whom he thought would be most likely to favorably entertain his plans and be most influential in "multiplying," etc. It is therefore probable that, not finding satisfactory material for his purpose in the city of New York, he opened a correspondence with some influential Masons in Albany, then a city of much importance in the Province of New York.

Sir William Johnson, a gentleman of great social and political influence in the province, resided near there. He was a Master Mason, the first W. M. of St. Patrick's Lodge, No. 8, at Johnstown, and inasmuch as Francken stipulated that Sir William should be the T. P. Grand Master of the Lodge of Perfection if he would accept, we may infer that it was with the design of procuring his powerful influence in behalf of his then entirely new system of Masonry that Francken directed his attention to Albany. This, however, is a mere supposition, supported only by slight circumstantial evidence. We know, however, that whatever may have been the circumstances which brought it about, it is a historical fact that Francken did found and establish a Lodge of Perfection in Albany, New York, in 1767. We make the following extract from the original Manuscript Record of that Lodge, giving an account of this most important event in the history of Scottish or High-Grade Masonry in this country:

About the 7th of October, 1767, Messrs. Pfister and Gamble were introduced at New York to Mr. Henry Andrew Francken, who a day or two after, by authority invested in him, initiated them in the II Degrees of Ancient Masoury, from the Secret Master, being the 4th, to the Perfection, which is the 14th, and known to be the utmost limits of Symbolic Masoury

¹ Gould, vol. iii., p. 383.

About a week after the above date Mr. Francken conferred on them the two first degrees of Modern Masonry or Masonry revived,¹ and proposed to them that, if they chose, he would erect a Lodge of Perfection at Albany, and appoint Wm. Gamble Master thereof (*pro tempore*) until Sir William Johnson should have the refusal of it. They thankfully accepted of his offer. On which he gave them a draft of a Constitution, whereof a fair draft was to be made when they arrived in Albany and five brethren should be initiated into the 14th degree.

About the latter end of October Mr. Sword and Mr. Lynot were introduced to Mr. Francken by Mr. Gamble, who conferred on them the degrees of Perfection, which completed the number to four; and as Mr. Sword's residence was at a considerable distance from Albany, Mr. Francken gave the above four a Dispensation to initiate at Albany Brothers Cartwright and Cuyler.

Mr. Richard Cartwright was initiated in consequence of the above Dispensation the 6th December, and considering of the inconveniences of Mr. Cuyler's situation, that he could not give that punctual attendance which will be absolutely necessary in the infancy of the Lodge, it was agreed that Mr. Gamble should write to Mr. Francken for a Dispensation in favor of Mr. Stringer, and at the same time enclosed him a fair copy of the Constitution to be signed and sealed by him; by the same post wrote to him for sundry Jewels, which I repeated in a letter of the 14th of December, in which letter a copy of the By-Laws of Union Lodge was inclosed with some Additional Articles for the Ineffable Body, and a letter from Bro. Cartwright to Mr. Weatherhead of New York, wherein Mr. Francken had credit for £8 10, being the cost of the following Articles per advice of Mr. Francken the 5th December:

One Seal for the Ineffable Lodge	2 10 0
Two do for Mr. Francken as the founder of our Lodge which we made him a present	5 00 0
A Register book of our Lodge	1 00 0
	<hr/>
	£8 10 0

Which sum the brethren who have received prompt initiations are to pay share and share alike. Said letter to Mr. Weatherhead likewise contained a credit for Mr. Francken, for whatever Jewels and necessaries the Lodge may write for.

Saturday, the 26th of December, 1767, Mr. Francken sent us by same conveyance our Constitution signed and sealed.

Monday, the 28th (December, 1767), the members of the Ineffable Body that were in Town went in Procession with their Brethren of Union Lodge.² The members were Bro. Stringer, Bro. Lynott, Bro. Cartwright, Bro. Gamble and Bro. Pfister.

The Order of the Procession was:

Tyler
Musick
Apprentices
Fellow Crafts
2 Deacons
Masters
Past Masters
Wardens
Secretary
Master
Mason 9th Degree
do 14th do

Princes of Jerusalem and 2 Stewards.

¹ The following is written in the margin of the minutes. The writing appears to be contemporaneous with the minutes: "NOTE.—The degrees here alluded to are Knight of the East and Prince of Jerusalem: the degrees above that of Perfection being denominated degrees of Modern Masonry or Masonry revived. Bros. Gamble and Pfister walked in procession the 28th of December following, in the capacity of Princes of Jerusalem. See p. 8 of these minutes."

² The Lodge which had such a curious beginning, as before related.

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Tracing Board of the 24th Degree of Knight Radosh,
Albany, N. Y., 1767



This was the first Masonic procession in this country, the order of which mentions any High-Grade Masonry.

This Lodge erected a building for Lodge purposes, the corner stone of which was laid May 12, 1768, and was the second Masonic Lodge building erected in this country, the first having been built in Philadelphia in 1754.

On June 21st and again June 24, 1768, the Deputy, Henry Andrew Francken, was a visitor in the Lodge.

The Minutes show that on February 20, 1769, "Mr. Stringer presented a written submission to the Tribunal of the Grand Council of Princes of the Royal Secret from our founder, to be signed by the several members of this body."

This indicates most clearly that there was a real recognition of a high governing body or head; that although the Deputy created, he was not the head.

April 12, 1769, Sir William Johnson was raised to the Sublime Degree of Perfection. This was done *not in the Lodge room*, but at "Johnson Hall," Sir William's residence, in presence of Stringer and Gamble.

It does not appear from these minutes that he ever was Master of the Lodge of Perfection, though in the early History and Transactions of the Grand Lodge of New York the following passage occurs:

On July 5, 1770, the Master (Sir William Johnson) addressed the Lodge (St. Patrick's), expressing his concern that his duty as Master of the Ineffable Lodge did not render it convenient for him to continue Master of the Lodge.¹

There was probably some hitch that prevented him from becoming the Master.

March 27, 1769, Samuel Stringer produced to the Lodge a warrant from our Worshipful Founder constituting him a Deputy Inspector, which was read and approved by the Lodge.

Prior to this date all permissions for the conferring of the grades were issued by Francken; after this they were issued by Stringer, except in the case of Sir William Johnson, his permission having been granted by Francken.

The appointment of Stringer offended Gamble's pride, and he ceased attending the Lodge, and on the 17th of September, 1770, he was expelled for treating it with contempt.

Mr. Gamble had taken great interest in the organization of the Lodge, had copied all the rituals, constitutions, etc., and had executed a series of beautiful pen-and-ink drawings of the tracing boards of the various grades. These original drawings of the date of 1769 are still extant. The one illustrating the 24th degree, Knight Kadosh, is most interesting, the double-headed eagle on the apex of the ladder demonstrating that at that day the Sublime Lodges recognized the head as Prussian. We submit a facsimile of this drawing elsewhere.

September 3, 1770, Deputy Inspector Stringer acquainted the body that he had received an order from the founder to transmit the minutes of the Lodge and the state thereof, to be forwarded to Berlin.

The minute-book from which the foregoing extracts are made ends with the meeting of December 5, 1774.

The history of the Lodge for many years thereafter is lost. The next minutes of its proceedings, so far as known, are dated October 5, 1821, when its labors were revived by

Giles Fonda Yates and others. Like nearly all the Masonic bodies in New York, this body became dormant during the great Anti-Masonic excitement in 1826 and for many years thereafter. September 16, 1841, it was again revived, and it is still in existence, in full vigor, with a large membership, and is now, as it has been for more than sixty years, a subordinate of the Supreme Council of the 33° for the Northern Masonic Jurisdiction of the United States of America. It has had a continuous existence (excepting the suspension before noted) from 1767 to the present time. It is doubtful whether there is an older distinctive High-Grade organization of any kind in the world.

It does not appear that Francken organized any higher Scottish or Sublime Masonic bodies in Albany or in any other place in this country, though he conferred all the grades he possessed, twenty-five in number, except the Symbolic degrees, on several of the Albany members, and probably on many more in other localities, for we find upon the old minutes of the Albany Lodge, frequent entries of the names of "Visitors." Where did they come from?

We do not know how many Deputies he created; we know, however, that he appointed Samuel Stringer of Albany as one, with power equal to his own, and Stringer appointed Stephen Van Renselaer of Albany a Deputy in 1790, with similar powers.

The next organization of a body for the conferring of the Sublime or Scottish Degrees in this country was in Philadelphia, in 1781, the exact day being unknown.

Fortunately for the history of Sublime Masonry in America, this old Record book—imperfect though it is, with the evident breaks in it—of this Philadelphia Sublime Lodge of Perfection, was, a few years ago, unearthed from the rubbish where it had been lost and forgotten for more than half a century, and it is now in the library of the Grand Lodge of Pennsylvania.

It was first printed in the "Mirror and Keystone," Philadelphia, in 1854, and was printed in full by Philadelphia Consistory in 1878. This very rare and valuable historical manuscript has a title page as follows: "MINUTE BOOK FOR THE LODGE OF GRAND ELECT, PERFECT AND SUBLIME MASONS IN THE CITY OF PHILADELPHIA, 25TH JUNE, 1781."

We copy the following, which is the first entry after the title:

Philadelphia, 25th June, 1781.

At a Chapter held by the Order of the Deputy Inspector for Pennsylvania, in consequence of an advertisement by Mr. Ladroit Debussey, Sublime Grand Secretary, in the Pennsylvania packet of 23d June.

Bro. Solomon Bush, Deputy Grand Inspector for Pennsylvania, in the Chair.

Brother Isaac Da Costa, Grand Warden, Inspector General, for the W. I. and North America.

Members:

The Thrice Puist. Simon Nathan, Deputy Grand Inspector for North Carolina.

The Thrice Puist. Samuel Meyers, Deputy Grand Inspector for the Leeward Islands.

The Thrice Puist. Barnerd M. Spitzer, Deputy Grand Inspector for Georgia.

The Thrice Puist. Thomas Randal, Deputy Grand Inspector for New Jersey.

The Thrice Illustrious Benjamin Seixas, Prince of Jerusalem.

The Thrice Illustrious Moses Cohen, Knight of the Sun.

The Thrice Illustrious Myer M. Cohen, Knight of the Sun.

Six o'clock, a Lodge of Secret Masters was opened and proceeded to business. A Brother Ogilby requested admittance, reporting he was a Royal Arch; upon examination found he could not be admitted. After many debates in regard of establishing a Lodge of Perfection at this place, nothing decisive was concluded upon, excepting leaving the forming of a set of Rules and Regulations, which was to be done and presented at our next meeting by the Deputy Inspector for the State.

The next entry in the book is of October 23, 1782, sixteen months after the first meeting. Undoubtedly other meetings had been held between these dates and the organization of the Lodge of Perfection had been completed; the record, however, was not made in this book. The record of this meeting shows the proceedings of a regularly organized Masonic body. Petitions were received and acted upon, and the price for the various degrees was fixed, etc.

The following named Inspectors are recorded as being present:

The Thrice Puiss.	Isaac Da Costa	in the chair,	Inspr.
"	"	"	Sol'n Bnsh, Grand Warden, Insp.
"	"	"	Jos. M. Myers, Sec'y <i>pro tem.</i> , Insp. Maryland.
"	"	"	Thos. Randal, Insp. New Jersey.
"	"	"	Simon Nathan " North Carolina.
"	"	"	B. M. Spitzer " Georgia.

This rare manuscript ends with the meeting of February 21, 1789. The history of this, the second Lodge of Perfection in America, after the last date given, is lost; what became of the organization is unknown. It is possible, and it is to be hoped, that at some day the missing records, like those from which we have quoted, will be found "among the rubbish."

We cannot omit referring to and copying one of the most curious and interesting matters recorded in this old minute-book. It is of great historical value, showing most conclusively, as it does, that this body of Sublime Masonry, like the one founded at Albany, recognized a Grand Council at Berlin, with Frederick the Great at its head, as the governing body of all sublime Freemasonry in "both hemispheres."

At the meeting November 2nd, 1785, the following was adopted:

On motion: That a committee be appointed to write to the Grand Council at Berlin and Paris, informing them of the establishment of this Sublime Lodge and the names of the several members who compose the same, and their several degrees, it was ordered that the following brethren be a committee for that purpose, *viz.*: Charles Young, John Vannost, P. LeBarbier Duplessis, and the Thrice Puissant, and such committee was earnestly requested to have such letter prepared against the next meeting, that the same may be signed by the Thrice Puissant and transmitted as soon as possible.

At the next meeting, November 5, 1785, the following is the record:

The Thrice Puissant, as one of the committee appointed at our last meeting to write to the Grand Council at Berlin and Paris, informed the Lodge that the said committee had gone upon the business, but were not fully ready, but would make a report at the next meeting.

At the next meeting December 7, 1785, the following is the record:

A fair copy of the letter to the Grand Council at Berlin was then offered by the Secretary, agreeable to the order of last meeting; which being read, the same was ordered to be entered upon the minutes, and is as follows, *viz.*:

Most Sublime and Powerful Sovereign:

Illustrious Chief of the Grand Council of Masons, in the dignified and exalted rank which you have done us the honor to maintain, in your general *Presidency* over the *Two Hemispheres* at the Great East of Berlin, allow me to approach your Royal Presence on a subject of the first moment to ourselves, and on a subject which, I would fain hope, will not sound unpleasant in the ears of our Great Thrice Puissant and Grand Commander, whom I take the liberty to address.

But with what language or sentiments shall I presume to introduce myself to so

splendid and illustrious a Sovereign, whom we have reason to consider as the best, the bravest, and brightest of mankind? In what manner, or in what language, shall I express myself to the glorious and renowned Frederick the Third, Sovereign of all Sovereigns, and Mighty Prince of Princes, whose Masonic fame has resounded through the Universe, as far as winds have blown, or waters rolled? The power of words can scarcely convey the distinguished feeling we entertain in your favor, and my humble pen, as conscious of its inabilities on such a topic, flows in a gentle and trembling style.

Possessing, however, every respectful and grateful idea which reverence can dictate and Brotherly love inspire; pleased above every consideration with your sovereign guidance of the Grand Councils of the spacious Hemispheres of Knights and Princes, I feel myself called upon, as well from duty as inclination, as well from a desire to advance and propagate the interests of the Royal Secrets, as from a conformity to the regulations and establishments of the Grand Council, and a compliance with the particular desires and partialities of the Sublime Grand Chapter, over which I preside, to acquaint our worthy and beloved brethren in Council convened at the Great East in Berlin, that under the smiles of heaven, and the direction of the Almighty Architect of all things, I, Solomon Bush, Grand Elect Perfect and Sublime Knight of the East and Prince of Jerusalem, Sovereign Knight of the Sun and of the White and Black Eagle, Prince of the Royal Secret, and Deputy Inspector General, the Grand Master over all Lodges, Chapters and Grand Councils of the Superior Degrees of Masonry, in North America, within the State of Pennsylvania, by letters patent from the Sovereign Grand Council of Princes, under their Hands and Seals regularly established by the Sublime Grand Council of Princes (to whom we look up with unspeakable reverence and adoration), pursuant to the power in me vested, have made, created, constituted and established a Sublime Lodge at the Great East of Philadelphia, in Pennsylvania, in North America aforesaid, and on the twentieth day of September, in the presence of a great and numerous assembly of the fraternity, publicly consecrated the same, and set it apart for the purposes of Sublime Masonry forever.

Considering our infant situation, in a young and rising Empire, distant and remote as we are from the great East of Berlin, we feel ourselves peculiarly anxious uniformly to comply and pay a strict adherence to those salutary Rules and wise Regulations which have been framed and concerted for our better government; and not undeservedly have rose Masonry, Sublime Masonry, to a commanding eminence; which may be envied, but cannot be overreached.

For this purpose we most humbly solicit your Masonic intercourse and correspondence, to direct us in such a manner that we may not abuse the *old land-marks* or deviate from that regard which is so justly due to the will of our Sovereign and the measures they lay down for our regulation.

As these intercourses are essentially necessary to promote the grand ends of every Masonic Union, so we venture to hope, without presumption, that the great light of Berlin will condescend to shine upon us and dispel those mists of darkness which, from distance of situation and local circumstances, may otherwise surround us. Agreeably to the rules of the Grand Council, I now enclose you a list of the members of our Lodge in the prescribed form. We wish the Grand Council every success and prosperity in their illustrious pursuits for the honor and stability of the Royal Secrets, and wishing you, most respectable sovereign, that serene happiness and felicity which should adorn the remainder of your venerable days and gild the future prospects of our welfare, I remain, with the most sincere respect, love and esteem, your very humble and most affectionate Brother,
SOLOMON BUSH.

We notice another curious and interesting matter in connection with this Lodge of Perfection.

At a meeting held on March 11, 1788, one of its members was expelled for unmasonic conduct. In connection with this we find the following in the Proceedings of the Grand Lodge of Pennsylvania, as published by authority, under date March 31, 1788:

Read, a letter from Peter Le Barbier Duplessis, Secretary of the Sublime Lodge of Perfection, informing the (G.) Lodge that Bro. B. N.—, in consequence of charges entered and proved against him before the Sublime Lodge of Perfection, held in this city

on the 11th inst., was unanimously expelled from said Lodge, which was ordered to be filed and entered in the Minutes of the Grand Lodge.¹

This, with many other similar incidents which might be produced, show that there was fraternal communication and recognition of High-Grade Masonry by the Symbolic Masons and Lodges in this country at this early day, even by that most conservative of all Masonic bodies, the Grand Lodge of Pennsylvania.

Our limited space will not permit the making of further extracts from this valuable manuscript.

The next Sublime Grand Lodge of Perfection in this country was established in Charleston, South Carolina, in 1783, by Isaac Da Costa, a Deputy Inspector General, having his appointment or authority from Moses M. Hayes. June 13, 1796, its Lodge room, record, jewels and furniture were destroyed by fire and its history is lost.²

There is no evidence that it held any meetings after that disaster. July 5, 1801, the Grand Council of Princes of Jerusalem, at Charleston, granted a warrant for a Lodge of Perfection in Charleston. This would indicate that the old Lodge of Perfection of 1783 was extinct.

February 20, 1788, a Grand Council of Princes of Jerusalem was established in Charleston, S. C., by Joseph Myers, a Deputy Inspector General holding his authority from Moses M. Hayes.³ The circular of 1802 says that Morin appointed Hayes Deputy Inspector General for North America. This is an error. Hayes was appointed by Francken, and in Boston, Mass.

This was the first and the only Council of Princes of Jerusalem as a distinct and separate body, organized in this country before the organization of the Supreme Council in Charleston, 1801.

A Sublime Grand Council of Princes of the Royal Secret was organized in Charleston, S. C., January 13, 1797, by Jean Baptiste, Marie de la Hogue, Auguste De Grasse Tilley, Saint Paul, Magnan, Petit, Robin, and Marie, under authority granted to them by Hyman Isaac Long, as Deputy Grand Inspector General, acting for the Princes of Masonry at Kingston. This was approved by the Grand Council of Sublime Princes of the Royal Secret at Kingston, Jamaica, August 10, 1797,⁴ and was the first Consistory S. P. R. S. 25°, organized in this country.

The circular of 1802 says, "Prior to this date, as many brethren of eminent degrees had arrived from foreign parts, Consistories of the Princes of the Royal Secret were occasionally held for initiation and other purposes.

Mr. Schultz, in his valuable history of Freemasonry in Maryland, informs us that some old manuscripts have been found, which prove beyond a doubt that a Lodge of Perfection was established at Baltimore in 1792 by Henry Williams.

Among these manuscripts was the Constitution and By-Laws of the body, with the names of the members, seventy-six in number, appended. Mr. Schultz prints the document in full in his history.⁵ This, therefore, was the fourth Lodge of Perfection organized in this country. How long it continued to meet and confer degrees is unknown, as

¹ The G. Lodge F. & A. Masons of Pennsylvania, its early history, &c. Vol. i. p. 75.

² Pike's Historical Inquiry, p. 188.

³ Pike's Historical Inquiry, p. 188.

⁴ Circular of December 4, 1802.

⁵ Schultz's History of Freemasonry in Maryland, vol. i. p. 237.

its history is lost. These four Lodges comprise all that were organized prior to the establishment of the Supreme Council of the 33° in Charleston in 1801.

The minutes of the Lodge of Perfection in the City of Philadelphia show that at the general meeting of the Inspectors and Deputy Inspectors held in that city October 23, 1782, there were present Joseph M. Meyers, Inspector for Maryland; Thos. Randal, Inspector for New Jersey; Simon Nathan, Inspector for North Carolina; and B. M. Spitzer, Inspector for Georgia. We do not find that any of these Inspectors ever organized bodies of the Sublime degrees in any of the States to which they appear to have been nominally assigned, nor in any other States. It is probable, however, that some of them exercised their powers of conferring the degrees and appointing Deputies when opportunity offered.

Undoubtedly Francken was the medium through which the Sublime degrees were first introduced into the English colonies. He communicated them to Moses M. Hayes in Boston, Mass. The date is unknown, but it was probably between 1767 and 1770, inasmuch as we know that he was in New York at the former date and at the latter in Kingston, Jamaica, as it was in that year that Morin granted Francken and six others a patent for a Chapter of Sublime Princes of the Royal Secret in Kingston.¹

¹ Copy of Patent granted by Morin to Henry Andrew Francken, for a Chapter of Sublime Princes of the Royal Secret in Kingston, Jamaica. MS. in the Carson Collection.

BY THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

Lux ex Tenebris.

At the East, where shines the Great Light and where reign Silence, Concord and Peace, the fifth day of the month called the year 1770, of the Creation 5531, equal to 30th of April, 1770.

Unitas, Concordia, Fratrum.

To our worthy and venerable brother, Henry Andrew Francken, Deputy Inspector; William Adams, Deputy Inspector; William Wynter, Gabriel Jones, John Prendergrast, Edward Bower and Martin Mathias, Princes of the Royal Secret, Greeting:

Whereas there is an absolute necessity to form a Grand Chapter of Sublime Princes of the Royal Secret in the Island of Jamaica and territories thereon depending, and by the power wherewith we are invested, we by these presents do appoint and constitute you, the said H. A. Francken, Wm. Adams, Wm. Wynter, Gabriel Jones, John Prendergrast, Edward Bower and Martin Mathias into a Grand Chapter of Princes of the R. S., and by these presents our Honorable Brother and Prince Wm. Wynter to be President and Grand Commander in all Grand Chapters, Grand Councils and Consistories; in his absence our Worthy Brother and Prince, Gabriel Jones, and in the absence of him, the Most Ancient Prince present, and that ye shall strictly behave yourselves to all the statutes, rules and regulations of the nine commissioners named by the Grand Chapter of the Sublime Princes of the R. S. at the Grand East of France and Prussia.

Consequently, by the deliberation dated the 7th of December, 1762, to be ratified and observed by the aforesaid Grand Chapter of Prussia and France, and by all the regular and particular Lodges, Councils, Grand Councils, Grand Chapters, Consistories, &c., over the surface of the two hemispheres, to govern and regulate all Lodges, Councils, Grand Councils, Grand Chapters, Consistories, &c., from the Secret Master to the Royal Secret, hereby empowering you and your successors finally to determine all causes, complaints, &c., and no appeal shall be had or made from your sentences, orders or decrees, but the same shall be final and conclusive to all Intent and purposes whatsoever.

To which we, Stephen Morin, have hereunto subscribed our name and affixed our seal-at-arms, and also the Grand Seal of Princes of Masons, in the place where the greatest of treasures are deposited, the beholding of which fills us with joy, comfort and acknowledgement of all that is good and great near the B.B. in Kingston, the day and year above written.

S. MORIN, *G. Insp., G.S.P. of My., &c., &c., &c.*

MARTIN MATHIAS, *Grand Sec'y General, Sovereign P. of My., &c., &c., &c.*

Copied by I. D., * D.G.M.P.R.S., as the original in his possession is much defaced and may be destroyed or lost. Date June 24th, 1794.

* May this not have been Isaac DaCosta?

We have failed to discover any evidence that Morin was ever in this country at all, or that Francken was here after his return to Jamaica in 1770. Doctor Oliver, in his "Historical Land Marks," says that Moses M. Hayes visited Newport, Rhode Island, in 1780, and conferred the 33d degree on several persons.¹

The Doctor does not give his authority for the statement; the only foundation for it that we have been able to trace is to be found in the Report of the Committee appointed by the General Assembly of Rhode Island to investigate the charges against Freemasonry and Masons in that State in 1831. A witness before that commission, one Nicholas G. Boss, testified:

In 1763 Moses M. Hayes arrived in this country with authority from Morin to establish them (the higher degrees), he being appointed Deputy Grand Inspector General.

About 1780 Mr. Hayes visited or resided in Newport, R. I., and conferred the degrees to the 33d, on several persons, who at that time were Master Masons; among them were Peleg Clark and Moses Seixas. His power as Inspector General was to confer all the degrees after Master Mason, unless in a place where a Chapter or Encampment was formed, a knowledge of these degrees being requisite. But when a Chapter or Encampment was in a place, they gave the degrees.²

In refutation of this it is sufficient to state, first, that Hayes did not get his powers from Morin, but from Francken, and not before 1767; second, Hayes could not confer more degrees than Francken gave him; third, "about 1780," was six years before the thirty-third degree was known or named in any Masonic system.

There is no foundation whatever for this story—it is a mere fabrication. Mr. Boss may have been innocent of any intended falsification of history. We are inclined to think that it was on this very flimsy statement that Doctor Oliver introduced the mischievous note (45) in his work. We have too much respect for the memory of the venerable author to believe that he ever intentionally misrepresented any historical fact. However, this note in his great work has been productive of much mischief in the discussions relating to the legitimacy of the High Grades in this country. It has proved the truth of the old adage that "A lie travels a league while truth is putting its boots on."

We have named four Lodges of Perfection and one Council of Princes of Jerusalem as having been organized in this country before the creation of the Supreme Council of the 33d degree in Charleston in 1801, and these were the only bodies of the Sublime or Scottish degrees established before that time. We copy the following from an old manuscript in the Carson Collection:

December 3, 1797, at New York City, was founded a Sovereign Chapter of Rose Croix of Harodim of Kilwinning in Scotland, under the distinctive title of "La Triple Union," by illustrious Bro. Huet La Chelle (Wisdom), Grand Provincial Master, from the Petit Goave St. Domingo, under the old Scottish Rite of Heredom of Kilwinning, and the auspices of the Provincial Grand Royal Scottish Lodge of Kilwinning of Edinburgh (the Royal order of Robert Bruce of Scotland), sitting at Rouen in Normandy, established there by Edinburgh, on the first day of May, 1786. John Matthews (Relief), Knight of the Order of the K—y C—S; R. J. Vanden Broek (Strength); Anthony Stafford (Beauty); Chaylon Dayral (Wisdom) President; W. D. Olive (Recommendation); Jean Baptise Desdoity (Loyalty); Jno. G. Tardy (Candor); Courbe (Humanity) Grand Secretary; Comte Duquesne (Bravery); Frignet (Goodness); Marex (Hope).

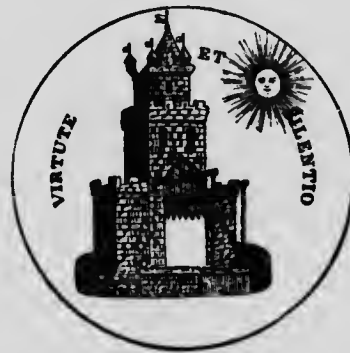
This organization had no connection whatever with the Sublime Masonry of the Rite

¹ Historical Landmarks, vol. ii., p. 52.

² Rhode Island Report, Appendix, p. 132.



of Perfection of twenty-five degrees, or with the Ancient Accepted Rite of thirty-three degrees. It was not a pre-requisite that the neophyte should possess the preceding grades up to and including the seventeenth of either of those Rites. Master Masons were eligible to, and did receive it. Its ritualistic ceremonies were entirely different from those of the Rose Croix, eighteenth degree, of Sublime Masonry or Rite of Perfection Series. or of the Rose-Croix eighteenth degree of the Ancient Accepted Scottish Rite. So, too, were its signs, tokens and words. It had a particular seal as follows: A square castle with battlements, flanked by four turrets, surrounded with a moat. The draw-bridge down, the portcullis raised. To the right a sun. Exergue: Virtute et Silentio. This legend was also embroidered upon a garter which the members wore upon the left leg. It was the Second or Rose Cross degree of the Royal order of Scotland. It is not



probable that Huet La Challe had any legal authority from any organization of the Royal order for the establishment of this body in New York. In some way he had become possessed of the ritual, possibly had received the degree, and, like most Masonic degree peddlers of all times and countries, he made all he could out of it.

In 1809 the Cerneau Sovereign Grand Consistory claimed to have resuscitated and reorganized this Chapter, "the oldest Chapter of the grade in the United States."¹ What an absurd yet misleading statement this is! Its ritual was no more like the Rose Croix ritual of the Rite which Mr. Cerneau claimed to have introduced and founded in the City of New York, than one of the Encampment degrees of Odd Fellowship is like the ceremony of the Order of Knights Templar.

We have now reached a period in the progress of Sublime or Scottish Masonry in the United States when a most important event was about to occur, destined to affect its history not only in this country but throughout the entire world.

From the time when Morin landed in St. Domingo in 1763 clothed with his celebrated patent, down to the end of the last century, the appointing of Deputy Inspectors General, with plenary powers for the conferring of degrees and the appointing of other Deputies, had been going on. Innumerable Deputies had been created, and they were roving through the "New World" driving a thriving money-making business in peddling the degrees. Hayes received his degrees and appointment from Francken in Boston, and we next hear

¹ Statutes and Regulations, Supreme Council of the United States, Cerneau, 1862, p. 180.

of him conferring the degrees on a number of Masons in Newport, R. I. What other places he visited is unknown. It is not probable, however, that his Masonic labors were confined to Newport; we may reasonably assume that he exercised his powers wherever and whenever he found contributing victims. Francken himself was propagating the degrees in New York. At the meetings in Philadelphia, as early as 1781 and 1782, some dozen Inspectors were present. In 1790 Mr. Abraham Jacobs was created a Deputy by Moses Cohen, and he at once set about "establishing perfect and Sublime Masonry in New York." His favorite field, however, appears to have been Georgia. His Register shows that he was most active in his self-assumed Masonic missionary work. In 1792 he conferred the degrees on a large number of Master Masons in Augusta, Savannah and Washington, Georgia, for the ostensible purpose of organizing bodies of the Order in those places. Of course he, like all others in the same business, pocketed the fees; these were the perquisites of a Grand Inspector.

We must bear in mind, however, that during those times gross irregularities in the organizing of Masonic bodies and in the conferring of degrees were not confined to "Sublime Masonry alone." There were two rival Grand Lodges of Master Masons in England, two in Massachusetts, two in South Carolina, and there was but little uniformity as to the mode of organization of new bodies and their subsequent responsibility to any governing power.

We have thought that it was for the purpose of bringing order out of the chaos in which Sublime or Scottish Masonry was involved that John Mitchell and Frederick Dalcho organized the Supreme Council of the 33d degree for the United States of America. If such was their design, the result was not a success.

CHAPTER XLIV.

ORGANIZATION OF THE SUPREME COUNCIL 33° AT CHARLESTON, S. C.

ON the 31st of May, 1801, the *Supreme Council of the thirty-third degree, for the United States of America*, was opened with the high honors of Masonry at Charleston, S. C., by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General, and in the course of the year the whole number (1) of Grand Inspectors General was completed, agreeably to the Grand Constitutions.¹

The announcement of the organization of this body was not made public until 1803, when it appeared in a printed circular, bearing date December 4, 1802.

This circular recognizes the Grand Constitutions of Berlin of October 25, 1762, "with the Secret Constitutions, which have existed from time immemorial."

It also recognizes the Morin patent of August 27, 1761, making him an Inspector General over all Lodges, etc., in the new world. It also recognizes the Grand Constitutions of 1786, in the following words:

On the 1st of May, 1786, the Grand Constitution of the thirty-third degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty King of Prussia, who, as Grand Commander of the Order of Princes of the Royal Secret, possessed the Sovereign Masonic power over all the Craft. In this new Constitution this high power was conferred on a Supreme Council of *nine brethren in each nation*, who possess all the Masonic prerogatives in *their own district* that his Majesty individually possessed, and are sovereigns of Masonry.

The circular claims that the Supreme Council was organized under these Constitutions.

It is said by many writers that there were no such Constitutions enacted in 1786; that Frederick the Great had nothing whatever to do with High-Grade Masonry; that the Constitutions, so-called, were enacted at Charleston.

We shall not enter into a discussion of the question as to whether these Constitutions had the origin claimed for them or not; it is sufficient to say that they were recognized, and that under and by authority of them the Southern Supreme Council, at Charleston, the first in the world, was organized, and until 1813, possessed exclusive jurisdiction over the United States; and all other regular Supreme Councils from that day down to the present have, and still recognize them. If they (the Constitution of 1786) ever were irregular, they ceased to be so to any and every Supreme Council the very moment they recognized and adopted them. Without them there can be no thirty-third degree of the

¹ Circular of December 4, 1802.

Ancient Accepted Scottish Rite. The circular of 1802 contained a list of the degrees of the Rite, thirty-three in number. It was the old Rite of Perfection series of twenty-five degrees, heretofore enumerated, with eight degrees added. The twenty-third degree of the old series, Knight of the Sun, or Prince Adept, was made the twenty-eighth degree of the new Rite, and the twenty-fourth degree Kadosh of the old series was made the thirtieth degree of the new, and the twenty-fifth degree, Prince of the Royal Secret of the old series, was made the thirty-second degree. The following are the degrees that were added, with their numerical position in the new Rite:

23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Commander of the Temple.
29. Knight of St. Andrew.
31. Grand Inspector Inquisitor Commander.
33. Sovereign Grand Inspector General.

It is not certainly known whether the eight added degrees were selected from those already existing, or whether they were created by the founders of the Supreme Council. We are inclined to the opinion, however, that they were selected, except the thirty-third degree, which we believe was an original creation by the founders of the Supreme Council at Charleston. The thirty-third degree of the Masonic System of the Scottish Rite in thirty-three degrees was never heard of until after the organization of the Supreme Council in Charleston; there was no ceremonial or ritual in connection with the office of Deputy Inspector General prior to that time. It was simply an appointment and not a degree, given to Princes of the Royal Secret of the twenty-fifth degree, the highest known before 1801. No manuscript or printed paper has yet been found, of an earlier date than this, containing any reference whatever to a thirty-third degree.

The Grand Constitutions of 1786, French version, the only one known at Charleston in 1801, now recognized by the Northern Supreme Council, and the Latin version now recognized by the Southern Supreme Council, purport to have been framed and engrossed in that year, yet no copy or part of a copy of the former, of a date earlier than 1802, nor of the latter prior to 1836, has yet been discovered.

There was no Masonic System or Rite known, with so many degrees as are contained in the Ancient Accepted Scottish Rite, prior to the publication of the celebrated Charleston circular of December 4, 1802, proclaiming to the world the formation of the Supreme Council of Sovereign Grand Inspectors General of the 33rd degree.

The copies of the "Secret Constitutions," now extant, purporting to have been given to Stephen Morin, with his celebrated patent in 1762, names the 33d degree in several of its articles, and the names of De Joinville, St. Simon and the Comte de Choiseul have each 33° appended to them. We do not believe that a copy of these Secret Constitutions exists, of a date prior to 1801, containing any mention whatever of a thirty-third degree.

Mr. Pike has published in his Constitutions a version of these Secret Constitutions, with French and English text, made from an old manuscript copy in his possession. There are two old manuscript copies of the same in French in the Carson Collection; they correspond almost literally with the copy as published by Mr. Pike.

Mr. Pike says, "If I have an opinion on these questions (the authenticity of these Secret Constitutions), I do not care to express it."¹

We will venture to express our opinion on the subject.

We believe that some kind of Secret Constitutions did exist, and that they were of corresponding date with the Constitutions of 1762, and that the Secret Constitutions, as published by Mr. Pike, and contained in manuscript in the Carson collection, are copies of them, except that the words thirty-third degree, which occur in some half a dozen places in the copies now extant, are interpolations, made about the year 1801, to meet the change that had occurred. The trick was clumsily executed, and has given rise to much controversy. The Constitutions of 1762 make unequivocal reference to the "Secret Constitutions" of the Sovereign Grand Council.

When we read these Secret Constitutions, omitting 33rd degree wherever the same occurs, we find them in perfect harmony with the general spirit and text of the Constitutions of 1762, and the omission does not in any way affect the sense, as applicable to Grand Inspectors General, 25° Masons, under the old system.

We cannot believe that if the 33rd degree had existed or even been named in 1762, that it would have been possible to keep it a secret; it would have been mentioned in some of the numerous manuscript registers of the Deputy Inspectors that are in existence—certainly it would have demonstrated itself in some way.

If we had found a copy of these Secret Constitutions, with the Constitutions of 1762 left with the Albany Lodge of Perfection, by Francken in 1767, and if they had been signed by Morin 33d degree, it would have been conclusive that the thirty-third degree did exist at that date. However, there is no such evidence. If the G. Constitutions of 1786 were formulated in that year, as it is claimed they were, then that is the year in which the thirty-third degree was first named; no organization, however, took place under those Constitutions until 1801. It appears that previous to the formation of the Supreme Council of the 33d degree in Charleston, the Grand Council of Princes of the Royal Secret (25th degree), created by Hyman Isaac Long, Deputy Inspector General, in that city, recognized and acknowledged the Grand and Most Puissant Council of the Valiant Princes and Sublime Masons of the Royal Secret, at Kingston, Jamaica, as a regular organization of Sublime Masonry, and looked to it for recognition, having been organized by one of its deputies, for on August 10, 1797, and December 26th, 1798, the Council at Kingston issued a decretal ratifying the acts of Deputy Inspector Long, and the creation of the Grand Council at Charleston, but at the same time strongly censuring that body for some of its acts.²

This statement has led some writers to believe, or at least to say, that the Kingston Council was superior in authority to the Charleston body; in fact that the latter was subordinate to the former. We do not, however, concur in this view. The Kingston Council was simply making official recognition of the Charleston Council as a regular co-ordinate body, and while so doing, took occasion to criticise some of its alleged irregular doings, just as a Grand Lodge of the present day makes formal and official recognition of a new Grand Lodge, and might, if circumstances should seem to warrant it, criticise any alleged irregularities of the new body.

We have little authentic information as to the early doings of the Supreme Council, inasmuch as its records are lost. We know that on July 5th, 1801, the Grand Council

¹ Pike's Constitutions, p. 308, Articles XXVII. and XXXI.

² Pike's Constitutions, p. 199.

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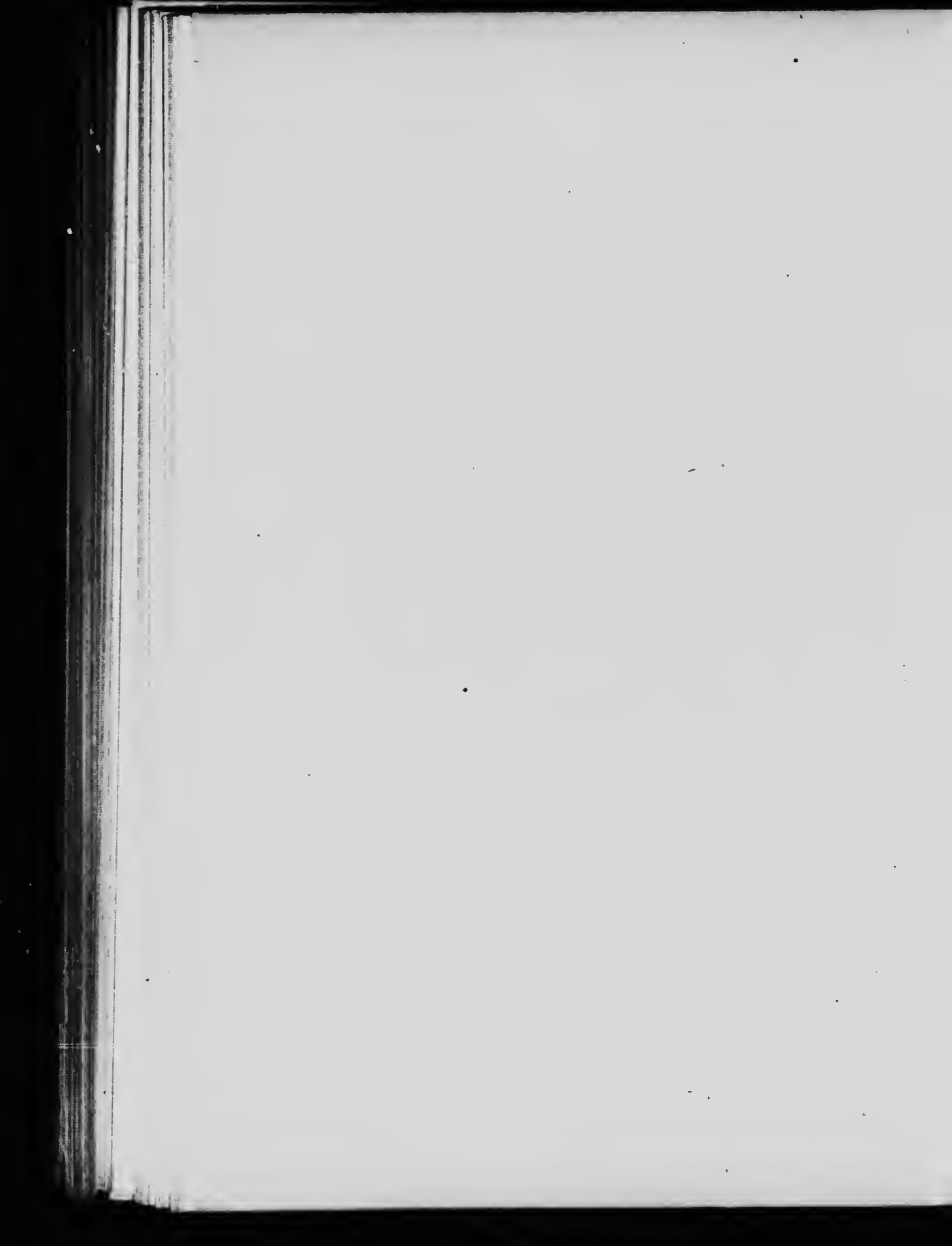
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Brother James Daniel Richardson, 33°

M. E. SOV. GR. COM. SUPREME COUNCIL A. A. S. RITE, SO. JUR., U. S. A.; PROV. G. M.
OF THE ROYAL ORDER OF SCOTLAND



of Princes of Jerusalem at Charleston, a subordinate of the Supreme Council, granted a warrant for a Grand Elect Perfect and Sublime Lodge of Perfect Masons in Charleston. This was the first Lodge of Perfection organized under the Supreme Council. The second, formed under the same authority, was that at Savannah, Georgia, on December 30th, 1802.

The Supreme Council appointed many Deputies for different localities and for different purposes, the most important of all these appointments, the one from which the greatest results to the interests of the Rite were to follow, was that of the Count Alexander François Auguste de Grasse Tilley. On the 21st of February, 1802, the Supreme Council granted him a patent certifying that he possessed the degrees from Secret Master to Sovereign Grand Inspector General inclusive; that he was a member of the Supreme Council of the thirty-third degree, and that he was Grand Commander for life of the Supreme Council in the French West India Islands, giving him power to constitute, establish, direct, and inspect all Lodges, Chapters, Councils, Colleges, and Consistories of the Royal and Military Order of Ancient and Modern Freemasonry over the surface of *two hemispheres*, conformably to the Grand Constitutions.¹

This was before the Count went to St. Domingo; but very soon after receiving his appointment, he went to that island. The exact date is unknown, but it was certainly in the early part of 1802, and there, at Cape François, in conjunction with De La Hogue, he organized a Supreme Council of the 33rd degree for St. Domingo and the West India Islands.

This was the second Supreme Council in the world. It had but a brief existence. In the latter part of 1802, the negroes of St. Domingo revolted for the second time, and at the close of 1803 they were masters of the island; the French residents had to flee for their lives, some to Europe, others to the United States and the Supreme Council became extinct.

The Count De Grasse, De La Hogue, and other members of the Supreme Council, fled to and sojourned in Paris.

On the 22nd of September, 1804, Count De Grasse, in his capacity as Sovereign Commander *in vitam* for the French Islands of America, and *by virtue of his patent as a Deputy Inspector, from the Supreme Council at Charleston*, aided by the Lieutenant Commander, De La Hogue, and the Sov. Gr. Inspectors General, Armand Cagnet, Harnecart Antoine, Pierre Gervais, and Nicolas Toutain, uniting some Scottish Masons at Paris also with them, organized and established the Supreme Council of the thirty-third degree, for France, at Paris. In the organization of this body the Scottish Rite of Heredom, which had been re-established in France by Hacquet in 1805, fused with the Ancient and Accepted Rite.² This was the third Supreme Council of the Thirty-Third degree.

It is claimed by some writers that the degrees over which the Count De Grasse pretended to have control, belonged of right to the Grand Orient of France, that body having acquired them through the old Grand Lodge, the latter body having been united with the Grand Orient in 1799, alleging that the old Grand Lodge had acquired control of the degrees by having absorbed the Council of the Emperors of the East and West in 1772.

We have shown that there was no such absorption or union ever consummated between the Council of Emperors of the East and West and the Grand Lodge that united with

¹ Pike's Constitutions, p. 191.

² Pike's Historical Inquiry, p. 195.

the Grand Orient in 1799; besides, the Grand Orient never countenanced or practised the degrees as a system.

Then, if this claim had been true it could only apply to twenty-five degrees. What title could the Grand Orient have to the addition of eight degrees, embraced in Connt De Grasse's system of thirty-three? The Grand Orient itself said, although these degrees (the twenty-five) had gone out of its own bosom, that by the lapse of time they had been forgotten in France, and that the Count De Grasse brought them back strangers, and they were not reclaimed.¹ The fact is the Connt De Grasse, as a Depnty created by the Supreme Council of the 33d degree at Charleston, introduced a new system or Rite of Masonry consisting of thirty-three degrees into France, in 1804, under the title of the Ancient and Accepted Scottish Rite. That this System included in it most, if not all, the degrees of the old Rite of Perfection, and that of the Council of the Emperors of the East and West, is also probably true.

These degrees, however, had been abandoned in France for many years before, for how long no one can tell. The Grand Orient had said that it knew of no degrees but the Symbolic. "They had been forgotten in France, and came back as strangers." No one can truthfully claim, or produce any evidence, that the thirty-third degree was ever heard of in France before its introduction there by the Count De Grasse in 1804. Then whence did the system come into France? Historical facts, justice and common sense answer—from Charleston, South Carolina, by the hands of the Count De Grasse Tilley.

Whether the founders of the Supreme Council at Charleston had the lawful right to organize the Rite as they did, is immaterial; therefore we shall not discuss it. It is enough for us to know that they did organize, and the strongest circumstance that can possibly be produced in favor of their right to do so is found in the fact that all rival claimants for original ownership of the system thereby recognize the fact that there was and is a system or Rite of thirty-three degrees, with a Supreme Council as its head or governing body.

One and all of them fail to produce a shadow of evidence of the existence of such a system or Rite antedating the celebrated circular issued by the Supreme Council at Charleston, and dated December 4, 1802. If the "Anneke Jans" claimants could produce a title to the Trinity Church property in the City of New York as clear and unimpeachable as that which Mitchell, Dalcho and their Charleston associates have, as being the founders of the system or Rite of the thirty-three degrees, under the Constitutions of 1786, their fortunes would be made, and Old Trinity would be ruined.

In 1802 the Grand Orient of France excluded the Scottish Masons from the Lodges of its jurisdiction, because, as was alleged, they had never acquiesced in the Union that took place in 1799 between the Grand Lodge of France and the Grand Orient, the Scottish Masons coming from the former only.

November 12, 1798, Pierre le Barbier de Plessis at Philadelphia, Pa., appointed German Hacquet a Depnty Inspector General, with the usual powers, etc.² This man Hacquet appeared in Paris in 1802, bringing with him the twenty-five degrees of the Rite of Perfection, or of the Council of Emperors of the East and West which he had obtained in

¹ C'est ainsi que le main du temps sut effacer en France le souvenir de ces degrés sortis de son sein, même de quelquesuns exclusivement français, et qu'ils y furent transportés comme étrangers, sans réclamation. Circular of the Grand Orient, July 31, 1819, p. 3.

² Old Manuscript Register, Carson Collection.

America, probably in Philadelphia. The Scottish Masons (*Maçons Ecossais*), having been excluded from the Lodges of the Grand Orient, rallied around him, and he started some kind of an organization, which he styled the *Grande Loge Generale Ecossais* or *Scottish Grand Lodge*. The term *Scottish Masonry*, or *Masonry "Ecossais,"* here referred to, must not be confounded with the *Ancient Accepted Scottish Rite System* in thirty-three degrees.

The Comte De Grasse Tilley first appeared upon the Masonic stage of Paris, in 1804, and, as before stated, he instituted and organized the Supreme Council of the thirty-third degree for France. Hacquet and his followers united with the Count. The precise relations that existed between Hacquet's *Grande Loge Generale Ecossais* and the Supreme Council of France, are enveloped in obscurity. It is known, however, that the former body assumed to and did grant patents for symbolic Lodges, and its action in this respect greatly disturbed the Masons of Paris, as well as of the Provinces. The Grand Orient, which had so recently absorbed into its bosom its most formidable rival, the Grand Lodge of France with its Subordinates, became alarmed at the attention which its new rival was receiving, and the progress that it was apparently making.

Overtures were made by the Grand Orient for a union between it and the Supreme Council of France and the *Grande Loge Generale des Ecossais*, the latter body having absorbed into its organization nearly all the numerous Masonic factions of Paris, especially the *Maçons Ecossais*.

A Treaty of Peace, known as the "Concordat," was hurriedly entered into between the Grand Orient and the Supreme Council, and was consummated and signed December 3, and ratified by the Grand Orient December 5, 1804.¹

A serious question arose at once between the contracting parties, as to the meaning of the Concordat, the Grand Orient claiming that by the terms it had incorporated into or with itself every other recognized Masonic Rite in France, with the power of absolute control and government over such Rites and their members. On the contrary, the Supreme Council claimed that it had only united with the Grand Orient, in order to secure peace and harmony among Masons, retaining, however, all its powers with absolute control over the degrees above the 18th. That control over the degrees from the 4th to the 18th was a *concession* made to the Grand Orient in the interest of peace and harmony, that body already having Chapters of *Rose Croix* under its French Rite system.

The original manuscript of the Concordat, in duplicate, was entrusted to the care of one Pyron, who allowed it to be published without authority; and the Grand Orient alleged that the text had been tampered with by him.² It is impossible to get at the truth of this affair, a most important event in the history of the *Ancient Accepted Scottish Rite* in France; we have both statements, and they are irreconcilable with each other. What is a reasonable conclusion?

We know that the Supreme Council had just been established in Paris by the Comte De Grasse Tilley; the *Grande Loge Generale Ecossais*, the body which had most disturbed the Grand Orient, had some close tie or union with it; the Grand Orient had made the first overtures for the Concordat. However, it is enough to know that the Grand Orient either made it, or entertained it. Certainly, this would not have been done had there not been some strong impelling motive back.

Is it probable or reasonable to suppose that the new power, with its attractive series

¹ Gould, vol. iii., p. 420.

² *Ibid.*

of degrees, ending with that of Sovereign Grand Inspector General, 33°, with a prestige that had aroused the jealousy and alarm of the Grand Orient, would, under such prosperous circumstances, enter into a compact or arrangement by which all of its suddenly acquired and growing *éclat* and fame as a great Masonic governing power would be lost? And yet, if we are to credit the statement of this affair, as given by the Grand Orient, that is what the Supreme Council did. It is too improbable, however, for us to believe; the surrounding circumstances of the transaction, with the few facts we have connected with it, leads us to the conclusion that the Supreme Council's version of the affair is the true one. It does not appear, however, that either party paid much attention to the Concordat at the time, further than that the Grand Loge Ecossais ceased to interfere with Symbolic Masonry, and it was several years thereafter (1814) before the Grand Orient made any positive or definite claim of right of control over the degrees of the Ancient Accepted Scottish Rite. When the Concordat was entered into, Roethiers de Montaleu was the acting Grand Master of the Grand Orient, and the Count De Grasse Tilley was the M. P. Grand Commander of the Supreme Council of the 33d degree.

On September 6, 1805, the Supreme Council, by formal decree declared the Concordat broken.¹ July 1, 1806, the Count De Grasse Tilley resigned the office of Most P. Sovereign G. Commander of the Supreme Council of the 33d degree, and his Serene Highness, the Prince Cambaceres, Arch Chancellor of the French Empire, was elected to the position.

On the 8th of July, 1806, a deputation from the Supreme Council waited on his Serene Highness in his palace, and informed him of his election. He accepted the office, and Marshal Kellerman, of the deputation, *conferred the degrees upon him*, and proclaimed him Most Potent Sovereign Grand Commander of the Supreme Council.

November 27, 1806, a meeting of the Supreme Council was held in the palace of the Prince Cambaceres, his Highness presiding. At this meeting the following decree was adopted

The dogmatic power of the Ancient Accepted Rite belongs to the Supreme Council of Prince Masons, Sovereign Grand Inspectors General, exercised under its supervision by the Sovereign Grand Consistory of France, with the right of appeal to the Supreme Council.

December 15, 1808, the Supreme Council met again in the palace of the Prince Cambaceres, and at the same place January 19, 1810, the Prince presiding at these meetings.

Prince Cambaceres was made Grand Maitre-adjoint of the Grand Orient of France December 13, 1805, and held the same until 1814, when he resigned. By holding this office he was virtually the Grand Master of the Grand Orient, though the office was nominally filled by Joseph Bonaparte. The remarkable fact that the Prince Cambaceres, the acting Grand Master of the Grand Orient, was elected to and accepted the office of M. P. S. G. Commander of the Supreme Council, nearly two years after the date of the Concordat, shows that the Grand Orient did not then claim that there was but one body, or that the Supreme Council was absorbed or incorporated into or with it in any way.

July 21, 1805, the Grand Orient issued a circular to the Lodges, advising them that, in order to satisfy their impatience to know the basis of the union of all the Rites, which had been entered into by the Concordat, and while awaiting the preparation of the re-

¹ Gould, vol. iii., p. 421.

vised regulations conformable thereto, then in the hands of a committee and soon to appear, gave them in advance an extract from the Concordat headed "Grand Directorio des Rites." However, there was not a word in this extract about the Supreme Council of the Thirty-third degree.

The Concordat, as published by the Loge Ecossais de Saint Napoleon, in the same year, gave the entire text of the document, printed from one of the duplicate copies entrusted to Pyron. It shows that it was the intention of the bodies that there should be a union between them, but *not an absorption or extinction* of either; that each was to retain or acquire, by the union, peaceful control over certain degrees, both retaining their independent organization and government, the Supreme Council conceding to the Grand Orient, in its Chambers, the right to control and confer the degrees from the first (Entered Apprentice) to the eighteenth (Rose Croix) inclusive, reserving to itself, however, absolute control over the granting and conferring of the degrees from the 19th to the 33d inclusive.¹ The Grand Orient gained by the Concordat all the Lodges of the Grand Loge Generale Ecossais, and that was probably the principal motive she had in view when the Concordat was entered into.

The revised statutes of the Grand Orient, announced in the circular referred to, were officially printed, and published in 1806. There is not a word in them about a Supreme Council, or about the Thirty-third degree.²

This is another circumstance going to show that the Grand Orient itself ignored the Concordat, so far at least as it applied to the Supreme Council's power over the High Grades.

The Grand Orient had accomplished its purpose, having absorbed the Scottish Lodges.

As before stated, the Supreme Council had already officially repudiated the Concordat, alleging as a reason for so doing that the Grand Orient had failed to conform to it.

Another remarkable circumstance pointing strongly in the same direction, that the bodies were to retain their separate organizations, is the fact that when the Concordat was entered into, many of the members of the Grand Orient received the degrees of the Ancient Accepted Scottish Rite, from the 15th to the 18th inclusive, at the hands of De Grasse Tilley, as the representative of the Supreme Council, and some of them were also invested by him with the thirty-third degree, and all of them who did not already belong took an oath of fealty to the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third degree.³

¹ Le trente-troisième degré n'appartient qu' au sublime Grand Conseil de ce nom, qui seul peut le conférer. Extrait du Livre d'Architecture de la R. L. Ecossaise de Saint Napoleon (March 1, 1805), p. 30.

² Statuts de l'Ordre Maçonique en France, 8, pp. 11, 232, Paris, 1806.

³ The oath of fealty to the Supreme Council taken by many members of the Grand Orient of France, when De Grasse Tilley, as the representative of the Supreme Council of France, entered into the Concordat:

We, the undersigned, members of the Grand Orient of France, hereby declare that we have received and gratefully accepted the eminent degrees of Knight of the East or Sword, Prince of Jerusalem, Knight of the East and West, and Sovereign Prince of Rose Croix, the eighteenth grade in Masonry, of the Ancient Accepted Rite, at the hands of the Puissant and very Illustrious Brother De Grasse Tilley, Grand Master *ad vitam*, President of the Supreme Council of the 33d Degree of the said Grand Council.

We truly swear upon our word of honor, and under all our obligations taken in the presence of the Grand Architect of the Universe, and to the Supreme Council of Sovereign Grand Inspectors

The Grand Orient, under date of August 26, 1814, addressed a communication to the Supreme Council, soliciting that body to unite and co-operate with it in formulating a plan by which all the recognized Masonic Rites in France should be definitely centralized into one governing body, that body to be the Grand Orient of France.

If the Ancient and Accepted Scottish Rite was already in the bosom of the Grand Orient, as she subsequently claimed that it was, why this appeal?

After some necessary delay, the Supreme Council, at an extraordinary Session held October 28, 1814, by a unanimous vote adopted a reply to the Grand Orient. This document was couched in modest, courteous and fraternal language; there was not a harsh word or sentence in it. The Grand Orient was admonished to give so serious a matter full and mature consideration before taking action; many pertinent suggestions and queries, relating to the subject, were presented for consideration. The effort that had been made for a union under the Concordat of 1804 was referred to, and particular attention was called to the fact that, within nine months after that agreement, the Supreme Council formally withdrew from it, the Grand Orient by its tacit assent and action having done the same, many months before; and that each body had since that time, a period of ten years, continued to act independently and separately from the other, with but little friction or strife between them; therefore, the Supreme Council did not deem it necessary, wise, or prudent to disturb this satisfactory condition of Masonry, by engaging in a hazardous experiment, which it was feared might result in discord and strife.

The Grand Orient paid no respect or attention whatever to this courteous and fraternal appeal, for within twenty-one days thereafter, *viz.*, November 18, 1814, she issued a circular to all Lodges, headed "Articles Additionels pour la Centralization des Rites dans le G. O. de France," in which it was boldly proclaimed that the Grand Orient resumed the exercise of all the powers which belonged to her over all the Masonic Rites in France, under Concordats with the Grand Orient of Clermont (?) in 1773, the Grand Chapter General of France in 1787, and with the Grand Loge Ecossais in 1804.

This was a bold attempt to obtain title by conquest, buccaneering, or by the right of "eminent domain;" and this is the only title that the Grand Orient has, or ever had, to control over the Ancient Accepted Scottish Rite system of thirty-three degrees.

The circular contains a schedule of the prices for obtaining patents for Chapters and Councils, under the following peculiar headings: First. Rite d'Herodon, Ancien Accepte 25th degree, embracing the 22d and the 23d and the 24th degrees. Second. The Rite Ecossais Ancien et Accepte, 33 degree. Under this heading we find the 27th, 30th, 31st, and 32d degrees named, and a Council of the 22d degree.

The Thirty-third degree is only named in it as above, forming a part of the heading to a division of the Chapter.

We have been unable to find any earlier specific assumption or claim set up by the Grand Orient than is contained in this circular to control over the Grades of the Ancient Accepted Scottish Rite. Undoubtedly the issuing of this document, with its buccaneering claim of power by right of conquest (we cannot look upon it in any other light), was the cause of the open war which immediately followed between the Grand Orient and

General of the 33d Degree, to obey the said Supreme Council, to respect its decrees, and to so conduct ourselves as to cherish and respect the Royal and Military Order of Freemasonry.

In testimony whereof, we have of our own accord, signed this obligation. Done at Paris the 29th day of the 10th month (December) 1804.
(Thirty-seven names attached.)

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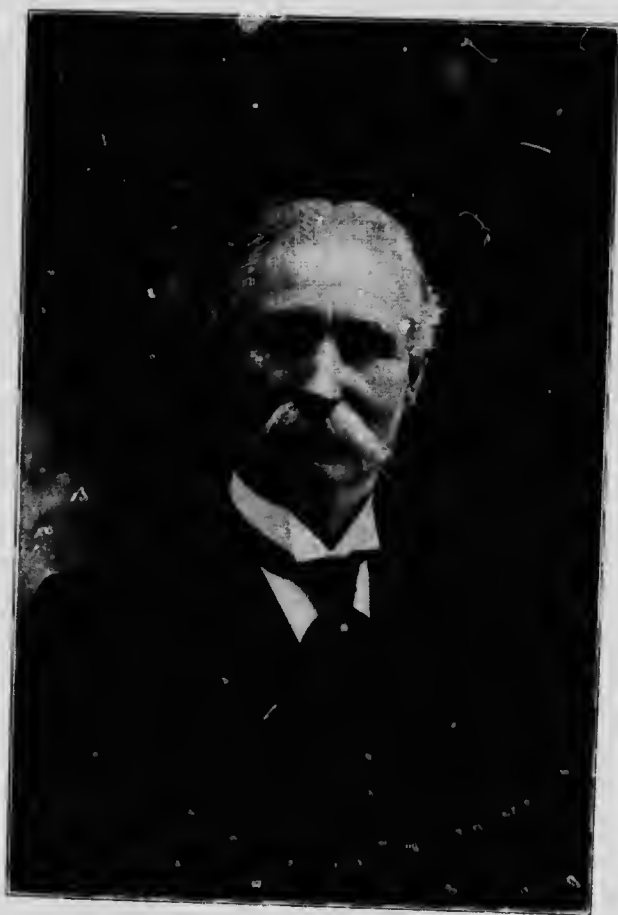
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Brother A. B. Chamberlain, 33°
SOVEREIGN GRAND INSPECTOR GENERAL V. A. S. R., IN TEXAS.



the Supreme Council; with the former it was a war for extermination, with the latter it was for existence. It is not our purpose, in this mere outline sketch of the history of the Ancient Accepted Rite, to enter into a discussion of the many questions that were, and still are, raised as between the Grand Orient and the Supreme Council of France, in regard to authority over the degrees of the Ancient Accepted Rite. We have shown from incontrovertible history that the Grand Orient never had any legal Masonic title to control over the Grades of either the Rite of Perfection (1754), the Rite of the Emperors of the East and West (1758), the System given to Morin (1761), nor those of the Ancient Accepted Scottish Rite, introduced into Paris by the Count de Grasse Tilley in 1804. Whatever rights of the kind the Grand Orient of France has now, or ever had, have been acquired by usurpation or by an assumed right of *Masonic eminent domain*.

Mr. Gould concedes that the "fusion" between the two bodies in 1804 was broken, and that there was a tacit understanding between them by which the Grand Orient exercised control over the degrees up to and including the 18th, the Supreme Council having control over the degrees from 19 to 33 inclusive.¹ Whatever this written, verbal or tacit understanding may have been between the parties to the Concordat, and notwithstanding the fact that both treated it as null and void from the very beginning, yet there were certain conditions contained in it which both parties appear to have respected and observed up to the year 1814. The Grand Orient did not assume control over the degrees from 19 to 33, nor did the Supreme Council interfere in any way with the administration or control over those from the 1st to the 18th inclusive. All this was changed, however, when the Grand Orient attempted its grand *coup d'etat*, in 1814.

In 1815, August 28th, the Supreme Council issued a circular to the Lodges, Councils, Chapters, etc., absolutely rejecting any proposition for a union or centralization of the power of the Scottish Rite with that of the Grand Orient. With this ended all diplomatic interchange between that body and the Supreme Council, looking towards a union.

The Grand Orient, so far as she could, at once usurped control over the Masonic system of the Ancient Accepted Rite of thirty-three degrees, claiming to have acquired such authority by virtue of concordats, etc., as stated in the circular of October 18, 1814; on the other hand the Supreme Council resumed control over the degrees from the fourth to the eighteenth inclusive, and also assumed to itself authority for the conferring of the Symbolic degrees. About this time (1814) the Supreme Council appears to have fallen into a dormant condition, and so remained until 1821.

A spurious Supreme Council was organized in Paris, 1812, under the name of the Supreme Council of the 33d and last degree, of the Ancient and Accepted Rite, for France and the French possessions in America and the Indies. De La Hogue, father-in-law of the Count De Grasse Tilley, assumed the office of acting Grand Commander of this body, claiming to act as the representative of the Count De Grasse Tilley, Sovereign Grand Commander *ad vitam*, notwithstanding the latter had resigned his office and his "*ad vitam*" in 1806.

The excuse given by De La Hogue and his associates for the organization of this irregular body was most contemptible and disgraceful. In the printed proceedings of the Supreme Council of France for April 2, 1812, the names of the Sovereign Grand Inspectors for the French American Islands, then temporarily sojourning in Paris, were

¹ Gould, vol. iii. p. 426.

with others printed; but they were accidentally or intentionally omitted from the printed proceedings of September 14, 1812. De La Hogue and his pestiferous little coterie, filled with indignation at the slight that had been put upon them, assembled in Paris as a Supreme Council, which they had no legal Masonic right to do, and drew up an appeal to his Highness the Prince Cambaceres, the Grand Commander of the regular body, claiming that a great wrong had been done them by omitting their names from the proceedings, and demanding that in the future their names should be published in the proceedings, as forming a part of the Supreme Council of France, and that there should be established near that body a Supreme Council for the French American possessions, composed of themselves. Of course this audacious demand was declined by the Supreme Council, and then the schismatics met and resolved themselves into a rival body, styling themselves the Supreme Council for France and America.

In 1818 this body, known as the "Prado" Supreme Council, the name of its place of meeting in Paris, adopted a Code of Statutes and Regulations, based upon the Constitutions, Statutes and Regulations made in 1762, and those of May, 1786. This Code fully and minutely defined the powers and duties of each officer, and the various sections. It declared that the government of the Order was vested in a Supreme Council, that body being Sovereign, Legislative and Executive. It completely annihilated the mythical, audacious and mischievous claim that the Most Puissant Grand Commander was clothed with absolute despotic powers. It constituted the Supreme Council into a Constitutional Masonic monarchy, at the head of which, as its chief executive officer, was the M. P. G. Commander, with only such powers as were given him in the Constitution. All of which was and is in accord with the Grand Constitutions of 1786.

This did not suit the Count De Grasse, as under it his occupation was gone. On August 18, 1818, he issued a circular to "All Masons Greeting"—a bombastic and egotistical document—in which he announced himself as the Sovereign Grand Commander *ad vitam* for the French Windward islands, etc.; also as Honorary Sovereign Grand Commander *ad vitam* for France, Creator of the Supreme Councils in the Kingdoms of France, Italy, Naples, Spain, the Netherlands, etc. The document is full of misrepresentations of Masonic historical facts. He charged that the Commission which he had appointed to prepare the Code had exceeded its powers; that its labors were never submitted to and approved by the Supreme Council; that the pretended Constitution was founded upon the most ruinous principles, contrary to all social prosperity, and that which is most destructive of all, *the creation of offices for life*, etc. We have not space to follow him in all his inconsistent arguments. He concluded by declaring the work of the commission null and void.

He also declared the action of the pretended Supreme Council, instituted by this commission, illegal, and its acts an attempt on *his* rights and those of the Supreme Council 33°, subversive of all the laws of the Scottish Rite; therefore void. He further declared that without him and by him there could be no Supreme Council for the government of Scottish Rite Masonry in France. All of which was the merest illogical stuff and nonsense.

The Count had resigned his office of Grand Commander *ad vitam* in 1806. Once resigned it was gone forever. When the irregular Supreme Council was formed in 1812, De La Hogue assumed to act for the Count, whom the usurpers pretended to recognize as their Grand Commander *ad vitam*; and upon his return from England, where he had

been detained as prisoner of war for many years, he very complacently assumed the office of Grand Commander, disregarding his resignation of 1806. However, when the offensive Code was presented and adopted, clearly defining and limiting the powers of the Grand Commander, he issued the circular as above, and three days thereafter, to wit on August 21, 1818, he with a few followers deserted the *Prado* body altogether, and formed themselves into another Supreme Council, the second irregular one then in Paris; it was known as the *Pompeii* body, from the name of its place of meeting.

The proceedings of this body were simply in the personal interests of the Connt; his few followers in this selfish and dishonorable scheme had not yet recognized the fact that he had become an unprincipled Masonic adventurer and charlatan, and that *his cause was lost*. This body also pretended to adopt a Code of general statutes of Scottish Rite Masonry, presumably more congenial to the views of the Connt. They provided that there should be no officers *ad vitam*. The Connt made another personal statement and appeal, which was published in the proceedings of the body of September 3, 1818, intended as a reply to the action of the *Prado* body in suspending him from office, and preferring charges against him. This document is enough of itself to establish his Masonic dishonor.

The *Prado* Supreme Council did not remain idle after the Count's treason. On the 26th of August, 1818, it caused charges and specifications to be preferred against him, and he was summoned to appear before the body for trial on the 17th of September, 1818.

On the 10th of September a special session of the Supreme Council (*Pompeii*) was held, and a letter was received from the Count tendering his resignation as Grand Commander *ad vitam* which was accepted. It would appear that the Connt took this course in the hope that the Supreme Council (*Prado*) would be induced to drop its proceedings against him; if such was his expectation, he was doomed to be grievously disappointed, for on the day appointed, September 17, 1818, the Supreme Council met, the Count was called, and failing to answer, his trial was proceeded with. He was found guilty of (1) abuse of official power; (2) of having usurped powers to himself which belonged only to the Supreme Council; (3) of appropriating to his own uses moneys belonging to the Supreme Council; (4) of having used the title, Grand Commander, for the purpose of creating a new (irregular) Supreme Council; (5) of having imposed an arbitrary tax of two francs for his own personal profit, for affixing his seal of office to each diploma or patent; (6) of having refused to recognize and conform to the Statutes and Regulations adopted by the Supreme Council, and having protested against said Regulations in a meeting of the body. It was ordered (1) that "The Illustrious Brother, the Connt de Grasse Tilley," be deprived of the dignity of Grand Commander, *ad vitam*, of the Supreme Council for the French American possessions, and of every other (Masonic) dignity with which he may have been invested; (2) that he be degraded from every kind of Masonic title or employment, especially from that of Sovereign Grand Inspector General, 33d degree; (3) that his name be stricken from every tableau upon which it was borne; (4) that he be excluded from all Scottish Rite Temples forever; (5) Scottish Rite Masons were forbidden to recognize him in the future in any of the dignities or degrees which he had possessed, or to obey him directly or indirectly, or to take any obligation at his hands; (6) any Mason (Scottish Rite) violating number five, to be *ipso facto* declared a traitor to the Order and condemned to the same penalties, as an abettor and accomplice of the Count.

There were twenty-three members present and voting at the trial; nearly every charge was sustained by an unanimous vote. On one or two of them there were only two or three dissenting votes. Undoubtedly the Connt was guilty of all that was charged against him, and the list of his Masonic offenses might have been enlarged almost indefinitely.

This trial was conducted with much form and ceremony; the whole proceedings were printed and published in 1818.¹ It forms a very interesting pamphlet, containing much matter relating to the history of the Scottish Rite, giving some curious information as to the mode of conducting a Masonic state trial, as we may not inappropriately term this one. *De Grasse Tilley did just what had been done, was being done, and has been done since, by nearly every Masonic peddler in both Europe and America, from Morin down to the present, and their name is legion.* The traffic in Masonic degrees was not confined to Scottish Rite Masonry by any means. It is only a few years since itinerant lecturers were common in the Lodges, Chapters and Commanderies. Nearly all of them peddled and sold Masonic degrees and rituals, those of the Symbolic degrees, being *extra contraband*, always commanded good prices. This pestiferous blight on Symbolic, Chap-tral and Templar Masonry, was only suppressed after years of struggle, and by the most rigid legislation.

Unfortunately for Scottish Rite Masonry, the granting of roving patents to propagate the grades in "both Hemispheres" has been the great evil with which it has been afflicted.

The Connt de Grasse Tilley was a typical representative of the Masonic degree peddler, of all times and all countries. He tried to make it pay. It is said that he received 3000 francs from the Grand Orient for entering into the Concordat in 1805.

Soon after his trial and expulsion he disappeared from public view and was heard of no more; when and where he died is unknown.

But little is known of Scottish Rite Masonry in France from 1818 to 1821; there was not much life in it, even in the irregular bodies. In 1821 the few surviving members of the regular Supremo Council of France, which had been dormant for several years, assembled and reorganized the body, and it appears that at the same time *there was a complete union* of all the contending elements among Scottish Rite Masons. The Prado and Pompeii bodies disappeared, and the Supreme Council of France became the active governing body of the Ancient Accepted Scottish Rite in France, and has so continued down to the present time. This Union in France, in 1821, was in many respects very like the Union that took place between the contending Councils in the United States in 1867.

The Grand Orient, however, still claimed to control and confer the degrees, and there was a continual warfare carried on between the two bodies until 1862, when, through the power and influence of Marshal Magnan, peace and amity was established between them, and this has remained comparatively unbroken to the present time.

We have devoted more space than we originally intended to the history of the Rite in France, deeming it necessary, however, it being our purpose to present plainly before our readers an overwhelming mass of historical facts proving that the Grand Orient of France never had, nor has she now, any legal Masonic right or title to control over the degrees of the Ancient Accepted Scottish Rite.

Mr. Gould treats the history of the Supreme Council of France quite fully, always,

¹ *Supreme Conseil du 33°; et dernier degré du Rit Écossais Ancien et Accepté.* 12mo. pp. 108. Paris, 1818.

however, with the theory uppermost in his mind that the body was the culpable party whenever mischief was abroad in Masonry; that it was ever seeking by stratagems, plots and conspiracies to get control of the government of the Grand Orient of France. We cannot agree with him in this view; on the contrary, the history of the Grand Orient shows, that that body has always been mischievously aggressive and grasping after power, ever disposed to claim everything, with but little respect or regard for the rights of her peers.

The Grand Orient of France has not now, and never had, any more legal Masonic right or claim to govern or control the System of the Ancient Accepted Scottish Rite of thirty-three degrees, organized under the Constitution of 1786, and introduced into France by the Count de Grasse Tilley in 1804, than one of our American Grand Lodges would have to claim the government and control over Royal Arch and Templar Masonry.

A bold, brassy, audacious claim is one thing, a legal title is quite another; the latter the Grand Orient of France never had. This audacious claim was never openly proclaimed until the year 1814; at that time she took a mean and cowardly advantage of the Supreme Council. That body was then in a weak and demoralized condition, largely caused by the overthrow of the Napoleonic Empire, with which so many of its distinguished members were connected, and who had either been killed in the wars or had fled the country. Seizing upon this favorable opportunity the Grand Orient boldly proclaimed that she had possession of the Rite by virtue of a title acquired through another body. There was nothing in her claim, nor is there now, but cold, brazen audacity.

The early history of the Ancient Scottish Rite in the United States and France is so closely blended together, that the history of the Rite in either country cannot be fairly and fully written without giving the other. Therefore it is that we have devoted so much space to France.

We will now resume our history of the Rite in the United States.

CHAPTER XLV.

INTRODUCTION OF THE RITE INTO NEW YORK AND ITS PROGRESS
THROUGHOUT THE UNITED STATES.

LITTLE is known of the history of the original, now called the Southern Supreme Council, as its formal records, if any were kept, have been lost. We know, however, that the peddling of the Grades by Inspectors General went on after its organization quite as vigorously as before. As to what efforts, if any, were made by it to check the demoralizing traffic in the degrees we have no information, until the celebrated controversy arose between De la Motta and Cerneau in the city of New York in 1813, of which hereafter.

There is a Manuscript Register in the Carson Collection kept by one Jean Doszedardski, a Sovereign Grand Inspector General of the 33rd degree. This Register contains what purports to be a copy of Doszedardski's Patent, as a Prince of the Royal Secret, and Deputy Grand Inspector General and Member of the Sublime Council of the 33rd degree, dated May 5, 1813, signed by L. J. Lusson, S. G. I. G., 33rd degree, a member and representative of the Sovereign Senate sitting at Kingston, Island of Jamaica, in that Orient.

It also contains copies of Morin's patent and the Constitutions of 1762, certified by Hyman Isaac Long, saying that he had them from Moses Cohen, Deputy at Jamaica, and that they were verified and signed in the presence of De la Hogue, de Grasse, Magnan and Robin, concluding as follows: "I have placed at the bottom of the present the seal of our arms and the Grand Seal of Prince Masons at the ORIENT of CHARLESTON, the 12th of January, 1797, signed E. Fourteau, D. I. G., Bruneteau, I. D. T. L. S. C., L. M. Charien, S. P. R. S., and Louis J. Lusson, S. G. I. G., 33°."

This Manuscript contains certified copies of numerous patents granted by Hyman Isaac Long and others to sundry parties as Princes of the Royal Secret, Deputy Grand Inspectors General, &c. There is one from Morin to Antoine Menessier de Boissy, dated at Jaemel, St. Domingo, June 1, 1770. Also from Pierre le Barbier du Plessis to Germain Hacquet, dated at Philadelphia, Pa., November 12, 1798.

Also from Germain Hacquet to Antoine Mathieu du Potet, dated at Port Republic, August 5, 1799.¹

Also from Bt. Aveille to Louis Jean Lusson, dated at *Charleston*, December 12, 1797.

The conferring of degrees and the appointing of Deputies by Deputies went on to the last date in this Register—1813; some of these Deputies claiming to belong to the

¹It was from Dupotet, that Joseph Cerneau had his Patent as Prince of the Royal Secret (25 grade) dated July 15, 1803.

Supreme Council at Jamaica, others to that at Charleston, and some professing allegiance to both.

This and similar Registers demonstrate that irregularity in the conferring of the grades, the appointing of Deputies, and the organizing of bodies of Sublime Masonry in the United States for many years after the organization of the Supreme Council at Charleston was the rule rather than the exception.

A most important historical matter contained in this Register is an account of the organization of the first bodies of Sublime Masonry in New Orleans, especially a Consistory of S. P. R. S.

Under date August 13, 1810, Gabriel Jastram, 33°, "Member of the Supreme Council of the 33rd degree at Kingston, Island of Jamaica, organized by the Count de Grasse Tilley, Grand Inspector General of the 33rd degree Grand Commander *ad vitam*, by authority and power of the Sovereign Grand Council sitting at Charleston, in the State of South Carolina," &c., granted a Patent to Pierre Joseph Duhalquod, P. R. S., Jean Baptiste Desbois, Rose Croix, and others for a Symbolic Lodge in New Orleans, under the name La Bienfaisance, to confer the degrees of Entered Apprentice, Fellow Craft and Master Mason, of the Ancient Rite.

Then, under date December 20, 1810, Gabriel Jastram, by the same authority and in addition, "Under the special protection of the said chiefs of Masonry (the Supreme Council at Kingston) representatives of the Grand and Sovereign Chapter Metropolitan d'Herodotus of Kilwinning and Edinburgh in Scotland," granted a Patent to Duhalquod, Savary Desbois, and others for a Lodge of Perfection, Council of Elect, College of Scotland, Council of Knights of the East, Princes of Jerusalem, and Chapter of Scottish Rose Croix, under the distinctive title of La Triple Bienfaisance, to be held in New Orleans, La., with power to confer the degrees from the 4th to the 18th inclusive.

Under date March 28, 1811, Jean Louis Lusson and J. Modeste Lefebvre, "Sovereign Grand Inspectors General, of the 33rd degree of the Supreme Council of Jamaica," granted a patent to Duhart, Christian Mittenberger Duhalquod, Jean Baptiste Desbois, Lansent Sigur, Nicholas Roche, Jean Baptiste Labutut, Soulie, Thomas Urquhart, and Jean Francis Dubourg, for a Special Council and Grand Consistory of Princes of the Royal Secret of Louisiana, with power to confer the grades from the 19th to the 32d inclusive. They were required to report in the shortest time to the Sovereign Grand Councils of Charleston, South Carolina, and of Kingston, Jamaica."

This Register settles beyond a question that there was a Consistory in New Orleans before the Cerneau Consistory, which is claimed to have been organized in 1813.¹

We shall not pretend to decide which, if either, of these bodies were regular. We are only dealing with absolute historical facts. They show that the territory of New Orleans was occupied regularly or irregularly, before the Cerneau Consistory, was organized.

It is a notable fact that many of the patents contained in this Register, state that the Deputy is acting under authority of the Supreme Council of the 33rd degree at Kingston, Island of Jamaica [instituted], the 15th of March, 1807, by virtue and by warrant of the Thrice Illustrious Brother August de Grasse, Grand Inspector General of the 33rd degree, member of the Supreme Council, Grand Commander *ad vitam*, [he] by special authority and power of the Sovereign Grand Council, sitting at Charleston, South Carolina, United States of America.

¹ Folger, p. 167.

Doubtless the Lodge, Council, Chapter and Consistory thus organized at New Orleans conferred the degrees, and had a kind of existence for some years thereafter, for how long or what finally became of them is unknown, as no record of their proceedings has yet come to light.

The same disordered condition prevailed in Sublime Freemasonry in other places in the United States.

One Abraham Jacobs, claimed in his own Register to have been made a Grand Inspector General (not 33rd) by Moses Cohen at Kingston, Jamaica, November the 9th, 1790. Jacobs became an active peddler of the degrees before the formation of the Supreme Council in May, 1801. His Register shows that he continued the business after that date, and that from December 12, 1801, to July 29, 1802, he conferred the degrees on quite a number of Brethren in Savannah, Georgia. De la Motta, a Sovereign Grand Inspector General, 33rd degree, and a member of the Supreme Council at Charleston, S. C., *dropped in upon Mr. Jacobs* at Savannah, Georgia, while he was engaged in conferring the degrees, and as a result a Lodge of Perfection *was organized* in that city December 30, 1802.

Jacobs was next heard of in the city of New York in 1804, where he again busied himself in conferring the degrees. His Register shows that from 1804 to November, 1808, he conferred the degrees on quite a number of brethren in that city, and that on the 26th of October, 1808, he assumed to organize a Lodge of Perfection, and Council of Princes of Jerusalem. Under date of November 6, he has the following:

"A Council of Princes of Jerusalem was opened at the request and solicitation of the brethren, our illustrious Brother, John G. Tardy, K. H. P. of the R. S., and Deputy Inspector General, attended the Council in company with the illustrious brethren John James Joseph Gourgas, and Moses Levy Maduro Peixotto, K. H. and P. of the R. S. Brother Tardy, having produced his warrant and other credentials, investigated our proceedings, sanctioned and approved of the same, and promised his protection and every assistance in his power; whereupon he was pleased to place our Illustrious Brother Richard Riker, Thrice Equitable, in the Chair, delivered him the Constitution and invested him with all the powers and prerogatives relating to the same by an instrument under his hand and seal, which was delivered in the presence of our Illustrious Brother Moses Levy, Maduro Peixotto, John James Joseph Gourgas and John Baptiste Desdoity, K. H. and P. of the R. S."

This is Jacob's version. It will be observed that although he did not organize the Lodge and Council until October 26, 1808, he had conferred the degrees on a number of parties in New York as early as 1804 and 1805.

Jacobs was an Inspector under the Old Rite of Perfection of twenty-five degrees; he received the 30°, 31° and 32°, and became a member of the New York Consistory November 24, 1808. We have no evidence that he ever had the thirty-third; he makes no claim to it in his Register; certainly he would have done so had he possessed it.

From an old Masonic Autobiographical Sketch in the handwriting of J. J. J. Gourgas in our possession, we learn that Abraham Jacobs received the 30th and 31st and 32nd degrees in and became a member of the New York Consistory, over which Jno. G. Tardy presided November 24, 1808.

We also learn from the same Manuscript the following most important fact:

"On August 4, 1806, Illustrious Brother Antoine Bideaud, a member and Deputy of Comte De Grasse's Supreme Council of 33rd at Capo Francais, St. Domingo, passing through this city (New York) on his way to Bordeaux, initiated the following five Brethren as Sub-

lime Princes of the Royal Secret 32nd and Inspectors. They paid him \$46 each. Jno. Gabriel Tardy, John Baptiste Desdoity, J. J. J. Gourgas, Lewis De Soules, Pierre Adrien Du Peyrat, all of them members Grand Officers of the Scottish Sovereign Chapter Rose Croix d' h-r-d-m of Kilwinning,¹ and on the 6th day of August (1806) they opened with the high honors the Sov. Grd. Council and Consistory of Subl. Princes of the Royal Secret, 30th, 31st, and 32nd degrees, for the Northern District and Jurisdiction U. S. A. November 3, 1808, a Grand Council of Princes of Jerusalem was established, and on the 7th a Sublime Grand Lodge of Perfection 14th degree. November 8, 1808, Daniel D. Tompkins, Richard Riker, Sampson Simpson, Knights of the Sun, were initiated and admitted Illustrious members of the Sovereign Grand Consistory S. P. R. S. 30, 31, 32.

"October 4, 1807, John G. Tardy received his patent as a Deputy Inspector General, from Illustrious Bro. Peter Le Barbier Du Plessis at Philadelphia, with a special understanding of the same grant through Bro. Tardy, in favor of the following Illustrious Brothers who could not attend the meeting at Philadelphia November 12, 1808, J. J. J. Gourgas, Deputy Inspector General November 18, 1808, J. B. Desdoity, Deputy Inspector General November 16, 1808, L. M. Peixotto, Deputy Inspector General."

Their Patents were subsequently signed by the Brethren of PHILADELPHIA.

What these bodies did or what became of them is unknown; their records, if any were kept, like those of most of the early Masonic bodies, are lost. Their Patents or Charters are still in existence in New York.

Under date November 24, 1808, the Grand Consistory of P. R. S. of New York issued a Patent to John Gabriel Tardy, certifying that he had been elected, accepted and installed "as Illustrious Commander, Sov. of the Sov. of our said Sublime Grand Consistory for and during the space of three years, he to conform to all the Rules, Statutes and Regulations, &c. which have or may be enacted hereafter by the Supreme Tribunal of Sovereign Grand Inspectors General of the 33rd degree." This document, engrossed upon parchment, is signed by John B. Desdoity, Lieutenant Commander, and M. L. Peixotto, Dep. Inspr. General, with the seal of the Consistory attached. The original is before us; there is no doubt as to its authenticity; it is another very strong coincident fact, going to show that the Sublime degrees were introduced into the city of New York in 1806.

In the latter part of 1806 (November) one Joseph Cerneau appeared in New York hailing from the Island of Cuba, but he exercised no assumed or real powers until Oct. 28, 1807. He claimed to possess the Sublime degrees, twenty-five, and that he was authorized to confer them and organize bodies.

"On the 28th day of October, 1807, the Most Puissant Sovereign Grand Consistory of Sublime Princes of the Royal Secret; Supreme Chiefs of exalted Masonry, According to the Ancient Constitutional Scottish Rite of Heredom, for the United States of America its territories and dependencies, was opened in the city of New York with the high honors of Masonry by Most Puissant Joseph Cerneau, Sovereign Grand Inspector General."

The foregoing is the style in which Mr. Cerneau and his followers announced this important event. He subsequently added 33rd degree after his name, a distinction which he did not claim or assume at the organization.

"In another part of this manuscript Mr. Gourgas has the following: "The act of this Bro. Antoine Bideaud in New York on 4th August, 1806, was completely irregular, unconstitutional. He had no right or power within any part of these United States of America, but then he was tempted and did succumb at the rate of five times \$46, or \$230. As to us, we were then new and raw in these matters, believing all was right; however, it was afterwards made all correct by the wiping off of our Illustrious Brothers at Charleston, S. C., and Philadelphia."

The only authority Mr. Cerneau had that has been made public was a patent from Mathieu Dupotet, issued at Baracoa, Island of Cuba, dated July 15, 1806. Dupotet had only twenty-five degrees. In a subjoined foot note we give a copy of his Patent, the original of which is in French, the translation into English is by Mr. Pike, and is a faithful rendering of it. Dupotet styles himself a Deputy Grand Master of the Grand Lodge of Pennsylvania. His name does not appear as such in the printed history of that Grand Body. His own Patent was from Germain Hacquet, dated at Port Republican, St. Domingo, August 15, 1799, certifying that he (Dupotet) was invested with the highest degree, the [25th] and that he was authorized to inspect and create Knights Elect K. H. &c.

Germain Hacquet had his Patent, as we have before stated, from Pierre le Barbier du Plessis, of Philadelphia (Nov. 12, 1798).

Cerneau's Patent authorized him to act only as a "Deputy Grand Inspector, for the Northern part of the Island of Cuba, &c."

If he had any other powers than those given him in Dupotet's patent, neither he nor his friends have ever given any authentic evidence of the same to the world.

We have already related, how Antoine Bideand, a Deputy, &c., &c., conferred the degrees on a number of brethren in the city of New York, and organized (!) a Consistory in that city August 6, 1806. Admitting that Bideand's and Cerneau's Patents were legal, yet both were limited to certain territory, beyond the bounds of which they could not legally go, both transcended the limits, as all their Illustrious Predecessors before them had done.

Were not the Masons who received the degrees at the hands of Bideand or Cerneau as legally invested with them as were most of those who received the grades in those days? Bideand and Cerneau were Masonic adventurers and peddlers; one was quite as regular as the other. Joseph Cerneau had his Patent from Dupotet,¹ the latter had his from Ger-

¹ Copy of Mathieu Dupotet's Patent to Joseph Cerneau.

TO THE GLORY OF THE [GR: ARCH: OF THE UNIV:]

Lux et Tenebris.

From the Orient of the Very Great and Very Puissant Council of the Sublime Princes (of the Royal Secret), Chiefs of Masonry, under the C. C. of the Zenith (which responds) to the 20° 25' N. Lat.

To our Ill: and Very Valiant Knights and Princes, Masons of all the Degrees, over the surface of the two Hemispheres:

HEALTH.

We, Antoine Mathieu Dupotet, Grand Master of all the Lodges, Colleges, Chapters, Councils, Chapters and Consistories, of the higher degrees of Masonry, Deputy Grand Master of the Grand Orient of Pennsylvania, in the United States of America; and of the Grand Lodge and Sovereign Provincial Grand Chapter of Heredom of Kilwinning, of Edinburgh, for America, under the distinctive title of the Holy Ghost, Grand Provincial of San Domingo, by constitutive patent of 16th January and 19th April, 1801, under the distinctive title of The Triple Unity; transferred to Baracoa, Island of Cuba, on account of the events of war,

Do declare, in the name of the Sublime and Th: Puissant Grand Council, do certify and attest, that the Very Resp. Gr: Elect Knight of the White and Black Eagle, Joseph Cerneau, Ancient Dignitary of the Lodge No. 47, Orient of Port au Prince, Grand Warden of the Provincial Lodge same Orient, Venerable founder of the Lodge of the Ancient Constitution of York, No. 103, under the distinctive title of The Theological Virtues, Orient of the Habana, Island of Cuba, has been regularly initiated in all the Degrees of the Sublime Masonry, from that of Secret Master to and including that of Grand Elect Knight of the White and Black Eagle; and wishing to give the strongest proofs of our sincere friendship for our said very Dear Bro: Joseph Cerneau, in recognition of the services

main Hacquet,¹ he from Pierre Le Barbier du Plessis, who had his from Augustin Prevost, February 1, 1790. Du Plessis was recognized as a Prince of the Royal Secret by the

which he has rendered to the Royal Art, and which he is rendering daily, we have initiated him in the highest, in the most eminent and final Degrees of Masonry; we create him our *Deputy Inspector General*, Deputy Grand Inspector, for the Northern part of the Island of Cuba, with all the powers that are attached thereto, giving him full and entire power to initiate the Bros: Masons whom he may judge (worthy?) to promote them to the Sublime Degrees, from the 4th up to and including the 24th; provided, however, that these Masons shall have been officers of a Lodge regularly constituted Asyla; from which Bros: he will receive the obligation required and the authentic submission to the Decrees of the Sublime Princes; consulting, however, and calling to his aid the BB: whom he shall know to be decorated with the Sublime Degrees; we give him full and entire power to confer in the name of our aforesaid Grand Council, the highest Degrees of Masonry on a Kt: Prince Mason, one only each year, whose virtues he shall recognize, and the qualities required to deserve this favor; and to the end that our dear Bro: Joseph Cerneau, so decorated, may enjoy, in this quality, the honours, rights and prerogatives which he has justly deserved, by his arduous labors in the Royal Art, we have delivered to him these presents, in the margin whereof he has placed his signature, that it may avail him everywhere, and be useful to him alone.

We pray our Resp: BB: regularly constituted, spread over the two Hemispheres with whatever Degree they may be decorated, whether in Lodge, Ch., Col., Sovereign Council . . . Sublime, to recognize and receive our dear Bro: the Very Illustrious Sov: and Subl: Prince, Joseph Cerneau, in all the degrees above mentioned; promising to pay the same attention to those who in our Oriens shall present themselves at the doors of our Sacred Asyla, furnished with like authentic titles. Given by us, S: Sublime Princes, G: C: G: I: G'al: of our aforesaid Grand and Perfect Council, under our Mysterious Seal, and the Grand Seal of the Princes of Masonry, in a place where are deposited the greatest treasures, the sight whereof fills us with consolation, joy and gratitude for all that is great and good.

At Baracoa, Island of Cuba, anno 5806, under the sign of the Lion, the 15th day of the 5th month called Ab, 7806, of the Creation 5566, and according to the Common Style the 15th July, 1806.

Signed,

Mathieu Dupotet,

President Sov: . . G'al

A true copy:

Signed,

Mathieu Dupotet,

President, S: G: I: G'al

I certify that this is transmitted above and the other portions are conformable to my Register.

TIPHAINE.

S: P: R: S., D: I: G'al: G: Comm:

¹Copy of Germain Hacquet's Patent to Mathieu Dupotet as given in the Doszedardski Register, in the Carson Collection.

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE:

Lux et Tenebris.

From the Orient of the Very Grand and Puissant Council of Sublime Princes of the Royal Secret, Chiefs of Masonry, under the Celestial Canopy of the zenith corresponding to 18° 39' North Latitude.

To our Illustrious and very Valiant Knights and Princes, Perfect Masons of all the degrees on the face of both hemispheres.

GREETING:

We, Germain Hacquet, Sublime Prince, Perfect Mason, Grand Master of all Lodges, Colleges, Chapters, Councils and Sovereign Chapters and Councils of superior degrees of Masonry, Deputy Inspector General, Patented by the Sublime Council of Princes, Perfect Masons, in the States of America, &c., &c., &c. Know ye that under the special protection of the Sublime Council, for him and in his name, certify and attest to all Masons, Perfect, Free and Accepted, that our dear Brother Antoine Mathieu du Potet, born at Chancéau, Department of Côte d'Or, &c., after having been

Lodge of Perfection in Philadelphia in 1787.¹ Antoine Bideaud had his Patent as Inspector from the Comte de Grasse Tilley, at Cape Francois, July 8, 1802; the latter had his authority from the *Supreme Council at Charleston*. Neither Cerneau nor Bideaud had any right under their Patents to confer the degrees in the United States. However, both did confer them and assumed to establish bodies. Those created by Bideaud were, according to Gourgas, "healed," or as he terms it, their irregularity was "wiped off," by the Illustrious Brothers at Charleston and Philadelphia.

The records of the early years of both the Bideaud and Cerneau Consistories are lost. Of the former we only know that in 1813 "Emanuel De la Motta, Deputy of the Charleston Supreme Council, made vigorous inspection of the proceedings of the [Bideaud] Sovereign Grand Consistory of the 30th, 31st and 32nd degrees, established in the city of New York August 6, 1806. He was pleased to declare, acknowledge and recognize it in the name of the Supreme Council at Charleston, S. C., as being the only lawful body in New York which could lawfully and constitutionally exist for the Northern District of the United States of America, all of which was fully confirmed by the Grand and Supreme Council of 33rd at Charleston, S. C., on the 24th December, 1813."²

The Cerneau Consistory ignored the Charleston Supreme Council, but opened up a correspondence with the Supreme Council of France, and in the printed proceedings of the latter body for 1813 we find the Sovereign Grand Consistory, Prince of the Royal Secret, 32nd degree, under the title of the Trinity, located in the city of New York, named as being in correspondence with the Supreme Council of France; there is nothing in the Proceedings themselves, however, referring to it. It was claimed by the Cerneau party

recognized Perfect Elect Mason, Grand Elect, Knight of the Royal Arch, and Prince of Jerusalem, Rose Croix, &c., &c., Patriarch Noachite, Prince of Libanus, Grand Knight of the Sun, of the White and Black Eagle or Kadosch; after having supported with zeal, firmness and constancy the brilliancy of the Great Light, and having justified his submission to the Supreme Tribunal of Sublime Princes, he has been initiated into the highest degrees of Masonry, having consequently the right of inspection over all Lodges, Colleges, Chapters, Councils, &c., and Sovereign Councils, and then to sit, make and complete Masons: to receive Knight, Prince and even Grand Knight Elect, Kadosch, without other authority. We pray, therefore, all Brothers, Knights and Princes of Masonry to receive and recognize in the above mentioned qualities the Sublime Brother Mathieu du Potet and greet that dear brother, also recommendable by his personal virtues, and by the eminence of his Masonic titles, promising to have the same regard for those bearing proper titles. Given under our sign and seal, and the Grand Seal of the Sublime Council in a place where are deposited the greatest treasures, the sight of which fills us with consolation, joy and gratitude.

Before the B. B. S. CC. At Port Republican, the 4th day of the 11th month named R.H. A. B. of the year 7799, of the Creation 5559, of the vulgar era Aug. 15, 1799, and Thermidor, 7th year of the Republic.

HACQUET and ST. PAUL.

I certify the above copy corresponds in all respects to the original.

E. FOURTEAU,

D. I. G'ral.

I certify the above copy corresponds in all respects to the original.

BRUNETEAU,

P. D. R. S.

S. M. CHARIER,

S. P. R. S.

¹ Minute Book, Philadelphia Lodge of Perfection, page 80.

² Autobiographical Manuscript by Gourgas.

that on the 25th of May, 1812, they organized themselves into a Supreme Council, under the name of "The Supreme Council of the Sovereign Grand Inspectors General of the 33rd degree, for the United States of America, its territories and dependencies." Joseph Cerneau was announced as the M. P. Sovereign Grand Commander.¹ Whether the date as given is correct is not certain, inasmuch as the original records of the Proceedings of the early years of this body are lost. It is certain, however, that the organization of the Supreme Council of the 33rd degree did not take place before this date. Whence had they the 33rd degree?

On the 15th day of August, 1813, the Bideaud party was organized as a Supreme Council by one Emanuel De la Motta, Sovereign Grand Inspector General of the 33rd degree, acting as the special Deputy and representative of the Supreme Council for the Southern District and jurisdiction of the United States, Daniel D. Tompkins was made M. Ill. Sov. Grand Commander, and the Deputy declared the body lawfully formed, organized and established at the Grand East of the City of New York, and the only Grand Supreme Council of the M. P. Sovereign Grand Inspectors General of the 33rd degree which may legally and constitutionally exist, for the Northern Masonic District and jurisdiction of the United States of North America."²

The early records of the proceedings of this body, like those of the Supreme Council at Charleston, and the Cerneau body in New York, are lost, but we have an abundance of incoherent, disjointed scraps, letters, &c., relating to its doings down to 1844. It does not appear to have been run as a money-making scheme. As but few were admitted to its honors, the chiefs, it would seem, were opposed to popularizing the Rite. This idea continued to rule the body even to the end of Mr. Raymond's administration. There was but little publicity given to the organization and its proceedings prior to 1826, and in that year the anti-Masonic cyclone struck New York, when all kinds of Masonry became paralyzed, from which it did not begin to recover until ten years or more thereafter. The organization gave only occasional spasmodic evidences of life for many years, but about the year 1844 it began to give signs of awaking into activity, and such activity too as it never had before.

From the date of the organizations of the Northern and the Cerneau Supreme Councils in New York, 1812-13, there was continual controversy and warfare between them, the Supreme Council at Charleston taking the side of the Northern Supreme Council, which had been organized by its authority.

In 1813 De la Motta, as Deputy of the Southern Supreme Council, proclaimed Cerneau "an impostor of the first magnitude" and declared him expelled, &c., and under date December 24, 1813, the Supreme Council at Charleston confirmed and approved all the proceedings of De la Motta against Cerneau, and in the same circular formally declared him expelled.

The Cerneau Grand Consistory, *not the Supreme Council*, replied to the De la Motta and Charleston circulars, under date February 28, 1814, denying their allegations, and their authority, but producing no evidence whatever to controvert them. They simply dealt in bombastic rhetoric. Their reflection upon the "pretended Council of Charleston" was certainly in very bad taste. Dupotet, from whom Cerneau had his powers, was

¹ History of the Supreme Council 33°, &c., (Cerneau) Appendix to the Statutes and Regulations, New York, 1862, page 183.

² Proceedings N. S. Council Reprint, pages 333-34.

appointed Inspector by Germain Hacquet, he having his powers from Pierre Barbier du Plessis at Philadelphia, Nov. 12, 1798, who for many years was connected with the Grand Lodge of Pennsylvania as Grand Secretary, Deputy Grand Master, &c. It is a notable fact that the Philadelphia Scottish Masons never recognized Cerneau. A pamphlet in French, "AVIS AU PUBLIC PAR VERITE ET JUSTICE," was published in Philadelphia in 1810. It was a savage attack on Cerneau, supposed to have been written by Barbier du Plessis.

There is no question but what both of the New York Consistories were irregularly organized by degree peddlers. When did they, or either of them, if ever, become regular?

It is claimed that the Cerneau body on June 23, 1813, granted a warrant for a Consistory, 32nd grade, at Newport, R. I. This was possibly done, though there is no record of it. Of course this was irregular. Folger says:

In 1813 the Scottish Masons of Louisiana applied to the Sovereign Grand Consistory for the establishment of a Consistory, Thirty-second degree, or a Council of Sublime Princes of the Royal Secret for the State of Louisiana, to be located in New Orleans. The prayer of the petitioners was granted, and the said Consistory was inaugurated and proclaimed in New Orleans on the 19th day of June, 1813, and became a dependency of the Supreme Council and Sovereign Grand Consistory of the United States sitting at New York.¹

We have shown that a Consistory 32° was established in New Orleans three years before this date. The later or Cerneau Consistory claimed the right to and did constitute symbolic Lodges in Louisiana.

In 1814 or 1816—Folger gives both dates—the Consistory (Cerneau) organized a Council of Princes of the Royal Secret in Charleston, S. C., as a rival of the old Consistory which had been organized there in 1796. This of course aroused bitter controversy and strife among the Masons of that city, finally getting into the newspapers. This body had an existence of some ten years. About the year 1817 the New York Sovereign Consistory (Cerneau) established a Council of Princes of the Royal Secret in Philadelphia. This body had but a sickly and brief existence. Folger says that Councils of Princes of the Royal Secret were also formed in Baltimore, Maryland; Norfolk, Virginia; Havana, Cuba; Mayanez, Puerto Rico; Cumana, Barcelona, Laguayra, and a Republic of South America. This may be so; the records, if any, however, are lost, so that this statement rests on a very slight foundation.

It is beyond question, however, that the Cerneau Consistory was very active in organizing bodies and in advertising itself in the New York Directories, and in Tableaux, circulars, &c.

What follows relating to the organization by the Cerneau Consistory, of the Grand Encampment of Knights Templars of the State of New York enables us to form a pretty fair idea of the character of the organization itself at that time and of the men who were its active promoters. The Grand Apotheosization of audacious Masonic irregularity in the United States took place on the 18th day of June, 1814, when at the suggestion of Mr. Joseph Cerneau the Sovereign Grand Consistory of Chiefs of Exalted Masonry, by a formal Decree, established (?) a Grand Encampment of Sir Knights Templar and Appendant Orders for the State of New York, and elected DeWitt Clinton as the Thrice Illustrious Grand Master.

¹Folger, p. 67.

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**Albert Pike Scottish Rite Memorial Cathedral
San Francisco, Cal.**

AS IT APPEARED AFTER THE EARTHQUAKE OF 1906.

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At that time there were "numerous Encampments of Knights Templar existing in the State of New York;" there were certainly five. Webb's Monitor for 1812 has a list of four, not including one called Rising Sun, which had just assisted in the formation of the Pennsylvania Grand Encampment. Not one of these Encampments were invited to, nor did any regular or irregular organized Encampment of Knights Templars or their representatives assist in the organization of the G. Encampment of New York. The officers of the Consistory (Cerneau) elected *themselves* the first officers of the body, and in the Constitution by them adopted *gave themselves perpetual seats*. It is the most complete case of audacious usurpation known in the annals of Masonry. They had just as much legal right to have declared their Sovereign Consistory the head of the Roman Catholic Church in the United States instead of Pius VII. as they had to form a Grand Encampment of Knights Templars. There is no evidence that they were all Knights Templar; indeed it is more than doubtful as to some of those whose names are connected with it. Undoubtedly the object was to secure a union between the Knights Templars, then a growing body, and the Consistory, in order to strengthen the latter, then engaged in war with the Northern Supreme Council and the Southern Supreme Council at Charleston, for it was provided in the Constitution that Grand Masters of Subordinate Encampments (now Em. Commanders of Commanderies) *should be admitted gratis* to the *degree of Prince of the Royal Secret, and Members of the Sovereign Grand Consistory of the Chiefs of Exalted Masonry*. This was the bait, and it would appear that it was swallowed with satisfaction, as there was no remonstrance against this arbitrary and illegal proceeding from any Templar organization or individual members of the Order, and the Encampments condoned the irregularity by acknowledging the government, and acting under it. This was the beginning of the present Grand Commandery of the State of New York.

It was claimed, and is still adhered to by some, that this was the first Grand Encampment in the United States, that Mr. Cerneau was the originator of the present American Templar system and that he made the Red Cross. A more glaring historical fabrication was never promulgated. The degrees of Knight Templar, Knight of Malta and Knight of the Red Cross, were conferred in Charleston, S. C., in 1783. The Grand Encampment of Rhode Island was organized in 1805. In 1806 the name was changed to "The United States Grand Encampment." This body was in full activity from date of organization, and at the time of the forming of the Grand Encampment of New York, was holding annual meetings, having at least four Subordinate Encampments.

"The Grand Encampment of Knights Templar in Pennsylvania" was organized in Philadelphia February 15, 1814, by *delegates* from five different Encampments hailing from Philadelphia, Pittsburg, Pa., New York, Wilmington, Del., and Baltimore, Maryland.

Referring to this transaction, Mr. Folger says: "There were several Encampments in different parts of the United States, which were working *without any authority whatever*, and in fact were not Masonic bodies." At the same time Mr. Cerneau *was in possession of the system* and had not only *conferred the degrees*, but had *established one Encampment, New System*. It was finally decided that the body (the Consistory) should *take upon itself the power* to found the *first Grand Encampment*, etc.

The example of the State of New York was followed by other States, and now (1881) every State in the Union has a Grand Encampment.¹

¹ Revised History of the Ancient Accepted Scottish Rite, Manuscript by Robt. B. Folger, in the Archives of the N. Supreme Council, also copy in the Carson Collection.

When and where did Mr. Cerneau get the Templar Orders? not in Cuba, nor the West India Islands; the order was never known there. Mr. Cerneau was a Frenchman, could not speak a word of English when he came to New York. There never was any Templar Ceremonial in the French language.

His only Masonic authority was the Patent from Mathien Dupotet, and he was not a Templar. The fact is beyond a doubt, Cerneau was not a Templar at all; therefore he had no legal Templar authority whatever. The formation of the Grand Encampment K. T. of New York by him, with a proviso in the organic law that the Masters (Commanders) of Encampments, should have the 32d grade *gratis*, and be members of the Consistory, was simply a smart trade scheme, and is one of the strong circumstances going to show that he was a shrewd Masonic degree peddler, fortified with one of those dangerous, elastic Deputy Inspector General Patents, and like most of those who had preceded him in the same line, as well as those who have followed him since, both in Europe and America, was ready to furnish Masonic degrees, Rituals, History, or Tradition, to suit the demand or necessity of the case, and to confer any Masonic degree required,—always, however, for a proper consideration.

Another evidence of the shrewdness of Cerneau and his associates was shown in their securing the patronage of De Witt Clinton for their Consistory. Clinton had great Masonic, political and social influence in the city and State of New York at that date. In early life he had taken interest in the Institution, and contributed some of the great oratorical and literary powers, with which he was so richly endowed, to its glory and renown, but as he advanced in years, and political honors fell thick and fast upon him, he gave less personal attention to the fraternity than before; he did not forget, however, that Masonry in New York, in those days, was by no means a cipher among the available resources and assets of a careful, accomplished and shrewd politician, qualities which he possessed in an eminent degree.

The Masons wanted the prestige, patronage and influence of his great name, and he, fully realizing that it would be of no disadvantage to him *politically*, was always ready to and did accept their highest official honors, while he gave scarcely any personal attention to the duties of the offices or to Masonry itself. Thus, he was Grand Master of the Grand Lodge of the State of New York from 1806 to 1820, and from 1815 to 1820 he was present only upon one occasion, a single sitting, out of more than fifty that took place.

He was Thrice Illustrious Grand Master of the Grand Encampment of K. T. of New York from its organization (?), 1814, until his death in 1828. During that entire time he was present at only a single sitting out of twenty-five that occurred.

He was Grand High Priest of the General Grand Chapter of the United States from 1819 until his death; out of the great number of sittings and the two triennial Sessions of the body he presided at only one.

He was Grand Master of the General Grand Encampment of Knights Templar of the U. S. from its organization in 1816 to 1826; he was only present at one sitting.

In 1811 he was made Deputy Grand Commander of the Consistory, and was so continued until 1823, when, it is said, he was made Sov. Grand Commander. It does not appear that he was ever *present at a meeting*. It is presumable, however, that he gave about as much attention to the Consistory as he did to the other three Masonic Grand bodies of which he was the chief officer—that is, none at all.

F. M. Motta, relating what occurred when he called upon De Witt Clinton, September

15, 1813, says that when he presented him with the pamphlet "List of the Grand Officers, Members, etc., of the Supreme Council, etc., of the 33d degree, 1813," "he declared that it was a *collusion*, acknowledged that he had signed the said pamphlet, together with others, at the special request of Mr. Thomas Lownds, who had brought them to him for that special purpose. I asked him if he had seen Mr. Cerneau's Patent, and from whom he had received the 33d degree and derived his powers for establishing a Grand Council of the 33d. Mr. Clinton replied he had *never seen any of his patents or papers* relating thereto, but had depended on gentlemen that called upon him, to wit, Messrs. Martin Hoffmann and John W. Mulligan, and at *their particular request* had some degrees communicated to him by this Mr. Cerneau, and observed he conceived it *rather a distinction as Grand Master of the State*. On my asking if Mr. Cerneau had conferred the 33d degree on him, Mr. Clinton replied, it was impossible for him to say, as he did not recollect, and had as little knowledge of it as his child."

We believe this statement to be literally true, as it corresponds and is in perfect harmony with what we know of Mr. Clinton's connection with other branches of Masonry. He allowed the Consistory to use his name just as it had been, was then and continued to be used by the Grand Lodge of New York, and afterward by the General Grand Chapter, and General Grand Encampment G. T. of the United States. With such a record we do not regard Clinton as an authority in Scottish Rite Masonic history, law and usage.

This G. Consistory went on with more or less activity until the Anti-Masonic excitement burst upon New York in 1827, when, like all Masonic bodies in that State, it became dormant, and so remained until 1832, when a partial revival took place, at least on paper. In that year a treaty of Union and Amalgamation was entered into by it through Elias Hicks, as its M. P. G. Commander, and the Comte de St. Laurent, as M. P. G. Commander of the Supreme Council of the P. Sov. Grand Inspectors General of the 33rd degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Ancient and Modern Free Masonry, for Terra Firma, South America, New Spain, &c., &c., the Canary Islands, Porto Rico, &c., &c.

The document declared both the organizations named "United and Amalgamated into one individual Dogmatic and Administrative body, each one being an essential part of the other." It was stipulated that the "two united and amalgamated powers should thereafter be designated by the distinctive title of United Supreme Council for the Western Hemisphere, of the P. Sov. Grand Inspectors General 33rd and last degree of the Ancient and Accepted Scottish Rite, Sublime Chiefs of Exalted Masonry."

This treaty was solemnly ratified and the amalgamation completed April 13, 1832.

The labors of both bodies previously existing under their distinctive titles were declared to be forever closed. Then the officers of the new Amalgamated body were duly installed; Elias Hicks was its first M. P. Grand Commander. This was the end of the Supreme Council for the United States of America, its territories and dependencies, in its original and distinctive character.

Folger says the Consistory and the Supreme Council [Cerneau], &c., ceased to exist from this date—April 5, 1832.

It is claimed that another Treaty of Masonic "Union, Alliance and Confederation" was entered into in Paris, on the 23rd day of February, 1834, between the Comte St. Laurent and General Lafayette, representing the United Supreme Council for the Western Hemisphere, &c., and a Committee of the Supreme Council for France consisting of the Baron Freteau as President, and Antonio Carlos Ribeiro De Andrada Marchado Da Silva, Lieutenant Grand Commander of the Supreme Council of Brazil, sitting at Rio Janeiro.

This treaty purports to be the consummation of a perfect Union between the three Supreme Councils named for their mutual benefit and the protection of the true Masons of every Rite, &c. The 3rd article reads as follows: "The Confederated Powers *Acknowledge* and hereby *Proclaim* anew, as *Grand Constitutions* of the Ancient Accepted Scottish Rite, the *Constitutions, Institutes, Statutes and General Regulations* determined upon by the *Nine Commissioners* of the Sublime Princes of the Royal Secret, on the 21st of September, 1762, as they are now *modified by those dated 1st of May, 1786, which they also Acknowledge, Proclaim,* and promise to respect, observe and defend, *under the positive reservation* to examine, rectify and curtail the *alterations and additions* which have been made to the same, and which pervert their original dispositions. For this purpose an *authentic copy* of the said *Grand Constitutions* of 1786, *certified and signed* by all the members of the present Congress, shall be annexed to *each original duplicate of the present treaty.*

Certainly this is a most unequivocal *Recognition and Proclamation* of the *Constitutions* of 1786.

The document declares that "*There can exist but one sole Dogmatic Power, or Supreme Council, of the 33rd degree of that Rite within the same Territorial Jurisdiction; that is to say, throughout the Territorial extent of an Independent State and its dependencies, whenever there does not exist boundaries legally established of such Territorial Jurisdiction.*"

This treaty has appended to it the names of the Count de St. Laurent and Lafayette, for the United Supreme Coueuil of the Western Hemisphere; B. Freteau, de-Peny, Satier and Count Thiebault, for the Supreme Council of France; Andrada and Drummond, for the Supreme Council of Brazil; and Jube, Grand Secretary General of the Supreme Council of France, as Secretary to the Commission.

It also purports to have been made out in four languages, English, Spanish, French and Portuguese, and it so appears in print. Further that it was ratified by the Supreme Council of France February 26, 1834; by the Supreme Council at Brussels, March 5, 1834. The latter body was not a party to the original treaty;—by the Supreme Council of Brazil, October 29, 1834, and by the United Supreme Council for the Western Hemisphere, at New York, December 6, 1836. In the printed copy the latter has the following well-known names, then connected with the Cerneau Supreme Council, appended to it—E. Hicks 33° M. P. Sov. Gr. Commander; Jn. Schieffelin, 33°, 1st. L. G. Com.; Francis Dnbuar, 33°, 2nd. L. G. Com.; De La Flechelle 33°; Joseph Bouehaud, 33°; Thos. Longworth, 33°; John B. Satterthwaite, 33°; P. Remy, 33°; Aaron H. Palmer, 33°; Seth Driggs 33°; Hn. Westervelt 33°; I. Da Rocha Galvao, 33°; James Herring, 33°; Jos. Michard, 33°; W. Wright Hawkes, 33°; T. W. Satterthwaite, 33°; G. De Loynes, 33°. Sealed by John Telfair 33°, Keeper of the Seals. By order Dd. Naar, 33°, Acting Secretary General.

This treaty, in four languages, with the ratifications by four Supreme Councils, and a copy of the Latin Version of the Grand Constitutions of 1786, purports by its title page to have been printed in Paris in 1836.¹

¹Title page to Paris edition of the so-called Treaty: Treaty of Masonic Union, Alliance and Confederation. Tratado de Union, Alianza, Confederacion, Mazonica. Traité d'Union, d'Alliance, et de Confédération Maçonnique. Tratado de Uniao, de Aliança, de Confederacao Maçonica. Paris, A. Boudon, 1836. Small folio, pp. 68.

We do not believe that any such Congress was held or that any such Treaty was ever made, except on paper. The whole story is a literary fabrication. Here are some of our reasons for this opinion:

1st. No authentic copy signed by the members of the alleged Congress, Saint Laurent, Lafayette, etc., has ever been seen. According to the document itself at least four copies of it were made—one for each Supreme Council. Were they all lost?

2nd. The Latin Constitutions, or any fractional part of them as appended to this alleged treaty, and published in the Paris edition, bearing the imprint 1836, were ever heard of before, and no original copy of them has been found.

3rd. The Paris edition, the original of the whole fabrication, purports to have been published in 1836. That cannot be true, inasmuch as the same pamphlet contains what purports to be the ratification of the Treaty by the United States Supreme Council in New York under date December 6, 1836. It was impossible that this could have reached Paris in time to appear at that date. There were no Ocean Steamers nor Atlantic Cables in those days. However, we would not lay any great stress on this, were it not for the fact that the whole affair appears to us to be a fabrication, and this trifle is one of the links in the chain of suspicious circumstances going to show the fraud.

4th. The name of Lafayette was used to give credit to this literary fraud. Lafayette died May 20, 1834, nearly two years before this remarkable treaty and the Grand Constitutions appeared in print, with his name attached but not his autograph. "Dead men tell no tales" is an old adage, and a true one. No name except that of Washington could have been selected that would have been more potent to win the American heart and confidence than that of Lafayette. It was used by some trickster for a base purpose in connection with this mythical treaty and Constitutions.

5th. There is no mention of this most important document in any of the printed proceedings or Circulars of the Supreme Council of France at the time.

6th. In 1832 the Supreme Council of France published the Constitutions of 1786 and a complete collection of its decisions. The text of these Constitutions differs materially from that printed with the treaty in 1836.

Undoubtedly there was some close and confidential connection and understanding between the parties to this literary fraud in Paris and New York. Can any one doubt as to who the parties were in the latter city? The Paris part is involved in obscurity.

Folger says that the Supreme Council for the United States of America, its Territories and Dependencics, became extinct in 1827, that it was revived by the Count Saint Laurent in 1832 and then it amalgamated with the Supreme Council of Brazil, and by that act became extinct a second time.¹

On the 27th of October, 1846, this Supreme Council was dissolved and the money in the Treasury divided among the four surviving members.² Assuming that the United Supreme Council was the Old (Cerneau) Supreme Council of the United States of America, etc., then, this was the third time that it had become extinct. Immediately after the third extinction in 1846, Henry C. Atwood, an expelled Master Mason of New York city, who had been running both Scottish and York Rite Masonic bodies irregularly, independently or clandestinely, assumed, with a few followers, to revive the old Consistory, or the Supreme Council, under its old name, "for the United States, its Territories, etc." We are unable to make out from Folger, or the History, just what was revived in 1846—

¹ Folger, p. 205.

² Ibid., p. 226.

whether Consistory or Supreme Council; however, Atwood became the chief officer. In 1851 he resigned, and Jeremy L. Cross, a member of the Charleston Supreme Council, 33rd degree, and patented as its deputy, on June 24, 1824, was elected Grand Commander of this Supreme Council. In 1852 he resigned, and was succeeded by Atwood.

We shall not continue the history of this body in detail. In 1860 Atwood died, and Edmund B. Hays became M. P. G. Commander. Under his administration in 1862 bodies were established in Trenton, New Jersey, and Boston, Massachusetts. Here we will leave the history of this Supremo Council for the present, and resume the history of the body generally known as the Gourgas Supreme Council.

John James Joseph Gourgas, John B. Desdoity and Moses Levy received their Patents as Inspectors General, etc., in the order in which they are named, November 12, 16, and 18, 1807, from John Gabriel Tardy. We have already noted that they were made Princes of the Royal Secret, 32nd grade, by Antoine Bideaud, August 4, 1806. We may therefore assume that Tardy's Patent was given them to heal any real or supposed irregularity in their having received the degrees at the hands of Bideaud, Tardy's personal irregularity having been "wiped off" by Du Plessis.

Gourgas says that his own, Desdoity's, Levy's and Peixotto's Patents as Deputies Inspectors General, etc., etc., granted to them by Tardy at New York November 12, 16, and 18, 1808, were exactly word for word the same as the one from Prevost to Du Plessis.¹

Du Plessis' Patent certifies that he is initiated into the highest degree in Masonry, and appoints him Deputy Inspector General, and Grand Master over all Lodges of the Royal Arch and Perfection, Council of Knights of the East, Princes of Jerusalem, etc., etc., etc., gives him full power to constitute Lodges, etc., etc., and also Grand Councils of Knights of the Sun, and of the White and Black Eagle, over the globe, at the distance of at least twenty-five leagues from any such Lodge, Chapter, Council or Grand Council already regularly established, etc.²

How confusing all this is! If Gourgas' Patent was "word for word the same" as that of Du Plessis, certainly Tardy was not yet acting under the Constitutions of the 33rd degree, nor was he recognizing the authority of the Supreme Council at Charleston. It would seem from this that the old system of irregularity, or rather no system at all, still prevailed. Deputies created Deputies at pleasure, with such powers and prerogatives as they were pleased to put in their Patents.

It is a recorded fact that on the 5th day of August, 1813, Emanuel De le Motta, 33rd degree, Special Deputy of the Charleston Supreme Council 33° with authority, etc., did initiate Sampson Simson and John James Joseph Gourgas into the 33rd degree, and proclaimed each of them a Most Puissant Sovereign Grand Inspector General of that degree.

This is the first authentic account we have of the conferring of the Thirty-Third degree in the City of New York, or in the Northern Jurisdiction, and we do not believe that it was ever conferred in the Jurisdiction before that day.

On the 21st day of September, 1813, the Supreme Council granted a Warrant for a Sovereign Grand Consistory of P. R. S. 32d degree, to Tardy, Gourgas and others. This

¹ Proceedings of the Supreme Council 33° N. Jurisdiction, 1815-51, page 19.

² *Ibid.*, p. 18.

document officially recognizes the fact that on the 6th (4th) day of August, 1806, these same brethren did first form and establish in the city of New York a Sublime Grand Consistory, etc., and are in truth the original possessors and founders of those high orders of Masonry in these Northern parts of the United States of America, etc.¹

What this Supreme Council did in its early days is involved in great obscurity, as no formal records of its doings have ever been found. The little we know of it until 1846 came from detached papers and minutes kept by Mr. Gourgas, and some of which were printed by the Northern Supreme Council in 1876. In this respect it was not unlike the original Supreme Council at Charleston and its rival in the city of New York—the body founded by Mr. Cerneau. Neither of them appears to have kept complete official records of their doings; what we have is only detached patchwork, gathered from letters, autobiographic sketches, etc., etc. If perfect records were kept as such, which we doubt, until a comparatively recent date they have not yet been discovered.

Comparing the little activity displayed by the Northern Supreme Council and its members from its organization in 1813, down to about 1844, with that pursued by the Southern Supreme Council during the same period, we are impressed with the conviction that the leading men of both those bodies were opposed to any effort towards popularizing the Rite. They thought it a high Masonic honor to be a Sovereign Grand Inspector General of the 33rd degree, and that it should be confined to a very limited few, and we do not find that either of them made any effort to organize or establish subordinate bodies until within a very recent period, when it would appear they were overcome by the popular clamor for the enlarging of the Rite. It appears to have been their purpose to hold the Rite down to some kind of discipline without attempting to make it popular among the Masonic masses. This was the view taken by Mr. Raymond, the M. P. Grand Commander of the Northern Supreme Council from 1851 until his dethronement in 1861.

In 1844 petitions were presented to the Supreme Council of the Northern Jurisdiction from Edward A. Raymond, Reuel Baker and Charles W. Moore, all of Boston, praying to receive the 33rd degree; at least one of them (Mr. Raymond) had received the preceding grade under the authority of the Charleston Supreme Council. They were accepted, the Thirty-third degree conferred upon them and they were made members of the Supreme Council.

About the year 1822-23 the Southern Supreme Council established Lodges of Perfection in Montgomery, Onondaga, Saratoga and Monroe counties, New York, and in 1824 Giles Fonda Yates received a patent from that Supreme Council, authorizing the establishment of a Consistory in Albany. In 1825 a Charter was granted to Edward A. Raymond and others, authorizing the establishment of a Council of Princes of Jerusalem and a Consistory in Boston, Massachusetts.

By amicable arrangement and settlement with the Southern Supreme Council, all of these bodies subsequently became subordinates of the Northern Supreme Council.

In 1825 Giles Fonda Yates was made a Sovereign Grand Inspector General of the 33rd degree by Joseph McCosh, a Special Deputy of the Southern Supreme Council. This, and the case of Jeremy L. Cross, and the conferring of the degrees upon the Cincinnati brethren by John Barker, in 1827, shows conclusively that but little regard was yet paid to boundary lines between the two Supreme Councils.

¹Proceedings of Sup. Council 33rd degree 1813-51, pp. 47-8.

Mr. Gourgas, in his address to the Supreme Council in 1851, said that he acted as Grand Secretary of the Supreme Council from its organization in 1813 until 1832, when he assumed the duties of Sovereign Grand Commander, which office he held until 1851, when he resigned, and Giles Fonda Yates succeeded to the position.¹

In 1846 the Northern Supreme Council, on application, authorized Robert Thomas Crucifix, M.D., of London, England, to organize a Supreme Council of Sovereign Grand Inspectors General of the 33rd degree for England. For this purpose he was furnished with a complete set of Rituals, a copy of the Grand Constitutions of 1786, Morin's Process of 1761, and the Supreme Council for England was duly organized by Crucifix during the year.

From June 12, 1844, the meetings of the Supreme Council became quite frequent, and the records were kept and are preserved. The only members who appear to have been present at the earlier meetings were Gourgas and Yates. November 13, 1844, the names of Edward A. Raymond, Reuel Baker and Charles W. Moore appear as members. To these names were added those of John Christie of New Hampshire, K. H. Van Rensselaer, and Archibald Bull.

In 1845 the following important action was taken: "That as soon as practicable, it will be advisable to open, organize and establish at the Capital or chief town or city in each of the fourteen States forming this our Northern District and Jurisdiction, an Ineffable Lodge of the Grand Elect Perfect and Sublime Masons, 14°, under the government of a General Council of Princes of Jerusalem, 16°, a Chapter of Sovereign Princes Rose Croix, 18°, forming part of, or attached to a particular or private Consistory of the Sublime Princes of the Royal Secret, 30°, 31°, and 32°."

This shows that a complete change in the policy which had heretofore governed was now contemplated. Bodies of the Rite were organized in New Hampshire, Massachusetts and other States.

In 1845 M. P. G. Commander Gourgas wrote to a party: "You were perfectly correct in not receiving any of the 'Ineffable and Sublime degrees or Orders' from any travelling Agents, Deputies, etc., in any shape. As to this Supreme Council, it never has nor ever will grant any such powers, only calculated to lower the standard of the Ineffable and Sublime degrees. Unbeknown to us, as far back as 1830 [it was 1827], the liberty was taken by a certain individual (now no more) at Cincinnati, Ohio, a State belonging to our jurisdiction, under the specific pretext of healing several brethren by taking them over to the Kentucky side."²

In 1851 Mr. Gourgas resigned as M. P. Grand Commander in favor of Giles Fonda Yates; the latter resigned at the same session in favor of Edward A. Raymond of Boston, Mass., and the G. Orient of the Northern Supreme Council was removed from New York and established in the former city.

From 1851 the Supreme Council held annual Sessions, printed and published its proceedings in pamphlet form. It was the only body in the United States claiming to be a Supreme Council of the 33d degree that did this. This indicates that so far as the Northern Supreme Council was concerned the Rite was beginning to emerge from chaos. Its affairs were conducted in a business manner. Laws and Regulations were enacted, and the Subordinate bodies and their members were required to conform to them.

The number of members to which a Supreme Council was limited under the Consti-

¹Proceedings N. Supreme Council Reprint p. 230.

²Proceedings N. Supreme Council 1813-51, p. 93.

tutions of 1786 was nine, and this body was still acting under those Constitutions without change in this respect.

In 1851 the Supreme Council had its full complement of nine members, provided that Joseph R. Stapleton, a resident of Baltimore, Maryland, and Ammi B. Young, a resident of Washington, D. C., were eligible, neither of them residing in the jurisdiction.

The Annual Meetings of the Supreme Council and the Sovereign Consistory of P. of the R. S. 32° were largely attended, and bodies of the Rite were being established in most of the States of the jurisdiction. There were forty-three subordinates distributed in nine States on the registry of this Supreme Council in 1853.

This popularizing of the Rite was not agreeable to the views of Mr. Raymond. He was disposed to use his influence to check its too rapid growth. He had been Grand Master of the Grand Lodge, Grand High Priest of the Grand Chapter, and Grand Master of the Grand Encampment of K. T. of Massachusetts, also Grand Treasurer of the General Grand Chapter and General Grand Encampment of Knights Templar of the U. S. However, the laws and usages in these bodies are quite different from those of the Scottish Rite.

Mr. Raymond was an honest man, aristocratic, stubborn and self-willed, with an idea that he was much greater than he was in Masonry. He was a gentleman of large means, of limited education, but with easy manners and pleasing address he always made a good appearance and impression. Although he had taken an active part and great interest in Masonry all his life, he had but a very limited knowledge of its philosophy and history; especially was this the case as to Scottish Rite Masonry.

He had conceived the idea that as the M. P. Grand Commander of the Supreme Council he was the representative of Frederick the Great, and that his Masonic powers were absolute, that he could direct the Supreme Council as he chose, open or close it at his pleasure, and that the members were not his peers. This idea, so contrary to the Constitutions of 1786, and so utterly absurd, he held to with the most stubborn and ignorant tenacity. Of course his foolish position that he was "Frederick" was bound to result, sooner or later, in trouble; it came in 1860. Then he had assumed the right to and did confer the thirty-third degree upon parties without consulting members of the Supreme Council, and in defiance of their opposition; he refused to put motions when presented, and insisted upon closing the Council in defiance of the protest of the members.

At the Annual meeting of the Supreme Council in 1860 he absented himself from its sessions, to the great inconvenience and annoyance of the members. Owing to his continued absence without notice to them they were finally compelled to disperse and go to their homes. One of the prime causes that probably moved him to take the action he did at this time was the fact that it was proposed to change the law governing the Rite, making the officers elective, instead of their being appointed by the Sov. G. Commander.

An extra session of the Supreme Council was called for August 22, 1860, for the purpose of trying an Inspector. Mr. Raymond opened the Council and made the following declaration "that he had the legal right to close the body when he pleased, and to open it at what time he pleased," and he tried to exercise this arbitrary power by declaring the Supreme Council closed *sine die*. The majority of the active members of the Supreme Council and thirty-thirds present, proceeded at once to organize a *Provisional Supreme Council*, calling one of their number, Killian H. Van Rensselaer, to the chair. Un-

doubtedly some of Mr. Raymond's rulings at this time were right; for instance, a motion was made to reconsider a vote by which at a previous meeting a Sovereign Grand Inspector General had been expelled. He ruled it out of order, and he was right; but then he would not entertain an appeal from his decision to the Supreme Council, in this he was wrong. He was simply the presiding officer of the body, not having the arbitrary powers which the Master of a Symbolic Lodge has, although he contended that he had.

At the Annual Meeting of the Supreme Council in May, 1861, charges and specifications were presented against Mr. Raymond as follows:

1st. That he has persistently neglected and refused to discharge and perform his constitutional duties and requirements as the chief officer of the Supreme body.

2nd. That he has in an irregular and unlawful manner, assumed to create Sov. Gr. Inspectors General 33° to the great scandal of the Order, and in derogation of the interest and rightful authority of this Supreme Council; and with the aid of the persons so unlawfully elevated to the high grade of Inspector General, to exercise powers and authority which alone reside in this body as the head of the Ancient and Accepted Rite in the Northern Jurisdiction of the United States.

3rd. That he has assumed powers wholly inadmissible, and exercised authority inconsistent with the just rights which are justified by the Constitutions equally to every member of this Supreme Council.

He was summoned to appear, and failing to answer,—he not recognizing the right of the body to try him,—the Supreme Council proceeded with the trial, he was found guilty, and, so far as their action could do it, he was deposed from the office of Sov. Grand Commander!

The Supreme Council then elected Wm. B. Hubbard, of Ohio, Sovereign Grand Commander; he declining the position, Killian H. Van Rensselaer was elected and installed into the office at the Annual Session in May, 1862.

At the Annual Session in 1860 a Constitution and code of statutes for the government of the Rite were presented and adopted. These were amended in 1861. One of the marked changes in the statutes was a provision that the *officers* of the Supreme Council, *except* the Sovereign Grand Commander, *should be elected triennially.*

Before this all of the officers of the Supreme Council, except the Sov. Grand Commander, were appointed by the latter officer and were *ad vitam*. Under the revised statutes all that was left of the *ad vitam* system was the office of Sov. Grand Commander, and that was probably accepted to placate Mr. Van Rensselaer, who had been ambitious for that office, and he had always been a strong advocate and defender of the *ad vitam* feature of the Rite.

The Northern Supreme Council has the distinction of being the first in the world, whether regular or irregular, in making its *officers elective*, and for fixed periods. The Cernean Supreme Council adopted a similar rule *four years later.*

At the annual session of the Supreme Council in 1867 the Constitutions were amended, and the office of M. P. Sov. Grand Commander was declared *no longer ad vitam*, and like the other offices of the Supreme Council was made elective *every three years.*¹

The Order, under the government of this Supreme Council, had been making wonderful progress from 1844 to 1866. At the annual meeting in the latter year there were present at the opening ten Grand Officers, six deputies, seven additional active Members,

¹Proceedings 1867, p. 9.

one Emeritus Member, and twenty-seven Honorary Members, a total of fifty-one; and the register showed eighty-five subordinate bodies reporting.

We will leave this body for the present and return to the date, 1861, when the M. P. G. Commander Raymond was deposed.

THE RAYMOND-ROBINSON AND CERNEAU SUPREME COUNCILS FROM 1861 TO THEIR UNION IN 1863.

At that time (1861) the Northern Supreme Council was composed of the following members, including those of doubtful membership as well: E. A. Raymond, S. W. Robinson, Charles W. Moore, A. B. Young (Washington, D. C.), A. Case, Wm. B. Hubbard, Charles Gilman (Baltimore, Md.), C. R. Starkweather. Deputies K. H. Van Rensselaer, John Christie, Honorary Members; with, as was claimed, full powers, Archibald Bull, Francois Turner, J. J. J. Gougas. All of these, except only Messrs. Raymond and Robinson, voted for or approved the action of the Supreme Council in deposing Mr. Raymond. On August 24, 1860, Mr. Raymond, as Sov. G. Commander, as before stated, closed the Supreme Council *sine die*. A Provisional Council was organized on the next day, and the business went on. Nothing was heard from Mr. Raymond until December 20, 1860, when he, still claiming to be Sov. G. Commander, issued an order denouncing the proceedings of the Van Rensselaer party or Supreme Council as illegal, and revoking Mr. Van Rensselaer's authority as a Deputy.

From their printed proceedings issued in 1861 it appears that on December 13, 1860, Mr. Raymond convened what he claimed to be the Northern Supreme Council, in Boston; there were only two members of the old Northern Supreme Council present, himself and Simon W. Robinson. However, the Minutes read, "the Supreme Council was opened in ample form." Another meeting was held on the next day, again on the fourteenth and nineteenth of the same month, the same members being present. At these meetings, names were proposed, and the Consistorial grades were conferred upon several parties, and Peter Lawson is recorded as 33°.

On January 9, 1861, the Minutes read "the Supreme Council assembled this day at eleven o'clock, A. M., pursuant to adjournment. Present:

M. P. Edward A. Raymond, Sov. Gr. Insp. Gen. 33°.

Ill. Peter Lawson, Sov. Gr. Insp. Gen. 33°.

Ill. Wm. Field, S. P. R. S. 32°!

Ill. Aaron B. Hughes, S. P. R. S. 32°!

This was certainly an anomaly—32nd grade Masons forming a part of the Supreme Council. The printed proceedings show that there were meetings on January 23rd and February 1, 1861.

The next meeting occurred March 20, 1861. The name of Wm. Field is added as a 33°, Lucius R. Paige was made a 33rd, and an active member of the Supreme Council. Meetings were held on May 8th and 10th. Thirty-seconds and thirty-thirds were created at these meetings.

On May 21, 1861, the printed proceedings show that the "Supreme Council assembled in annual session," and we find that the two original members had grown to six by the addition of the following names: Peter Lawson, Grand Master of Ceremonies; William Field, Grand Captain of Life Guards; Rev. George M. Randall, Grand Minister of State; Lucius R. Paige, Grand Marshal.

By unanimous vote the action of the Sov. G. Commander in removing Mr. Van Rensselaer as Deputy, and in appointing Peter Lawson as Assistant Secretary, was approved. This was sublime.

Three of those who voted upon this approval had not even the Consistory grades when the rupture occurred.

All the officers of this body were appointed by the Sov. G. Commander.

Mr. Raymond delivered a long address in which he gave his version of the trouble. We make the following extract from it, as showing his views in regard to the government of the Rite:

"In the interpretation and application of the Constitution, it is to be borne in mind that this is not, and never was designed to be, a popular branch of Freemasonry. It originated with a Monarch; it was exclusive in its beginning; its founder made it so by the laws which he ordained; he intended to keep it so; this was to be a marked feature, in contrast with those forms of Freemasonry which are popular, and hence in their general principles readily adapted to the spirit of the age in a republican form of government. To undertake, therefore, to popularize this institution, and to adapt it to the state of things as they chance to be to-day in a great Republic, is to divest it not only of a chief excellence, but to rob it of its most distinguishing features.

"We have the democracy of Freemasonry in the fullest measure in the first three degrees. This has its advantages and its disadvantages. So here we have the highest form of the aristocracy of Freemasonry. If there be disadvantages attending such exclusiveness, there are certainly in this age, when liberty is so rapidly degenerating into licentiousness, no small advantages attendant upon this elevated quality, which partakes so largely of the Monarchical and so slightly of the democratic element; but whether wise or not, well adapted or ill adapted, to this country and to this age, here it is."

He charged improper motives to some of the fomenters of the trouble. Ho may have been warranted in making this allegation; there were some deep shadows cast in that direction. All of this, however, did not warrant him in assuming that he had Masonic powers such as had Frederick the Great, forgetting that the object in the formation of the Supreme Council by that Monarch was that after his death the powers he possessed should be centered in a Council consisting of nine members—not in the Sov. G. Commander. If Mr. Raymond's theory was correct, then of what use were the other eight members?

Mr. Raymond's Council also adopted General Statutes and Regulations at the session of 1861.

In that year authority was given to the subordinate bodies to remit by vote such portion of the regular initiation fees to Candidates as they, in their judgment, might deem proper, etc. They were also authorized to "grant complimentary initiations" to such distinguished Masons as they may desire to honor." This privilege was subsequently used for all there was in it. On the 22nd of January, 1862, Messrs. Van Rensselaer and Moore having had charges and specifications preferred against them for unmasonic conduct in assuming to carry on a Supreme Council, were tried and expelled therefor. Five of the seven who composed the Supreme Council at this meeting were not members of the body when the rupture took place; three of them were not even members of the Consistory. However the war went on.

The body continued bestowing the grades and establishing paper bodies almost indiscriminately during the years 1861 and 1862. Notwithstanding the flattering showing

¹In the original "invitations," evidently a typographical error.

made on paper, as to growth and prosperity, it was in a sickly, languishing and deplorably demoralized condition at the beginning of the year 1863. Here we leave its history for the present, and resume the history of the Cerneau Supreme Council, so called, from 1836, where we left it.

But little of interest took place in the Cerneau S. C. for several years after the confirmation of the Concordat in 1836. In 1837 Henry C. Atwood and associates were expelled by the Grand Lodge of New York for violating the laws of Masonry and of the Grand Lodge of that State by organizing an illegal Masonic body called the St. John's Grand Lodge of the State of New York. Folger tells pretty fairly the story of Atwood's Masonic odd ways and strange doings during this period. He says:

"Mr. Atwood at this time was Sovereign Grand Inspector General, Thirty-third degree, and held the power of the same, confirmed and countersigned by Dewitt Clinton, the M. P. Sov. Grand Commander, which according to the laws and Constitutions of the Order gave him the power for life to establish, congregate, superintend and instruct Lodges, Chapters, Colleges, Consistories and Councils of the Royal and Military Order of Ancient and Modern Freemasonry over the surface of the two hemispheres, etc. Taking advantage of his position as a Sovereign Grand Inspector General, he chartered a Chapter of Royal Arch Masons, under the title of Oriental Chapter, a Council of Royal and Select Masters, and an Encampment of Knights Templar. Under this organization, in the course of a few years, the bodies prospered and largely increased in numbers. He, at the same time continued the meetings of Lafayette Rose Croix Chapter, being its presiding officer, and established a Consistory of Sublime Princes of the Royal Secret. In due time he gathered around him the old members of the United Supreme Council, and with others who had been elevated to the Thirty-third degree, he formed a Supreme Council, which took the place of the old body, which had been dissolved."

This happened in 1846, or nine years after the formation of the St. John's Grand Lodge.¹

"From this period (1838) to 1846 the meetings of the Supreme Council were annual, and the records show that the only attending members were Joseph Bouchaud, Francis Dubuar, and five others, all the others having become disaffected and dropped off. On the 27th of October, 1846, there were present Joseph Bouchaud, President; John Telfair, George Smith, and John S. Mitchell, Assistant Secretary. On motion of Brother Telfair, it was ordered "that the funds of this Supreme Council in the hands of the Treasurer, be distributed, pro rata, among the surviving members of the Supreme Council, who composed the body previous to the introduction of new members."

In accordance with this resolution, Ill. Bro. Bouchaud paid over the funds to Ill. Bro. Geo. Smith, Secretary General of the Supreme Council, to be divided among those brethren, Bro. Bouchaud refusing to receive any part of the same.

"This date TERMINATED THE EXISTENCE OF THE BODY, AS THEN CONSTITUTED, AND IT THEREBY CAME TO AN END."²

"All honor to the memory of Bouchaud!

"It will be seen by this date the United Supreme Council in this branch had dwindled down to four members. Ill. Bro. Hicks and Jonathan Schieffelin were dead; the Count St. Laurent had returned to France, etc.

"The members had forsaken the body, and the four remaining members could not transact the regular business. Under these circumstances they brought it to an end."³

Then it was that Mr. Atwood, an expelled Master Mason, leaped into the arena, and "gathered around him the old members, etc., and formed a Supreme Council, which took the place of the old body."

There was but little good done for the organization or for Masonry from 1846 to 1851. The fact that Atwood, an expelled Mason, was at the head of it, had a most blighting effect. In 1851, it was agreed among them that Atwood should resign, and they pre-

¹ Folger, page 224.

² Ibid., page 226.

³ Ibid., page 227.

vailed upon Jeremy L. Cross, the well-known Masonic Lecturer, to accept the office of Sov. Grand Commander. Before doing so, however, he made certain conditions which he undisguisedly stated were in the interests of York Masonry, and which were agreed to and accepted. It was stipulated that only Royal Arch Masons should receive the 16th degree of Prince of Jerusalem, and the remaining degrees—19th to 32nd—should only be open to Knights Templar.

The remarkable feature connected with the placing of Cross at the head of the Cernean Supreme Council was the fact that he was received and acknowledged by that body as having his authority as a Grand Inspector General, 33rd degree, from the Southern Supreme Council at Charleston, S. C., and his Patent shows that he was a member at the time of that body.

His Patent credits him with being a Sovereign Grand Inspector General and member of the Supreme Council, which could only mean the Southern Supreme Council. This document, dated at Charleston, S. C., June 24, 1824, is signed by Moses Holbrook, Frederick Dalcho, Joseph McCosh and five others, all well known and recognized members of the Southern Supreme Council.

As this event is an important one in the history of the Cernean Supreme Council, we will give a full account of what occurred when Mr. Cross, by virtue of his Patent, reorganized the Cerneau Supreme Council on May 29, 1851, as related by Mr. Folger in his Manuscript history, in the Archives of the N. Supreme Council.

"The Ill. Bro. Jeremy L. Cross took his seat in the East, and after briefly stating the object for which they had assembled produced his Patent, and having read it aloud in the hearing of all present, he said:

"By virtue of the high power in me vested *herewith* [by the Patent, of course] I now declare this Supreme Grand Council of Sovereign Grand Inspectors General, 33rd and last degree, duly and lawfully congregated, and shall at once proceed to install the officers and vest them with the powers appertaining to the same."

The curious, who want to examine the text of Cross's Patent, are referred to Folger's History.¹

Mr. Folger, continuing his account of this affair, says:

"The Ill. Gr. Commander then called Ill. Bro. Henry C. Atwood into his presence, and, after alluding in a feeling manner to the long, arduous services he had rendered to the craft, proceeded to install him as Grand Master of Ceremonies, at the same time requesting him to introduce in rotation the officers he would name to fill the seats of this Supreme Grand body."²

Mr. Cross then proceeded and appointed and installed all the officers of the body. After which the "Supreme Council 33rd and last degree for the United States of America its Territories and Dependencies, was opened in ample form."

This action by Mr. Cross, and its recognition by the body, settles beyond question that the Cernean Supreme Council recognized the Southern Supreme Council as a legitimate body of the Ancient Accepted Scottish Rite.

It is curious to note that while Mr. Cross in accepting the office of Sov. G. Com. said he did so in the hope that it would result in good to York Masonry, yet at that very meeting he appointed and installed as one of the principal officers of the body *an expelled*

¹ Folger's Supplement, p. 366.

² Folger's Manuscript History.

Mason, one who was at the time in open war with the Grand Lodge of the State of New York.

At a meeting of the Supreme Council April 29, 1852, Mr. Cross's letter of resignation as Sov. Grand Commander was received and accepted.

May 22nd following, Salem Town, Grand Keeper of the Seals, also tendered his resignation, which was accepted.

At a meeting of the Supreme Council held on October 28, 1852, the Acting Grand Commander, Atwood, announced that the business now before the body was the election of officers, in order to a reorganization, as the Supreme Grand Council of Sovereign Gr. Inspectors General for the SOVEREIGN FREE AND INDEPENDENT STATE OF NEW YORK. All the officers were elected, Mr. Atwood M. P. Grand Commander.

The Installation of the officers was formally postponed, awaiting the arrival from France of one Mr. Foulhouze, then engaged in active warfare and rebellion against the authority of the Grand Lodge of the State of Louisiana.

Dec. 23, 1852, Mr. Foulhouze was received in ample form and he installed the officers, and proclaimed the body as the Supreme Council 33rd and last degree of the Sovereign Free and Independent State of New York. March 8, 1863, at an extra convocation, a Charter was unanimously granted for a Scottish *Symbolic Lodge*, A. A. Rite, to work the first three degrees of Masonry in the English language, in the city of New York, etc. Mr. ROBERT B. FOLGER was named as its first Master.

At the same meeting a charter was also granted by a unanimous vote for a Scottish *Symbolic Lodge* in the city of New York to be worked in the French language.

At a regular meeting of the body November 30, 1854, the Sov. G. Commander, Atwood, announced that he had changed the name of the body from that which it now bore (Supremo Council 33rd and last degree of the Sovereign Free and Independent State of New York) to its original name, the Supreme Council of Sovereign Grand Inspectors General 33rd and last degree Ancient and Accepted Rite for the United States of America, their territories and dependencies, and resumed its ancient jurisdiction.

Then, at a regular meeting January 25, 1855, he announced that he had appointed for the ensuing year, as the number of active members in the Supreme Council was too small to elect, officers of the Supreme Council, viz., Edmund B. Hays, Dep. G. Commander, and seven others to different offices. They had a kind of go-as-you-please regulation, or perhaps no regulation at all, in regard to filling the offices, for we find that sometimes they were elected, at other times they were appointed, so reported in their own printed reports.

Henry C. Atwood died in 1860. As an illustration of his Masonic character and integrity we give the following anecdote as reported by Mr. Folger. Speaking of what he had done after the closing of the United Supreme Council in 1846, he (Atwood) went on and said:

"As regards Lafayette Rose Croix Chapter, that also has been continued, and is in a very prosperous condition; it has a large number of members, and now meets regularly once per month. The warrant of that body has done us good service, inasmuch as it served its purpose for the document founding and establishing Oriental Chapter of *Royal Arch Masons*, and Palestine *Encampment of Knights Templar*. It was shifted over from one body to the other at every meeting as occasion required, and was never called in question. It had plenty of large seals in silver cases, it passed off admirably, and no one knew the difference. If any brother made any objections after receiving the degrees of

the Chapter or Encampment, I *always threw myself upon my Patent as a Sovereign Grand Inspector General, 33rd and last degree*, which gave me full power to establish Lodges, Chapters, Councils, and other bodies at my pleasure."¹

Nothing more infamous than this can be found in the annals of Masonic fraud; it is the man's own confession too.

Notwithstanding he was engaged in this gross Masonic fraud business he was most anxious, as he informed Folger, to do something to counteract the influence of Gourgas, who was making some stir with his Supreme Council in New York at the time.

Atwood was succeeded in 1860 by Edmund B. Hays as M. P. Sov. Grand Commander — Folger says by *election*, which was not the fact.

Two years before his death, May 14, 1858, Atwood in writing, as is claimed, *appointed* Hays his successor. In the document he styled the body the "Supreme Council of the thirty-third degree Ancient and Accepted Scottish Rite for the *North Masonic Jurisdiction of the Western Hemisphere*."

This appointment of Hays was endorsed as accepted by Geo. L. Osborne as Grand Chancellor, etc., Robert E. Roberts, Grand Treasurer, and Hopkins Thompson as Grand Master of Ceremonies for the Supreme Council, October 6, 1860.

Hays infused new life and activity into the organization, and the conferring of degrees and the creating of new bodies went on right and left. Notwithstanding all this, matters were not in a satisfactory condition. The Raymond portion of the Northern Supreme Council was struggling for existence, and had some very good and influential names connected with it. The Van Rensselaer branch of the Northern Supreme Council was flourishing and growing beyond what could reasonably have been expected under the circumstances at its organization.

In order to meet and check this alarming growth of the Van Rensselaer body, the leading members of the Hays and Raymond Supreme Councils came together for consultation as to what was best to be done under the circumstances. There were at the time (1863) so called Supreme Councils, within the Northern Jurisdiction proper, as follows:

1. The Hays-Cerneau body, with headquarters in New York city.
2. The Van Rensselaer body, with headquarters in Boston.
3. The Raymond body, with headquarters also in Boston.

There was also a so-called Supreme Council of Connecticut, with one Edward W. Atwood as M. P. Grand Commander at its head. There was also a Supreme Council for the Free and Independent State of California. They, however, were considered as too small a quantity for either of the other bodies to condescend to notice, and yet these bodies had been recognized by the Cerneau Sup. Council, and the enterprising chief officer of the Connecticut concern was trying to turn an "honest penny" by selling the degrees at a very low price. See his most remarkable letter addressed to a brother, making special offer of the 33rd degree, written on a circus letter head.

The result of the consultation between the commissioners of the Raymond and Hays-Cerneau bodies was a mutual agreement for the "consolidation" of the two bodies; the articles were agreed to and signed by the commissioners, on February 7, 1863, and the "consolidation" was finally consummated by the two bodies coming together, and the installation of the officers of the consolidated body took place in the city of New York April 15, 1863.

¹ Folger's revised history of the Scottish Rite, Manuscript in the Archives N. Sup. Council.

As preliminary to the consolidation, the following action was taken by the Hays-Cerneau body January 19, 1863:

"The Committee on the condition of the A. and A. Rite would most respectfully beg leave to report,

"That the party known as the Raymond body of Boston have lately proposed in their individual capacities, and by official resolution, suggestions looking to the merging in and association with this Supreme Council, bringing with them documents, properties and everything appertaining to their organization.

"Your committee, on invitation, met those gentlemen in social and friendly converse on these important subjects, and were treated in the most cordial and hospitable manner, and have arrived at the conclusion that the best interests of this Supreme Council would be subserved by an immediate solution of the matters in question, which shall be alike just to the original authority of this Supreme Council, and the dignity of the gentlemen with whom the conference has been had.

"Your Committee therefore recommend that they or some other Committee be empowered to act in the premises."

The recommendation was adopted, and the committee was composed of Edmund B. Hays, Daniel Sickels, and Henry C. Banks.

At the meeting of the Raymond body April 2, 1862, the following action was had:

"Whereas, It has been unofficially made known to us that the Body over which our Ill. Bro. E. B. Hays now presides is disposed to unite with this body in one enlarged Supreme Council; and whereas this Body is disposed to adopt any legal measures for the promotion of peace and harmony in the Ancien and Accepted Rite:

Decreed, That M. P. Edward A. Raymond, Esq., Ill. Lucius R. Paige, D.D., and Ill. George M. Randall, D.D., be a committee, with power to confer with a similar committee, to be appointed by the body over which our Illustrious Bro. Hays presides, and to arrange, if practicable, such union of the two bodies upon a just and honorable basis; and to report such basis if arranged, for the final action of the Supreme Grand Council."

February 18 the Committee reported the Articles of Consolidation as agreed upon, they were accepted and approved by the Supreme Council, and the Raymond body adjourned *sine die*.

The Articles of Consolidation were reported to and approved by the Hays-Cerneau body April 15, 1863, and the consummation immediately followed. We give the Articles of Consolidation as they were agreed to and adopted by the contracting parties.

ARTICLES OF CONSOLIDATION.

Adopted and consummated by and between the Supreme Grand Council, thirty-third and last degree for the Northern Jurisdiction of the United States, sitting at Boston, of the one part, and the Supreme Grand Council thirty-third and last degree Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, sitting at New York, of the other part.

Whereas, The said parties, in their individual and sovereign capacity, being mutually desirous of advancing the interests of Masonry within the jurisdiction, and wishing to *consolidate* the authorities therein under one governing head, have clothed their Representatives with full and perfect power to that end, who in the name of said parties have agreed, consented, provided and ordained, and do by these presents agree, consent, provide and ordain as follows:

1. The said Supreme Councils are by virtue hereof *consolidated*, under the name of the "Supreme Grand Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies" sitting at New York.

2. All sovereign Grand Inspectors General heretofore created by either of the parties

hereto shall be recognized upon taking the oath of fealty to the Supreme Council for the United States of America.

3. All subordinate Bodies, hailing under either of the parties hereto, are to be duly acknowledged and recognized, upon taking the oath of fealty to the said Supreme Council for the United States of America, etc.; and new warrants may be granted, or the existing ones properly endorsed, as the said Bodies respectively may elect.

4. All properties, of whatever name, kind and description, belonging to the parties hereto, or either of them, are hereby declared to be vested in the said Supreme Council for the United States of America, etc., and will be delivered accordingly to the Grand Secretary General thereof.

5. Until otherwise ordered, the Constitutions and General Regulations of the second party hereto are hereby adopted and in full force for the government of the consolidated body herein provided for.

6. The number of Active Members of said Council is hereby increased to seventeen (creating eight new offices), and the officers of the said consolidated Council, *ad vitam*, shall be as follows:

Sov. Grand Commander, Edmund B. Hays; Sov. Assist. Grand Commander, Edward A. Raymond; 1st Lieut. Grand Commander, S. W. Robinson; 2nd Lieut. Grand Commander, H. Thompson; Grand Orator, ; Grand Minister of State, G. M. Randall; Grand Chancellor, Lucius R. Paige; Grand Secretary General, Daniel Sickles; Grand Treasurer General, Robert E. Roberts; Grand Marshal General, Henry C. Banks; Grand Sword Bearer, Aaron P. Hughes; 1st. Grand Master of Ceremonies, H. J. Seymour; 2nd Grand Master of Ceremonies, C. T. McClenachan; Grand Expert Introdutor, Peter Lawson; Grand Standard Bearer, John Innes; 1st Grand Captain of Guard, William Field; 2nd Grand Captain of Guard, William H. Jarvis.

7. The Emeritus position of Sovereign Assistant Grand Commander is conferred on Ill. Edward A. Raymond, in recognition of his long and distinguished services in the Rite.

In testimony of all which, Edward A. Raymond, George M. Randall and Lucius R. Paige, on behalf of said first party, and Edmund B. Hays, Daniel Sickles and Henry C. Banks, on behalf of said second party, have hereunto set their hands and seals interchangeably, for the uses and purposes herein before expressed.

Done at the city of Boston this seventh day of February, A. D. 1863.

EDWARD A. RAYMOND	(L. S.)
GEORGE M. RANDALL	(L. S.)
LUCIUS R. PAIGE	(L. S.)
EDMUND B. HAYS	(L. S.)
DANIEL SICKLES	(L. S.)
HENRY C. BANKS	(L. S.)

Immediately after the officers of the newly consolidated body were installed, and the new Supreme Council proclaimed, every member present took and subscribed the "oath of allegiance." Those who were not present signed the same at subsequent dates. We subjoin a few of the more prominent names. The originals are in the Archives of the N. Supreme Council.

Edmund B. Hays, April 15, 1863; E. A. Raymond, not dated; S. W. Robinson, April 15, 1863; Hopkins Thompson, July 9, 1863; Albert P. Moriarty, April 15, 1863; Geo. M. Randall, April 15, 1863; Lucius R. Paige, April 15, 1863; Daniel Sickles, April 15, 1863; R. E. Roberts, April 15, 1863; Henry C. Banks, April 15, 1863; Aaron P. Hughes, April 15, 1863; Harry James Seymour, July 9, 1863; C. T. McClenachan, April 15, 1863; Peter Lawson, April 15, 1863; John Innes, April 15, 1863.

It is argued by some that the New York body absorbed the Boston body. We do not read it so; neither was absorbed by the other; the two were consolidated into one, under the name of the Supreme Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, but it was no longer the old body, although it bore the same name, else why require all the members of both of the old bodies to take the oath of Allegiance as to the

Consolidated. However, we have given the naked facts connected with this affair, and our readers can form their own conclusions.

THE CONSOLIDATED CERNEAU-RAYMOND SUPREME COUNCIL, 1863-67.

The consolidated body went into the business of conferring the degrees and establishing bodies in a most vigorous manner. Agents were traveling through the Northern States making a business of Masonry. The degrees were being conferred for a mere nominal sum, frequently for nothing, the object being to get the field as against the Van Rensselaer or Northern Supreme Council. Of course there was a large increase in the membership, and many new bodies were formed. At the Annual Session in October, 1864, the Constitutions were amended and all the officers were made elective for three-year terms. It is a notable fact that Mr. Hays, the M. P. Sov. Grand Commander, absented himself from the meeting when the vote was taken on the *ad vitam* question.

Mr. Raymond did nearly the same thing: when that question was pending in his Supreme Council in 1860 he declared the body adjourned *sine die*. For striking out the *ad vitam* feature there were thirteen Ayes and three Nays; those voting Nay were Hopkins Thompson, Peter Lawson and John Innes.

A large number of honorary thirty-thirds were made in 1864 and 1865.

As an illustration of the way matters were going, we quote the following, adopted at the December meeting in 1864:

"That the Grand Commander be requested and authorized to visit various States to establish and constitute Subordinate Bodies of the Ancient and Accepted Rite, with authority to call to his aid such members of the Supreme Council as he may desire, and charge the expense thereof to the Supreme Council."

December 14, 1865, Edmund B. Hays resigned the office of M. P. Sov. Grand Commander, and was succeeded by Simon W. Robinson, the Lieutenant Grand Commander.

Here is another illustration of the demoralization that was prevailing. The following was adopted:

"Resolved that authority is hereby granted to Ill. Bro. — with the approval of the members of this Supreme Council, to confer the degrees of the Ancient Accepted Scottish Rite to and including the 32d degree or Sublime Prince of the Royal Secret, until the first day of February, 1866, the funds to be applied to the liquidation of the indebtedness of the Supreme Council."

At the meeting, September 11, 1865, a committee was appointed to take into consideration the propriety of resuming the old name—Supreme Council of the Northern Jurisdiction of the United States of America, in lieu of the one adopted at the consolidation.

At the next meeting, October 22, 1865, the committee reported in favor of the proposed change of name, and it was agreed to by *unanimous vote*.

When the consolidation took place in 1863 the uniting bodies could have taken the name of Northern Supreme Council. It appears that they did not deem it best to do so then. However, the circumstances afterwards changed. This body, as well as the Van Rensselaer body, was seeking recognition from the Southern Supreme Council, and were in hot competition with each other in every way, each striving to get the advantage. This body undoubtedly adopted the change of name hoping that it would strengthen them.

to do so. There can be no well-grounded doubt as to their constitutional right to make the change they did.

Sept. 11, 1865, charges and specifications were preferred against Harry J. Seymour, a member of the Supreme Council, for unmasonic conduct. At the meeting of the Supreme Council on December 14, 1865, he was found guilty, and by *unanimous* vote of the body he was "Expelled from all the rights and privileges of Masonry in every branch of the Ancient and Accepted Scottish Rite." In this connection it is important to note the fact that the commission having the matter of charges against Seymour in hand, consisted of former members of the Cerneau organization. They brought in an unanimous report against him.

Seymour tried to shield himself by pleading the excuse that he was not a member of the body, that he never was a member nor claimed to be a member of any organization known as the Supreme Council, thirty-third degree, for the Northern Jurisdiction of the U. S., etc.

Sept. 11, 1865, a deputation was informally authorized to visit the Southern Supreme Council, to seek recognition, or to sound that body upon the subject. At the meeting of the Supreme Council in June, 1866, there was an encouraging report from this deputation. At the same session, it was resolved that a committee of five be appointed for the purpose of receiving any proposition which may be made to this body from any source within its jurisdictional limits, to adjust any differences which may exist therein, and that they be and they are hereby empowered to make such settlements and give such positions to bodies, or individuals in the Order, as may, in their judgment, be deemed just and proper, provided that any proposition affecting the present status of this Supreme Council, or having any reference whatever to the thirty-third degree, be submitted to and determined by this Council while in session. That the committee have until the next annual session to act and report, and should circumstances warrant an application for a *Special Meeting* of this Council, its utility *shall be determined by the first three officers.**

This was referred to the same committee appointed to consider the action of the Southern Supreme Council. At this session the law requiring a fee of \$50 for the conferring of the 33d degree was repealed; any Master Mason could have the degrees, from the fourth to the thirty-second inclusive, conferred upon him by communication, upon the written approval of three active members of the Supreme Council. Any active member of the Supreme Council was empowered to confer the grade of Deputy Inspector General, 33°, on any of the candidates elected at the session (June, 1866).

The thirty-third degree was voted to several candidates at this meeting.

At this meeting the following was adopted:

Resolved, That this Supreme Council claims and assumes jurisdiction over the following states—and NO MORE: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin.

The Southern Supreme Council, at its session in April, 1866, considered the troubles in the Northern Jurisdiction and the history and exciting condition of its affairs at great length. The M. P. Sov. Grand Commander Albert Pike, and a special committee to whom the matter was referred, reached the conclusion that both the Van Rensselaer and the Raymond Supreme Councils were illegal, null and void; that the only surviving legal

* Reprint of Proceedings page 217.

Sovereign Grand Inspectors General of the 33d degree, active members of the Old Northern Supreme Council at that date, 1866, were Simon W. Robinson, Charles W. Moore, Albert Case, Ammi B. Yonng and Charles R. Starkweather. And that Mr. Robinson was the legal successor of Mr. Raymond as Sovereign Grand Commander; he having been appointed by the latter, Lientenant Grand Commander, and succeeding at his death to the vacant Commandership, which he was entitled to retain until lawfully removed by the Supreme Council.

The Committee, as conclusion to their report, said "That any action taken or principle affirmed by these five Sovereign Grand Inspectors, in accordance with the Constitutions of 1786 and the regulations of their own body, for the purpose of reassembling the Supreme Council of the Northern Jurisdiction, will be hailed with pleasure by this Supreme Council, and will meet with its hearty concurrence and co-operation."

This very able report was presented and signed by W. S. Rockwell (written by him), A. G. Mackey, A. T. C. Pierson, Henry Buist and B. B. French, a committee of as great legal ability and Masonic knowledge as ever made a report in a Masonic body in the United States.

Mr. Pike, in his address, said, "Ill. Bro. Robinson, made Lt. Gr. Commander by Ill. Bro. Raymond, before any attempt was made to depose him, is in my opinion, by virtue of the Grand Constitutions, the Sov. Grand Commander.

"These six [Hubbard was then alive] may be called together by him, and may proceed to reorganize the Supreme Council. There are distinguished Masons enough on *both sides* to make such a governing body as perhaps the world has never seen. By increasing the number of members to thirty-three, the best men and Masons on *each side* may be selected, and if any ambitious men are in the way, they should be made to stand aside."

Mr. Pike was very severe in his criticism upon the Cerneau branch of the Union Council of 1863, denouncing it, in unmeasured terms, as illegal and unmasonic.

Undoubtedly the action of the Southern Supreme Council, and the argument of Mr. Pike, had great effect upon the members of the consolidated Council in reaching the conclusion they did. They were most anxious to be recognized by the Southern Supreme body, and they had hoped and expected by skillful diplomacy to accomplish their purpose.

They were disappointed; Mr. Pike and his Supreme Council determined the question by applying to it only the stern, uniform rules of Masonic law and usage, without any regard to the parties who might suffer by their decision. Diplomacy or personal friendships were not allowed to play any part in the matter. The leading members of the Consolidated Supreme Council were anxious to be recognized as a legitimate body of the Ancient Accepted Scottish Rite; many of them were prominent men in their business and professions, and most of them had made honorable and distinguished names for themselves as Masons in the York Rite. They were tired of being stigmatized as irregular Scottish Rite Masons, and were disgusted with the unfraternal strife then raging; therefore they were ready to do almost anything that was not dishonorable in order to gain Masonic recognition and bring peace to the Rite.

We may reasonably assume that a consultation was held, and that all the active members of the Supreme Council, both the Cerneau and the Raymond side, participated in it. The result was that, influenced by the intimation contained in the report of the Committee to the Southern Supreme Council, and the remarks of Mr. Pike, they concluded unanimously to disband their Consolidated body and to revive and reorganize the Northern Supreme Council.

It is probable that the Committee on the settlement of differences, etc., exercised the discretion with which it was vested, and asked for an extra session of the Supreme Council, and that its "ntility" was indorsed by the first three officers; for on November 27, 1866, Simon W. Robinson, Ill. P. Sov. Grand Commander, issued the following call for an extra session of the Snpreme Council:

T. T. G. O. T. G. A. O. T. U.

ORDO AB CHAO,

Health, Stability, Power.

From the East of the Snpreme Council of Sovereign Grand Inspectors General of the Thirty-third and last degree, Ancient Accepted Scottish Rite, for the Northern Jurisdiction of the United States of Amrica, under the C. C. of the Z., near the B.B., answering to 40° 42' 40" N. L., and 2° 0' 51" E. Long, Meridian of Washington City,

Orient of New York, Nov. 27, 1866.

Peer and Bro.: Sov. Gr. Insp. Gen.

You are hereby summoned to meet the Sovereign Grand Commander, and Brethren Sov. Gr. Insp. Gen. at Nassan Hall, Corner of Washington and Summer Sts., Boston, Massachnsetta, on Thnrday, December 13, at eleven o'clock, A.M., for the purpose of opening a session extraordinary of the Supreme Council, and for the transaction of such business as may come before it.

Per Order

S. W. ROBINSON 33°

M. P. Sov. Grand Commander of the Supreme Council
for Northern Jurisdiction, U. S. A.

Attest:

John F. Currier 33°

Ass't. G. Sec. Gen. H. E.

In response to this call, the following members appeared at the time and place of meeting in Boston: * Simon W. Robinson, * JOHN L. LEWIS, * Lucius R. Paige, * George W. Bentley, * HENRY C. BANKS, * C. T. McClenachan, Wm. Field, JOHN SHEVILLE, * CLINTON F. PAIGE, * J. Clarko Hagey, * Wm. Barrett, * Aaron King, * Peter Lawson,

Those with a star prefixed to their names were present at the meeting in New York June 6, 1866, when the committee of five was appointed. There were fifteen voting members present at that meeting, eleven of whom were present in Boston; only four of the members who were present in New York were not at the Boston meeting, viz.: Daniel Sickels, John Innes, Israel Hunt, and Hopkins Thompson.

Those members whose names are printed in small capitals were original Cerneau Masons; that is, before the consolidation in 1863. There were seven original Cerneaus voting at the New York meeting, all of whom approved the action at Boston in reorganizing the Supreme Council. One of them withdrew his approval fourteen years after giving it.

Mr. Robiusion announced that, in consequence of the death of Mr. Raymond, late Sov. G. Commander, he had succeeded to the Sov. Grand Commandership of the Supreme Council of Sovereign Grand Inspectors General of the thirty-third and last degree of the Ancient and Accepted Scottish Rite, for the Northern Jurisdiction of the United States of America, and in the exercise of the rights, privileges and functions of said office he

had notified and summoned the following Ill. Brethren, *viz.*: Charles W. Moore, Albert Case, Charles R. Starkweather, and A. B. Young, to appear before him in Council Chamber, and they having failed or neglected to obey said summons, or to take any notice thereof, he declared and proclaimed their seats in the Supreme Council to be vacant, and that he should proceed to fill up the vacancies in the Supreme Council pursuant to the Articles two and three of the Constitutions of 1786.

He called to his assistance Peter Lawson as Treasurer, and these two selected John L. Lewis as the third member; the three selected Lucins R. Paige for the fourth member; the four selected Clinton F. Paige for the fifth member; the five then selected Charles T. McClenachan for the sixth member; the six selected William Field for the seventh member; the seven selected William Barrett for the eighth member. Three of these officers were original Cerneans; two were made in the Raymond Council and three in the Consolidated body. The M. P. G. Commander then proclaimed that the Supreme Council 33° for the Northern jurisdiction of the United States of America was fully organized and proceeded to install the officers.

On motion the following Amendment to Article 5, Sec. 1, of the Constitutions of 1786 was unanimously adopted:

"That the Active Membership of this Supreme Council be raised to thirty-three."

It will be observed that this reorganization was done in strict accordance with the suggestions that came from the Southern Supreme Council and its Most P. Sov. Grand Commander. After the Installation Mr. Robinson delivered the following Address, which fully explains why the reorganization took place.

ADDRESS.

We have met, in the Providence of God, to deliberate on the present state of this Supreme Council, and to adopt such measures as will best subserve its interest, and I rejoice to meet so many of you apparently in the enjoyment of health and all the comforts of life, and I earnestly pray for their continuance. The present meeting of the Council has been called at the request of several of its members and the business to be considered is of the first importance.

In the year 1863, and for many years previous, there were two Supreme Councils: the Raymond Council, whose Grand East was in Boston, and the Hays Council, with its Grand East in New York, both claiming jurisdiction.

These two Councils, to a certain extent, were antagonistical and hostile to each other. Much of the strength of both parties was wasted in finding fault and aiming blows at each other, and their power for good was thus paralyzed.

This condition of things could no longer be endured, and it became a subject of absorbing solicitude and inquiry, if not checked, what would be the result?

The affections which the Order inculcates were being alienated and the fountains of social happiness poisoned. To obviate these evils, the exercise of the best faculties of the mind were put in requisition; negotiations were commenced, and prosecuted with indefatigable industry, to their completion. The fruits of those negotiations were the merging of the two Councils into one, and their constituting a "Union Council." Exceptions were taken to this Union, especially by the Southern Council, who, after a long and deliberate consideration of the subject, were of the opinion that it was irregular, and therefore decided not to recognize the Council.

Ill. Bro. Pike, whose researches, Masonic intelligence and familiar acquaintance with whatever pertains to the Ancient and Accepted Rite gives to his opinion almost the authority of law, concurs with the Southern Council, and he is also of the opinion that the Raymond Council is not dead, but its vital energies suspended for the time being; and the Lieut. Commander under the late E. A. Raymond, succeeds to the office of Sov. Grand Commander of the only legitimate Council of the Northern Jurisdiction.

To place ourselves within the pale of legitimacy, and secure fraternal relations with

the Southern Council and all other regular Councils, induced the Brethren to dissolve the "Union Council," which has been done by the *unanimous consent of every member*.

The Union Council being dissolved, its members are consequently absolved from the Oath of Fealty, and may lawfully resuscitate the Raymond Council and exercise all the rights, privileges and functions to which it was entitled previous to its union with the Hays Council.

This resuscitation has been consummated, as provided in the second section of Article three of the Constitution of 1786; and proclamation has been made that the Officers have been regularly appointed and installed, and the Council is now ready to proceed to the consideration of business that may regularly come before it.

And now, Ill. Brethren, permit me to congratulate you upon the success of your efforts in the business for which the present meeting was called. You have resuscitated this Council from its dormancy, breathed into it the breath of life, and restored all the vital energies with which it was originally invested.

It is now believed that every obstacle to a full and complete recognition by all regular Councils is removed, and we may reasonably hope that this Supreme Council will continue to hold a high place in the scale of usefulness among the honored institutions of the land. Pax Vobiscum.

It has been said by some hypercritical parties that this reorganization was brought about by fraud, that it was a conspiracy by the Northern Supreme Council, members of the Consolidated body, to revive that Council and to utterly destroy the Cernean Council. A careful investigation of all the facts and circumstances connected with this affair must satisfy any fair, unprejudiced mind that there is no real foundation in this allegation.

It is most evident that the Northern Supreme Council members were not influenced in any way by a sentimentalism about the name. This was demonstrated when they cheerfully gave up their own name at the union in 1863, and accepted that borne by their old-time adversaries.

On the other hand, there is no evidence that the Old Cernean members were troubled with any mawkish sentimentality on the subject. Just as the other side had done in 1863, they were willing to and did do in 1866: they gave up their old name and accepted the other because they thought it necessary to accomplish what was near to the hearts of all—securing peace, if possible, to the Rite; influenced no doubt to some extent by a wish to get the prestige of recognition as a regular Scottish Rite body, to the disadvantage of their adversary, the Van Rensselaer Supreme Council.

The printed account of this affair as published in the Proceedings in 1867 appears to be imperfect; it is most evident that the records of one or more meetings of the Supreme Council have in some way dropped out.

Mr. Robinson in his address says: "To place ourselves within the pale of legitimacy, and secure fraternal relations with the Southern Supreme Council and all regular Councils, induced the Brethren to *dissolve* the 'Union Council,' which was *done by the unanimous consent of every member*."

This statement was made openly, in the presence of every member of the Supreme Council who had been at the meeting of the body in New York in June, except only four; four of those who were present at Boston had been members of the old Cernean Supreme Council of the United States, etc., the body which some claim was wronged by dissolving the Union body and taking the name of Northern Supreme Council. No one at the time contradicted the statement made by Mr. Robinson, which certainly would have been done had it not been true; therefore we must believe that it was true, and that a meeting had been held, probably in New York, about the time Mr. Robinson

issued the call for the "extraordinary session," and at that meeting the Union Council was dissolved by "unanimous vote;" further, that Mr. Robinson was requested to issue the summons for the extraordinary session in the name of the Northern Supreme Council just as he did. Possibly, all of this may have been done by correspondence with the members, with the understanding that their approval *in writing* would be accepted and have the same effect as though they had been assembled in regular session. No one who knew Mr. Robinson personally, can have any doubt but what his statement was absolutely true. We knew him well; he was honest and truthful. Another corroborating circumstance in this connection is the fact that the summons was issued from New York and by the Assistant Grand Sec. Gen. of the United Council, John F. Currier, and he was not of the Northern Supreme Council. Is it reasonable to suppose that he would have issued the summons with the heading it bore, had he not been authorized and instructed by the Supreme Council itself to do so?

All the facts and the circumstances connected with this important incident show that the Union Council was dissolved, and that the reorganized body, under another name, was composed of the very same members as the old one, that the whole change was made with the most absolute unanimity of sentiment and purpose, and that the great object was to secure recognition from the Southern Supreme Council—this and nothing more; there was no plotting or conspiracy about it.

Immediately after the reorganization had taken place as related and the constitution had been changed, enlarging the membership of the Supreme Council to thirty-three, thirteen new members were elected; six of them were from the original Cerneau Supreme Council, before the consolidation in 1863, four from the Northern or Raymond Sup. Council after the rupture of 1860, but before the consolidation, and three from the consolidated body.

At the same meeting two additional active members were elected.

Andreas Cassarini was restored to his former rank in the Order; this also was done to conciliate the Southern Supreme Council, that body claiming that he had been illegally deprived of his rights by the Northern Supreme Council just before the schism took place. Much business was transacted at this extra session. It is claimed by some that the proceedings of this meeting were not published at the time; that what was done was unknown to the members of the Rite until a reprint of the proceedings of the Raymond-Cerneau branch of the Northern Supreme Council, from 1860 to 1866, made by authority of the United Northern Supreme Council, appeared in 1881. There is no truth whatever in this statement. The Proceedings at the Meeting in Boston, December 13 and 14, 1866, were printed and published as soon thereafter as is usual in such cases; and the pamphlet containing the entire Proceedings bearing the imprint New York: Masonic Publishing and Manufacturing Co., appeared early in 1867 in 8vo; 90 pages.

It was circulated not only to the members and subordinate bodies of the old "Consolidated body" and to the members of the reorganized body, but also to others not members of either organization.

In 1881 the Northern Supreme Council, which had been formed by the members of the Old Cerneau, Gourgas-Raymond and Gourgas-Van Rensselaer Supreme Councils in 1867, reprinted the Proceedings of the Gourgas-Raymond Supreme Council from the date of the rupture in the Northern Supreme Council in 1860 down to the date of the consolidation of that body with the Cerneau Supreme Council in 1863, to which was

added the Proceedings of the consolidated body from its organization until and including the celebrated meeting in Boston, December, 13th, 1866.¹

This pamphlet is now known as the "Reprint," about which so much has been said and written. We have given the actual facts of the history relating to it, with which we leave it to our readers.

This action of the consolidated Cerneau-Raymond Supreme Council produced a sensation in Scottish Rite Masonry. The consolidated body and the Van Rensselaer Council were in active rivalry with each other, each doing all it could to enlarge its membership; bodies were being established all over the jurisdiction in places where it was impossible for them to be sustained. The degrees were being hawked about the country by Masonic peddlers, who frequently conferred them for nothing. The war was waged with unrelenting acrimony in the public newspapers, pamphlets, and periodicals. The true men of the Rite of both sides realized that something should be done to end the strife. With this we leave this branch of the Rite for the present.

SCOTTISH RITE MASONRY IN THE SOUTHERN JURISDICTION, 1813 TO 1867.

We have said that but little is known of the early history of the Southern Supreme Council. Whatever activity it had before was all lost during the Anti-Masonic excitement in 1828, etc., but it began to manifest signs of reviving in 1844.

The irregularities in the government of Scottish Rite Masonry in the South, as in the North, had gone on without interruption. What became of the Consistory and other bodies established in New Orleans, by Lusson and Lefebure, in 1811, no one can tell, as the record of their doings has never been found.

The Consistory of New Orleans was established by authority from the New York Cerneau body in 1813.

Folger says it continued in active operation and uninterrupted harmony with the parent body up to the year 1828, when the labors of the Sov. G. Consistory were interrupted by the Anti-Masonic excitement. The establishment of the Cerneau Consistory in New Orleans caused much trouble to Masonry in Louisiana.

"The regularity of the New Orleans Consistory (Cerneau) was questioned from the first, and several members of the Grand Lodge and its constituents in possession of the high degrees of the A. and A. Rite, refused to have anything to do with it."²

In 1818 the Grand Orient of France granted a charter for a Lodge in New Orleans, "La Triple Bienfaisance" No. 7319, C. Miltenberger, Master. At the same time the Lodge received from the Grand Orient Capitular letters for a Chapter of Rose Croix which was attached to it bearing the same name. There had already been a Chapter of Rose Croix d'Harodim established there under the name of "Triple Bienfaisance," Nov. 12, 1810, by authority of Gabriel Jastram, Deputy, etc.

Other bodies were established, none of them, however, coming from the Supreme Council at Charleston prior to 1852; though the first Consistory, that authorized by Lusson and Lefebure in 1811, was required to report to that body.

October 27, 1839, a Supreme Council was established in New Orleans; the founders claimed that it was formed by virtue of the Constitutions of 1786.

¹ Reprint of the Proceedings of the Supreme Council, 33, A: and A: Scottish Rite, N. M. J. Volume II. Part I. 1860 to 1866. Portland, Maine, Stephen Berry, Printer, 1881 (8vo. pp. 304).

² Outline of the Rise and Progress of Freemasonry in Louisiana, by Jas. D. Scot, p. 23.

From the year 1839, V. E., until February, 1855, V. E., there existed in Louisiana a Supreme Council which had arrogated to itself rights exclusively belonging to the Grand Lodge. This Supreme Council not only pretended to administer the higher degrees of the Ancient and Accepted Rite, but also the three symbolic Degrees. The Concordat which took place in February, 1855, V. E., between that Supreme Council and our own (the Southern), put an end to that state of things, and since then the M. W. G. Lodge of Louisiana has, without opposition, exclusively held all the symbolic Lodges under its jurisdiction, and the Supreme Council retained its authority over the higher bodies of the Ancient and Accepted Rite.¹

A Consistory of P. R. S. 32° was established in New Orleans by the Southern Supreme Council in 1852; this was the first organization by direct authority of that body in the State of Louisiana.

A rupture occurring in the Louisiana Supreme Council (Cernean) in 1853, a number of the members withdrew, among them James Foulhouze, the Sov. G. Commander of the body at the time, a name that was destined to become notorious in the annals of irregular Masonry in Louisiana. The immediate cause of the rupture in this body was from its interference with Symbolic Masonry by Patenting Lodges, etc. This was Mr. Foulhouze's favorite theory, he being the champion of this disturbing dogma.

It is hard to keep the run of these founders of Supreme Councils and so called Scottish Rite bodies. Those of the New Orleans body, in 1839, claimed to act under authority of the Constitutions of 1786, and boldly proclaimed them to be authentic and genuine.

A few years later and Mr. Foulhouze, a member of this body, denounced those Constitutions as a forgery and fraud. In 1851 the Supreme Council of Louisiana claimed to exist by virtue of the Constitutions of 1786; in 1853 it repudiated them.

The leading members of the Louisiana Sup. Council, after the rupture in 1853, entered into negotiations with representatives of the Southern Supreme Council, looking towards the abandonment of their organization and its merger into the Southern Supreme Council.

A Concordat was finally entered into Feb. 6 and 17, 1855, between the Louisiana body, represented by Charles Claiborne, C. Samory, Ch. Lafon-Ladabat and M. Prados, and the Southern Supreme Council, by Albert G. Mackey, its special representative, by which the former body, of its own voluntary act, forever relinquished and transferred to the Supreme Council at Charleston all its rights, prerogatives, powers, etc.

By this Concordat the members of the Louisiana body were received into the Southern Supreme Council, retaining all the official titles and powers they formerly possessed as members of their old Supreme Council. Among these parties were the following well-known prominent Masons: Charles Claiborne, C. Samory and Charles Lafon-Ladabat.

When the Concordat was entered into the Louisiana Supreme Council consisted of twenty-three members, nineteen of whom were present and voted for the dissolution of the body in 1855.

As before stated, Mr. Foulhouze withdrew from the body in 1853; notwithstanding this, we find him at the head of what he claimed was the same body in 1856, assuming then that it was the old Supreme Council of 1839 and that it had been in unbroken existence from that date. How disgusting is all such criminality in Masonry! Beyond question the body ceased to exist by unanimous vote in 1855.

It has been said, and is still persisted in by some writers, that the Southern Supreme

¹ Proceedings of the Sup. C. S. Jurisdiction. Lafon-Ladabat's Address, 1857, p. 10.

Council was "extinct for years," especially from 1802 to 1844. This is simply an assertion without any foundation in fact. It was a lively fighting organization in 1813-24, as the numerous controversial publications by both sides in the newspapers of Charleston, S. C., of that date show. It was not extinct in 1824, when it issued a Patent to Jeremy L. Cross, certifying that he possessed the Thirty-third degree and was a member of that Supreme Council, by virtue of which Patent he was received by the Cerneau Supreme Council in New York in 1851 and made M. P. Grand Commander. It was not extinct when it issued Patents for the establishment of bodies in the State of New York and in Massachusetts in 1822-24, etc. It was not extinct in 1825, when it made Giles Fonda Yates of New York a Sovereign Grand Inspector General 33d degree. Mr. Pike says, and we believe his statement to be absolutely true, that it had eight members in 1822; nine in 1823; seven in 1825; nine in 1844; nine in 1846; eight in 1855; nine in 1859 and twenty-six in 1860.

As we have said before, it was not the intention of the founders of the Charleston Supreme Council to attempt to popularize the system. Their view was that it should be very exclusive—a Masonic aristocracy. Most of them were attached to and had made names in York Rite Masonry, and they were not disposed to favor any movement which was in the slightest degree likely to come in competition or rivalry with that Rite; therefore they very complacently sat down upon the high Masonic honors they enjoyed, and frowned upon any attempt made toward popularizing the Rite. This was the theory of the founders from 1802 until 1827-28, the beginning of the Anti-Masonic excitement in the United States.

In 1815 Dr. Daleho, in a letter written to A. L. Moret in New York, said: "There are three vacancies which the Council have not been in a hurry to fill up from prudential motives. They will take care to have no impostors among them."

Neither the Southern nor the Northern Supreme Council in their early days appear to have made any effort to obtain members or to establish bodies of the Rite. In the few instances where something in that way was done by traveling Deputies, in the name of either of the bodies, it was probably without any official authority from the Councils, as was the case when Barker conferred the degrees upon a number of Cincinnati men in 1827.

The Southern Supreme Council established a Grand Consistory of Sublime Princes of the Royal Secret at Augusta, in the State of Georgia, September 2, 1825, which had uninterrupted being in 1882.

It established a Grand Consistory of Sublime Princes of the Royal Secret for Virginia at Lynchburg in 1845, with John Robin McDanniel as Grand Commander. It had some years before 1851 established at Natchez a Consistory for the State of Mississippi, the revival of which its Deputy for that State, Reuben Nason, recommended on the 6th of July, 1851, saying, "There are still three of the original members of the Consistory remaining, and they still have their original Charter."¹

When the Concordat was entered into in 1855 it was hoped that irregular Scottish Rite Masonry would end in Louisiana; in this the distinguished citizens and Masons who had entered into it were disappointed.

Mr. James Foulhouze, who had been a member of the Louisiana Supreme Council but had dimitted before the Concordat was entered into, as before stated, organized or

¹ Pike's Beauties of Cerneauism, No. 6, p. 56.

"revived" a Supreme Grand Council of the 33d degree; irregular Masons always claim that it is simply a revival of an old body.

Mr. Foulhouze took strong ground against the York Rite Grand Lodges controlling the symbolic degrees to the exclusion of the Supreme Council; therefore his Supreme Council organized Symbolic Lodges.

Foulhouze was a man of more than ordinary ability and of extensive Masonic knowledge, but a natural born Masonic Anarchist, always opposed to Masonic government, whatever it might be. In presenting an argument he was entirely reckless as to the use of logic or historical facts: anything to gain his point. His thorough and great knowledge of Masonic history and law, which it is known he possessed, is conclusive against him that, in some of the startling historical statements made by him he was not mistaken, but that he willfully lied. He was a Masonic disorganizer and Ishmaelite, whose hand was against every Masonic government.

His Supreme Grand Council of Louisiana, before the Concordat, was in full correspondence and sympathy with Henry C. Atwood's Supreme Grand Council in New York. In 1852 Mr. Foulhouze was received in the Atwood body in New York in ample form,¹ and in his official capacity, as Ill. G. Commander of the Supreme Grand Council, 33d degree, of Louisiana, he installed the officers of the Cerneau Supreme Council. Foulhouze's Supreme Grand Council went on organizing Scottish Rite bodies and issuing warrants for symbolic Lodges. However, after the Concordat in 1855, when all the prominent Masons who had been connected with it abandoned it, irregular Scottish Masonry ceased to have any Masonic or social standing or influence in Louisiana.

On February 7, 1857, the Deputies for Louisiana selected a number of Princes of the Royal Secret, 32d grade, among them Albert Pike, to be initiated into the 33d grade. This was reported to and approved at a meeting of the Southern Supreme Council held in New Orleans February 14, 1857, Albert G. Mackey presiding.

On April 25, 1857, a special meeting of the Supreme Council was held in New Orleans, C. Samory, acting M. P. S. G. Commander, presiding, and Albert Pike was initiated into the 33d and last degree; at the same meeting Chas. Lafon-Ladabat resigned as Deputy of the Supreme Council, and Albert Pike was elected to fill the vacancy.

In 1859 Mr. Pike was elected Grand Commander of the Southern Supreme Council. His initiation into the Scottish Rite and election as Grand Commander marked a new era in the history of Scottish Rite Masonry, not only in the United States, but in the world.

Mr. Pike is a gentleman of great ability and high scholastic attainments, an enthusiast in the study of the history and the esoteric philosophy of Freemasonry. No man ever lived who has contributed so much study and literary labor to the development of the philosophy and symbology of the rituals and ceremonials of the Ancient and Accepted Rite. With him, for a life time, it has been a labor of love.

We adopt and indorse every sentence and word contained in the following:

"He (Mr. Pike) has devoted the larger part of his life and time for twenty-nine years to the service of an Order for the purpose of elevating and exalting it, winning for it respect, consideration, and influence, making it worthy of the attention and deference of men of intellect and scholarship throughout the world, and beneficial in its influence upon men. And this he has done at his own cost and charges, and by gifts to it has left himself almost nothing; he need not be disturbed by the ready belief, given by some Masons, against his honesty in office.

¹ Folger, p. 251.

"The measure of the cup of his reward would not be full if it did not contain, with the approbation of the good who know all, the hatred of those whose evil purposes he has done his best to defeat."

From the time of Mr. Pike's installation as M. P. Sov. Grand Commander, annual or bi-annual meetings of the Supreme Council have been held, except the interruptions that necessarily occurred during the Civil War.

In 1866 the Transactions of the Supreme Council at the meetings in 1861-'62, '65 and '66 were printed and published in one Svo. volume of 284 pages, and the Proceedings of the meetings of the body have been printed and published regularly since. It may be said that the advent of the emergence of Scottish Rite Masonry in the Southern jurisdiction of the United States from the chaos and irregularity in which it had been struggling for forty-five years, began in 1847. Then Albert G. Mackey was the most active man in it. His efforts resulted in bringing about the Concordat in Louisiana in 1855. However, the final triumph of order over disorder, regularity over irregularity, was not reached until Mr. Pike's Administration began in 1861. To be sure there are still self-styled Masonic Scottish Rite organizations in the Southern jurisdiction which do not recognize that body; all such are clandestine. The Southern Supreme Council of Sovereign Grand Inspectors General, of the 33d degree is recognized by all the Masonic powers of the earth, as the only regular and legitimate governing one of the Ancient Accepted Scottish Rite, within that jurisdiction, as much so as are the various Grand Lodges, Grand Chapters and Grand Commanderies are sovereign powers in their several respective jurisdictions. Having sketched the history of the Southern Supreme Council down to 1867, we leave it in a most prosperous and growing condition, with a thorough organization and a complete code of laws.

THE UNION OF THE GOURGAS-RAYMOND, CERNEAU-HAYES AND RAYMOND-VAN RENSSELAER SUPREME COUNCILS, 1867.

We will now take up the history of the Raymond-Hayes and Van Rensselaer Supreme Councils, in the northern jurisdiction, from where we left them in 1866.

After the reorganization of the Raymond-Hayes body, in December, 1836, or rather after it had taken the name of Northern Sup. Council, the leading members of both bodies began negotiations looking toward a union of the two. The demoralization of the Rite had become deplorable, the establishing of the bodies, and the conferring of the degrees had degenerated into a farce, each trying to outdo and undo the other. When the proposed Union was first broached, there was much and violent opposition to it from members on both sides; finally, however, in view of the disreputable condition into which the Rite had fallen through the peddling of degrees by unprincipled emissaries from both sides, the outlines of an agreement for a union of the rival Councils were informally agreed upon by the Conference Committees, which had been at work for several months before their respective annual meetings in May. Both bodies met in Boston, May 15, 1867, the Van Rensselaer Council in Freemasons' Hall, Mr. Van Rensselaer presiding; the Raymond-Robinson-Hayes Council at Nassau Hall, Mr. Simon W. Robinson presiding.

The Conference Committees reported to their respective bodies the terms upon which the proposed Union should take place. They were as follows:

The Joint Committee of Conference of the two governing Bodies of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States of America

recommend the settlement of the differences existing between the two Bodies upon the following terms:

1st. There shall be one Supreme Council of the Ancient Accepted Rite for the Northern Jurisdiction of the United States, to be composed of the United Supreme Councils heretofore existing therein; the one having its Grand East in the City of Boston, and the other having its Grand East in the City of New York, whose active members shall be twenty-eight in number from each Council and no more at the time of the Union, in that the United Council shall consist of fifty-seven Sovereign Grand Inspectors General, which number may hereafter be increased at the pleasure of the Supreme Council, and whose officers shall be—

1. A Sov. Grand Commander; 2. A Lieut. Grand Commander; 3. A Treasurer Gen. H. E.; 4. A Secretary Gen. H. E.; 5. A Keeper of the Archives; 6. A Gr. Minister of State; 7. A Gr. Master of Ceremonies; 8. A Gr. Marshal; 9. A Gr. Standard Bearer; 10. A Gr. Captain of the Guard.

2d. All action heretofore taken in expelling members from either Council on account of those differences is hereby revoked.

3d. All action heretofore had by either Council, so far as regards the establishing of Subordinate Bodies of the Rite and conferring degrees, is to be deemed valid, and is confirmed by the United Supreme Council, and where difficulties may arise in a State, there shall be a commission of not less than three nor more than five, appointed by the Sov. G. Commander, to take into consideration the state of the Rite, and to adjust such difficulties, and to report their adjustment to the Supreme Council for final action.

4th. The two Councils shall forthwith officially exchange lists designating the names of the twenty-eight Inspectors General and active members of each body, and subsequently lists of their Emeritus and Honorary members.

5th. The two Councils shall each forthwith proceed separately to choose a Sov. Grand Commander, to serve for the full term of office that shall be fixed by the Constitution. The present Commanders of the two Councils shall thereupon resign their offices respectively, and the united Councils shall thereupon assemble as one Body, and the Sov. Grand Commander thus chosen to succeed the Commanders so resigning shall be forthwith inducted into office, and is hereby authorized to administer the obligations of fealty and allegiance to the United Supreme Council, and each member thereof shall thereupon be required to renew such obligation. The other offices in each of said Councils shall thereupon be rendered vacant, and the officers of the United Supreme Council be elected; and at such first election shall be elected as follows: The Sov. Grand Commander shall be taken from the Council at Boston, and the remaining officers shall be chosen so that an equal number of each shall be taken from each of said former Councils. The officers of the United Supreme Council shall be elected every three years thereafter, the Lieut. Grand Commander and the Secretary General to be taken from the New York Council.

6th. Each body shall pay its own liabilities, and convey and turn over to the United Council all properties, papers, books, manuscripts, records, patents, constitutions, seals, etc., in its possession or control.

7th. All subordinate bodies shall make annual returns to the United Council and renew their allegiance to the same.

8th. All other Inspectors General of the two Councils upon renewing the oath of fealty shall, according to their previous rank, become Emeritus or Honorary.

9th. The members of each Council shall have the right to throw twenty-eight votes in all elections and questions pertaining to the original organization; and if any of their active members are absent, the members present of such Council shall determine the mode in which the votes of the absentees shall be thrown. The respective parties to this agreement shall exchange their nominations before the election.

10th. The Grand Orient of this Jurisdiction shall be at Boston, from which place all decrees, balustres, patents, charters, diplomas, and all official documents shall bear test.

11th. One annual meeting at least in every three years shall be held at the Grand Orient in Boston; but the meeting at which the first triennial election of officers shall take place, after the organization of the United Council, shall be held in the City of Cincinnati; and the annual meetings not otherwise provided for shall be held at such places as the Council may, from time to time, determine. Special meetings called by the Grand Commander shall be held at such places within the Jurisdiction as he shall determine. Special meetings otherwise called shall be held at the Grand Orient.

12th. Nothing herein contained shall be considered as precluding any subsequent action by the Supreme Council in the amendment of its Constitution for the government of the Bodies of the Ancient and Accepted Rite, provided that a two-thirds vote shall be required to move the Orient.

13th. In the selection of Officers at the first election, they shall be chosen from the two Councils as follows:

The Sov. Grand Commander, Lieut. Grand Commander, and Secretary General, as provided in Article 5th; the Treasurer General, the Keeper of the Archives, Grand Marshal and Grand Standard Bearer, from the Boston Council; and the Minister of State, the Master of Ceremonies and Captain of the Guard, from the New York Council.

Signed by the Robinson Body as follows: JOHN L. LEWIS, Lucius R. Paige, H. L. PALMER, CLINTON F. PAIGE, William Barrett, C. T. McClenachan, DANIEL SICKLES.

Signed by the Van Rensselaer Body as follows: Joseph D. Evans, Heman Ely, Chas. Levi Woodbury, Josiah H. Drummond, H. G. Reynolds, William S. Gardner, Robert H. Foss.

BOSTON, May 16, 1867.

These articles were submitted and considered in the respective bodies, and were adopted by unanimous vote in each.

In accordance with article four of the agreement, the two Councils exchanged lists designating the names of the twenty-eight Inspectors General and Active Members of each body, also lists of their Emeritus and Honorary Members.

On May 17, 1867, the union of the bodies was consummated by the two coming together, and they having previously elected Josiah H. Drummond, of Maine, he took the oath of fealty, and was declared the Most Puissant Sovereign Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction of the United States of America.

John L. Lewis, the last M. P. Sov. G. Commander of the Cerneau Supreme Council, before kneeling at the Altar to take the oath of Fealty, said that he now with pleasure resigned, laying his sword upon that Altar before which he was about to kneel, together with all authority heretofore claimed by the Ill. Bros. Cerneau, Clinton, Atwood, Raymond, Hays and Robinson, of which he was the custodian by virtue of being their direct successor, pledging himself henceforth to know but one governing body for this jurisdiction.

The oath of fealty was then administered to seventy-six Sovereign Grand Inspectors General of the thirty-third degree who were present. Eighty others followed within a few days, and during the year all of the 33ds of both bodies, who were in good standing in either when the Union took place, took the oath of fealty; except a few to whom time was extended and they subsequently signed.

After the Union, the united body elected officers, selecting them alternately from each of the old Councils, as provided in Article five.

At the time of the Union there were 195 subordinate bodies under the two Supreme Councils, as follows: Lodges, 64; Councils, 51; Chapters, 43; Consistories, 37.

Every one of these subordinates accepted the Union and acknowledged the United Supreme Council.

Every Sovereign Grand Inspector General of the 33d degree, so far as is known, did the same; certainly no one said anything openly against the Union.

By this Union the last vestige of *Ad Vitam* in the offices was abolished, and all of the officers were made elective every three years.

Mr. Folger says:—

They buried out of sight the noted Secret Constitutions of Frederick of Prussia and have made a Constitution to suit themselves.

This statement, like so many others in Mr. Folger's so-called history, is not true. In the preamble to the Constitutions adopted in 1867 we find the following:

"The Supreme Council of the Thirty-third degree of the Ancient Accepted Scottish Rite for the Northern Masonic jurisdiction of the United States of America, founded upon the Constitutions of 1762, of 1786 and the Secret Constitutions of the Order," etc.

Certainly this is not "burying out of sight."

Of this Union, and what followed, Mr. Folger, some years after, truthfully said:

"We have now to take up this Supreme Council as it is, and carry it through a period of twelve years (to 1880).

"As everything connected with it has gone on prosperously there is very little to be said or written. The routine business of the body has been well and faithfully attended to, and complaints are not known. The degrees of the Rite are conferred in a Masterly manner; all the bodies are very fully attended; the interest of initiates is greatly increasing, and the Treasury is by no means poor; extravagance in expenditure is avoided, and a conservative spirit prevails. The transactions are printed annually, every member of the Rite can obtain a copy, and all that is wanting to be known can readily be found there." 1

The grand and predominating idea and motive of every one who favored and participated in the Great Union of the two rival Supreme Councils was that by it war and contention in Scottish Rite Masonry would be forever ended; that the shameful traffic in degrees, which had disgraced both sides, would also end forever; therefore it was that the honorable gentlemen and Masons of both Councils came together, for the good of the Order. Those from the Old Gourgus Supreme Council met their brethren of the Old Cerneau Supreme Council, each accepting the other, and by the articles of Union there was a general condonement of whatever had been regarded as irregular by either side as against the other. This Union was a final wiping out of any real or alleged previous irregularity of either of the contracting parties.

Therefore it is not in accordance with the agreement entered into in 1867 that either a Cerneau or a Gourgus Supreme Council Mason should assail the Masonic antecedents of the other.

Some have said that this Union was not properly brought about, for the reason that the abandoning of the Union Council of 1863 by that Council in December, 1866, and the reviving and organizing of the Northern Supreme Council by Mr. Robinson, was a fraud. If it was a fraud, then the Masons with whom the Van Rensselaer Supreme Council treated in 1867 practiced a deception upon the latter body. How could the Van Rensselaer party know that the body with which they were dealing in 1867 were not what they represented themselves to be? They supposed they were the old Cerneau and Raymond Councils united.

The parties who since 1867 have raised the question as to the legality of the proceedings of December, 1866, were also parties to that transaction, and of course they were fully committed to what followed in May, 1867. The act of a partner binds the firm. If it was a fraud, they were parties to it. However, we have given the actual historical facts just as they occurred; our readers can form their own conclusion.

When we began this historical sketch it was not our design to become an eulogist or apologist; it was our purpose to endeavor to give the Ancient and Accepted Scottish Rite its true place in Masonic history in the United States.

To do this we had to begin in Europe, where all kinds of Masonry, whether high or low grade, had their origin. It has been our aim to show by the plain facts of history that Sublime or Scottish Masonry so called, or finally the Ancient Accepted Scottish Rite, was never absorbed nor swallowed up by any other Masonic Rite or organization, either in Europe or in this country, but that from its first appearance in France, in the middle of the last century, down to and including the present year 1889, amidst all the adversities which it has undergone, it has always preserved its distinctive character and organization. Its true history, which we have endeavored to give, shows this. We have written without the least bias or prejudice influencing us one way or the other, either for or against individuals or organizations, being governed solely by historic facts. Through all the ups and downs, changes and transmutations, that Scottish Masonry has undergone, it is our opinion that there has always been a true line of transmission or descent. To be sure this has been so obscured through various causes—national revolutions, Masonic disorders, wars of Rites, etc.—that it was sometimes difficult to follow; however, we think that any careful, impartial Masonic student, who honestly devotes himself to the critical study of its history must come to the conclusion that we have.

The perfection of the organization of the Ancient Accepted Scottish Rite, and the final healing of all the troubles with which it had been so long afflicted in the Northern Jurisdiction of the United States, was happily consummated by the Grand Union which took place in 1867 between the Cerneau-Gourgas-Raymond Supreme Council of New York and Boston and the Gourgas-Raymond-Van Rensselaer Supreme Council of Boston, when Josiah H. Drummond was elected M. P. Sov. Grand Commander of the United body.

The Southern Supreme Council, with the able M. P. G. Commander Albert Pike at its head, was at the same time in a most flourishing condition, peace and harmony prevailing throughout its jurisdiction.

In concluding our sketch of Scottish Rite Masonry in this country, we give a recapitulatory chronological table showing the most important events transpiring in its history to the year 1896.

This table shows two notable facts: 1st, that *Mr. Cerneau* was the *second* to introduce his system into New York (180), (*Bideaud* was there a year *before*); into New Orleans (1813), (*Lusson & Jastram's* body was there two years *before* (1811); into Charleston (1814), (the Supreme Council was there thirteen years *before*); into Philadelphia (the Rite was there by *Pierre Du Plessis* and others more than twenty years *before*); into Baltimore (1822), (Sublime Masonry was there thirty years *before*); into Massachusetts (1862), (the Rite was there from 1824).

2d. The Cerneau governing organizations in New York and Louisiana were the *only bodies* in the United States of any of the so-called Scottish Rite Masons that were in conflict with the Grand Lodges by assuming to control or interfere with *Symbolic Masonry* by the granting of Charters for Lodges of Master Masons!

We cannot allow ourselves to part with our readers without saying a few words in justification of the claims of the Southern Supreme Council to seniority among the Supreme Councils of the world.

In preparing our history of the Origin of Sublime Freemasonry, or Scottish Rite Masonry, or the Ancient Accepted Scottish Rite, in Europe and the United States, we had necessarily to give the subject a more critical and thorough investigation than we had ever given it before.

This investigation has satisfied us that Mr. Pike's claim for the Southern Supreme Council, and which we once regarded as preposterous, is literally true. He said:

"THERE IS NOT A SUPREME COUNCIL IN THE WORLD THAT IS LEGITIMATE WHICH HAS NOT BEEN CREATED BY VIRTUE OF POWERS WHICH, CONFERRED BY THIS SUPREME COUNCIL ON THE ILL. BRO. DE GRASSE, WERE CARRIED BY HIM TO EUROPE, OR ON THE ILL. BRO. DE LA MOTTA, WERE EXERCISED BY HIM IN NEW YORK. THIS IS THE MOTHER SUPREME COUNCIL OF THE WORLD."¹

CHRONOLOGICAL TABLE.

SHOWING THE MOST IMPORTANT EVENTS IN THE HISTORY OF SCOTTISH RITE MASONRY IN THE "NEW WORLD."

1767. Dec. 20. A Lodge of Perfection organized in Albany, New York, by Henry Andrew Francken, a Deputy appointed by Stephen Morin. This was the beginning of Sublime Freemasonry in the United States. The body is still in existence, a subordinate of the Northern Supreme Council.
1770. April 30. Morin gave a Patent to Henry A. Francken and others to organize a Grand Chapter of Sublime Princes of the Royal Secret (25th grade) on the Island of Jamaica (at Kingston), in the West Indies.
1781. A Lodge of Perfection in Philadelphia. The second organization of the kind in the United States.
1783. A Sublime Lodge of Perfection established in Charleston, S. C. The third of the kind in the United States.
1788. A Grand Council of Princes of Jerusalem organized in Charleston, S. C. The first of which we have any record, though it is probable the degrees were conferred in Albany, N. Y., as early as 1767.
1792. A Lodge of Perfection organized in Baltimore, Maryland, by Henry Williams, Deputy Inspector General. The fourth in the United States.
1797. December 3. A Sovereign Chapter of Rose Croix of Heredom of Kilwinning, in Scotland, under the distinctive title of "La Triple Union," was founded in New York City by Huet de la Chelle, Grand Provincial Master from the Petit Goave, St. Domingo, under the old Scottish Rite of Heredom of Kilwinning, and the Auspices of the Provincial Grand Royal Scottish Lodge of Kilwinning of Edinburgh. This was the Royal Order of Scotland. Mr. Gourgas was Secretary of this body for several years. It had no connection whatever with Sublime or Scottish Rite Masonry.
1797. January 13. A Grand Sublime Council of Princes of the Royal Secret established in Charleston, S. C. The first body of the kind in the country; probably it was only the 20th degree.
1798. The Council at Charleston asked and received acknowledgment (as a co-ordinate body?) by the Council at Kingston.
1801. May 31. A Supreme Council of the thirty-third degree for the United States of America was opened in Charleston, S. C. This was the first in this country, probably the first organization of the kind in the world.

¹ Pike's address, 1806.

- July 5. The Grand Council of Princes of Jerusalem in Charleston, S. C., granted a warrant for a Lodge of Perfection in that city. This was the first Lodge of Perfection organized under the Supreme Council.
1802. February 21. The Supreme Council at Charleston granted a Patent to the Count Auguste de Grasse Tilley, certifying that he was a Sov. Grand Inspector General and member of the Supreme Council of the Thirty-third Degree, and that he was Grand Commander for life of the Supreme Council in the French West India Islands, also giving him power to *establish bodies, etc., over the surface of the two hemispheres.*
- December 30. A Lodge of Perfection organized at Savannah, Georgia, under authority of the Southern Supreme Council.
- The Count de Grasse Tilley and De La Hogue, under the Charleston authority, organized a Supreme Council of the 33d degree for St. Domingo and the West India Islands, at Cape Francis. This was the second body of the kind.
1804. September 22. The Count de Grasse Tilley, assisted by De La Hogue, *by virtue of his Patent from the Charleston Supreme Council* organized the Supreme Council 33d degree for France, in Paris. This was the third Supreme Council organized.
1806. August 6. By authority of Antoine Bideand, 33d degree, Deputy, etc., Member of Count de Grasse Tilley's Supreme Council 33d degree at Cape Francis, St. Domingo, a Grand Consistory of P. R. S. 32d was organized in New York City. The members, John Gabriel Tardy, J. J. J. Gourgas, etc.
1808. October 26. A Grand Council of Princes of Jerusalem and a Lodge of Perfection were organized in the city of New York by Abraham Jacobs, a Deputy Inspector, etc. (25th grade).
- October 28. Joseph Cerneau, a Deputy Inspector (25 degrees) appointed by Mathieu Dnpotet, Deputy Inspector (25 degrees), organized a Consistory of S. P. R. S. (twenty-five degrees?) in the city of New York. There were associated with him in the organization John W. Mulligan, De Witt Clinton and others.
- November the 3d and 6th. According to Jacob's Register. The Lodge and Council organized by Jacobs, October 26th, were regularized by John Gabriel Tardy, Deputy Inspector, appointed by Peter Le Barbier du Plessis, at Philadelphia, Oct. 4, 1807.
1809. The Cerneau Consistory "reorganized" the Sovereign Chapter of Rose Croix under the distinctive title of "Triple Alliance." This was the body founded by Huet de la Chelle in 1797, and of which Gourgas was Secretary for a number of years. It was not the Rose Croix of the Ancient Accepted Scottish Rite.
- It is claimed that Mr. Cerneau organized a Lodge of Perfection and Council of Princes of Jerusalem in the *city of New York.*
1810. December 20. Gabriel Jastram, styling himself 33d degree, Deputy, etc., Member of the Supreme Council 33d degree at Kingston, Jamaica, granted a Patent to Duhalquod, Savary and others to organize a Lodge of Perfection, Council of Princes of Jerusalem, and Chapter of Scottish Rose Croix, etc., in the city of New Orleans, La., with power to confer the grades from the fourth to the eighteenth inclusive.
1811. March 28. Jean Louis Lussion and J. Modeste Lefebure, styling themselves Sov. G.

- Inspectors Genl. of the 33d degree, of the Snpreme Council of Jamaica, granted a Patent to Dnhart, Mittenberger, Duhalqnod and others for a Grand Consistory of P. R. S. of Louisiana, in New Orleans, with power to confer the grades from the nineteenth to the thirty-second inclusive; this body to *report in the shortest time to the Supreme Councils at Charleston, S. C., and Kingston, Jamaica.*
1812. May 25. The Cernean Supreme Council of Sovereign Grand Inspectors General of the 33d degree for the United States of America, its territories and dependencies, was opened in the city of New York, and Joseph Cernean made M. P. Sov. G. Commander.
1813. Jan. 23. It is claimed that the Cernean body granted a warrant for a Consistory of Sub. P of the R. S. 32d grade in Newport, R. I.
- June 19. A Council of Princes of the Royal Secret, CERNEAU, was founded in New Orleans, Lonisiana, subordinate to the Sov. Consistory in N. Y.
- August 5. The original Bideaud initiates, whose Consistory had been established in 1806, were organized in the city of New York as a Supreme Council by Emanuel De La Motta, Sovereign Grand Inspector General of the 33d degree, G. Treasurer and Deputy of the Southern Supreme Council at Charleston. This body since known as the Northern Supreme Council of the U. S.
- Sept. 21. Emanuel De La Motta 33d degree issued a Circular expelling Joseph Cernean from Masonry (Scottish). His action was affirmed by a circular of the Southern Supreme Council, Dec. 24.
1814. A Grand Council of Princes of the Royal Secret. Instituted by CERNEAU in Philadelphia.
- June 18. The Sov. Grand Consistory, CERNEAU, opened a Grand Encampment of Knights Templar for the State of New York!
- A Sublime Council of Princes of the Royal Secret, CERNEAU, was instituted in Charleston, S. C., and P. Javain appointed Deputy Inspector General for the State of South Carolina.
1822. A Charter issued for a G. Council P. R. S. and Chapter of Rose Croix, CERNEAU, in Baltimore, Maryland.
1824. Jnne 24. The Southern Supreme Council issued a Patent to Jeremy L. Cross certifying that he was a Sovereign Grand Inspector General and member of the Supreme Council of the 33d degree.
- Nov. 16. A Patent issued by the *Southern* Supreme Council to Giles Fonda Yates, authorizing a Consistory of S. P. R. S. to be located in the city of Albany, N. Y.
- Charters granted by the Southern Supreme Council to Edward A. Raymond and others for a Council of Princes of Jerusalem, and Consistory of S. P. R. S., to be located in Boston, Massachusetts.
1825. Giles Fonda Yates made a Sov. G. Inspector Genl. 33d degree, by Joseph McCosh, by authority of the Southern Supreme Council; Yates united with the Northern Supreme Council July 5, 1828.
- The Southern Supreme Council established a Consistory P. R. S. 32d, at Augusta, Georgia.
1832. April 5. Treaty of Union and Amalgamation between the Supreme Council for the United States of America, its territories and dependucies (Cerneau), and the

- Supreme Council for Terra Firma, by which each dropped their original names, and the amalgamated body was called "United Supreme Council for the Western Hemisphere," etc. This was the first change of name by the CERNEAU Supreme Council.
1834. Feb. 23. Treaty of Union, Alliance, and Confederation, between the Supreme Council for the Western Hemisphere (Hicks), the Supreme Council of France, and the Supreme Council of Brazil. Approved by the Cerneau-Hicks Council December 6, 1836. Purports to have been signed by Lafayette; the whole thing a fraud.
- 1834-46. Lafayette Chapter of Rose Croix, Henry C. Atwood at the head. The warrant used one night for a Chapter of Rose Croix; the next for a Chapter of Royal Arch Masons, York Rite; the next for a Commandery of Knights Templar
1837. July 31. Henry C. Atwood expelled from Masonry by the Grand Lodge of New York.
- 1837-46. *Symbolic Lodges, Chapters of Royal Arch Masonry* and Knights Templar formed by Atwood, all of which were clandestine; they continued to work up to 1851. Most of the Members of the Lafayette Chapter of Rose Croix, CERNEAU, were expelled by the Grand Lodge of New York.
1839. The Supreme Council 33d degree of Louisiana organized at New Orleans by the CERNEAUS. It granted Charters for Symbolic Lodges.
1845. April. The Northern Supreme Council for the U. S. reorganized by Gourgas. The Southern Sup. C. established a Consistory P. R. S. 32d degree at Lynchburg, Va.
1846. March 20. The Northern Supreme Council voted a Patent to Robert Thomas Crucifix of London, England, authorizing him to form a Supreme Council of the 33d degree for England, which he subsequently did.
- Oct. 27. Only five members of the old Cerneau United Supreme Council had been attending the annual meetings; they divided the funds in the Treasury *pro rata* among four of them, and "*This date terminated the existence of the body.*"¹
- 1846-51. The Southern Supreme Council established a Consistory P. R. S. 32d degree, at Natchez, Mississippi.
1850. The Cerneau body, H. C. Atwood at the head, dropped the name of the United Supreme Council for the Western Hemisphere, and resumed the name of Supreme Council for the United States of America, its Territories, etc.
1851. Jeremy L. Cross, a member of the Southern Supreme Council 33d degree, made M. P. Grand Commander of the *Cerneau* Supreme Council in New York. The Northern or GOURGAS Supreme Council removed to Boston.
1852. Feb. 2. The Southern Supreme Council established a Consistory of P. R. S. 32 degree at New Orleans, La.
Jeremy L. Cross resigned as M. P. G. Commander of the Cerneau Supreme Council.
1853. July. The Cerneau Supreme Council, New York, reorganized, Henry C. Atwood (an expelled Master Mason) M. P. G. Commander. Officers installed by James Foulhouze of New Orleans. This body issued Charters for Symbolic Lodges in New York.

¹ Folger, p. 227.

1855. Concordat between the Supreme Council of 33d degree Louisiana, CERNEAU, and the Southern Supreme Council; the former disbanded by unanimous vote and the members affiliated in the Southern Supreme Council.
1856. James Foulhonze pretended to "revive" the Sup. Council 33d degree for Louisiana. It was in fraternal exchange and correspondence with the CERNEAU Sup. Council in New York, and in open rebellion against the Grand Lodge of Louisiana, chartering symbolic Lodges, etc.
1860. Henry C. Atwood died. He was succeeded in office by Edmund B. Hays, by appointment from Atwood. The CERNEAU body then had the name Supreme Council for the "Northern Jurisdiction of the Western Hemisphere."
1862. Jan. 23. A Consistory (CERNEAU) organized in Trenton, New Jersey.
May 4. A Consistory (CERNEAU) organized in Boston, Massachusetts.
1863. April 15. The CERNEAU-Hays Supreme Council 33d degree of New York, and the Gourgas-Raymond Northern Supreme Council of Boston, CONSOLIDATED into one body.
1865. October 22. The Cernean, Hays, Raymond, Robinson consolidated Supreme Council by unanimous vote "resumed" the name of "Supreme Council for the Northern Jurisdiction of the United States."
Dec. 13. Edmund B. Hays resigned.
Dec. 14. Harry J. Seymour expelled from the Supreme Council.
1866. Dec. 13. Simon W. Robinson declares the United Supreme Council dissolved by unanimous vote of the members, and he, with the members of the Cerneau, Hays, Raymond, Robinson Supreme Council, revived the Northern Supreme Council.
1867. May 17. Union of the Cerneau-Hicks-Hays-Gourgas-Raymond-Robinson Northern Supreme Council with the Gourgas-Van Rensselaer Northern Supreme Council. This union brought all Scottish Rite Masonry in the Northern Masonic Jurisdiction under one peaceful fraternal government, and there was peace!
- 1867-70. Harry J. Seymour organized what he called the CERNEAU Supreme Council of the A.:A.: Rite. Not a single subordinate Scottish Rite body in it.
- 1870-80. According to William H. Peckham, the Supreme Council held its meetings at the Mott Memorial Hall, 64 Madison Street, New York, during this time; also that Harry J. Seymour was the M.:P.:G.:C.: and Alex. B. Mott, P.:L.:G.:Commander.
1880. June 29. Seymour sold out to Peckham, and invested him as Sovereign G.:Commander. Seymour resigned on the twenty-second; so Peckham reported.
1881. September 27. Hopkins Thompson and Robert B. Folger pretended to "revive" the CERNEAU Supreme Council of 1807 (?) fourteen years after the Union of 1867. Not a single subordinate body, lodge, council, chapter or consistory was with them. In their official publication of the Proceedings (1882), they give the names of twelve Cerneau 33d degree Masons as having been present—four of whom were at one time expelled by the Grand Lodge of New York for organizing clandestine Symbolic Lodges under authority of the CERNEAU Sup. Council, and only three of the entire number were upon the roll of membership as 33ds, as published by themselves in 1862. (Statutes and Regulations, History, etc., New York, 1862, pp. 256-257.)
1884. August 28. The Cerneaus granted dispensations for Lodge of Perfection, Council, Chapter and Consistory, in Columbus, Ohio.

1887. The Grand Lodge of Ohio declared the Cerneau bodies irregular, illegal and unmasonic, and not to be recognized in any manner by Brethren under obedience to the G.:L.: of Ohio. In 1888. Charges were preferred in Goodale Lodge (Ohio) against a number of its members for unmasonic conduct, in having violated the law of the Grand Lodge. The accused members of Goodale Lodge asked for and obtained from the Common Pleas Court an injunction restraining the Lodge from proceeding to trial. In 1890, the Court removed the injunction. The defendants appealed to the Circuit Court which sustained the Common Pleas. The defendants next carried it to the Supreme Court which fully confirmed the lower Courts, and declared the Grand Lodge the supreme masonic authority. The proceedings against the defendants being resumed in the Lodge, they were tried and expelled. A similar case arose in California, which was also decided in the same way by the highest court of that State.

August 20, 1889. William H. Peckham renounced the Seymour Cerneau Scottish Rite Sup. Council. April 2, 1891. Albert Pike, M.:P.:G.: Commander of the Southern Supreme Council 33°, died at Washington, D. C.

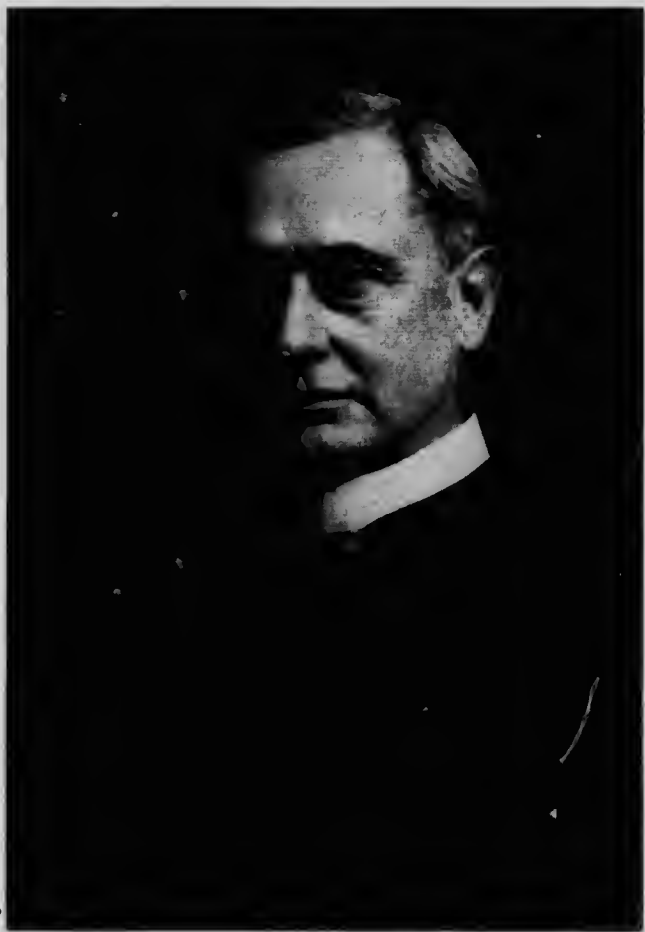
1893. An irregular or clandestine Symbolic Lodge was organized by CERNEAU Masons—the Hopkins Johnson-Barker body—in Ohio. John J. Gorman, then M.:P.:G.:Commander of the CERNEAU Supreme Council, decided that persons engaged in organizing these clandestine Symbolic Lodges “were not Master Masons at all, and there was nothing legal about it,” and, addressing one of them, said, “You are not a legal Scottish Rite Mason.” July 28. James Cunningham Batchelor, M.:P.:Gr.: Commander of the Southern Supreme Council 33°, died at Washington, D. C. July 9, 1894. Philip Crosby Tucker, M.:P.: Grand Commander of the Southern Supreme Council 33°, died at Washington, D. C.

In 1896. The Grand Minister of State of the CERNEAU Sup. Council *actively engaged in organizing clandestine Symbolic Lodges* in Ohio. The M.:P.:Gr.: Commander of the CERNEAU Sup. Council and the Commander-in-Chief of their Consistory are both *expelled Master Masons*. December 19, Charles T. McClenachan, G.:M.:Gen.: of Ceremonies, Northern Supreme Council 33°, died in New York. He was for forty years nominal as well as actual head of Scottish Rite Masonry in New York City, and one of the most learned and distinguished Masons in the world.

Enoch T. Carson, P.:G.:C.:K.:T.:, Deputy Inspector-General for Ohio of Northern Supreme Council, 33°, died at Cincinnati, Ohio, February 23, 1899. Thomas Hubbard Caswell, M.:P.:Sov.: Grand Commander, S. S. C., 33°, died at San Francisco, Cal., November 13, 1900, and on October 25, 1902, that eminent and renowned brother, Josiah Hayden Drummond, Past Grand Commander, N. S. C., 33°, and Past Grand Officer in all other bodies of the Fraternity, died at Portland, Maine. On November 13, Clinton F. Paige, G. Sec.-Gen., N. S. Council, 33°, died in New York.

1909. May 7, Henry L. Palmer, M.:P.: Sovereign Grand Commander of the Northern Supreme Council, 33°, died at Milwaukee, Wis., and on September 23, Ill.: Brother Samuel C. Lawrence was elected Sovereign Grand Commander.

1910. September 22, at the close of the Annual Session, Detroit, Mich., Samuel C. Lawrence, M.:P.: Sovereign Grand Commander, resigned, and under the Constitution was succeeded by Ill.: Brother Barton Smith, of Toledo, Ohio. Brother Smith, as Sovereign Grand Commander, appointed Brother Leon M. Abbott, of Boston, Mass., as P.:G.: Lieut.: Commander.



Brother Barton Smith, 33°

M. P. NOV. GRAND COMMANDER SUPREME COUNCIL OF ANCIENT ACCEPTED SCOTTISH RITE OF FREEMASONRY
FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES OF AMERICA

PART V.
ROYAL ORDER OF SCOTLAND.

CHAPTER XLVI.

A HISTORY OF THE ROYAL ORDER OF SCOTLAND BY BROTHER WILLIAM OSCAR ROOME, 33° PROVINCIAL GRAND SECRETARY OF THE UNITED STATES.

OF the many additional degrees worked under the wing of the Craft, the most exclusive and yet the most popular of all to whom it is familiar, is the Royal Order of Scotland. It is remarkable that though so few Masons have any knowledge of the ceremony, yet there is a widespread belief respecting its importance and antiquity; and the difficulty of obtaining reliable information as to its history and character, as well as the few opportunities there are of obtaining the degrees, tend to increase rather than to diminish the curiosity so prevalent.

This is an Order of Freemasonry once confined exclusively to the Kingdom of Scotland, where the Grand Lodge sits at Edinburgh, from which Grand Body charters have been issued to Provincial Grand Lodges in different parts of the British Empire, and in comparatively late years in other countries not under the King of England.

The Royal Order of Scotland is composed of two degrees. The first degree, Heredom of Kilwiuning, is declared to have been started during the reign of David I, King of Scotland, but when it was really established is not now positively known. By tradition we learn it was the same as, or similar to, the Rite practiced by the Essenes, a body of which a very interesting account will be found in *Blackwood's Magazine*, January, 1840. The Culdees introduced Christianity into Scotland, and there is reason to believe they preserved a knowledge of the ceremonies practiced in Judea.

The building of the Abbey of Melrose and other places of public worship in the twelfth century by a band of workmen from abroad, under the direction of an experienced Master or Architect, was the means of Freemasonry being introduced into Scotland, and it would appear that the Culdees and these Builders had soon come to a mutual understanding. This is perhaps the period when the Order of H. R. M. became Masonic, and the tradition from this point becomes esoteric.

It may, however, be said that the first of the degrees has been described as a Christianized form of the third degree, purified from the Paganism and Judnism, by the Culdees.

The tradition connected with the second degree of the Royal Order of R. S. Y. C. S. is that Robert Bruce, having received great services from a party of Masons who had fought under him at Bannockburn, on summer Saint John's day, 1314, conferred on them the civil rank of knighthood, with permission to them to accord it in their Grand Lodge to those faithful and patriotic brethren who might succeed them. The degree is a civil order granted to Scotch Masons.

The question naturally arises as to who and what were these Masons and where did they come from, that rendered such valuable service to the King of Scotland on the occasion mentioned. The answer may be found in "Stillson's History of Freemasonry and Concordant Orders," where it states that after the dissolution of the Templars many of the knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that after the battle of Bannockburn on Saint John the Baptist's day, 1314, this monarch instituted the Royal Order of Scotland, incorporating it in the two degrees named, and giving it its title.

Originally none were entitled to it but Scotchmen, and there were only 63 members, but that number has been since much extended, and Masons of other nations are allowed to participate in the honor, if first adopted as Scotch Masons, and registered on the roll of the Grand Chapter of H. R. M. in Scotland.

The Order was first established at Icolmkill and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person; and in 1314 this monarch again reinstated the Order, admitting into it the Knights Templar who were still left. The ritual is written in Anglo-Saxon verse, a quaint old rhyme, modernized somewhat, no doubt to make it "understanded of the vulgar," but still retaining sufficient about it to stamp its genuine antiquity, and there is no doubt it has always had a more or less close connection with the Templars.

The Grand Lodge at Edinburgh has absolute and sole right of regulating the whole Order. The King of Scotland is hereditary and perpetual Grand Master of the Royal Order. There being now no King of Scotland, the position of Grand Master is vacant, and the Grand Lodge is presided over by the Deputy Grand Master, the Grand Master's chair being left vacant.

This most ancient and venerable Order boasts of great antiquity. As to the origin of the Order we have abundant authority, both mythical and historical, which is confirmed by such eminent writers as Clavel, Oliver, Thory, Mackey, McClenachan, and others; and recently there comes Brother Randolph Hay, of Glasgow, who, in a late number of the *London Freemason*, gives us a legend which he is pleased to call "the real history of the Royal Order," and which he, at least, religiously believes to be true. From this it appears that among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch, painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the war of the Maccabees certain Jews, fleeing from their native country, took refuge, first in Spain and afterwards in Britain, and amongst them was one Aholiab, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun Edin, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realizing the dream of his life, which was to fetch the portrait from Jerusalem and bestow it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity under the bond of secrecy, and these formed a class known as "The Order of the King," or "The Royal Order." Time sped on; the Romans invaded Britain; and, previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were

several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the Temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson in his *Memorials of Edinburgh* (2 vols., published by Hugh Patton), in a note to Masonic Lodges, writes that this portrait was then in the possession of the Brethren of the Lodge of St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battlefield, notably in the First Crusade as "The Blue Blanket." From the presence of certain of their members in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Prætorians, and Brother Randolph Hay states that these are facts well known to many Edinburghers still alive.

The Brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the Brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scottish line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus the Order states justly that it was revived, that is, a profounder spirit of devotion infused into it, by King Robert, by whose directions the Abbot reorganized it.

In this account, it is scarcely necessary to say that there is far more of myth than of legitimate history, but that may also be said of any other legend that comes down to us by tradition, which has itself been described by Albert Pike as a slender stream flowing from the past into the present, and which served to keep alive some knowledge of the ancient truth.

It will be a matter of surprise to not a few craftsmen that the Royal Order of Scotland (in England) possesses veritable records of its existence years earlier than any other degree worked in Great Britain and Ireland, save the "first three." The position, therefore, of the Royal Order, as respects the production of evidence of its existence and activity early in the century before last, is superior to all additional degrees. The regularly-kept minutes of the Royal Order of Scotland at Edinburgh date from October 31, 1766.

An old record shows that a Provincial Grand Lodge was constituted on the 22d day of July, 1750, the charter being granted to members of the Order residing at the Hague, with William Mitchell as its first Provincial Grand Master. Other Provincial Grand Lodges have been established as follows:

The Netherlands, at Amsterdam. Eastern Provinces, at Calcutta, India. North of France. Sweden and Norway. Sardinia. New Brunswick. Province of Quebec. Glasgow and neighboring counties and isles. London. Western India, at Bombay. China, at Shanghai. United States of America. Lancashire and Cheshire, at Manchester. Aberleen. County of Yorkshire, at York. South-East Africa, at Durban.

The Royal Order was introduced into this country in 1878. In compliance with invitations issued by Sir Albert Pike, a number of brethren and knights of the Order and members of the Grand Lodge at Edinburgh assembled in the city of Washington, D. C., on the 4th day of May, 1878, at which meeting was presented the charters for the Pro-

vincial Grand Chapter and the Provincial Grand Lodge for the United States. The charters on vellum are important-looking documents, 17 x 25 inches, and are engrossed and prepared with special care. The charters granted to the Provincial Grand Lodge and the Provincial Grand Chapter for the United States will be found *in extenso* in the printed records and minutes of the Provincial Grand Lodge, volume 1, 1878-1880. Those present at this meeting and constituting the charter members were: Sir Albert Pike, of the District of Columbia; Sir John Robin McDaniel, of Virginia; Sir Henry L. Palmer, of Wisconsin; Sir James Cunningham Batchelor, of Louisiana; Sir Vincent Lombard Hnrlbnt, of Illinois; Sir Robert McCoskry Graham, of New York; Sir Albert Galatin Mackey, of South Carolina; Sir Enoch Terry Carson, of Ohio; Sir Charles Roome, of New York; Sir Charles Eugene Meyer, of Pennsylvania; Sir Samnel Crocker Lawrence, of Massachusetts; Sir Josiah Hayden Drummond, of Maine, and Sir William Morton Ireland, of District of Columbia. The membership was fixed at 150.

The next meeting was held at Milwaukee, Wis., on September 17, 1878, when so many were elected to receive the degrees that the quota assigned to the Northern Jurisdiction lacked but one of being filled, and that was reserved for the State of Rhode Island. Subsequently the plan of apportionment of one-half to the Northern and Southern Jurisdictions, respectively, was abandoned, as petitions from the North could not be accepted, while part of the quota of the South was not filled. After that the pressure became strong enough to cause a modification of the number fixed as the limit beyond which petitions would not be acted upon, and the number was raised to 250, and subsequently amended by practical removal of limit. The number of members at the close of the annual meeting held in 1907 was 376.

The first Provincial Grand Master was Sir Albert Pike, who served until his death, April 2, 1891. He was succeeded by Sir Josiah Hayden Drummond, of Maine, who also died in office on October 25, 1902, and being followed by Sir James D. Richardson, of Tennessee, who is the present Provincial Grand Master. Other officers for 1910 are:

Sir Samuel Crocker Lawrence, of Mass.; *Deputy Provincial Grand Master*; Sir George Mayhew Moulton, of Illinois; *Provincial Senior Grand Warden*; Sir James Isaac Buchanan, of Pennsylvania; *Provincial Junior Grand Warden*; Sir William Oscar Roome, of District of Columbia, *Provincial Grand Secretary*; Sir William Homan, of New York; *Provincial Grand Treasurer*; Sir Thomas Robert Morrow, of Missouri, *Provincial Grand Sword Bearer*; Sir William Bromwell Melish, of Ohio, *Provincial Grand Banner Bearer*; Rev. Sir Howard Fremont Hill, of New Hampshire, *Provincial Grand Chaplain*; Sir George Edgar Corson, of District of Columbia, *Provincial First Grand Marischal*; Sir Stirling Kerr, Jr., of District of Columbia, *Provincial Second Grand Marischal*; Sir John Grandin English, of Michigan, *Provincial First Grand Steward*; Sir Alfred Eben Meigs, of Michigan; *Provincial Second Grand Steward*; Sir William Haste, of Michigan, *Provincial Third Grand Steward*; Sir Lonis Barney Winsor, of Michigan, *Provincial Fourth Grand Steward*; Sir Millard Fillmore Hicks, of Maine; *Provincial Grand Guarder*; Sir Harold Pestle Carl Spencer Stewart, of Michigan, *Organist*.

The Provincial Grand Lodge of the United States holds its annual meetings at the same time and place as the Supreme Council of the Northern and Southern Jurisdictions.

The year of the Order dates from the restoration in 1314, so that 1910 is Anno Ordinis Reg. 596 to Saint John the Baptist's Day, after which it is 597.

PART VI.

PROCEEDINGS AT THE CENTENARY OBSERVANCE OF THE DEATH OF BROTHER GEORGE WASHINGTON.

CHAPTER XLVII.

MEMORIAL OBSERVANCE OF THE ONE HUNDREDTH ANNIVERSARY OF THE DEATH OF
BROTHER GEORGE WASHINGTON, HELD BY THE FREEMASONS OF THE
UNITED STATES, AT MOUNT VERNON, DECEMBER 14, 1899.

THE suggestion that the Centennial of Washington's death be observed with Masonic rites first came from the Grand Lodge of Colorado. It was in September, 1893, that Grand Master William D. Wright moved to recommend its observance in order to preserve among the brethren of the Craft a record of the facts connected with his Masonic life and character, and to hand down to their children's children this magnificent specimen of the development of the tenets of Freemasonry in human form.

The same feeling induced P. G. M. R. W. Woodbury, Chairman of the Committee to whom this recommendation of the Grand Master was referred, to present it before their Sister Grand Lodges in such form as would secure their hearty cooperation, and which resulted in bringing forth the great National Assembly of Masons which convened at Mount Vernon. The response from other countries was sincere and fraternal. English Masons expressed their sympathetic concurrence in the purpose of the celebration, and the Prince of Wales and the Earl of Lonsborough sent messages and tokens of their appreciation. Representatives were present from the Grand Lodges of Canada, Nova Scotia and Belgium in person, and other foreign jurisdictions had bestowed credentials of representation upon brother Masons residing in this country. The President of the United States, William McKinley, himself a fellow-craftsman, honored the occasion by his presence, attended by the members of his Cabinet, and other high officials of the nation. He made an address in which he gracefully complimented his Masonic brethren on their worthy enterprise in so magnificently celebrating the occasion.

The solemn services in commemoration of the hundredth anniversary of the death of George Washington were held at Mount Vernon on December 14, 1899, where his honored ashes repose, and at the city which bears his name.

Mount Vernon was on that day the Mecca of American patriotism. The eyes of a grateful people were centered on the spot which was at the same time the home and the last resting place of General George Washington. Those who could not attend the exercises were there in spirit, and societies of all sorts in various cities of the country took occasion to celebrate the centennial. The occasion was a solemn one, but the feeling of sorrow was more than counterbalanced in the rejoicing of a nation that it could render such an account of the talents intrusted to it 100 years ago. Impressive as were the ceremonies, hallowed by the name of him whose memory was celebrated, there ran throughout the entire exercises a note of triumph, a paean of jubilant congratulation that the work so nobly begun had been so well carried on.

The celebration was without a parallel in the history of Freemasonry in America. The Grand Lodges of every State and Territory in the Union were represented, with the little cluster of the thirteen original States holding the place of honor. The tribute paid to Washington was three-fold; he was honored as an American, as a Mason, and as a citizen of the world. For Masons of other countries had come to lay their wreaths upon his tomb and render their homage to the man who for more than a century has been regarded in all lands as without fear and without reproach.

It was fitting and appropriate that the Masonic order should take the lead in celebrating the day. It was in this mighty legion of honor that Washington developed so many of those qualities that made his future career possible. Three of the lodges which took part in the ceremonies will remain inseparably associated with his name. It was in Fredericksburg Lodge, No. 4, that he took his first degree and became a master Mason. He was worshipful master of Alexandria-Washington Lodge, No. 22, at the time of his death. Federal Lodge, No. 1, now of the District of Columbia, conducted the funeral exercises over his remains one hundred years previous. To these lodges was accorded the place of honor, both in the line of march and during the exercises at Mount Vernon. The Masonic order has on more than one occasion paid its tribute to the name of Washington. The suggestion that the Mount Vernon estate be purchased from the heirs first came from a Masonic lodge, and the order itself raised a large portion of the money.

The Masonic procession which left Washington, D. C., and proceeded to Mount Vernon by steamboat, was directed by Grand Marshal Robert White, of West Virginia, and a large and efficient force of aids, consisting of Harry Standiford, assistant grand marshal; aid, Col. Harry Hodges; assistant aids, J. H. Miller, Charles Childs, J. H. Olcott, P. Pearson, H. S. Merritt, J. P. Hyde, J. B. Rider, with master Masons of the District of Columbia, E. S. Conrad, aid; W. T. Galliher, F. C. Gieseking, J. K. Raymond, J. P. Morgan, T. B. Walker, E. H. Pillsbury, H. A. Johnston, assistant aids, with visiting master Masons; W. H. Sands, aid, and H. M. Boykin, F. W. Cunningham, W. S. Knox, F. W. Behren, and G. E. Baldwin, assistant aids, with Federal Lodge, grand masters and grand representatives, officers Grand Lodge of the District of Columbia; J. Parke Corbin and E. Warfield, aids, with Theodore H. Ficklin, A. A. Warfield, L. F. Mason, W. L. Allen, H. K. Field, O. P. Angelo, J. T. Le Souir, as assistant aids.

The procession was headed by a detachment of police, followed by the Third Cavalry Band from Fort Myer. Then came the Master Masons of the District of Columbia, 568 in all. They were followed by the visiting Master Masons to the number of about 150. Then came Federal Lodge, No. 1, which was accorded the place of honor in the line, immediately preceding the officers of the various Grand Lodges. Its Worshipful Master, H. B. Mason, wore the apron of his rank, the identical one used by the Worshipful Master 100 years ago.

A long line of carriages followed, two abreast, containing the Grand Masters, officers, and representatives of the various Grand Lodges of the different States and foreign jurisdictions. The Grand Lodge officers wore the jewels and insignia of their rank, and many were adorned with jewels which had been presented to them as special marks of esteem by their own Grand Lodges.

The Grand Lodge of the State of Virginia formed in procession at Alexandria under the direction of Right Worshipful J. Parke Corbin, Brothers Edgar Warfield, Sr., and S. R. Donohoe, aids to the Grand Marshal, Most Worshipful Robert White, of West Virginia, in the following order:

Grand Tiler, with drawn sword;
Two Stewards, with white rods;
Master Masons;
Alexandria-Washington Lodge, No. 22;
Fredericksburg Lodge, No. 4;
Officers and members of the Grand Lodge;
Deputy Grand Master;

proceeding to Mount Vernon by steamer where, on arriving at 11 A. M. they were joined by Federal Lodge, No. 1, of the District of Columbia, and the following

GRAND OFFICERS, REPRESENTATIVES AND VISITORS FROM OTHER JURISDICTIONS.

ALABAMA—M. Wors. B. Dudley Williams, Grand Master; H. Clay Armstrong, Grand Secretary and Past Grand Master; John H. Bankhead, George P. Harrison, Past Grand Masters.

ARKANSAS—M. Wor. Robert M. Smith, Grand Master; Wor. P. D. McCulloch, Past Grand Orator.

BELGIUM—Wor. Albert J. Kruger.

CALIFORNIA—M. Wor. Geo C. Perkins, Past Grand Master.

CANADA—Rt. Wor. R. B. Hungerford, Deputy Grand Master.

COLORADO—M. Wors. A. A. Burnand, Grand Master; R. W. Woodbury, W. D. Wright, W. D. Todd, H. M. Teller, Past Grand Masters—Bros. Daniel A. Bradbury, John Toensmeier, M. S. Goodall.

CONNECTICUT—M. Wors. George G. McNall, Grand Master; John H. Barlow, Grand Secretary and Past Grand Master; Luke A. Lockwood, Past Grand Master; Rt. Wor. John O. Rowland, Deputy Grand Master.

DELAWARE—M. Wor. W. W. Black, Jr., Grand Master; Rt. Wor. Joseph Stuart, Deputy Grand Master; M. Wors. James S. Dobb, John B. Book, N. F. Wilds, J. Harmer Rile, Past Grand Masters.

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DISTRICT OF COLUMBIA—M. Wor. J. H. Small Jr., Grand Master; Rt. Wors. W. G. Henderson, Deputy Grand Master; H. Standiford, Senior Grand Warden; Malcolm Seaton, Junior Grand Warden; W. R. Singleton, Grand Secretary; William A. Gatley, Assistant Grand Secretary; C. C. Duncanson, Grand Treasurer; Wors. Thos. H. Young, Grand Lecturer; C. Alvin Smith, Acting Grand Chaplain; George H. Walker, Grand Marshal; James A. Wetmore, Senior Grand Deacon; Lurtin R. Ginn, Junior Grand Deacon; Walter A. Brown, Grand Sword Bearer; F. J. Woodman, Grand Pursuivant; A. B. Coolidge, Senior Grand Steward; H. K. Simpson, Junior Grand Steward; J. N. Birkhead, Grand Tiler; M. Wor. Bros. R. B. Donaldson, James A. Sample, David G. Dixon, Matthew Trimble, Samuel C. Palmer, George W. Baird.

ENGLAND—Bro. N. L. Willard, St. John's Lodge, No. 328, Torquay.

FLORIDA—M. Wor. Silas B. Wright, Grand Master; Bro. R. W. Davis.

GEORGIA—M. Wor. John P. Shannon, Past Grand Master.

ILLINOIS—Bros. George W. Prince, Isaac R. Hitt, Jr., L. R. Custer, Jos. P. Graff.

INDIANA—M. Wors. William Geake, Grand Master; S. S. Johnson, Past Grand Master; Rt. Wor. W. H. Smythe, Grand Secretary; M. Wor. Martin H. Rice, Grand Treasurer and Past Grand Master—Bros. Augustus D. Lynch, James E. Boardman.

INDIAN TERRITORY—Rt. Wor. J. S. Murrow, Grand Secretary; M. Wor. Leo E. Bennett, Past Grand Master; Wor. Wm. R. Noble, Grand Marshal.

IOWA—M. Wor. Thomas Lambert, Grand Master.

KANSAS—M. Wor. H. C. Loomis, Grand Master; Rt. Wors. Charles J. Webb, Deputy Grand Master; Albert K. Wilson, Grand Secretary; M. Wor. W. M. Shaver, Past Grand Master; Rt. Wor. A. H. Ellis, Past Deputy Grand Master—Bro. Byron E. Sheffield.

KENTUCKY—M. Wors. John A. Ramsay, Grand Master; James E. Wilhelm, Past Grand Master; Rt. Wors. W. C. McChord, Deputy Grand Master; Henry B. Grant, Grand Secretary; M. Wors. Thomas Todd, Past Grand Master; J. W. Hopper, Past Grand Master; Wor. Fred. Webber, Grand Senior Warden, *pro tem.*; M. Wor. J. Soule Smith, Past Grand Master—Bro. J. G. Cramer.

MAINE—M. Wors. W. S. Choate, Grand Master; Josiah H. Drummond, Past Grand Master.

MARYLAND—M. Wor. Thomas J. Shryock, Grand Master; Rt. Wors. John A. Russell, Deputy Grand Master; Thos. L. Matthews, Senior Grand Warden; William H. Barton, Junior Grand Warden; M. Wor. John M. Carter, Past Grand Master; Rt. Wors. Geo. L. McCahan, Past Deputy Grand Master; Rev. Henry Branch, D. D., Grand Chaplain; Wors. Alfred J. Carr, Senior Grand Deacon; Charles E. Cochran, Grand Sword Bearer; Rt. Wor. Wm. H. Shryock, Past Grand Treasurer; Wor. David C. Avery; Bro. W. H. Nicholson, Grand Tiler—Lyon C. Byrd, No. 110.

MASSACHUSETTS—Wor. Charles Woodberry; Bros. J. B. Chapman, Arthur T. Way.

MICHIGAN—M. Wor. Frank T. Lodge, Grand Master; Rt. Wors. L. E. Wood, Deputy Grand Master; F. O. Gilbert, Grand Senior Warden; M. Wor. Arthur M. Clark (Past Grand Master), Grand Lecturer; Bro. James F. McGregor, Grand Tiler; M. Wor. Alanson Partridge, Past Grand Master; Wor. Frank G. Rounsville; Bros. James E. Dillon, Charles L. Fitch, Fred. C. Harvey, Samuel R. Kingsley, James Collins, George L. Maltz, F. H. Williams, H. C. Weeks, J. K. Burr, Arthur C. McCall, Joseph McLean, George Blackmer; W. R. Henderson, Warren Lisk, H. C. Gamber, Edward J. Shultz, George C. MacGeorge, J. Herbert Cole, George Chickering, E. M. Sherp, Eugene C. Conger, J. H. P. Hughart, S. T. Blackmer, John C. Collins, C. F. McGeorge, R. O. Crump, S. C. Randall.

MINNESOTA—M. Wor. A. T. Stebbins, Grand Master; Bros. J. A. Tawney, Frank M. Eddy, C. C. Whitney, Rt. Wor. Hiram F. Stevens, Past Grand Senior Warden—Bro. John J. Boobar.

MISSOURI—M. Wor. C. H. Briggs, Grand Master; Rt. Wor. Campbell Wells, Deputy Grand Master; M. Wors. E. F. Allen, Noah M. Givan, J. W. Boyd, R. E. Anderson, Past Grand Masters—Bros. F. R. Pierce, Chas. L. Woods.

MONTANA—M. Wor. W. A. Clark, Past Grand Master; Wor. C. H. Little—Bros. H. L. Frank, A. E. Spriggs.

NEBRASKA—M. Wors. W. W. Keysor, Grand Master; Milton J. Hull, Past Grand Master—Bro. E. C. Snyder, No. 25

NEW HAMPSHIRE—M. Wor. John McLane, Grand Master; Rt. Wor. George W. Balloch, Past Junior Grand Warden—Bros. Henry M. Baker, Byron O. Way.

NEW JERSEY—M. Wor. Josiah W. Ewan, Grand Master; Rt. Wors. Joseph E. Moore, Deputy Grand Master; John H. Wilkins, Junior Grand Warden; Charles Bechtel, Grand Treasurer; Thomas H. R. Redway, Grand Secretary; Wors. Alexander R. Fithian, Junior Grand Deacon; Powell G. Fithian, Grand Organist; R. W. Edw. Hoos, Past District Deputy; Wor. A. H. McGregor, P. M. No. 51, N. J.; M. Wors. Henry R. Cannon, Wm. S. Whitehead, Jos. W. Martin, Thos. W. Tilden, Chas. Beleher, Past Grand Masters; Wor. Joseph Morris Ward, Past Master, Kane Lodge, No. 454, N. Y.

NEW MEXICO—M. Wor. John W. Poe, Past Grand Master.

NEW YORK—(No representative, but the following visitors): Rt. Wor. R. H. Huntingdon, Past District Deputy Grand Lecturer; Bros. Geo. C. Smith, Geo. M. Pierson, George Stone, M. L. Marks, Samuel Lisberger, Palmer Heath Lyon, Wm. M. Butler, Frank R. Lawrence.

NORTH CAROLINA—M. Wor. R. J. Noble, Grand Master; Rt. Wors. B. S. Royster, Deputy Grand Master; John C. Drewry, Grand Secretary; Francis D. Winston, Senior Grand Warden; Wors. S. M. Gattis, Grand Marshal; T. C. Linn, Grand Sword Bearer—Bro. John W. Thompson.

NORTH DAKOTA—M. Wor. W. T. Perkins, Past Grand Master; Bro. M. H. Jewell, Ormsby McHorg.

NOVA SCOTIA—M. Wors. Thos. B. Flint, Grand Master; C. J. MacDonald, Past Grand Master.

OHIO—M. Wors. E. L. Lyburger, Grand Master; Levi C. Goodale, Past Grand



Master; Rt. Wor. J. H. Bromwell, Grand Secretary; Bros. A. C. Cable, Benjamin B. Avery—Wor. Geo. T. Hovey; Bros. E. R. Monfort, John A. McDowell, Melvin A. Wertz, George B. Fox.

OKLAHOMA—M. Wor. W. L. Eagleton, Grand Master.

OREGON—Wor. Joseph Simon.

SOUTH CAROLINA—M. Wor. Andrew H. White, Past Grand Master.

SOUTH DAKOTA—M. Wor. Robert Roddle, Grand Master—Bros. Chas. H. Burke, Leonard Underwood, Charles N. Herried, Robt. E. McDowell.

TENNESSEE—Rt. Wor. A. B. Jones; Wor. J. L. McGlothlin; Wor. J. H. Vandemann, Bro. Joseph E. Washington.

TEXAS—M. Wors. J. H. McLeary, Grand Master; W. H. Nichols, P. G. Master.

UTAH—M. Wor. Jas. D. Murdoch, Grand Master; Rt. Wor. Christopher Diehl, Grand Secretary; Bro. William Glassman; Wor. T. C. Iliff, Grand Chaplain; M. Wor. W. N. Shilling, Past Grand Master.

VERMONT—M. Wor. W. Scott Nay, Grand Master; Rt. Wor. Olin W. Daley, Grand Lecturer.

VICTORIA—Rt. Wor. James O'Keeffe, Tazewell, Va.

WASHINGTON—M. Wor. Thomas M. Reed, Grand Secretary.

WEST VIRGINIA—M. Wors. Neil Robinson, Grand Master; George W. Atkinson, Grand Secretary; Rt. Wor. Hugh Sterling, Grand Treasurer; M. Wors. B. D. Gibson, Ro. White, Past Grand Masters; Rt. Wor. A. B. Clark, District Deputy Grand Lecturer; Bro. George Washington—Bro. W. Lemen; Wors. C. N. Coleman, J. C. Holmes, J. W. Russell; Bros. Hopkins, Gibson, A. N. McKeever, J. M. McConitray, J. K. Chase, Eugene Baker, R. W. Morson, C. E. Reminger, A. R. Thomas, C. C. Conklyn, James M. Mason, Jr., S. E. Alcr.

WISCONSIN—Rt. Wor. J. W. Rowland, Deputy Grand Master—Bro. J. J. Jenkins.

WYOMING—Bro. F. W. Mondell.

The procession was then formed under the direction of Most Worshipful Robert White, Grand Marshal, assisted by Right Worshipful Harry Standiford, of the District of Columbia, Assistant Grand Marshal and the following aids:

Right Worshipful James Parke Corbin, No. 4; Worshipful Edgar Warfield, No. 120; Brother S. R. Donohoe, No. 57; Brother Ed. S. Conrad, No. 27; Brother William H. Sands, No. 36; Worshipful Harry Hodges, No. 89, as follows:

Third United States Cavalry Band;

Grand Tiler of the Grand Lodge of Virginia;

Master Masons of the District of Columbia;

Visiting Master Masons;

Master Masons of Virginia;

Federal Lodge, No. 1, of Washington, D. C.;

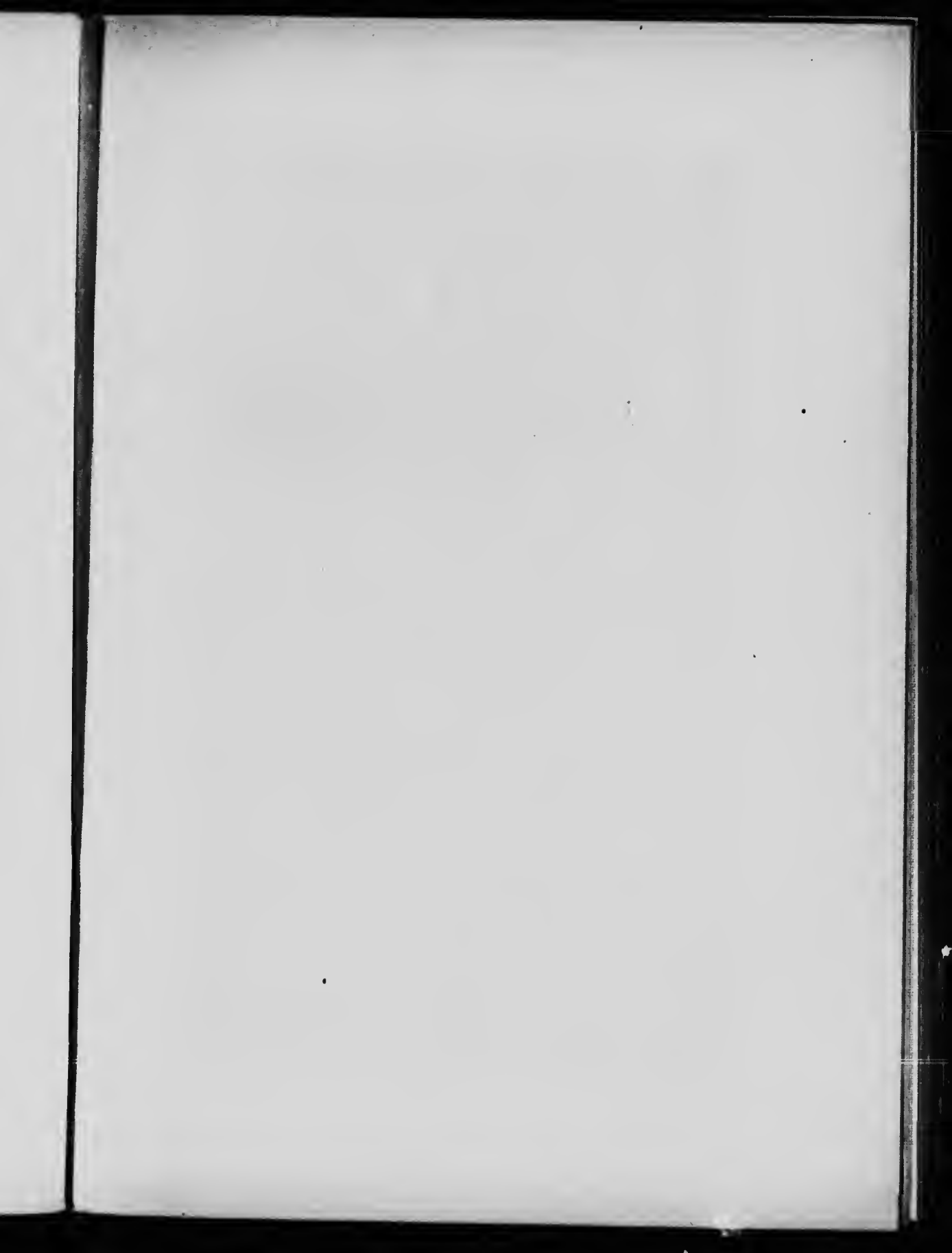
Fredericksburg Lodge, No. 4, of Fredericksburg, Va.;

Alexandria-Washington Lodge, No. 22, of Alexandria, Va.;

Grand Masters;

Grand Officers;

Representatives of Jurisdictions outside of the District of Columbia;





Centennial Memorial Services of Bro. George Washington
Mount Vernon, December 14, 1899

The Procession to the Old Vault by the same path and in the same order as on the day of Brother George Washington's funeral, December 16, 1799.

Officers of the Grand Lodge of the District of Columbia;

Officers of the Grand Lodge of Virginia.

While the steamboats were discharging their passengers and the line was being formed, the Third Cavalry Band played a solemn dirge. Up the river, at Fort Washington, every half hour a gun boomed out its reminder of the solemnity of the occasion. During the formation of the line, a detachment from the Seventh United States Artillery, under command of Lieut. A. S. Conklin, fired a salute of twenty-one minute guns. All this time other steamers were arriving, and at short intervals the Washington, Alexandria and Mount Vernon Railway discharged a large number of passengers. The grounds grew black with people, who spent their time looking about the historic estate and watching the picturesque scene around them. Off in the Potomac, the Sylph fired a salute after the President's address.

The procession moved to the Mansion House, where it was joined by the President of the United States, Brother Wm. McKinley, of Lodge No. 431, of Canton, Ohio, who, with a number of distinguished visiting Masons, had arrived by special train from Washington, and was escorted by Most Worshipful R. T. W. Duke, Jr., Grand Master of Masons in Virginia; Most Worshipful J. H. Small, Jr., Grand Master of Masons in the District of Columbia, and the following members of the Centennial Committee: Most Worshipful A. R. Courtney, Past Grand Master; Right Worshipful K. Kemper, No. 22; Brother Thomas S. Martin, No. 45; Bro. John W. Daniel, No. 39; Bro. Micajah Woods, No. 60; and also by the following: Bro. A. M. Randolph, of No. 207; Rt. Rev. Bishop of Southern Virginia, escorted by Brothers the Rev. H. B. Lee, of No. 60, and W. T. Roberts, of No. 6, and Wor. Geo. W. Nelson, of No. 133; Brother James Wilson, Secretary of Agriculture; Bro. Ethan Allen Hitchcock, Secretary of the Interior; Bro. Charles Emory Smith, Postmaster General; Hon. John Hay, Secretary of State; Hon. John D. Long, Secretary of the Navy; Hon. Lyman J. Gage, Secretary of the Treasury; General Nelson A. Miles; Henry C. Corbin, Adjutant-General; Brother J. Addison Porter, Secretary to the President; George B. Cortelyou, Assistant Secretary; Brother Charles H. Allen, Assistant Secretary of the Navy; Most Worshipful William A. Clarke, Past Grand Master of Montana; Most Worshipful James A. Sample, Past Grand Master; Brother Allison Nailor, Jr., Most Worshipful M. M. Parker, Past Grand Master; Right Worshipful Louis D. Wine; Most Worshipful George W. Baird; Worshipful B. W. Murch, of the District of Columbia; Most Worshipful Wm. D. Wright, Past Grand Master of Colorado; Most Worshipful Roger Wm. Woodbury, Past Grand Master of Colorado; Brother John W. Ross, Commissioner of the District of Columbia; J. K. Ruggles, of the District of Columbia; Brother William Broun, of the District of Columbia; Major Richard Sylvester, of the District of Columbia; Major J. A. Johnston; Wor. C. K. Berryman, of the District of Columbia; Brother William R. Duke, of Virginia; Wor. James H. Hopkins, of the District of Columbia.

Passing in front of the Mansion House, upon the route pursued by the original funeral procession, the march was continued in inverse order to the Old Vault, where prayer was offered by Brother A. M. Randolph, of the Lodge of Strict Observance, No. 207, the Rt. Rev. Bishop of Southern Virginia.

Most Worshipful A. A. Burnand, Grand Master of Colorado, then delivered the following oration:

Most Worshipful Grand Master, Brother Mr. President and Brethren:

We have assembled to-day from every part of our great land in the character of Freemasons, not for ostentatious display, but to offer to the memory of our Brother a renewal of that heartfelt homage and sincere tribute of reverence and affection which our brethren and countrymen felt, when one hundred years ago, they laid him to rest in that peace which the world can neither give or take away. Love and admiration are due from us, not only as Freemasons, but as citizens of this great republic, for whose liberty and life he gave those years which are usually devoted by men to the pursuit of personal interest. The revolution was the development in America of the old spirit of the Commons of England, protesting, resisting, and then fighting for their reasonable rights. From the extreme north to the extreme south Liberty became the watchword of patriots. Its cradle was rocked at Lexington, and it matured in Philadelphia, when the old bell proclaimed the birth and independence of a nation. Thrilling as are all these memories, they pale at the thought that the embodiment of all Colonial courage, skill, wisdom, hope, and resolve lies buried here. Here silently rests that grand personality, that reserved force, that unmatched courage and individuality which made a possibility a reality, and in spite of adversity, defeat, internal dissensions, and a cabal, gave a glorious name and honored grave to every officer and soldier of the Continental army.

That our Brother would have been a great and good man under any circumstances, the whole world knows, for I believe man is born great. He may see the light of day in an obscure house, in an unknown hamlet, his early life may offer opportunity but for the simplest education, yet the unerring hand of destiny will guide him over all obstacles until he reaches the niche of fame intended for him.

Thus our Brother was one of those rare beings whom God places among His people on occasions as beacons to diffuse His light upon the path of human progress. Our country has had, has now, and will continue to have great men, but I believe God intended but one Washington, as he intended but one Lincoln. Each was unique in his place, and viewed in the light of the present day, each seems to have been created for his particular sphere. We know the teachings of our Craft had, nevertheless, more or less influence upon Washington's life. He was initiated at an age when the mind is easily impressed, when ideas have not become fixed, when youth merges into manhood, and young manhood is inspired with noble and beautiful resolves. It would, indeed, be strange if the time-honored and tried tenets of Masonry had not left lasting impressions upon his well-ordered mind. I hold it impossible for a sincere, upright man to receive the Degrees of Freemasonry and not emerge with a broader view of his purpose upon earth. The maxim that all men are created equal is of greater antiquity than the Declaration of Independence, and it was instilled into the hearts of Freemasons for generations before that immortal manifesto was published; and so we may be assured that the beautiful lessons and sublime truths taught by Freemasonry exerted great influence in the development of those qualities which made Washington the friend and counsellor of the people and enabled him during forty years of public life to deal justly and equitably by all. They gave him strength during the dark hours of Brandywine and Germantown, and endowed him with fortitude for the awful days of Valley Forge; for the faithful Mason maintains his trust in God and his faith in the ultimate triumph of right over might.

There is a shrine in every land from which radiates an infinity of gossamer threads of tenderness; and here at Mount Vernon, the place of Washington's repose, is the Mecca that appeals to Americans. It is the cradle of patriotism, the soul of solemnity, the fountain of inspiration. No American education is finished until this tomb has been visited. No father who loves his boy and hopes to see his name enrolled among the wise and virtuous of his countrymen, dare forget the priceless resolves that here have birth. No man is equipped to do duty as a legislator or even as a voter, who has not bared his head before this tomb, and received the inspiration that thrills the soul. Here, too, is the one place above all others for introspection. Here the conscience should be no stranger, but a familiar friend. Here, too, should be reviewed the history of our land—its victories and its errors, from the work laid out by this immortal chief and carried on at his death by his compatriots, and then by sons nurtured of the same stock, each striving for the best interest of the principles announced in 1776 to the culmination of the war for humanity in 1898, when the last stains of despotism and oppression were wiped out in the Western Hemisphere with the blood of the Nation's sons.

Unhappily there are many who subvert great principles, conceived in the interest of humanity, to gratify personal ambition and aggrandizement. Such individuals or parties not only lose sight of the lessons taught by the Fathers of American Freedom, that the noblest motive should ever be the public good; but they also advance us one step towards

skepticism, which is always fraught with danger. For when men lose faith in God they also lose faith in themselves, and if that time should ever arrive, which God forbid, then farewell, thou dear land of liberty, the home of the free and the brave, land of Washington and his confederates, now sepulchre of all their hopes and ambitions. Brethren, I wish we could all carry with us from this place a patriotism, love of country and fellow-man, which would enable us to always place our country's interest in the van of our own, a trait which would elevate us upon a plane far above that of wealth, social ambition, or political glory. Let us, then, upon the eve of the twentieth century, upon this ground sanctified by the memory and ashes of that great man and Brother who left his impression upon the world for all time, resolve to imitate his unselfish example and so leave our children that richest of endowments, a life devoted to God, country, and home. Let us consider our mortal existence as a probation, a step, a trial for a more perfect one. Just what that is, need not disturb us; for if we follow the teachings of our Great Light and fulfill our duty to God and man, we can safely leave the hereafter in the hands of Him who has ever blessed our efforts and prospered us as a nation.

We are born for greater destinies than those of earth, and unlike our Ancient Brethren we build not of things material, but spiritual. The house which we are erecting will stand to the end of time; but the two great pillars of our Craft, the one truth, the other brotherly love, must be grounded upon this life, and if we continue as the builders of old, animated by the same spirit which prompted them, no doubt, but that the great crowning arch of our Fraternity—*Charity*—will be lost in Heaven and the coping stone placed therein by the Heavenly Host.

The State I represent lies among the pine-clad hills and snow-capped mountains of our great country, and within the memory of man some of our national legislators offered a prayer of thanksgiving to the Almighty for placing the mountains there, proposed drawing a line along the ridge marking the western limits of the Republic, and upon the highest peak thereof they wished to erect a statue to the fabled god, Terminus, never to be pulled down. And to-day, we also thank God for placing the "stony mountains" there; for by the perseverance, pluck, and endurance displayed by the pioneers of forty years ago, among the first and foremost of whom were many of our Brethren, this uninviting portion of our public domain has been transformed into the chief treasure-house of the nation, as well as into a beautiful Commonwealth, and was admitted to our great Union of States on the hundredth anniversary of the independence of the Colonies which our Brother did so much to foster and secure. From there I bring you upon this occasion the greeting and this immortal, from a community of our Brotherhood whose love for country and our illustrious great Brother is as pure and immutable as the eternal snows which envelop their mountains. And now let me close with the words of one of our immortals:

"Lord of the Universe! shield us and guide us,
Trusting Thee always, through shadow and sun,
Thou hast united us, who shall divide us?
Keep us, oh keep us, the many in one."

Proceeding to the New Tomb in which was deposited the remains of Worshipful George Washington, the following positions were taken:

The Grand Masters of the States represented: Representative of the Grand Lodge of Belgium; Deputy Grand Master of Canada and Grand Master of Nova Scotia; standing in front of the tomb, the Grand Master of Virginia facing them. The Grand Lodge and other brethren gathering about the tomb; the President, his Cabinet and visitors on the left of the tomb; the Lady Regents and Mr. H. H. Dodge, Superintendent of Mt. Vernon, near them. Prayer was then offered by Right Worshipful George H. Ray, Grand Chaplain of the Grand Lodge of Virginia.

The following services were then held:

THE GRAND MASTER OF VIRGINIA: My brethren, one hundred years ago the Supreme Architect of the Universe removed from the terrestrial to the celestial Lodge our brother, George Washington. About his tomb we assemble to-day in our character as Masons to testify that time has not weakened our veneration for his memory, nor years brought forgetfulness of his virtues. From the East and West, from the North and South, from the Isles of the Sea, Masons have come to-day to mark the first century of his departure from earth to Heaven.

My Brother, the Grand Master of Massachusetts, what message do you bring to us to-day?

GRAND MASTER OF MASSACHUSETTS: From the Commonwealth where Lexington and Concord and Bunker Hill were fought; from the Cradle of American Freedom, I bring greetings of veneration and respect, and a wreath of leaves from the elm under which he took command of the armies of freedom. Washington and Adams and Warren sleep, but Liberty is yet awake.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Rhode Island, have you a message for us?

GRAND MASTER OF RHODE ISLAND: From the Old Plantations I bring you a greeting to the immortal memory of our greatest dead. Great men die, but great principles are eternal.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Connecticut, what is your message?

GRAND MASTER OF CONNECTICUT: The same blood runs in the veins of those who made the Oak the treasure-house of their charter. The spirits of Roger Sherman and of Israel Putnam hail that of their great compatriot. Hail—never to say Farewell!

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of New Hampshire, we await your message.

GRAND MASTER OF NEW HAMPSHIRE: Of old sat Freedom on the heights; her dwelling-place is with us yet. The land of Stark greets these ashes as the Temple in which once dwelt the Father of American Freedom.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of New Jersey, have you a message?

GRAND MASTER OF NEW JERSEY: Monmouth and Trenton and Princeton knew him. Valley Forge yet remembers his prayers and the endurance of the heroes whom he led. The soul-stirring peals of the bell which proclaimed Liberty from its tower in Philadelphia, the birthplace of Independence, are still sounding through our land testimonials that the memory of Washington is imperishable. No Commonwealth cherishes more faithfully his illustrious name.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Delaware, have you a message?

GRAND MASTER OF DELAWARE: Where is the Commonwealth in whose borders he is not revered? I bring you to-day the love and veneration of my people, as true now as in 1776.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Maryland, your greeting?

GRAND MASTER OF MARYLAND: From the mountains to the Chesapeake his fame dwells secure. But a river divides his birthplace and his tomb from our Commonwealth. All the seas could not divide us from our love and admiration of his memory.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of North Carolina, what testimonial do you bring in?

GRAND MASTER OF NORTH CAROLINA: His memory is as green to-day as the verdure of our pine trees. His fame as enduring as our everlasting hills. Cowpens and

King's Mountain and Guilford. We brought him these. We bring him to-day the love of sons as faithful as their sires.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of South Carolina, what say you?

GRAND MASTER OF SOUTH CAROLINA: Sunter and Jasper and Marion were ours. Washington was no less ours, for he made their victories complete. I bring you this palm-branch for your wreath.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Georgia, your message?

GRAND MASTER OF GEORGIA: Last, but not least of the Thirteen! Pulaski's blood enriched our soil! Washington was ours as he was yours. Peace to these ashes and peace to the land he loved.

ALL OF THE GRAND MASTERS: Enlighten us with Thy Light everlasting, Oh! Father, and grant unto us perpetual peace.

THE CRAFT: So mote it be. Amen.

GRAND MASTER OF VIRGINIA: My brother, the Grand Master of Maine, what say you?

GRAND MASTER OF MAINE: The granite hills shall perish before the memory of his greatness shall pass away. We yield to no Commonwealth in our love for Washington.

GRAND MASTER OF VIRGINIA: What says the South?

THE GRAND MASTERS OF FLORIDA, MISSISSIPPI, LOUISIANA, TEXAS, ALABAMA, AND TENNESSEE IN UNION: Pine-trees and palms; broad prairies and savannahs; the Mighty Father of Waters. All these knew of his greatness; all these claim him as the Father of their Liberties.

GRAND MASTER OF VIRGINIA: What say the States once part of Old Virginia—Ohio, Illinois, Indiana, Kentucky, and West Virginia?

GRAND MASTERS IN UNION: Masons throughout our mountains, valleys and prairies honor and revere the memory of George Washington, and bow around his tomb in gratitude for his services to the land he loved, and to the cause of Masonry, to which he devoted his earliest and latest manhood.

GRAND MASTER OF VIRGINIA: What says the West?

GRAND MASTERS FROM ALL THE WESTERN STATES IN UNION: We, too, are children of the Father of his Country. Here we proclaim our love for his memory and thankfulness for his life.

GRAND MASTER OF VIRGINIA: The North, the South, the East, and West have spoken. But Washington belongs not to any one clime or people. What say you, my brethren of other lands? Lands foreign the cowl may call you, but in the name of Masonry I hail you as our own.

England being called, Worshipful Charles Woodberry, of Liberty Lodge, Beverly, Mass., on behalf of the Earl of Lonsborough and the Constitutional Lodge, No. 294, Beverly, East Yorkshire, England, read the following

VERSES

TO ACCOMPANY WREATHS OF OAK AND EVERGREEN FROM LONDESBOROUGH
PARK, EAST YORKSHIRE,

SENT BY

THE RIGHT HONBLE. THE EARL OF LONDESBOROUGH, P. M. 294,
P. G. SENIOR WARDEN OF ENGLAND,

AND

THE WORSHIPFUL MASTER, OFFICERS, AND BRETHREN OF THE CONSTITUTIONAL
LODGE, No. 294, OF ANTIENT FREE AND ACCEPTED MASONS,
OF BEVERLEY, EAST YORKSHIRE, ENGLAND,

To be placed on WASHINGTON'S TOMB on the occasion of the Hundredth Anniversary of
his death.

I.

An English Wreath we fain would lay
Upon this mighty Tomb to-day—
Of laurel, ivy, oak, and yew,
Which drank the English sun and dew
On far-off Yorkshire's grassy sod;
Where once—we boast—his fathers trod,
Whom East and West unite to praise
And crown with never-fading bays.

II.

O Washington, thy symbol be
The oak for strength and constancy,
For grandeur and for grace of form,
For calmness in the stress and storm,
The monarch of the forest thou!
To thee the generations bow;
And under thy great shadow rest,
For ever free, for ever blest.

III.

And thine the laurel, for the fame
Illustrious of a Conqueror's name—
Patient to wait and prompt to strike,
Intrepid, fiery, mild alike;
Great, for the greatness of the foe
Which fell by thy repeated blow:
Great, for thy Country's greatness, won
By thee, her most beloved Son.

IV.

And as the ivy twines around
Cottingham tower, thy heart was found
Clinging to home, and church and wife,
The sweeter for the finished strife:
And so thy memory, like the yew,
Will still be green to mortal view—
"The greatest of good men" confess
By all, "and of great men the best!"

By RICHARD WILTON,

Canon of York, and Chaplain to the Earl of Londesborough.

Most Worshipful Thomas B. Flint, Grand Master of Nova Scotia, responded as follows:

On behalf of forty thousand British Masons in Canada, I gratefully offer homage to the distinguished Mason, the noble statesman, and the great soldier-patriot of America, our sainted Brother, George Washington.

Right Worshipful R. B. Hungerford, Deputy Grand Master of Canada, responded as follows:

From the land of the North, fair Canada, I bring you tidings of fraternal love and affection from twenty-five thousand Craftsmen. We, too, revere the memory of the immortal Washington.

Worshipful Albert J. Kruger, Representative of the Grand Lodge of Belgium, responded as follows:

The Masons of Belgium, gratefully remembering the invaluable services of General George Washington has rendered the whole human family, and ever admiring his greatness as a man and his fidelity as a Mason, have charged me to unite with you in honoring the memory of the illustrious dead, and deposit on his tomb in spirit, a sincere tribute of love and veneration. This I do with as much devotion and personal reverence as any one human heart is capable of indulging.

The Grand Masters (or their representatives) and the Craft then repeated in alternate verse the following:

GRAND MASTERS: Lord, Thou hast been our dwelling-place from one generation to another.

THE CRAFT: Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

GRAND MASTERS: For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

THE CRAFT: For we are consumed by Thy anger and by Thy wrath are we troubled.

GRAND MASTERS: The Lord is merciful and gracious, slow to anger and plenteous in mercy.

THE CRAFT: He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

GRAND MASTERS: As far as the East is from the West, so far hath He removed our transgressions from us.

THE CRAFT: As for man, his days are as grass, as the flower of the field so he flourisheth.

GRAND MASTERS: For the wind passeth over it, and it is gone, and the place thereof shall know it no more.

THE CRAFT: But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.

GRAND MASTERS: The faithful are minished from the earth.

THE CRAFT: But the righteous shall be had in everlasting remembrance.

GRAND MASTERS: Precious in the sight of the Lord is the death of His saints.

THE CRAFT: The Lord knoweth the days of the upright; and their inheritance shall be forever.

GRAND MASTERS: Who hath raised up the righteous man from the East; called him to His foot, gave the nations before him and made him rule over kings? Who gave them as dust to His sword and as driven stubble to His bow?

THE CRAFT: The Lord strong and mighty, the Lord mighty in battle.

GRAND MASTERS: So teach us to number our days that we may incline our hearts unto wisdom.

THE CRAFT: Oh, satisfy us early with Thy mercy that we may rejoice and be glad all our days.

GRAND MASTERS: Let Thy work appear unto Thy servants and Thy glory unto their children.

THE CRAFT: And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us: Yea the work of our hands establish Thou it.

THE GRAND MASTER OF THE DISTRICT OF COLUMBIA (REPRESENTING THE ATLANTIC STATES): This Lambskin or white leather apron is an emblem of innocence and the time-honored badge of a Free and Accepted Mason. Kings have not disdained it; Princes have been proud to wear it. Washington wore it, and its spotless form lay upon his coffin a century ago. I deposit it here in remembrance of this beloved brother—a workman who in no respect was ever unworthy of his work.

THE GRAND MASTER OF MISSOURI (REPRESENTING THE CENTRAL STATES): This Glove is a token of friendship. I deposit it here as an evidence that death only breaks the hand-clasp. The tie which binds the heart of man to the heart of man remains unbroken forever and forever.

THE GRAND MASTER OF CALIFORNIA (REPRESENTING THE WESTERN STATES): This Evergreen is an emblem of the Masonic faith in the resurrection of the body and the immortality of the soul. I deposit it here in the confidence of a certain faith, in the reasonable religious and holy hope that this dead body encased here will at the last day arise a glorious form to meet our God. To whom be glory and honor and power and majesty and might and dominion now and for evermore.

THE CRAFT: Amen!

ALL OF THE GRAND MASTERS: Oh, Death, where is thy sting?

THE CRAFT: Oh, Grave, where is thy victory?

Wreaths were then deposited from the Grand Lodges of the thirteen original States; from the Earl of Londesborough, Past Grand Senior Warden of England; from Constitutional Lodge, No. 294, Beverley, England; from the Grand Lodge of the State of Texas; from the President of the United States; from the Grand Lodge of the District of Columbia; from Liberty Lodge, Beverly, Mass., and many others.

Returning to the Mansion House, Most Worshipful R. T. W. Duke, Jr., Grand Master of Masons in Virginia, introduced the President of the United States, as follows:

My Brethren:

At this shrine we have come to show that Masonry can never forget her illustrious dead. Can never forget that Death is but the birth of Immortality, and that nothing that is good in man, or worthy of love and admiration, can ever die. To speak to us, to-day, we have hidden one who, like Washington, disdains not the humble badge of labor, the Mason's Apron, who fills to-day the chair once filled by Washington, and for whose success in government, for whose health, prosperity and peace every true citizen offers his sincerest prayers.

How shall I introduce him? I might bid you hail him as the Head of the United Commonwealths, the Chief of the Nation—your chosen ruler. I might speak of him as the gallant soldier, gallant upon the field and braver yet in honoring the bravery of his former foemen.

But I will not do so. Other times and other places might suit such an introduction. To-day I shall bid you listen to the voice of a Virginia made Mason—the son of the great Common-

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Centennial Memorial Services of Bro. George Washington
Mount Vernon, December 14, 1899

Brother William McKinley delivering his address at the Mansion House



wealth of Ohio, once a part of Virginia—whom Virginia Masonry claims here, yet gives him as Virginia hath ever given alike her lands and her children to her country, the American Mason, our Brother William McKinley.

Brother William McKinley, President of the United States, then spoke as follows:

Most Worshipful Master, Members of the Craft, and My Fellow Citizens:

We have just participated in a service commemorative of the one hundredth anniversary of the death of George Washington. Here at his old home, which he loved so well, and which the patriotic women of the country have guarded with loving hands, exercises are conducted under the auspices of the great Fraternity of Masons, which a century ago planned and executed the solemn ceremonial which attended the Father of his Country to his tomb. The Lodge in which he was initiated and the one over which he afterwards presided as Worshipful Master, accorded positions of honor at his obsequies, are to-day represented here in token of profound respect to the memory of their most illustrious member and beloved Brother.

Masons throughout the United States testify anew their reverence for the name of Washington and the inspiring example of his life. Distinguished representatives are here from all the Grand Lodges of the country to render the ceremonies as dignified and impressive as possible, and most cordial greetings have come from across our borders and from beyond the sea.

Not alone in this country, but throughout the world, have Masons taken especial interest in the observance of this Centennial Anniversary. The Fraternity justly claims the immortal patriot as one of its members; the whole human family acknowledges him as one of its greatest benefactors. Public bodies, patriotic societies, and other organizations, our citizens everywhere, have esteemed it a privilege to-day to pay their tribute to his memory and to the splendor of his achievements in the advancement of justice and liberty among men. "His fair fame, secure in its immortality, shall shine through countless ages with undiminished luster."

The struggling republic for which Washington was willing to give his life, and for which he ever freely spent his fortune, and which at all times was the object of his earnest solicitude, has steadily and wonderfully developed along the lines which his sagacity and foresight carefully planned. It has stood every trial, and at the dawn of a new century is stronger than ever to carry forward its mission of liberty. During all the intervening years it has been true, forever true, to the precepts of the Constitution which he and his illustrious colleagues framed for its guidance and government. He was the national architect, says Bancroft the historian, and but for him the nation could not have achieved its independence, could not have formed its union, could not have put the Federal Government into operation. He had neither precedent nor predecessor. His work was original and constructive and has successfully stood the severest tests.

He selected the site for the capital of the Republic to be founded, and gave it the name of the Federal City, but the Commission substituted the name of Washington as the more fitting, and to be a perpetual recognition of the services of the Commander-in-Chief of the Continental Army, the President of the Convention which framed the Constitution, and the first President of the Republic. More than seventy millions of people acknowledge allegiance to the flag which he made triumphant. The nation is his best eulogist and his noblest monument.

I have been deeply interested and touched by the sentiments of his contemporaries, uttered a hundred years ago on the occasion of his death. The Rev. Walter King, of Norwich, Conn., in the course of an eloquent eulogy delivered in that city on January 5, 1800, said in part:

"By one mighty effort of manly resolution we were born anew, and declared our independence. Now commenced the bloody contest for everything we held dear. The same Almighty Being, by whose guidance we were hitherto conducted, beheld us with compassion, and saw what we needed—a pilot, a leader in the perilous enterprise we had undertaken. He called for Washington, already prepared, anointed him as His servant with regal dignity, and put into his hands the control of all our defensive operations.

"But here admiration suppresses utterance. Your own minds must fill out the active character of the man. A description of the warlike skill, the profound wisdom, the guidance, the heroism and integrity which he displayed in the character of Commander-in-Chief would suffer materially in hands like mine. But this I may say—the eyes of all our Hebrew Israel were placed upon him as their saviour, under the direction of heaven, and they were not disappointed."

The Rev. Nathan Strong, pastor of the North Presbyterian Church, in Hartford, spoke as follows on December 27, 1799:

"He was as much the angel of peace as of war, as much respected, as deeply revered in the political cabinet for a luminous coolness of disposition, whereby party jealousy became enlightened and ashamed of itself, as he was for a coolness of command in the dreadful moment when empires hung suspended on the fate of battle. His opinions became the opinions of the public body, and every man was pleased with himself when he found he thought like Washington.

"Under the auspices of this great warrior, who was formed by the providence of God to defend his country, the war was ended and America ranked among the nations. He who might have been a monarch retired to his own Vernon, unclothed of all authority, to enjoy the bliss of being a free private citizen. This was a strange sight, and gave a new triumph to human virtue—a triumph that hath never been exceeded in the history of the world, except it was by his second recess, which was from the Presidency of the United States."

And on the day preceding, December 26, 1799, in the course of his memorable funeral oration before both houses of Congress, Major-General Lee, then a Representative from the State of Virginia, gave utterance to the noble sentiment as forceful to-day as in those early days of our national life:

"To the horrid din of battle sweet peace succeeded, and our virtuous chief, mindful only of the common good, in a moment tempting personal aggrandizement, hushed the discontent of growing sedition and surrendering his power into the hands from which he had received it, converted his sword into a plowshare, teaching an admiring world that to be truly great you must be truly good."

While strong with his own generation, he is stronger even in the judgment of the generations which have followed. After a lapse of a century he is better appreciated, more perfectly understood more thoroughly venerated and loved than when he lived. He remains an ever-increasing influence for good in every part and sphere of action of the Republic. He is recognized as not only the most far-sighted statesman of his generation, but as having had almost prophetic vision. He built not alone for his own time, but for the great future, and pointed the rightful solution of many of the problems which were to arise in the years to come.

John Adams, the immediate successor of Washington, said of him in an address to the Senate on the 23d of December, 1799:

"For himself, he had lived enough to life and to glory. For his fellow-citizens, if their prayers could have been answered, he would have been immortal. * * * His example is now complete, and it will teach wisdom and virtue to magistrates, citizens, and men, not only in the present age, but in future generations as long as our history shall be read."

The nation needs at this moment the help of his wise example. In dealing with our vast responsibilities we turn to him. We invoke the counsel of his life and character and courage. We summon his precepts that we may keep his pledges to maintain justice and law, education and morality, and civil and religious liberty in every part of our country, the new as well as the old.

The Grand Master of Virginia then delivered the following address:

My Brethren:

The divisions of time are but the mile stones men erect on the highway leading to eternity. In His sight to whom a thousand years are but as yesterday when it is past, and as a watch in the night, the centuries are but as the seconds which are gone ere we can reckon them.

But one earthly thing is permanent. One thing alike defies Time and endures throughout eternity—goodness—for goodness is born of God and exists with God. Greatness in man dies with man, but goodness in man is as eternal as his and its Creator.

And we who here to-day, gathering in the light of a majestic memory, commemorate the one hundredth anniversary of the death of a great man—bear testimony that the good man never dies.

This is the only answer we can make to the question: Why these ceremonies?

If one hundred years ago, the real George Washington died, then these ceremonies are but vain and idle and mocking mummeries, serving to recall an event whose memory brings with it only a sense of the emptiness of human glory and the end of human greatness.

But Washington lives to-day, not only in the minds of men—in the records of fame—not only in the pages of history—but lives in that serene light which emanates from the presence of God—lives a sentient, glorious and glorified being, and we assemble here to-day to thank God that he ever lived, to thank God that he lives, and to commemorate the one hundredth anniversary of the dawn of a greater life unto the greatest life that was ever lived by a mere mortal. And we do well—we the members of an Ancient Institution whose legend, founded upon death, teaches the truth of immortality and whose teachings lead men to the highest good—an Institution whose tenets our great Brother exemplified in his life, and whose simple ceremonies one hundred years ago were read above the earthly tabernacle whence had vanished the spirit returning to its true home. We have to-day borne the same lights and the same Book and jewels borne when his body was laid to rest. We have retraced in solemn procession the route that simple funeral cortege followed a century ago. Cannon have thundered from the river—the voices of war calling vainly to the eternal peace—as they thundered when the great warrior rested in peace. We have recited from the great poet the inspired words sung to Israel's God—outliving Israel—recognizing in all humility that it is His voice alone that can say "return, ye children of men,"

And now that all set ceremonies are over, we have heard the head of the nation pay his tribute to the nation's first head. And from hence we shall go back to the city's noise and tumult—we shall leave these quiet fields—this unpretentious mansion—yonder silent and sacred tenement of the dead—to hear the sound of joy and gladness, the notes of revelry, of music, and of song. And what shall we carry hence with us? What lesson shall this commemoration teach us, to be borne back to our homes and communities? Vain and empty and useless will this commemoration be—unworthy of the man and of his memory—if it be merely a commemoration, and stir not up our hearts and minds to some useful purpose—some nobler impulse. The grander days of the fathers should be recalled—and this recurrence should awaken a recurrence of the spirit of that time—men were men, it is true, then as now. Politicians were politicians then as now. This great soul had enemies and slanderers and vilifiers then, as great men have now, and will have as long as greatness exists and villainy can crawl and bite its heel. No penny-a-liner to-day can use fouler language than was used towards Washington, following him even into the retray his soul had craved throughout long years of public service. His motives were maligned—his self-sacrifices were belittled—his character was aspersed. And yet, when he died a wave of grief and of dismay, and an awakened sense of gratitude swept over the entire land, and the voice of slander died away, even as the twittering of the sparrow is hushed when the shadow of the eagle's wing is seen.

Party strife was forgotten. Federalist and Republican alike hastened to pay tribute, and a grateful country heard no voice save that of lamentation for his loss and admiration for his virtues. Men saw then, as we see more clearly now, that Washington was the cohesive force that had welded the jealous Sovereignities of the States into that perfect Union, which to-day, sealed with the blood of patriots, all of us pray God may be perpetual. As the tremendous power of his personality carried the Constitution against serious and wellnigh successful opposition, so his administration of the executive office, wise, patient, firm, dignified, tactful, honest, impartial and patriotic, disarmed every enemy, strengthened every friend, calmed all doubt and fear, and from the chaotic and nebulous condition of affairs brought a creation of system and order and strength and shapefulness, establishing for the first time upon earth the free government of a free people, all power emanating from the people, all authority enforced by the people, the people responsible for their rulers, and the rulers responsible to the people—the greatest creation in the way of free government ever known to the world.

We may not withhold the highest meed of praise from the great minds who conceived and framed the Constitution. Every wind that blows from the Virginia hills, every wave that laps her shores and the shores of the great thirteen States, would rebuke the voice that dare belittle the work of Madison and Hamilton, Franklin and Morris. But these men were the sculptors, the designers, who with infinite toil and patience and genius and skill made the clay model. Washington was the workman that cast the figure in the enduring bronze that now for over a century has stood the rain and the hail and the mist of doubt and distrust, the storm of war, the deadly canker of corruption and the hurricane of party strife.

No wonder that when he died men felt as though the keystone of the arch had fallen, and the beautiful structure was doomed, and from every heart there went up the mournful cry another time and age once heard, "Alas! the Builder!" No wonder that party spirit died, and factions ceased to war for at least a while.

And to-day, I would invoke that same cessation of party spirit, that same feeling of a common interest in a common country, and pray that the first lesson we shall carry back from this place shall be a lesson of charity and consideration, and kindness to all in authority, whether our own suffrages placed the men in authority above us or not. That public men and public measures should be judged not in the littleness of party prejudice or party passion, but that in things political as well as in things private, charity should govern all who wish the welfare of their country. The curse of this age is the personality, the bitterness, the uncharitableness of politics. Nothing is sufficiently vile to say of a political opponent: no motive too mean to be ascribed to a political measure. No man's patriotism is believed sincere, unless his opinion coincides with our own, and the floodgates of vituperation, abuse and misrepresentation are opened often when hardly the mildest criticism is deserved. These things grow and will continue to increase unless sternly repressed. All purity and honesty and desire for good government is not, and never has been, anywhere in the world the peculiar property of any set of men, and the sooner we recognize this the better for us all.

Sad and bitter is the thought that often it is only death that does justice, even as the old superstition that a dead hand's touch could remove blots from the skin. Alas! and alas! for the men who lived amidst the gray mists of popular distrust and disfavor, misjudged, maligned, often cursed, above whose graves flowers bloom in the moisture of regretful tears, and paeans of praise ring unheard and unceded for, by the clay to whom addressed.

The Keynote of the music to which the harmony of Masonry is set is "Charity."

My Brethren, do we understand the meaning of the word? Alas! how many do not. Too many confine it to the mere relief of necessity. The giving of the dole or pittance that relieves mere physical want. He who would call himself the Brother of Washington cannot stop at this, the poorest, weakest definition of the word. We must carry ourselves back again to the man, who never allowed personal dislike to swerve him from duty, who never allowed the cabal of faithless officers to see that their intrigues made him forget faithful services. The

man who saw Valley Forge as the result of political blunders, if not of political machinations, and yet never allowed even its horrors to lead him to recrimination or angry vituperation; who was charitable because just, for he who has the highest sense of justice has ever the highest sense of charity, for justice even as love is born of God, who is just because He loves, and loves because He is just. I beseech you, therefore, carry the charity we profess into your judgment of men and men's motives, whether private or political. Frown down upon that spirit which seeks to violate the sanctity of manhood for the sake of party advantage, and scorn to use the unworthy arts of the slanderer, the backbiter, the liar by insinuation; and when men would have you think evil of men or measures or of dignitaries, even though you may not think well of the measures, or because the dignitaries are not dignitaries of your own choosing, let the memory of this hour bring back the memory of the day of this great man's death, when slander was hushed and unworthy party strife had ceased.

It is not for me here to speak, or for you to listen to aught that savors of politics. I do not speak to you as members of one great party or another. I speak to you as Masons, professing to work for the benefit of man—of whom Washington himself has said, that your "great object is to promote the happiness of the human race." I speak to you as men—I speak to you as Americans—whose every pulse beat should throb for your country's welfare, and to whom the honor and integrity and happiness of your country should be the first thought; honor first, for the happiness that exists without honor is the existence of a body without a soul, a brain without an intellect; integrity next, for happiness without integrity is as the existence of a being under the influence of some opium-like drug; happiness last, for happiness when it goes hand in hand with honor and integrity is the highest human good—not merely the absence of pain, or the delirium of pleasure, but the grand, glorious sense of triumph over obstacles, of contentment; yet with ever-increasing ambition for nobler things, a realization of power and possession and capacity for work and action, that enforces peace, creates plenty, and is the fulfillment of righteousness.

And to whom could I speak with greater confidence than to you, my Brethren—Brethren in the sacred tie which realizes, as well as humanity can realize, the sentiment which maketh "of one blood all nations of men." And where could I speak with deeper feeling than here in the home of our great Brother—our Brother who was not too great to be good, not too grand to mingle upon the level with his Brethren of the mystic tie, and to serve the Craft, when called upon for service, even as he was ready to serve his country up to his dying hour.

It has been with some feeling of amused contempt that I have seen it stated and insisted upon that Washington was never a Mason, or if ever one, ceased to recognize his membership or obligations. Washington never failed to recognize any obligation from the greatest to the smallest. This was one of the characteristics of the man, one of the characteristics of every truly great man, one of the characteristics that man derives from God, to whom there is nothing great or small, in whose august vision the fall of the sparrow is observed as well as the wreck of a world. That Washington was made a Mason in Fredericksburg Lodge, No. 4, August 4th, 1753, no man can deny; I, myself, have seen the record. That he was a charter member of Alexandria Lodge (now Alexandria-Washington), No. 22, and its first Worshipful Master, can be proven by as indisputable evidence as that he was our first President. That Lafayette was made a Mason in his presence is beyond dispute, and to-day we have here the Masonic regalia worked by Madam Lafayette, presented to Washington by Lafayette himself, and accepted by him as a Mason. And to-day we have borne the Bible, the jewels and the three lights which were borne by the Lodge at his funeral as a Mason, one hundred years ago; and I hold in my hand as I speak, the gavel he used when clothed as a Mason and acting as Grand Master of Masons he laid the corner-stone of the Capitol. What he thought of Masonry can be easily found, if any one desires to find it. In his answers to the addresses of Masonic Lodges in this Union. Printed in his writings, they are of easy access to every man; and he it was who summed up the conclusion of the whole matter when he said in answer to the address of the Grand Lodge of Massachusetts to their "Illustrious Brother, George Washington," on the 27th day of December, 1797, "the great object of Masonry is to promote the happiness of the human race."

When he wrote these words there were not over eight thousand Masons in the United States. To-day there are nearly eight hundred thousand in this nation alone, and the ancient boast of the Institution is to-day an absolute verity, "In every clime a Mason may be found."

Think, then, what a power for good there is in your hands, my Brethren. The little leaven which leaveneth the whole lump is no idle parable. If carrying away from this spot our professions of charity, our asseverations of love for humanity, we live them at the fireside, in the office, the store, on the forum, from the pulpit, live them as sons, and as fathers, as husbands, as lovers, as citizens, never will the day dawn on a degenerate America—never will this land be unworthy of him we call its Father. Brethren of Washington, I beseech you, by the majestic memory of this mighty spirit, be not unworthy of this Brotherhood. Live as he lived the life to which duty called him, ever remembering that he who hears and heeds her voice needs not the art of Ulysses to deafen his ears to the siren voices of gain and lust and pride and dishonor; but hearing them disdain and disregards them, knowing that the voice of duty is the voice of God, and that it shall bid him who obeys it come at last—even though the seas of trial shall beat against his soul—to the perfect peace of the sons of God.

Here to-day all voices are hushed, save those which speak to the higher impulses of the immortal soul. Here we gather about the dead with no tears—with no regrets. What have tears and regrets to do with the death of the just man?

Rather let us turn to Heaven with eyes lit up by all that awakens joy and gratitude and true pride and high manhood, and thank God for the knowledge that a mere man, a man born to die and be buried, could so glorify humanity and show man what man can accomplish.

Every nation has its shrine, rendered sacred by some holy relic or hallowed association, oft the creation of an idle superstition or sanctified by the venerating touch of the years; yet, whether the one or the other, woe to the country which has it not—alas! for the people who value not its existence. For shrines are places where all contention and anger must cease—where all clamor and evil speaking must be hushed—where party strife must be forgotten, and each man feel that in the common inheritance of greatness, glory and virtue, he is brother of all his countrymen.

I know of no shrine to which men can come with holier, purer, more peaceful thoughts than a grave. Glory is the possession of the few—death is the property of all. And the grave is the gate-opening into the tenderest, sweetest, purest thoughts of the human soul. As has been well said, "of all the pulpits from which human voice is ever sent forth, there is none from which it reaches so far as from the grave."

America as yet has built no shrine. The years have been too few with her to enshroud any of her temples with that golden mist which glorifies turrets and ovens into something sublime. And yet here is a place—a grave—where all party spirit—all sectional jealousy—all that should create dissension and distrust and contention between the people of these States—is awed and abashed into silence; and at this shrine every American citizen is the brother of every citizen of America. Oh! that the celebration of this anniversary may awaken the sentiment which sons should feel at the grave of a beloved father, and the children of Washington's country strive to bring back the spirit of Washington's day, when Lexington and Concord, Trenton and Yorktown, saw no divided ranks and knew no divided glory. It is no mistake to fittingly observe at this place this day—the day when the simple Virginia farmer died with no one near but friends and those dearer. When emperors die, ministers wait at the doorway to speed to the expectant heir the welcome news. Ceremonies, cold and stately await alike upon the birth and death of kings. But this king of men died as he was born, with none about him save those dear to him, simple, plain, unpretending, great in his simplicity—grand in his plain, unpretentious life. No emperor ever had greater attendants at his deathbed—no king was ever so royally mourned for. For love and veneration were with him when he died, and the nations of the earth wore mourning at his funeral.

The observance of this anniversary should not await another century. Here, at each recurring anniversary of this man's death, should be not merely the gathering of the craft whose membership he adorned, but of the people who owe to him the foundation of their greatness and their glory. Here lovers of their country should come to catch the inspiration of his great life, the purity of his patriotism, the simplicity of his character, the dignity of his manhood, and the unostentatious piety of his soul. Here the politician should come, to learn that purity and rectitude and straightforward honesty is as possible in the art of government and as successful, as in any other science. Here the soldier should come, to take courage at the remembrance that the soldier sleeping here overcame defeat with patience, and conquered victory with self-sabnegation. Here the citizen should come, to learn that his is no idle position in a government where he is in part a ruler; that service to one's country is due as long as life lasts. Here the man should come, to learn how man can achieve greatness without sacrificing himself to ambition, and glory without a stain upon his escutcheon. The voice that speaks from this grave, is the voice of a great past speaking unto a greater future. Its note of admonition, of courage, of counsel, will reach as far as the great arm of the government he founded shall reach, that arm which sheltering in his time the narrow boundary along the Atlantic coast now reaches from tropic sea to tropic sea, extending to all over whom it reaches the blessings of free government, free religion, freedom of will and thought, and the laws of liberty. Not the phantom liberty which shrouds itself in the robes of license; but that liberty which, subjecting itself to the discipline of intellect and the control of virtue, becomes the liberty of law.

The Ceremonies were then closed with the following benediction by Brother Rabbi Edward N. Calisch, of Fraternal Lodge, No. 53, Richmond, Va.:

O, Eternal Master of universal life, with reverent gratitude to Thee, we have met to-day to commemorate the one hundredth anniversary of Thy summons of our illustrious Brother. First among our nation's heroes, he stands as chief among the peerless few of the world's greatest and best. He is the heart of our nation's ideals. By the throbbings of his fadeless influence, the red life current of our holiest power runs through the minutest capillary of our national being. A century has rounded out since, in obedience to Thy call, he was laid to rest here in his beloved Vernon. The tide of time may ebb and flow, the waves of years

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may rise and fall again, the gust of passions and of strife may blow with the flame-belching breath of war; but, unmoved as the rock-ribbed and eternal hills, stainless as the freshly-fallen snow, his name is written on the hearts of his countrymen with the pen of their unforgetting love.

He was, indeed, one of the judges raised by Thy hand for his people. Not alone with the mastery of war didst Thou endow him, nor alone with the power of supreme leadership, but with the more glorious gift of moral heroism. In the men of his own and succeeding generations his personality created a sentiment that was too deep for cheers or pomp or pageantry. He touched their heart-strings till they gave forth the silent melody of tears and the psalm of fervent prayer. Thou didst render him childless, that he might be father of us all. His genius and his heroism rendered possible the birth of our nation, and at his death he bequeathed to us forevermore the splendor of his virile manhood and the heritage of his consummate character.

And now, O God, as to-day we speak with glowing ardor of the greatness of our country, of the proud position it holds among the nations of the earth; while we glory in its power, that has spread o'er the seas and the islands thereof; while we are jubilant over each new star added to our flag; while we see that our country is the haven for the storm-tossed earth; while we remember, with swelling hearts, that ours is the ideal of human government, where liberty is enthroned in dazzling and unquenchable beauty, where, under Thy guidance, where the avenging sword of justice, the champion of freedom to the uttermost ends of the earth, let us never forget that we have built upon the foundation laid down by his hands, working out Thy plans, as drawn upon the trestle-board of history. By the enduring power of righteousness he bedded the foundation-stones of our Republic; with the trowel of truth he wrought, cementing them with the tempered mortar of love; he measured them with the compass of pure and holy purpose; he set them with the square of honor and the level of loyal and patriotic ideals, but above all, he sustained and supported them by an unwavering faith in Thee, O Great Author of our life. And thus sustained and supported, our Republic, like the noble Order that has gathered to-day, shall last as long as the sun shall rise to gild its cloud-capped towers, or the moon lead on the light to illumine its starry-decked canopy.

Be this day I honor a blessing unto us; be it, too, an impulse unto us for holy action, guided by Thee. Do Thou let the seal of Thy approval close our reverent commemoration, to render it forever acceptable in Thy sight. Amen.

Thus ended the observance of the one hundredth anniversary of the death of the grandest man the world has ever produced, who was also a faithful and devoted Mason from his manhood to his grave.

PART VII.
SESQUI-CENTENNIAL ANNIVERSARY OF THE INITIATION
OF BROTHER GEORGE WASHINGTON.

CHAPTER XLVIII.

CELEBRATION OF THE SESQUI-CENTENNIAL ANNIVERSARY OF THE INITIATION OF
BROTHER GEORGE WASHINGTON INTO THE FRATERNITY OF FREEMASONS,
HELD IN THE MASONIC TEMPLE, PHILADELPHIA, BY THE RIGHT
WORSHIPFUL GRAND LODGE OF PENNSYLVANIA,
NOVEMBER 5TH, 1902.

PREPARED BY BROTHER GEORGE F. RUPP, LIBRARIAN OF THE GRAND LODGE.

WITH true Masonic pride the Right Worshipful Grand Lodge of Pennsylvania, Free and Accepted Masons, celebrated in the Masonic Temple, in the city of Philadelphia, the one hundred and fiftieth anniversary of the initiation of Brother George Washington into the Ancient and Honorable Fraternity of Free and Accepted Masons, on November 5th, A. D., 1902, A. L., 5902. This was the greatest Masonic function ever held in this country, and no Mason living or dead has ever been accorded such honors as were offered to the memory of Brother George Washington on this occasion. The magnificent Corinthian Hall, with its cathedral-like splendor in pillar and arch and nave, never witnessed such a picture of prismatic beauty, and the stately figures of Washington, Franklin, Lafayette and Girard in their massive gilt frames looked down upon the remarkable gathering of statesmen, judges, prelates and other noted men who had met to do honor to the brightest jewel in Freemasonry. Over seven hundred Master Masons, gathered from the four quarters of the nation, from Canada East to Arkansas, from New York to Oregon, sat under the spell of eloquence and music for over three hours. The President of the United States was present and was recognized only as Brother Roosevelt, of Matinecock Lodge, No. 806, Oyster Bay, N. Y., and his appearance was marked by the utmost respect, but his entrance and departure must have been particularly odd to him whose every appearance in public is the signal for loud exclamations. Not a shout, not a hurrah, nor even a clapping of hands marked his appearance, the delivery of his address, or his withdrawal from the Grand Lodge-room. But the President must have realized, as did every one else, that there was the greatest admiration for him and a most thorough appreciation of his utterances, although all outward demonstrations were suppressed.

Brother George Washington was Entered in the Lodge at Fredericksburg, Va., November 4th, 1752, Crafted March 3d, 1753, Raised August 4th, 1753. On St. John the Baptist's day, June 24th, 1784, he was unanimously elected an honorary member of Lodge No. 39, at Alexandria, Va., which had been warranted by the Grand Lodge of Pennsylvania the preceding year. While in Philadelphia as Commander-in-Chief of the Armies of the Thirteen Colonies, and afterwards as the first President of the United States, he was a much sought after and a welcome guest in the few Lodges which met in the city at that time. History recites many of his happy addresses, and it can truthfully be said that he, who was "First in War, first in Peace and first in the hearts of his countrymen," thoroughly believed in the teachings of the Ancient Craft. Thus his devotion to the Fraternity which held its first session in Philadelphia after the discovery of the New World, and the love he manifested for the Grand Lodge of Pennsylvania was reciprocated by recalling, under the most auspicious circumstances, his memory as a **Mason.**

The Grand Lodge of Pennsylvania, at the Annual Grand Communication held Dec. 27th, 1901, on motion of Brother James M. Lamberton, decided to celebrate the Sesqui-centennial Anniversary of the Initiation of Bro. George Washington into Freemasonry. The Grand Master appointed the following as the committee to take charge of the celebration: Bro. Edgar A. Tennis, R. W. Grand Master; Bro. Jas. W. Brown, R. W. Deputy Grand Master; Brother George W. Kendrick, Jr., R. W. Senior Grand Warden; Brother George B. Orlady, R. W. Junior Grand Warden; Brother Thomas R. Patton, R. W. Grand Treasurer; Brother William A. Sinn, R. W. Grand Secretary; Brothers Conrad B. Day, William J. Kelly and George E. Wagner, R. W. Past Grand Masters; Brothers James M. Lamberton, George D. Moore and William J. Diehl. On the arrival of Brother Roosevelt at the Masonic Temple, at 11 A. M. on November 5th, 1902, the exercises of the day were commenced by a reception to Brother Roosevelt in the Grand Master's apartments, after which, he was conducted to the East Corridor to view the loan exhibition of Washingtoniana collected and arranged by the Librarian of the Grand Lodge of Pennsylvania.

The arrangements made for the reception of the guests and the ceremonies in the Grand Lodge-room were carried out without any confusion. A few minutes before noon over seven hundred Master Masons had gathered in the Corinthian Hall, when Grand Master Tennis and Brother Roosevelt entered. The usual seat of the Grand Master had been removed and in its place was the chair once used by Washington and loaned by the City Councils, and brought from Independence Hall. On the right and left of this chair were chairs for the President of the United States and Governor of Pennsylvania. On the floor, immediately in front of the Grand Master's station, was a stand upon which were placed a number of interesting Washington Masonic relics, and in front of this was a heroic marble bust of Washington by Houdon.

At high noon Grand Master Tennis called the assembled craftsmen to labor; the gavel used by the Grand Master was the one used by Washington in laying the corner-stone of the Capitol at Washington. After the opening of Grand Lodge, prayer was offered by Brother James W. Robins, Grand Chaplain. Then followed "With One Consent Let all the Earth," sung by the Brethren, led by a chorus of eighteen male voices. Grand Master Tennis then delivered the following address of welcome:

The introduction of Freemasonry into America and the birth of Washington had nearly a contemporaneous date. The annals of the Fraternity give no account of regularly organized Lodges in this country until the third decade of the eighteenth century, and in its second year George Washington was born.

For the record of his natal day we are indebted to no heraldic college, no public register, but the old family Bible of his ancestors is still preserved, and there, in the handwriting of his mother, is found the date of February 11, 1732 (O. S.).

To Washington's mother has been also accorded, and is no doubt due, the credit of so directing the mental, moral and religious character of his youth as to give an exalted tone to every action of his after life, and early in his history to fit him to pass through the Mystic Rites of Masonry, which he did in the presence of a chosen band of Brethren in Frederickburg Lodge before he was yet twenty-one, and before they knew that the newly made Brother would win in after years a Nation's honor, gratitude and love; and that when a century and a half had passed the anniversary of his initiation would be celebrated as a national Masonic event; but the Grand Lodge of Pennsylvania, ever watchful and appreciative, resolved, at their Annual Grand Communication, in December last, that, inasmuch as "our records show cordial and fraternal relations with our illustrious Brother Washington, the foremost American citizen, and the first President of the United States," we "celebrate the One Hundred and Fiftieth Anniversary of the Initiation of George Washington into the Most Ancient and Honorable Fraternity of Free and Accepted Masons, with suitable ceremonies, in the Masonic Temple, in the City of Philadelphia, and recommend similar celebrations by the Lodges throughout the Jurisdiction."

In accordance with that resolution we are assembled to-day, and I am happy in the privilege accorded me of welcoming to this anniversary occasion, and to the Grand Lodge of Pennsylvania, my Masonic Brethren who have come hither in response to our invitation.

Masonry regards all men as upon the level, and deems the son of the prince no better than the son of the peasant, unless he has personal qualities to make him pre-eminent. That Washington, the statesman, soldier and Mason, possessed these qualities is accepted by all who have an eye to see, a heart to feel and a mind to understand. To look upon such a character will be an inspiration for us to-day, and be prophetic of greater achievements in the sphere of human energy and moral endeavor.

It is also the part of wisdom for a fraternity to bring into closer contact with all its members the person of him who has served it by serving his nation and mankind, and to present to their consciences regard one who, with imperial fullness, has been the embodiment of its principles and virtues in the home, the community, and the state.

The name Washington is embalmed, not only in the history of the nation, but of mankind. His work, after the passing of years, is a potent force for the enrichment of humanity and the enlargement of political freedom. His influence is the property of the world, the legacy of all those who love liberty or who are struggling to attain the birthright of independence and broader citizenship.

But his fame is the sacred trust of Masonry. His name is inscribed on our imperishable records; it is written in letters of gold on our Royal Arch, and has been dowered and knighted with the enduring title of Brother and Companion.

In youth he trod the tessellated floor of the Temple and passed beyond the veils for fuller light; in maturer age he acknowledged the high relationship; and, in the strength and decline of years he deemed it an honor to take part in the moral enterprises and solemnities of our society. Our Fraternity was to Washington a kindly refuge. He sought its calm retreat amid the anxieties and responsibilities of war and the administrations of government.

Its ministries of peace and brotherhood brought tranquility to his troubled spirit, and loosened the burdens that weighed him down. It had in it the Temple toward which he ever turned and through whose opened veils there came a light to guide and a voice to hush discordant forces into the harmony of repose.

But besides the Temple of Peace there was also the Temple of Work. If he wielded the mallet to guide and control, he wielded the trowel to build up and cement the carved stories of the fair structure. On the field where battle had been fought he raised a lodge, a veritable tabernacle in the wilderness to show that peace was the issue he sought. And when the long war was ended, and peace had come to the land and the waves of human passion had stilled themselves into calm, he was Washington, the Brother in Masonry, no less than Washington, the patriot and soldier. Sleeping under the shadow of a century, he is not dead, but walks a power through the land to inspire a higher patriotism, to call the citi-

zens to a truer life, and to unite the people in one hope, in one destiny, and in the moral grandeur which shall make our nation endure until all nations shall blend in that kingdom of God which is immortal.

"His is not dead, whose glorious mind
Lifts thine on high;
To live in hearts we leave behind
Is not to die."

Alexander, Hannibal, Caesar, Napoleon; alas! how vain is the greatness of this world unaccompanied by that virtue which is taught in all the lessons of Freemasonry! How painful is the gift of genius if it be abused! Contrast the lifework of these giants with the Brother we delight to honor and ask:

"Shall the name of Washington ever be heard
By a Freeman, and thrill not his breast?
Is there one out of bondage that hails not the word
As the Bethlehem Star of the West?"

While Masonry regards no man for his mere worldly wealth and honors, she does teach, as a cardinal civil virtue, loyalty to the State, cheerful conformity to the government under which he lives, and dignified respect to the constitutional executive of our state and of our common country. Honored as we are to-day by the presence of the Chief Executive of the nation founded by Washington, it is with peculiar pride that I assure him of the sympathy and moral weight of sixty thousand faithful, intelligent Masons, reaching from the Delaware to the Ohio of our jurisdiction, and to pledge him their hearty co-operation to make his administration redound to the honor and glory of the people, the maintenance of the Constitution and the preservation of the Union.

We welcome him to this Temple, the home of the oldest Grand Lodge in the Western Hemisphere, and to the celebration of the sesqui-centennial anniversary of the initiation of his honored predecessor.

We appreciate the presence of the Chief Executive of our great Commonwealth and welcome him in behalf of his Masonic constituency.

To the Grand Master of Virginia, the jurisdiction of which Washington was a member and the first jurisdiction to charter a subordinate body; to the Grand Master of Massachusetts, the second Grand Lodge chartered by constituted authority of a Provincial Grand Master, and the first jurisdiction to name a subordinate lodge after Washington; to the Grand Master of New Jersey, the home of our first Provincial Grand Master; to the Grand Master of Delaware, one of the smallest, numerically speaking, of our jurisdictions, but generous in all other respects; to the Grand Master of Maryland, a jurisdiction of our creating and of which we are justly proud; to the Grand Masters of each of the jurisdictions represented, together with those accompanying you; to the several committees bringing with them the Bible, gavel, etc., used by Washington; and, lastly, to the true and tried brethren of our own jurisdiction I extend a most cordial, fraternal and heartfelt welcome to our ceremonies.

The reply was made by Brother Charles T. Gallagher, Most Worshipful Grand Master of Massachusetts, in which he said that he had brought with him from Boston a golden urn containing a lock of hair of George Washington. In 1800 Martha Washington sent this lock of hair to Brother Samuel Dunn, who was then Grand Master of Massachusetts. It was placed in the golden urn designed by Brother Paul Revere, and had been handed down by each succeeding Grand Master as a sacred heirloom. Bro. Gallagher called attention to the relations of Freemasonry to the formation of this government, many of the signers of the Declaration of Independence being Masons, concluding his remarks with: "Heaven left Washington childless that the Nation might call him father." In introducing Brother Roosevelt, Grand Master Tennis said that he is a worthy

successor of the Presidents from Washington to McKinley, and that all present loved, honored and respected him as a magistrate and a man. When Brother Roosevelt arose he was given the grand honors. Brother Roosevelt spoke as follows:

FREEMASONRY AND CITIZENSHIP.

Right Worshipful Grand Master and Brethren:

No man could fail to be sensible of the honor of addressing a body like this on an occasion like this. I should think that every man and Mason would be a better man for having been here to-day. I thank you, indeed, for having given me the chance to be present. It seems to me that what this country needs more than anything else is to practice—not to preach only, but to practice—the virtues realized in the career of the greatest Mason that ever lived—Washington—and to pay to his memory the homage of deeds, not merely words.

One of the things that attracted me so greatly to Masonry, that I hailed the chance of becoming a Mason, was that it really did act up to what we, as a government and as a people, are pledged to—of treating each man on his merits as a man. When Brother George Washington went into a Lodge of the Fraternity he went into the one place in the United States where he stood below or above his fellows, according to their official position in the Lodge. He went into the place where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty ideal. And I know that you will not only understand me, but sympathize with me, when I say that, great though my pleasure is in being here as your guest in this beautiful Temple, and in meeting such a body of men as this is that I am now addressing, I think my pleasure is even greater when going into some little Lodge, where I meet the plain, hard-working men—the men who work with their hands—and meet them on a footing of genuine equality, not false equality, of genuine equality conditioned upon each man being a decent man, a fair-dealing man.

Each one of us naturally is interested especially in life as he sees it from his own standpoint. Each one of us that is worth his salt, is trying to do his share in working out the problems that are before all of us now at the beginning of the twentieth century. Any man in public life, whatever his position be, if he is interested at heart, has the desire to do some kind of substantial service for his country. He must realize that the indispensable prerequisite of success, under our institutions, is genuineness in the spirit of brotherhood.

Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations, a fine type of American citizenship, because Masonry teaches him his obligations to his fellows in practical fashion. It is a good thing to read the Declaration of Independence every Fourth of July; it is a good thing to talk of what Washington and his fellows did for us; but what counts is how we live up to the lessons that we read or that we speak of.

The lesson of brotherhood, first and foremost, is to learn that lesson with a full heart on the one hand, and without a weak head on the other. The lesson of brotherhood—that is the lesson that has to be taught and to be learned and applied to us as a people, if we are to solve the great industrial and social problems of to-day.

If we could get wage-workers and employers in any given occupation or in any given district in a Lodge together, I would guarantee the result; I would guarantee what would happen. Is not that true? Do you not think so? Exactly, and I would guarantee it, because if that thing happened we would come into the Lodge, all of us, each wanting to do what was good for his Brother; each recognizing that in our government every man of us has to be his Brother's keeper; not recognizing it in any spirit of foolish emotionalism; not under the impression that you can benefit your Brother by some act of weak, yielding complacency that will be a curse to him (and of course to you). That is not the way to benefit him.

Masonry teaches us in this direction, and makes us care for the Brethren that stumble and fall, and for the wives and little ones of those who are beaten down in the harsh battle of life. Of all things, it does not teach us to make believe that there are not any obstacles. It does not teach us that life can somehow be made soft and easy for every one. It cannot be. For many of us life is going to be very hard. For each one of us who does anything it is going to have hard stretches in it. If he does not put himself in the way to encounter, to overcome them, he won't do anything that is worthy of being done.

Masonry teaches and fosters in the man the qualities of self-respect and self-help, the qualities that make a man fit to stand by himself—and yet it must foster in every one who appreciates it, as it should be appreciated, the beautiful and solemn ritual—it must foster in him a genuine feeling for the rights of others and for the feelings of others; and Masons who help one another, help in a way that is free from that curse of help patronizing condescension. I think a good many of us would rather be wronged than patronized; would rather suffer injustice than endure condescension. Help given in a spirit of arrogance does not benefit either the giver or the receiver. Help given as an irksome duty may possibly do some good to the man that helps, but is not likely to do so to the man that is helped. Help must be given rationally, with a feeling of cordial good-will, that comes when a man helps another knowing perfectly well, that the chance may come when it may be necessary for him to accept help. Now, in our life of to-day, in our great complex industrial centres, what do we need most? We need most each to understand the other's viewpoint; to understand that the other man is at the bottom like himself. Each one of us should understand that, and try to approach any subject at issue, any problem that arises, with the firm determination not to be weak; not to be foolish. That is not being helpful to your brother.

Weakness and folly and timidity are not helpful to your neighbor. Timid endurance of wrongdoing may often be, to commit the greatest evil that one possibly can commit against one's fellows; but while acknowledging that, while insisting upon it that there shall be no yielding to wrong, yet it is ever necessary to remember that you cannot appreciate the rights of the case, until you are able to see and understand how your neighbor looks at it, how he is affected by it.

You take any Lodge where, as is the case in our own little Lodge, you see the capitalist and wage-worker, men of all classes, men of every kind of social position and wealth, and see them meeting together with the feeling for one another that should always go with Masonry; when one sees a Lodge such as that, a meeting such as that, one sees how a certain small fragment of our industrial problem is being solved.

It is not possible to have the ideal that I would like to have; to have, as I said, all of the best of all classes and creeds represented in Masonry in every district; but it is possible for each of us to go out into the world trying to apply in his dealing with his fellows the lessons of Masonry as they are taught in the Lodge, and as they are applied in the Brotherhood. And so we can practically learn from Washington how to deal with the problems of to-day, if we take his career not as a subject for formal eulogy, not as a subject for an academic intellectual exercise, but as a living truth in our hearts and in our souls, to be acted upon and to be remembered in all our dealings with our fellow-men. I know how hard it is to talk of his career without seeming in a sense to use cant expressions. It is one of the inevitable tendencies in dealing with the name and record of any great man, to use conventional expressions, because we are speaking of elementary virtues, and the very fact that the virtues are elementary, and there is need to practice them every day and every hour, makes it difficult to talk of them in language that shall not seem commonplace.

It was not Washington's genius alone that made him the great man of all time. Your Right Worshipful Grand Master spoke of four of the great colossal world figures—of Alexander the Conqueror; of the career of Hannibal, the mightiest warrior of the ages; of Cæsar, and of Napoleon, each of whom combined in a wonderful degree the career of emperor, ruler and law-giver. Great men; but thrice fortunate the nations that number no one of them among its men! Great men, who loom ever larger through the ages; but well it is for us that we see their figures in the mists that loom across the seas! Great men; but greater far was Washington; greater far was that man who should have been a Mason—Abraham Lincoln. Great men were our heroes, because our heroes had it in them to prefer their fellow-men to themselves; to prefer the State to their own ambition; to their own fancied or real well-being; because our heroes were heroes for us primarily, and not for themselves. We are not going to have the chance, any of us, to do work that remotely approaches the work done by them; but each of us has his work, and according as in the aggregate all of us do, or do not do, our several tasks in the spirit in which Washington and Lincoln did theirs, accordingly as that is done, or not done, will this nation succeed or fail in the century which has opened before us. Washington and Lincoln! Washington, who, when he came into a Lodge of Free and Accepted

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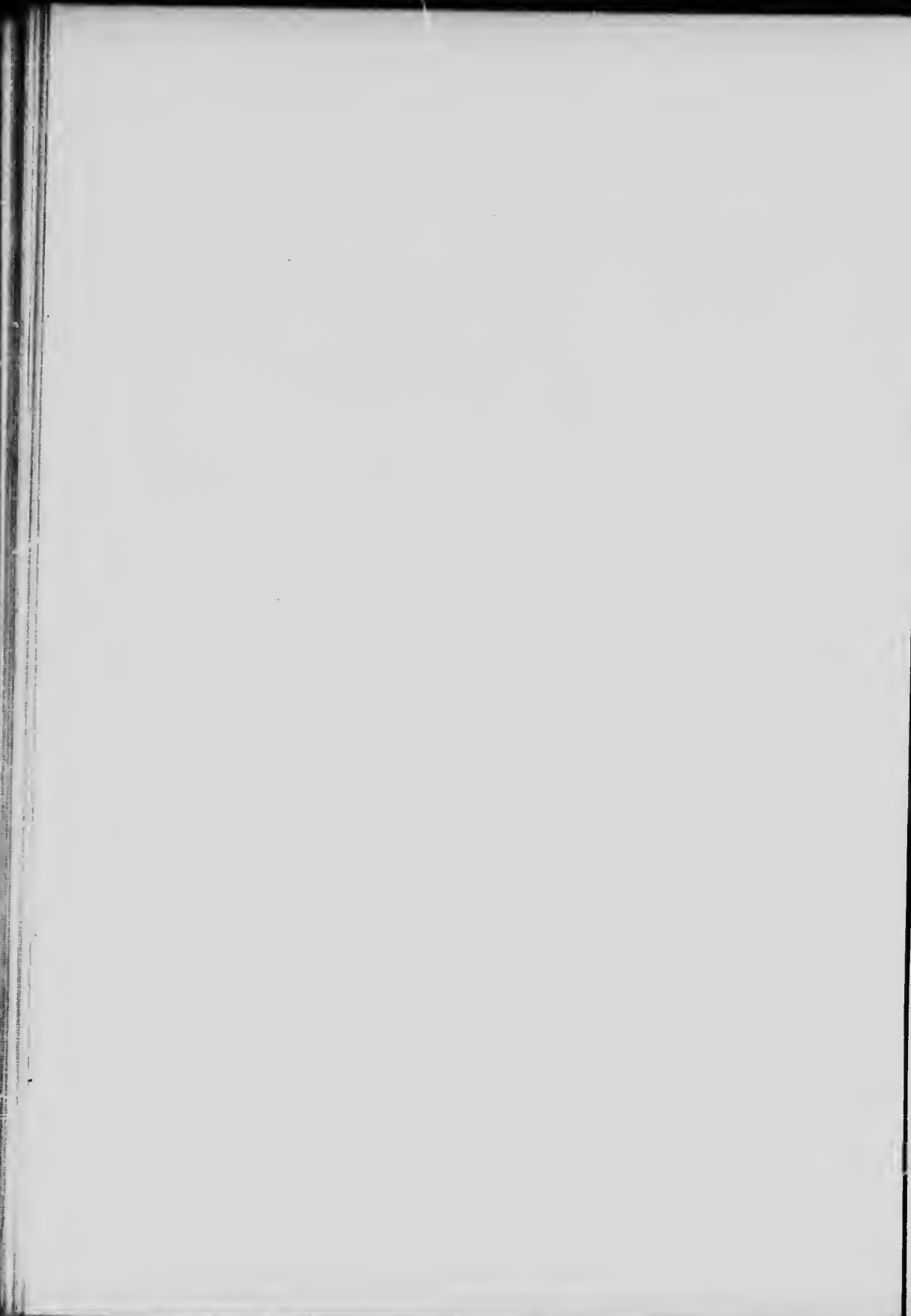
Brother Theodore Roosevelt

PRESIDENT OF THE UNITED STATES AT THE CEREMONIES HELD BY THE "GRAND LODGE OF PENNSYLVANIA," NOVEMBER 5, 1902, IN CELEBRATION OF THE "BISQUICENTENNIAL ANNIVERSARY OF THE INITIATION OF GENERAL GEORGE WASHINGTON" INTO THE MASONIC FRATERNITY.

AND

Brother Edgar A. Tennis

RIGHT WORSHIPFUL GRAND MASTER, GRAND LODGE OF PENNSYLVANIA.



Masons, came in on exact equality with any humble farmer or mechanic, or any one else who was in that Lodge; Washington, the Virginia country gentleman, the gentleman of good standing, the man brought up to work (of course, no man can be a good citizen under our government if he is not brought up to work) but brought up to work under the easier and softer conditions than the majority of his fellows. Washington on one side and Lincoln on the other! Lincoln, the uncouth farmer's boy; reared in the grinding toil and poverty of a small cabin on the frontier; the man who worked with his hands; the man who never knew what it was to walk in the soft places of the earth, and who made his way upward, until in our Pantheon his figure stands beside that of the dead hero of Mount Vernon.

Washington and Lincoln! We look at them in this country alike. We are incapable of the baseness—that is, if we are good citizens—in capable of the baseness of looking down on Lincoln because of his birth and bringing up; we are incapable, if we are good citizens, of almost greater baseness of affecting to look down upon Washington because he was well to do and well brought up. There are two things to be remembered: there is just as much temptation ever before our people, a temptation that is just as important to be overcome and thrust to one side—the temptation to delude improperly the lack of material well-being, the lack of success, as there is temptation to bow down overmuch to success. There is a little book that has been translated from the French and printed recently, written by an Alsatian pastor named Charles Wagner, who, if he is not a Mason, ought to be. It is called the "Simple Life." I wish it could be circulated as a tract in numerous quarters of our country. The writer dwells especially upon the two sides, upon the baseness of paying overmuch heed to material considerations, showing what, of course, we all of us recognize in theory, but not all of us in practice—that it is just exactly as base to adopt an attitude of envious hatred towards those who have succeeded, as it is to adopt a spirit of arrogance towards those who have failed; and the fault is the same in each case; the fault is the inability to put one's self in his brother's place, and the inability to rise superior to the non-essentials of a man's career. To flatter a mob or to cringe to the powerful, the two are not vices in contradistinction to each other; they are the same kind of vice, only different in their manifestations—the demagogue and the courtier; the demagogue who for his own selfish purposes flatters one set of people, the courtier who for his own selfish purposes flatters a single individual, are, after all, in each case two people who stand in the same mean level of baseness; each according to his lights striving to flatter power as he fancies he sees it, and without regard to whether he will do good even to those he flatters. To flatter a mob or to fail to realize that each man who in the aggregate may make a mob, is a man with whom we must deal; a man with something in common with ourselves; who cannot ever be made a good citizen by being crushed, but by being trained and elevated—those are the lessons to be learned from Washington's own career; Washington, who fought to make a State out of "fishers and choppers and ploughmen;" Washington, who fought for independence and put down disorder; Washington, who put down disorder and realized that it could only be prevented from recurring by righting any wrongs that had caused it; Washington, who approached the social problems of his generation in that spirit which must serve as our model in approaching the social problems of this day, if we are to solve them aright. Washington did his work not only because it was given to him to possess genius and power, the gift of command over his fellows, but because it was given to him to possess in a marked degree the qualities that every one of us has in him, if he chooses to develop them; because his name was a synonym of honesty, of courage and of common sense, the three qualities for the lack of which no brilliancy, no genius can atone, whether in a man or in a nation.

Brothers, perhaps I ought to ask your pardon for having spoken to you in words which I suppose amount partly to a sermon and partly to a plea for help. My excuse is, that I feel, as I am sure every man who knows anything of the real needs, governmental and social, of this country to-day feels, that we can work out aright the problems that confront us only if men like those here, like you here, realize each of you has duties—don't merely talk about them in your own parlors, but try to show in practical fashion that you intend each to do his part in solving the problems that have got to be solved. Our system of government is the best in the world for a people able to carry it on. Only the highest type of people can carry it on. We believe that we can. We know that we can. But we can do it only if each of us in his dealings with the outside world carries into it the spirit

that makes a man a good Mason among his Brother Masons; if each of us strives to have the citizenship of our country carried on in accordance with the basic principles of decent living, and if each of us shows, according to his power and in his place by his actions, the homage to Washington's career and life that is paid by the man with whom it is not lip-loyalty, but with whom it is that spirit in the heart that must bear fruit indeed.

Brother James M. Lamberton then read a carefully prepared address on "Washington as a Freemason." Owing to its great length we can only quote the following extract:

On Saturday evening, November the 4th, 1752, in the little village of Fredericksburg, in England's ancient and loyal Colony and Dominion of Virginia, at a regular stated meeting of "the lodge at Fredericksburg," held in its Lodge-room, in the second story of the Market-House, Major George Washington was made an Entered Apprentice Mason. The early minutes are extremely brief, and those for November 4, 1752, give only the names of "Charles Lewis, George Washington," which follow the "List of Members' Names, 1st September 1752." We cannot tell who were the recommenders, or the committee of inquiry. The Market-House, long since torn down, which then stood on Main (or Caroline) Street and the present Market Alley, was of brick, the under part being used as a market, and the upper part being given up to rooms for the officials and to two larger rooms, one of which was rented by the Craft for a Lodge-room and the other used for balls and entertainments. In the ledger, which is now bound in what was the minute-book, under date of the following Monday, is the entry: "Nov. 6, 1752 Received from Mr. Geo Washington for his entrance £2.3s"

In the minutes of "3rd March," 1753, the sole entry is "George Washington passed a Fellow Craft."

The minutes of "4th August 1753, Which Day the Lodge being Assembled, present" eight officers and members (the names being given), read: "The transactions of the evening are George Washington raised Master Mason. Thomas James Ent'd an Apprentice."

It will be noticed that Washington was made an Entered Apprentice Mason more than three months before he was twenty-one years of age. The requirement of the Old Charges (as printed in the Constitutions of 1723) is that the candidate shall be "of mature age;" and most of us would be inclined to think that the tall, athletic adjutant-general (six feet two inches in height, "straight as an Indian," and, if tradition be true, the only man who ever threw a stone across the Rappahannock at Fredericksburg) was "of mature age" in 1752.

Of this supposed "irregularity" in Washington's making, hitherto two so-called "explanations" have been given—first, that he was supposed to be more than twenty-one years at the time of his application, and the question was not asked, and he did not know the regulation; and, second, that a dispensation was obtained from the proper Masonic authority. As to the first of these "explanations," it is to be remembered that Washington was well known in Fredericksburg, having spent his boyhood's years until he was about fifteen in that neighborhood, and since then had been a frequent visitor to see his mother and to attend to his military duties. I do not believe the Brethren made any wrong supposition or neglected any regulation. As to the second "explanation," it is likewise to be remembered that Washington was entered at the third meeting of the Lodge, its first having been held September 1, 1752, Old Style, and the nearest dispensing authority was no nearer than Boston (or possibly Edinburgh), and in those days it took about three weeks to go from Philadelphia to Boston. Under all the circumstances, it is difficult to believe that any dispensation was either sought for, or obtained, by the newly constituted Lodge. A third "explanation" has recently been suggested by the Chairman of the Committee on Foreign Correspondence of Virginia, Brother Joseph W. Eggleston, M. D.—namely, the "confusing effect of the change of the calendar," which, by the Act of 24 George II. (i. e., 1751) c. 23, went into effect in September of 1752, as just intimated. Brother Eggleston, in his "Masonic Life of Washington," in the "Official Souvenir of the Centennial of the Death of George Washington," says, "Many of his biographers state his birth as having occurred February 11, Old Style, 1731-2, and doubtless the record being 1731, no one even thought of counting up the elapsed time, but all assumed that he was over twenty-one." This, it seems to me, is hardly creditable to the intelligence of our ancient Fredericksburg Brethren.

Just when twenty-one became the "mature age" in Pennsylvania I cannot now say. In Franklin's Reprint of the Constitutions of 1723, published in 1734 in this city (the first Masonic Book published in America), no change from twenty-five to twenty-one appears; and it is an interesting fact that Franklin himself had just passed his twenty-fifth birthday, in the month before he was entered in St. John's Lodge in this city. When it is recalled that, although Washington was entered in November, he was not crafted until March 3, the first meeting after he was twenty-one, and that some at least of the Fredericksburg Brethren were of Scotch extraction, Daniel Campbell, the Master when Washington was initiated, having obtained from the Grand Lodge at Edinburgh, in 1758, "an ample charter," I incline to the opinion that the Lodge was originally constituted under Scottish regulations, and I believe those regulations were rigidly enforced.

Later, November 25, 1769, the Lodge adopted twenty-one as the age for initiation. The Scotch regulation would fully explain the delay in Washington's advancement, and dispose of the suggestion that the delay was caused by a "lack of money," a suggestion utterly lacking in probability when Washington's financial circumstances, as shown by his ledger now in the Department of State, are considered. A few days after he was initiated he received £55 from the sale of some "lots." The delay in taking the second and third degrees is likewise easily understood when Washington's place of residence, forty-five miles away, and his military and professional engagements are considered. However, whether of Scotch constitution or not, that it was in accord with the regulations in this country, at least in Pennsylvania, that a man might be initiated before he was twenty-one, is shown conclusively by two foot-notes in the Ahiman Rezon first issued by this Grand Lodge, in 1783; one note providing that "no person be made in future under the age of twenty-one," and repealing the other note, which stated that twenty-one "was a proper rule for general observation, before a person can be advanced to the sublime degree of Master Mason."

It is, therefore, clear that there was no irregularity whatsoever in Washington's initiation before he was twenty-one.

Washington attended his Lodge on September 1, the next meeting after he was raised, and left in a few weeks as Governor Dinwiddie's messenger to the French, who were advancing into English territory towards the head-waters of the Ohio. He is next present January 4, 1755. After 1771, the Lodge records are missing.

The convention, which met in 1777 to form the Grand Lodge of Virginia, recommended "his Excellency General George Washington as a proper person to fill the office of Grand Master," but, as he was off with the army, he could hardly accept the office; doubtless, had he been willing to accept, Fredericksburg Lodge would gladly have chosen him as its Master, thereby qualifying him for the higher station.

The minutes of Lodge No. 3, of this city, for December 23, 1778, show that a committee was "appointed to wait upon No. 2 to concur in a proper move to address his Excellency General Washington to attend the procession next St. John's Day who report that the Masters elect of the different Lodges of this city do personally wait upon Bro. Genl. Washington and inform him of the time place and mode of the procession."

The *Pennsylvania Packet or the General Advertiser* of Saturday, January 2, 1779, contained a full account of the procession, which is too long to read. About three hundred attended, the sixth in the order of the procession being four deacons, bearing wands, the seventh "His Excellency our illustrious Brother George Washington, Esq., supported by the Grand Master and his deputy." After prayers by the Rev. Mr. White, afterwards first Bishop of Pennsylvania, and an anthem "by sundry of the brethren," Rev. Brother William Smith, D. D., preached "a most excellent and well-adapted sermon," which was afterwards printed in pamphlet form, being dedicated to Washington, and a copy was sent to him; and it is the second in a volume of "Masonic Sermons," mentioned in the inventory of his estate, and now in the Boston Athenæum.

Our Ahiman Rezon, adopted in 1781 and issued in 1783, was dedicated to Washington, and it was the intention to print his arms as well as the "Mason's Arms," but they did not appear; why, is not known.

The Grand Lodges of New York, in 1785, Virginia, in 1791, and Massachusetts, in 1792, dedicated to him their "Book of Constitutions" or "Ahiman Rezon."

It is said that the toast of "General Washington" was first proposed at a Masonic celebra-

tion, at one held by the Lodge at Reading, Connecticut, March 25, 1779, and that from then on it became a regular Masonic toast.

The work of the various Provincial Grand Lodges being disturbed by the war, it was not natural for the Brethren of the army to think of a Grand Master over all the Brethren in the United States, having in mind for that station their beloved commander.

Such a movement seems to have originated at a meeting of American Union Lodge, held at Morristown, New Jersey, December 15, 1779, and certainly was furthered at the meeting held on the following St. John the Evangelist's Day, and further advanced at a convention of representatives of Lodges held at Morristown, on February 7, 1780.

In the meantime our Grand Lodge, after having had the matter proposed on December 30, 1779, determined, on January 13, 1780, unanimously, that they should now nominate "a Grand Master of Masons thro'out the United States," and "Sundry respectable Brethren being then pnt in nomination it was moved that the Ballot be put for them separately, and His Excellency George Washington Esquire General and Commander-in-Chief of the Armies of the United States being first in nomination he was balloted for accordingly as Grand Master, and Elected by the unanimous vote of the whole Lodge."

The meeting of American Union Lodge on St. John the Evangelist's Day, referred to above, was a notable one. Besides its nine officers and twenty-seven members present, Washington's name stands at the head of the list of sixty-eight visitors, among them twelve Pennsylvania Brethren, including Colonel Thomas Proctor, Master of Lodge No. 19.

An interesting correspondence took place between our Grand Lodge and that of Massachusetts, but the project fell through, and, though repeatedly renewed, our Grand Lodge has uniformly refused to approve it.

However, that the action of the Army Lodges and of our Grand Lodge got abroad, is shown by translations of two letters from a Lodge at Cape François, on the island of San Domingo, directed to General Washington as Grand Master of All America, soliciting a charter, which were presented to our Grand Lodge, February 3, 1786. The same thing is shown by a medal struck in 1797, the obverse showing the bust of Washington, with the legend "G. Washington President, 1797," the reverse showing many Masonic emblems, with the legend "Amor. Honor. Et Justitia G. W. G. G. M." (i. e., George Washington, General Grand Master).

This medal has generally been supposed to be of English origin, but there is reason for thinking it the work of a member of this Grand Lodge, Brother Peter Getz, for several years Master of Lodge No. 43, at Lancaster, Pa. One of these medals may be seen in the collection of Washingtoniana in our Temple.

Still further evidence, showing how widespread was the belief that Washington was a Grand Master, is seen in the entry, incorrect, it is true, made by the Secretary of Barton Lodge, No. 10, at Hamilton, Ontario, in his minutes of December 12, 1800, "that a letter was read from the Grand Secretary informing this Lodge of Communication received from the Grand Lodge of Pennsylvania announcing the death of the R. W. G. Master Washington, and requesting this Lodge to go in mourning at their public and private meetings Six months."

Many years ago there was a Lodge, No. 9, at Yorktown, Virginia. It is extinct now, and its records are not to be found. In 1850, Past Grand Master Scott, of Virginia, doubtless had access to information then attainable, when, on the 22d of February of that year, he said,—

"Washington's military labors terminated on the heights at Yorktown. In that village was Lodge No. 9, where after the siege had ended, Washington and Lafayette, Marshall and Nelson came together, and by their union bore abundant testimony to the beautiful tenets of Masonry."

On St. John the Evangelist's Day, Friday, December 27, 1782, Washington attended a meeting of Solomon's Lodge, No. 1, at Poughkeepsie, New York, of which Major Andrew Billings, a warm friend, was the Master.

In 1782, some of the Alexandria Brethren, doubtless in ignorance of the formation of the Grand Lodge of Virginia (which, as a matter of fact, at that time seems to have suspended operations), under date of June 6, sent an application to the Grand Lodge of Pennsylvania for a warrant, which was presented at the Quarterly Communication on September 2, 1782; but, as the proposed Master was found to be a "Modern" Mason, the warrant was not granted until February 3, 1783, by which time Brother Robert Adam, a warm personal friend of Washington, had been made an "Ancient."

On Christmas-eve of that year Washington returned to Mount Vernon, having on the previous day, at Annapolis, resigned publicly his commission, to Congress, after having previously ascertained that Congress preferred that method of a personal audience to his merely sending in his resignation in writing.

The new Lodge at once (on December 26) wrote their distinguished Brother and neighbor an appreciative letter, to which he replied on the 28th very cordially.

As the General could not "join them in the needful business" on St. John's Day, it was proposed to give an entertainment in his honor on February 20, but it was found that would not suit Washington. However, an invitation to dine with them on the Anniversary of St. John the Baptist was promptly accepted, and the minutes of the Lodge, on June 24, 1784, show "His Excellency, G. Washington" first among the "Visiting Members;" and also,—

"The Worshipful Master read a most instructive lecture on the rise, progress and advantages of Masonry, and concluded with a prayer suitable to the occasion."

After dinner, the Brethren returned to the Lodge-room, when, the record says,—

"The Worshipful Master, with the unanimous consent of the brethren was pleased to admit his excellency General Washington as an honorary member of Lodge No. 39. Lodge closed in perfect harmony at six o'clock."

The *Pennsylvania Packet or the General Advertiser*, published in this city on Tuesday, July 13, 1784, contains the following, under the heading "Alexandria, July 1:"

"On Thursday, the 24th ult. the brethren of Lodge No. 39 met at their Lodge-room to celebrate the Festival of St. John the Baptist, where a discourse adapted to the occasion was delivered by the worshipful master—After which they walked in procession accompanied by their illustrious brother his excellency general Washington, to Mr. Wise's tavern, where they dined and spent the remainder of the day in enjoyments becoming their benevolent and respectable institution."

In the long list of "Members of Lodge No. 39," in the beginning of the old minute-book, we find Washington's name duly recorded as a member.

In August of 1784, Brother the Marquis de Lafayette made a visit to Mount Vernon, and brought with him for Washington a Masonic apron of white satin, upon which the Marquise de Lafayette had very beautifully embroidered, with colored silks, a number of Masonic emblems, including a "mark"—a bee-hive—on the flap. This apron is now before you.

After Washington's death it was presented by his legatees, in 1816, to the Washington Benevolent Society of Philadelphia, and when that Society dissolved, in 1829, it was presented to our Grand Lodge.

The beautiful box which contained the apron, and also a sash, was presented to Alexandria-Washington Lodge, No. 22, having been kept with the Watson-Cossoul apron, which that Lodge so justly treasures, some have been led into thinking that that apron was the one worn by Washington when he laid the corner-stone of the National Capitol in 1793, but such is not the fact.

My Brethren, I think you will now believe with me that the prayer which was offered in that dimly lighted Lodge-room in the old brick Market-House, in far-off little Fredericksburg, on that November evening, one hundred and fifty years ago, was abundantly answered, and that that candidate for Freemasonry did, indeed, dedicate his life to the service of God, and become a true and faithful Brother among us.

Faithful and true he was; and so, until to each one of us there comes, one by one, the summons which all must obey, let us be faithful and true, so that he and you and I, as he himself said to us of Pennsylvania, may hereafter "meet as brethren in the Celestial Temple of the Supreme Architect;" or until all our expectant eyes shall behold the sun of time to set behind the everlasting hills, when to finite minds shall be revealed the infinite eternity of God.

Brother Stewart L. Woodford, of New York, spoke on "Washington as a Citizen." The various Grand Masters were called upon and extended greetings on behalf of their various jurisdictions. Brother Cortlandt Whitehead, Grand Chaplain, then made a prayer, and the Grand Lodge was formally closed. The participants then adjourned to the Banquet Hall, where, from 4 o'clock till 6.30, the most elaborate banquet ever given in the Temple was served.

The decorations of the Banquet Hall were of wide satin ribbon in purple, blue and yellow, with thousands of autumn leaves and white chrysanthemums. The windows and walls were banked with plants, and from the columns hung festoons of flowers and ribbons. Scores of canary birds flew about the great hall, finally alighting in the palms. The foliage of the room and the towering epergues were filled with electric lights that flashed like fireflies of gorgeous color. A Table Lodge was opened at 7 o'clock, and the toasts were as follows:

"The Grand Lodge of Pennsylvania," by Brother E. A. Tennis, R. W. Grand Master. "Memory of our Deceased Brother George Washington," by Brother George W. Guthrie, of Pennsylvania. "Freemasonry Around the Globe," by Brother Henry C. Potter, Bishop of New York. "The Country of which Washington was the Father," by Brother George B. Orladay, Judge of Superior Court of Pennsylvania. "The Grand Lodge of which Washington was a Member," by Brother Oscar Kerns, M. W. Grand Master of Virginia. "The Commonwealth of Pennsylvania," by Brother William A. Stone, Governor of Pennsylvania. "Our Sister Grand Lodges," by Brother Thomas J. Shryock, M. W. Grand Master of Maryland. "Our Honored Guests," by Brother J. Franklin Fort, Justice of the Supreme Court of New Jersey. "The Day We Celebrate," by Brother Samuel W. Pennypacker, Governor-elect of Pennsylvania. "All Our Friends," by Brother Charles Emory Smith, of Pennsylvania. After the singing of "Auld Lang Syne" the celebration was brought to a close.

The souvenirs were a bronze medal, engraved at the United States Mint, with the head of Washington in profile to the left, after Stuart's portrait, and the event which it commemorated inscribed upon it, and a white china plate decorated in blue, the border being a reproduction of the border on the china presented to Washington by the French officers who served under him, and in the centre the Washington coat-of-arms from his book plate.

LOAN EXHIBITION OF WASHINGTONIANA.

The Celebration of the sesqui-centennial anniversary of the Initiation of Brother George Washington into Freemasonry afforded a fitting opportunity in which to direct the attention of the Brethren to the striking personal character of "our great patron and leader." The personality that made so deep an impress on the world's history has not lacked for appreciation; artists, sculptors and men of letters have vied with one another in the endeavor to portray most faithfully their famous subject. No other man has ever lived of whom so many portraits have been made, and it is noteworthy that amidst the multitude of these, not a single caricature is known to exist. There is thus seen to be on hand ample material from which to draw for a worthy appreciation of the personal side of our illustrious Brother. With the view of deepening such appreciation and of arousing a more widespread interest, the Committee on Sesqui-centennial decided that a Loan Exhibition of Washingtoniana in the Masonic Temple, Philadelphia, would be a fitting adjunct to the celebration. In pursuance of this plan they directed Brother George P. Rupp, of Philo Lodge, No. 444, Librarian of the Grand Lodge of Pennsylvania, to collect and arrange in suitable form such Washingtoniana as were obtainable. Brother Rupp succeeded in making a very remarkable and extremely interesting collection. It was the most important exhibition of Washingtoniana ever held in Philadelphia. The Exhibition was open from November the first to December the sixth. The number of exhibits were 1,044, contributors 72 and visitors 48,552.

PART VIII.

A HISTORY OF THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE FOR NORTH AMERICA.

CHAPTER XLIX.

BY NOBLE WILLIAM BOSS, RECORDER AND HISTORIAN, "LU LU" TEMPLE, PHILADELPHIA.

THE concise, comprehensive histories of the "Ancient Arabic Order Nobles of the Mystic Shrine," which have been already published, have been based entirely upon an Order that was instituted by Ali, cousin and son-in-law of the Prophet Mohammed, in Arabia, in A. D. 644, and which was founded at Mecca.

The object of its organization was not essentially different from that of the Vigilantes in quite a number of the Western States, notably California.

Noble Dr. Walter M. Fleming, of Mecca Temple, New York, is generally credited with presenting a full and true history of the Order, and is probably the best informed shrine historian, if not altogether the only one who has ever attempted to show its origination, objects, growth and usefulness. He is, therefore, entitled to all the credit which naturally attaches to a work of this special character, and we accordingly doff our fez to his acknowledged wisdom. But as Masonic historians acknowledge frankly that the origin of Masonry is unknown, and the legends are given for what they are worth, the placing of the origin of this Order at Mecca is a fancy of the imagination which historians in general have a license to claim use of.

It has been so often stated, and as often repeated, that the Order of the Mystic Shrine was founded in New York, in 1871 by Nobles William J. Florence, Dr. Fleming and Albert Leighton Rawson, that it is adopted by many nobles of the Order as an indisputable fact. The latter noble had been initiated into the Order of Rektash Dervishes in 1853, and was thereby able to give the others some valuable hints which were availed of and intelligently mixed into the compilation of facts and fancies which subsequently were handed out to a waiting and anxious constituency.

It may, indeed, be truthfully said that Dr. Fleming succeeded in causing the general impression to prevail that Noble Florence had imported the secrets of the Order from the East, and had turned to the Doctor for applying them here. The plan was a valuable one, as the immense popularity of Noble Florence gave the Order an impetus which it would not have attained under different auspices. The actual fact therefore remains that

Dr. Fleming and William S. Patterson, who, by their devotion to the Order, had become accomplished Arabic scholars, were moved to investigate the principles of the Order in 1871. The Doctor was very much attracted by what he learned of it abroad, and determined to organize a branch of it in this country, and as "Billy" Florence was better known than he, his aid was enlisted in putting it in proper shape to make it attractive and popular.

The numerical success up to the present time has far exceeded the most aspiring hopes of the inventors, while its moral tone and reputation have been kept within the bounds of natural laws which give to all human beings a certain amount of latitude, with the warning that it should not go beyond the sense of propriety and the tenets of Masonry, but which virtues are sometimes transgressed simply because the natural laws will assert their fruits in accordance with the nature of the soil in which they are planted.

There was never a man who was, in fact, perfect in morals and untainted by sin in some degree, with one exception, and He was divine. It may truthfully be said that in no other organization that exists to-day can be found more charity, more honest hospitality, a better code of moral attributes or noble instincts than in the personnel of the Order of the Mystic Shrine. That the Order first found light in the manner and at the time stated in the published histories of to-day is not in keeping with the facts which recent discoveries have revealed, will be the subject of this history, and that these facts that are herein published cannot be denied by any of the numerous Egyptologists, scientific researchers and scholarly students of the lost arts and sciences will be adhered to, but without disputations and excitable controversies.

The knowledge of early history in Egypt and Arabia is now more exact than that of the first ages of any other country in the world. The range covered the unparalleled period of nine thousand years. Prof. Petrie gives 5800 B. C. as the date of the highest prehistoric civilization, and 7000 B. C. as the rise of that civilization. The pyramid builders were evident about 3600 B. C. Why, then, should it be accepted as an honest fact that this Order was known nothing of until the year 644 A. D.? That it had an existence many years prior thereto will be clearly shown in the following collation of facts that prove themselves.

There have been periods in human history when the action of the Turk, who picks up and preserves every stray piece of inscribed paper because it may contain the name of Allah, has been highly reasonable. Such, in fact, is the present attitude of the archaeologist and explorer to the fragments of papyrus he encounters in the rubbish of buried Egyptian, Arabian and Greek cities, precious because they are so scarce, because they are old, and because nobody can tell what priceless syllables they may contain. But the demeanor, which is right in the infancy of a young literature or amid the vestiges of an antique one, is wholly uncalled for in an age where the difficulty is to keep out of print.

Even without the printing press the scholars of the Alexandrian period found literature getting too much for them. What must it be now, when every daily newspaper requires machinery capable of producing more literary matter in an hour than all the scribes of Alexandria could have turned out in a generation?

The appearance of a new book in ancient times must have elicited abundance of criticism, doubtless *visz voce*, but the literary review can scarcely have existed. Every intellectual condition favored, but material conditions forbade. The circulation of our most esteemed journals would be limited indeed if they were produced by transcribers working with reed pens: nor, in fact, when the indispensable exigencies of ordinary life

had been satisfied, did enough papyrus remain for the books and the comments also. It can rarely be said now, as it often could of old, that a single book is the chief repertory of knowledge on any important subject. While, therefore, epitomes of information are more frequent than ever, epitomes of particular authors have become rare. The beneficial system was comparatively easy to apply in ancient times, when the world possessed but one literary language, and that one in which the standard of excellence was both lofty and well defined. It was not difficult for a Greek to decide, for instance, that but nine of the numerous lyric poets of Hellas deserved to be accounted canonical, and the conditions of literary composition had so greatly altered between the times of Simplicius and those of Aristarchus that there was little prospect of the rekindling of a "Lost Pleiad," or of the intrusion of a tenth muse into the hallowed circle. Obedient antiquity bowed to the prescribed laws of taste at Athens and Alexandria, but Pascal's writ does not run in Britain, or Carlyle's in France.

In this connection it cannot be admitted that the history of this Order, so imperfectly inscribed and in such erude and almost unreadable condition, could have been understood even by the most patient and ambitious student, as forming the original plans and ritualistic form of the Order of the Mystic Shrine which are parts of the work as exemplified at the present time. That the Order existed hundreds of years prior to the days of Kalif Ali may be accepted as an historical fact. Well-preserved papyrus writings have confirmed the truth of this statement, and farther back into the more remote ages have stones been unearthed with symbolistic figures and signs that open an easy way to the establishment of a positive faith in the origin of the Order, its purposes and usefulness, its application and benefits, appealing with special force to the general heart and conscience of the people who lived in that period of the world's history.

We know comparatively little of the customs of those years; the people who comprised the generations that have come into the world and gone out of it; the manner in which they conducted their business; the sports in which they indulged; the corporations, companies, societies and clubs to which they must have belonged; the social part of their lives and the tragic parts which they played. We see the imaginative pictures of Moses, Joab, David, Rechab and his brother Baanah, Solomon and a few of the children of Israel, but in no case are they represented as being happy and contented mortal human beings. None of them have a pleasant smile on their faces, or show in any degree anything but a very solemn kind of demeanor as their daily diet. Imagine Hezekiah or St. Paul telling a humorous story; of Isaiah or Ezekiel laughing at some joke of the stone period. It appears absurd simply for the reason that these characters of biblical lore are never depicted in a natural manner.

And yet it is proper to imagine them as being like ourselves, jolly at times, full of mirth and frivolity upon certain occasions, eager to be on hand at the sessions of the Shrine, and perhaps indulging in a game of baseball or cricket. Why not? We cannot believe that the people who inhabited this earth 3000 years B. C. were ignorant, morbid, void of the common means of obtaining a living, thoughtless, base or deceiving, and with no intelligence or idea of the higher functions of the intellect. There should be no question of their being as able to conduct the ceremonies of the Mystic Shrine as are we. There is nothing in history to indicate that they were not in possession of the same degree of ability to build mosques excelling in splendor and magnificence the new Masjeed of "Lu Lu" Temple of Philadelphia.

We behold the work of their hands on the rocks in the unearthed cities of past ages. We find among the rubbish of destroyed countries, deep down in the dark and gruesome caves which the people of the present age have brought to light, many signs of a language fruitful of information of a valuable character and far beyond any conceived idea heretofore expressed of the talent and skill which it is now shown was possessed by the people in those ancient and almost forgotten cities.

The emblems of our Order have been found in many strange places and hundreds of feet below the earth's surface. It is said that the story of one human life, as it was really lived, has not been told in five thousand years. It follows, then, that notwithstanding the immense mass of material which has been given to the world with reference to Mohammed, there is no assurance of anything like historical accuracy. The present generation, however, does not take the word history so seriously as did its great-grandfathers. And yet, as "seeing is believing," and as the pick and spade have done much for science and history, we throw away all doubts of the Order of the Mystic Shrine being a prehistoric institution when its establishment ages before the thought ever entered the minds of our esteemed contemporaries, Dr. Fleming and "Billy" Florence, to originate, as they supposed, this ancient of all ancients, which they were pleased to name at its rebirthing the "A. A. O. N. M. S." They erred only in the fact that they did not go back far enough to find its original parents. Had they done so, it would have taken many years of patient delving and digging and waiting to reach the actual foundation of their child's original birthplace.

This labor was left for others to accomplish, and the value of their fidelity to the cause has won for them the undying gratefulness of their compatriots and the perpetual esteem of all scientific men.

It would be difficult to make a definition that would do justice to the term "*ancient history*;" but it might run in a confused jumble of traditions, distorted to suit special pleaders; then re-jumbled and mixed and confused, redistorted according to the design of each new writer—the story of noble actions of big-minded men recast in the crucible of petty intellects, untrained in public life and unfit to grasp even the commonplace—the story of petty actions seized upon by enthusiasts and exalted into a nobility which would have been beyond the recognition of the original actors, truths taken by well-meaning men and so changed by ignorance and lack of comprehension and unfitness to judge that it loses all semblance of its original self and becomes a misshapen thing without more than a vestige of the fact upon which it is supposed to be based. This is ancient history. Facts, held up to the public view and upon which the light of heaven shines, never fail to convince. Upon facts we present our case. Both those who wrote during the life of Mohammed and those who wrote in the succeeding caliphates were actuated solely by interested motives.

The European writers of the succeeding centuries were inclined piously to distort the information which had come down to them in order to support their theories. But, according to the testimony of all, Mohammed lived for fifty years a life, first of business integrity, then of philosophical study, and finally that of a man with a mission who endures patiently the loss of fortune and friends while inspired with lofty ideals of benefiting his people. Then came his flight from Mecca to Medinah, when apparently his fortunes had reached their lowest ebb, and his assumption of both spiritual and civil leadership in his new home. His tremendous egotism led him to rank himself above all the prophets,

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Fraternally
Walter M. Fleming

First Imperial Potentate of the Mystic Shrine for
North America



including Abraham and Moses. The account of his passing through the six heavens and finally reaching the seventh is familiar to the readers of the lives of great men. He found Allah sitting on the throne, and saw that the celestial inhabitants were angels with seventy thousand heads, each head having seventy thousand tongues and each tongue speaking seventy thousand different languages, in which they incessantly chanted the praises of the Most High. Here Mohammed (God favor and preserve him) received from God the doctrines contained in the Koran, and fifty prayers were prescribed for the daily duty of all true believers.

The hour of death is irrevocably fixed for the Moslem. Nothing he can do to avoid danger will change it by one second of time, and this belief has been implanted more deeply than any other in the creed of Mohammed. He has no reason to run to a place of safety or attempt to dodge the lightning's shaft. Whether in bed, at his table or on the battlefield, the same dangers are presented to his imagination. So he always goes out freely and without fear to meet the foe. This is but a small part of Mohammed's life and career as we find it in history. Is it true? Is it a fact? We hear wonderful stories about other great men of many years ago, but their divinity might reasonably be questioned. When we see tablets upon which are plainly printed the Rules and Regulations which govern the Order of the Mystic Shrine, and which have been easily deciphered by reliable professors who have made a life-study of such matters, and which tablets have lain for ages untouched and unseen until the explorers began their work and opened up priceless treasures, we meet a truthful fact that requires no fictitious polish.

When, in recent years, an Arabic scholar discovered the story of "*Aladdin*" among the Persian manuscripts in the Louvre, Paris, there was rejoicing among the Orientalists and the critics generally. They felt that something had been added to human history, so thoroughly had the value of the collection come to be known. The Arabians themselves put but little value upon the collection. It might be mentioned that the Arabian critics were as sober a lot of gentlemen as are found in the same class to-day, and sometimes overlooked human interests. When once or twice during the lapse of centuries they mentioned the romances of the Arabian Nights, it was as a "corrupt book of silly tales." The two definite Arabic references to the "Nights" occur in works of the tenth century. In these we are told that the tales are from a Persian book called "*Hizar Afsana*" (Thousand Tales)! But they are painfully Mohammedan through and through, and according to the best scholars belong to the eighth or tenth century of our era. Sir Richard Burton used to tell these stories to his Arab friends, so well had he learned them, as he sat about their camp fires, without his companions once suspecting that he was not an Arab and a Mohammedan.

Regarding the origin of these stories, it is unnecessary to discuss here the many points of controversy which have been raised. They have been fully treated by Sir Richard Burton in the *terminal essay* which forms a part of Volume VIII of "*The Arabian Nights Entertainments*," and we merely mention the conclusions at which he arrived:

1. The framework of the book is purely Persian, perfunctorily Arabised; the archetype being the *Hizar Afsana*.
2. The work assumed its present form in the thirteenth century.
3. The author is unknown, for the best reason—there never was one. For information touching the editors and copyists, we must await the fortunate discovery of some manuscript.

Not only do these tales give us a wonderfully vivid insight into the daily life of the East, but they enable us, if read aright, to see something of the inner working of the Moslem mind of the Middle Ages. Considered in a higher phase, the mediæval Moslem mind displays, like the ancient Egyptian, a most exalted moral idea, the deepest reverence for all things connected with his religion, and a sublime conception of the unity and omnipotence of the Deity. Hence his moderation in prosperity, his fortitude in adversity, his dignity, his perfect self-dominance, and his quietism which sounds the true heroic ring. It may appear assuming to assert that the Order of the Mystic Shrine was the subject of great interest at that time, even more so than in the present day. But the substantial proof of its popularity is beyond doubt; made positive through patient study and research into the inner history of the Moslems who lived in the Middle Ages. That they enjoyed an unending succession of festal occasions, at certain periods of the year, is beyond dispute. Their merry-makings usually commenced in the month Moharrum, when that month occurred in the fall of the year, and were continued throughout that time (thirty days) and the following month, Safar (twenty-nine days) and ending on the twenty-fourth day of the month Rabih Ul Awwal. The same custom prevails to-day in the East, though it no longer claims the right to "try, judge, and execute" the evildoers in all countries under the Star and Crescent, as then. Its ostensible object is to increase the faith in all believers in Allah. This does not seem inconsistent, as all Mohammedans respect the belief of Israelites and Christians.

The disclosure of the hiding-places of some wonderful relics of prehistoric times has lately been made in the southern part of Arabia, and also in the central portion of Egypt and just beyond the great desert. The secret significance of many of these articles is well known to the explorers, some of whom are active members of the Order, and are thereby able to distinguish particular symbols, such as crescents, stars, urns, scimitars, and heads with the bodies of animals attached thereto, as having special connection with the Order as it was formed and expounded at that very remote period of the world's existence. Professor Felix Asmalla, born in Pasah, Arabia, in 1838, and now connected with the British Museum, has in his personal possession over twenty pieces of metals, stones, talismans, cowries, and amulets which were taken from excavations near Temacin and the salt lakes in the vicinity of Tougourt. Similar relics were placed in the same Museum, comprising nearly four hundred wonderfully marked pieces of copper sheets of a rather rough and uneven character, but bearing plain evidences of having been at one time parts of a curious service which were utilized for purposes of instruction in the mysteries of the Shrine. These marks and peculiar indentations, which must have had a significance in the Order, are always found to be exactly alike in size, formation of characters and symbols, although scattered over a space of about two thousand square miles, and indicating different eras when used, and were subsequently lost in the debris of cities and amulets buried beneath the sands for at least three thousand years. In other words, these insignias of our Order have been found within an area of from two thousand to thirty-five hundred square miles, each spot being distant from the other about four hundred miles, and the indications of a Shrine, or place of meeting, being so plainly marked, prove beyond a doubt that certain tribes of wandering Arabs and Mussulmans made long journeys through the desert sand to pay their tribute at the throne of the prophet who served as Potentate and Ruler. Raised seats constructed so as to allow the Potentate to see every member and all of their movements, being semi-circular in shape and scooped out to the

depth of about three inches, probably for the comfort of the sitters, occupied a space of nearly four hundred feet, and as the number of rows that were in sight exceeded fifty (all of them not having been uncovered) it was calculated by Professor Asmallah that at their regular sessions nearly five thousand must have participated at one time.

An instrument shaped somewhat like our gavels, and made of a flinty stone, was found at El Oued—probably used for the purposes now maintained. Five other articles, which must have formed parts of the paraphernalia then in use by the members of the supposed Temple which occupied that portion of the cut-away, are wonderfully made. One is in the form of a perfect crescent; another represents the moon, with seven stars around it, and another the sun, from which, to distinguish it from a mere sphere, emanate rays of light, made by cutting the edges like a saw with long but irregular teeth.

Two kilometres south of Biskra lived a race of men, superior in knowledge and bearing all the marks of having originally come from some northern country, possibly China, from the peculiar formation of their handmade culinary articles and fishing tackle, great quantities of which have been found in that region from time to time, and the late Dr. Bachhurst, LL.D., of Edinburgh, gave it as his opinion that they were men of exceptional ability—of large ideas and strong wills—of genius, as genius is commonly understood, as they left behind them many evidences of the attributes of the king's caste which probably contributed to their safety and secured for them the loyalty of their subjects. This refers more especially to those who held the power and maintained their positions as rulers, not from heredity, but by the choice of their people. They were the actual potentates and were upheld by their followers in all things; were also poets in a peculiar sense, and their writings, whether on stone or papyrus, have proven this assertion. This is more than can ordinarily be said of the kings and rulers of the past centuries anywhere in Europe. Gantama, indeed, was probably born in a ruling house, and Marcus Aurelius held the position of a monarch; but neither the Buddhist nor the Stoic was exactly a king in the modern acceptation of the word.

One would think that a king might be a poet, and a great one; but there is no poem by a royal author which is above the fifth rank or which really lives in the memories of men. King David, whether he ever wrote any of the Psalms or not, was probably considered a poet, else why should age-long tradition have affixed to him so improbable a character? But David, though he became a sheikh, began life as a little yeoman. No king within our memory has ever been a great author, or a brilliant orator, or an architect, or a painter, or even a musician. It is true that Julius Cæsar was in military history a writer of the first rank. The people in general like the kings whom they can understand. One Great Mogul was a man of genius, and he was the only one who failed to keep his throne. How is it that we find among the dusty hand and head work of men who ruled ages and ages ago such choice literature, such grand sculptures and magnificent gold and silver gems on which have been engraved the stories of the age in which they were made? Do they not show a superiority over the magnates of the present age who rule over many millions of people? Difference of residence is no sufficient explanation of this, for the Jews are still more widely scattered and keep their type; and we can only suppose that the position of a king so promotes individuality that no type, either physical or mental, has any fair chance of dominance.

Although not a single vestige or scrap of any kind remains that would satisfy even the most indulgent professor of physical culture that it was once a portion of a human

being, the evidence that they were located and lived for many hundreds of years in certain localities, which are now covered with the dust and dirt of ages, is so well known that not a single doubt lodges in the mind of the true scholar, of the former existence of races of men whose abilities in every respect were equal, if not superior, to the people who now live upon this small earth. These emblems of our Order which come from the dark tombs of Egypt and Southern Arabia mean something to us. They bring us truths and facts that we knew nothing of before. They instill into our natures a strong desire to know still more, and when the work of the archaeologists has disclosed further knowledge of the past, it will draw us nearer to the answers to our numerous queries, which now depend only upon the works which have been left for us to examine and decipher and judge upon. But with all this smatter of doubt, if any exists at all, we are satisfied that the emblems of our Order which have been so frequently discovered in places remote from all settlements and far away from points of commercial importance and traffic, but which bear witness of former life and business activity, were indeed used in the work of the Mystic Shrine, although possibly under some other title, but bearing the same significance. And this was no less than 3000 years B. C., if not even further back, and into the almost unknown paths of the Dark Ages.

The operations in the vicinity of Al-Molah, by the syndicate of the Society of Prehistoric Researches of Copenhagen, have led to some interesting excavations. The relics discovered by the workmen date, in the judgment of the officers of the society, from the Iron Age. Bones, human and of animals, weapons, boats and sculls have been discovered in the sands and underground formation of rock and silica beds, and although the location is three hundred and forty-five miles from the Red Sea, and no evidences exist that any rivers connected, at any time, with the ocean level, these boats were constructed in the most complete and strong manner, as if for rough service, and caulked with some material like leather. The planks were elm, but no trees of any kind now live in that vicinity, the only sign of vegetable life being a little shrubbery in small patches, which struggles to gain release from the ever-choking sands and dust of a barren country. These boats, and the character of the iron weapons and trinkets and the shape of the sculls, suggest that the spot was occupied by prehistoric folk, and probably was the centre of commercial business operations. The many ornaments, made of iron, copper, and leather, which were found among heaps of material of various kinds, contained, more or less, marks of the emblems of the Mystic Shrine, which are familiar to the Nobles of the Order to-day. They are unmistakable proofs of the existence of the Order in that age. A few of these relics are now in Copenhagen and Aarhus, to be seen and examined only by men who are qualified to judge upon their merits and true value. It is to be regretted that no documents were found showing evidences of a language, there being nothing but characters and peculiar marks and carvings of an indescribable nature. The Crescent, Urn, Moon and Stars, and rude attempts to produce illustrations of Scimiters (the latter evidently having been executed by children), are plainly visible.

As no man can write in a language he has never heard, or whose written form he has never learned, an intelligent account of the life and character of these people cannot well be published. We can only look to science for an explanation, and many years will doubtless pass before we are given any data of a satisfactory nature. Critics might as wisely think of stretching their hands to the firmament as dream of the advent of an intellectual power, adequate to grasp the definite history of the buried cities of the East.

We are obliged to accept the writings, so called, and the collections of articles found in many out of the way places, and, with a certain quantity of fictional sentiment, come to conclusions that will satisfy us the most. The endeavor to be entirely satisfied with the collections so carefully and professionally selected as indicating the existence of the Order of the Mystic Shrine from 3000 to 4000 years B. C. would be like carrying a sample brick as a representative of a great city. But we are so well convinced that it is a fact and not a theory, that even the brick is not required as a confirmation.

While such collections are especially profitable as a mirror of the past ages and an echo of what has occurred, they have made themselves impressionable through the vigor, affluence and variety of the Anglo-American intellect which never hastes conclusions, whether composed of Teutonic or Celtic stock. What is the larger part of antique literature itself but a co-operative alliance for the performance of tasks too extensive for any single man? Ancient authors, like moderns, fell to a certain extent into oblivion, but revived again in those whom they had influenced, and by whom the best part of their writings was preserved, though mainly as ingredients in the works of others, often in an altered form. The Bible and the Talmud, the Vedas, the Avesta and the Sagas are not the work of one man but of many men. Caesar's Commentaries have been used as historical authorities, but the works of those who have employed them have mostly passed away, while the Commentaries remain as fresh as of old. But in the many peculiar hieroglyphics that have been plentifully found in all parts of the world, engraved on metal and chiseled out of stone, parts of the histories of countries, tribes and kings and rulers, little is found indicating any valuable literary matter of artistic form and polish. There is a succession of strata through which the explorer for literature must drive his shaft. When he finds Plato in the uppermost stratum there is a good reason for not expecting him lower down; the lower strata having their indigenous products too. The business of a collection formed on this principle is to exhibit not one stratum, but all, so long as all deserve the name of literature. So, in looking at the exhibits of what are termed the history or literature of the times antedating the Christian era, we naturally find the lighter product in the earlier ages. And yet we should not be inclined to give undue credit to the days of Rousseau, Bossuet, Voltaire, and Mommsen, when the translations of the writings of the evidently great men of pre-historic times have been comparatively incomplete, on account of the impossibility of the translators to understand the characters or alphabets representing the language of those days fully and satisfactorily. They approach closely to the original, but what is not understood might be the poetry, the sentiment and pathos of the language, so comparison as to what strata in which the literature of that special period may be found is difficult of execution. But what interests the true Shriner is the one plain fact alone, that the evidences of the existence of the Order prior to the Christian era are satisfying and absolutely truthful. The language far back may be crude and imperfect, but it speaks to us with the same potent power as that of Ali in the year 644. The style of Herodotus or Thucydides is not needed. The consummate political wisdom of Alexander's companion in arms, Ptolemy Lagus, brings us no nearer to the truth and the plain facts. It is enough for us that we know that our noble Order antedates all other organizations and societies, with possibly but one exception.

The want of positive knowledge upon the subjects connected with the creation of the world and its subsequent changes, the many different races of men, the education of the peoples inhabiting the earth since its formation and earliest movements around the sun, and

the lack of actual proofs to substantiate the biblical narratives, with which we are all familiar and which we have universally adopted as the true version of the creation for the want of any better explanation, naturally produce doubts of everything pertaining to the alleged doings of certain dynasties and their rulers, and the lives of the prophets and seers who proclaimed their visions and expounded their knowledge through Divine revelation. We are told, and are expected to believe, that Adam was an actual being and not a myth; that the world was created in six periods of a thousand years each, ending with the birth of Adam, making the earth sixty centuries old when Adam appeared. This, however, is in accordance with geological data and the testimony of the rocks, and not in keeping with the Christian chronology, which makes the world only six thousand years old. Like all great characters in human history, from Homer to Shakespeare, Adam's life is shrouded in mystery. But none is more interesting, none has been more written about, and none is less familiar to the average reader. No sophistry, no logic, no argument can explain the fact that the human race had a beginning. All agree, theologically speaking, that his name was Adam—whether Christians, Hebrews, Mohammedans, Persians or other religious followers. The Egyptians and Darwin are closely aligned. Both trace man's origin back to the primeval mud and slime of the world. What these tales were before the Hebrew prophets had cleared them of their coarse polytheism and given them purity and sanctity we may judge from the crude Babylonian stories of the Flood and of the destruction of Sodom. These were nature legends by which the poets of the times used to try to explain the mysteries of nature and religion.

It is not the intention or even the wish of the writer of this history of our Order to attempt to enter into the many questions which properly belong to others to discuss, or to give his personal views regarding the fanciful narratives, allegories and poetical fables which the accounts, both historical and mythological, have given us to instruct and possibly to amuse, but merely to make such allusions thereto as may be considered necessary to show the difficulty that encounters every attempt to obtain true historical data of the beginning of the acts and work of man, and the subsequent lines which one should follow to reach the beginning, or rather the original starting-point of the formation of the Order of the Mystic Shrine. That it was prior to the birth of Zoroaster, the Persian sage, is shown in his sacred books, wherein he writes of the supreme Ahura-Mazda, suggesting to the mind of man the formation of a secret order, having as its foundation the punishment of the malefactor and the suppression of crime. A finely-drawn ritual accompanies one of these books (written on a coarse parchment in character sentences), as an appendix, and intended for the eyes of certain persons only; meaning those who comprised the officials who did the work, so called, and who had authority to disseminate it only to those who were qualified to receive it.

In a sort of cloister, a box made of cedar wood was found containing pieces of blocks of similar wood, but colored in such a manner as to suggest their use in voting on the applications of petitioners. In this box, which is now deposited in the Museum of Arts at Munich, may be seen the rudely engraved figure of a female with a hand completely covering her mouth, signifying silence. On the top and sides are other roughly carved emblems representing quite plainly a drawn scimeter, unfinished pyramids, and Arabic words signifying "strength and fury." Ashes sufficient to cover a space equal to that of a silver quarter of a dollar of our currency occupied a corner of the box, which the scientific explorers explained was, without the least doubt, pieces of a wood which could not

stand the lapse of time, but which had crumbled into dust when exposed to the air. Of course curiosity was at once shown by those who were present when the articles were unearthed, but the secret will never be known.

All writing began with pictures, but only the Chinese have retained them as the essential basis of their written language. The ancient Egyptians developed their hieroglyphics, but allowed them to become debased until they became nothing to the eye or to the imagination. Therefore, great difficulty is experienced by the many searchers after knowledge of the past ages, that the historians naturally expected to find in Egypt. The Chinese, however, have preserved their written language as a priceless national heritage. The ideographs of China are written to-day as they were probably written long before the pyramids were built. It has outlived a dozen dialects, and may live forever as the everlasting receptacle and portrait of a thought. There have been languages, without doubt, that have not been heard on earth for thousands of years. We see them in the shape of pictures drawn upon anything that would be permanent, but we understand them but imperfectly when found in some localities, and easily when discovered in others. In hundreds of signs the picture is clear enough to be readily distinguished by an alien eye; but the changes of languages, made so by the conquests of countries captured by peoples of a different tongue, have introduced many puzzles that defy solution, and we thereby lose much concerning the Order of the Mystic Shrine which would have otherwise carried us safely over the intervening chasm which wars and their subsequent effects have placed as barriers for our advancement in these interesting studies.

About 1560 years B. C. there was a tribe of Arabs which inhabited the plains of Jasaphet, and the language of that time is readily interpreted by very many of the learned travelers who yearly make pilgrimages in that portion of Africa. But from that time turning back some three thousand years, the recently unearthed specimens of what were doubtless the means of human communication, have no possible system by which any knowledge can be gained of the people who inhabited those sandy regions, all within a circumference of five hundred miles, of their methods of obtaining sustenance or learning, and not even a guess would be at all admitted as coming within the smallest margin of correctness. This is applicable in that locality alone, for in southern Arabia the *da'a* which is almost daily falling into the hands of the explorers are translated without much trouble, and the evidence of our Order having been in trusty hands for many thousands of years, before the reign of Caid Ahmed Lalalie in 1560 B. C., above-mentioned, has given us reason for rejoicing and for raising the standard of our attitude to-day as antedating all other Orders, mythically barring one, and of being the descendants of rulers and kings of undoubted ability and courage. They have left their traces in the mounds they have built, in the beautiful cities of palaces wherein they lived, their pleasure grounds and orchards, adorned with all the graceful charms which Saracenic architecture had borrowed from the Byzantines, the lovely turfed banks of the Dijlah-Hiddekel, under a sky of marvelous purity and in a climate which makes life a luxury of tranquil enjoyment, where was heard the thrilling of harp and lute and the witching strains of the professional *Almah*. And from afar comes the sweet music of the *A-la la-la Allah-la Allah* coming from the scented halls of the Shriners' home, and the signs and banners and spears glisten and wave in a confused mass of glorious splendor.

In the Hall of Anthropology in the American Museum of Natural History, New York, there have been installed many curious and interesting objects, the result of the

North Pacific Expedition to Asia. Among the most striking features of the collection are a number of rudely carved effigies which belonged to a leading Shaman, or Medicine man, of the Gilyak tribe. They were used as powers to ward off disease and evil spirits. Two of these specimens are exact copies of the work of the Banhaman Arabs, and represent camels on which lay leather coverings painted with colors of red, giving the emblems of our Order in plain and unmistakable Arabic letters. In that region there were surely no signs of the terrible deeds of the Mau on the Red Horse; no slaughtered babes and strangled women; no ghastly sights of struggling men covered with blood and with dismembered limbs and gory hair streaming in the winds. The White Man on the White Horse was always present distributing his alms to the poor, feeding the hungry and clothing the naked. The Red Horse had long ago tumbled to his everlasting death, and peace brought happiness and long-lived pleasure to dwell forever in a land of honey and sweet bliss. May it last forever and a day. The cross lies peacefully on the crescent, and religious liberty has been vouchsafed by the Mohammedans to the followers of the Red Cross, the Rose and the Crown.

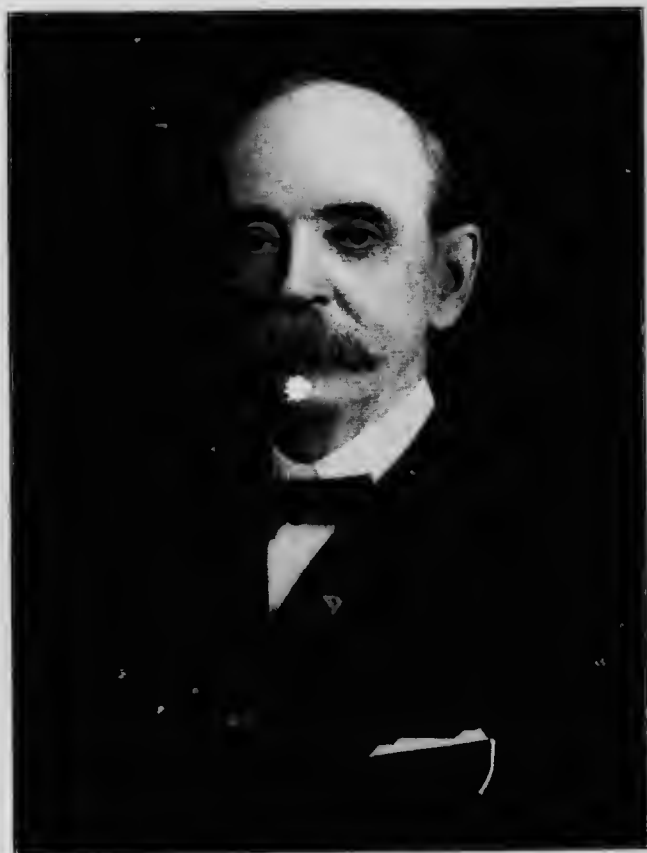
The modern history of the Order gives the date of its institution as the year of the Hegira 25—A. D. 644—the organization having been suggested and completed by the Mohammedan Kalif Ali (whose name be praised). This was the Arabic service and not the Egyptian. While more proofs can be displayed that its origin was in Arabia, it is conceded that Egypt has produced many startling evidences of the Order having been in full power, and numerically superior to the Order as practiced in Arabia, long before Kalif Ali was born. But this fact does not signify that its earliest formation was in Egypt, although this is naturally claimed by the Egyptian Order of the Mystic Shrine. The religion of the ancient Egyptians was a vast and complicated system of mythological ideas and mysterious rites and ceremonies. Astronomy and mathematics were extensively used in its culture, while its creed was broad enough to admit people from every nation under the sun, and accessions were welcome without question as to their origin, provided only that they believed in the God of Egypt. Eminent men from India, Syria, and other parts of the world brought their contributions of creeds, ideas, rites, and ceremonies, all of which were given their proper place and consideration in the great whole, being grafted into the religious system of Egypt. As the people progressed towards civilization, they passed through several phases of culture in the arts and sciences, which may be studied in the remains of those periods, and the religious ideas and opinions kept pace with their material and intellectual advancement. In the age that was ruled over by the famous Nineteenth Dynasty of Pharaohs, the nation had reached its culmination, having at that time developed its system of worship of deified human beings.

The mythology of the Egyptians is so full of names of gods and demons, that it would require a large space to describe them, and the data are also imperfect, as the Egyptian priests invented a system of secret writing called hieroglyphic, on purpose to conceal their knowledge from all but the initiated. But within the last half century these hieroglyphics have been so far deciphered as to afford us a fair knowledge of their esoteric teachings, rites and ceremonies. The most pronounced type of hieroglyphics, such as the myth of Osiris and Isis—the sun and moon—contains matters of great importance to the Order of the Mystic Shrine, being nothing more than a perfect revelation of the mysteries which were then much enjoyed by the candidates, and which were propounded to them in the same mythical manner. Appliances somewhat similar to those

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Noble William Ross

RECORDER AND HISTORIAN OF LU LU TEMPLE, PHILADELPHIA.



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now in use were doubtless utilized, and while it is hardly proper to insert herein the exact nature of them or the manner of their use, it may not be out of order to merely mention the value of the rope as a medium to insure to the candidates their safety under certain conditions. This is emphasized in the hieroglyphics alluded to, as there is very frequently found, beautifully carved on stone, and even ivory, the hand of a man with a manacle around his wrist, firmly grasping the end of a rope which was probably made of tough grasses, but uniform in size.

A representation of Mount Arafat, from the top of which appears what might be called, in modern parlance, a "shoot the chutes" affair, signifying a system of rapid transportation, which in those times must have been necessary, as but few hours in the day could be used by the workmen on account of the excessive heat, and rapidity of action was most desirable. This was intended to convey to those who were familiar with the ancient customs of advancement in the Order, that the grounds around Nilopolis were of a nature requiring in some localities, transportation positive in its conception and realistic in its operations. This was no doubt an invention of Osiris, and we have been led to believe that he made the people of the Nile valley rich and happy, afterwards visiting the rest of the world with his blessings, chiefly agriculture, and the arts, music and eloquence. And in the performance of these pleasant functions he made merry, drank of the wines of Porotellis with moderation, and exhibited his innate qualities of caricature and wit upon all occasions, which had the effect to drive away all sorrow and domestic troubles, and reinstate men to their natural qualities of prudent excesses and frivolous enjoyments. Horus was a son of Osiris and Isis, and was also a god of the sun and equal to the great Apollo. He is represented in the same manner as a child seated on a lotus flower, with his finger on his lips, and from this he is called the god of silence. Around his neck is a ring of considerable size from which hangs a crescent, while in his hand he holds a scroll upon which is plainly marked the motto, "*Kuwat wa Ghadab*," in Arabic. The crescent has been a favorite religious emblem in all ages, and was adopted by our Order many centuries ago, and probably back into the unremembered cycles beyond the conception of man, and given to us now only in signs and figures. It is quite likely however, that the crescent might have been used by the "Order of the Crescent" which was established in 1790 by the Sultan Selim III, and conferred upon Christians for eminent service to the Turkish Government, but as any organization has a right to adopt any symbol that might serve its purpose, it is not especially significant that this emblem should have been selected. The representations of Osiris and Isis are numerous. The famous great sphinx is a statue to Isis, bearing her image, clothed in the national headdress, which has remained in fashion from most ancient times to the present. The modistes of Paris have never dared to make any attempt to change it. Among the many symbols of Isis the most distinct are these: A girl seated on a lotus, resting her feet on a bud, holding a whip, her head bearing a tuft of three leaves, and her body wrapped in the sacred vestments, fitting closely with many folds; as queen of the ocean, Isis is represented on a coin as a girl holding the *sistrum*, and unfurling a sail; around her are the stars of heaven, and in the distance the great lighthouse of Alexandria, the Pharos. When so displayed Isis was named Pharia, the light of the mariner, and as such was placed on coins and medals; as the mother of all living beings she is a woman seated, nursing a boy, with a crescent on her head. The coins bear this symbol, surrounded by several six-pointed stars, each of which stars has a disc in the centre. At Karnak there

were avenues of sphinxes, leading to the entrances of the great Temples, where hundreds of these mythological things were arranged in solemn grandeur, on either side of the paved way on which the initiated and the candidate for the honors of the mysteries of the Mystic Shrine marched in procession.

One of the most important symbols of the Order was the lotus flower, the most sacred flower of the Nile, the emblem of the creation of the world, and of the future life, a beautiful reminder of their faith and hope in immortality and happiness beyond the tomb. The distinguished artist, George Herzog, who decorated the famous "Egyptian Hall," in Masonic Temple, Philadelphia, knew well his subject. Egyptology must have been his close study, for he has left nothing untouched that represents the many symbols of that wonderful country.

A minute description of the offices and attributes of the populous pantheon of Egypt would swell several large volumes, and range throughout every department of nature, the earth and the heavens. The priesthood was a separate and favored class, whose duties were to keep the sacred mysteries of the Shrine, teach the popular theology, and perform the duties of the Temple, to which end they cultivated the arts and sciences, and exercised legislative and judicial power, and advised the Potentate. For many years the office of Potentate was hereditary, but it is an astonishing fact that at no time was any effort made to change the ritual, the signs, grips and words of the Order. They were religiously kept. One copy of the work combined the entire library of the Order, and that was kept in an iron box which was itself placed underground and in one of the tombs of the Pharaohs, the particular location being known to but two priests at a time, who were sworn to secrecy, and with the penalty of death in its most severe and terrible manner should the place be disclosed to any person, no matter what his position was. This book was found through the repeated searches of Prof. D'Alataba, but not before having experienced the most terrible treatment from the Bakkata-Yusef, who fought every inch of the way from Jobad to Aram to prevent the treasure being sacrilegiously handled and taken possession of by a Christian. Over two thousand men perished in this venture, most of them through hunger and thirst on the sterile plains of Arabia. But the book in its entirety now rests peacefully in one of the steel sections of the Horoscus Attalli in Rome. It was offered to Pope Pius IX, but he positively refused to receive it or even to allow it to be brought inside the Vatican, for the reason, as he expressed it, that it was THE WORK OF THE DEVIL, MYSTERIOUS AND SECRET IN ITS CHARACTER AND UNWORTHY HIS RECOGNITION, notwithstanding its great antiquity.

In the year 62 B. C. the Order was openly patronized by the very best of men, notwithstanding the opposition of the priesthood, who said that the generality of mankind was too profoundly ignorant of such matters, and more especially of divine things, and was unable to understand the simple truth, it being necessary to present it in parables and symbols. That this was untrue was proven, after the Order had reached such a high position and the Temples flourished abundantly which produced a change of such marked popularity that people of all sects were admitted, but not without a most thorough investigation as to their efficiency and true merit. At that time the initiation was conducted with great deliberation, and with the most solemn and impressive ceremonies. The object was to lead the mind of the neophytes to reflect upon the problems of life, duty, and destiny; the brevity and vanity of life; the certainty of death and judgment; on virtue and truth, their heavenly beauty and

brightness, as contrasted with the darkness and repulsiveness of vice and falsehood. The novice was instructed first, gradually, in symbols, and was advanced by degrees only towards the true meaning of the sacred mysteries. The most binding obligations were laid on the initiated, requiring a faithful discharge in Charity, love of his kind, and inflexible honor, as the most acceptable to the gods and the most beneficent to mankind. The candidate was required to pass a certain time in meditation in solitude; frequent purifications of the body, by certain prescribed methods, were also demanded. After this preparation he was taken in charge by conductors appointed to lead him through the several ways, ascents, descents, turnings, dangers and difficulties of the mystic journey of initiation, which was typical of secrecy, and of the march of humanity, upwards from the realms of ignorance and degradation towards civilization and enlightenment. They were prophetic of the Golden Age which has been looked for in every nation as the result of culture and progress in virtue and morality, which shall guide all mankind in every relation, securing health, happiness and long life.

The opinion of all the ancient teachers of religion was that future punishment was purgatorial, and therefore not endless, but continuing only so long as there was need of its purifying service. It was a healing balm and not a bitter finality. The initiatory ceremony as practiced at that time by the officers of the Mystic Shrine included lessons in its rites and symbols inculcating the value of sorrow and affliction as teachers of the soul, and the means of elevating it from the troubled life of the earth to the peaceful and blessed existence in Elysium. It was their intention to impress upon the mind of the candidate the necessity of being full age, sound in body and mind, educated, cultured, and of fine qualities adapted to receiving these sublime impressions. The initiation was, therefore, a great scientific, philosophic, religious drama, which had for its direct object the instruction of the candidate, and indirectly his culture in the verities of religion, a personal accountability to God, himself, and his fellow-beings, and a continuance of this state into the future life. In all their meditations they saw the shadow of the great unseen and mysterious ONE, who is present with every soul as its creator, preserver and beneficent help. Over the door of entrance to their Temples was engraved the sentence:

“THE COURAGEOUS SOUL WHICH TRAVELS ALONE THIS FEARFUL WAY, WITHOUT HESITATION OR TIMIDITY, AFTER PURIFICATION BY EARTH, FIRE, WATER, AND AIR, SHALL BE ENLIGHTENED BY THE GLORIOUS MYSTERIES OF ISIS.”

It is known that, although the nature of the initiation and the ceremony of instruction differed materially from the methods prevailing at this time, the actual secrets of the Order are almost identical, including the signs throughout, the signs of recognition particularly, the others being but very slightly different. On the occasion of the initiation of a distinguished person from a foreign country, the mystic tragedy of Osiris was enacted, consisting of appropriate ceremonials, chants, processions, and parts by special players, altogether producing the story of the death, burial and resurrection of Osiris, and the destruction of Typhon. The whole was a symbol of the contest between Good and Evil, and the victory of the Good after trial and proof of purity. The results of this system are to be discovered in the most wonderful remains of Egyptian art, and the written accounts of their achievements in science, some of which have not been more than equalled by modern researches. In astronomy, physics, and literature they were the admiration of the world, attracting the wisest and best men from every quarter of the earth, and

benefiting mankind by disseminating the truths of their system through out the civilized nations. Greece and Rome borrowed their choicest ideas in art, science, philosophy, and religion from Egypt, and through the Hebrews, Christianity owes to them much of its knowledge of the One God, all-wise, all-good, all-powerful.

The Arabic pottery which was found under no less than fourteen layers of earth, some of which closely resembles coal culm, at Messalah Dohked in 1849, is interesting from its material and designs. One pattern has a design painted on it, in blue and black lines, and is similar to specimens found in Egypt. Some of them have inscriptions in the peculiar Coptic letter, and probably date back as far as the age of Haroun al Raschid. The wall tiles of the Mosque of the Sakkara at Jerusalem are of similar materials and also those of the Great Mosque at Damascus. The articles of glass that have been dug up by Dr. James P. Salin, of the Paris Museum of Cryptology, in the region around Fella-al-Passis are highly interesting as antiquities, as they prove the use of the material in ancient times. Objects in bronze, copper, and stone are quite numerous and highly interesting as specimens of ancient workmanship, and as showing some of the tools and instruments in use at the time of the two Hiram. Nearly one-half of these objects contain engravings or paintings showing the outlines of the symbols of our Order, and the words so well known by every Shriner. The symbols found in the Egyptian Pyramids might be considered modern, in comparison with many that have been unearthed in lower Arabia. Even in the great Pyramid of Gizeh there were discovered in two instances, manifestations of the existence of the Order of the Mystic Shrine, and although a few scientists were not willing to acknowledge their identity with the Order as it exists to-day, many learned men of Europe who have made it their lifework to trace back the histories of all secret orders and trades, in the hope of discovering their origin, have immediately placed their mark of approval upon these valuable specimens, and pronounced them authentic and original in every respect. As every scholar knows, this Pyramid of Gizeh is the largest structure of any kind ever erected by the hand of man. Its original dimensions at the base were 764 feet; it covers four acres, one rod and twenty-two perches of ground, and has been estimated by an eminent English architect to have cost not less than \$145,200,000. Internal evidences proved that the great pyramid was begun about the year 2170 B. C., the time of the birth of Abraham. It is estimated that nearly 5,000,000 tons of hewn stones were used in its construction, and the evidence points to the fact that these stones were brought a distance of about 700 miles from quarries in Arabia. What could the men of that period of time know of their destiny? Could they have imagined that these tombs would be opened and their contents bartered as curiosities and merely specimens of ancient works of skill, they would have cried as Turks do to-day of the downfall of Islam, "It is *kismet!* we cannot resist destiny." We might add, that the origin of Freemasonry is attributed by a few learned Masous to the time prior to the building of this Pyramid of Gizeh.

Referring to the name of the order, the one under which the ceremonies are given in this country is strictly American, although the name of "*Mystic Shrine*" is well known in other countries. It is supposed to bear a significance to that of "*Mohammedan Bektanah*" under which the Order is known in the East. It is very likely that it has had many names, but has allowed its secret services and peculiar ceremonies to nominally remain unchanged. A few additions have been made, to conform to the innovations which have crept into the Order during the past centuries, but the work of the original initiation has

been but slightly altered. It is quite well known that many of the ruling princes and kings of ancient Egypt, being ambitious to hold prominent positions in the Order, have changed the ritual to suit their fancies and the members' desires, but as a rule they devoted their abilities mostly to matters of public interest rather than to secret organizations.

Public office had many seekers in those days, a custom that has been carefully followed way up to the present day. And yet, it is found that our Order has always been the most popular and the degrees very elaborate, which fact attracted many of the higher class of Arabians and Egyptians in those days. The life of a Potentate would be in many ways varied. As a local magnate, he might be called upon from time to time to take part in the public business of his home. He might have civil employment thrust upon him, since no one could refuse an office or a commission assigned him by the king, but in the performance of it, it was his privilege to wear the insignia of the Order of the Shrine prominently. His banners were made of the finest and most costly material, all by hand, and interwoven with threads of the purest gold, and having on both sides the designs and emblems of the Order conspicuously displayed. When called upon to conduct a military expedition, his banners were never left behind. The Potentate of that time, apart from all extraordinary distractions, would have occupations enough and to spare, but he never neglected the Shrine sessions. Amid alternations of business and pleasure, of domestic repose and violent exercise, of town and country life, of state and simplicity, he would scarcely find his time hang heavy on his hands, or become a victim to *ennui*. An extensive literature was open to him, if he cared to read; a solemn and mysterious religion full of awe-inspiring thoughts, and stretching on to things beyond the grave, claimed his attention; he had abundant duties and as many enjoyments. Though not so happy as to be politically free, there was small danger of his suffering oppression. He might look forward to a tranquil and respected old age; and even in the grave he would enjoy the attentions and religious veneration of those whom he left behind him.

Among the duties continually devolving upon him, the most important were those of charity and of hospitality. It was absolutely incumbent upon him, if he would pass the dread ordeal in the nether world, that during this life he should be careful to "give bread to the hungry, drink to the thirsty, clothes to the naked, oil to the wounded, and burial to the dead." It was necessary that he should show towards men of his own class a free and open-handed hospitality. For this purpose it was necessary that, both in the town and in the country, he should provide his friends with frequent grand entertainments; and upon such occasions the most classical and refined taste was shown in the lavish decorations which were displayed, both in the interior and on the exterior of his habitation. These consisted in a great degree of symbols of our Order, although much of it was applicable to the trades, commerce, and to Persian sculptures and statues indicative of their greatness and value as factors in producing "the sinews of war" for the domestic needs and public expenses. The life of a Potentate of our Order at that time was one of constant pleasures and happy associations. Music, dancing, the partaking of choice refreshments at all hours of the day or night, such as joints of meat, geese, ducks and water-fowl of different kinds, cakes, pastry, fruit, and the like, were at his command. As the Orientals ate with the use of their fingers, there being no knives and forks, spoons or even plates known at that special period, it is somewhat difficult for us to imagine how it could be done with any method of neatness or decency; but as there was plenty of water supplied by the attendants, they probably made themselves presentable after partaking of their continual banquets, and

were ready for the amusements which followed, such as the feats of jugglers and tumblers which were gone through with much dexterity and grace.

In this connection it might be well to state that no profession in Egypt, Arabia or Persia was considered as groveling or sordid. We look into the windows of the merchant who sells the latest invention for hatching eggs and are pleased; and we watch the antics of the young chickens as they break the shells and make "their first appearance on any stage," some of which show at first nothing but their heads, others but half their bodies and others again come quite out of the egg; these last, the moment they are hatched, make their way over the unhatched eggs and form a diverting spectacle. This method of artificial fecundity was known and practiced by the Egyptians hundreds of years ago, as described by Diodorus and Pliny. All irregular ambitions were extinguished, as every man was taught to sit down contented with his condition without aspiring to one more elevated, perhaps, from interest, vainglory or levity. From this source flowed numberless inventions for the improvement of all the arts, and for rendering life more commodious, and trade more easy. In this way, also, the formation of the Temples of the Mystic Shrine was begun and the buildings finished under the absolute care and directions of the Potentates, who were generally State officials, and they took great pride in selecting their principal architect to whom was allowed considerable latitude, and they exhibited their skill in every conceivable manner. *Cornelle le Bruyn*, in his book of Travels, published many years ago, gives some interesting, topical allusions in distant connection with this subject, referring mostly to the doctrines of the "Physiocrats," the economic reformers of the mid-eighteenth century, who held that as all wealth is derived from agricultural surpluses, agriculture should bear all the taxes and receive compensating State favors.

The government which then existed was not of the broad-minded kind, as it adopted only the first proposition, forgot the second, and gave the revolution a fresh impetus. Then everything was changed. The soil had been made wonderfully fruitful by the inundations of the Nile and the laborious industry of the native inhabitants. Large amounts had been annually paid out of the country's treasury for the maintenance of the Shrines, but this ceased finally when this change was brought about, and it was maintained afterwards only by the contributions of its members. Many of the nobles gave abundantly, while others who were seldom able to attend the weekly sessions contributed sparingly. The Order never suffered for the want of funds, and the current expenses were at times of a very extravagant nature, wines of the most delicate flavor being used freely at every session. Their traditional banquets were models of their kind; extensive, expensive and plentiful of the choicest delicacies and most carefully selected nutriments.

It must be remembered that if Egyptian society under the Pharaohs, was not in some respects so advanced in cultivation and refinement as that of Athens in the time of Pericles, it was in some points both more moral and more civilized. Neither the sculptures nor the literary remains give any indication of the existence in Egypt of that degrading vice which in Greece tainted all society from the highest grade to the lowest, and constituted a "great national disease," or "moral pestilence." Not only was polygamy unknown to the inhabitants of the Nile valley, but woman took her proper rank as the friend and companion of man. She was never secluded in a harem, but constantly made her appearance alike in private company and in the ceremonies of religion, possessed equal rights with man in the eye of the law, was attached to temples in a quasi-sacerdotal character, and might even ascend the throne and administer the government of the country. Women

were free to attend the markets and shops ; to visit and receive company ; to join in the most religious services ; to follow the dead to the grave ; and to perform their part in the sepulchral sacrifices. Generally speaking, the people of the present time have erroneous opinions regarding the life and character of the women in those days. There are some few historians and eminent psychologists who are not backward in expressing their opinions that women, at that period, assisted greatly in disseminating the virtues and benefits of our Order among the best classes of educated people, and largely were teachers in the rituals and ceremonial work, while the men exercised their genius in concocting certain sections of that work which abounds in amusing features, to encourage the women in their devotion to the Mystic Shrine. It is not shown that in the least extent were they allowed to be possessed with the secret words, signs or other private essentials wherein the Order was made a secret one to men only.

But if the schools wherein the scribes obtained their instruction were really open to all, and the career of scribe might be pursued by any one, whatever his birth, then it must be said that Egypt, notwithstanding the general rigidity of her institutions, provided an open career for talent, both to men and women alike, such as scarcely existed elsewhere in the old world, and such as few modern communities can be said even yet to furnish. It was always possible under despotic governments that the capricious favor of the sovereign should raise to a high, or even to the highest, position the lowest person in the kingdom. But in Egypt alone of all ancient States, does a system seem to have been established whereby persons of all ranks, even the lowest, were invited to compete for the royal favor. Merit secured promotion ; and it would seem that the efficient scribe had only to show himself superior to his fellows, in order to rise to the highest position but one in the empire. So women gloried in an equal chance with men, and thereby became comrades with the best element of humanity. They were recognized as necessary in forming and maintaining a strict rule of propriety in social life, and were esteemed for their innate good qualities and virtues. This fact will be somewhat difficult for people of the present day to believe or understand. Men are generally skeptical where there is the least atom of an opportunity given to them to become so. The opinion has prevailed for many years that the ancient races of men were given to licentiousness and freedom of action, but by careful study it will be found that such a state of affairs existed only among the lowest classes of barbarians, no matter in what section of the world they lived.

In the Mosques or Masjeeds of Arabia may be seen, as spoken by the Arabic tongue, certain precepts posted on the walls, all tending to the advancement of morality and good conduct. These have been allowed to remain untouched for almost ages, and are inscribed upon tough material that, through some lost art, was made imperishable. Mark the peculiar earnestness and phraseology of the following :

"If thou art powerful, respect knowledge and calmness of language. Command, only to direct; to be absolute is to run into evil. Let not thy heart be haughty, neither let it be mean. Do not let thy orders remain unsaid, and cause thy answers to penetrate; but speak without heat, and assume a serious countenance. As for the vivacity of an ardent heart, temper it; the gentle man penetrates all obstacles. He who agitates himself all the day long has not a good moment; and he who amuses himself all the day long keeps not his fortune. "

"Disturb not a great man; weaken not the attention of him who is occupied."

"Compose thy face, even in trouble; these are the people who succeed in what they desire."

"Let thy countenance be cheerful during the time of thy existence. When we see one departing from the storehouse who has entered in order to bring his share of provision, with his face con-

tracted, it shows that his stomach is empty and that authority is offensive to him. Let not this happen to thee."

"As for the man without experience who listens not, he effects nothing whatsoever. He sees knowledge in ignorance, profit in loss; he commits all kinds of error, always accordingly choosing the contrary of what is praiseworthy. He lives on what is mortal."

It can truthfully be said that the Egyptian code of morals was the grandest and most comprehensive of those known to have existed among the nations of antiquity. The student will seek in vain for many of the attributes of the prayers of Christian nations, and it is a noticeable fact that the Egyptian had no conception of repentance; at the judgment which took place in the hall of Osiris, he based his claim for admission into the kingdom of that god upon the simple fact that he had not committed certain sins, and that he had feared God and honored the king, and had piously and prayerfully treated his neighbor and given a boat to him that had suffered shipwreck on the Nile. What a beautiful and easy religion. His negative confession made him out as too good to live on this earth. He was obliged to confess (:) that he abhorred fraud, theft, deceit, robbery with violence, iniquity of every kind, sins of wantonness, and that he delighted in showing that he had wronged none in any way. He neither purloined the things which belonged to his god, nor did he slay the sacred animals; he thought not lightly of the god of his city, and he never cursed him. He honored his king, and neither wasted his neighbor's plowed lands nor defiled his running stream. He judged not hastily, shut not his ears to the words of right and truth, sought not honors, never gave way to anger except for a proper cause, and sought not to enrich himself at the expense of his neighbors. Verily, he must have been a paragon of superior excellence. Of one thing it is certain; that he was honest, true and faithful as a Potentate of our Order, and left large moneys in the treasury when he delivered his implements of office over to his successor. And that was hundreds of years ago; and to-day, in mummified form, they are "swathed in fine Sidonian linen, crossed hands folded on the breast, there the mummied kings of Egypt lie within each painted chest."

"Gone as evanescent cloudlands, Alp-like in the afterglow;
But these kings hold fast their bodies of four thousand years ago."

"And a multitude of mummies in the swaddling clothes of death,
Ferried o'er the sullen river, on and on still hasteneth."

"Night that was before Creation, watches sphinx-like, starred with eyes,
And the hours and days are passing, and the years and centuries."

"But these mummied kings of Egypt, pictures of a perished race,
Lie of busy death forgotten, face by immemorial face."

"Pale and passive in their prisons, they have conquered, chained to death;
And their lineaments look living now as when they last drew breath."

"Nothing dies but what is tethered, kept when time would set it free.
To fulfil Thought's yearning tension upward through eternity."

Heinrich Brugsch-Bey, who translated the Epic of Pentaur, and gave thrilling accounts of the exploits of Rameses II, about 1400 B. C., was a celebrated Egyptologist. He early became an enthusiast on Egyptian antiquities, visited Egypt twice to study them,

and subsequently published a periodical devoted to them. He was professor at Gottingen in 1868-9, when, by invitation of the Khedive, he took the headship of the School of Egyptology in Cairo, and was given the titles of Bey and Pasha. He succeeded Mariette as keeper of the museum at Boulak; later in the same year he returned to Berlin to lecture, and was made director of the Egyptian Museum there. He had been a member of the embassy to Persia in 1860. His works on "Egyptian Monuments," "History of Egypt," "Hieroglyphic-demotic Dictionary of Ancient Egypt," and other very valuable works to the student, are considered among the most reliable of all histories upon such subjects.

According to the Epic of Pentaur, Rameses II was a youthful king with a bold hand, a firm heart, his courage like the god of war, Monthu, in the midst of the fight. Mightier than a hundred thousand united together. Terrible was he when his war cry resounded; bolder than the whole world; he was as the grim lion in the valley of the gazelles. No one dared to speak against him. Wise was his counsel. Complete in his decisions when he wore the royal crown. His heart was like a mountain of iron. Such was Rameses Miamun, the King. The tombs of Rameses III and of those who followed him have been visited and plundered in the name of science, and the collections which are heaped up in monumental piles throughout the world would stock a thousand tombs with mummies and all the trappings of death. It makes very interesting reading to a small majority of those who are now denominated readers. But the true scholar values every article that has been unearthed; everything that has been stolen from the very hands of the people who owned them by right of possession; taken from their casements and torn from their hands and fingers; rifled and pillaged without a single tremor. He values them and places them in his private cabinets, and then labels them with scientific titles and glories over their possession. Future generations cannot commit such sacrilege over our remains for the simple reason that we could not similarly mummify the bodies of our fathers, mothers, and children for future Americanologists to tear open and scatter around the world for the edification of the few who would look at our robes and ashes, and thereby satisfy a morbid curiosity. We are too ignorant and probably will never take up with such customs, knowing as we do what the final result would be, so we calmly submit to our own judgment that the art of preventing total dissolution is lost forever.

It is a fact, not well known, that many articles, inscriptions, engravings, etc., bearing upon the existence of our Order have been lost owing to the ignorance of the finders regarding their special identity, but a sufficient number of them has been saved to justify the belief that their use in the exemplification of the Shrine work was certain and beyond contradiction. It is unfortunate that no more of the professors of Egyptology, Cryptology, and like scientific studies were or are members of our Order. Our late Noble Prof. Maxwell Sommerville, of Lu La Temple, Philadelphia, has given us in his published works more valuable information in this respect than any other writer. He has shown to us that the work of the Romans was by no means finished with the construction of the edifices and monuments that adorned their city on the Tiber. Wherever they colonized they took with them the same skill that built Rome, as is demonstrated by the massive ruins that have been unearthed in all places that were once under their rule. Even in the sands of the African desert, recent discoveries, he tells us, have brought to light remains of ancient cities, obviously important and luxurious, constructed with en-

during solidity. At Syracuse, on the coast of Southern Sicily, while *en route* for the land of sands and oases, he stood upon the marble slabs in the auditorium of an ancient Greek theatre, a mute reminder of the architectural skill of an epoch even more remote than the remain which he was about to visit on the continent to the south of the Mediterranean. The scenic stage of that temple of mirth is still there; the chiselled seats are in the auditorium. Where the happy throngs of bygone centuries sat in merriment and joy the traveler stands to-day, musing upon their disappearance. No vestige of human handiwork reminds us of their past greatness. Near by are the famous catacombs where are preserved the bodies of those of other days—constant reminders of man's mortality. Through heavily vaulted archways, by massive stone steps, the strange, silent, subterranean city is reached. Fully dressed in sacerdotal robes, the remains of the departed brethren of the monastery are placed there attached to the walls and beams, side by side in the order of their demise, on their shrunken forms the robes of priestly office, on their heads birettas or mitres, according to their earthly rank. But no scarlet robes are seen, for the cardinals are laid in more imposing sepulchres.

From thence Noble Sommerville proceeded on his journey, reaching in good time the port of Algiers, one of those exceptionally beautiful ports in countries of both hemispheres, each inhabited by a distinct nationality and each possessing some quality peculiar to itself; the Golden Horn at Stamboul, the citadel harbor of La Valetta at Malta, Stockholm, thickly studded with islands, Lisbon on the Tagus, Rhodes in Asia Minor, where once stood the Colossus astride the entrance to the haven, the Golden Gate of San Francisco, and this port of Algiers. From the roofs of the houses on the Kasba, their windows, from gilded towers and minarets, the glistening rays of the declining sun come flashing back—mute salutations and assurances of welcome. Then came the journey to Kahylia de Djurdjura. If in the company of friendly Moslems you would repair at once to an Algerian Mosque, and on the way take a glance at this land of perpetual sunshine. You follow your Moslem companions willingly, almost blindly, like sheep, so many strange sights meet the view, and, in a maze of sight-seeing, pass through the busy world, which is, in the belief of the Mohammedan Arabs, a foretaste of Paradise.

In this land all is decorative; men on horseback are everywhere; here comes a sheikh in gay attire riding a richly caparisoned horse; many of the cavaliers carry long guns across the pommels of their saddles, the stock and frame fairly loaded with arabesque designs in mosaic of ivory, bone, or brass, the steel also enriched with ornamentation, while the weapons of richer men are inlaid with beautiful metal work resembling damaskeening. Here all men turn for their devotions and the multitude hastens across the public square bathed in genial sunshine. Then they enter the Mosque or Masjeed of Djama el Kebir, the most ancient of Algiers, as is attested by a Cufic inscription which records that it was built in the 409th year of the Hegira—i. e. 1018 A. D. Here is where Lu Lu Temple, of Philadelphia, found the name of its new Temple building. Lu Lu Temple is the name of the organization composed of nobles of the Mystic Shrine. Masjeed Djama el Kebir is the name of the Temple building which they occupy. We leave Noble Sommerville to continue his long journey just as the devout worshippers are reciting portions of the Koran, facing the East, because Mecca is there. The worshipper begins by placing his open hands to the lobes of his ears, then lets them fall below the waist at either side. Placing his hands on his knees, he inclines his head far forward, bending at the waist. Then falling upon his knees, keeping his hands in the same posi-

tion, he sits for a few moments on his heels, and lastly, extending his hands on the floor in front of him, he bows until his forehead rests upon the prayer-carpet or mat. His prayer in this posture is from the first surah of the Koran. It is called "*el fatha*," and corresponds somewhat to our Lord's Prayer.

Oriental romancers are plentiful. They tell weird stories of the past, and entertain their companions with improvised tales which never fail to interest the listener, as they are all connected with their own history, and of the land which gave them birth. Prof. Somerville dealt in facts only, and they are reliable and valuable. But the romancers command the attention of the Orientalists, as they know how to entertain the imagination, which they do by relating the most grotesquely impossible incidents, discarding such tales as the "*Arabian Nights*," which are considered unlucky, through a popular superstition, and inventing their own, weaving in facts from the history of the Sultan Ez-Zahir-Bebars, of the thirteenth century in Egypt, and drawing copiously from the history of Abu-Zed and of Antar, a Bedouin demigod.

Excavations made at ancient Lambessa, a Roman city, show the Praetorium, the most imposing building, which has been partially restored and serves as a museum for a collection of statues and other objects of antiquity which have been found in debris of the old city, though the best material has been removed to France, and is in the Museum of the Louvre at Paris. The finest statue at Lambessa is one of the beloved physician *Æsculapius*. Near by are the remains of an arch of Septimius Severus and the Forum, a column constructed by Marcus Aurelius, the Temple of Jupiter, and remarkable public latrines, whose seats in white marble, artistically finished, were arranged in a semicircle, the floor before them being decorated with fine mosaics representing animals. Numerous monuments and pedestals, with a great variety of inscriptions, are scattered through it. The great Temple of Victory stands close by, and traces of door fastenings are found everywhere, together with articles which probably did service in some room connected with public demonstrations within the Temple. The last, but by no means the least in interest to the average Shriner, among the thousands of different articles which have been discovered in that vicinity, are the tablets of brass, stone and copper whereon still remain the figures and artistic representations of the various emblems which the ancients made use of as characteristic of the Order of the Mystic Shrine. Some of them are new to us, while many others are familiar.

A book of the laws of Sidi Khelil, containing rude drawings of crescents with scimeters across them, was taken from an excavation over a hundred and fifty feet below the surface of the plane, by the Secretary of the London Society of Numismatics, who was searching only for coins. Not being interested in such matters, he gave the book to one of the attendants to keep until his party reached the town of M'Raier. The man having it in charge, however, was forced to accompany another caravan which was on its way further south, and it was nearly two years before the man was again seen, and it took three days of constant travel to reach the spot where he had left it. The interest in its recovery was taken up by Professor Edward Baker Townsend, who devoted his time and labor in the interest of the Order of the Mystic Shrine, having heard of its peculiar forms and ceremonies while living at Bakoosh, as well as having quite an intimate acquaintance with some of the members of the Order in Persia, whom he thought would be glad to obtain this old relic, as well as being in close touch with a few American acquaintances residing in this country, chiefly nobles of Mecca Temple, of New York. This Book of the Laws

is now in the Art Gallery at Marseilles, France. Translated extracts were taken from it by Miuister Doyle in 1885, but he had not sufficient time to copy the entire volume. The portion of it which he now possesses shows its close resemblance to the Koran, especially the Chapter entitled "*The Night Journey,*" revealed at Mecca.

All historians agree that the population of Primeval Egypt was subjugated by the Pharaonic Egyptians. Their language with its Semitic elements shows that they must have come from Asia. So, too, does the knowledge of copper, which they brought with them. But it is the objects found in their tombs that indicate the particular part of Asia from which they migrated. The Egypt of Menes and his immediate successors made use of the same seal-cylinder as that which characterized Babylonia, and, as in Babylonia also, clay was employed as a writing material, which accounts for so many imperfect objects in their sign language—many of the smaller pieces falling off by the least contact, leaving the surrounding figures almost as fine as dust. For this reason great care is exercised by explorers who are familiar with this fact. An experiment was tried by Prof. Dallas-Evans whereby its success revealed some of the most important parts of history connected with the Order of the Mystic Shrine. Ingredients were used to harden the crumbling clays, the material used being common compositions which were always close at hand, but which were never known to contain the substances favorable to such work, and it was discovered only by accident, the several portions having been left together one night while the travelers were resting, and in the morning it was found that they had hardened to such a degree that they could not be disconnected without the total destruction of the entire mass. Then the thought of the scholar and scientific explorer wrought out a wonderful means for re-establishing the original pieces of clays which time and exposure had disintegrated to a considerable extent. It was used for the first time upon articles of inferior value, and its success clearly demonstrated its true value and that it could be used upon any articles which had any sign of decomposition. When the newly discovered restorer was lifted from the slab which contained, almost as fine as dust, the figures and signs, it did not bring with it one atom of the letters, but the slab had turned into its original state, and could be handled without destroying any of its originality. It was even harder than any of the mountain ledge stone in that section of the country. Thus was left to us one of the most valuable evidences of the ancient, if not actually antediluvian, existence of this Order.

It must be understood that the reason clay was used in Babylonia was that there was no stone of any kind in that country, and consequently every pebble was of value. The stone-cutters' art developed first in the Babylonian plain, where pebbles were cut into shape of cylinders and engraved with figures and written characters. Clay, too, was literally under the feet of everyone, and seemed of itself to suggest that the cylinder should be rolled over it, leaving on its surface a permanent impression of the engraved characters of the seal. In Egypt, however, the contrary of all this held good. There, stone was plentiful, and clay, such as could be used for retaining an impression, was scarce. There was no inducement to cut the pebbles, which covered the face of the desert, into a peculiar form and employ them in the Babylonian manner, and only in a few places could clay be found which was not loamy and mixed with sand. It is only from Babylonia that the use of the seal-cylinders could have originally come. It is only in the age of the first dynasties that the seal-cylinders were used in Egypt. As time went on it fell more and more into disuse, until finally the scarab took its place. It was unsuited for the val-

ley of the Nile; the conditions which caused it to be invented in the alluvial plain of Babylonia did not prevail there. There are other facts, interesting only to the studious Shriner, which lead to the belief that the culture of Pharaonic Egypt was derived from the banks of the Euphrates. The Pharaonic Egyptians seemed to have crossed the straits of Babel-Mandeb, carrying with them the weapons of metal with which they subsequently overcame the aboriginal inhabitants of the Nile valley, and to have reached the Nile itself in the neighborhood of El-kab and Edfu. That they must have passed along the southern coast of Arabia was first pointed out by Dr. Schweinfurth. Certain of the gods of Egypt were said to have come from thence, like the incense that was burned in their honor, and several of the sacred trees were natives of Yemen, but not of Egypt, where they became extinct as soon as they were deprived of the protection of religion.

That Babylonia should have been the first home of the civilized Egyptians is a striking verification of the Biblical account, which also makes the plain of Shinar the original home of civilized man. It is the second conclusion that may be drawn from recent excavations, and it is a significant fact that in all these researches that have been carried on, no important place has been unearthed that did not present in some manner strong evidences of the Order of the Mystic Shrine having been a prominent institution, patronized by people of the highest authority, and at times and in some localities, in the most sumptuous and expensive manner, as heretofore remarked. In the clearing of the old Temple site at Abydos there were revealed, in a depth of about forty feet, ten successive Temples, ranging in age from about 500 to 5000 B. C., thus enabling the changes from age to age through the whole Egyptian history to be seen. At one spot the separation of these buildings was an affair of anatomy rather than of spade work. The mud and brick walls were so commingled with the soil that incessant section cutting with a sharp knife was the only way to discriminate the brick work. Often only a single course of bricks or a thin bed foundation of sand was all that told of great buildings which had existed for centuries. The main results, as regards religion, are in the discovery that Osiris was not the original god of Abydos. Khentamenti, god of the West, was honored here until the twelfth dynasty. The most striking change is seen about the fourth dynasty, when the Temple was abolished, according to the statements of Prof. Flinders Petrie, and only a great hearth of burnt offering is found, full of votive clay substitutes for sacrifices. This exactly agrees with the account of Herodotus that Cheops had closed the Temples and forbidden sacrifices. This materializing of history is made more real by the finding of an ivory statuette of Cheops of the finest work, showing for the first time the face and character of the great builder who made Egyptian government and civilization what they were for thousands of years after.

In the royal tombs at Abydos, of Menes, the founder, there is a large globular vase of green glaze, with characters of our Order inlaid in purple. Thus polychrome glazing is taken back thousands of years before it was previously known to exist. There are also several pieces of this age in the highest art of delicate ivory carving, especially the figure of an aged king, which for subtlety of character stands in the first rank of such work, and is comparable to the finest work of Greece and Italy. Around the king's neck hangs a copper plate engraved on which are several emblems of the Shrine, showing that he was one of its exponents, if not a Potentate of great power. Such technical fine art and pottery, of forms and material quite unknown in Egypt, also belongs to this remote age. It proves to be identical with that in Crete of the late Neolithic age. This fresh connection

illustrates the trade chronology of the period. A camel's head modeled in pottery takes back its relation to Egypt some four thousand years. Hitherto no trace of the camel appeared before Greek times. The ivory carving of a bear also extends the fauna of early Egypt. A great fort long known as Shunet Ez Zebib is now connected with the remains of another fort discovered between Shunet and Coptic Deir, which is in the third fort. These buildings prove to have been the fortified residences of the kings of the second dynasty, whose sealings were found in the dwelling rooms of a later age. There are some decrees of the fifth and sixth dynasties, and also the oldest example of iron yet known, which is of the sixth dynasty.

In the tombs referred to there have been found invariably, without an exception, many articles to prove the early foundation of the Order of the Mystic Shrine. Varying somewhat in character, as would be naturally supposed, with the paraphernalia used at this time, ocular proof of an undeniable nature has satisfied the most doubting mind that the ancients of Egypt, Arabia, and Persia practiced the ceremonies of initiation upon similar lines to those employed now in the jurisdiction of North America, varying only in the local application which the circumstances of the age found necessary. The form of the first section of the ritual is almost similar in every respect. This has been learned only by patient and exhaustive examination and study of the many papyrus and stone articles, giving distinct portions of the work which were given hundreds of years prior to the Christian era. It appears almost incredible, but when the character and social standing and qualifications of the professional gentlemen who hold the confidence and unconditional esteem of the faculty of the largest college in the world are considered, who endorse without modification the reports of the scientists who have devoted their time and talent, sacrificing health and sometimes life itself in carrying out their researches in the interests of science, would it not be presumptuous for us to hesitate in entertaining the same amount of confidence and accepting similar conclusions? There is no doubt, either, of the people who lived in these past eras possessing educational advantages that qualified them to successfully maintain institutions of equal interest and importance as the Order of our day, which flourishes upon its own merits and shows no signs of ever losing its peculiar powers and individuality.

Here is an example of a hymn addressed to the Deity Surya, the Sun, translated almost literally. It could scarcely be excelled to-day in the excellence of its rhythm and the beauty of its poetic expression :

Behold the rays of dawn, like heralds, lead on high
 The sun, that men may see the great all-knowing god.
 The stars slink off like thieves, in company with Night,
 Before the all-seeing eye, whose beams reveal his presence,
 Gleaming like brilliant flames, to caution after nation.
 With speed beyond the ken of mortals, thou, O Sun,
 Dost ever travel on, conspicuous to all.
 Thou dost create the light, and with it dost illumine
 The universe entire ; thou risest to the sight
 Of all the race of men, and all the host of heaven.
 Light-giving Varuna ! Thy piercing glances doth scan
 In quick succession all this stirring, active world,
 And penetrateth, too, the broad ethereal space,
 Measuring our days and nights and spying out all creatures.
 Surya with flaming locks, clear-sighted, god of day,

Thy seven ruddy mares bear on thy rushing car.
 With these thy self-yoked steeds, seven daughters of thy chariot,
 Onward thou dost advance. To thy refulgent orb
 Beyond this lower gloom and upward to the light
 Would we ascend, O Sun, thou god among the gods.

As an accompaniment to this hymn may here be mentioned the celebrated Gayatri. It is a short prayer to the Sun in his character of Savitri or the Vivifier, and is the most sacred of all Vedic texts. Though not always understood, it is to this very day used by every Brahman throughout India in his daily devotions. It occurs in the Rig-veda, and can be literally translated as follows: "Let us meditate on that excellent glory of the divine Vivifier. May he enlighten our understandings." May we not conjecture, with Sir William Jones, that the great veneration in which this text has ever been held by the Hindus from time immemorial, indicates that the more enlightened worshippers adored, under the type of the visible sun, that divine light which alone could illumine their intellects? In the making up of history, the farther back we go, the more we run into myths, and the generally accepted versions of the doings of kings and rulers of all kinds, including Potentates and Rabbans, must be accepted as requiring seasoning of a somewhat saline character. But when we come across buried cities, one on top of the other and so down *ad libitum*, and uncover the languages of remote ages and find therein documentary proofs of certain things which, by translations, are absolute evidences that the writers or sign figurers or carvers were men of great knowledge and wisdom and capable of deeds of an exalted character, we cannot form our judgment upon such matters other than that the revelations shown us are truths and not myths.

The Mystic Shrine could readily have existed 2500 years B. C. as well as at the time of Kalif Alee, the supposed originator. He was a very wise man and a great reader of ancient history, and was doubtless better informed upon the data connected with this Order than he would be willing to acknowledge. His selfishness and ambitions were well known by the people of that age, and it is conceded that he wished to pose as an originator and not a copyist, which fact allows us to believe that he delved deep into ancient lore when he assumed the revival of the Mystic Shrine. We cannot justly interpret the religion or exact character of any people, unless we are prepared to admit that we ourselves, as well as they, are liable to error in matters of faith, and that the convictions of others, however singular, may in some points have been well founded; while our own, however reasonable, may in some particulars be mistaken. The creeds of the past "superstition" and the creeds of the present day "religion" may not be synonymous, but there are reasons for believing them such. It is the task of the Divine to condemn the errors of antiquity, and of the philologists to account for them. Read, therefore, with patience and human sympathy, the thoughts of men who live without blame in a darkness they could not dispel; and remember that, whatever charge of folly may attach to the saying, "There is no God," the folly is prouder, deeper and less pardonable in saying, "There is no God but for me." Myths are not even the second cousin to facts. "Truth is mighty and will prevail," is as applicable in this connection as in any other.

In its simplest meaning, a myth is a story with a meaning attached to it other than it seems to have at first; and the fact that it has such a meaning is generally marked by some of its circumstances being extraordinary, or, in the common use of the word, unnatural. If we say that Hercules killed a water serpent in the lake of Lerna, and if we

understand nothing more than that fact, the story, whether true or false, is not a myth. But if in relating it this means that Hercules purified the stagnation of many streams from deadly miasmata, the story, however simple, is a true myth. If, in saying that Hercules purified a marsh, it is intended that he contended with the venom and vapor of envy and evil ambition, whether in other men's souls or in his own, and choked that malaria only by supreme toil, we might believe that this serpent was formed by the goddess whose pride was in the trial of Hercules; and that his place of abode was by a palm tree; and that for every head of it that was cut off two rose up with renewed life; and that the hero found at last he could not kill the creature at all by cutting its heads off or crushing them, but only by burning them down; and that the midmost of them could not be killed that way, but had to be buried alive.

It is very necessary, in reading traditions of this kind, to determine, first of all, whether you are listening to a simple person, who is relating what, at all events, he believes to be true, or to a reserved philosopher, who is veiling a theory of the universe under the grotesque style of a fairy tale. To deal with Greek religion honestly, we must at once understand that this literal belief was, in the mind of the general people, as deeply rooted as ours in the legends of our own sacred book; and that a basis of unmiraculous event was as little suspected, and an explanatory symbolism as rarely traced by them as by us. The story of Hercules and Hydra was, to the general Greek mind, in its best days, a tale about a real hero and a real monster. Not one in a thousand knew anything of the way in which the story had arisen, any more than the English peasant generally is aware of the plebeian original of St. George; or supposes that there was once alive in the world, with sharp teeth and claws, real and very ugly flying dragons. On the other hand, few persons traced any moral or symbolical meaning in the story, and the average Greek was as far from imagining any interpretation like that, as an average Englishman is from seeing in St. George the Red Cross Knight of Spenser, or in the dragon the spirit of Infidelity. But, as John Ruskin says, there was a certain undercurrent of consciousness in all minds that the figures meant more than they at first showed; and, according to each man's own faculties of sentiment, he judged and read them; just as a Knight of the Garter reads more in the jewel on his collar than the George and Dragon of a public house expresses to the host or to his customers. To the mean person the myth always meant little; to the noble person, much; and the greater their familiarity with it, the more contemptible it became to one, and the more sacred to the other; until vulgar commentators explained it entirely away, while Virgil made it the crowning glory of his choral hymn to Hercules, who was the perpetual type and mirror of heroism and its present and living aid against every ravenous form of human trial and pain. If we have to accept everything we hear and read about that appears to us mysterious or fantastical, as myths, we have but little among the things of ancient origin that would satisfy us, or that would warrant us to study or investigate. It may be easy to prove that the ascent of Apollo in his chariot signifies nothing but the rising of the sun. But what does the rising of the sun itself signify to us? It means daily restoration to the sense of passionate gladness and of perfect life, and we plan our lives accordingly. There is not one scintilla of thought in our minds that the Order of the Mystic Shrine is a myth, or that its early foundation rose from any such inconsistencies or poetical sentiments. It is a living fact, dressed in a manner to suit certain conditions and maintained for the good it accomplishes and the virtues it inspires.

Evidence is accumulating that the same literary culture which prevailed in Egypt and western Asia had extended also to the peninsula of Arabia. The Exodus from Egypt took place during a highly literary period, and the people who took part in it passed from a country where the art of writing literally stared them in the face, to another country which had been the center of the Telet-Amarna correspondence and the home of Babylonian literary culture for unnumbered centuries. So when we come across such inscriptions with cuneiform characters we know just what they mean. From time immemorial the land of the Pharaohs has been a land of writers and readers. At a very early period the hieroglyphic system of writing had been modified into a cursive hand, the so-called hieratic; and as far back as the days of the third and fifth dynasties famous books had been written, and the author of one of them already deplores the degeneracy and literary decay of his own time. The traveler up the Nile, who examines the cliffs that line the river, cannot but be struck by the multitudinous names that are scratched upon them. He is at times inclined to believe that every Egyptian in ancient times knew how to write, and had little else to do than to scribble a record of himself on the rocks. The impression is the same that we derive from the small objects that are disinterred in such thousands from the sites of the old cities. Wherever it is possible, an inscription has been put upon them which, it seems taken for granted, could be read by all. Even the walls of the temples and tombs were covered with written texts; wherever the Egyptian turned, or whatever might be the object he used, it was difficult for him to avoid the sight of the written word. Whoever was born in the land of Egypt was familiarized with the art of writing from the very days of his infancy. This does not refer to the antediluvian ages. As heretofore expressed, so little has been uncovered by which any positive facts can be obtained bearing upon the methods of living, etc., in those periods, that very little reliability can be placed upon the translations offered by the historians and antiquity delvers, and we can only make our own calculations and surmises from the data obtained by them. Our surmises regarding the existence of our Order are apt to be as correct as the versions of the Bashtees, whose narrow compass of educational privileges prevented them from leaving for nations yet unborn, other than a superficial knowledge of whom their tribes were composed. The mystery of their existence is interesting, but provoking to those who would know more of their habits and life work.

It is believed that California is about to contribute to science one of the most important palæontological discoveries of modern times. There has been received at the State University a shipment of limestone, in which is said to be imbedded bones of reptiles of a description long ago vanished from the face of the earth. On a table in the University is a molding of some extinct creature with countless ribs and a remarkable length of backbone. It is of the saurus tribe, undoubtedly, but it is not an ichthyosaurus, nor a rhamphorhynchus, nor a scelidosaurus, nor any known specimen of the tribe. The work of examination is under the direction of John C. Merriam, assistant professor of palæontology and historical geography at the "*University of California*," who recently returned from the fossil fields of Oregon, where perfect specimens of entirely new species have been discovered. He said that when once freed from their veiling of limestone the bones will disclose, to an absolute scientific certainty, the structure of the great saurians, and either upset or establish completely the famous theories as to what these reptiles with the unpronounceable names were like. Several other matters of a very special and secret character

will be submitted when the reports are ready to be handed in to the faculty of the University; something of the order of secret societies, their modes of applying knowledge pertaining to their several private assemblies, to the initiates, and from what little has been gleaned from Prof. Merriam, it is safe to say that something more wonderful than any of the revelations heretofore mentioned will be made public, hinting that the Order of the Mystic Shrine will receive its greatest surprise when the papers now being prepared are brought out for the benefit of science, and all of this is within the borders of our own country.

From important revelations recently exposed, many of the theories of the higher critics will be upset, as it has been discovered that laws closely resembling those ascribed to Moses were the law of the land in the time of Abraham, a thousand years before the great legislator was born. It is agreed that Abraham lived 2250 B. C., while Moses did not live earlier than the thirteenth century B. C. From Persia comes the discovery at the hands of M. J. de Morgan of a great stone stela bearing on one side a picture of Hammurabi receiving the laws from Shamash, the sun god, and on the other side 280 laws put in force by this monarch of almost prehistoric ages. These laws constitute the earliest code of human laws now known, and cannot fail to awaken widespread interest, not only among Bible students, but among all who are interested in tracing the beginnings of civilization. It is more than surprising that 4300 years ago society was so far advanced as to be possessed of laws implying social relations of a complexity approaching those of our own day. The fact of the existence of these laws must broaden our conception of the history of mankind, and extend the horizon of our understanding of human progress. The discovery of this stela in Persia, instead of in Babylonia, is explicable in the light of the recent discovery of the dominance of the ancient Elamite kings over Babylonia. When these early monarchs of ancient Persia, or Elam, as it must have been called then, took possession of the fertile land to the southeast, they carried away to their capital the finest monuments that they could find in Babylonia, and among these was this remarkable stela of Hammurabi, as well as one still older, dating from 3000 B. C., erected by Naram Sin.

The older stela has also been found by the French expedition to Susa, and is a striking presentation of the mighty conqueror in the act of dispatching his foes, while his retainers bring up the rear. The laws of Hammurabi are given in full, but want of space prevents placing them in these columns. This great body of law was promulgated by the founder of the first Babylonian dynasty, in the twenty-fourth pre-Christian century. When we come to the law itself we are startled by its resemblance to the Mosaic code. The verbiage is almost identical in many instances. Here is the law of "an eye for an eye" as given in the Babylonian code:

"If a man put out the eye of any one his eye shall be put out."

"If a man break the limb of any one his limb shall be broken."

"If a man knock out the tooth of any one his tooth shall be knocked out." While in the Bible we read: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Exodus XXI, 24, 25. The similarities are so plentiful that it would be unnecessary to repeat them to establish the fact, that in all the history of the last century has so interesting a discovery been made as this of the laws which underlay the Mosaic code. This comes so direct, and from such a responsible source, that its truthfulness cannot be morally questioned. And these have come to

light in just such a manner and from equally as reliable a source, as the information presented to us relating to the discoveries relative to the Order of the Mystic Shrine. There is no difference either in the localities or the age, so we look upon it as being authentic in every particular.

A statuette of ivory more than 4500 years old was found by Prof. Flindres Petrie among the "Ten Temples of Abydos" which he managed to preserve. While groping in the thick, brown organic mud of a rubbish hole, he lifted out, one by one, the priceless examples of glazed work and ivory of this earliest age of great art—an art of which we have never understood the excellence from the traces hitherto known. The ivory was sadly rotted, and could scarcely be lifted without dropping asunder in flakes. So when he found that he had touched a piece it was left alone, and the other parts were cleared, until at last a patch of ground was left where several pieces of ivory had been observed. Cutting deep around this, he detached the whole block of sixty or eighty pounds of earth, and had it removed on a tray to his storeroom. There it dried gradually for two or three weeks, and then with a camel's hair paint brush he began gently to dissect it and trace the ivory figures. Not a single piece was broken or spoiled by thus working it out, and noble figures of lions, a bear, a large ape, and several boys came gradually to light. Suddenly a patterned robe and then a marvellous face appeared in the dust, and there came forth from his 4000 years' sleep one of the finest portrait figures that has ever been seen. A single photograph can give but little idea of the subtlety of the face and expression which changes with every fresh light in which it is seen. Wearing the crown of Upper Egypt, and clad in his thick embroidered robe, this old king, wily yet feeble with the weight of years, stands for the diplomacy and statecraft of the oldest civilized kingdom that we know. No later artist of Egypt, no Roman portrait maker, no Renaissance Italian has outdone the truth and expression of this oldest royal portrait, coming from the first dynasty of Egypt. We would hardly dare to even suggest that some of the figures so plainly shown thereon had, in some measure, the traces of a secret Order which might have been associated with that of the Mystic Shrine. It would be thought by some special set of historians to be presumptuous, and yet there was sufficient evidence to prove it had the figures not have given equal evidence that they might have been suggestive of another secret organization, which probably thrived at that time, and was worthy of having its emblems carefully and artistically engraved upon ivory. We make no positive claim in this connection, but are willing to wait until some further discoveries are made of equal value in the same locality, before taking up the question for a final conclusion.

It would naturally be supposed that the most valuable information of the early history of the Order could be obtained in the border towns of Arabia, but this is not a fact. More reliable knowledge can be learned in the countries occupied by the tribes of Balstads, *viz.*: Agades, Yakoba, and El Obied. In the capital of Ashantee-Baldouin—called in ancient times Bagshad—the people hold that the true name of the Order is El-Bach Machi, and insist upon arguing with every traveler who wears the Shrine button, to the effect that they hold indisputable evidence of it in their collections of ancient origin, and they will go many miles on foot to obtain a copper plate upon which, they say, is the name of the Potentate of one of the oldest organizations of Mystic Shriners about which anything is known. The name is presumed to have been placed there by the Potentate himself. It is perfectly legible, and is as follows: "Bajada-Rachid-Farjala." Around the name has been engraved, doubtless many hundreds of years after the inscription and

autograph of the ruler was placed thereon, various scrolls and somewhat fantastic figures, but what they represent is unknown. This copper plate is securely kept in a marabont's tomb. This tomb is to the inhabitants of the town, especially the women, of greater value than this world's riches, and renders the squalor of the town or village of no importance, for it is their belief that reverence of such a shrine insures a reunion with the saintly spirit of that holy one in the life beyond the tomb. At the resting place of these sacred remains not only do the residents religiously assemble, but devout Arabs from many distant oases, whose departed parents were ordinary men, often come to kneel at its rude portal.

The European Philosophical Society made a preliminary report recently upon the discovery of some documents in an iron globe, the dimension of which globe is exactly five feet and two and a quarter inches in circumference. In the locality where the globe was found were many small pieces of broken stone, peculiar shaped pieces of flint and other material entirely foreign to anything else usually seen in that section of the country. The weight of the globe was 229 pounds avoirdupois. The broken fragments of a stone statue were scattered within a radius of twenty-five feet, and Prof. Ketchener, who was at that time returning from Hierakonopolis, where extensive and valuable finds had been made, was of the opinion that the sphere was undoubtedly originally placed within the statue for some good reason. The many fragments alluded to were patiently and carefully gathered together and adjusted with an extreme nicety, occupying seven weeks in the process. When finished, there appeared to be an aperture in the side and within the folds of the toga which covered the entire form, that would permit the placing of the globe therein. The height of the statue, from the base to the top of the headgear, was eighteen feet and two inches. In September, 1903, a partial translation of the writings had been made and passed over to the faculty. Reference was made therein of certain signs and words, distinct and by themselves, which were of a secret nature, thought so to be on account of the other lettering and figures being plainly understood. Noble Dr. Samuel J. Pollock, a member of a Temple of the Order in Damascus, was present at the time the report was read, and wrote an article upon this discovery which was very interesting. He is of the firm belief that the statue and its contents were connected in some manner with the hidden secrets of the Mystic Shrine, which had mysteriously disappeared, so the history of Charles Gatchell, LL.D., states, and the subsequent restoration of them by the municipal authorities of Thimgad, by the assistance of three priests who held the confessions of quite a large number of the officers of the Temple at Negre, gave good reasons for the faith which Dr. Gatchell entertained, that the papers found in the globe were the original secret forms of initiation and the ritual of the Order, but which the wise *savants* were unwilling to disclose. That a Temple once stood near this spot is generally believed.

It will be interesting to account for the presence and source of a lake in this otherwise arid region. Of the sunlight and heat there is a superabundance. It has long since been suggested, that there is a subterranean channel of water by which the Mediterranean Sea connects with Lake Medjerja southeast of Temacin. On the islands and the shores are rushes and tamarisk bushes and trees, similar to those of the salt lake near Temacin. These Mohammedans of this land, the Brahmins of India, and the Buddhists, one of the most numerous religious denominations on this earth, have each and all during many centuries enjoyed just such assurances of the reasonableness of their faiths as we

Christians. Their Order is to be admired as they silently express their trust in the mediation of their sacred dead, whom they believe can and will intercede for them. They are as earnest in their devotion to the secret associations to which they belong, as when in their most emotional moments at their shrines in prayer. Almost immediately outside of this special spot is a dreary, briny chott, which appeared to be a vast lake, but immediately beyond this is a section rich in outcropping fragments of mica, and selenite, the transparent crystallized variety of gypsum, which in the sunlight sparkles like so many diamonds. There are also numerous opaque crystals of alabaster. Excavations are being made in this region with the hope that the foundation of a Temple may be unearthed, when an eager attempt will be made to find still more, to verify the impression that evidences will be found of the former existence of our Order in that section. If this is found, it will then be definitely decided that it was governed by officers whose names are quite familiar to students of the Bible, all of whom lived in ancient Caluch, in the land of Shinar, mentioned in Genesis x, 10. Dr. Pollock states that the priest who prepared the tablet, and whose name appears in four different places thereon, lived during the time of Belshazzar, and was a scientist of no mean distinction. One of the tablets was examined by Professor Hogarth, of Glasgow, and he avers that there were certain lines which appeared to have been stamped on the top in honor of kings who lived long before the time of Abraham. He also states, that this adds many thousand years to his previously estimated opinion regarding the age of our planet, and the argument of Genesis appears to him now to be materially strengthened.

Near the small village of Souk-el-Arba the beginning of the kingdom of Nimrod is evident. One particular piece of baked clay gave information connected with the Mystic Shrine. The characters thereon inscribed, and the strange hieroglyphics, serve to convince those to whom they were explained that mystic ceremonies, signs, grips, and significant words prevailed, resembling those of the present time, and that each Shrine was dedicated to a distinct god, *i. e.*, Bel, which was supposed to be the only god worshipped at that time. A small, truncated cylinder was taken from under the roots of a tree, which contained a few articles, excellently preserved and marked with cabalistic signs which could not be well deciphered, but which appeared to be familiar to one of the guides who had been taught the meaning of them by his great-grandfather, a former resident in that vicinity, and under no promise or threat could he be prevailed upon to say a word about them, merely placing the index fingers of both hands across his mouth and making a guttural sound. Enough, however, was gleaned from him later by plain deduction, that our Order, its firm laws and extreme penalties which maintained among the people of former ages, prevented him from conversing upon the subject. On a large vase, shaped like a heart, and also on a small eup, were seal impressions in clay, somewhat similar to the scimeter and crescent acknowledged to-day as emblems of our Order. Sargon lived 3800 B. C., and Lugalzaggisi, one of his predecessors, is on record as having conquered the then known world, which embraced the territory from the Persian Gulf to the Mediterranean Sea, as early as 4500 B. C., and he was without question not the first king who presided over that country. And here, within a circumference of but two miles, were found valuable, historical and reliable records, prepared probably for the knowledge of the coming ages.

Not only has there been unearthed in that portion of the world, evidences that the people of remote antiquity were advanced far beyond what has been the generally accepted

idea upon this subject, but even on the Western hemisphere equally wonderful discoveries have been opened up, tending to show that many secret societies were instituted and flourished many thousand years prior to the visit of Columbus to these shores. In Peru, Chile, British Guiana and Mexico, scripts and sculpture have been found during recent years, which bear proof of the Order of the Mystic Shrine having occupied Mosques of their own, for the sole purposes attached to the services incident to the admittance of members and the transaction of business connected therewith. And this was, at least, a thousand years ago, as dates attached to parchments now in the hands of the Archaeological Societies of Lima and the City of Mexico readily show. One of these documents contains the signature of the Mohammedan, Kalif Ali (sometimes spelled Alee) with his seal attached thereto by long and slender pieces of bone, and in two instances by pins made of ivory which appear to have been manufactured by some kind of machinery. These sheets of parchment were Charters, giving authority for the organization and maintenance of Temples, with the stipulation that one-fourth of the gross receipts from fees and annual dues should be sent to the king of Arabia at Salan-el-tal, at stated times, equal to every four months.

The tablets written in the reign of Ur Badad, which were found in the ruins of Mahallah, became a fascinating study among many of the celebrated professors throughout Europe. Prof. Tischendorf, under the patronage of Frederick Augustus, the King of Saxony, obtained permission to carry one of them to the monastery of St. Catherine of Mt. Sinai. It was there that the true, accurate translation was finally obtained, after some six months' continuous labor, some of the signs and characters being partially obliterated, while others were found difficult to translate owing to portions of the text bearing evidence of an early origin, requiring close and careful comparisons with the subjects treated. It was a very long time before the public was allowed to become acquainted with the substance of the matter which had been for so many ages hidden from the searching eye of science, and the skill and subtle investigation and ingenuity of the honest bibliographer. The reason of this long silence was developed, after the repeated demands of the Emperor of Russia, Alexander II, the head of the Eastern Church, had finally been respected. The entire principal tablet was devoted to the work and ritual as then practiced, and which differed but slightly from that now used by the several Temples of the Mystic Shrine in this country and throughout Persia, Arabia, a portion of Turkey, Egypt, France and Germany. This particular tablet showed that the Order waged war against lawlessness and violence, and the disregard of human rights, which ran riot in those days and beyond the power of the recognized civil and military officials to abate.

Sabur-el-katib Korastan'oon, the private secretary of Mass'tat-pool, the High Priest who usually officiated at Medinah and Messahalla, when the caravans for Mecca pitched tents for the customary three days' stop for replenishing water pouches and gathering the "papstus-generalis," or prayer counters, had in his possession certain brass, diagonal buttons, which were used as money in 651 A. D., on which was roughly engraved the figure of an Arab, in full Arabian costume, holding a spear, from the top of which hung a pennant containing the words Pelah-el-Sahazza-Nilae, signifying, "We trust in the floods of the Nile." This appeared to be a declaration of faith, that during their journey they would not famish from hunger or die from thirst. These buttons were stolen by a tribe of wandering Arabs and made to do duty in the western section of Egypt, where, prior to that time, everything in the shape of money or exchangeable commodities was very scarce.

In Section 8, entry 223 east, in the British Museum, may be seen over two hundred of these relics, some of them showing signs of long use. In the small hole in the center of each, may still be seen portions of red sand closely adhering to the edges and almost as solid as the metal of which the buttons are composed. The most interesting feature of this special collection, lies in the fact that this kind of money was only used by the Appendant Order of Shriners, so called, members of Temples which were located below the twenty-fifth degree of latitude. No strolling sons of the desert would undertake to pass any of them, for fear of instant detection and decapitation.

After the terrible overflow of the Nile in the year 868 A. D., when more than 300,000 natives and as many as fifty distinct tribes were completely annihilated, the Order was evidently entirely broken up, and not until the great feast of Alla-il-Alla and the attendant ceremonies, which were inaugurated about sixty years after, was it restored to its former condition and importance. Over \$20,000,000 worth of gold was used in the manufacture of draperies, divans, and rugs used during the next decade, for the ceremonies incident to the initiation of candidates. It is said, upon excellent authority, that during the incumbency of Parah Asher, the Imperial Potentate for the whole world, he had a column ten feet high and eleven inches in diameter made from solid gold, and although considerably rough in appearance, it was mathematically correct in measurements throughout. Contributions were received from 21,642 members of the Order towards the cost of manufacture. On the day of the death of the Imperial Potentate, the Temple was raided and the column forcibly carried away. In the subsequent recovery of it, 6,000 persons lost their lives and the entire treasury was depleted. Among the prisoners captured during the bloody conflicts, 200 were forced to stand under a fierce, tropical sun, daily, at noon-time, for one hour, holding what was supposed to be a large box containing jewels of great value, which was shifted from one to another continually. On the fourth day a conspiracy was inaugurated among the prisoners whereby, at a given signal, the box was to be broken open and rifled of its contents, and an attempt to escape to the South made. The instant the box was opened, venomous snakes darted out and bit the men, who at once became demoralized, and those who were not killed by the snakes were immediately put to death. The spot where this awful tragedy occurred has ever since been barren, no vegetation of any kind having sprung up within a circumference of a half mile. The place is called Taku Hasson, and is visited by travelers who are familiar with the history of our Order.

When Napoleon was in Egypt, in 1798, with his army, and had entered Cairo after the famous battle of the Pyramids, he reorganized the government of Egypt and commenced scientific work on an extensive scale. Over 200 scientists had been added to his army, including some of the most eminent men of the day. Every opportunity was given to them to carry on their work. To stimulate them Napoleon founded the Institute of Egypt, in which membership was granted as a reward for special and valuable services. These men went out in every direction, pushing their investigations far up the Nile, striking the old canal from Suez, unearthing ancient monuments, examining carefully and in minute detail the arts and industries of the people. Their researches were subsequently published in a magnificent work entitled "*Description de l'Egypte*." Although Napoleon's invasion of Egypt was a terrible disillusion for him, and ended his dream of an Oriental realm, he had to admit that he missed his fortune, and lost his imagination of an Oriental empire at St. Jean d'Acre, but hoped that the peaceful work of science and law-giving

which was so auspiciously inaugurated by him would eventually bring respect, if not renown, to his name, especially if he should also lose what his ambition made him longingly look for—a kingdom in Europe. It was remarkable that wherever the members went their reception by the natives was spontaneous and sincere. Every possible assistance was rendered to them in the development of their object. With hard toil and much patience they dug their way into the cliffs at different points, more for the purpose of establishing defensive lodging places for protection against predatory hordes, than with the expectation of finding anything therein that was of any value in a scientific sense.

At a point about forty miles east of El Kasir, and along the banks of one of the Nile tributaries, the exploring party, consisting of three French army officers, two Austrian lieutenants, and one American, the latter—a Dr. Spencer, of Alabama—came across a series of cells, which had been dug out of the solid stone for a distance of nearly two miles, each of which measured eight feet square, which proved to be actual mortuary chambers, nearly all of which, however, were comparatively empty. In five of these cavities were found desiccated human remains; in others, bodies were discovered which were deposited many centuries ago, with food and water vessels placed alongside of each, evidently for the purpose of supplying sustenance to the spirits of the dead on their journey to the land of Peace. When Professors Fourier and Bartolette attempted to carry one of the bodies to a point which would afford a stronger light, whereby a better and more satisfactory examination could be made, the clothing which covered it dropped to the ground, and became white dust under the feet of the people within the small enclosure. This peculiar circumstance created much excitement, and baffled the skill of those who had the management of the expedition.

But the most astonishing feature was developed upon the discovery that the body, which remained intact, was a dummy, made to resemble a human being, and with a parchment-covered head, with long, black hair attached thereto, probably taken from the head of some animal. A wallet, made from a rhinoceros skin, was picked up by one of the guides who had been furnished by the Khedive to accompany the expedition, which had, without doubt, fallen from the clothing which had covered the wooden dummy. He refused to deliver it to any of the party, claiming it as his property because he was the first person to see it. Protestations and threats were unavailing. Fearing that it would be forcibly taken from him, he buried it. It remained in the ground for fourteen months, being unearthed upon the return of the party from Ursulandi and secretly held thereafter until the arrival of General Juot with his corps of French infantry at Alexandria, on their way to meet the Turkish armies which had been sent by the Porte into Egypt at the time of the Syrian expedition, which proved so disastrous to the French. The guide, who had been under espionage during the entire period, attempted to escape at Ghizeb by swimming across the river, probably intending to make his way into Arabia, and thence through Asia Minor into Turkey, from which point he would eventually reach Paris, where he could easily dispose of the parcel at an enormous figure. Unfortunately for him, he was seen by a Turkish sentry when about one-half way across the stream, and his career was very suddenly stopped by a bullet through his spinal column. His body was recovered and the wallet or parcel found strongly sewed to the inside lining of his jacket. It was delivered to the Commandante at Akbar, but it finally came into possession of General Berthier when his legions drove back the Turks at Ismalier Pass.

The trophies which were captured and stolen from the Egyptians during 1798-9, in-

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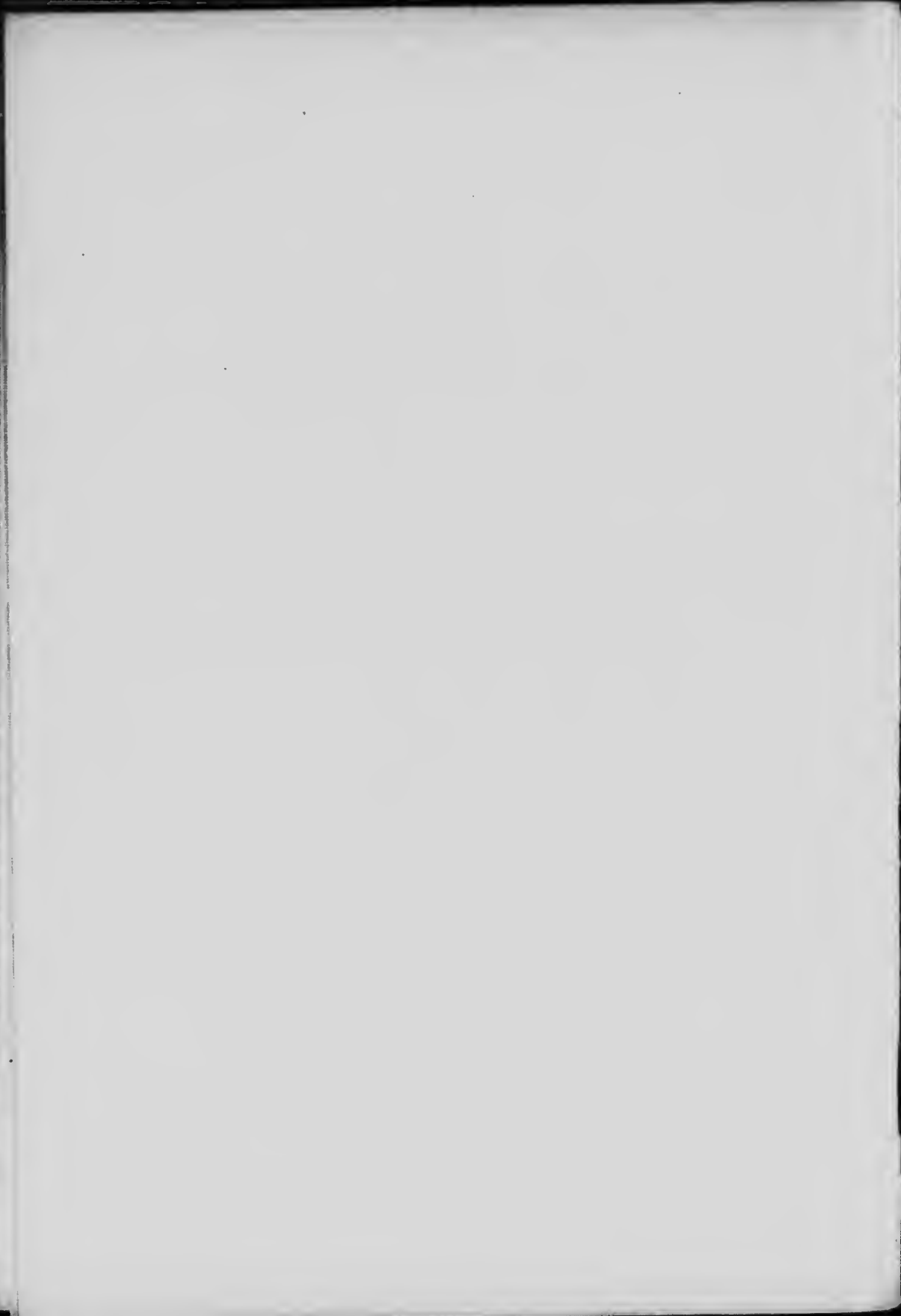
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III. Noble Benjamin W. Rowell

GRAND RECORDER GRAND COMMANDERY OF KNIGHTS TEMPLAR
OF MASSACHUSETTS AND RHODE ISLAND



trinsically worth in the aggregate many millions of francs, were sent to Napoleon at the time of his estrangement from Josephine, when his vigor and activity in public affairs was somewhat weakened, resulting in the entire collection being deposited at Malmaison until his return from Italy, when they were carefully assorted and properly scheduled at the Paris Museum. The wallet, which had for a long time kept company with the sword, the Ribbon of the Black Eagle and the General's sash of Frederick the Great, and the flags carried by the guards during the Seven Years' War, including the standard of the Chasseurs de la Garde, which was embroidered all over with oak and laurel leaves in gold and silver, was placed, with its contents, among the choice antiquities which occupied a strongly guarded room at the Tuileries, and where they have remained up to the present day. This wallet was opened for the first time in the presence of the entire faculty at Malisonté. That the fated guide knew nothing of its contents was apparent; the leathern thongs, with which the tough rhinoceros skin had been pierced in many places for the purposes of keeping the contents intact, not having been disturbed. As a matter of fact, it was found necessary to use heavy, sharp instruments to sever the cords and separate the several folds which had actually grown together, forming an almost indestructible and unyielding substance. He certainly must have surmised, however, that its age alone, and the corresponding antiquity of the articles within it, were sufficient to make the find desirable and extremely valuable in a monetary sense, and well worth the chances which he was willing to take to possess it.

As catalogued at the Paris Museum, the contents of the parcel are thus translated and described :

1. Papyrus. Inscription : "Shrine mysteries of Abdallah as practiced by the beloved throughout Lyhla." This is followed by a description of a Temple formed within a walled tent composed of bark from three distinct species of indigenous trees, the number "three" being prominent throughout. Characteristics of the Egyptian Venns. Methods adopted for exhibitions of magic and celebrations commemorative of the heavenly visit to the Prophet Mohammed at the Bei-el-hinah. These visits were regularly made four times each moon (the four phases) and the communications were kept inviolably secret.

2. Memo. of the Days of the Week, inscribed by characters on metallic sheets. The metal of which these sheets is composed is absolutely invulnerable. A rifle shot fired a distance of one meter and weighing one dekagram, rebounded, going entirely through the body of the gendarme who fired it and an army horse that was passing into the barracks, killing both and upsetting 4,000 rations into the moat, making not the least mark or indentation upon the surface of the plate. There are seven plates, one for each day of the week, Sunday being called Nahar el Jumaah, which is similar to the Mohammedan Sahhath, beginning on Thursday evening and ending at sunset.

[NOTE.—This is another evidence that the Mohammedans either inherited in some indefinable way or assumed the practices, methods and religious observances of people living 3600 years B. C., and many ages prior to the re-establishment of the Order in Arabia.]

3. Irregular-shaped wafers of brass in a square box of four cubic inches capacity. Each wafer has a printing on one side representing a female holding a wild animal which has a dog's head and a tiger's body. Around the figure are mottoes, Crescents, Urns, Sun, Moon, etc., having a significance that is generally admitted as being connected in a certain degree with the Mystic Shrine.

Other translations are given under special numbers and catalogued "*Private.*"

While the country for many miles around bears no evidence of once being peopled by men employed in commercial business of any nature, it is conceded that it was once the center of commercial activity and prosperous business pursuits. Now the jeweled lights of sunset fall among the forsaken ruins, and the golden mountains in the west are aglow

with flashing colors. Thirty centuries have passed since these death chambers were prepared. The dead have crumbled into dust, and their antecedents have scattered far and beyond the mystery and the charm which to-day still surround the plains and valleys of El Khasir. The tribes which then dreamed of an unbroken dominance long ago lost their identity, and even their names are no longer heard. The secret of their lives is only known from the few silent tokens so curiously revealed by the mouldy wallet, circumscribed within the narrow compass covered by the dome of some goodly Temple.

The many recent publications of books on Egypt, Arabia and Persia that have been poured out to the public, have produced but few fresh aspects of that monotonous and weird land. The superstitions teeming from the soil, the something always new from Africa—the land the gift of the river—all the worn, old phrases of the schoolroom come back and range themselves with railroad bridges of American iron, guard tents with kilted Highland sentries, *kiki* tourists in swarms, and donkeys that answer to the name of Washington, Lincoln, and even Henry Clay. Seldom has a country been so often described and fared so strangely well. The old soil from century to century makes its people for itself, and makes over, too, the ever-gathering crowd of writers and peripatetic describers. The washed and taught Oriental never returns to his Orientalism. He is a man progressive, inquisitive, and with a taste for modern thought and practical knowledge. When the chance is offered him to take up heavy, abstruse questions in the interest of science, he never refuses. Although not indifferent to the grand result, and even anxious for a successful issue, he considers it beneath his dignity to perform the least manual labor in connection therewith that would soil his hands or disarrange his turban. He will point to and describe in his own charming way the architecture of Egypt, ancient and mediæval, as art and history, and linger lovingly over the work of long-dead craftsmen who had wrought so faithfully in a sad sincerity. He knows, even better than the scientist, the traveler, and the story writers of ancient history, that Egypt is a study in art and not a jumble of Pharaohs, mummies, and pseudo-comparative religions. He will analyze the æsthetic impressiveness of the Pyramids, almost beyond the comprehension of the average student, and tell of things that he has personally found among the ruins and sarcophagi of his country; giving them fresh colors, and making the past become more real. He is never wearisome, and, at times, becomes like Aristides the Just; besides which, he is a Potentate of only lesser sway than the Khedive.

Baku-bakuren, High Chancellor and Mighty Judge, lives, during the rainy season, in Ballaksen, and is a scholar of great importance and resources. He has entertained more foreign men of distinction, and given out more interesting and reliable material for the use of relic hunters, the so-called philosopher, the laggard lounge, and the indiscriminate historian than all the Orthodox Mohammedans who ever salaamed to the setting sun. From him has come information valuable to the earnest Shriner, on account of its phonetic, morphologic, and lexicographic data. He knows more of the conquests of the tribes of Roffahs and the vicissitudes of his successors through the Punns, the Makadists, and others to the Arab conquest than any other living person. His experiences and life form an unwritten chapter in the history of Islam, but it is unrolled to those only who dare to venture through the tangled wild woods and the miasmatic swamps that lie between him and modern civilization. There are echoes of China and of wandering Turkoman tribes; stories from beyond the mountains; sounds from the Euphrates and the Nile and from the Inner sea; waves of Mongol invasion—the Selgius, Khans, Timer Leng—they

break out of darkness and enrapture the eager listener; Makabadus, lying buried under his slab of dark green jade, is made to tell of the glories which dazzled and blazed with a transcendent lustre and gorgeousness far beyond the mind of man to conceive. Many words uttered by this wonderful man are obscure to unintelligibility. He speaks of religion and of religious tolerance and even of anti-Moslem tendency, the veiled prophet of Khorasan, Meron's bright palaces and groves, sultans of Casgar, and the Persian versions of Shefflah-el-Mallahs, leaving the ordinary listener to arrange his own jumbled ideas and string his own facts, real and ideal, on as strong a thread as the weight of his convictions of their worth would warrant.

When Prof. Engleman, of the Historical Society of Rouen, France, went into the "open country" for specimens, he took with him his entire caravan, consisting of 178 camels and over 400 attendants, intending to make a visit to Baku-bakuren on his return. At the point where the Nile formed a junction with Spacci-alli, he and a small body-guard took floats for Spacati. The heat was almost unbearable. When the little party was about forty-six miles from the starting-point, the river suddenly disappeared, absolutely evaporated under the terrible scorching rays of a fierce tropical sun, and they were not rescued from their perilous position until nearly two months thereafter, when they were overtaken by a caravan from Putietig-aman, and great was their joy when they ascertained that the party consisted of Baku-bakuren himself and a retinue of 100 servants. They were on their way to the "middle-grounds" of Spezzia-cornus, and after arranging for the return of a portion of his guard to the main party, Prof. Engleman accompanied Baku and participated with him in the valuable discoveries which have since enriched the museums of Europe and America and added undying honor to the memory of Prof. Engleman. The extreme caution which was taken by the Professor when starting upon his journey, to provide for his party an immense supply of provisions and water, prevented the entire party from perishing.

The most wonderful among the many things that were brought to light were stone spear-heads, sacrificial knives of dark obsidian, white flint with knobs of copal at one end, pottery, bowls, and the mummified remains of a human being. Dead a thousand—yes, five thousand—years, if not as many ages. Dead as dust. It was brought out into the open air. It was a man, a microcosm. Darkness and death—death, the prelude to resurrection—had been his for so many years that they could not be counted. And they brought him to the light, and Egypt's sun once more shone upon him. Then came a most wonderful change. The whole, casements, wrappings, and the body itself, crumbled into ashes, and the strong wind prevailing immediately thereafter blew them far away, and nothing was found that resembled a human being in the least degree. Some few metal objects became visible upon the following day, which proved to be valuable to science and to the Mystic Shrine as well, but further interest in them was lost on account of the meagre appearance of the collection, and there being no signs of engraving or characters upon them, with the exception of figures of the pyramids and a few dotted words made by a sharp-pointed instrument, representing the punishment that would be inflicted upon a Noble who was faithless to his vows.

The indefatigable explorer of the oldest civilization of Greece and Asia Minor explains to us the architecture, of three kinds, which prevailed, and the style, if it can be so called, of the tombs and graves of the principal Potentates who figured conspicuously at that time. The excavations in Troy, Mycenæ, Orchomenos and Tiryns show the de-

velopment of art in one of the most attractive, though one of the most obscure, regions of classical antiquity. The architecture of tombs has been finely elucidated. Though the number of such monuments is far less than have been uncovered in Egypt and Arabia, valuable analogies to older and well-known buildings of this kind have turned up, and new forms of graves discovered. How comfortably and securely the Potentate or Ruler (the terms being synonymous in our Order at that time) dwelt in his castle through his life, the architectural remains of Tiryns and Troy have proved to us. How he was laid to rest at his death, and how gracefully, even monumentally, his last abode was adorned, we learn from the sepulchres of Mycense and Orchomenos, especially from the bee-hive tombs of both places. But these are beyond the range of the present subject.

The architectural features of the tombs and graves of Nanplia and Spata admit of no inference as to their date; only the objects found, which are partly very peculiar, point to an epoch not far removed from that of the tombs, etc., of Tiryns, and show unmistakable evidence of the Mystic Shrine having been in great power and numerically strong and united. The bee-hive tombs alluded to never existed in Africa or Asia Minor. They consist of conically erected round chambers of ashlar stones, which in building were already covered externally with small stones bedded in clay-mortar, and when finished, so completely piled over with earth that they appear, outside, like simple barrow graves. This structural formation points to very ancient models, such as round tents have, subterranean earth huts, etc.; but it appears here in its monumental and artistic execution, at least in three cases, as a climax which certainly was attained only after many earlier attempts. The technical execution was not easy, as the sepulchral chamber was to be kept dry, and also to be for a long time accessible, in order to allow of other bodies being entombed after the first interment. The tomb of Menidi maintains a certain pre-eminence, because it was found untouched with its rich contents, and when excavated was recognized for certain as the common tomb of six persons.

Materially as well preserved, but superior in technical and artistic respects, is the largest bee-hive tomb of Mycense, still erroneously designated as the treasure house of Atreus. All the other examples, after the washing away of their cone of earth, have lost their upper part by pulling down, and are filled up with *debris* as high as the lintel of their portals. The effect of the conical chamber is imposing, in spite of the absence of all architectural divisions. The room has the impression of a natural vault, simply by its proportions, its disposition, and its texture. Perfect workmanship corresponds with materials of rare excellence; and at the same time the enormous inner stone of the lintel affords documentary proof of the mechanical power at the architect's command in those days. A clean-cut block, weighing one hundred tons, or more than six times as much as the largest block in the citadel of Tiryns, tells the practiced eye a great deal, and suggests many questions besides. Where was it quarried? How dressed on all sides? By what means was it brought to this height, and at last safely laid on its supports? A most extraordinary spending of time and strength is contained in this mass, which has been lying firmly in its place for three thousand years. The front surface, built of polished breccia blocks, was once coated, in its upper part, with slabs of red, green and white marble; but the greater portion of this splendid incrustation is gone. According to technical indications, it was only added after the completion of the building, and clamped on, so that it could easily be removed. The greed of subsequent generations did so, and artfully dragged it off to neighboring churches. Precious fragments are now in London, Athens, Munich,

and Berlin. It remains, therefore, doubtful for the present, whether the same important facade system, with pilaster strips, was here architecturally carried out; that is, in full plastic existence, as on the tomb of Atreus, or only indicated by painting on the stone. This refers specially to the tomb of Agamemnon. On its polished back it bears a pattern-like division of clearly cut, parallel, vertical and horizontal lines, which remind us of the like practice of Egyptian sculptures. There cannot be any doubt that the founder thought no sacrifice too great to leave a monument for posterity, which was to perpetuate his name and to afford a lasting and speaking evidence of his wealth and artistic taste. The chambers were adorned with many bronze plates. This kind of decoration was used most extensively, and at the same time with a greater variety of patterns than in the tombs of other dynasties. On quite a number of these bronze plates are seen inscriptions of the names of kings and representations of long-legged sphinxes, scimeters, and stars, while on three of them can be readily observed and suuk deep into the metal figures of men decapitating a victim, while behind him stands a man with another victim's head on a plate, with the word, in Greek, signifying "Nemesis." Enough material has been taken from the tombs of Agamemnon and Mynyas to satisfy even the most credulous that the Mystic Shrine was a very strong Order during their lives, and that they held important offices therein.

The Shrine of Eleithyia is probably a branch foundation from Crete in the heyday of its power; for the structural system of the very peculiar roof, composed in masterly manner of ten great counterfort stones, certainly came from Egypt, whose gigantic buildings, with their enormous superincumbent weight, compelled men at an early time to solve that kind of constructive problem. That many of these immense buildings were the meeting places, fortified and guarded, of the members of a secret Order resembling the Mystic Shrine is admitted without question. And why should they not be, when so much material and so many existing evidences abound, both in Egypt and Greece, to prove it? These features prevail in Egypt, both in the Delta and in Upper Egypt, as well as in Tiryns. They bear evidences of being older than the Trojan war. To attempt to go further than this general chronology seems unnecessary at this time. Continued new discoveries are not needed. A still greater sifting, methodical and critical, seems a waste of time and money. Referring again to Tiryns, Theophrastus relates that the Tirynthians had an extraordinary inclination to laughter, which made them useless for all serious work. They desired to overcome their inclination to laughter and consulted the oracle how they might do so. The god replied that the evil would disappear if they could, without laughing, sacrifice an ox to Poseidon, and cast it into the sea. The Tirynthians, who feared that they should not succeed in obeying the god's commands, ordered that no children should be present at the sacrifice. One child, however, had heard of the affair, and strayed in among the crowd. The child was being driven away and soundly berated, when he cried out, "Are ye then afraid that I would overturn your sacrifice?" Hereupon all burst out laughing, and the Tirynthians were convinced that the god desired to teach them that a long-indulged habit is not easily shaken off.

The men who are generally selected to represent the Societies that have for their object the uncovering of ancient cities and the search for antiquities, are not the most hardy looking or robust, neither the athletic nor powerfully built, but it so transpires that the professors and their assistants who are sent into strange and deserted places in Europe and Asia comprise, as a rule, men of small stature, wiry, lean, and bearing the appear-

ance of suffering from diseases incurable, but of long duration. But appearances being, so it is generally spoken, of a deceiving character, a quiet and close superficial examination and personal interview prove that these men are possessed with ambition, pluck, strength of will and indubitable courage. These qualities are necessary to success. One weak man, with but little will-power and push, will break up a whole party inside of six months. But the stimulation which each one receives from the bravery and sacrificing spirit of the others gives equal strength to all, and such a party never goes out in vain. They enrich science and the arts with their persevering labors and fill the museums throughout the world with the knowledge of things that were but little known of before they delved into the bowels of the earth to bring them forth. They go into regions where no water can be obtained nearer than a distance of forty miles, and where explorations are made under the most trying circumstances. The large expenses attending these ventures are never mentioned or taken into account. They forever live in a spirit of expectancy, and the least find of any importance repays them for the suffering through which they have gone and the manual labor which they gave to the cause.

Prof. Bailey, of Heidelberg, was the only member of the Order of the Mystic Shrine of the large party which started under such favorable circumstances in 1900 to go through Arabia and from thence across the isthmus into Africa, and it is from him that we have learned the most concerning the early history of the Order. He went across mysterious deserts and over many mountain passes and experienced life in all its wildness and horrors. If nature has been unkind in some ways in the desert she has been lavish in her gifts in others. If the valleys look forbidding, yellow with sand and grease-woods, spotted with dismal black lava buttes, yet they are brightened with beds of soda, salt and borax, that gleam snow-white to the eye or turn to mirage lakes, with dancing waters and leafy borders, while in the mountains gold and silver have been found in large quantities. Every peak, face, ledge, gorge and stratum has a color of its own, while no two breadths of color are exactly alike. They vary from pure marble white to lava black, from palest green to darkest carmine, from delicate cream to royal purple. Brilliancy and dulness of color are all mingled, contrasted and blended in magnificent masses that defy description.

The more western and southern regions comprise the land of the paradox; a veritable desert, yet filled with an abundance of riches; a region of death, yet for one-half of the year one of the healthiest places in the world; a place where the temperature may jump from 120 degrees in the shade to 40 degrees below zero during the year; where the average rainfall is nil, yet cloudbursts rip out the sides of the mountains and change the face of nature in an hour. It is a place where lakes are found on the pointed peaks of the mountains; where the rivers preserve their existence only by concealments under the gravels, coming to the surface only when forced to do so by some rocky barrier; so that the bottoms of the rivers are on top, and one cuts his wood by digging into the sand with pick and shovel. It is an arid land, where men have died from unslaked thirst, even with filled canteens in their hands. It is known as a waterless desert, this special locality, yet its springs are the favorite stopping-places of migrating ducks and geese. The ranges and the planes between them are absolute deserts, treeless and devoid of water, yet at many of the springs where there is water enough to irrigate the land ranches have been established that are veritable oases, delighting the eye of the weary traveler and furnishing him with new supplies of fruit, vegetables and other edibles. Even in such barren places have been discovered relics of great value, among them many which the cul-

tured eye of Prof. Bailey could see bore traces of the Mystic Shrine. Some of the articles obtained there cannot be purchased at any price by the layman or relic barterer.

The specimens now in the Professor's possession, referring to the Order, are safely placed until he can have an opportunity to bring them before the faculties of the different societies in Europe that are patrons of these undertakings, and, as he has not completed his researches, and will not probably return home for some time, the world will remain ignorant of this new feature in the work of the party now engaged in their explorations until the beginning of 1907. The revelations promised will well repay for the long time waiting. It will be a genuine surprise, and the Order of the Mystic Shrine will then be able to hold its head on a level with any other society or organization extant.

About the year 1899 M. de Morgan, in charge of an archaeological expedition sent by the French government, discovered on the acropolis of Susa a disc of black diotite nearly eight feet high and broken in three pieces, which are readily rejoined. Another fragment of a second monument, corresponding to a part of the the first, was also discovered, bearing on the oliverse a bas-relief of King Hammurrabi receiving the laws from the Sun God, much in the same way Moses received the Ten Words from Yahweh. Hammurrabi, whom most Assyriologists identify with Amraphel, was the sixth king of the first dynasty of Babylon, and is placed at approximately 2250 B. C. Like Moses, he was a soldier and a lawgiver. He it was who codified the vague laws, so that the strong might not oppress the weak, to insure justice to the orphan and the widow, and for the righting of wrongs. The primary dictum of the laws seems to have been that of the "lex talionis,"—"If a man destroy the eye of another man they shall destroy his eye; if one break a man's bone, they shall break his bone; if a man knock out the tooth of another man of his own rank, they shall knock out his tooth." Many of the Ten Commandments are stated in other words and with a fixed penalty. "Thou shalt not bear false witness" is, "If a man bring an accusation against a man and charge him with a crime, but cannot prove it, he, the accuser, shall be put to death." The solicitude with which the rules for the morals of the Babylonians were laid down testifies to a long experience in civilization. Divorce, however, seems to have consisted in nothing more than return of the dowry. Dower and all the rules of inheritance were fixed either specifically or by implication. The epilogue concludes with the familiar calling down of the most terrible curses on the head of him who changes a jot or tittle of these laws or even fails to ascribe them to the great Hammurrabi.

Another disc of black diotite came into the possession of M. De Morgan upon which were inscribed several lines of laws relating to the institution of secret temples, ostensibly those of the Mystic Shrine. The laws governing the management of these associations were shown to be of the most rigid character, while the punishments inflicted upon members who violated them were of the most revolting and terrible quality. That ancient Egyptian civilization is the oldest known civilization is an indisputable fact. More than six thousand years ago Egypt burst upon the world and history a full-grown nation, with a full-blown civilization in the flower of its matchless perfection, with no evidence of so-called patriarchal life, rude beginning or infancy. It is unquestionably the father of the civilized peoples and nations of the world—yes, the civilized world for more than two thousand years. Hence, the inexorable logic of this fact is, that there is where the memorial name of God, forever among all generations, was of record and renown.

Here, also, were discovered the tablets and papyrus writings which settled forever the



true and only legitimate origin of the Order of the Mystic Shrine thousands of years before its introduction into Europe and the United States.

Dr. Fleming is entitled to all the glory of its importation into this country through his old friend, Noble William J. Florence, and those who immediately translated its ritual and secret teachings, as mentioned in the introduction of this work, and whose names will be handed down to posterity as the prime movers in its adoption and practice within the jurisdiction of North America, will also have a niche properly adorned with their names in the great hall of Fame, and Nobles yet unborn will stand there with uncovered scouce and memorize the names of Fleming, Florence, Rawson and Patterson. They early assumed "*The Arab's Vow*" and were palpably the most enthusiastic disciples and the most demonstrative appreciators of the esoteric ceremonials among the few who showed their strength of purpose when the Order first saw the light of day in New York. From helpless infancy it emerged into strengthening youth and thence into a sturdy manhood, and from that time the Order has been progressive, popular and honored for its Charity, Hospitality, Sincerity and Brotherly Attachment to each member thereof. In this meed of praise there are others who gave of their wisdom and experience a goodly quantity, among whom might be mentioned Noble C. T. McClenachan, who was long identified with the Order in the Western Hemisphere, and with his wise council and advice held its best interests at heart. He officiated upon the most important Committees, especially those of the Ritual, the Statutes and Regulations, Jurisprudence and Laws, and being an expert parliamentarian and a profound ritualist insured the future success and longevity of this beautiful Oriental institution.

Although the Order was introduced into America in 1871, the "*Imperial Grand Council*" was not proclaimed until June 6, 1876, since which time it has held annual sessions regularly. The beginning was a struggle, but this was harmonized into a union of all factions for the general good of the Order and the Crescent was soon in the ascendant. The noble men who sacrificed their time and money to establish it upon a firm and lasting basis started with the hope that the day would not be far distant when the "*Crescent*," the "*Templar Cross*" and the "*Prussian Eagle*" would stand intermingled throughout the length and breadth of the Old and New Worlds, and that the tripod of Foundation, Stability and Longevity would rest indestructible, one each in the insignia of these three great Institutions that shall defy Battle, Age and Decay. "*The adverse faction*" has been overcome. Success has been achieved by patient study of the principles of manhood and good common sense, and with a membership approximating 100,000 faithful and enthusiastic Shriners, the door is opened for all eligible men of honor and ability to associate with an institution that brings pleasure to all in its ritualistic work and social happiness and rest to the man of business. It is an institution at once grand in the hearts of its disciples, who esteem *Justice, Truth and Mercy*, and abhor oppression, fanaticism and intolerance. May its sanctuaries be populated with the good, the upright and the just. May they honor the worthy, select men of honor and of rank, character and worth, for the all-powerful mass of membership, and being faithful, zealous and steadfast in the purpose, *Allah* will bestow his blessings upon them on earth and set apart for them a haven in Paradise hereafter. Carry not the Unwritten Law too far decipherable in the esoteric issues. Verbal and oral confidences supersede, in safety and retention, all manuscriptal or published treasures, however code-bound. These wise words are translated by Abd-El-Kader-Ben Makhi-Ed-Deen.

Looking backward toward the home of the Order, we find the Brotherhood in Egypt flourishing and fruitful in good works, as beautiful as are the queenly palms which wave their feathery arms in the soft airs that crinkle the surface of the lordly Nile into rippling lines of loveliest corrugations, or cast their cooling shadows upon the star-eyed daughters of Egypt. The ritual there is exemplified within the secret walls, and is superb and full of harmonious proportions, both to the eye and ear. All the finest senses are stirred to their deepest by the elaborate and luxuriant beauty of detail and fulfilment. It is the perfection of high art. It works, by grand and elegant threads, up to a gorgeous consummation as easily and as brilliantly as Aurora's dawn, finally, but without crisis, sinks into the sea of glory with which Egypt's Sun God floods the green delta and the golden sands.

It is to see the living, pulseful, throbbing sunrise in the land of Egypt to appreciate the metaphor, for nowhere else on earth is that scene so magnificent. It glorifies all it touches, and makes even the scarred and monstrous Pyramid of Cheops a tangible dream of eternal beauty.

THE FEZ AND ITS SIGNIFICANCE.—The Nobles wear rich costumes of Eastern character, made of silk and brocaded velvet of oriental intensity of color. The ordinary costume for street parade is conventional black with the regulation fez.

When pilgrimages to Mecca were interrupted by the Crusades about A. D. 980, the Mohammedans west of the Nile journeyed to Fez (or Fas), in Morocco, as to a holy city. Among the flourishing manufactures of the city was a head covering called tarboosh, now known as a fez, which was dyed scarlet for the students in a great school at that city. In that way it became a mark of learning, and gradually displaced other forms and colors of hats. It was carried in all directions by caravans, and thus became the distinguishing head-dress of Moslems in every part of the empire.

The **JEWEL** of the Order is a Crescent, formed of any substance. The most valued materials are the claws of the Royal Bengal tiger, united at their bases in a gold setting which includes their tips, and bears on one side of the centre the head of a sphinx, and on the other a pyramid, urn, and star, with the date of the wearer's reception of the Order, and the motto,

Arabic, "*Kuwat wa Ghadab.*"

Latin, "*Robur et Furor.*"

English, "*Strength and Fury*"

The crescent has been a favorite religious emblem in all ages in the Orient, and also a political ensign in some countries, such as in modern Turkey and Persia. The ancient Greeks used the crescent as an emblem of the universal Mother of all living things, the Virgin Mother of all souls, who was known as Diana, Artemis, Phœbe, Cynthia, and other names, varying with the character of her attributes in different localities. The chief seat of the Diana cult and worship was at Ephesus, and the great temple built in her honor at that city was the pride and glory of the Greeks.

The secret knowledge symbolized by the crescent has always had its devotees, in every age, in all civilized countries, and it is yet the master-key to all wisdom. The Greek philosopher Plato, when asked the source of his knowledge, referred to Pythagoras. If we consult the writings of Pythagoras, we shall find that he points to the far East, whence he derived his instruction. In imitation of the humility of the wisest of mankind, we look to the East for light, and find placed there the beautiful emblem of new-born light, the **CRESCENT**.

This is yet only a symbol, and refers to a higher and purer source, the great fountain of light, the SUN, which is also an emblem of the Great First Cause, of Light and Intelligence. Thus do we lead the mind of the initiate step by step from the sterile and shifting sand of the desert, which typifies ignorance and darkness, into the halls of science, the chambers of culture, until he stands in the presence of the emblem of Light and Intelligence, in possession of the key that will open to the diligent inquirer every truth in nature's wide domain.

For esoteric reasons we hang the horns pointing downward, representing the setting moon of the old faith at the moment of the rising sun of the new faith in the brotherhood of all mankind—the essential unity of humanity as of one blood, the children of one fatherhood.

The salutation of distinction among the Faithful is, "Es Salamu Aleikum!"—"Peace be with you!" to which is returned the gracious wish, "Aleikum es Salaam!"—"With you be Peace!"

The prerequisite for membership in Europe, Asia, Africa, and America is the 32° A. A. S. Rite (18° in England) or a Knights Templar, in good standing.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the *Fraternity of Freemasonry* in the United States, was primarily adopted by the Imperial Council.

Subordinate Temples have been chartered in nearly every State in the Union, by dispensation or in other constitutional manner, under the authority of the Imperial Council.

The Thirty-sixth Annual Proceedings of "*The Imperial Council A. A. O. N. M. S.*," was held at New Orleans, La., on Tuesday and Wednesday, April the 12th and 13th, 1910, the Imperial Potentate George L. Street, presiding. It was one of the most interesting and successful meetings ever held, and His Excellency Jared T. Sanders, the Governor of Louisiana, and His Honor Martin Behrman, the Mayor of New Orleans, extended a royal welcome on behalf of the State and City. The attendance was one of the largest ever held. The growth of the Order during the fiscal year showed a very satisfactory increase, and favorable comparison with former years. Number of Nobles created during the year 14,092, with 123 Temples and a total membership of 149,146. The officers elected were:

Imperial Potentate, Frederick A. Hines, Los Angeles, Cal. *Imperial Deputy Potentate*, John F. Treat, Fargo, N. D.; *Imperial Chief Rabban* William J. Cunningham, Baltimore, Md.; *Imperial Assistant Rabban*, William W. Irwin, Wheeling, W. Va.; *Imperial High Priest and Prophet*, Jacob T. Barran, Columbia, S. C.; *Imperial Oriental Guide*, Frederick R. Smith, Rochester, N. Y.; *Imperial Treasurer*, William S. Brown, Pittsburgh, Pa.; *Imperial Recorder*, Benjamin W. Rowell, Boston, Mass.; *Imperial First Ceremonial Master*, J. Putnam Stevens, Portland, Me.; *Imperial Second Ceremonial Master*, Henry F. Niedringhaus, Jr., Louis, Mo.; *Imperial Marshal*, Charles E. Ovenshire, Minneapolis, Minn.; *Imperial Captain of the Guard*, Elias J. Jacoby, Indianapolis, Ind.; *Imperial Outer Guard*, W. Freeland Kendrick, Philadelphia, Pa.

The Imperial Council selected Rochester, N. Y., as the meeting place of the 37th Annual Session to be held in that City on the second Tuesday in July, 1911.

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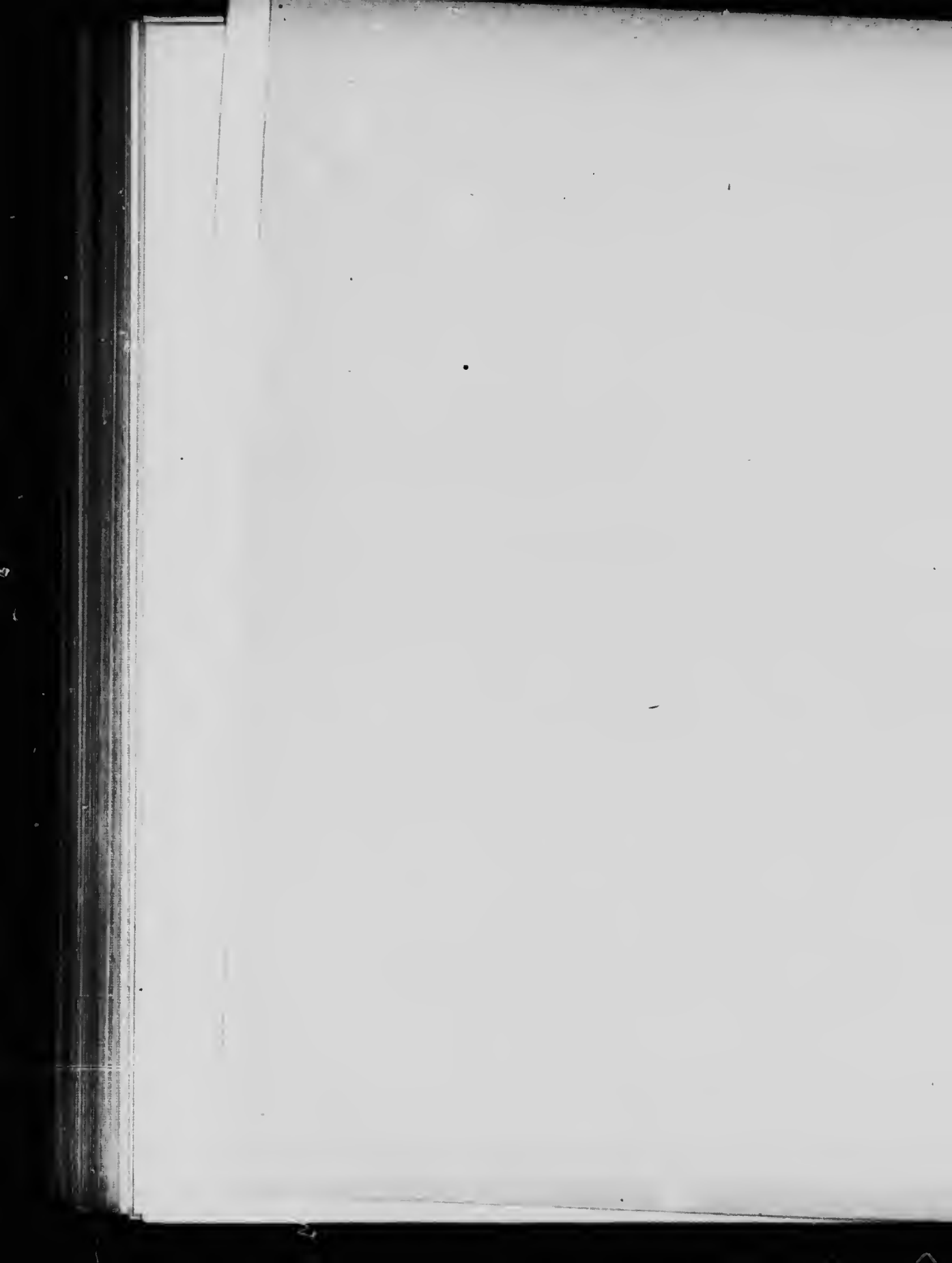
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FRED A. HINES
IMPERIAL POTENTATE

JOHN F. TREAT
IMPERIAL DEPUTY POTENTATE

WILLIAM J. CUNNINGHAM
IMPERIAL CHIEF RABBAN

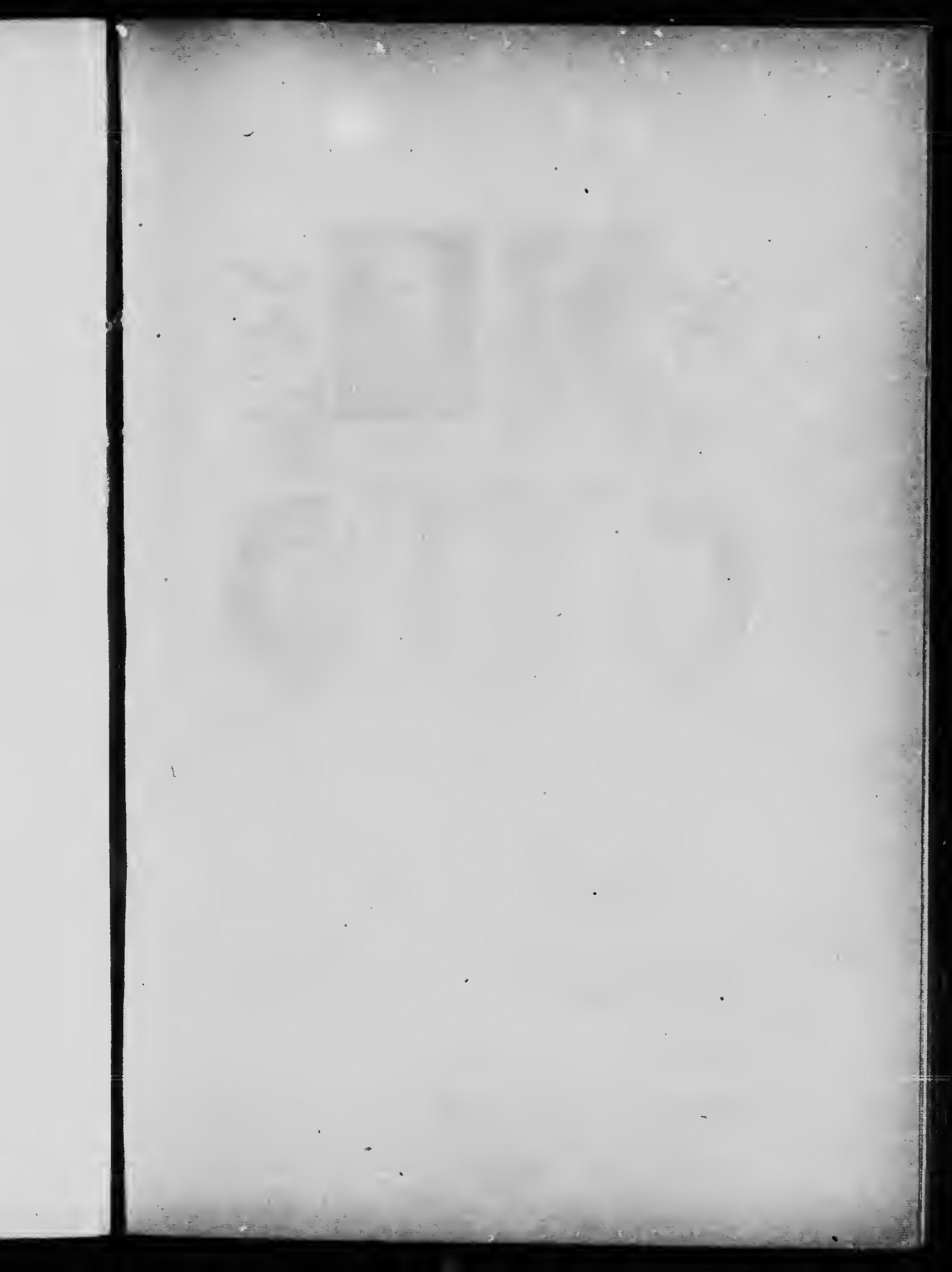
WILLIAM W. IRWIN
IMPERIAL ASSISTANT RABBAN

JACOB T. BARRON
IMPERIAL HIGH PRIEST AND PROPHET

FREDERICK R. SMITH
IMPERIAL ORIENTAL GUIDE

**OFFICERS OF THE
IMPERIAL
COUNCIL
A.A.O.N.M.S.
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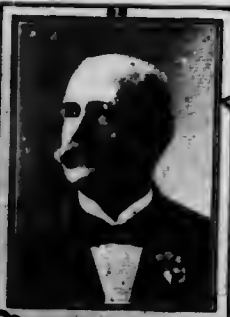








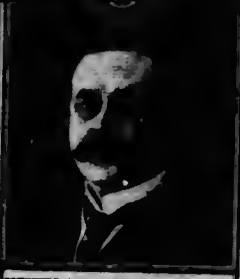
WILLIAM S. BROWN
IMPERIAL TREASURER



BENJAMIN W. ROWELL
IMPERIAL RECORDER



J. PUTNAM STEVENS
IMPERIAL FIRST CEREMONIAL MASTER



HENRY F. NIEDRINGHAUS JR.
IMPERIAL SECOND CEREMONIAL MASTER



CHARLES E. OVENSQUIRE
IMPERIAL MARSHAL



ELIAS J. JACOBY
IMPERIAL CAPTAIN OF THE GUARDS



W. FREELAND KENDRICK
IMPERIAL OUTER GUARD

PART IX.

THE ORDER OF THE EASTERN STAR.

CHAPTER L

BY MADELEINE R. CONKLING, MOST WORTHY GRAND MATRON.

THE Order of the Eastern Star, unlike many of the orders, does not claim to have existed in any pre-historic age, like all others, our age is uncertain. Masonic historians seem to experience great difficulty in determining our origin, although they ALL take a lively interest in us. The eminent Masonic chronologist, Mackey, tells us that the Adoptive Rite was established in England, in the seventeenth century, under the patronage of Queen Henrietta Maria, daughter of King Henry IV of France and wife of King Charles I of England. After the execution of that unfortunate monarch, the Queen escaped to France, introducing the Rite there in 1730, under the name of "Maceonneire'd Adoptione." After many changes and as late as 1838, this same Adoptive Rite was known as "The Five Jewels of the Orient."

In our rapidly increasing progress, we have no time to spend in idle retrospection of so much uncertainty, for we care not whether we were reared in the cradle of our infancy by the wives of King Solomon or the French Queen. If, as Mackey tells us, we are an offspring of that ancient Adoptive Rite, then we are indeed glad of the many changes which have taken place in the Order, incident to progress.

We have, however, conclusive proof, that in 1850, Robert Morris, the "*Poet Laureate of Free-Masonry*," outlined and founded our present system, and communicated the degrees to his wife. Later Robert Mackoy, of New York, revised the manuscript and put it into book form, known as the "*Book of Masons*," consisting of one hundred and ninety-eight pages, from which after many changes, our present Ritual was compiled. Morris states positively, that his ideas were original, and that the "*Five Heroines of the Order*" were chosen to more clearly represent to the minds of the wives, mothers, daughters, widows and sisters of Master Masons, the "FIVE GREAT PRINCIPLES OF FREEMASONRY." Be that as it may, most of us at least, prefer to believe that the "EASTERN STAR" was discovered by an American astrologist, in the blue sky of Freedom, and that its first rays shone over the "*Land of the Free and the Home of the Brave*."

The progress of the Order of the Eastern Star has exceeded the fondest hopes and desires of its founder; from one member in 1850, we have grown until now we number 300,000 strong in 1905. The order has passed through the crucible of opposition and prejudice, but like the Masonic Fraternity, it has come forth shining with increased brilliancy.

Although no part of Free-Masonry, yet it is related to it by the dearest ties; and into the warp of the Masonic Mantle of all Fraternal Charity, you will find woven, "*the woof of woman's tenderness, the devotion of the wife, the affection of the daughter, the unchanging love of the mother, the grief of the widow and the confiding faith of the sister.*"

The Order of the Eastern Star is built upon the enduring principles of Fidelity, Constancy, Purity, Hope and Benevolence, and is dedicated to Truth, Charity and Loving Kindness. It scatters sunshine, relieves distress, comforts the bereaved, cares for the sick and dying, admonishes its members to sacredly preserve their lips from slander and evil speaking, and raises the standard of moral purity, by teaching its men to be more manly and its women to be more womanly.

The Order of the Eastern Star, is the best systematized, most progressive and largest Women's Charitable Fraternal Organization in existence. It is composed of affiliated Master Masons in good standing, their wives, mothers, daughters, widows and sisters. Here they join with the Masonic brothers in promulgating the principles of Brotherly Love, Relief and Truth.

As the Star in the East shone forth to guide the Wise Men to Bethlehem, so have the rays of our Star shone forth, until they have given warmth and light to every spot on earth, where the banner of the Red, White and Blue has been unfurled. England, Scotland, India and Canada have also been glorified by its piercing rays.

There are at present forty-four Grand Chapters in the United States and one in Scotland, with a total membership of 302,696. At this time the Ritual is only printed in English and German.

There is no question but what the Order of the Eastern Star has come to stay, and the longer it stays the more friends it will have and the better you will like it. It does not solicit members, but welcomes all the worthy that knock at its doors, and asks to be written as "*One who loves his fellow men!*"

The Order of the Eastern Star teaches morality, charity, heroism, self-denial and immortality. It opens the way to great possibilities for doing good, and affords ample opportunity of extending the reign of "PEACE ON EARTH, GOOD WILL TO MEN."

THE EASTERN STAR,

BY BROTHER ROBERT MORRIS, MASONIC POET-LAUREATE.

If there be lacking anything within this starry group,—
If there is place for other grace amidst the radiant troupe,—
I'll not go back on history's track to find a model clear,—
But crave *your* light, dear ladies bright, who grace my birthday here;
And so I'll fill the measure of the EASTERN STAR!

The sparkling eye, the fairy form, they shall my muse inspire;
The singing tongue, the sacred song, awake my humble lyre;
The tripping feet in mazes fleet their mystic spell shall cast,
And all shall say, "The present day is better than the past!"
And so I'll add new splendor to the EASTERN STAR!

From mothers here and maideas dear I'll borrow many a grace,—
In all this earth there is no worth like that . . woman has;
Last at the Cross,—in lingering hope by Jesus, the adored;
First at the Grave,—in eager haste to magnify their Lord;
From these I'll take fresh brilliance for the EASTERN STAR!

In each home circle, where the wife keeps household lamp alight,—
From sister's vigilant eye that guides the brother's steps aright,—
From mother's knee where childhood learns its one effectual prayer,—
If I indeed a lesson need I'll find that lesson there,
And it will give rare glory to the EASTERN STAR.

Lastly, I'll seek the happy dead,—that grave, I know it well,
How fondly loved my Ella was, ah me, no words can tell,—
I know the answer that will come from you bright maiden blest,
"They who with JESUS suffer here shall have eternal rest."
This overfills the radiance of the EASTERN STAR.

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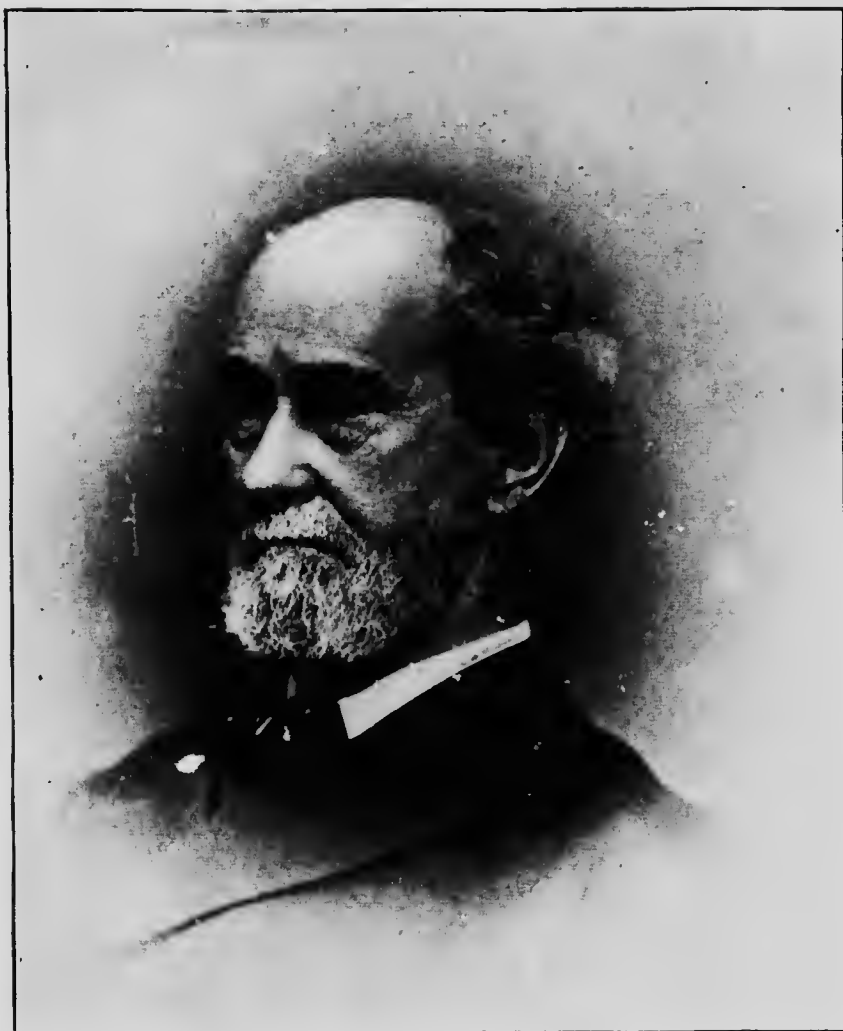
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Brother Robert Morris, b. D.

POET-LAUREATE OF AMERICAN FREEMASONRY AND FOUNDER OF THE ORDER OF THE EASTERN STAR.

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WILL THE ORDER LIVE?

BY BROTHER WILLIAM F. KUHN, MOST WORTHY GRAND PATRON.

The order of the Eastern Star, like her elder brother, Freemasonry, must stand the test of utility and give a sufficient and satisfactory reason for living. In this age of practical realizations and demands the world as well as the devotees of an organization demand practical results. Will our order stand this test? The Order of the Eastern Star is still in its formative period, in the morning of its life. Are there signs of promise? Are there inherent forces that will carry it onward in a glorious mission and to a triumphant end? Or will it fail and pass into forgetfulness, like many other human agencies that have flourished and passed away? The answer is readily found in what may be your conception of the order. If your conception does not mean a willing sacrifice for one's good; a sublime devotion to a principle that takes hold of humanity here and places it on a higher and loftier plain yonder; if the work of the order does not consider others and is purely selfish, then it will die, and ought to die. If your conception is that the order is purely social, then it will prove a failure. If you think it is an arena for purely intellectual combat, it will prove a sorry spectacle. If it is a field for theological and philosophical discussion, it will be a disappointment. If it contains no more for you than the ceremonial of the degrees, what a disastrous conception! If it is mere official position and a few days of glory, the dregs of the official cup will indeed become bitter.

The possibilities of the human soul make life a pleasure and its destiny eternal. The possibilities of the soul, the spirit of our order, will make it a pleasure to its members, a great factor in the world's progress and infinite in its influence and fruitage.

Principles live, ceremonials die; selfishness is an ogre of destruction. Altruism, to live for others, an angel of peace.

Our order should be social, it should be intellectual, it should be a moral agency, a family circle to which only the kind-hearted should come; where the ignorant and illiterate cannot enter, where the scandal monger cannot intrude his or her unsightly ear-ears, where love to humanity shall reign. Will our order live? Will it meet the demands of the world and the lofty conceptions of the heart? Yes. The two points of our Star reach out towards the east like extended arms, as if to grasp the rising sun, emblem of Light, Purity, Joy. In this receptive attitude our Star must stand facing the coming sun of charity as it gilds the mountain tops in iridescent glory; face the glow and heat of self-sacrifice; face the rising sun of every opportunity; face the golden rays of love as they, by magic touch, brighten and illumine the dark recess of despair and misery; face the dawning of a new morning, of a newer and brighter age, the morning of progress, of advancement to higher ideals, a day dawn of triumphant hosannahs.

The principles of our order find their best fulfilment in humanity's needs, and point to a higher destiny. Mortality and immortality, the beginning and the ending. Shall the order live? I would build a Star whose two points rest on the foundations of Love as exemplified in Electa, and Devotion to duty as exemplified in Adah. Love, Charity, two words—let us make it one word—love-charity; the stone on which the weary in life's battles may rest; the pillow from which the tired sleepers see the heavenly ladder with the angelic throng. Devotion, the willing sacrifice, a foundation stone

laid centuries ago in fair Judea, which time has not destroyed, and the ages cannot cause it to crumble or decay. As long as human hearts love the heroic and true devotion, so long will Adah live; a life based upon charity and devotion. An order whose foundation is love-charity and devotion cannot end. Here a superstructure must rise adorned with the attribute of immortality.

From these two fundamental principles will arise two more points as represented in Ruth and Esther—doing one's duty whether it be among the lowly or exalted. Whether it be for me to glean from the fields already reaped with but a handful as my reward, unseen, unknown, yet labor on, or whether I stand clad in the robe and crown of worldly wealth and honor, duty, my duty; for one knows not but that "Thou hast come into the kingdom for such a time as this." Duty, duty the only mandate; duty in hovel or palace; duty in field or on the throne, for these are beautiful attributes founded on Devotion and Love. Aye, more, from these must come one more, as the unfolding of the flower brings its fragrance, so the unfolding of Love to humanity, of fidelity to vows, of doing our duty where'er our lot is cast, there will come in its beauty and glory, to the breathing of every soul, to the prompting of every heart, the ever-green ray of Immortality pointing upward to our destiny—*Home*. "Believest thou this?"

"If Peace is thy prompter and Love is thy guide,
And white-robed Charity walks by thy side—
If thou tellest the truth without oath to bind,
Doing thy duty to all mankind—
Raising the lowly, cheering the sad,
Finding some goodness e'er in the bad,
And owning with sadness if badness there be,
There might have been badness in thine and in thee,
If Conscience, the warder that keeps thee whole,
Had uttered no voice to thy slumbering soul—
All God's angels will say, 'Well done!'
Whenever thy mortal race is run.

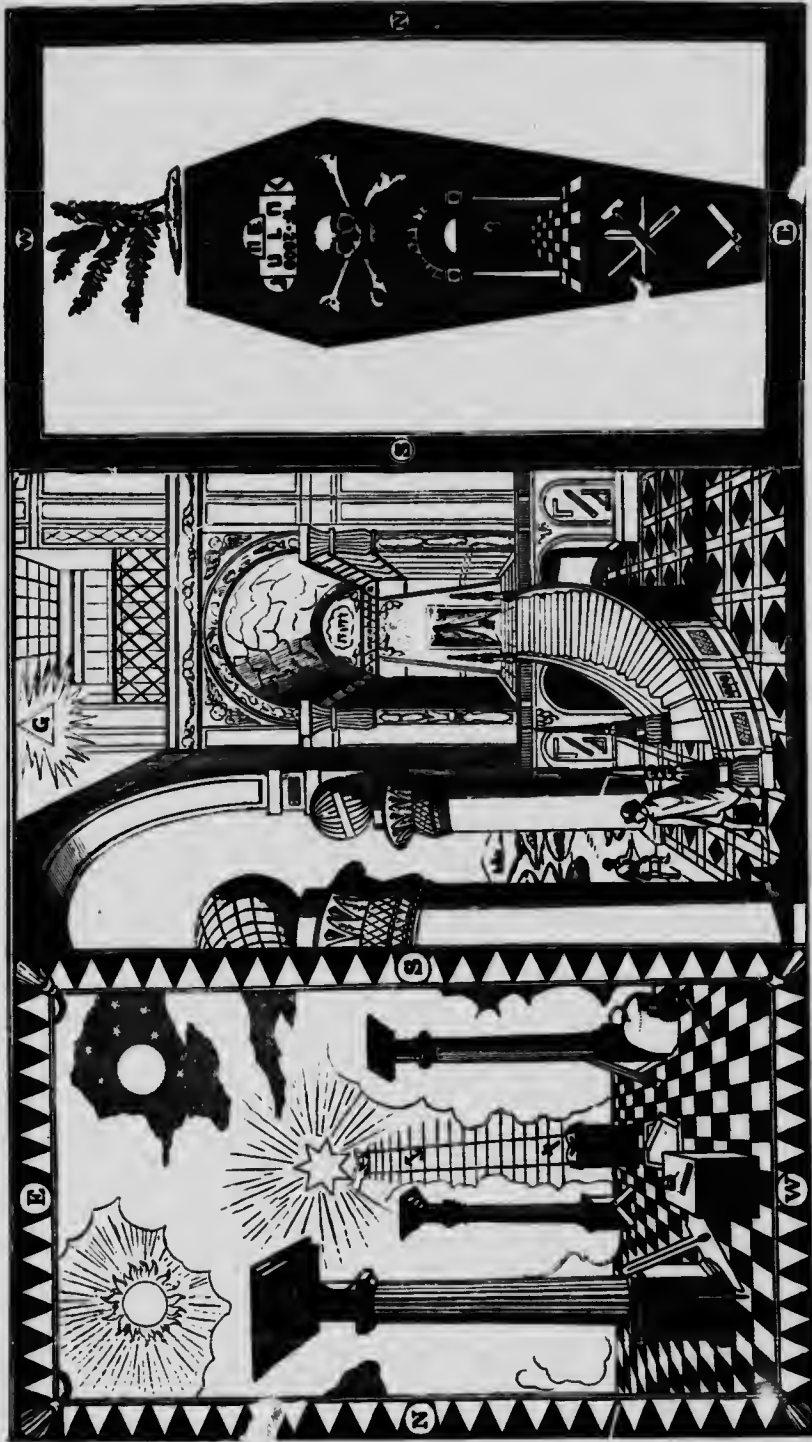
"If thou art humble, and wilt not scorn,
However wretched, a brother forlorn—
If thy purse is open to misery's call,
And the God thou lovest is God to all,
Whatever their color, clime and creed,
Blood of thy blood, in their sorest need—
If every cause that is good and true,
And needs assistance to dare and do,
Thou heapest on through good and ill,
With trust in Heaven and God's good will—
All God's angels will say, 'Well done!'
Whenever thy mortal race is run."

I have a firm faith in the immortality of good deeds, of the eternal triumph of an order whose foundation is Love. Yes, our order will live!

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THE MASTER MASON

THE FELLOW CRAFT.

THE ENTERED APPRENTICE.

The Three Tracing Boards of Craft Freemasonry.



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REFLECTED RAYS OF MASONIC LIGHT.

A Vade-Mecum of Instructive Information and a Guide for the Masonic Neophyte to the Degrees, Ceremonies and Principles of Freemasonry.

DEDICATED BY SPECIAL PERMISSION TO

THE EARL OF DALHOUSIE, K. T., G. C. B., P. C., Etc.,

Past Grand Master of the Grand Lodge of Scotland; Past Deputy Grand Master of the Grand Lodge of England.

BY BROTHERS WILLIAM GARVEY AND JAMES STEVENSON.

LIGHT is an important word in the Masonic system, and in the preparation of the following information the authors have endeavored not only to display the beauties of Freemasonry, but also to prepare the *Masonic Neophyte* with solemn thoughts for the more profound research into its mysteries and teachings, in as brief yet comprehensive a shape as possible, so far as the same are allowed to be *communicable*, to fulfil a *necessary* want, and the thoughtful brother will find its teachings pregnant with meaning. It commends itself not alone to the *junior Masonic brother*, but also to many brethren who, from their inability to attend at Lodge meetings and Lodges of Instruction, remain, owing to their unacquaintance with Masonry, as "*Sleeping*" Masons, or "*Masonic fungi*." To such it is hoped the information may serve as an incentive to awaken the *dormant* brother, direct him in search of the beautiful inculcations of Freemasonry, and stimulate him to become conversant with the various impressive ceremonials of the Institution; for his ultimate improvement must depend upon *his own* application and assiduity.

Whilst the ancient landmarks, too, of our Fraternity have been studiously guarded from the intrusive gaze of the *non-Masonic* world, still, to such of the *uninitiated* who may perchance peruse the work, nothing appears but what will show them that our Fraternity is founded on the purest principles of moral rectitude.

Brother Allan McDowell, in the "*Masonic Constellation*," justly says: Every Master Mason knows, or *ought to know*, that the stations in a Masonic Lodge represent (*in part*) the three periods of human life—*youth, manhood and age*. The Junior Warden's station, with its one step, its pillar or pedestal of the Corinthian Order of architecture, typical of beauty, and for many other reasons too numerous to mention, represents the first period of life—*youth*. The Senior Warden's station, with its two steps, its pillar of the Doric Order, represents strength, and for no other reasons is typical of the period of *manhood*. The Master's station, with its three steps and its pedestal of the Ionic Order, and for many other reasons given or implied in each degree, and especially in the third, represents the last and final period of human life—*age*.

Every Master Mason knows, or *ought to know*, that the three degrees represent (*in part only*) the three stages of human life. *The Entered Apprentice*, like the youth, is a beginner, a learner; the *Fellow Craft* is a skilled workman, representing a mature man; the *Master Mason* is an overseer of the work, one who from his accumulated experience, and therefore presumed wisdom, is capable of giving good and wholesome advice to his younger and less experienced brethren, and represents the period of *age*. "In youth, as *Entered Apprentices*, we ought to industriously occupy our minds in the attainment of useful knowledge; in *Manhood*, as *Fellow Crafts*, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves, so that in *age*, as *Master Masons*, we may enjoy the happy reflections consequent on a well-spent life and die in the hope of a glorious immortality."

The Fathers in Masonry did wisely and well in introducing in the *third degree* a recitation of the *twelfth chapter of Ecclesiastes*, which is descriptive of age. In copying it I disregard the punctuation and capitalization to avoid breaking the connection. The author is speaking to a *young man*, as is shown in the first verse, and says:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." That is to say, Do you think to serve the Devil in your youth with the intention to switch around and serve God in your later years? You may come out all right, for God is merciful, but it is a dangerous plan to follow, besides, it is dishonest. You are attempting to cheat both God and the Devil and you may fail in both designs. *"While the sun or the light or the moon or the stars be not darkened."* They are dark days. *"Nor the clouds return after the rain."* They are dreary days. In childhood's and youth's sunny hours dark storms arise, but they pass away and leave the skies clearer and purer than before, but age is one long rainy day. After the clouds are apparently passing away they come back again, and the days are still dark and dreary. The author compares the human body to a dwelling-house, the soul being the inhabitant. *"In the day when the keepers of the house shall tremble."* The hands which protect, defend and provide for the house become palsied in old age. *"And the strong men shall bow themselves."* The legs which uphold and support the house become bowed or bent by the infirmities attendant upon age. The word bow is frequently pronounced to rhyme with "now;" It should in this sentence undoubtedly be pronounced to rhyme with "no." To bow, according to the first pronunciation, is to incline the head or body as an act of civility, politeness, or reverence. According to the latter pronunciation it means simply to bend. *"And the grinders cease because they are few."* In ancient times it was necessary to have a mill to grind the food for the use of the household. The teeth are here referred to as performing that office for the body. *"And those that look out of the windows be darkened."* The eyes are the windows through which the soul, the inhabitant of the house, looks out upon the world around it. *"And the door shall be shut in the streets when the sound of the grinding is low."* In the absence wholly or partially of the teeth, the upper and lower jaws come together. *"And he shall rise up at the voice of the bird."* His sleep is no longer refreshing and undisturbed. He wakes at the crowing of the cock. *"And all the daughters of music shall be brought low."* His organs of speech are impaired, and his voice becomes harsh or indistinct. *"Also when they shall be afraid of that which is high and fears shall be in the way."* Owing to loss of strength and vigor, he becomes timid and fearful. *"And the almond tree shall flourish."* The hoary head is compared to the almond tree, with its clusters of white flowers. *"And the grasshopper shall be a burden."* This is a strong expression, meaning that even a light object which was formerly carried with ease now becomes heavy and burdensome. *"And desire shall fail."* The appetite's passions and ambitions of the young or middle-aged man cease to control or influence him as formerly. *"Because man goeth to his long home and the mourners go about the streets."* In ancient times it was the custom in Asia when a man died for the women to go about the streets bewailing his death and chanting his praises. When a rich or great man died mourning women were hired for the purpose, and the lamentations were continued for a number of days. *"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."* This alludes to the spinal cord, the head, the heart and the lungs, through which nervous energy and fluids are conveyed to the body. *"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."*

SYMBOLS, JEWELS AND BADGES OF FREEMASONRY.

They serve to characterize this noble institution. Symbols are intended to teach simple, pure, and important truths, of conveying moral instruction by symbolical figures, thus the senses are summoned to the aid of the intellect. Few persons have a capacity to apprehend abstract truths presented to the mind in mere words. The *jewels* of Freemasonry are significant of important verities; their signs are pertinent monitions, and the affectionate expressions of fraternal solicitude. Its *badges* are implements of industry. A few explanations will make the matter more clear. Hence what follows may be termed the *exoteric* teaching, but there lies *concealed* in it far deeper *esoteric* meaning.

The *Rule* directs that we should punctually observe our duty, and press forward in the path of virtue, neither inclining to the right nor the left.

The *Line* teaches moral rectitude; to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.

The *Trowel* teaches that nothing can be united without proper cement; so charity, the bond of perfection and social union, must link together separate minds and separate interests.

The *Chisel* reminds us of the advantages of discipline and education. The mind in its original state is, like a stone, unpolished; but, as the effects of the chisel soon bring latent beauties to view, give a new form and character to the whole, so education discovers the latent beauties of the mind, and draws forth its powers to range all the realms of human knowledge and thought.

The *Plumb* admonishes us to walk uprightly in our station; to hold the scales of justice in equal poise.

The *Level* indicates that we are all descended from the same stock, partake of the same nature, and share the same hope.

The *Square* is an emblem of our duty to God and man, indicated by its two limbs, the greater and the lesser. It teaches duty by reminding us that all our actions should be guided by the strict rules of rectitude.

The *Compass*, as the implement by which we describe a circle, which is confined within the boundary of its circumference, reminds us that we should at all times keep our desires within due bounds. Both the square and the compass are *also* emblematical of the mathematical sciences and the useful arts.

The *Mallet* suggests to our thoughts the necessity of lopping off excrescences, or, in other words, of correcting irregularities, even if the operation should be difficult and laborious. What the mallet is to the operative Mason, enlightened reason is to the speculative Mason; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions.

The *Three Lesser Lights of Masonry*, indicate the sun, the moon, and the Master of the Lodge, directing the thoughts first of all to the science of astronomy, which was diligently studied by the ancient *Freemasons*. This, however, is not all the significance of these emblems: they ought to carry our thoughts much farther. The *sun*, the centre of light and heat, cannot be contemplated aright without our being led to think of God that made it, and from whom all true light proceeds, with all that imparts happiness to the creatures that he has endowed with a capacity for it. The *moon* represents the Mason, receiving his light from above; and as the moon is sometimes eclipsed, but regains her former brilliancy after a while, the Mason is reminded thereby, when, through accident or infirmity of nature, he has fallen from his moral rectitude, to return to the path of light. The *Master of the Lodge* is to be regarded not only as a worshipful office-bearer, invested for the time with high authority, and accordingly to be greatly respected, but in his official character, representing the light and knowledge which it is the glory of the Institution to possess and diffuse.

The **Two Ahlars**, the one rough, the other perfect, indicate,—the former, the depth to which man has fallen through sin, and also the deformity of sin itself; the other, the beauty of holiness.

The **Apron**, with which the candidate for admission to the first degree is clothed, is to remind him, both by its material and by its color, of the purity of life which he is to aim at possessing and exhibiting to the world.

The **Lodge** represents the universe, and on its flooring are depicted the vicissitudes of life, in the moral and material prosperity or adversity of the brethren.

The **Three Pillars** typify wisdom, strength, and beauty: wisdom to contrive, strength to support, and beauty to adorn.

The **Point Within a Circle** represents the Supreme Being.

The **Circle** indicates the annual circuit of the sun, and the parallel lines represent the solstices, within which the circuit is limited. The Mason is called to keep himself within due bounds, the bounds assigned to him by reason and religion; so that, as the sun never wanders from his course, he may never wander from the path of duty.

LET THERE BE LIGHT.

In what a glorious light must Freemasonry appear to those who have been *initiated* into its most profound secrets!—who know that through this brotherhood there has descended to our day something of that knowledge. Much of the knowledge originally imparted at the creation was doubtless lost, because the secrets of Masonry were only allowed to be orally transmitted, lest written records should fall into profane hands, when man was made the ruler of all creatures, and his mind was enabled to grasp every secret in the realms of nature! And, in a lower degree, how powerfully does the Masonic association appeal even to the imagination of the less deeply instructed, through its archæological relations, bringing within our retrospective view the sculptured obelisks and fanes of ancient Egypt, so graceful in form, so grand in dimension; the faint but certain track of the Ionian artificers; the glorious pile which rose in noiseless perfection on the hallowed heights of Moriah, prefiguring that more glorious final dispensation, over whose persecuted propagators a thousand years afterwards Masonry threw a protecting shield; those marvelous relics of the Middle Ages, *those cathedrals and churches*, not less original in idea than the temples of Greece and Rome, but far beyond them in their power to affect the imagination and the feelings; these cathedrals with their heaven-pointing spires, —*cathedrals which no one can enter without a feeling of holy awe stealing over him*,—where the eye is ravished with the beautiful proportions of the design, the airy lightness of the massive columns, the rich lace-like tracery of the ornament, the enriched bosses, panels, corbels, and capitals,—where man made approaches towards an ideal of perfection, which he may pursue, though he may never hope to attain it. As the history of the Institution thus carries us along the stream of time, we cannot help perceiving that where operative Masonry never laid the line or stretched the compass, neither liberal art nor useful science ever flourished.

Looking back on these *glorious monuments* of Masonic skill and industry, let the living Brother endeavour to emulate the ancient worthies in their noble and pious work, but with the higher purpose of turning every human heart into a temple dedicated to the worship of the Great Architect of the Universe, remembering that while Time will crumble into dust the most massive walls, and level with the ground the loftiest spire, the spiritual edifice is eternal; and that those who carry the peaceful, but ennobling banner of morality and science, are the true children of light, the real benefactors of mankind.

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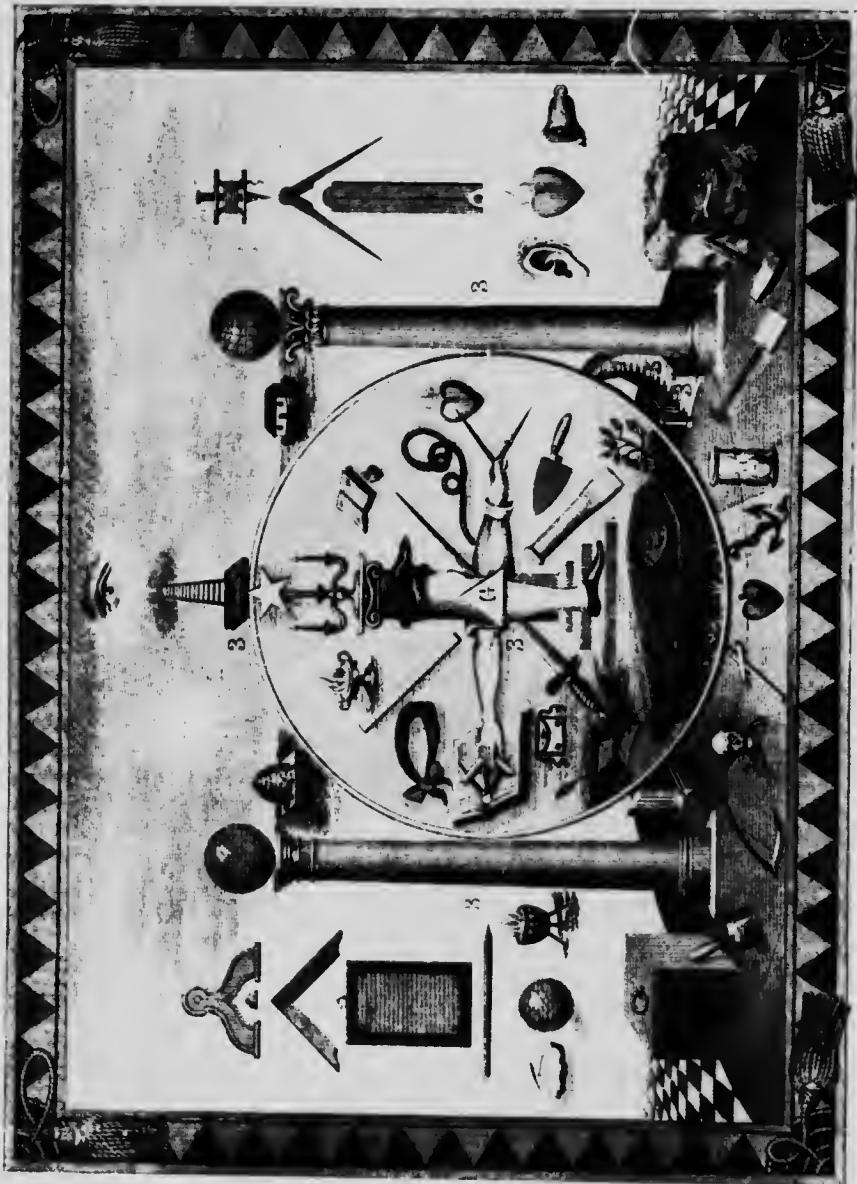
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Symbolic Emblems

REFLECTED RAYS OF MASONIC LIGHT.

NOTE—To the brother who may be seeking more light we would say, that all *jurisdictions* do not work exactly alike. The following information will, however, convey to his mind the *thought*, so that he will understand the *meaning*, and guide him accordingly. We also interweave certain working tools and other items used in the English Lodges, having prepared it for the general information of the brethren wherever the English language is spoken.

LET THERE BE LIGHT.

BY BROTHER THOMAS SMITH WEBB.

No name in Masonry is more familiar to the *American Freemason* than that of Webb, who was really the *inventor and founder of the system of work* which, under the appropriate name of the American Rite (although often improperly called the York Rite), is universally practiced in the United States.

LET THERE BE L'GHT, the Almighty spake:
Refulgent streams from chaos broke
T' illum the rising earth.
Well pleased the Great Jehovah stood—
The Power Supreme pronounced it good,
And gave 'he planets birth.
In choral numbers, Masons, join
To bless and praise this Light divine.

Parent of Light, accept our praise,
Who shed'st on us thy brightest rays—
The light that fills the mind:
By choice selected, lo, we stand,
By friendship joined, a social Band,
That love to nid mankind.
In choral numbers, Masons, join
To bless and praise this Light divine.

The widow's tears, the orphan's cry,
All wants our ready hands supply,
So far as power is given;
The naked clothe, the prisoner free—
These are thy works, sweet Charity,
Revealed to us from Heaven.
In choral numbers, Masons, join
To bless and praise this Light divine.

THE FIRST DEGREE.

Entered Apprentice.

SYMBOLISM.

THE First or Entered Apprentice Degree is intended to symbolize man, helpless and ignorant, entering into the world; also youth groping in mental darkness for intellectual light.

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QUALIFICATION.

Every Candidate for initiation must believe in the existence of a Supreme Being and future state; he must be of good moral character, and mature age, and able to conscientiously answer the following questions in the affirmative:

DECLARATION.

“Do you seriously declare, upon your honor, before these gentlemen, that, unbiassed by friends against your own inclination, and uninfluenced by unworthy motives, you freely, and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry?”

“Do you seriously declare that you are solely prompted to solicit those privileges, by a favourable opinion conceived of the Order, a desire of knowledge, and a wish of being more serviceable to your fellow-creatures?”

“Do you also seriously declare, upon your honor, that you will cheerfully conform to the established usages and customs of the Fraternity?”

THE PREPARATION.

“Oh blindness to the future! kindly given,
That each may fill the circle marked by
Heaven.”

The Candidate is required to close his eyes on the past, and think of the dark mysterious future. This blindness is emblematical of our ignorance, and of the designs of the great Architect of the Universe being beyond the utmost stretch of the Human Mind. Yet the study of Nature will develop intellectual light, dispel ignorance; and the more it is studied the loftier and more comprehensive will be our ideas of the great Creator and First Cause of all things.

“Nature is but a name for an effect,
Whose cause is God.”

Equality.—As Masonry does not regard, or admit any person on account of rank or fortune, he should divest his mind of all selfish and worldly considerations, and lay aside the trinkets and trappings of the outward world, and for a time become poor and penniless; so that he may remember, when asked to assist a Brother in distress, that Masonry received him in poverty, and that he should then embrace the opportunity of practising that virtue, Charity,

*"Which is the spirit that, with widest plaa,
Brother to brother binds, and man to man."*

His **Sincerity** of purpose and purity of mind are symbolized by the left * * * being made bare; in token of implicit, or unreserved **Confidence**, the right * * * is uncovered; so also in token of **Humility** is the left * * * made bare, to bend before the Great Author of his existence; and to follow the ancient custom of the Israelites, he will be prepared to slip the shoe from off his foot, as a testimony or token of **Fidelity** (*Ruth iv. 7*). THE CABLE TOW, with a running noose, is emblematical of the Dangers which surround us in this life, especially if we should stray from the paths of duty. It will also remind the initiated to submit, while he is in ignorance, to being guided by those whom he knows to be enlightened.

*"Convince the world that you're devout and true,
Be just in all you say, in all you do."*

THE INITIATION.

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."—*Matt. vii. 7.*

The knocks at the door denote Peace, Harmony, and Brotherly Love. Before the ceremony of Initiation begins, the Candidate is informed that Freemasonry is an institution founded on the purest principles of Morality—i. e., on Truth, Brotherly Love, and Charity; and requires a cheerful compliance, to maintain the established usages and customs of the Order. The moment we enter the world, and draw the first breath of life, the Sword of Justice is pointed to our heart, and will sooner or later overtake us; so in Masonry, at our first entrance we are taught to be cautious, and trust in God.

Prayer.—Vouchsafe Thine aid, Almighty Father, and Supreme Architect of the Universe, to this our present convention; and grant this Candidate for Masonry may dedicate and devote his life to Thy service, so as to become a true and faithful Brother among us. Endow him with a competency of Thy Divine Wisdom, that, assisted by the lessons of our Moral Science, he may be better enabled to display the beauties of Godliness, to the Honor and Glory of Thy most Holy Name. Amen. (*So mote it be.*)

THE PILGRIMAGE.

Where the blessing of God is invoked, the Candidate may fear no danger, but arise, and follow his enlightened guide, who will enable him to travel safely through the dark emblematic pilgrimage of ignorance, and overcome the obstructions and difficulties which beset the way of knowledge.

This part of the ceremony symbolizes the progress of human intelligence, from a state of ignorance, to the highest state of civilization and mental enlightenment. During the time of this part, in some lodges the 133d Psalm is read, to impress the Candidate and Brethren with a feeling of Brotherly Love.

TUNE—"ARTAXERXES."

*Behold how pleasant and how good
For brethren such as we,
Of the accepted brotherhood,
To dwell in unity.
'Tis like the oil on Aaron's head,
Which to his feet distills;
Like Hermon's dew so richly shed,
On Zion's sacred hills!*

*For there the Lord of light and love,
A blessing sent with power;
Oh, may we all this blessing prove,
E'en life for evermore!
On Friendship's altar, rising here,
Our heads now plighted be,
To live in love, with hearts sincere,
In peace and unity.*

THE BIBLE.

No Lodge exists without the acknowledged Bible, and would, without, be illegal and unwarrantable.

The hand placed on the Bible, which is properly called the *greatest light* of Masonry, and attention called to its

teachings, will remind us of the obligations we owe to God and our fellow-men.

The Holy Bible, the inestimable gift of God to man, is the wonder of books. Its teachings are the basis of morals and religion, and it is the book of universal appeal.

The historian, the poet, the philosopher and the legislator have found in it an inexhaustible mine of treasures.

It is the Bible which reveals to us the glories of immortality, for within our mortal tenement there burns an undying flame, lit by the hand of God Himself.

THE SECRECY AND VOWS OF FIDELITY.

*"Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state."*

Having completed the symbolic journey in search of enlightenment, Vows of Fidelity or Secrecy are required; but these are voluntary, and the Candidate must be assured, previous to his taking them, that there is nothing in those Vows incompatible with his civil, moral, or religious duties. The Veil of Secrecy which shrouds Freemasonry has attracted the attention of the uninitiated more than anything else; and by their conjectures have attributed to it many erroneous notions, some of which none but the most ignorant could believe—such as using incantations, and raising unearthly-like beings, or performing some waggish mischief on the Candidate. The writer has often seen a Candidate enter the Lodge trembling with fear, and has known of others who, after being partly prepared, became so conscious or afraid of some evil that they would not proceed, even though assured by members of the contrary. But some may naturally reason in their own mind: "If the objects and pretensions of Freemasonry be honest and praiseworthy, what need is there for an obligation to secrecy? It is really a system of morality, and have a tendency to elevate the mind, or be a benefit to mankind, why not make it free to all? And charity being boasted of as one of its characteristic features, is it not Masons' bounden duty, as charitable men, to make it known without fee or price, instead of

binding the members by obligations to secrecy?" The only answer which we can give to these questions is, That nature is shrouded in mystery; and mystery has charms for all men. Whatever is familiar to us, however novel, beautiful, or elevating, is often disregarded, unnoticed, or despised; whilst novelty, however trifling or devoid of intrinsic value, will charm and captivate the imagination, and become the fuel of curiosity, which cannot bear to be ignorant of what others know. And so Freemasonry, taking the example of Nature, veils its beauties in mystery, and illustrates them by symbols. In support of this, we will conclude this part by quoting two distinguished modern writers:

"Thoughts will not work, except in silence; neither will virtue work, except in secrecy. Like other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun. Let the sun shine on it—nay, do but look at it privately thyself—the roots wither, and no flowers will glad thee."—*Thomas Carlyle, "Sartor Resartus."*

"God has put the veil of secrecy before the soul for its preservation; and to thrust it rudely aside, without reason, would be suicidal. Neither here, nor, as I think, hereafter, will our thoughts and feelings lie open to the world."—*H. W. Beecher, "Life Thoughts."*

THE ENLIGHTENMENT.

"The light shineth in darkness; and the darkness comprehendeth it not."—*John i. 5.*

"And God said, let there be light, and there was light."—*Gen. i. 5.*

This particular part of the ceremony symbolizes the victory of Knowledge over Ignorance, and the impression intended to be made on the mind of the Candidate on first beholding the *Three Great Lights of Masonry*, is to make him recollect that the *light of Wisdom* is beautiful, and that all her paths are peace.

*"Tis the Great Spirit, wide diffused
Through everything we see,
That with our spirits communeth
Of things mysterious—life and death,
Time and Eternity!*

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death; upon them hath the light shined."—*Isaiah ix. 2.*

THE *****

The three great Lights are the Holy Bible,* Square, and Compasses. The Bible to govern our faith and practice, being the gift of God to man for that purpose; the Square to regulate our actions; and the Compasses to keep us in due bounds with all mankind.

THE *****

Are three burning Candles or Tapers, emblematical of the Spirit of God, whereby His chosen people are enlightened, and are also meant to represent, the Sun to rule the day, the Moon to rule the night, and the Master to rule and govern his Lodge with equal regularity. They are also emblematical of the Master and his Wardens, and are placed in the east, south, and west; as the sun rises in the east, so the Worshipful Master is placed in the east, to open his lodge, and enlighten his brethren in Masonry.

The Junior Warden represents the sun at its meridian in the south, and as it is then the beauty and glory of the day, it is his duty to call the brethren from labor to refreshment, see that they do not convert the time thereof into intemperance, but to regulate them so that pleasure and profit may be enjoyed by all.

The Senior Warden represents the sun in the west at the close of the day, and it is his duty to see that the Brethren are all satisfied, and that they have their just dues, before closing the Lodge by command of the Master.

THE SECRETS.

Having been converted into one of the Sons of Light, and taught to be cautious, the Candidate may be intrusted with the Secrets belonging to this degree, which

*The Bible is used among Masons as the symbol of the Will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Musulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man.

consist of a S * * a G * * or T * *, and a Word. For these the reader is referred to the lodge-room; but it would be well to remember that all squares, levels, and upright lines allude to the Obligation, and are proper signs by which to know a Mason.

THE INVESTITURE.

After the reciprocal communication of the marks which distinguish us as Masons, the Candidate is invested with a LAMBSKIN OR WHITE APRON. It is the Emblem of Innocence, the Badge of a Mason, and the Bond of Brotherhood; and, when worthily worn as such, will give pleasure to himself and honor to the Fraternity; and be of more value than the diadems of Kings, or the pearls of Princesses; and it should remind him that purity of life and rectitude of conduct are necessary to gain admission to the Celestial Lodge, where the Supreme Architect presides.

CHARGE AFTER INVESTITURE.

You are never to put on that Badge if you are at variance with any Brother in the Lodge, if so, either or both of you must retire, so that the harmony of the assembly be not disturbed by your unseemly strife. When haply your differences are reconciled, you may return and clothe yourselves, and "dwell together in unity," for brotherly love is regarded as the strongest cement of the Order.

THE FOUNDATION STONE

Of every Masonic edifice is, or ought to be, placed in the north-east corner of the building; and the newly initiated Brother is made to represent that stone, and there receives his first lesson on Moral Architecture, teaching him to walk and act uprightly before God and man; as well as for special reasons, a striking illustration of brotherly love and charity, which he is unable, in his present condition, to bestow. (1 Kings vi. 7.) But charity is the principal of all social virtues, and the distinguishing characteristic of Masons. Let the feelings of the heart, guided by reason, direct the hand of Charity:

THE WORKING TOOLS.

Let us be *true*: each Working Tool
The Master places in our care
Imparts a stern but wholesome rule
To all who work and journey here;
The Architect divine has used
The Plumb, the Level and the Square.

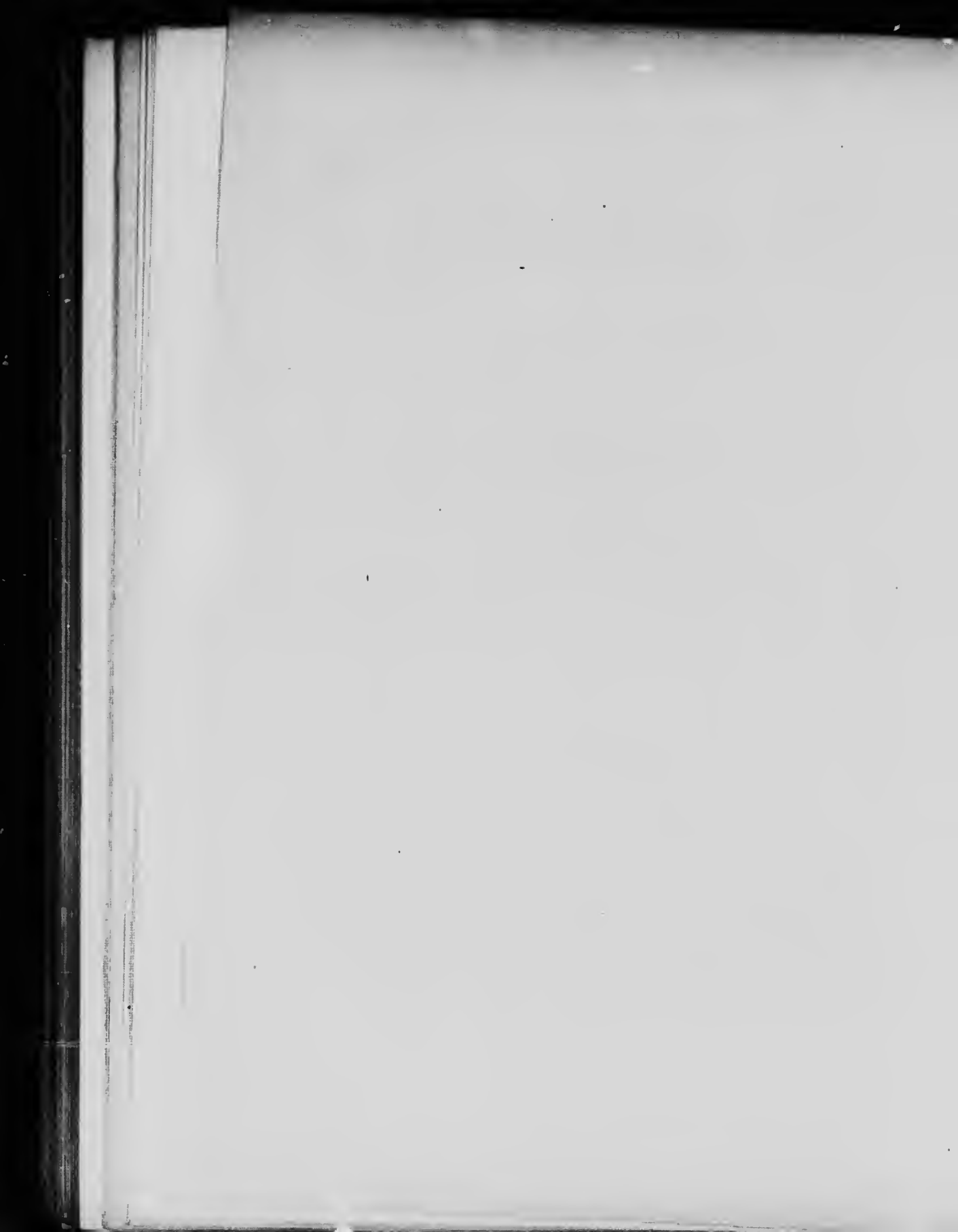
Let us be *wise*: *the Level* see!
How certain is the doom of man!
So humble should Freemasons be
Who work within this narrow span;
No room for pride and vanity—
Let wisdom rule our every plan.

Let us be *just*: behold *the Square*!
Its pattern deviates no part
From that which, in the Master's care,
Tries all the angles of the heart.
O, sacred implement divine,—
Blest emblem of Masonic art!

Let us be *true*: *the unerring Plumb*,
Dropped from the unseen Master's hand,
Rich fraught with truthfulness, has come
To bid us rightly walk and stand,
That the All-seeing Eye of God
May bless us from the heavenly land.

Dea. friend, whose generous heart I know,
Whose virtues shine so far abroad—
Long may you linger here below,
To share what friendship may afford!
Long may the Level, Plumb and Square
Speak forth through you the works of God.
—*Brother Robert Morris, LL. D., Masonic Poet-Laureate.*

MASONIC SYMBOLS.—Surrounded by our symbols, sanctified by antiquity, we are taught wise and useful lessons. It is not necessary to repeat to you in detail what those lessons are. No one who devotes himself to them can ever regret it, for those lessons, if well learned and practiced, will enable him to bear adversity without impatience, and prosperity without arrogance or vanity. Teach him to cherish loving kindness for his fellows, judge charitably of their actions, and unjustly censuring no one's opinions, he may enjoy the blessings of the warm, cordial sympathies of a genuine brotherhood.





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Symbolic Plate

E. A.

*'When the feet vanities of life's brief day
Oblivion's hurrying wing shall sweep away,
Each act by charity and mercy done,
High o'er the wrecks of time shall live alone.'*

THE WORKING TOOLS

Are the *twenty-four inch Gauge* and the *common Gavel*. Their use in operative Masonry is obvious, and requires no explanation; but as speculative or Free Masons, we see them applied to our morals, thus—

THE TWENTY-FOUR INCH G****

Is emblematical of the twenty-four hours of the day, which ought to be devoted to the service of God by a proper division of our time, for prayer, labor, refreshment, and sleep.

THE COMMON G****

Is the emblem of Reason, and of labor being the lot of man. By reasoning and examining ourselves, we see the necessity of breaking off and divesting our consciences of all vice, thereby fitting our minds, as living stones, for that spiritual building eternal in the heavens.

*"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen."*

THE JEWELS.

A Lodge has Six jewels, three movable and three immovable.

The immovable jewels are the *Square*, *Level* and *Plumb*. They are termed immovable because they are assigned to particular stations in the Lodge—the *Square* in the East, the *Level* in the West, and the *Plumb* in the South; and although the brethren occupying those stations may from time to time be changed, still the jewels will always there be found.

The *Square* teaches morality; the *Level*, equality; and the *Plumb*, rectitude of life and conduct.

The movable jewels are the *ROUGH ASHLAR*, the *PERFECT ASHLAR*, and the *TRESTLE BOARD*.

THE ROUGH ASHLAR

Represents man in his natural state, ignorant, unpolished, and vicious, like a precious stone surrounded by a dense

crust, its beauty unseen till the rough surface is removed.

THE PERFECT ASHLAR

Represents him in a high state of civilization, with his mind divested of all vice, and prepared for that house, not made with hands, eternal in the heavens, which, by a liberal and virtuous education, our own endeavors, and the grace of God, we hope to attain.

THE TRESTLE BOARD

Represents the *Book of Life*, or *Natural and Revealed Religion*, in which the *Supreme Architect of the Universe* has drawn designs to guide us, and laid down precepts whereby we are to erect our spiritual temple, and find acceptance into the city of our God.

THE THREE VIRTUES

Of an Entered Apprentice are symbolically designated the *Precious Jewels*, which are, in this Degree, an *Attentive Ear*, a *Silent or Instructive Tongue*, and a *Faithful Heart*.

AN ATTENTIVE EAR

Is to be given to the instructions of your superiors in knowledge, and the calls of a worthy, distressed Brother. All nature, and the events which are continually happening in the world's history, proclaim lessons of wisdom which an attentive ear will remember. But there are many entering the porch of Masonry, who, for want of this virtue, fall asleep in the arms of indolence, and do not penetrate beyond the surface, to find the golden treasures which the rich mine contains.

A SILENT TONGUE

Is the sanctuary of Prudence and Discretion. This virtue is essential to Masons, so that the veil of Mystery behind which our secrets are hidden may not incautiously be drawn aside. It will also remind us that we should "Speak evil of no man," and that it is more honorable to vindicate than to accuse. Whom we cannot approve we should pity in silence. (*Titus chap. iii.*)

A FAITHFUL HEART

To fulfil your obligations is the safest repository in which you can lock up your secrets, and exemplify your Honor and Fidelity.

G**, G*****, AND G*****

Are emblematical of Freedom, Fer- vency, and Zeal, which are qualifications necessary to promote independence, de- votion, and love in the heart of every faithful servant. "There is nothing freer than chalk, the slightest touch of which leaves a trace behind; no heat more fervent than burning charcoal; and noth- ing more zealous than the earth to bring forth." We must love God with free- dom, fervency, and zeal.

BROTHERLY LOVE, RELIEF, AND TRUTH

Are the three great Tenets or Princi- ples of a Freemason.

BROTHERLY LOVE

Is the strongest cement of the Order, and without it the Fraternity would soon cease to exist. By it we are taught to regard the whole human species as one family, to aid, support, and protect each other.

RELIEF

Flows from brotherly love, and it is a duty incumbent on all men to soothe the unhappy, relieve the distressed, and re- store peace to their troubled minds.

TRUTH

Is a divine attribute, and the mother of Virtue; and the first lesson we are taught in Masonry is to be fervent and zealous in the pursuit of truth, and to dispense it freely.

THE LODGE-ROOM**and Its Accessories.**

The Lodge-room is a representation of the world; and a properly constructed Lodge should be situated due east and west, for which we assign three Masonic reasons—First, the sun rises in the east,

and sets in the west; second, Learning originated in the east, and extended to the west; third, The Tabernacle in the Wilderness was so situated (*Exodus chaps. xxvi. and xxvii.*), to commemo- rate the miraculous east wind (*Exodus xiv. 21*), and being symbolic of the uni- verse, was the type of a Freemason's Lodge.

ITS FORM

Being an oblong square, or double cube, is emblematical of the united powers of Darkness and Light.

ITS DIMENSIONS

Embrace every clime; in length, from east to west; in breadth, between the north and south; in depth, from the sur- face of the earth to the centre; and in height, from earth to heaven; denoting the universality of its influence.

W**, S*****, AND B******

Are the three great pillars on which the Lodge-room is supported. Wisdom to contrive, govern, and instruct; Strength to support; and Beauty to adorn. The W. M. in the east represents * * * *, the S. W. in the west represents * * * *, and the J. W. in the south represents * * * *. Their situations, forming a triangle, is emblematical of their unity in forming our Government; they also represent Solo- mon, King of Israel, for wisdom; Hiram, King of Tyre, for his assistance in build- ing the Temple; and Hiram Abiff, for his cunning or beautiful workmanship. These three great pillars are represented by the three principal orders of Archi- tecture, *i. e.*, the Doric, Ionic, and Corin- thian. The Ionic column represents Wisdom, because it wisely combines strength with grace. Strength is repre- sented by the Doric, being the strongest and most massive of the orders. Beauty is represented by the Corinthian, being the most beautiful and ornamental.

THE COVERING

Of a Freemason's Lodge is the Celestial Canopy, or the starry-decked Heavens.

"Where streams of joy glide ever on
Around the Lord's eternal throne."

The sun, moon, and stars are emblems of God's power, goodness, omnipresence, and eternity.

THE FURNITURE

Consists of the *Holy Bible, Square, and Compasses*. The Bible is the symbol of God's Will, and is dedicated to His service; the Square to the Master, being the emblem of his office; the Compasses are dedicated to the whole Craft, being emblematical of the limits which ought to circumscribe our conduct, that we may live with honor, and be respected by a large circle of good friends, and make our exit from the stage of life in the humble hope of being rewarded with a Crown of Glory

THE ORNAMENTS

Are the Mosaic Pavement, the Tesselated Border, and Blazing Star.

THE MOSAIC PAVEMENT

Reminds us of the bounteous liberality of our Father in heaven, who has spread the earth with a beautiful carpet, and wrought it, as it were, in Mosaic work. It also represents the world chequered over with good and evil, pain and pleasure, grief and joy; to-day we walk in prosperity, to-morrow we totter in adversity; but, united in the Bond of Brotherhood, and walking uprightly, we may not stumble.

THE TESSELLATED BORDER

Of the Mosaic Carpet may be likened to the wavy ocean, which skirts the land, and by indenting it adds beauty to the earth; but it is emblematically intended to represent the many blessings and comforts with which we are surrounded in this life, but more especially those which we hope to enjoy hereafter.

THE BLAZING STAR

Is the first and most exalted object that demands our attention in the Lodge, and is the emblem of PRUDENCE, which should shine conspicuous in our conduct, and be the guiding star of our lives, instructing us to regulate our actions by the dictates of reason and experience, to judge wisely,

and determine with propriety, on everything that leads to our present or future happiness. Its proper place is in the centre of the Lodge, so as to be ever present to the eye, that the heart may be attentive to the dictates, and steadfast in the laws of Prudence.

THE TASSELS.

These cords which adorn the four corners of the Tesselated Border are emblematical of the Cardinal Virtues—viz., *Prudence, Fortitude, Temperance, and Justice*.

FORTITUDE

Is that virtue which enables us to bear the adversities of social life, encounter danger, resist temptation, and keep us in the practice of Virtue.

TEMPERANCE

Sets bounds to our desires, frees the mind from the allurements of vice, and renders our passions tame and governable. The health of the body, and the dignity of man, depend upon a faithful observance of this virtue.

JUSTICE

Is the boundary of Right, and the cement of Civil Society. Without the exercise of this virtue, social intercourse could not exist; might would usurp the place of right, and universal confusion ensue. *Justice* commands you to "Do unto others as you would that others should do unto you." Let *Prudence* direct you, *Fortitude* support you, *Temperance* chasten you, and *Justice* be the guide of all your actions.

THE THEOLOGICAL LAW

Which Jacob saw in his vision, extending from earth to heaven, represents the way of salvation, the many steps composing it representing as many moral virtues, the principal being Faith, Hope, and Charity. It rests on the volume of the Sacred Law, which strengthens our Faith, and creates Hope in Immortality; but Charity is the chief of all social virtues, and the distinguishing characteristic of the Order; and the Mason possessed of

that virtue in its widest sense may be said to wear the brightest jewel that can adorn the Fraternity. The Sacred Volume is represented on the Tracing Board as resting on the vortex of a circle, which is embordered by two perpendicular parallel lines, representing Moses and King Solomon; or (*in Christian Lodges*) St. John the Baptist and St. John the Evangelist, who, in Masonry, it is understood, were parallels, and exemplary of those virtues which Masons are taught to reverence and practice.

THE CIRCLE

Represents the Boundary Line of a Mason's conduct; and in going round the circle, we necessarily touch upon these lines, and the Holy Scriptures, which point out the whole duty of man; and they who circumscribe their conduct by those examples, and the precepts therein contained, cannot materially err. There is a point within the circle referring to the Glorious Throne of God, the great Architect and Creator of the Universe, who is Almighty, of infinite Wisdom, and whose Being extends through boundless space, enjoying alone the attributes of Immortality and Eternity! This symbol of God is almost universal in His works.

*The God of Nature and of Grace
In all His works appears;
His goodness through the earth we trace,
His grandeur in the spheres.*

THE LEWIS

Which is dovetailed into the Perfect Ashlar, denotes Strength, to support us in all our lawful undertakings. It also denotes the son of a Mason, whose duty it is to support his aged parents, when they are unable to labor or bear the burden of cares, gathered upon them in their journey through life.

CHARGE TO NEWLY ADMITTED BRETHREN.

You have now passed through the ceremony of your Initiation, and been admitted a member of our ancient and honorable Institution. Knowledge and virtue are the objects of our pursuit; and the Great Architect of the Universe is our

Supreme Master. On Him we rely for support and protection, and to His will we ought to submit, while we work by the unerring rule He has given to guide us. By having said so much, we do not mean you to understand that Masons arrogate to themselves everything that is great, good, and honorable. By no means. The gates of knowledge, and the paths of truth and virtue, are open to all who choose to enter and walk therein; but this much may be affirmed of Masonry, that the moral lessons which it teaches favor us with peculiar advantage, which, if duly studied and practiced, would exalt us above the rest of mankind.

As a Mason, you are bound to be a strict observer of the moral law, as contained in the Holy Writings, and to consider these as the unerring standard of Truth and Justice, and by their divine precepts to regulate your life and actions. Therein is inculcated your duty *to God, your neighbor, and yourself*; to God, in never mentioning His name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon Him as the source of all good, which we came into the world to enjoy, to love, and obey; *to your neighbors*, by acting on the Square, and doing unto them as you would wish them to do unto you; *to yourself*, in avoiding all irregularity and intemperance, or debasing your dignity as a man, and a Mason. A zealous attachment to these duties will ensure public and private esteem.

As a citizen, you should be exemplary in the discharge of your civil duties, true to your government, and just to your country, yielding obedience to the laws which afford you protection.

As an individual, be careful to avoid reproach or censure; let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of any dishonorable action; and, above all, practice benevolence and charity, so far as you can without injury to yourself or family. But do not suppose that Masonry confines your good offices to the Fraternity only, or absolves you from your duty to the rest of mankind,—it inculcates Universal Benevolence, and extends its benign influence to the whole world. Your fre-

quent attendance at our meetings we earnestly solicit, yet it is not meant that Masonry should interfere with your necessary avocations; but in your leisure time, that you may improve in Masonic Knowledge, you should converse with well informed Brethren, who will be as ready to give as you to receive instruction. *Finally:* you are to keep sacred and inviolable the mysteries of the Institution, as these are to distinguish you from the rest of the community; and if a person of your acquaintance is desirous of being initiated into Masonry, be careful not to recommend him unless you are convinced he will conform to our rules, that the honor and reputation of the Institution may be firmly established.

Your attention to this charge will lead us to hope that you will estimate the real value of Freemasonry, and imprint on your mind the dictates of *Truth, Honor, and Justice.*

THE SECOND DEGREE.

Fellow Craft.

"The summer shall ripen what the spring began,
Youth's generous fires shall glow more fervent in the man."

IN the pursuit of Knowledge, the intellectual faculties are employed in promoting the glory of God, and the good of man. In this Degree the young Mason is represented as having attained the age of Manhood, and laboring to overcome the difficulties which beset him in the attainment of the hidden mysteries of learning and science, to which he is introduced and enjoined to study, so that he may see knowledge rising out of its first elements, and be led, step by step, from simple ideas, through all the windings and labyrinths of Truth, to the most exalted discoveries of the human Intellect.

PRAYER AT OPENING.

Let us remember that wherever we are or whatever we do the All-Seeing Eye is upon us; and while we continue to act together as faithful craftsmen, let us never fail to discharge our duty towards Him with fervency and zeal. Amen.

THE WORKING TOOLS

Of this Degree are the P * * *, L * * *, and S * * *.

THE P****

Is the emblem of Justness and Uprightness, and admonishes us to hold the scales of Justice in equal poise, and make our conduct coincide with the line of our duty, which is to walk uprightly before God and man.

THE L****

Is the emblem of Equality, and reminds us that we are descended from the same stock, partake of the same nature, and share the same hope. In the sight of God all men are equal; and the time will come when all distinctions but that of goodness shall cease, and Death, the grand leveller of human greatness, reduce us all to the same state.

THE S*****

In this Degree is a very important instrument, as none can become a Fellow Craft without its assistance. It is the emblem of Morality and Virtue, reminding us to square our actions, and harmonize our conduct by the unalterable principles of the moral law as contained in the Holy Bible, and we are obligated to act upon the Square with all mankind, but especially with our Brethren in Masonry.

THE JEWELS.

The Three Symbolic or precious Jewels of a Fellow Craft are *Faith, Hope, and Charity.*

FAITH IN GOD.

"For humble Faith, with steadfast eye,
Points to a brighter world on high."

HOPE IN IMMORTALITY.

"Daughter of Faith! Awake, arise, illumine,
The dread unknown, the Chaos of the tomb."

CHARITY TO ALL MANKIND.

"Secures her votaries unblasted fame,
And in celestial annals 'graves their name.'"

THE SABBATH

Should be regarded by every good Mason with reverence, being instituted by God as a day of rest and devotion,

"To spread the page of Scripture, and compare Our conduct with the laws engraven there."

THE TWO PILLARS

Named J*** and B*** placed at the porch or entrance to King Solomon's Temple are described in 1 Kings vii. 15-22, 2 Kings xxv. 17, Jer. lii. 21-23, as being eighteen cubits high; but, in 2 Chron. iii. 15-17, they are said to have been "thirty and five cubits high." This discrepancy is supposed to have arisen by the aggregate height of both Pillars being given in Chronicles, and allowing half a cubit of each to be hidden in the joining holes of the Chapiters. The Chapiters on the top were of molten brass, and five cubits in height. Although another discrepancy seemingly exists in 2 Kings xxv. 17, where it is said that they were only three cubits, but if we allow two cubits for the "wreathen work and pomegranates" described, they will amount to five cubits. The net work denotes Unity; the lily work, Peace; and the pomegranates, from the exuberance of their seed, Plenty. The Chapiters were also surmounted by two pominals or globes (1 Kings vii. 41; 2 Chron. iv. 12), which, according to Masonic tradition, were the archives of Masonry, and contained the maps and charts of the celestial and terrestrial bodies, denoting the universality of Masonry, and that a Mason's charity should be equally extensive, bounded only by Prudence, and ruled by Discretion, so that real want and merit may be relieved, and the knave prevented from eating the bread which Virtue in distress ought to have. Pillars of such magnitude, strength, and beauty could not but attract the attention of those who beheld them, and impress upon their minds the idea of strength and stability which their names imply, and will be remembered by every Mason. The destruction of these immense pillars, the magnificent temple, and city, is significant of the weakness and instability of human greatness, and that our strength can only be in God; and faith in Him is the only

foundation on which we can build our future temple of happiness to stand firm for ever. 2 Sam. xii. 17; 1 Kings ix. 3-7.

THE WINDING STAIR.

Having passed the pillars of the porch, the Candidate, seeking for more light by the mysteries contained in the Second Degree, must approach the east by a supposed Winding Stair, symbolically leading from the ground floor to the Middle Chamber of Masonry. The only reference to it in scripture is in 1 Kings vi. 8.

Before entering the Middle Chamber, where, as Masons, we are told that the Fellow Craft went to receive their wages, they had to give a certain password, in proof that they were not imposters. This password was instituted at the time when Jephtha put the Ephraimites to flight, and slew forty and two thousand at the different fords and passes of the river Jordan (*Judges xii. 1-7*). The word S**** means the ford of a river, or an ear of corn, and is depicted on the Tracing Board by an ear of corn near a stream of water; but, as speculative Masons, it is the lesson which this symbol is intended to illustrate that we have to consider, for, by historical facts and natural reasons, we cannot suppose that the legend as rehearsed in the Lodge-room is anything more than a philosophical myth. Masonic Symbolism shows the Candidate as always rising towards a higher state of perfection. In the First Degree we have the Theological Ladder, impressing this *Lea*; in the Second Degree, we have the Winding Staircase, symbolizing the laborious ascent to eminence in the attainment of the hidden mysteries of learning and science. The Symbolic Staircase is composed of *three, five, seven,* or other unequal number of steps.

The Three Steps represent youth, or the Degree of the Entered Apprentice, viz.—1st, his being born to Masonic life; 2d, his ignorance of the world in his childhood; 3d, the lessons which he receives in his youth to prepare his mind for the instruction which is given in the succeeding Degrees; they also allude to the three supports, Wisdom, Strength, and Beauty.

The Five Steps allude to Manhood, or the Fellow Craft Degree, the Five Orders

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THE FELLOW CRAFT.

(Bible open at the Seventh Chapter of Amos.)

The Master stood upon the wall, a plumb line in his hand,
And thus in solemn warning to the working, listening Band:—
“By this unerring guide,” he said, “build up your edifice,
For I will blast your labors as ye deviate from this.”

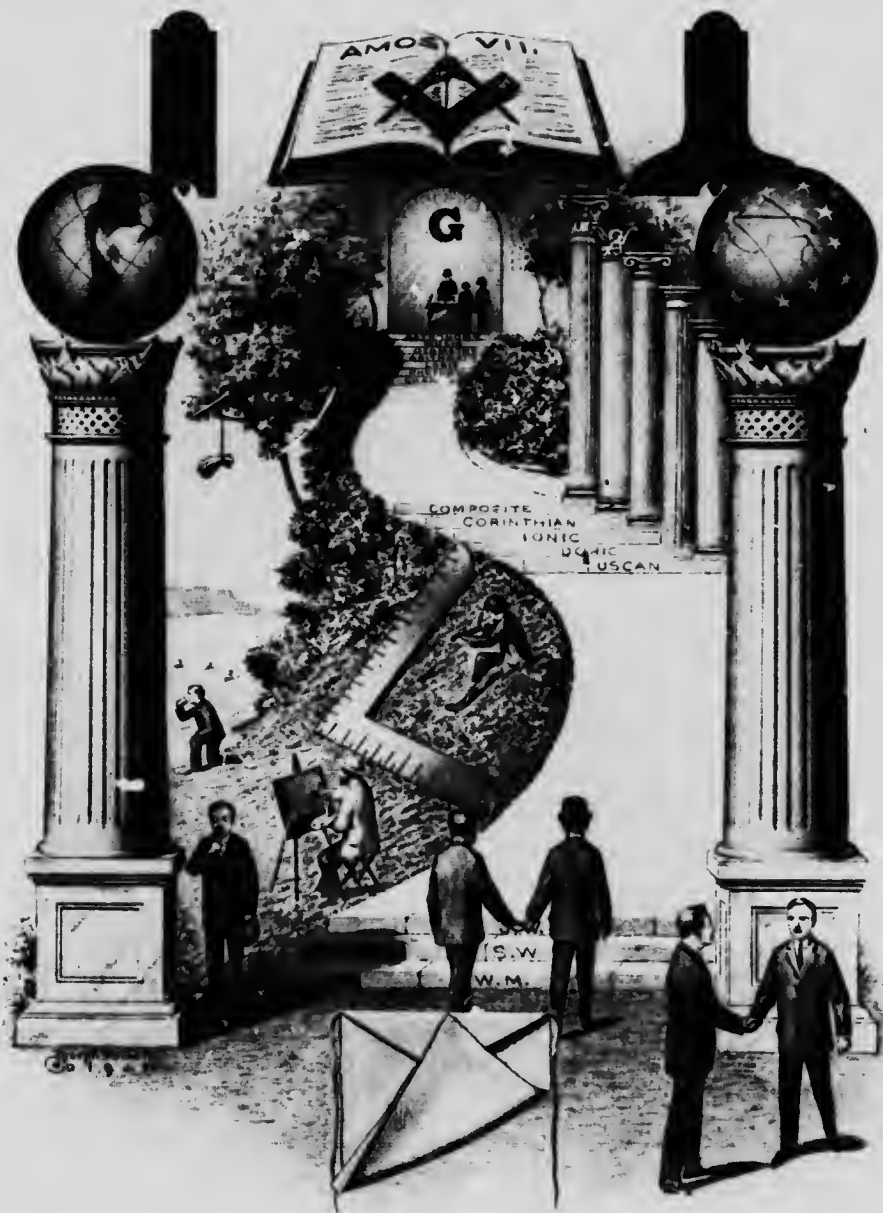
O Wise and GOOD GRAND MASTER,
We bless Thee for this light!

We must preserve the Landmarks olden, that our fathers set;
Approved of God, hoary with age, they are most precious yet;
Our brothers over the river worked within their mystic bound,
And for a six days' faithfulness, a full fruition found.

We must relieve the destitute, disconsolate and poor;
For 'tis our Master sends them to our hospitable door;
And HE who giveth all things richly, to His children's cry,
Will mark, well pleased, our readiness His bounty to supply.

—*Brother Robert Morris, LL. D., Masonic Poet-Laureate.*

TEACHING BY SYMBOLS.—The starry sky is an emblem of God's infinity, the snow-capped mountain suggests the strength of Israel, the lightning quivering in the sky is an emblem of God's almighty power. The frailest bird, as it flits from bough to bough, tells of an ever-thoughtful Providence, and the tiniest flower that blooms may stir feelings that lie too deep for tears. We find the same thing in common life. The worn ring upon the wasted finger is an insignificant thing, yet it tells of conjugal felicity almost paradisaical. The little shoe, hidden in some dark drawer, you would not look at it the second time, but it reveals to the mother a dear bosom guest long since gone to the arms of God. The torn flag calls to mind the patriotism which shed its best blood for the nation's good. Is it strange, then, that Masons should discern a sacred lore in the square, compasses, lambskin, or sprig of acacia?



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Symbolic Plate
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of Architecture, and the Five Human Senses.

The Seven Steps refer to Old Age, or the Third Degree; the seven Sabbatical Years, seven Years of Famine, seven Golden Candlesticks, seven Planets, seven Days of the Week, seven Years in Building the Temple, seven Wonders of the World, &c., but more especially to the seven liberal Arts, and Sciences. The total number of Steps, amounting in all to fifteen, is a significant symbol, for fifteen was a sacred number among the Orientals, because the letters of the holy name JAH, π were, in their numerical value, equivalent to fifteen; the Fifteen Steps of the Winding Stair are therefore

15	8	1	4
15	3	5	7
15	4	9	2

symbolic of the name of God; and hence a figure, in which the nine digits were so disposed as to count fifteen either way when added together perpendicularly,

horizontally, or diagonally, constituted one of their most sacred talismans.

Masons are indebted for the symbol of odd numbers to Pythagoras, who considered them more perfect than even ones; therefore, odd numbers predominate in Masonry, and are intended to symbolize the idea of perfection. In ancient times it was considered a fortunate omen, when ascending a stair, to commence with the right foot, and find the same foot foremost at the top; and this is said to be the reason why ancient temples were ascended by an odd number of steps.

It is then as a symbol, and a symbol only, that we study the legend of the Winding Staircase; to adopt it as an historical fact, the absurdity of its details stares us in the face. What could be more absurd than to believe that eighty thousand craftsmen had to ascend such a stair, to the narrow precincts of the Middle Chamber, to receive their wages in corn, wine, and oil? Taken as an allegory, we see beauty in it, as it sets before us the picture of a Mason's duty,—to be ever on the search for knowledge, even though the steps in the attainment of it are winding and difficult: but by study and perseverance we will gain our reward, and that reward more precious than either money, corn, oil, or wine—2 Chron. ii 15.

Having passed into the Middle Chamber, the attention of Fellow Crafts is drawn to the letter G or π placed conspicuous in the centre of it, to denote Geometry, the science on which this Degree is founded, but it refers more especially to G. T. G. G. O. T. U.

CORN, WINE, OIL,

Are emblematical of

PLENTY, CHEERFULNESS, PEACE.

ARCHITECTURE.

Architecture is the art of building edifices, either for habitation or defence, and with respect to its objects, may be divided into three branches—*Civil, Military, and Naval*. Nature and necessity taught the first inhabitants of the earth to build huts to shelter them from the rigor of the seasons, and inclemency of the weather, which, in course of time, they improved; and, after attaining what was useful and necessary, luxury and ambition caused them to ornament their buildings.

THE ORDERS OF ARCHITECTURE.

The Origin of the Orders of Architecture is almost as ancient as human society. At first the trunks of trees were set on end, while others were laid across to support the covering, hence, it is said, arose the idea of more regular architecture, the trees on end representing columns, the girts or bands which connected them express the bases and capitals, and the bresssummers laid across gave the hint of entablatures, as the coverings ending in points did of pediments. This is the hypothesis of Vitruvius. Others believe that columns took their rise from pyramids, which the ancients erected over their tombs, and the urns which enclosed the ashes of the dead represented the capitals, while a brick or stone laid thereon as a cover formed the abacus. The Greeks, however, were the first to regulate the height of their columns on the proportion of the human body, the Doric representing a strong man; the Ionic, a woman; and the Corinthian, a girl.

The various Orders took their names from the people among whom they were

invented, and are thus classed—The Tuscan, Doric, Ionic, Corinthian, and Composite. Scamozzi uses significant terms to express their character; he calls the Tuscan, *the Gigantic*; the Doric, *the Herculean*; the Ionic, *the Matronal*; the Corinthian, *the Virginal*; the Composite, *the Heroic*.

THE TUSCAN

Is the most simple and solid; its column is seven diameters high, the capital, base, and entablature having few mouldings or ornaments.

THE DORIC

Is said to be the most ancient and best proportioned of all the orders; it has no ornaments on base or capital except mouldings. The height is eight diameters, and its frieze is divided by Triglyphs and Metopes; the oldest example extant is at Corinth.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders; the capital is ornamented with volutes, and its cornice with denticles. The column is nine diameters. Michael Angelo gives it a single row of leaves at the bottom of the capital.

THE CORINTHIAN

Is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus, and the cornice is ornamented with denticles and modillions. Vitruvius relates the following narrative of its invention:—"Callimachus, accidentally passing the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an anethus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Struck with the beauty of the arrangement, he set about imitating the figure, the basket representing the base of the capital; the tile, the abacus; and the bending leaves, the volutes." Foliated capitals of much greater antiquity than any discovered in Greece, are,

however, to be found in Egypt and Asia Minor; and Villalpandus says "that it took its origin from an Order in Solomon's Temple, the leaves whereof were those of the palm tree."

THE COMPOSITE

Is so called because it is composed of the other orders; the column is ten diameters high, and its cornice has denticles, or simple modillions.

There are, however, many other styles of architecture. The Teutonic is distinguished by semicircular arches, and massive plain columns.

The Gothic is distinguished by its lightness and profuse ornament, pointed arches, and pillars, carved so as to imitate several conjoined. The Egyptians, Chinese, Hindoos, Moors, &c., have each their own styles of ornamental buildings, and splendid specimens are to be seen in their several countries.

THE FIVE SENSES.

An analysis of the human faculties is next given in this Degree, in which the five external Senses particularly claim attention, as they are the root or foundation of all human knowledge. It will be seen, by a careful consideration of the functions of the Five Senses, that sensation and reflection are the great sources of human knowledge, and that they are the means by which all our first ideas and information are acquired, because external objects act first on our senses, and rouse us to a consciousness of their existence, and convey distinct impressions to the mind, according to the manner in which they affect us; the mind, storing up and remembering these impressions, assembles them, and compares one with another, and thus we acquire a new and more complex set of ideas, in which we observe variety, uniformity, similitude, symmetry, novelty, grandeur, and reference to an end; and by the mind reflecting upon what passes within itself, creates another set of impressions no less distinct than those conveyed to it by the senses. Sensation is, therefore, the great source of human knowledge, and, at the same time, the boundary beyond which our conceptions cannot reach, for we are unable to

find one original idea, which has not been derived from sensation. But we are not to conclude that, because solid and thinking beings are the only ideas of existence which we are able to form, that there may not be a class of beings superior to mankind, enjoying other powers of perception unknown to us; we might as well conclude that the want of the ideas of light and color, in a man born blind, would be an argument against the reality or possibility of their existence—

*"For though things sensible be numberless,
But only five the senses' organs be
And in those five, all things their forms express,
Which we can touch, taste, smell, hear or see."*

HEARING

Is the sense by which we distinguish sounds and enjoy all the charms of music; by it we are enabled to communicate with each other, and enjoy the pleasures of society, and avoid many dangers that we would otherwise be exposed to.

*"Is there a heart that music cannot melt?
Alas! how is that rugged heart forlorn!
Is there who ne'er those mystic transports felt
Of solitude and melancholy born?"*

THE EYE

Is the organ of Sight, and seeing is that sense by which we distinguish objects, forms, colors, motion, rest, and distance or space, &c.

*"The beams of light had been in vain displayed,
Had not the eye been fit for vision made;
In vain the Author had the eye prepared
With so much skill, had not the light appeared."*

FEELING

Is the sense by which we acquire ideas of hardness and softness, roughness and smoothness, heat and cold, &c., and is the most universal of our senses.

These three senses are peculiarly essential to Masons, *i e.*, to see the Signs, hear the Words, and feel the Grips.

TASTING

Is the sense by which we distinguish sweet from sour, bitter from salt, &c., and enables us to make a proper distinction in the choice of our food.

SMELLING

Is the sense by which we distinguish sweet, sour, aromatic, and fœtid or offensive odors, which convey different impressions to the mind; and the design of the G. A. O. T. U. is manifest in having located the organ of smell in the nostrils, the channels through which the air is continually passing.

The inconceivable wisdom of the Almighty Being is displayed in the five senses. The structure of the mind, and all the active powers of the soul present a vast and boundless field for philosophical investigation, which far exceeds human inquiry; and are peculiar mysteries, known only to Nature and to Nature's God, to whom we are indebted for every blessing we enjoy. This theme is therefore peculiarly worthy of attention.

The Seven Liberal Arts and Sciences are—*Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy, and Music.*

GRAMMAR

Embraces the whole science of language, and teaches us to express our ideas in appropriate words.

RHETORIC

Is the art of speaking eloquently, in order to please, instruct, persuade, and command; and is by no means a common or an easy attainment.

LOGIC

Is the art of correct thinking, and directs our inquiries after truth by conceiving of things clearly and distinctly, thereby preventing us from being misled by similitude or sophistry.

ARITHMETIC

Is the science of numbers, and teaches us to compute or calculate correctly with expedition and ease.

GEOMETRY

Is the science of extension or magnitude, abstractedly considered, and treats of lines, surfaces, and solids; as all extension is distinguished by length, breadth, and thickness. A geometrical point has no parts, neither length, breadth, nor thickness, and is therefore invisible. A line is length without breadth, and a superficies is length and breadth without thickness. The point is the termination of the line, the line is the termination of the superficies, and the superficies the termination of a body.

By this science, which is the foundation of architecture, and the root of mathematics, man is enabled to measure any place or distance, accessible or inaccessible, if it can only be seen. By it geographers show us the magnitude of the earth, the extent of seas, empires, and provinces, &c.; and by it astronomers are enabled to measure the distance, motions, and magnitudes of the heavenly bodies, and regulate the duration of times, seasons, years, and cycles. Geometry is particularly recommended to the attention of Masons, not only as a study of lines, superficieses, and solids, but as a method of reasoning and deduction in the investigation of truth, and may be considered as a kind of natural logic. The contemplation of this science, in a moral and comprehensive view, fills the mind with rapture. The flowers, the animals, the mountains, and every particle of matter which surround us, open a sublime field for inquiry, and proves the wisdom of God, and the existence of a First Cause.

*"I read His awful name, emblazon'd high,
With golden letters, on the illumin'd sky;
Nor less the mystic characters I see
Wrought in each flower, inscribed on every tree;
In every leaf that trembles on the breeze,
I hear the voice of God among the trees."*

MUSIC

Is the science of harmonious sounds, and is the effect of vibration, propagated like light, from atom to atom, and depending on the reflection of surrounding bodies and the density of the air.

*Of all the arts beneath the heaven
That man has found, or God has given,
None draws the soul so sweet away,
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love."*

ASTRONOMY

Is a mixed mathematical science, and the most sublime that has ever been cultivated by man. It treats of the celestial bodies, and affords an interesting theme for instruction and contemplation, kindling the mind to praise, love, and adore the Supreme Creator.

*"How distant some of the nocturnal suns!
So distant, says the sage, 'twere not absurd
To doubt if beams, set out at Nature's birth,
Are yet arriv'd at this so foreign world;
Though nothing half so rapid as their flight,
An eye of awe and wonder let me roll,
And roll for ever. Who can satiate sight
In such a scene, in such an ocean wide
Of deep astonishment! Whence depth, height,
breadth,
Are lost in their extremes; and where, to count
The thick-sown glories in this field of fire,
Perhaps a seraph's computation fails."*

THE CHARGE.

Being now advanced to the Second Degree of Masonry, we congratulate you on your preferment. As you increase in knowledge, you will improve in social intercourse. In your new character it is expected that you will conform to the principles of the Institution, by steadily persevering in the practice of every commendable virtue. You are not to palliate or aggravate the offences of your Brethren; but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice. The study of the liberal arts, which tends to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of Geometry, which is enriched with useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality, which is the basis of our art. We exhort you to strive, like a skilful Brother, to excel in everything that is good and great; and may you improve your intellectual faculties, and qualify yourself to become a useful member of society, and an ornament to the Craft.

As Moses was commanded to pull the shoes from off his feet, on Mount Horeb, because the ground on which he trod was sanctified by the presence of Divinity, so should a Mason advance

THE MASTER MASON.

(Bible open at the Twelfth Chapter of Ecclesiastes.)

Remember our Creator now, before the days shall come
When all our senses failing point to nature's common doom;
While love and strength and hope conspire life's pilgrimage to cheer,
We'll give our Master grateful praise whose goodness is so dear.
O Wise and GOOD GRAND MASTER,
We bless Thee for this light!

We must in honor shield the pure, the chaste ones of the Craft;
Ward off the shaft of calumny, the envenomed, horrid shaft;
Abhor deceit and subterfuge, cling closely to a friend;
And for ourselves and others at the shrine of mercy bend.

We must inter in everlasting hope the faithful dead;
Above their precious forms the green and fragrant 'cacia spread;
'Tis but a little while they sleep, in nature's kindly trust,
And then the Master's Gavel will arouse them from the dust.

—Brother Robert Morris, LL. D., Masonic Poet-Laureate.

SYMBOLISM OF FREEMASONRY.—One of the most striking characteristics of our Institution is its system of mystical instruction. There is nothing in Masonry, from cable-tow to taper, which has not a practical moral. The Institution is vocal all through with allegorical narratives setting forth noble examples; pictured all over with impressive symbols exhorting to wisdom, to virtue and to piety. Its regalia and forms are not the puerile display or empty ceremonies which they might seem to an ignorant spectator. Each particular is alive with meaning and use. Every point in the Masonic Lodge, every act in its ritual, is loaded with a moral which ought to be carefully pondered and practiced. By our symbolism every Mason should be led to feel something of the poetic beauty and religious solemnity of the duties of daily life.



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Symbolic Plate

M. M

to the Third Stage of Masonry, in the naked paths of Truth, with steps of innocence, virtue, and humility.

THE THIRD DEGREE.

Master Mason.

Represents man saved from the Grave of Iniquity, and raised to Salvation, by faith and the grace of God. In this Degree we look beyond the narrow limits of this world to that celestial sphere—

*"Where high the heavenly temple stands,
The house of God not made with hands."*

By a proper study of this Degree, we are taught to

*"Contemplate when the sun declines,
Our death with deep reflection;
And when again he rising shines,
Our day of resurrection."*

OPENING PRAYER.

Oh, thou all-seeing and omnipresent God, from everlasting to everlasting, we pray thee to direct us how to know and serve thee aright, and bow before thy throne of grace, for the forgiveness of our sins, that we may obtain fellowship with thee, and promote the honor and glory of thy most holy name. Amen. (*So mote it be.*)

THE SANCTUM SANCTORUM.

A Master Mason's Lodge duly opened represents the Sanctum Sanctorum, or *Holy of Holies*, of King Solomon's Temple, where not even kings are allowed to enter unless duly initiated, and raised to that high and sublime privilege, by the help of God, his good name, and the united aid of square and compasses, which represent VIRTUE, MORALITY, FRIENDSHIP, and BROTHERLY LOVE.

Having entered, in due form, a Masters' Lodge, that beautiful passage of scripture (*Eccl. xii. 1-7*), (see page 436) representing the infirmities of old age, should always be remembered as an appropriate introduction to the sublime ceremonies of this Degree, and the lessons taught by our emblematic death, and resurrection to life eternal.

THE SYMBOLIC JEWELS

Of a Master Mason are *Friendship, Morality, and Brotherly Love*. These he

should wear as an adornment to his mind—Morality being practical virtue, and the duty of life; Friendship is personal kindness, which should extend beyond the circle of private connections to universal philanthropy; and Brotherly Love is the purest emanation of earthly friendship.

THE WORKING TOOLS.

The Working Tools of the Master Mason are all the tools of the Craft, indiscriminately, but more especially the Trowel.

THE TROWEL

Which emblematically teaches us to spread the cement of brotherly love, unite in one bond of social union, and diffuse the principle of universal benevolence to every member of the human family.

THE SKIRRET

Is emblematical of the straight and undeviating line of conduct, which directs us in the path which leads to immortality as revealed to us in the volume of the Sacred Law. *Not used in the American system.*

THE PENCIL

Reminds us that our words and actions are recorded by the Almighty Architect, to whom we must give an account of them, whenever it is his pleasure to call on us to do so. *In the American system it is not specifically recognized.*

THE COMPASSES.

As in Operative Masonry, the Compasses are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will insure beauty as well as stability to his work; so, in Speculative Masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the Compasses the most prominent emblem of virtue, the true and only measure of a Mason's life and conduct.

The Compasses peculiarly belong to this Degree, as when properly extended

they embrace all the tenets of the Institution, limit our desires, and keep our passions within due bounds, so that we may, as *Master Masons*, lead a life of physical as well as moral and intellectual integrity.

H**** A****

Before proceeding further with the M. M. Degree it will be necessary to give an outline of the historical, or rather allegorical, legend on which the most important part of this Degree is founded, as it is intended to symbolize our faith in the resurrection of the body, and the immortality of the soul, and give an instance of firmness and fidelity to our duty in contrast with the cunning and deceitful passions which are so pernicious and destructive to all who indulge in them. To assume the story to be literally a historical fact instead of an allegory, would be to rob the impressive ceremony of its beauty, and weaken the effect which is intended to be produced by it on the mind.

The Bible informs us that a person, of the name of Hiram, was employed at the building of King Solomon's Temple (1 Kings vii. 13; 2 Chron. ii. 13-14); but neither the Bible, nor any other authority, except Masonic tradition, gives any further information respecting him, not even of his death; how it occurred, when or where. According to the Masonic legend, it was the custom of Hiram, as Grand Master of the work, to enter the Sanctum Sanctorum every day at high twelve (*when the workmen were called from labor to refreshment*), to offer up prayers, and adore the God in whom he put his trust. The Temple at length being nearly finished, and the Craftsmen not having obtained the Master's Word, which was only known to King Solomon, Hiram King of Tyre, and H**** A****, **** of them **** to extort it from him, or ****, they being determined to have the Word by any means, so as to enable them to travel into foreign countries and obtain employment. T**** of them, however, repented, and confessed to King Solomon what they had conspired to do. It does not, however, appear that Solomon took any active steps to prevent the ****, for we are told

that when he arrived at the Temple all was in confusion, and, on making inquiry as to the cause, he was informed that the Grand Master, H****, was missing, and that there were no plans on the trestle board for them to work by. Recollecting what had been confessed to him that morning, and knowing that H**** had always been punctual and regular, he began to fear that some mischief had been done to him; he then ordered the roll to be called, when three were found to be missing (*namely, J****, J****, and J*****). Solomon immediately caused an embargo to be laid on all the shipping, so as to prevent their escape to a foreign country, and ordered **** Fellow Crafts to be sent in search of the ****, and that if they could not be found, the **** who had confessed were to be considered as the ****, and suffer accordingly. Those who had been sent west, on coming near the coast of Joppa, heard voices issuing from a cavern in the rocks, and on listening discovered that the **** had been unable to obtain a passage to Ethiopia, or escape from their own country.

J**** was first heard to exclaim, "Oh **** * * * * *

J**** next exclaimed, "Oh **** * * * * *

J****, in his despair, cried, "Oh **** * * * * *

A****!!" On hearing these exclamations, the searchers rushed suddenly upon them, took them prisoners, and conveyed them to Jerusalem, where they confessed their guilt, and were ****, each according to the **** passed from his own lips. F**** Craftsmen were again assembled, and, clothed in white aprons

SYMBOLISM AND KING SOLOMON'S TEMPLE.

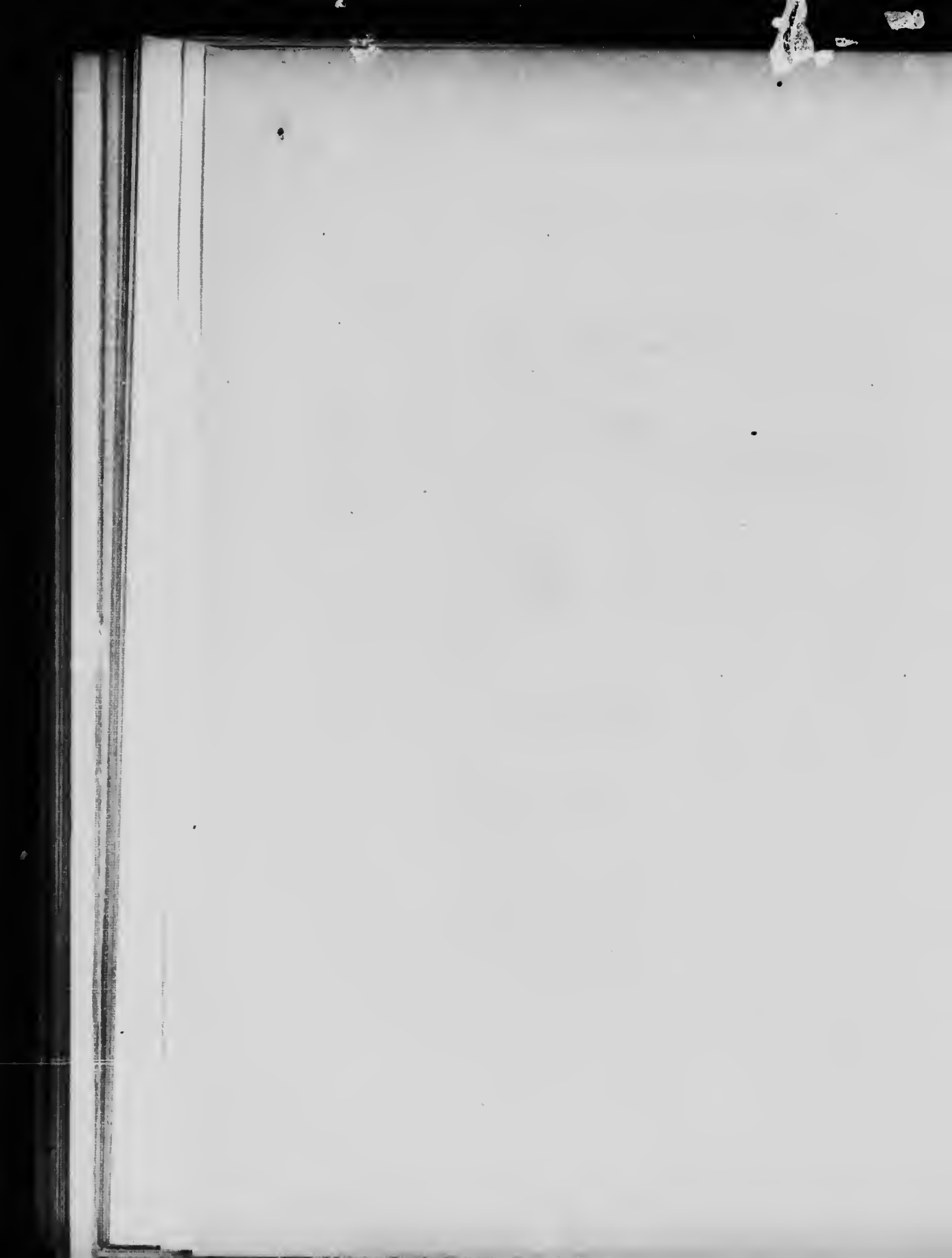
Freemasonry uses in her *symbolic* teachings the common things of life, so that every Mason is *hourly* reminded of his duties and obligations. The *level* teaches us the equality of all men; the *square*, the honesty that should characterize every action; the *plumb*, that we should ever be guided by the plumb-line of *unerring* rectitude; even the sight of common stones, some of them rough, and some made beautiful by labor and art, reminds us of our crude and *uneducated* condition by nature, and of the *perfection* to which we can attain, by care, study and cultivation. Many of our *symbols* are of great interest, from their antiquity, and the circumstances of their origin. Thus, the symbolism of "*The Twelve Craftsmen before King Solomon*," is an illustrative example, and that is intelligible to all M. M. who recognize in it, its meaning symbolically. Again, *symbolic work* is the exemplification of certain things, *historic legends* and circumstances. Symbols are material, typical and representative. You see a *moterial symbol* in the upright column on the Senior Warden's pedestal. It conveys a *meoning* obvious to the Masonic workman. You feel a *typical symbol* when a master workman extends to you the right hand of fellowship, and are yourself a *representotive symbol* in the symbolic work of the sublime degree. And while to the *profone* the term work may be suggestive of poverty and degradation, to the Freemason it is one of the highest, *noblest attributes*, and lifts his thoughts upwards to its divine originator, who has commanded man to work or die. Therefore let the craftsman *hold fast* to his work; no other word can be found more suggestive of the real *principle* that lies at the foundation of the fraternity.

Of all the objects which constitute the Masonic science of *symbolism*, the most important, the most cherished by Freemasons, and by far the most significant, is King Solomon's Temple. The spiritualizing of the Temple is the first, *the most prominent*, and the most pervading of all *symbols* of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of *its ritual* all reference to that sacred edifice, and to the *legends and traditions* connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

To the M. M., King Solomon's Temple is truly the *symbol* of human life; for, like life, it was to have its end. Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire has passed, it becomes a fit *symbol* of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

What deductions do we draw from King Solomon's wondrous work? It is the lesson of the birth, the infancy, the youth, the complete manhood, of *God's noblest creation*, who, weak and helpless in his early stage, goes on, until the *perfect man* stands upright, adorned with the gems of thought, word and action, moved and inspired by the immortal soul. Thus the perfected manhood is *symbolized* in Solomon's Temple, and illustrated in the *work* of Freemasonry.

When the Temple was finished, the monarch called the Craft together in the ample inclosure, and, standing between the glittering shafts J. and B., he exhorted them, as his last injunctions, to perfect themselves upon the sublime principles of *Brotherly Love and Relief*. The duty of Relief he applied to the column on his *right*, that of Brotherly Love to the column on his *left*.





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The Twelve Craftsmen. Before King Solomon

After the Original by Brother Howard H. Darnell
in the Grand Lodge Library of Pennsylvania.

and gloves in token of innocence, were sent, three East, three West, three North, three South, and three in and about the Temple, to search for the body of Hiram, which was discovered in an accidental manner by one who became wearied and sat down to rest on the brow of a hill. On rising, he caught hold of a sprig of A * * *, which easily gave way, and showed that the earth had been recently moved. He called for his companions, who came to his assistance, and discovered the body of their Master very indecently interred. With due respect they again covered the body, and hastened to acquaint King Solomon, who, on hearing the melancholy intelligence, raised his hands, and exclaimed, "Oh * * * * *," and dropped them in such a manner as indicated the grief into which he was thrown. Immediately recovering himself, he commanded the body to be raised and conveyed to Jerusalem, to be interred in a sepulchre, as near the Sanctum Sanctorum as the Jewish law would permit, in honor of his rank and exalted talents.

THE T**** R****

In the foregoing allegory are typical of Deceit (or the Devil), Avarice, and Death, who invaded man's original innocent state, and laid him prostrate in the grave of spiritual death.

The law came to his aid, but failed to raise his corruptible nature.

Idolatry offered her assistance, but also proved a *slip*, and failed to effect his moral resurrection.

At length the Gospel, "*marked with the seal of high Divinity*," descended from Heaven, and pronounced the omnific word, which raised him from a spiritual death to everlasting life, robbed death of its sting, and swallowed it up in victory (*Isaiah xxv. 8; 1 Cor. xv. 54-57*). Thus a Master Mason represents man, saved from the grave of iniquity and corruption, and raised to the sphere of righteousness and salvation, where peace and innocence for ever dwell, in the realms of a boundless eternity.

THE MONUMENT

Erected to the memory of Hiram was a broken column of white marble sup—
Vol. v.—29.

porting a book, with a virgin weeping over them, an urn in her left hand, and a sprig of acacia in her right. Time standing behind her with his fingers entwined in the ringlets of the virgin's hair.

THE BROKEN COLUMN

Is emblematical of the frailty of man, and all things human. "To everything there is a season, and a time to every purpose under the sun." (*Ecl. chap. iii.*)

THE OPEN BOOK

Is emblematical of the revealed will of God, and the Book of Nature, open for our investigation.

"*See through this air, this ocean, and this earth,
All matter quick, and bursting into birth.*"

THE VIRGIN WEEPING OVER THEM

Beautifully illustrates the melancholy contemplation that "Thy doom is written, dust thou art and shalt to dust return;" for no sooner do we begin to live than Death begins to follow us, borne on the wings of Time, whose scythe is ever cutting short our string of moments; even now his fingers are entwined in our vitals, and will soon cut the brittle thread of life.

"*How loved, how valued once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains for thee,
'Tis *as* thou art! and all the proud shall be.*"

THE SPRIG OF ACACIA

With its graceful drooping leaves, like the weeping willow, is an emblem of tender Sympathy and never-dying Affection, and being an evergreen is also emblematical of the immortal Soul that never dies; and this thought is calculated, in the hope of a glorious immortality, to dispel the gloomy contemplation and fear of death.

"*Death cannot come
To him untimely who is fit to die;
The less of this cold world, the more of heaven;
The briefer life, the earlier immortality.*"

THE FIVE POINTS OF FELLOWSHIP

On which every Master Mason is raised from his * * * * *, are—

*First, H * * * in * * **; I will respect you as a brother, if I find you worthy.

*Second, * * **; That I will travel through danger and difficulties to assist a fellow creature in distress, particularly a worthy Brother, if not detrimental to myself or connections.

*Third, * * **; In my daily prayers to Almighty God, I will remember a Brother's welfare as my own.

*Fourth, * * **; That a Brother's just and lawful * * * will I keep as my own, in the sacred repository of my heart.

*Fifth, * * **; That I will support a Brother's character in his absence as I would in his presence. Thus are we linked together by the indissoluble chain of *Affection, Relief, Truth, Justice, and Brotherly Love.*

Symbols or Emblems

Particularly recommended to the attention of Master Masons inculcate many a useful lesson, as showing us how we may become examples in our religious, civil, and moral conduct.

WORKING TOOLS.

The principal working tools of the Operative art that have been adopted as symbols in the Speculative science, confined to Ancient Craft Masonry are, the twenty-four inch gauge, common gavel, square, level, plumb, skerrit, compasses, pencil, trowel, mallet, pick-axe, crow, and shovel.

THE MALLET

Is the emblem of Power, morally teaching us to correct irregularities, and reduce man to a proper level.

THE THREE STEPS

Are emblematical of the three Masonic Degrees, or stages of human life—viz., *Youth, Manhood, and Old Age*; and also of the three periods of our existence—viz., *Time, Death, and Eternity.*

*"What is the gift of Life
To him who reads with heaven-instructed eyes?
'Tis the first dawning of eternity;
The future heaven just breaking on the sight;
The glimmering of a still increasing light."*

THE POT OF INCENSE

Is the emblem of a Pure Heart, glowing with fervent love, and ascending to heaven in perfumes of filial gratitude, like the cloud of celestial white that filled the Temple at Jerusalem.

*"As though an angel in his upward flight,
Had left his mantle floating in mid air."*

THE BEEHIVE

Is an emblem of Industry. Idleness, which is the parent of immorality and ruin, is severely reproved by this symbol. By industry we may enjoy all the necessities and even the luxuries of life, avoid vice and temptation, and merit respect by adding knowledge to the understanding, so that we may not be considered a useless drone in the busy hive of nature.

THE BOOK OF CONSTITUTIONS

GUARDED BY THE TYLER'S SWORD,

Should remind us to be guarded in our Thoughts, Words, and Actions; for the Sword of Almighty Vengeance is drawn to reward iniquity.

THE SWORD POINTING TO A NAKED HEART

Reminds us that, although our thoughts and actions may be hid from the eyes of man, Justice will sooner or later overtake us. Let us, therefore, be ever ready to pass the Grim Tyler of Eternity without fear, when we are called upon to serve our Master in Heaven.

THE ALL-SEEING EYE

Of the Incomprehensible, Omnipotent God! whom the Sun, Moon and Stars obey, and whose being extends through boundless space, and "*penetrates the very inmost recesses of the human Heart,*" must see and know our Thoughts and Actions, and will reward us according to our faithfulness and merits.

THE FORTY-SEVENTH PROBLEM OF EUCLID.

The forty-seventh problem of Euclid's first book, which has been adopted as a

THE SPRIG OF ACACIA.

ACACIA is the ancient name of a plant, most of whose species are evergreen, and six of which, at least, are natives of the East. The acacia of *Freemasonry* is the *Mimosa Nilotica* of Linnaeus, a shrub which grew in great abundance in the neighborhood of Jerusalem. According to the Jewish law, no interments were permitted within the walls of the city, and as it was unlawful for the cozens or priests to pass over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose, the acacia was used.

Much of the masonic history of the acacia is *incommunicable*, but it may be permitted to say, that its evergreen nature, united to other circumstances, is intended to remind us of the *IMMORTALITY OF THE SOUL*. The Greek word *axaria* signifies "innocence or freedom from sin," and Hutchinson, who fancifully supposes the Master's to be a Christian degree, exemplifying the rise of the Christian dispensation after the destruction of the Mosaic, alluding to this Greek meaning of acacia, says that it implies "that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the divine lamb."

THE WIDOW'S SON.

SACRED kept you in your breast
 Secrets that you loved so well;
 Sinking, Sun-like, in the West,
 Rather than the Password tell.

Knowing that you could not say,
 Craftsmen from you could not wring
 All they wished you to betray—
 Unto them you'd nought to bring.

So you died and would not speak—
 Died a Death that was Divine;
 Died—O list ye who are weak—
 Died and gave no Word nor Sign.

* * * * *

Kept inviolate—thought sublime—
 Yielding not with dying breath;
 And for all forthcoming time
 We'll be Faithful unto Death.

Solemn mandate too is ours,
 We shall keep it firm and fast;
 E'en though Death above us towers—
 Threatening with his awful blast.

For our breasts safe-tiled are—
 None but Brethren have the key,
 They alone remove the Bar,
 Sealéd by Fidelity.

One there was did not reveal,
 And he did not shrink to die;
 So we Hele and still Conceal—
 Fearing not Mortality.

* * * * *

Moral this of Brotherhood—
 Solemn Moral—grand and great;
 By Freemasons understood,
 Which they e'er will emulate.

—Bro. Dr. Chas. F. Forshaw, Litt. D., LL.D., F. R. S. L., Etc.





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The Discovery of The Spring of Saccin

After the Original by Brother Howard H. Darnell
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1870

symbol in the Master's degree, is thus enunciated:

In any right angled triangle, the square described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.

This problem, which is of great use in geometrical solutions and demonstrations of quantities, is said to be the invention of the philosopher PYTHAGORAS, and which, in the joy of his heart, he called EUREKA (*I have found it*), and sacrificed a hecatomb to commemorate the discovery. It is emblematical of the symmetry and beauty of Creation, and the unalterable laws of Divine wisdom and infinite power which govern every atom of the universe. It should remind Masons that they ought to love and study the arts and sciences.

THE ARK

Is an emblem of Safety, and our trust in God, to waft us securely o'er the tempestuous sea of life to that harbor where—

*"From every snare and evil work
His grace shall us defend,
And to His heavenly kingdom safe
Shall bring us in the end."*

THE ANCHOR

Is the emblem of a well grounded Hope in a Glorious immortality, when moored for ever to that shore, where "The wicked cease from troubling, and the weary are at rest."

THE HOUR GLASS

Is an emblem of Human Life. The sand in the glass passes swiftly, though almost imperceptibly, away. So do the moments of our lives, till the wave of Time is swallowed up by the billows of Eternity.

*"What are our ages but a few brief waves
From the vast ocean of Eternity
That break upon the shores of this our world,
And so ebb back into the same sea profound."*

*"Emblem of life! which, small as we survey,
Seems motionless, yet ever glides away."*

THE SCYTHE

Is the emblem of Time, which cuts the brittle thread of life, and launches us into eternity.

*"Redeem thine hours—the space is brief—
While in thy glass the sand grains shiver;
And measureless thy joy or grief,
When Time and thou shalt part for ever."*

THE SPADE

Is an emblem reminding us that "All nature dies and lives again," and that this world is but the tilling ground of heaven, to cultivate our morals and improve in knowledge, so as to strengthen our faith, look beyond the grave, and rely on the grace of God to raise our living souls to the regions of everlasting blessedness.

*"Haste, seize the proffered hope of heaven,
While life and light are yet thine own;
Swift as the passing cloud of even,
Time glides along—and thou art gone."*

THE COFFIN, SCULL, AND CROSS-BONES

Are emblems of the inevitable destiny of our Mortal Bodies. The grave yawns to receive us:

*"And creeping things shall revel in their spoil,
And fit our clay to fertilize the soil."*

*"The grave that never spoke before,
Hath found at length a tongue to chide;
Oh listen! I will speak no more—
Be silent! Pride!"*

THE SPRIG OF ACACIA

Is an emblem of Immortality.

*"The dead are like the stars by day
Withdrawn from mortal eye,
But not extinct, they hold their way
In glory through the sky."*

*"Spirits from bondage thus set free,
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight."*

The Ornaments.

Of this Degree are the Porch, the Checkered Pavement, and the Dormer, or Window.

THE PORCH.

The Porch of the Temple of Solomon was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the an-

cients. Beside this gate there were the two pillars *J*** and B****, which had been constructed by Hiram Abiff, the architect whom the King of Tyre had sent to Solomon. The Entrance to the *Holy of Holies*, will remind the thoughtful Mason of his emblematic *****, and that the grave is the porch which all must pass through to the world of spirits, where worthy servants only will find admittance to the Sanctum Sanctorum of that Celestial Lodge where the Grand Master of the Universe presides.

THE CHECKERED OR MOSAIC PAVEMENT

For the High Priest to walk on, and burn incense on the golden altar, praying the Almighty for prosperity and peace, is emblematical of the alternative, or choice between two things, *i. e.*, Good or Evil, Light or Darkness, Pleasure or Pain, Heaven or Hell; for "ye cannot serve God and Mammon; if ye reject one ye must take the other."

*"When beneath to their darkness the wicked are driven,
May our justified souls find a welcome in heaven."*

THE DORMER,

Or Window, which gives light to the Sanctum Sanctorum, is emblematical of the Fountain of Wisdom, which enlightens the mind, and dispels the gloomy darkness of ignorance, and instructs us how to die. *This symbol is not preserved in the American system.*

*"Grant that in life's last hour my soul may crave,
Nor crave in vain, his love to lay... me through the grave."*

CHARGE FOR THE THIRD DEGREE.

Brother,—As you are now raised to the *High and Sublime Degree of a Master Mason*, I would ask you to take a retrospective glance at the various Degrees and Ceremonies which you have passed through, and would exhort you to study and practice the moral precepts therein laid down. In the *First Degree* youth is represented as ignorant and blind, groping in mental darkness for intellectual light, which darkness can only be

dispelled by years of study and experience before its beams can illuminate the mind.

We are also reminded that, in the sight of God, all mankind are equal, by entering the world naked from the womb, and so returning back to our mother earth (*Job i. 21*), leaving wealth and titles, honor and power, behind us as worthless baubles, of no value or avail to purchase place or happiness in the world to come. For this reason you were taught to have faith in God, hope in immortality, and to be charitable to all mankind. Charity, you are to remember, is the chief of every social virtue, and ought to be the distinguishing characteristic of every Mason; yet, even with charity, it is necessary to be cautious, for it is an error to dispense alms indiscriminately to all applicants, whereby the hypocrite and knave may eat the bread which virtue in distress ought to be relieved by. Charity is often abused, for there are many miscreants who infest our streets and doors with their importunities, many even showing their sores and distorted bodies to prompt a false compassion, with which ill-gotten gains they revel away the hours of night in debauchery. Charity, when misapplied, loses the dress of virtue and assumes the garb of folly; therefore let the bounties of your benevolence be ruled by discretion, and bestowed on such objects as *Merit and Virtue* in distress, *Innocence* in tears, *Widows and Orphans* left helpless in the world, *Old Age*, and Industrious persons whom misfortune has overtaken and reduced to poverty and want; for, if angels in heaven weep, it is for the pangs of poverty and want which rend the hearts of the deserving poor; therefore, we beseech you not to withhold your mite or assistance when in your power to relieve distress or soothe the unhappy (*1 Cor. xii. 1*). Study God in nature, and there you will see *Wisdom, Strength, and Beauty* in all his works as pillars supporting the great temple of the universe. In the *Second Degree* you see *Manhood* laboring to overcome the difficulties which beset him in the pursuit of knowledge, and thus the intellectual faculties are employed in promoting the glory of God and the good of man. In the high and sublime Degree of a *Master Mason*, you are taught to look beyond the narrow limits

of this world, and see man raised from the grave of iniquity, by Faith and the grace of God, to Everlasting life and Blessedness. Let us, therefore, study our emblems, and practice their precepts, so that we may, as children of light, turn our backs on works of *Darkness, Obscenity, Drunkenness*, and all manner of evil, and live as we ought, practicing *Charity, Benevolence, Justice, Temperance Chastity, and Brotherly Love.*

CONCLUSION.

Having thus given a general summary of the Masonic System of Morality, let us hope that it will be more than ever esteemed, and valued with increased reverential regard, by all who have traced the Royal Art from the commencement of the First to the end of the Third Degree.

According to the plan of Masonry, the mirror is as it were held up to Nature, that we may review the helplessness of our *Youth*, the vanity of the *World*, and the trust we ought to put in *God*; that the "*Reflected Rays*" from the Mirror may determine us to pursue such knowledge, and practice those virtues and precepts which will secure the respect of every true Mason and the approbation of all good men.

*Genius of Masonry descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adorn thy peaceful reign."*

THE RUSTY MASON.

BY BROTHER PALMER HURD TAYLOR, OF
IONIA, MICH.,

A Nestor in Freemasonry, 86 years of age, and 55 years a
Mason at the time this was written, 1905.

Once on a time I sought to know
The mysteries of Masonry, and, seeking,
Knocked, and knocking found the door
Wide open for me.
And as I looked within I saw a band of men
Were clothed in white around an altar.
Upon that altar was the Word of God,
With *Squares* and *Compass*.

Of that band of men I saw one more
Kingly than the rest, for on a throne he sat,
And gave to all lessons of wisdom.

He came and gave to me a *lambskin*
Pure and white, and told its meaning.
He told me, too, that kings and princes
Long had worn it, and bow free it was
From spot or stain or blemish.
He also gave me tools to work with—
A gauge, a gavel, level, plumb and square;
And, last of all, a *trowel* that had no spot
Of rust upon it, for earth's noblest sons
Had used it ages long upon the mystic temple.

He told me that I stood an upright *Mason*:
He spoke of temperance, of fortitude,
Of prudence, and of justice.

I listened still with wondering ears
To learn a *Mason's* tenets,
And when they sang of *Faith and Hope*
And *Charity*—the *three steps* that lead
From the *level* of time to the Grand Lodge on
high—

I pledged myself then that the tools to be given
Shall never find rest till the *capstone* was laid,
And my *lambskin*, if spotted, should know not
the stain
Of *Masonic* cement while on life's rugged road.

This pledge was freely given,
For I meant to act as *Masons* should;
And, if my memory serves me right,
I started for the work, but found the world
All cold and selfish, and then
I leared to make the effort.

I never used my tools one hour,
And all were lost save this—*this rusty trowel*;
It seemed it might have kept its brightness
If never used; but as I laid it by
The rust began to gather, and now
It has no affinity for any
Save untempered mortar.

I hope some *Craftsman* true has found
My gauge, my gavel, level, plumb and square,
And laid them by for better workmen.

Inactive as I was,
My lambskin gathered dust,
And with the gathering dust it lost
Its whiteness, and now that, too, is gone.

If I remember rightly, they gave me
Passes, signs and grips whereby to know
My brethren.

Though they were freely given,
They were not safely kept.

And now to tell the summing
Of this matter, this mub I only know—
Hence was made a Mason.

MASONIC CALENDAR AND SYMBOLS.

FREEMASONS, in affixing dates to their official documents, never make use of the common epoch or vulgar era, but have one peculiar to themselves, which, however, varies in the different rites. Era and epoch are, in this sense, synonymous.

Ancient Craft Masons commence their era with the creation of the world, calling it Anno Lucis (A. L.), "in the year of light."

Scottish Rite, same as Ancient Craft, except the Jewish chronology is used, Anno Mundi (A. M.), "in the year of the world."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. I.), "in the year of discovery."

Royal and Select Masters date from the year in which the temple of Solomon was completed, Anno Depositionis (A. Dep.), "in the year of the deposit."

Knights Templar commence their era with the organization of their order, Anno Ordinis (A. O.), "in the year of the order."

Order of High Priesthood date from the year of the blessing of Abraham by the High Priest Melchisedek, Anno Benefacio (A. B.), "in the year of blessing."

RULES FOR MASONIC DATES.

Ancient Craft Masons—Add 4000 years to the common era. Thus: 1906 and 4000—5906.

Scottish Rite—Add 3760 to the common era. Thus: 1906 and 3760—5666. After September add another year.

Royal Arch—Add 530 years to the vulgar era. Thus: 1906 and 530—2436.

Royal and Select Masters—Add 1000 to the common time. Thus: 1906 and 1000—2906.

Knights Templar—From the Christian era take 1118. Thus: 1118 from 1906—788.

Order of High Priesthood—To the Christian era add 1913, the year of blessing. Thus: 1906 and 1913—3819.

SYMBOLS.

SYMBOLS: □ for Craft Lodges; △ for R. A. Chapter; † for Commanderies Knights Templar; G. ∟ for Grand Chapter; G. † for Grand Commandery.

The word "symbol" is derived from a Greek verb which signifies "to compare one thing with another," and hence a symbol or emblem, for the two words are often used synonymously in *Masonry*, is the expression of an idea which is derived from the comparison or contrast of some object with a moral conception or attribute.

Symposium of Freemasonry.

Thoughts of Masterminds of the Fraternity with Other Information of Especial Interest and Value to the Newly Initiated as well as the Older Members.

EDITED BY JOHN C. YORSTON. 32°

Editor of THE KEYSTONE. Member of the "Masonic Historical Society," New York, "Quatuor Coronati" Lodge, London, Eng.

GREETING AND BROTHER.

I greet you with all hearty Masonic welcome. Such a concourse of the leaders of men who have solemnly devoted their lives to the practice of cardinal virtues; who believe and trust in *God*, and are bound to help, aid and assist each other, and do protect and nurture the widow and orphan; who rejoice in *Faith, Hope and Charity*, and live upon the Golden Rule, is a benison and an inspiration. Clothed with the great authority of this Grand Lodge—legislative, judicial and executive—how great our opportunity! What splendid possibilities stretch out before us! From this Pisgah of vision how inviting the prospect! From this Sinai of power how weighty the responsibility; entrance and conquest of this promised land of Masonry should be the measure of our achievement! the object of all our discussions and doings.—*Henry H. Ingersoll, P. G. M., Tennessee.*

In the lodge, Masons always call each other brother; and the poorest among them, even the serving brethren, should not address them by any other title, although they may fill the highest offices in the State, or even by monarchs. Out of the lodge, in the presence of strangers, the word brother may be dropped, but when a brother meets a brother, even out of the lodge, and no other person is present, then the title of brother should not be omitted. It must be much more agreeable to every brother to be called by that endearing name than to be addressed by the title of your excellency or Mr., as well in the lodge as out of it when no strangers are present.—*Gadicke.*

MASONIC LIGHT.

Masonry has a literature worthy of our respect, worthy of our knowledge, and well deserving our fostering care. That man who vainly supposes that Masonry consists merely in fixed forms and ceremonies has never been "*prepared to be a Mason.*" He must learn that it has an active, living thought—a being within, undying as the soul, aggressive and progressive in the world of science and of morals. Some knowledge of this *inner life* of Masonry is an essential to the truly good and educated Mason as are the light and heat to the fructification of the earth. Libraries are but a means to an end, to education and culture. If we would have wise and *intelligent* Masons we must cultivate and encourage the means to make them so.—*Thomas M. Reed, P. G. M., Washington.*

Remember that we are told to make a *daily advancement in Masonic knowledge*, which can *only* be done by *study of Masonic literature*. Accumulation of Degrees by no means implies an increase of *real knowledge*, and to pass through one ceremony after another for the mere purpose of writing strings of letters after one's names, or loading one's self with jewels and insignia, is vain. The meaning, *symbolism*, connection of each Degree and its history should be studied in the writings of Hughan, Gould, Woodford, Murray, Lyon, Drummond, Carson and other Masonic literati.—*Sereno D. Nickerson, P. G. M., Mass.*

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TO THE NON-READING MASON.

By Brother Charles F. Forshaw, Litt. D., LL.D., F.R.L.L.

Known throughout the World as the Poet of "The Mystic Tie."

Brother, you shame the Craft—yourself you shame!
 Not read Masonic works, nor Journals take!
 Why, man, you set my very brain aflame
 In wondering thought that nothing comes to slake.
Did you not promise when you saw the Light
 To daily study all our wondrous ways?
 To make some sure advance—your sorry wight—
And gain perfection in Masonic rays?
 How can you do so when you do not read
The works of Master minds which write for you?
 Little you reck the Labour of their screeed—
 The hours of toil to teach you blessings true!
 "You have no time," you say. *What feeble phrase.*
 Wake up, you sluggard. Rouse from out your daze!

Here the Masonic Press for you doth plead,
Bright, lively Craftmanship is at your hand;
 Here our Art's Mystery is for all the Freed
Ponder well o'er, reflect and understand!
 Our Pagan times have fled into the night,
 No Stygian darkness is our doom to-day;
For such as you Masonic authors write,
 Whilst you, alas, do little else but play!
Chaosmal gloom and ignorance is yours,
 Come forth from out that slough of rank despond;
Seek ye the Wisdom that for age endures—
 The Wisdom leading to the Bright Beyond!
And, having gained it, you will be the first
 To say "Most High! How long was I athirst!"

OUR MASONIC DUTY.

The very first duty that an Entered Apprentice acknowledges is to *improve* himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again *looked* into a law book after his admission to the bar; a minister of the Gospel who *never* read the Bible after his ordination; a doctor who *never* took up a medical work after securing his sheepskin, or that of any other profession who *does not* take up post-graduate studies? And yet you find Freemasons all about you pretending to be Masonic lights *who never read*. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an *intelligent interpretation* of the same to save their life. Masonic reading is an *essential* part of the education of a Freemason, and it is *never too late* to begin, but always better to begin early. It is the duty of the Worshipful Master to impress this fact upon *newly-made* Masons, but if they *themselves* are in the class of *non-reading* Masons, how can we expect from them such wholesome advice.

ARBITRATION.

The Grand Orient and Supreme Council of Italy addressed the Freemasonry of the world with an earnest appeal invoking the exertion of its *united influence* in aid of the efforts of other lovers of peace, to persuade the Great Powers of Europe to consent to a general disarmament. To expect, or even to hope, for a result so fraught with incalculable blessings to *humanity* is perhaps as idle and as unreasonably sanguine as to hope for the realization of the Utopia which generous enthusiasts have dreamed of, or to expect the coming of the impossible millenium. The influences which have in all ages inflicted upon mankind all the accursed consequences of war, murderings of men as if they were of no more value than the noxious insects, cruel maimings, devastation, exile, demoralization and national impoverishment, misery, distress and starvation, barren fields and ruined cities, exist to-day; and the same causes will produce the same effects as heretofore.

Nevertheless, no human effort in the right direction is ever made without some effect, and the *moral influence* exerted by a united Freemasonry would be very great. Nor is the desired result wholly impossible; and some of the chief causes of war have ceased to be as potent as they once were. The delirium of humanity has its intervals of sanity.

In other civilized countries than this, it is no longer thought that a successful general has "reached the highest pinnacle of fame." All over Europe the soldier has ceased to rank in public estimation above the statesman. Courage in battle, once universally regarded as the highest excellence of human nature, the most godlike of all the qualities, perhaps because the universal dread of death, the instinctive horror of it, which a belief in the *immortality* of the soul rarely seems to lessen, make men wonder at indifference to danger and contempt of the King of Terrors as he holds high carnival on the field of battle.

We may, therefore, be somewhat encouraged to hope that the *Freemasonry* of the world, if it can be persuaded to act with any approach to unity, may be able to help those lovers of humanity who are seeking to persuade the nations to submit their disputes to peaceful arbitration, if they can do nothing towards making Europe less a group of hostile military camps. And our many *hundreds of thousands* of Masons, all having votes, can surely do something to induce our own government and legislators to set the example, by offering so to settle our own difficulties with other governments, and by refraining from the adoption of rash measures, and from the indulgence in criminal levity and foolish indifference in regard to irritating questions, which may at any time precipitate war.—*Albert Pike, P. G. M., Arkansas, P. Sov. G. Com. Supreme Council, A. A. S. R. S. J.*

LASTING IMPRESSIONS.

While it is the delight of many a good brother to witness the various portions of the Masonic degrees, it must ever be the lasting pleasures of us all to remember the grander passages, those solemn and impressive rites that touch our inner natures with their wisdom and sublimity beyond all else in life and literature.

It is the memory of those sacred words and emblems that reaches the higher and nobler attributes of our nature and forms a painting that shall hang in our sight forever and forever. If there is a sacred touch of home and honor, a plea for integrity and brotherly devotion that, like the tongues of dying men enforce atten'on with deep harmony, it is all found in the higher degrees of Masonry.

It is idle to hold out one portion alone and call it perfect, for all perfect Masonry is perfect work. But who can forget the beauty of the lessons as expressed in the sacred old third degree, the fifteenth, the eighteenth, thirty-first and thirty-second degrees? Who that has seen and heard the greatest actors of our day, from Forrest, McCullough, Booth, Barrett and Irving, or even has witnessed the masterpieces of Shakespeare shown on the stage by the most brilliant interpreters, can compare a play, even when acted by stars, with the beauty and scenery of Masonry? Is it not true that of all the gems in literature and art Masonry has the cream of their finest selections? Is it not true that of all the teachings of religion, Masonry has as pure and noble models? Is it not true that all the orators like Everett, Lincoln, Gough and Wendell Phillips—even Phillips at his best, when he hung on the scroll of fame the princes of honor and philanthropy, and dipping his finger in the sunlight wrote upon the blue arch of heaven the name of his matchless hero, that even Phillips fell short of the beauty of Masonry?

It is more than art! It is higher than oratory! It is over and beyond all acting; It is truth set to music, manhood made nobler, friendship made sacred, hope rekindled in reality, and life from infancy to age, and age to immortality, from Earth to Eternity, one matchless journey together where all the world becomes a brotherhood and every deed of duty by one Mason is an inspiration to another to perpetuate the harmony of living by the value of friendship.—*Enoch T. Carson, 33^d P. Dep. Sup. Council, A. A. S. R. for Ohio.*

THE ORIGIN OF THE CRAFT.

Fraternities of men have existed in some shape or form during every period in the world's history. Doubtless, in primitive ages, it became apparent that mutual protection would afford the greatest security against the unbroken forces of Nature, and the evil nature of man, and secure sympathy, support and protection to those whose bond of union was made a common cause. Hence originated Masonry. Back of all written history there existed a civilization which has left nothing to history but the dim radiance of a wondrous splendor. The archæologist has unearthed the records of thousands of years, and has given us glimpses of the splendor of past generations not recorded in written history. We have traces of the great past in ruined cities and magnificent temples of the Eastern Hemisphere, wonderful works of art, mausoleums of the dead past. *Babylon*, with its splendid hanging gardens, its temples and its walls. *Tadmor*, *Palmyra*, *Nineveh* and *Balbeck*, the cities of the plain, whose ruins are the wonder and admiration even in our progressive age, all give evidence of an advanced civilization of which there is no record. The *origin* of Masonry, like other historical transactions, lies buried in the gloom of obscurity. Its philosophy may be traced to the remotest ages of the world's history. Its symbols are older than the *Temple of Solomon*, and antedate the *Pentateuch* of Moses. Its ceremonies were practiced in the ancient mysteries, when Egypt stood as the first and the most enlightened power of the then known world. Its tenets were known by the nomadic nations of the East, and transmitted from father to son, generation after generation, so that even to-day the *Bedouin* of the desert recognizes the hail of the Craftsman. We trace its ramifications from *Egypt*, to Greece, to Rome, and in the Middle Ages find it an operative art, constructing temples and public buildings which yet beautify continental Europe. When the mechanical art became generally known, and no longer required the protection vouchsafed to it by the Masonic building corporations, the operative art became a speculative science, and in this form has descended to ourselves. "Masonry," says a distinguished divine, "has arisen as the sun rises, without halt or stay, until it reaches the zenith, and there it will remain a light to all nations until, perchance, this earth shall cease to be a trial ground for men and resolve itself into higher conditions, then *Masonry*, having made all men brothers, will go down as the sun goes down, on a perfect and complete day."—*E. M. L. Ehlers, Grand Secretary, New York.*

THE ATHELSTAN LEGEND.

One of the ancient traditions of Freemasonry gives to the ancient city of York the honor of ranking as the birthplace of the craft in England. The *York Legend*, or, as it is sometimes called, the *Athelstan Legend*, places the date of the first assembly in the year 926. It runs thus :

This craft came into England, as I tell you, in the time of good King Athelstan's reign; he made them both hall and also tower and lofty temples of great honor to take his recreation in both day and night, and to worship God with all his might.

This good lord loved his craft full well, and purposed to strengthen it in every part on account of various defects that he discovered in the craft.

He sent about in all the land after all the masons of the craft to come straight to him, to amend all these defects by good counsel if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the burgesses of that city, they were all there in their degree; these were there each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles and there they made fifteen points.

The Athelstan Legend has been generally accepted by Masonic writers, and for nearly a century after the formation of a grand lodge in London, in 1717, the York Lodge disputed the authority of the metropolitan body. In 1813 the Dukes of Kent, Sussex, and Atholl—two princes and a Scottish noble—brought about an agreement, supreme council being known thereafter as the United Grand Lodge of England.

Brother Bishop Henry C. Potter, of New York, said: "Freemasonry is, in my view of it, a great deal more than a mutual benefit association. Wild and extravagant as the words may sound, it is the *most remarkable* and altogether unique institution on earth. Will you tell me of any other that *girdles the world* with its fellowship and *gathers all races* and the most ancient religions, *as well as our own*, into its brotherhood? Will you tell me of any other that is as old or older; more brilliant in its history; more honored in its constituency; more picturesque in its traditions? To-day it lies in the hand of the modern man largely an unused tool, capable of great achievements for God, for country, and mankind. For one, I believe that circumstances may easily arise when the highest and most sacred of all freedoms being threatened in this land, Freemasonry may be *its most powerful defender*, unifying all minds and commanding our best citizenship."

THE ANCIENT COVENANT.

As a covenant is defined as an agreement or contract between two or more parties, there can be no doubt that when a man becomes a Mason he makes a covenant with the Institution. The manner of making a covenant among the Hebrews, Greeks or Romans was to select an appropriate animal, either a calf, kid, sheep or pig. The throat of the animal was then cut across by a single blow of the knife, severing the arteries and wind-pipe, but not injuring the bones of the neck. The second operation was to tear open the breast and take hence the heart and vitals, which were inspected, and if found free from blemish of any kind the ceremony proceeded; otherwise that animal was considered unclean and cast aside for another one. In the third part of the ceremony the body was severed in twain—one portion was placed toward the north, the other toward the south, so that the contracting parties coming from the east and going toward the west might pass between the two portions of the animal, after which the carcass was left as a prey unto the beasts of the field and the vultures of the air, and the covenant was completed and confirmed. The number 12 was a mystical number among the ancients, who observed it was composed of the perfect numbers 7 and 5, and was also produced by the multiplication of a triangle by the square, which were two perfect figures.

There were in Freemasonry twelve *original* points, according to the old *English* lectures, which form the *basis* of the system, and comprehend the *whole ceremony* of initiation. Without the existence of these points, no man ever was or can be legally and essentially received into the Craft. Every Mason must go through all of these *twelve* forms and ceremonies, not only in the *first degree*, but in every subsequent one.

These twelve points refer the *twelve parts* of the ceremony of initiation to the *twelve tribes* of Israel; in the following manner:

1. To *Reuben* was referred the *opening of the lodge*, being the first-born of his father.
2. To *Simeon* was referred the *preparation* of the candidate, because he prepared the instruments of destruction for the slaughter of the Shechemites.

3. To *Levi* was referred the *report*, because he gave a signal or report to his brothers when they assailed the men of Shechem.

4. To *Judah* was referred the *entrance* of the candidate, because this tribe first entered the promised land.

5. To *Zebulun* was referred the *prayer*, because the prayer and blessing of his father was conferred on him in preference to his brother, Issachar.

6. To *Issachar* was referred the *circumambulation*, because, as an indolent and thriftless tribe, they required a leader to advance them to equal elevation with the other tribes.

7. To *Dan* was referred the ceremony of *advancing* to the altar, as a contrast with the rapid advance of that tribe to idolatry.

8. To *Gad* was referred the *obligation*, because of the vow of Jephtha, of that tribe.

9. To *Asher* was referred the time when the candidate was *intrusted*, because Asher, by the fertile soil of its district, was represented by fatness and royal dainties, which were compared to the riches of masonic wisdom which the candidate then received.

10. To *Naphtali* was referred the *investment*, when the candidate, having received his apron, was declared free, because the tribe of Naphtali had a peculiar freedom attached to them in conformity with the blessing pronounced by Moses.

11. To *Joseph* was referred the *northeast corner*, because, as this reminds us of the most superficial part of masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted more superficial than the rest, inasmuch as they were only the grandsons of the patriarch Jacob.

12. To *Benjamin* was referred the *closing of the lodge*, being the last son of Jacob.

Important as our *ancient brethren* deemed the explanation of these points, the Grand Lodge of England struck them from its ritual in 1813; a *synopsis of them will*, however, be interesting to all members of the fraternity, and we publish them accordingly.—*W. M. Cunningham, of Ohio.*

APPRECIATION.

The founders of Masonry builded well; and notwithstanding the multitude of distracting interests which absorb the attention of this busy age, our Order has never for an instant been arrested in its happy career of quiet usefulness, nor has it lost its strong hold upon the hearts of its members. There can be no question, then, that the principles under which we are associated meet a natural human want, and are such as will bind men together in charity and brotherhood through centuries yet to come.

I have always loved Masonry, and have learned to set the highest value upon the social and harmonizing influences which find a natural growth within the Institution. I think we may all say that we are happier and better men than we should have been had we never been Masons, and that some of the most satisfactory hours of our lives have been spent under the roof tree of the brotherhood. We have found in Masonic intercourse that comfort, sympathy and mutual support, which is the constant craving of the human heart, and of which the hard conditions of mortal life give us only a scanty enjoyment.—*Bro. Samuel C. Lawrence, P. G. M., Massachusetts, Past Sovereign Grand Commander A. A. S. Rite, Northern Masonic Jurisdiction.*

A PROUD RECORD.

The absolute oneness of the craft is a glorious thought, and may we not be proud of the Institution of Freemasonry, of its universality, its freedom and its progress? New York with its 163,341, Illinois 95,629, Pennsylvania 92,135, Ohio 76,976 members and so on throughout the country, with a grand total of nearly a million and a half in America, —an army larger than that which our own country, nearly half a century ago, mustered to the defence of the grandest flag that floats beneath the stars, and an army before which falsehood and untruth must ever stand aside to let it pass.

Not only in our own country do the fires burn ceaselessly upon increased altars, but in every continent on the face of the globe, there are not only Masons, but regular constituted and recognized Masonic lodges. From the snow-clad, picturesque mountains of Norway to the vine-covered hills of Italy, in Spain and Portugal, resting as they do under the shadow of religious superstition; in Turkey, centre of Mohammedan faith and practice; in darkest Russia, where liberty and freedom are banished; through Asia, domain of antiquity, birthplace of human race; in Africa, land of tragedy and bloodshed; in Egypt, dead for centuries, reawakening now under the torch of modern civilization; in Alaska, at Nome, and elsewhere almost within touch of the Arctic circle, is there constantly re-enacted, the same as here, the impressive scene from the career of the Tyrian widow's son who was sent to King Solomon.

One of the highest evidences of the antiquity of our craft is to be found in the transmitted and traditional principle of secrecy. The ancient Egyptian cults had never other than the initiated among their disciples. Secret from mankind, but acceptable to those well and duly prepared, who sought, after long probation, the knowledge of the mysteries, thus history speaks to us. 'Tis so that tradition unfolds its revelations. Throughout the Middle Ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords of all associations of builders.

In meditation sometimes we speculate as to the wisdom of our devotion to Freemasonry; whether the time, thought and money expended are justified. The answer is not always immediate or satisfactory, because our efforts and our struggles are not for the moment, nor for the hour, and our deeds are not simply for a day; but all contribute to make up the sum total of existence, and the value of our effort is not known until the book is closed, and it becomes an influence to raise, to support or to inspire others. It may be beaten with storms, it may be shadowed with clouds, but it shall come out of all like the great sea, sublime in its repose and majestic in the expression of its might.

A BEAUTIFUL THOUGHT.

The doctrines taught by the *symbolism* of Freemasonry are not only in accordance with the profoundest scholarship of the times, but that, upon reflection, it will be found that they are serving, in some degree, as a check of the courses of materialism and false liberalism which are insinuating themselves into the crevice of the bulwark of our Christian faith. I know that I am now approaching what some, in these days, consider debatable ground. I do not mean Freemasonry is religion, and that the lodge room is a church. But if the lessons taught in our *Ritual* mean anything, I believe they teach unmistakably *trust in God*, the duty of an inspiration to a higher life, and the immortality of the soul. If the Atheistic evolutionist avows that in the name of science these doctrines have been

exploded; that man, once a monkey, evolved by a "creative principle," is at last simple dust, and the after-life simply a fancy, my answer is that the highest thought to-day, the ripest scholarship in this country, has proved, not from the scientific point of view, that the *fundamental* truths of the Bible, relative to the existence of God and the *immortality* of the soul are undeniably true. Freemasonry resting on the Bible as its corner stone *teaches by its own peculiar* beautiful symbolism these fundamental truths, contained therein, and claims morality as its virtual essence and central idea. For myself I must believe in these doctrines, rather than in what Carlyle calls the "philosophy of dirt;" and if it will be a delusion, it is one which I hope may always enwrap me in its encircling folds. By it I am led to believe that death is not a "leap in the dark." By it I am brought to surrender to that faith, of which William Cullen Bryant gave a beautiful expression not long ago, when sitting in the vestibule of his summer home at the close of a mild autumn day. Glancing upward, he chanced to see a swallow migrating through the heavens toward the south. Giving vent to the emotions of his heart, he exclaimed:

"he who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way which I must tread alone,
Will guide my steps aright.

—J. K. Wheeler, P. G. Sect'y, Conn.

ILLUSTRIOUS FREEMASONS.

It is a well-worn adage that a man is judged by the company he keeps, and by this standard, *Freemasons* have probably less reason to be ashamed of themselves than any other section of the community. Continual *contact* with earnest and well-meaning men is bound to exert a steadying influence. And he is further steadied by the inheritance of Masonic tradition into which he has stepped. *It has more than tradition.* It has its roll-call of the *illustrious* dead, a glorious cloud of witnesses whose presence and whose sympathy ought to be a spur and incentive to noble action. The following will bear testimony that the Institution contains *nothing* repugnant to either civil or religious liberty.

In gathering a list of the names of those whom *we are proud* to think have been *brothers* in our Order, have taken *the same obligations* as we ourselves, have worked the same ceremonies, and while we are compelled to restrain ourselves from going back further than the last three centuries, if we want to deal in facts only, we must, however, refer to the distinguished men of six hundred or more years ago, as being in some way connected with the craft as it might then have been. Therefore the names of St. Swithin, Bishop of Winchester, King Alfred, Athelstane, the good *Anglo-Saxon* King, St. Dunstan, Bishop of London and Archbishop of Canterbury, the Archbishop of York, Albertus Maguus, Roger Bacon, Cornelius Agrippa, find places in Masonic literature. Such men as *Euclid*, *Pythagoras*, and Archimedes have been preserved, not only in *Masonic antiquarian literature*, but in our *lectures*, and even in our jewels, and our lodge nomenclature.

But the succession is *worthily* kept up in the regions of fact. The illustrious Duke of Wellington, and his great rival, *Napoleon*, arrest our attention. The latter conquered Freemasonry as he was accustomed to conquer other things. Other *warriors* on the roll are Lord Nelson, Sir R. Abercrombie, Sir John Moore, Sir J. C. Napier, and *Guatavus Adolphus*, and in our day, Lord Roberts, Wolseley and *Kitchener*. Among *great physicians* we have Jenner, the discoverer of inoculation, Arbuthnot, B. W. Richardson,

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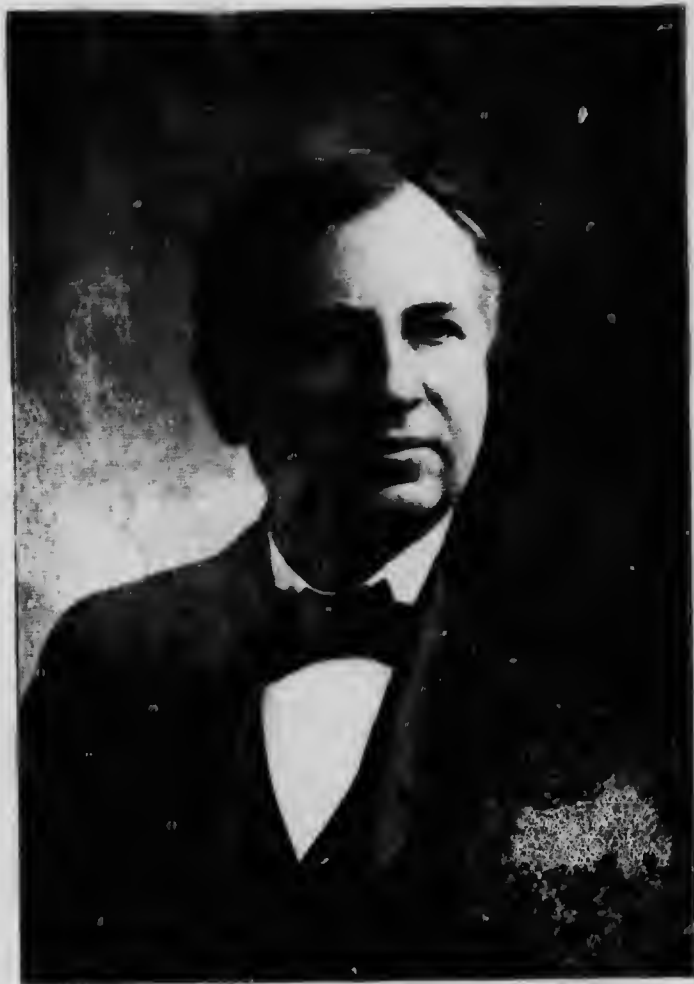
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Brother John Wanamaker, of Philadelphia

THE SUCCESSFUL MERCHANT AND PHILANTHROPIST

Was initiated into Freemasonry March 30, 1898. Past Master of Friendship Lodge, No. 400, Member of Abington Chapter, Jenkintown, Pa.; also Member of Mary Commandery, K. T., of Philadelphia

"A man of most remarkable executive ability and power of organization, combined with irresistible determination to command success, withal a man who loves peace and good works"



Simpson, the discoverer of chloroform, *Mnngo Park*, and *Guillotin*. Among *musicians*, the names of *Haydn* and *Mozart* are preeminent. Of *literary* eminence, the notable are *Voltaire*, *Burns*, *Goethe*, *Schiller*, *Scott*, *Byron* and *Kipling*, with a host of others. One of the *great* Freemasons of all was *Sir Christopher Wren*, the English architect of *St. Paul's Cathedral*, London, who was Grand Master in 1685 and 1697.

Among the English nobility may be named the Earl of *Dorset*, the first *Duke of Buckingham*, Duke of *Norfolk*, the Dukes of *Kent and Sussex*, who were instrumental in the *Union* of the two Grand Lodges of England in 1813, the Earl of *Zetland*, and others.

Of the English *rulers* the following were all Grand Masters: Henry II., Edward III., Henry VI., Henry VII., for twelve years before he became King, and was succeeded by his son, the Prince of Wales; Charles II., William III., George IV., and King Edward VII., who died May 8th, 1910, his brother, the *Duke of Connaught*, the Present Grand Master of the Grand Lodge of England, having succeeded him in 1901. *Cardinal Wolsey* was Grand Master in 1509. *Frederick the Great* was initiated in 1738, afterwards came Emperor William the First, *Frederick III.* and *Bismarck*. The *Marquis de Lafayette*, Washington's Masonic friend, was made a Mason in 1777.

In our own country, there has been our own *George Washington*, initiated in 1752, at *Fredericksburg*, and nominated for Grand Master of Virginia in 1777; *Benjamin Franklin*, W. Master of a lodge in Philadelphia in 1734, afterwards Grand Master of the Lodge of Pennsylvania. To these may be added the names of *Presidents* *Thomas Jefferson*, *Andrew Jackson*, *James A. Garfield*, *William McKinley*, *Theodore Roosevelt*, and *William H. Taft*, also *President Diaz*, of Mexico. *Generals* *Joseph Warren*, *Putnam*, *Stark*, *Prescott*, and *Sullivan*; also *Paul Revere* and *Bishop A. M. Randolph*, all *Revolutionary heroes* of fame. Many other *eminent* Americans of recent date can be included, such as *Admiral Schley*, Rear Admiral *Coghlan*; *Generals* *George B. McClellan*, *John A. Logan*, *Henry Clay*, the Statesman, *John Marshall*, *Chief Justice* of the United States, and innumerable others of equal repute. As an example of the *Mercantile* and *industrial* interests there is *John Wanamaker*, America's great merchant and philanthropist, who is *deeply* interested as a worker in *Freemasonry*, and Past Master of his lodge; and so on throughout the whole *category* of the professions and other vocations.

Of living names the *many others* than the few alluded to, lack of space prevents us to chronicle, but enough has been said to show the *young Mason* that he has not joined a society of which there is nothing to be said.

STANDARD AND CHARACTER OF FREEMASONS.

Grave apprehensions are felt by some prominent Masons that the institution may crumble to pieces from its own weight; or, to express the fear more elegantly, the outer walls of our temple will not be strong enough to resist the pressure from within. There is, however, not so much danger in the number of our lodges and brethren as there is in the *character of the material* of which they are composed. If the standard of Masonic character is elevated and refined, their numbers will only add to its strength and prolong its duration. But the opinions seem to prevail that *Masonry* consists of the forms and ceremonies through which we pass in the several degrees, and that he who acquires the work and ritual of the order thereby *becomes* a good Mason. *Such is not the fact.* *Freemasonry* had its origin in the wants and necessities of man, and it has existed under

different forms and under different names from the earliest ages. The great question is, are we intelligent, just and upright Masons? Every brother who can conscientiously answer the inquiry where he was *first prepared* to be made a Mason, knows that Masonry is more than a system of forms and ceremonies. Masonry must exist in the heart and conscience, or it does not exist at all. It is not the teaching, but the thing *taught*, that makes the Mason. If the rights and ceremonies through which he is made to pass do not make him a better man—if they do not increase his reverence for and reliance upon Almighty God—if they do not lead him to obey and *practice* the divine and moral precepts contained in the *Holy Bible*, which is the great light in Masonry—if they do not make him a better husband, father, friend and citizen, then he is not a Freemason, although, *like the counterfeit coin*, he may pass for a while as genuine. Freemasonry is valuable only so far as it is productive of good results, so far as it exercises a salutary influence upon the mind and conduct, and becomes incorporated into the rules of our daily life. When we all *realize what Freemasonry is*, and live up to our obligations, we shall feel no alarm at any increase in our numbers; but if we lose sight of the *ancient landmarks* and permit unsound or worthless material to be worked into our building it will assuredly fall to pieces, no matter how good the foundation may have been. Let every Mason recall his obligations and the solemn ceremonies through which he has passed, and then answer these questions to his own heart and conscience.—*Frank H. Robinson, P. G. M., New York.*

EDITOR. The moral of all this is, that the object of this "LIBRARY OF FREEMASONRY" is to educate the members of our growing Fraternity as to *what* they should know, to enable them to become *intelligent, earnest and worthy* members of the Craft.

THE REAL BATTLE OF LIFE.

Freemasonry teaches that we are not all mortal. It teaches that the Soul, or Spirit, the intellectual and *reasoning* portion of ourselves, is our very Self, is not subject to decay and dissolution, but is simple and immaterial, *survives* the death of the body and is capable of immortality. It is also capable of *improvement* and advancement, of increase of knowledge of the things that are divine, of becoming wiser and better, and more and more worthy of immortality.

In every human being the Divine and the Human are intermingled. In every one there are the Reason and the *Moral Sense*, the passions that prompt to evil and the sensual appetites.

Life is a battle, and to fight that battle *heroically* and well is the great purpose of every man's existence who is *worthy* and fit to live at all. To stem the strong currents of adversity, to advance in spite of *all obstacles*, to snatch victory from the jealous grasp of fortune, to become a chief and a *leader* among men, to rise to lofty *heights* by eloquence, courage, perseverance, study, energy, activity, discouraged by no *reverses*, impatient of no delays, deterred by no hazards; to win wealth, to subjugate men by our intellect, to rule the very elements of our audacity, *to succeed*, to prosper, to thrive—thus it is that one is said to fight well the battle of life.

Even to succeed in business by that boldness which halts for no risks, that *audacity* which stakes all upon hazardous chances, is also deemed to be a great triumph.

But the greatest battle, and where the truest honor and most real success are to be won, is that in which our *intellect and reason*, and moral sense—our *spiritual* nature, fights

against our sensual appetites and evil passions—our earthly and material or animal natures. In this conflict only are the *true glories* of heroism to be won.

In every human life this battle is fought, and those who win elsewhere often suffer ignominious defeat and disastrous rout and discomfiture and shameful downfall in this encounter.

There is more than one definition of Freemasonry, but the truest and most significant one is as follows :

“Freemasonry is the subjugation of the Human that is in man, by the Divine; the conquest of the appetites and passions by the *Moral Sense and the Reason*; a continual effort, struggle and warfare of the spiritual against the material and sensual.”

This definition is taught to the *Entered Apprentice, the Fellowcraft, and the Master*. It defines the very essence and spirit of the Institution, and it has for every one of us the force and sanctity of a divine law and imposes on every one of us a solemn obligation.

To achieve the victory in this struggle, the Mason must first attain a solid conviction, founded upon reason, that he has within him a spiritual nature, a soul that is not to die when the body is dissolved, but is to continue to exist and to advance toward *perfection* through all the ages of eternity and to see more and more clearly as it draws nearer unto God, the Light of the Divine Presence.

This Philosophy teaches him and it encourages him to persevere by helping him to believe that his free will is entirely consistent with God's Omnipotence and Omniscience; that He is not only infinite in power but of infinite wisdom, but of infinite mercy, and having an infinitely tender pity and love for the frail and imperfect creatures that He has made.

Every degree, by its ceremonial as well as its instruction, teaches that *the noblest purpose of life and the highest duty of man* is to strive incessantly and vigorously for the mastery of that which in him is spiritual and divine, over that which is material and sensual, so that in him also, as in the universe which God governs, Beauty and Harmony may exist in just equilibrium.—*John I. Vincil, P. G. Sect'y of Missouri.*

MAKING MASONS AT SIGHT.

There have been cases in *English Masonry* which correspond with what we in this country have done, and are pleased to describe as “making Masons at sight.” The cases were those of Royal personages, and date from about the *middle of the eighteenth century*. The *Grand Master* appears to have issued orders for an *Occasional Grand Lodge* to be summoned, and the Occasional lodge having met, in obedience to the summons, the Grand Master or acting Grand Master initiated his Royal Highness A or Z into the mysteries of the Craft. There was *nothing irregular* in the proceedings, these Occasional Grand Lodges bearing a strong family likeness to the Emergent meetings which Worshipful Masters of private lodges, having satisfied themselves of the reality of the emergency, are authorized by our Book of Constitutions to summon for the initiation of a candidate.

An authority says : “The prerogative of the Grand Master to make Masons at sight is described as the *Eighth Landmark* of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the *Book of Constitutions*, ‘an occasional lodge,’ specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master.”

This power is but seldom exercised by a Grand Master, and when it has been used it has aroused such a storm of protest that he would indeed be courageous who would try the experiment a second time.

It is frequently asked why such authority should be given to a Grand Master, for, after all, he is but a man and a Mason, and perhaps not always possessed of transcendent wisdom, and the object of his favor might be one considered entirely unworthy by others if consulted. After all, however, it would not be wise to *deprive* the Grand Master of this or any other power which the *ancient landmarks*, customs or regulations of the Craft have clothed the office with, and which has existed from "*time whereof the memory of man runneth not to the contrary.*" The right to make Masons at sight will continue to be one of the *prerogatives* of the Grand Master, and we will continue to trust to the good sense and sound judgment of whoever is called to that exalted position, should he presume to exercise his *undoubted right* in this matter.

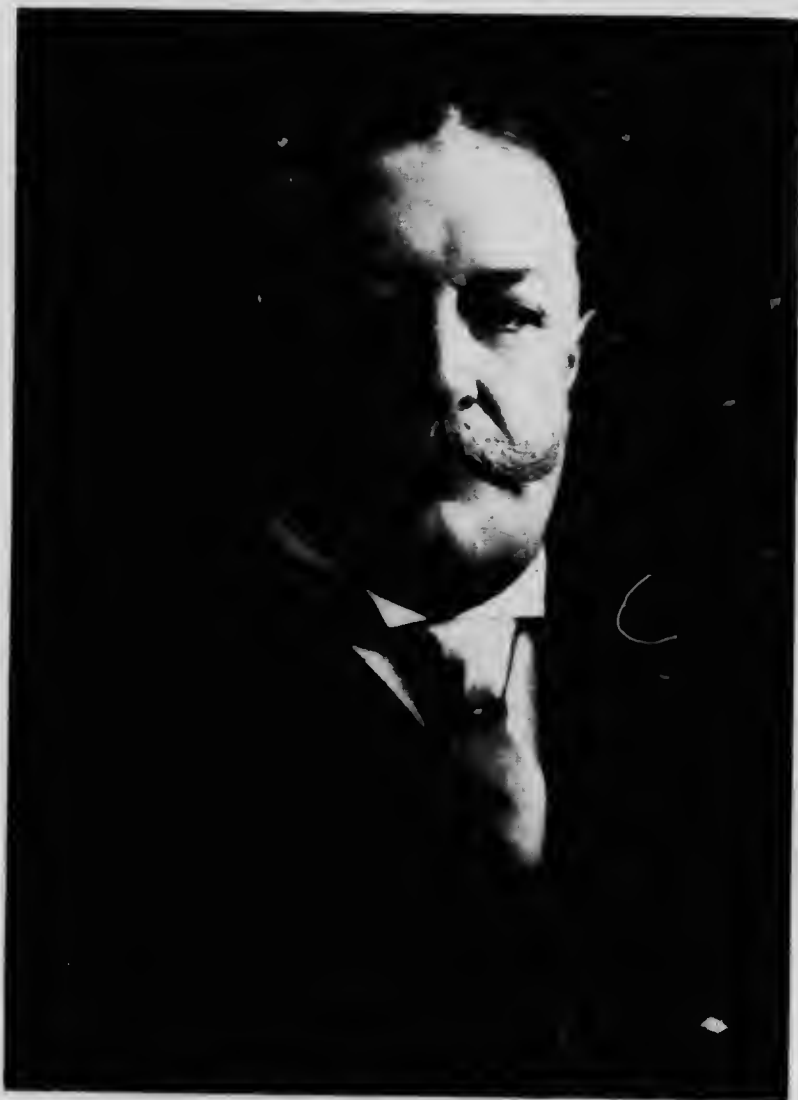
Some may ask, how does a Grand Master proceed to "*make a Mason at sight?*" Does he simply point his finger at a man and declare him then and there to be a Mason? Does he retire with a profane into a private room and there without assistance confer the degrees of Freemasonry upon him? *Nothing of the kind.* The real mode and the *only correct mode* of exercising the prerogative is for: The Grand Master to summon to his assistance six or more Masons, convene a lodge, and without any previous probation, but *on sight* of the candidate, confer the degrees upon the candidate, after which he dissolves the lodge, and dismisses the brethren. Lodges thus convened are called "*occasional lodges.*" This is the *only way* in which any Grand Master within the records of the institution has ever been known to "*make a Mason at sight.*" The prerogative is dependent upon that of granting dispensations to open and hold lodges. If the Grand Master has *he power* of granting to any other Mason the privilege of presiding over lodges working by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny *his right* to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the lodge at his pleasure, it will scarcely be contended that he may not revoke his dispensation for a lodge over which he himself has been presiding within a day, and dissolve the lodge as soon as the business for which he had assembled it is accomplished. The making of Masons at sight is only conferring the degrees by the Grand Master, at once, in an occasional lodge, constituted by his dispensing power for the purpose, and over which he presides in person.

One of the most noted events that ever took place in this country, in the making a *Mason at Sight*, occurred, when an *Occasional Lodge was Convened* at Cincinnati, Ohio, February 18th, 1909, by Grand Master Charles S. Hopkinson, of the *Grand Lodge of Ohio*, when he formally made William H. Taft, *President of the United States*, a Master Mason at Sight, and on which occasion there were present, in connection with the *ceremonies*, some seventy-five Grand Masters, Past Grand Masters, Officers of Grand Lodges, of the K. T. and A. A. S. R. Bodies, and other eminent members of the Fraternity from all over the Country. A good deal of discussion was created in Masonic circles in regard to the matter. Brother Taft was afterwards accepted in Kilwinning Lodge, No. 356, of Cincinnati, Ohio, as a member, April 18th, 1909.

From the foregoing it can be readily understood, that whether by regular petition and election or by *the power* vested in the Grand Master, no one can be made a Mason except it is within the body of a legally constituted lodge.

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Fraternally yours
W. C. T. Taper

MADE A MASTER MASON AT SIGHT IN AN OCCASIONAL LODGE CONVENED ESPECIALLY FOR THE PURPOSE
AT CINCINNATI, OHIO FEBRUARY 18, 1909

BY GRAND MASTER CHARLES S. HOSKINSON, OF THE GRAND LODGE OF OHIO
FORMALLY ACCEPTED INTO KILWINNING LODGE NO. 356, CINCINNATI, AS A MEMBER APRIL 15, 1909

TRADITIONS OF FREEMASONRY.

“The true stress of *tradition* lies in an appeal to the common sense of all mankind. It is a reliance upon the testimony of men, considered as men, and not as persons of this or that people or persuasion, actuated by principles implanted in that nature which the whole species partake of, and not influenced by the power of such as are peculiar to any particular community or religion.”

On this principle have the *traditions* of Masonry been transferred from father to son along with the knowledge of God's eternal existence and the immortality of the soul. Before the time of Moses tradition could scarcely err, and that legislator modelled Masonry into so perfect a system, and circumscribed its mysteries by *land marks* so significant and unalterable, that from him its transmission was little liable to perversion or error. The length of life, in the early ages of the world, was such, that oral tradition in general might be safely relied on, proceeding to Amram, the father of Moses, as it did, from Joseph, who received it from Isaac, who received it from Abraham, to whom it was communicated by Shem, who had it from Lamech, to whom it was revealed by Adam. The Samaritan Pentateuch makes this more direct, making Adam contemporary with Noah.

Oral tradition is fairly admissible when its subject contains nothing improbable or inconsistent with Scripture or reason; and the *traditions* of *Masonry*, tried by this standard, will be possessed of irresistible claims to our belief. But in matters of religion, as we possess a book of revelation to regulate our faith and practice, it must be carefully rejected, because the Scriptures contain *everything* necessary to salvation; and the passions and contending interests of men would induce such numerous perversions, as would place our hopes on too precarious a basis. A most remarkable instance of this perversion occurs in the extraordinary oblivion of God's power and providences, as well as the degeneracy of man, which so rapidly succeeded the Deluge amongst the posterity of Ham. It appears from the testimony of Sanchoniatho, whom Eusebius and Theodoret speak of as an accurate and faithful historian, that in the time of Thoth, the son of Mizraim, an acknowledgment of the power of God in the creation of the world, and of his vengeance against idolatrous pursuits displayed in the universal Deluge, was disallowed and prohibited. In his *Cosmogony*, which was professedly compiled from the records of the Cabiri, the sons of Melchizedek or Shem, the production of the world is described as proceeding from a heterogeneous mixture of wind, air and mud, or putrefaction. After a visionary account of the creation, the secretaries of Thoth are wholly silent about the Deluge, which creates a suspicion that their silence is rather the effect of design than ignorance; for they acknowledge that Cronus (Ham) was living after the death of his son Misor (Mizraim); and placed Thoth, the reputed author of these Records, on the throne of his father, in Egypt. Now as Ham was one of those who miraculously escaped the general destruction, it can scarcely be supposed that he would conceal so remarkable an event from Thoth, who was his private and confidential adviser. But as they intended to erect *themselves* into objects of divine adoration, they erased that great event from their Records, lest mankind should be confirmed in their adherence to the true worship, by the recollection of so fearful a display of vengeance inflicted for idolatrous practices.

The facts of the Creation, and the destruction of mankind by a general Deluge, were however too important to be buried in utter oblivion, even by apostate nations; and, therefore, as they were unequivocal testimonies of God's infinite power and justice, they were hid under the impenetrable veil of mystery, which overshadowed the knowledge of the *one true God*. Thus the elevation of a ship formed a prominent ceremony in these mysteries, which, though not explicitly applied to that event, could have no significant reference to anything but Noah's salvation in the ark; and to involve the subject still deeper in mystery and darkness, innumerable fables were invented and engrafted on the true account of that memorable occurrence, which perplexed even the *Epoptæ* themselves; and by directing their inquiries into a false channel, prevented a discovery of the truth.

Thus was the knowledge of this event obscurely transmitted in the heathen world. The Deluge was a circumstance, which, though omitted in the public records of many nations, was never wholly lost. Their theories were indeed much varied as to the attendant circumstances, but oral tradition was sufficient to preserve its memory alive. Not only the Egyptians, with all the caution of their early monarchs to suppress it, and, after them, the Grecians and Romans, and all other nations who adopted their theology, but the Chinese, Japanese, Persians, Hindoos, and even the Indians of North and South America, have theories that they possess a traditional account of the Deluge of Noah.

Antediluvian *Masonry* depending in a great measure upon oral tradition, from the paucity of records ascending to these ages, some degree of conjecture must necessarily be used; but these conjectures, at all times, however distinguishable from fact, being founded on the most irrefragable supposition, will amount to the same thing as direct proof.

The knowledge of the ancient philosophers was all traditionary. Even Pythagoras and Plato, eminent as they were in those dark ages, can scarcely be said to have broken the trammels, and delivered anything but what they received on the authority of others; for it was an industrious and indefatigable collection of *ancient traditions* which distinguished them from the rest of the world.

Tradition ought to be received as genuine, when the parties delivering it are not suspected of being themselves deceived, or of a wish to deceive their successors. And this may be presumed of the Hebrew Patriarchs, through whom alone *Masonry* is asserted to have been truly transmitted; for its deterioration and ultimate oblivion amongst idolaters is unequivocally admitted. But if the Patriarchs believed *Masonry* to contain some truths inseparably connected with their religion, it is scarcely possible to suppose they could be deceived in its application; nor can they be reasonably accused of a desire to deceive posterity in a matter which was dignified with the same high sanctions as their faith and worship. Hence the traditions on this subject were preserved and conveyed the more carefully, because its essentials, even after the invention of letters, could not be committed to writing. The channel being pure, the stream was unadulterated.

Ancient traditions have often afforded occasional assistance to history, by stepping in to supply the want of existing monuments and records; and even at this time, in remote countries, where letters are little, if at all, known, common tradition hands down past events with an artless sincerity, sometimes wanting where such advantages are liable to be perverted for indirect purpose. But *Masonic* traditions stand upon much firmer ground; the chief bond of connection among Masons in all ages having been FIDELITY.

It is well known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its value may be inferred from its surviving those revolutions of government, religion, and manners that have swallowed up the rest. And the traditions of so venerable an institution claim an attention far superior to the loose oral relations or epic songs of any uncultivated people whatever.

Operative *Masonry* was cherished by the Egyptians, who received it from their great progenitor Mizraim, the grandson of Noah. He displayed his Masonic skill and taste for the liberal arts, by building the magnificent cities of Memphis and Thebes Egyptian: the latter called by the Greeks Diospolis, and by the Jews Hammon No. We learn also from hieroglyphical inscriptions, which still exist on Egyptian monuments, that Speculative *Masonry* was originally known amongst that people, though afterwards deteriorated to advance a different interest—the propagation of idolatry. Our claims to antiquity, however, do not rest upon the exclusive authority of these inscriptions, though they corroborate the existence of *Masonry* in the ages posterior to the Flood; the principal evidences being found amongst those who preserved the true worship of God.

Our secrets embrace, in a comprehensive manner, human science and divine knowledge; they link mankind together in the indissoluble chain of sincere affection; and, which is of far greater import, they incite to the practice of those virtues which may do much towards securing happiness in a future state. It cannot then be denied that such valuable secrets might be truly transmitted by oral tradition, when it is admitted that the idolatrous mysteries were actually transmitted through the same medium for the space of two thousand years, and only sunk into oblivion with the systems they were established to uphold. Now Christianity, or the system of salvation through the atonement of a crucified Mediator, was the main pillar of *Masonry* at the fall of man; and there is, therefore, every reason to believe that it will exist until the final dissolution, and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.

Masonic tradition could only be pure when united with the true worship of God; and hence it was miserably perverted amongst idolatrous nations, until nothing remained, after this worship was rejected, to serve the purposes of ambition and pride, but the simple belief of the soul's existence in a future state, together with the general principles of operative *Masonry*. These were preserved amidst the increasing degeneracy of mankind, and their apostacy from God and true religion.

As a man loses not his reason, sensibility, or activity of intellect by the loss of a limb, so *Masonry*, though, amidst the increasing atheism of the world, it suffered the loss of many noble members, was never wholly obliterated. Enfeebled by the degeneracy of mankind amongst apostate nations, its essence was nevertheless preserved by that small race of men who adhered to the genuine worship of God. Hence, though one of its general grand divisions sunk with the knowledge of God, the other suffered no material deterioration; because, when the former was finally restored by Jesus Christ, the latter, having received accessions of strength in almost every age, was in maturity.

Masonry was known and practised under the name of *Lux*, or its equivalent in all languages used since the creation; and they who search for its existence, in its true and spiritual form, amongst idolatrous operative Masons in the early ages of the world, may



expend some time to a fruitless purpose, and help to confound our science with many systems at variance with its great and prominent designs, though apparently founded on the same basis. It is true that many eminent men professing the science of LUX, which includes a knowledge of all other sciences, applied it to an operative purpose, and united in the construction of magnificent edifices; but as they chiefly sought their own private interest or emolument, it is no wonder that the true principles of LUX were sacrificed, founded as they are on the belief and acknowledgment of one only Supreme Being, the Creator and Governor of the world, when these edifices were dedicated to deceased mortals, or the host of heaven.

After the flood the true professors of LUX were termed NOACHIDÆ; but the science itself retained its primitive name for many centuries afterwards. At the building of the temple by King Solomon, it was known under this appellation, which certainly remained for a considerable time subsequent to that event; for our science is recognized by Christ and his apostles under this denomination, and it even retains the name of LUX in our Latin records of the present day. *St. John*, speaking in high commendation of Jesus Christ, says, "He was the true LIGHT," "and the LIGHT shineth in darkness, and the darkness comprehendeth it not." This evangelist, as one of the grand patrons of Masonry, inculcates the doctrines of our craft throughout the whole of his writings; and on every important appeal fails not to use such expressions and phrases as apply equally and jointly to *Christianity and Masonry*. He considered them in the light of two twin sisters, which would grow up together and moralize the world. His First General Epistle contains all the sublime and spiritual part of our ordinary illustrations. And our Saviour says of himself, "*I am the LIGHT of the world.*" And again more explicitly, "Yet a little while is the LIGHT with you; walk while you have the light, lest darkness come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT."

At the building of Solomon's temple the sons of light associated together, under an exalted professor of LUX, to devote themselves to the service of the true and living God; but it does not hence follow that the science was designated from the operative pursuits embraced on that memorable occasion, for the appellation of a science is seldom extracted from any of its inferior branches. Its name was more probably changed by some distinguished founder of a sect of philosophy amongst idolaters; because, as I have already observed, it was acknowledged by Christ and his apostles under its primitive designation.

The word *Masonry*, when first adopted, was merely a corruption of *Μετασπασω*, *sum in medio cæli*; which name was applied to the science about A. M. 3490; when Pythagoras, after traveling over the whole world, made many additions to the mysteries of his native country, which he purified from their gross abominations by the use of LUX, which he had learned in Judea; and in Greece instituted a lodge of geometricians, on a new principle, compounded from all the existing systems of other nations. The aspirants were enjoined a SILENCE of five years previously to initiation; and they who could not endure this rigid probation were publicly dismissed; a tomb was erected for them, and they were ever after considered as dead men.

This new institution in Greece would naturally produce a Grecian appellation, as the inhabitants were in the constant practice of naming, according to the idiom of their own language, not only other countries, but the sciences, and also eminent men; that the honor of each might be attributed to their own nation. From this time, also, a more

THE PATRON SAINTS OF FREEMASONRY.

ST. JOHN THE BAPTIST AND ST. JOHN THE EVANGELIST.

When a Masonic Hall has been erected, it is dedicated, with certain well-known and impressive ceremonies, to *Masonry, Virtue, and Universal Benevolence.*

Tradition informs us that Masonic Lodges were originally dedicated to King Solomon, because he was our first Most Excellent Grand Master. In the sixteenth century St. John the Baptist seems to have been considered as the peculiar patron of Freemasonry; but subsequently this honor was divided between the two Saints John, the Baptist and the Evangelist; and modern Lodges, in this country are universally *erected or consecrated* to God, and dedicated to the Holy Saints John. In the Hemming lectures, *adopted in 1813*, at the time of the union of the two Grand Lodges of England, the dedication was changed from the Saints John to King Solomon, and this usage now prevails very generally in England; but the ancient dedication to the Saints John has never been abandoned by the American Lodges, and the festivals of both saints are equally celebrated, the 27th of December, being no less a day of observance in the Institution than the 24th of June, as set forth in the article on the dedication of Lodges.

In one of the old lectures of the last century, this dedication to the two Saints John is thus explained:

"Q. Our Lodges being finished, furnished, and decorated with ornaments, furniture, and jewels, to whom were they consecrated?"

"A. To God.

"Q. Thank you, brother; and can you tell me to whom they were first dedicated?"

"A. To Noah, who was saved in the ark.

"Q. And by what name were the Masons then known?"

"A. They were called Noachidee, Sages, or Wise Men.

"Q. To whom were the Lodges dedicated during the Mosaic dispensation?"

"A. To Moses, the chosen of God, and Solomon, the son of David, king of Israel, who was an eminent patron of the Craft.

"Q. And under what name were the Masons known during that period?"

"A. Under the name of Dionysiacs, Geometricians, or Masters in Israel.

"Q. But as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation?"

"A. From Solomon the patronage of Masonry passed to St. John the Baptist.

"Q. And under what name were they known after the promulgation of Christianity?"

"A. Under the name of Essens, Architects, or Freemasons.

"Q. Why were the Lodges dedicated to St. John the Baptist?"

"A. Because he was the forerunner of our Saviour, and, by preaching repentance and humiliation, drew the first parallel of the Gospel.


"Q. Had St. John the Baptist any equal?"

"A. He had; St. John the Evangelist.

"Q. Why is he said to be equal to the Baptist?"

"A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemasons' Lodges, in all Christian countries, have been dedicated to the one or the other, or both, of these worthy and worshipful men."

This dedication to the above Saints, is made to them, not as Christians, but as eminent Masons; not as saints, but as pious and good men; not as teachers of a religious sect, but as *bright exemplors* of all those *virtues* which Masons are taught to reverence and practice.

 This magnificent subject can also be obtained, printed in its *original colors*, for framing, size 17½ x 21¼. Full particulars upon application to the publishers of this work.



The Patron Saints of Freemasonry

ST. JOHN THE BAPTIST AND ST. JOHN THE EVANGELIST

intimate union took place between the speculative and operative professors; and the beautiful columns, known amongst us by the names of WISDOM, STRENGTH and BEAUTY, were brought to perfection amongst that people. Pythagoras also invented an invaluable proposition, which he called the *Eυρηξα* because it forms a grand basis for all the laborious calculations of operative architecture. This indefatigable Mason carried his astronomical studies to such perfection as absolutely to discover the true system of the universe, by placing the sun in the centre, round which the planets made their various revolutions. From this system originated the name of our science, *Μετῶρα*; and the representation of the great luminary which invigorates all nature with its beams, was placed in the centre of his lodge, as an emblem of the union of speculative with operative Masonry, which had been before practised by King Solomon in the middle chamber of his temple.

As the Grecian arts, manners, and language became propagated throughout the world, their system of *Masonry*, together with the name, accompanied them. The Druidical memoranda were made in the Greek character, for the Druids had been taught *Masonry* by Pythagoras himself, who had communicated its *arcana* to them, under the name he had assigned to it in his own country. This distinguished appellation (*Μετῶρα*), in the subsequent declension and oblivion of the science, during the dark ages of barbarity and superstition, might be corrupted into MASONRY, as it remains, being merely operative, were confined to a few hands, and these artificers and working Masons.

The true definition of Masonry is, a science which *includes all others*, and teaches mankind their duty to God, their neighbor, and themselves. This definition evidently conveys two distinct ideas; the former of which is termed OPERATIVE, and the latter SPECULATIVE MASONRY. Architecture, being a science of the greatest use and benefit to man in his natural state, was principally cultivated by the Masons of that race who had separated from the faithful worshippers of God, and migrated into distant realms, where, for want of an intercommunity with the *Sons of Light*, the noble science of Masonry would soon be forgotten, and operative architecture might, by their posterity, be mistaken for the science of which it was, in reality, only a constituent part of an inferior division; and this mistake would not be rectified, until a renewed association with the true Masons convinced them, practically of their error, which was effected at the building of King Solomon's Temple. And hence it has happened that many excellent and well-meaning Masons have been led to conclude, that operative Masonry only was known and practised by our ancient Brethren before the building of that sacred edifice.

But, if religion be intimately connected with Masonry, and essentially necessary to its existence, then we must look for it under some unequivocal and universal form. Now, operative architecture is an insulated science, and depends on some others to bring it to perfection; therefore the perfection of Masonry cannot be found in architecture alone: and this more particularly, because the most stately structures of antiquity were erected by idolatrous nations to the honor of false gods, and consequently in defiance of the true God, and to the prejudice of that religion on which we assert that Masonry is founded. It could not then be LUX or Masonry which stimulated them to a renunciation of God, but a perverted system, which bore but a slight and fading resemblance to that science, which gradually sunk into oblivion as idolatry was disseminated over the face of the earth. Nor can the declension of Masonry, in different ages, be attributed to any other cause; for when the pure worship of the true God was the most prevalent, we find

Masonry blazing forth in its native and unsullied lustre. Thus it shone amidst the darkness during the life of Adam, of Enoch, and of Noah, as it displayed its radiance in the time of Abraham, Moses, and Solomon; thus the strong traces of its existence are discoverable in the time of Zernbbabel and Jesus Christ; and thus it has flourished in all ages when sober religion has characterized the manners and influenced the morals of civil society.

We find that where architecture was cultivated as an exclusive science, its professors became much more expert than those nations who practised *Masonry* as a universal system. Hence, when Solomon had determined to erect a temple to the living God, he was obliged to apply for assistance to the *Tyrians*, who were at that time the most expert architects in the world. It is true that Israelites were not entirely ignorant of that art, having cultivated operative *Masonry* from the time that their ancestors in Egypt built the cities of Pithom and Raamses. At the building of this temple, the chief architect was a widow's son of the tribe of Naphtali, and consequently an Israelite by his mother's side, though his father was a man of Tyre. He had been brought up under the patronage of Abibalus, the father of Hiram, King of Tyre, and was beyond all competition the best designer and artificer upon earth.

This temple was acknowledged by all nations to be the utmost effort of human genius; and that the united excellencies of all the structures in the world would have been inferior to it in beauty or splendor, either for grandeur of design, or delicacy of execution; which shows that, when speculative and operative *Masonry* became thus united and blended together under the wisest speculative Mason, the strongest operative Mason, and the most beautiful designer, and employed in such a laudable and sacred undertaking, its superiority was fully manifested; it burst upon the world with irresistible sublimity, and stood unrivalled amidst the proud and ostentatious productions of art which had previously elicited the admiration of mankind. The massive Tower of Babel, the gigantic pyramids of Egypt, exceeded it in solidity, but fell far short of it in magnificence. The idolatrous temples of Jupiter, in Tyre and Libyan Africa, of Dagon at Gaza, and many others which had been regarded with wonder and astonishment, faded into nothing before it; and the architects of those respective nations, forsaking the principles of their former practice, resolved to model their future works upon the improvements exhibited in this famous structure. Hence Jerusalem became the resort of all other nations; and hence the true principles of ancient *Lux* became more visibly disseminated subsequently to the building of this temple, which has induced a belief that this epoch is the earliest date that can be assigned to *Masonry*. It is indeed true that the *initiated* were, at this time, declared *FREE*, and exempted from all imposts, duties, and taxes, for them and their descendants: for as the remnant of the Canaanites, employed as laborers and bearers of burdens, were associated with the free-born at the erection of this edifice, a distinguishing epithet became necessary to prevent confusion, as well as peculiar privileges to excite emulation. This epithet was, *ACCEPTED*, and the privileges were a perfect immunity from all contributions to the service of the State. A similar plan was pursued by Zerubabel at the building of the second temple, when *Masonry* was revived after the Babylonish captivity. These occurrences affixed to *Masons* the honorable and permanent appellations of *FREE* and *ACCEPTED*.

But the union of speculative with operative *Masonry* produced advantages much more substantial. The idolatrous nations of Tyre, Phoenicia, Carthage, &c., were much addicted to the shocking and abominable practice of human sacrifices, to avert a general

THE ANCIENT LODGE AT JERUSALEM.

The Masonic tradition is that the primitive or *Mother Lodge* was held at Jerusalem, and dedicated to St. John, first the Baptist, then the Evangelist, and finally to both. Hence this Lodge was called "The Lodge of the Holy St. John of Jerusalem." From this Lodge all other Lodges are supposed figuratively to descend, and they therefore receive the same general name, accompanied by another local and distinctive one. In all Masonic documents the words ran formerly as follows: "From the Lodge of the Holy St. John of Jerusalem, under the distinctive appellation of Solomon's Lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; but it has been abandoned in this country. Hence we say that every Mason hails from such a Lodge, that is to say, from a just and legally constituted Lodge.

Modern Speculative Masonry was introduced into Jerusalem by the establishment of a Lodge in 1872. The warrant for which, on the application of our deceased, and worthy Brother Robert Morris and others, was granted by the Grand Lodge of Canada, it however fell into abeyance and became extinct. It will be gratifying to the Fraternity throughout the world to know that a *new lodge*, "Lodge of King Solomon's Temple" No. 3464, chartered by the Grand Lodge of England, has been founded by 75 of the most prominent brethren of England and other parts of the world, headed by *Brother Robert Freke Gould*. It was consecrated at Chester, England, in October, 1910, and the following extracts from its ceremonies will be interesting:

"The consecration of this Lodge has been looked forward to with an unusual degree of interest, *inasmuch as the founders*, at the outset, had a most interesting ultimate in view, that being the removal of the Lodge to the *City of Jerusalem* as soon as the opportunity presented itself. Although that intention has had to be set aside for the present, the founders anticipate its removal to take place after the Lodge has become firmly built up and some political difficulties removed. The consecration took place in the beautiful new hall which the Brethren have built in the *ancient City of Chester*, the county town of the oldest *Masonic Province* in England. Brother the *Right Hon. Lord Egerton of Totton*, Provincial Grand Master of Cheshire, consecrated the Lodge."

"As a preface to the ceremony, which the Provincial Grand Master undertook by the direction of H. R. H., the *Duke of Connaught*, M. W., Grand Master of England, remarked that a word *more than ordinary* ought to be said, seeing that the Lodge they were consecrating had so remarkable a name and purpose. The idea of the seventy-five Brethren who had petitioned for and *founded* the Lodge, which had received the approval of the Grand Lodge, was that the Temple of King Solomon ought to be *commemorated* in some way by Masons at *Jerusalem*. It was at first proposed that the Lodge should actually hold its meeting in the *underground quarries* of Jerusalem from which the stone for Solomon's Temple was extracted. That which is anticipated will take place, but meanwhile, as there are some difficulties to be overcome, the Lodge will meet at Chester and devote itself largely to *scientific research*, pending its transfer to Jerusalem."

A *household name* is a household word amongst Masons throughout the world. The position of *first Master* of the new lodge, viz., *Bro. Robert Freke Gould*, D. of the Grand Lodge of England, the eminent Masonic student and author of the complete and reliable "History of Freemasonry," has been translated into French, Dutch and other languages.

JERUSALEM, the capital of Judea, and memorable in Masonic history as the place where was erected the Temple of Solomon. It is early mentioned in Scripture, and is supposed to be the Salem of which Melchizedek was king. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterwards inhabited by the tribes of Judah and Benjamin. The Jebusites were not, however, driven out; and we learn that David purchased Mount Moriah from Ornan or Araunah the Jebusite as a site for the Temple. It is in reference to this Temple that Jerusalem is connected with the legends of Ancient Craft Masonry. In the degrees of chivalry it is also important, because it was the city where the holy places were situated, and for the possession of which the Crusaders so long and so bravely contested. It was there, too, that the Templars and the Hospitallers were established as Orders of religious and military knight-hood.



Chart of the Ancient Lodge of Jerusalem

AFTER THE ORIGINAL BROUGHT FROM JERUSALEM BY BROTHER COL. WILKINS OF PHILA.



calamity. This barbarous custom, according to the Rabbins, took its rise from the offering of Isaac; for Solomon makes God expostulate with them in these words: "I never commanded that you should sacrifice your sons or your daughters, either by myself or my prophets; nor did I intend that Abraham should actually sacrifice his son; but the command was given to him to display his righteousness." But I am rather inclined to think that the practice originated long before the offering of Isaac; for Sanchoniatho records that Ham, "in the time of a great plague, offered up his son Isoud as a whole burnt offering to his father Ouranus or Noah."

Our excellent brother Hiram Abif, by the influence which he had acquired, not only over the Tyrians themselves, but also over their monarch, by the superiority of his understanding, was successful in abolishing this practice in his native country; and the neighboring nations who had visited Jerusalem for Masonic instruction, were induced in a great measure to relinquish a practice so destructive of the true principles on which Masonry is founded. These Masons, in gratitude to the memory of Hiram Abif, and to perpetuate the love and affection of his wife (daughter to the noble Prince Adoniram), who, from excess of grief at the untimely end of her husband, terminated her own existence by casting herself from the summit of a precipice, erected three statues of cast brass; one at Jerusalem, another at Joppe, and a third at Tyre; the former of which remained until the final destruction of Jerusalem and the Jewish polity by Titus Vespasian.

The distinguishing excellence of our ancient brethren was the silence or secrecy they religiously observed respecting the mysteries of our science, except to those whom they found WORTHY of a participation in them, by a previous *trial* and *probation*: they were imparted only to those who were *free-born* and *well reported of*.

The true way of gaining a knowledge of these secrets is pointed out by Jesus Christ in his sermon on the Mount: "ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you." And this was an advice venerable for its antiquity, though used by philosophical paganism to direct the inquiries of its disciples to human learning. "Philosophy," says Shuckford, "was not disputative until it came into Greece; the ancient professors had no controversies about it; they received what was handed down to them, and out of the treasure of their traditions imparted to others; and the principles they went upon to teach or to learn by were not to search into the nature of things, or to consider what they could find by philosophical examination, but 'ASK, and it shall be told you; SEARCH the records of antiquity, and you shall find what you inquire after.' These were the maxims and directions of their studies."

Hence something more than the *mere forms of initiation* is required to constitute a good Mason; for every one is not acquainted with the *secrets* of Masonry who has been initiated into the order. What ability has denied to one, another loses by indolence. Honor and probity, diligence and assiduity, truth and fidelity, years, learning and experience, are unitedly necessary to constitute "*a good and virtuous Mason*;" for Masonry is the perfection of all the arts and sciences. As a knowledge of medicine, astronomy, morality, and legislation formed the great essentials of the ancient mysteries, so faith, hope, and charity, temperance, fortitude, prudence, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the ONE science of Masonry, which has been held in the greatest estimation in every age of the world; has been honored with the approbation and public patronage of kings, peers, and prelates, and still shines with unabated lustre,—the *perfection* of human nature, supported by the high and unequivocal sanction of revealed truth.

THE HOLY BIBLE.

It is the crowning glory of Masonry, as well as the one supreme reason of its perpetuity as an Order, that the Bible has been exalted to the highest place among the "Great Lights" of the Masonic Constellation; the first among the "First Three." In this company of "Believers" no question has ever been raised as to the inspiration or authority of any portion of the word of God; herein behold an example worthy the attention of many professing Christians, who do not hesitate to become champions of the so-called "Higher Criticism."

The first lesson the seeker after light learns, when his eyes are opened to behold the beauties of our system, is that, whatever its relation has been to him in the past, from that time onward the Bible is to be his rule and guide; and in the very last scene in connection with our Order, when his unconscious form is carried to its final resting place, the open Bible is a prominent feature.

The fundamental teachings of Freemasonry are divine; coming direct from the Sacred Word—the fountain of life. From this book we obtain all the beautiful tenets of our organization; and no lodge is duly constituted or complete without the open Bible upon the altar.

One important lesson should be impressed upon us all, in relation to this subject, viz.: The use of the Bible in Masonry is not an accident; nor is it an adjunct tacked on to the Institution to make it more respectable, or as an inducement for good men to seek admittance to its membership; nor is it for the purpose of inspiring solemnity and arresting the attention of candidates, but it is so interwoven with Masonry, and so ingrained into its very fiber, that it must be made the "Rule and Guide" of every brother of the Craft.

"Most wondrous book; Bright candle of the Lord:
 Star of eternity; the only star
 By which the bark of men can navigate
 The sea of life, and gain the coast of bliss securely.
 The only star which rose on time,
 And, on its dark and troubled hillows still,
 As generation, drifting swiftly by,
 Succeeded generation, threw a ray of heaven's own light."

—Bro. J. H. Egbert, D. D., Springfield, N. J.

The Bible is properly called one of the *Three Great Lights* of Masonry, for from the centre of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as the *symbol* of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will, may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Hebrews, the Old Testament alone may be placed upon the altar, and *Turkish* Masons make use of the Koran. Whether it be the Gospels to the *Christian*, the Pentateuch to the *Israelite*, the Koran to the *Mussulman*, or the Vedas to the *Brahman*, it everywhere Masonically conveys the same idea—that of the *symbolism* of the Divine Will revealed to man.

FROM DARKNESS UNTO LIGHT.

This magnificent *Allegorical*, or symbolical description of Freemasonry, so faithfully portrayed in Brother P. C. Kullman's celebrated picture, is recognized as the greatest Masonic art work of the age, and it cannot but be so considered and appreciated by every member of the Fraternity, who will analyze and study it to learn its hidden meaning. In the vale at the base of a hill, in the central foreground, appears the *Mosaic Pavement*, emblematic of human life, checkered with good and evil, surrounded by the *Indented Tessel*, reminding us of the manifold blessings derived from Divine Providence, which the *Blazing Star* hieroglyphically represents.

In starting from the lower path winding in and out, now here, now there, until it finally surmounts the far-distant hill, there is seen the path, *which many a great and good man has traveled*. To the left and the right, at the bottom, appear the emblematic figures of Faith, Hope, Charity, Temperance, Fortitude, Prudence and Justice, reminding us of the *four cardinal* and the *three theological* virtues; in close connection with these is "*an emblem of Innocence*," the Lamb; and in the lower right-hand corner the *Working Tools* of an *Entered Apprentice*; the *Rough* and *Perfect Ashlar*, and upon the *Trestle Board* are depicted the *Holy St. Johns*, those perfect parallels and eminent *Patrons of Masonry*, as well as *Jacob's Vision*: whereby we are reminded that our *ancient Brethren* served their masters with *freedom, fervency and zeal*.

With the first principles of Masonry established and recognized we will now proceed on our way. The first lower path to the right leads us to the side of a rocky hill, on the summit of which is seen an Altar, and by the help of the *Three Lesser Lights* we discover the *Three Greater Lights of Masonry*, and on the ground an urn from which incense is ascending to heaven. Continuing down on the farther side of the *hill*, we follow the path that returns at the lower side, leading us into the *Valley*, where we descry *an emblem of Plenty*, to the left a *Waterfall*, and in the centre a *Ford*, reminding us of a particular disaster to the enemies of Jephtha, Judge of Israel. Leaving these we pass two brothers with clasped hands, when our attention is attracted to the *two beautiful Brasen Pillars* with their *symbolical* adornments, whose history and name are so well known to every true and lawful brother, these are surmounted by *Globes*, one on the left hand, the other on the right, *passing* on we next perceive a flight of *Winding Stairs*, consisting of steps of the mystic numbers of *three, five and seven*, reminding us of the nature of our Masonic organization and its system of government, of the *five great orders of architecture*, as well as the *five senses* with which we are endowed and also the *seven liberal arts and sciences*. Having accomplished the toilsome ascent of the *Winding Stairs* and being entitled to *our wages* of Corn, Wine and Oil, we look about and to the left we behold them portrayed in the growing field of golden grain, the vineyard and the grove of olive trees.

Emerging now upon the plains, *approaching the East*, we discover striking *emblems of mortality*, which afford serious reflection to the thinking mind; the *Spade, the Coffin* and *Setting Maul*; there is also seen the emblem of the ever-living Essence that pervades all nature and that can never die. Nearby is the funeral procession of a *Grand Master*, and a *Marble Monument*, representing the *Broken Column, Father Time*, and the *Virgin*, with the open book, all truly significant to the enlightened Brother. Above is seen *Noah's Ark* riding quietly on the bosom of the mighty deep, a fitting *emblem* of peace and security, that follows a well-spent life. In the East the *Rising Sun* just peeping above the horizon, lights the scene with its early morning rays, while in the western heavens, at the top left, are the *Moon and Stars*, that have not yet faded from view. There are many *other emblems* distributed here and there throughout the picture, that are full of meaning which should not be forgotten in our daily deportment and conversation as Masons; for instance, the *Beehive, the Square, Compass and Trowel*, and other instruments used by operative Masons in the construction of earthly buildings, but which to duly Initiated Freemasons are *expressive symbols* of that construction of character which renders the good Mason fit material for that living temple, *not made with hands, but eternal in the heavens*.

We still press on, toward the *Craftsmen* at work in the *Quarries* on the upper left, and in the *Cedar Forests* on the right; we next recognize a beautiful mystic object that meets our gaze, a shadowy *Royal Arch and Keystone*, on the one appearing a passage of Scripture, dimly outlined as though viewed through a mist, and on the other the *cabalistic* letters familiar to all true *Companions*. Beneath, and looking below the arch we see *King Solomon* on his lion-guarded throne; beside the door or entrance to the *middle chamber*, and above him is seen that *bright Hieroglyphic*, which none but *Craftsmen* ever saw, then to the right is the *Tabernacle* with three pilgrims approaching, and the *Burning Bush*, which the fire never consumes, and just above is a *Temple* in ruins.

We now surmount the distant eminence, at the top left ascending, where there are three tents, with banners floating in the breeze, near by are the mailed figures of *Knights Templar and Knights of Malta*, and to the right clad in appropriate armour, a herald proclaims the arrival of a *poor and weary pilgrim*, who may be seen with his staff, as though having *traveled from afar*; he is looking back over the journey which he at last has so satisfactorily accomplished.

And last of all, turning our face to heaven, we look above and beyond, our vision piercing the clouds and by the eye of *Faith* we see the Temple of spotless purity and dazzling brightness—the *Temple not made with hands*, eternal in the heavens, where all true *Brothers* hope at last to arrive and dwell for evermore, basking in the shining glory beneath the *All-seeing Eye* of the Almighty—the *Eternal Jehovah*—the only true and Living God.

THE TRUE MASON.

NO Mason is he who is dead to the fail-
ings

Of those whom misfortune has placed
under ban:

Who is harsh, unforgiving toward other
men's failings,

Or does any act that debases the man.

He may seem a good brother in sight of
his fellow,

Be high in his Order and learn'd in its
code;

But still his pretensions are truthless and
shallow,

And he is no Mason in sight of his GOD.

But he's a true Mason whose soul ever
rises

Above the small honors and glories of
earth;

Who all the poor glitter of tinsel despises,
And loves to be measured alone by his
worth.

With the Square and the Plumb-lead as
emblems to guide him,

From the line of strict duty he scorns to
depart;

With the Rule and the Compass both ready
before him,

He rears a true Temple of GOD in his
heart.

His thoughts are as pure as the snow when
it falleth;

His zeal is enlisted on rectitude's side;
No fear of men's scoffing, his courage
appalleth,

As he stands the oppressed and the
friendless beside.

At the cry of misfortune his love is
awakened;

Large-minded, he succors, with naught
of display;

The widow, the orphan, the hungry and
naked,

From his portals are never sent hungry
away.

In precept though firm, he is soft as a
mother,

Who seeks in affection her offspring to
mold;


More apt by example to win a lost brother,
And waverers keep in the GOOD SHEP-
HERD'S FOLD.

Unsullied by contact with lusts that sur-
round him,

Large-hearted, he loves with a God-like
regard;

He lives a rich blessing to all who are
round him,

And dies to receive the true Mason's
reward.—*F. G. Tisdall, 33^d.*

 This magnificent subject can also be obtained, printed in its *original colors*, for framing, size 22 x 28. Full particulars upon application to the publishers of this work.



From Darkness Unto light

AFTER THE ORIGINAL PAINTING BY BROTHER P. C. KULLMAN

THE LANDMARKS OF FREEMASONRY.

Those who have been present at the ceremony of Installation, will remember that the *Master of the Lodge* solemnly promises (before assuming the East), that he will not permit or suffer any *deviation* from the established customs and landmarks of the Craft.

In ancient times, it was the custom to mark the boundaries of lands by means of stone posts or pillars, the removal of which, by malicious persons, would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a *heinous* crime. "Thou shalt not," says the *Jewish* law, "remove thy neighbor's landmark, which they of old time have set in thine inheritance." (Deuteronomy xix:14.) Hence, according to eminent authorities, those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the "Sons of Light," are called the landmarks of Freemasonry. The *universal language* and the *universal laws* of Masonry are landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks, by which we examine and prove a brother's claims to share in our privileges, is one of the most *heinous* offences that a Mason can commit.

There are, however, certain forms and regulations, which, although not constituting landmarks, are nevertheless so protected by the venerable claim of *antiquity*, that they should be guarded by every good Mason with religious care from alteration. It is not in the power of any body of men to make *innovations* in them.

What are the landmarks of Freemasonry? According to the recognized Masonic Authorities throughout the World, the following prescribed list containing TWENTY-FIVE LANDMARKS have been adopted and are recognized and accepted as such at the present time. These landmarks are given as follows:

1. The Modes of Recognition.
2. The Division of Symbolic Masonry into Three Degrees.
3. The Legend of the Third Degree.
4. The Government of the Fraternity by A Grand Master, elected from the body of the Craft.
5. The Prerogative of the Grand Master to preside over every assembly of the Craft, within his Jurisdiction.
3. The Prerogative of the Grand Master to grant Dispensations for conferring Degrees at irregular times.
7. The Prerogative of the Grand Master to grant Dispensations for opening and holding Lodges.
8. The Prerogative of the Grand Master to make Masons at sight.
9. The necessity for Masons to congregate in Lodges.
10. That every Lodge when congregated shall be governed by a Master and two Wardens.
11. The necessity of every Lodge, when congregated, being duly tyled.
12. The Right of every Freemason to be represented in all general meetings of the Craft, which is done by the officers of his particular Lodge.
13. The Right of every Freemason to appeal from the decision of a Lodge to the Grand Lodge.
14. The Right of every Freemason to visit and sit in every Regular Lodge.
15. No Visitor, unknown to the brethren, present, or to one of them as a Freemason, can enter a Lodge without passing an Examination.

SYMPOSIUM OF FREEMASONRY.

16. No Lodge can interfere in the business of another Lodge, nor give Degrees to brethren who are members of other Lodges.
17. Every Freemason is amenable to the Masonic Jurisdiction, laws and ordinances of the Grand Lodge in which he resides, although he may not be a member of any Lodge of that Jurisdiction.
18. Candidates shall not be mutilated persons; they shall be free born; and they shall be of mature age.
19. Candidates shall profess a sincere belief in the *Great Architect* of the Universe.
20. Candidates shall profess a sincere belief in the immortality of the soul.
21. The "Book of the Law" is an indispensable part of the furniture of

every Masonic Lodge. This however, need not necessarily be the *Holy Bible*; but according to religious faith of the members of the Lodge. It may be the *Koran*, the *Zend-Avesta*, or the *Vedas* of the *Shasters*.

22. The Equality of all Freemasons.
23. The Secrecy of the Fraternity.
24. The foundation of a Speculative Philosophic Science upon an Operative Art, and the symbolical use and explanation of the terms of that Science for purposes of religious and moral teaching.
25. That all these principles are susceptible of no mutation; that they cannot be changed; and that nothing can be added and nothing taken away from them.

SUMMARY.

The 3d and 24th Landmarks explain what FREEMASONRY consists of.

The 9th, 11th, 15th and 23d refer to the SECRECY of the Order.

The 4th, 5th, 6th, 7th and 8th point out the exclusive and exceptional privileges of the GRAND MASTER.

The 12th, 13th, 14th and 22d, show the RIGHTS of every Mason.

The whole may be summed up as follows:—Freemasonry is a symbolical and secret institution, governed by a *Grand Master*, who presides over the *Brethren*. These have certain rights, but must be qualified for admission.

These landmarks declare that nothing can legally be added to or taken from the ritual at present in use; and as this ritual only refers to the *symbolism* of Freemasonry, it necessarily follows that a knowledge of *its history* can only be obtained by the reading and perusal of an *official Library* of Freemasonry.

To the careful preservation of landmarks we are indebted for many rich and glowing exhibitions of Masonic benevolence, affection and self-sacrifice. By this means, *Brandt*, the celebrated Indian chief, was induced to save the lives of many of the American prisoners of war of the Revolution. Ask proud *Dacres* what induced *Hull* to receive him as a brother, and refused even to take his sword when he surrendered himself prisoner of war. Ask the young officer at *Monterey* what induced the Mexican officer to fly to his relief, and in the effort to save his life lost his own. Ask the brother who was saved in one of the trenches at *Sebastopol* what induced the Russian officer to spring before his men, strike up their guns and save his life. Ask thousands of Masons who have been saved from a watery grave, and they will tell you our landmarks cover the sea.

The 17th, 18th, 19th, 20th and 21st, demonstrate what is expected of CANDIDATES AND BRETHREN.

The 1st, 2d, 10th and 16th, indicate points in the practical working of a LODGE.

And the 25th informs us that the Order is ANCIENT AND CONSERVATIVE.

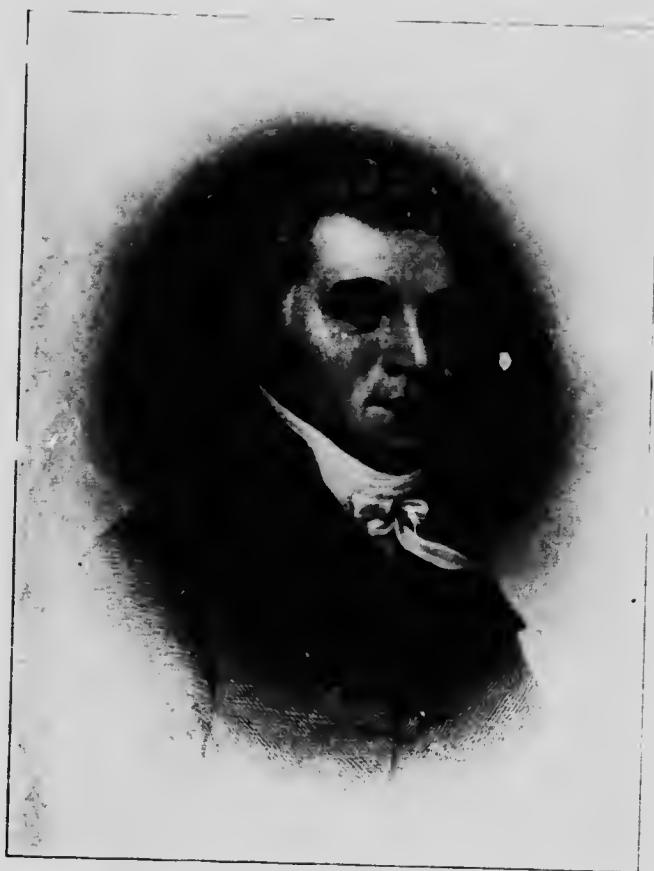
BROTHER THOMAS SMITH WEBB.

No name in Freemasonry is more familiar to the *American Mason* than that of Webb, who was really the inventor and founder of the system of work, which, under the appropriate name of the American Rite is universally practiced in this country. His impress is to this day upon the work of the Lodge, the Chapter, and the Commandery in America.

Webb was born in Boston, Mass., 30th Oct., 1771. He learned the printing business, and removed to Keene, New Hampshire, where he was made a Mason in *Rising Sun Lodge*, under warrant from the G. L. of Mass. In 1797, he married, and removed to Albany, N. Y. At this period, Albany was the great masonic center, and Webb assisted in organizing a Chapter and the General Grand Encampment. He had already taken all the higher degrees of Freemasonry in Philadelphia. He saw the necessity of re-arranging the Prestonian lectures, and accordingly, in 1797, published the *first edition of his "Freemasons' Monitor."* The first three degrees were arranged from Preston's Illustrations. The compilation of the degrees of the Chapter and Encampment were arranged by Webb, Henry Fouse, and Dr. Bentley in Boston, although the ideas are taken from the Scotch and French Rites, are American. In 1798, a convention of Companions met in Hartford, Conn., and organized a "*Gen. Grand Royal Arch Chapter,*" and Webb was elected one of the principal officers. About 1800, Webb removed to Providence, R. I., and was elected Grand Master of Masons of that State in 1813. While acting Grand Master, the troubles with England led to an invasion of the Continent, and at a session of the Grand Lodge, 27th Sept., 1814, that body tendered its services to the Committee of Defense to erect fortifications, etc. Their services were accepted, and on the 3d October, Webb headed the procession from the Lodge, with about 200 members, and moved to Fox Point and erected a fort. At sunset they completed their labors, and a procession was formed, marching several times round, and G. M. Webb, in the name of the G. L. of R. I., named it "*Fort Hiram,*" which name the Governor sanctioned. On the 6th of May, 1805, a convention of Knights Templar met in Providence, R. I., to organize a "*Gen. G. Encampment of the U. S.,*" which they did on the 13th, and elected Webb the first Gen. Grand Commander. In New York he was elected *its presiding officer*, but declined in favor of De Witt Clinton. Webb was the fore-author of Masonic ritualism and regulations in the United States, and to our Institution he sustains the same relation as did Thomas Jefferson to the formative period of the General Government. The life, doings, sayings and accomplishments of the one are embalmed in the regard and veneration of his countrymen. The work of the *fertile brain* of the other is so indelibly engrafted upon the very life of Freemasonry in the United States as to elevate the man and brother to the station of unacclaimed and uncrowned Saint of the Order.

On the 10th of June, 1819, Webb started on a tour West, and reached Cleveland, Ohio, 5th July, where he took sick and died the following Tuesday. His remains were buried in Cleveland, where they remained until the Grand Lodge of Rhode Island removed them to Providence, reinterred them 9th Nov. 1819, in accordance with Webb's request.





Brother Thomas Smith Webb

INVENTOR AND FOUNDER OF THE AMERICAN RITE OF FREEMASONRY.

THE THREE CHARGES

USED IN THE FIRST, SECOND AND THIRD DEGREES WITH EXPLANATIONS.

A verbatim reprint of the originals by the recognized authority.

BROTHER THOMAS SMITH WEBB.

ANCIENT CHARGES.—To define the authority of Masons in the clearest and most simple manner, our ancient brethren made them the subjects of a series of exhortations ; which is one of the most valuable legacies that in their wisdom they have bequeathed to us. I allude to the **ANCIENT CHARGES**, which have been so judiciously incorporated into our Book of Constitutions, and which every Mason would do well to study with attention, the Edition of 1738, that they may be reduced to practice whenever their assistance is needed. These charges are sufficiently comprehensive, and embrace an *epitome* of every duty which the Mason is enjoined to perform. And as a commentary on them, the Grand Lodge has thought proper, in *its constitutions*, to enumerate these more minutely, making breaches of them penal, whilst honors and reward, are held out to those brothers who have been distinguished by regularity and decorous conduct.—*Drummond.*

DEGREES.—Why are there degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the order could be communicated to them at one time. But still there are degrees, or *steps*, and truly for this simple reason, as there is no art or science which can be *communicated* at one time, so neither can Freemasonry ; and although they are men of mature age who are initiated, yet they require to be *proved* step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons can devote to it ; the only time they in fact can appropriate to this purpose being their hours of recreation. It is, therefore, good that it is communicated by degrees. Those degrees are communicated in the lodge at the end of certain determinate periods, or immediately after each other, according to the regulations of the lodge, or the candidate's power of comprehension.—*Gadicke.*

ENTERED APPRENTICE.—Our brethren of the eighteenth century seldom advanced beyond the *first degree* ; few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present ; and for some years after the *revival* of Masonry, the third degree was unapproachable to those who lived at a distance from London ; for by the laws of the Grand Lodge it was ordered that "Apprentices must be admitted Fellowcrafts and Masters only here, in *Grand Lodge*, unless by a dispensation from the Grand Master."—*Hughan.*

FIRST DEGREE.—In this degree virtue is painted in the most beautiful colors, and the beauties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy ; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of life. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.

ENTERED APPRENTICE CHARGE.

BROTHER : As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable Order; ancient, as having subsisted from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good; to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceable subject, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor, be particularly careful to avoid censure or reproach. Let no interest, favor or prejudice bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally; keep sacred and inviolable the mysteries of the Order, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being Initiated into Masonry, be particularly attentive not to recommend him, unless *you are convinced* he will conform to our rules; that the honor, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

SYMBOLISM OF THE ENTERED APPRENTICE DEGREE.—The first, or Entered Apprentice degree of Masonry, is intended, symbolically, to represent the entrance of man into the world, in which he is afterwards to become a living and thinking actor. Coming from the ignorance and darkness of the outer world, his first craving is for light—not that physical light which springs from the great orb of day as its fountain, but that moral and intellectual light which emanates from the primal Source of all things—from the Grand Architect of the Universe—the Creator of the sun, and of all that it illuminates. Hence the great, the primary object of the first degree, is to symbolize that birth of intellectual light into the mind; and the Entered Apprentice is the type of unregenerate man, groping in moral and mental darkness, and seeking for the light to guide his steps to the path which leads to duty and to Him who gives to duty its reward.—*Simons*.

SECOND DEGREE.—As the darkness of heathenism, or natural religion, preceded the divine revelation vouchsafed to the people of God, so, by our initiation into the second degree, we advance still further into the dawn figured out by the Mosaic dispensation, which preceded the more perfect Christian day. Here the novice is brought to light, to behold and handle tools of a more artificial and ingenious construction, and emblematic of sublimer moral truths. By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious cornerstone of symmetry in the structure of human society, until he is made a glorious cornerstone in the temple of God.

F' LOW CRAFT CHARGE.

BROTHER: Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry or Masonry (originally synonymous terms) being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

Your best behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.

SYMBOLISM OF THE FELLOWCRAFT DEGREE.—If the object of the first degree be to symbolize the struggles of a candidate groping in darkness for intellectual light, that of the second degree represents the same candidate laboring amid all the difficulties that encumber the young beginner in the attainment of learning and science. The Entered Apprentice is to emerge from darkness to light—the Fellow Craft is to come out of ignorance into knowledge. This degree, therefore, by fitting emblems, is intended to typify the struggles of the ardent mind for the attainment of truth—moral and intellectual truth—and above all, that Divine truth, the comprehension of which surpasseth human understanding, and to watch standing in the middle chamber, after his laborious ascent of the winding stairs, he can only approximately by the reception of an imperfect and yet glorious reward, in the revelation of that “hieroglyphic light which none but craftsmen ever saw.”—*Simons*.

THIRD DEGREE.—In the Third Degree, the last grand mystery is illustrated in a forcible manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science, till, by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in anonymous opposition with Mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit; and that having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn and mysterious consummation, by which alone he can become acquainted with the great secret of eternity.

MASTER MASON'S CHARGE.

BROTHER: Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations have pointed you out as a proper object of our favor and esteem.

You are now bound by *duty, honor and gratitude*, to be careful to your trust; to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the Order.

In the character of a *Master Mason*, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; *but be true and faithful*, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

SYMBOLISM OF THE MASTER'S DEGREE.—The resurrection of the body and the *immortality* of the soul have been fully impressed on the brother, but in order to fully comprehend and appreciate the intimate connection of the whole * * * system, by the relative dependence of its several parts, we therefore briefly review the teachings of the two preceding degrees, before entering upon the field of truth presented in the sublime degree of * * * *

Your admission among * * * in a state of blindness and destitution, was emblematical of the entrance of all men upon this their mortal state of existence, when they, weak and helpless, are necessarily dependent upon others for protection and life.

As the noblest emotions of the heart are called forth by helpless infancy, so is the degree of * * * intended to inculcate the striking lesson of natural equality and mutual dependence. It taught you, in the active principles of universal beneficence and charity, to seek the solace of your own distresses by extending comfort and consolation to your fellow-creatures in the hour of their affliction. It enabled you to free the mind from the dominion of pride and prejudice; to look beyond the narrow limits of human institutions, and to view in every son of Adam a brother of the dust. Above all and beyond all, it taught you to bend with humility and resignation before the G. A. O. T. U.; to dedicate to Him your heart thus purified from every malignant passion, and prepare your mind for the reception of truth and wisdom.

Proceeding onward, still guided by the principles of brotherly love, relief and truth, you were passed to the degree of * * * * where you were enabled to contemplate the intellectual faculties; to trace them from their origin through the paths of heaven-born science even to the throne of God Himself. The secrets of nature and the principles of moral truth were thus unveiled before you. You learned the just estimate of those wondrous faculties wherewith God has endowed the creatures formed after His own image, and you feel the duty He has imposed upon you of cultivating those divine attributes with unremitting care and attention, that you may thereby be enabled to glorify Him and render yourself a contributor to the happiness of mankind.

To the man whose mind has thus been molded to virtue and science Nature presents one great and useful lesson more, *the knowledge of himself*. She leads you by contemplation to the closing hours of your existence; and when by means of that contemplation, she has conducted you through the various windings of this mortal life, she finally instructs you how to die. She leads you to reflect upon your inevitable destiny, and prompts the inward monitor to say that death has no sting equal to the stain of falsehood, and that the certainty of death at any time is better than the possibility of dishonor.

Of this great principle * * * affords a glorious example in the unshaken fidelity and noble death of our G. M. H. A., whom you have this evening represented; and I trust it will be a lesson to us all, should we ever be placed in a similar state of trial.

And now, my Brother, let us symbolize the death of our G. M. H. A., and apply his preparation for and readiness in facing death to ourselves.

The legend informs us that after he had drawn his designs upon the T. B., he was beset by three * * * each in turn more powerful and determined than the other, who overcame him, and finally took his life.

Thus it is with man. Strong in youth and confident in his strength, he starts forth to execute the designs which he has drawn upon the great T. B. of his life; but at the very outset he meets his first enemy, his * * * in his own evil passions—in envy, hate, licentiousness, and debauchery—defacing the beautiful mirror of his soul by their baneful influences. But these may be overcome; and still, strong in faith and hope, he presses forward on life's journey to meet his second and still stronger enemy, his * * * fitly represented by sorrow and misfortune, by disease or poverty, by the coldness of false friends or the hostility of open enemies.

Weary and faint from the conflict—still struggling for the right—upward looking with eye of faith, though these enemies be subdued, he meets in the evening of his day, his third and terrible enemy—his * * * To him this enemy is death—death, from whom there can be no escape—death, before whom all must yield, whether they be young, beautiful, or gifted—like * * * a relentless enemy, insisting upon having his victim.

To the careless and thoughtless, the lesson would end here; but the upright and true * * * may pursue it further, and apply it to the eternal salvation of his soul, so beautifully typified by the evergreen sprig of acacia, which teaches us that, although our frail bodies must sooner or later molder in the bosom of our mother earth, yet through the merits of the divine promises contained in the G. L. of M. we may confidently hope that our souls will bloom in immortal green.

Remember, then, that as the body of our G. M. H. A. was buried in the rubbish of the Temple, so shall yours be buried in earth's friendly bosom; as he was raised, so likewise must you be raised—not, indeed, by the brotherly grip of an earthly master, but at the awful command of Him who rules the heavens and the earth, and in answer to whose summons and word graves will be opened, seas give up their dead, and all the profane and initiated will stand before His judgment-seat in the Grand Orient of the Universe, to render unto Him their dread account.

Let, then, my Brother, truth and justice, religion and piety, be your constant aim and let the Temple, which you have (in part) this evening raised, be so beautiful, so adorned with Charity's choicest jewels, and so acceptable to the All-seeing Eye, that when, at the close of a virtuous life, you are summoned hence by the Omnipotent Word, you may be admitted to that glorious and celestial Temple, that house not made with hands, whose architect is the G. M. O. T. U., whose throne is the eternal heavens.—*Simons.*

BRIGHT VERSUS PARROT MASONS.

An eminent authority on Masonry says that a Brother who commits to memory the questions and answers of the Catechetical lectures and the formulas of the ritual, but pays no attention to *the more important history and philosophy* of our Grand Order, is a *Parrot Mason*, because he repeats what he has been taught by others *without any conception* of its true meaning. A Mason is held by many in high repute and designated as *Bright* because of the facility with which they pass through the ceremonies. But my brother, the progress of Masonry as a science requires something more than a meek knowledge of the lectures to constitute a *Bright Mason*.

PRESENTATION OF THE APRON.

MY BROTHER: You again behold me approaching you from the East with a lamb-skin or white leather apron. It is an emblem of innocence and the *distinguished* badge of a Mason.

It may be that, in the coming years, upon your head shall rest the laurel leaves of victory; on your breast may hang jewels fit to grace the diadem of an Eastern potentate; nay, more than these, with light added to the coming light, your ambitious feet may tread *round after round* the ladder that leads to fame in our mystic circle, and even the purple of our fraternity may rest upon your honored shoulders; but never again from mortal hands, never again, until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematical of purity and all perfections, be bestowed upon you as this which I now confer. It is yours to wear throughout an honorable life, and at your death to be placed upon the coffin which shall contain your earthly remains, and with them laid beneath the silent clods of the valley.

Let its pure and spotless surface be to you an ever-present reminder of a "purity of life and rectitude of conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements. And when at last your weary feet shall have come to the end of their toilsome journey, and from your nerveless grasp shall drop forever the working tools of life, may the record of your life and actions be as pure and spotless as the fair emblems which I place within your hands to-night. And when your trembling soul shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

A MASTER'S ADDRESS TO A YOUNG MASON.

You are now expected not only to attend to the ordinary duties of your lodge, but to bring into practice in your *daily life and conduct* those pure principles and moral teachings conveyed in the lectures and charges delivered to you. As a Freemason, more is expected of you than of *other individuals* who are not Masons, for Freemasonry has a lofty ideal—sets up a high standard, and professes to receive into its ranks only men of good moral character and pure principles. Hence, although those of the outer world may act foolishly, may even commit crime and sin, the world may excuse and forgive them; but if one who is known to be a Freemason departs from the straight path of virtue, he not only brings disgrace upon himself, but the finger of scorn is pointed at our noble institution, and the honor and dignity of the Brotherhood suffer by his conduct.

Never forget that you are a Mason; that you carry the *honor* and good name of the Craft on your shoulders, and *endeavor* to so regulate your life and conduct that it may be said of you that you are one to whom the burdened heart may pour forth its sorrows, and whose heart is expanded by benevolence. In short, to live and act as an honest, upright and honorable man. Not the least important of your duties as a Mason is to assist a brother in distress. Many brethren, *I fear*, consider this duty fulfilled by supplying the brother with a little money to carry him on his way, or to help him over a difficulty. This is no doubt very commendable and necessary, but *your sympathy* should embrace a much wider scope. Masons, like other men, are sometimes afflicted in mind and body, in their families or circumstances. In such cases you are not to wait till the brother has appealed to you, but promptly *tender* to him your best counsel, comfort and

consolation. Show him that he has your kindest sympathy, and that in you he has a friend to whom he can confide his sorrow and rely upon for help and support. In the course of your experience you may know a brother to be committing folly, *injuring his good name*, and bringing upon himself the sneers and comments of the world. In such a case you are not to avoid him or pass him by as if he did not concern you, for it is your duty to speak to him kindly, but firmly—to remonstrate with him, to point out his errors and their results, and to endeavor to *lift him* from his degradation and restore him to his own self-respect and good living. He may or may not accept your counsel, but in any case you have the *satisfaction* of knowing that you have done your duty, and no one can tell how valuable may be the effect of a few faithful words from a friend and brother. In all these remarks, however, you are not to infer that your sympathy and charity is to be confined to Freemasonry only. *Far from it.* We teach you pure morality, high principles, and expect you to *practice them* to all men in general, but to a Mason in particular.

In the course of your experience you may be requested by a friend or acquaintance to *propose him* as a member of your lodge. This is a *question of to-day*, in view of the large number of *new members* being initiated. In such a case I would admonish you to act with great caution, and to remember that it is not a sufficient qualification to be able to say that there is nothing against the character of such an individual. *Masonry requires more than that.* You should ask yourself the questions—What are his *good qualities*? What has he to recommend him? Is he one whom you would wish to be a Mason? Who, if admitted would be a *credit* to your lodge and to the craft. One to whom you could give your confidence and respect, introduce into your *family circle* and in any company, in any place, or under any circumstances, you would not be *ashamed* to take by the hand and acknowledge as a friend and brother?

If you can answer these questions to your satisfaction, then you may bring him forward; *if not*, then you should consult any of the brethren who may know him and the *Master* of your lodge and be guided by their advice. Many individuals desire to become Freemasons from curiosity, or a wish to be with friends who are Freemasons. In all cases you should endeavor to learn the motives of anyone wishing to join our ranks, and if you think he is *worthy*, inform him that Masonry is not a *frivolous* thing, that it does not consist of unmeaning rites and ceremonies, but imposes serious and *solemn duties* and obligations, and that no one can be admitted *unless* he believes in a Supreme Being. So much and no more you may inform any candidate.—*John C. Smith, P. G. M., Illinois.*

RITUAL OBSERVANCE.

The ceremonies of Freemasonry are termed its ritual. It is not only solemnly eloquent, *impressive*, and effective, but also thoroughly sound, and peculiarly edifying. Whilst rather much stress may be laid upon ceremonial, it is not possible to dispense with it in our system. As *Brother K. Mackenzie* says, "It clothes *exoterically* the doctrines of Freemasonry, as a universally actuating spirit, and forms the bond or tie desirable between men of *various nations*, languages, and customs. Its form is symbolical, but sufficiently at one with the common traditions of all mankind to command respect and confidence. Any brother who keeps before him the thought that Masonry is continually at work, ceremonially and unceremonially, *throughout the inhabited globe*, must be impressed with the necessity of industry, the sanctity of labor, and the peace which follows the performance of good works, even if by chance they should occasionally err in the selections of the objects of Charity.—*John M. Pearson, P. G. M., Illinois.*

PROFICIENCY A REQUIREMENT.

One of the requisite qualifications for advancement to a higher degree is suitable proficiency in the preceding degree. Unfortunately, this qualification has not always been sufficiently insisted on. In most of the Grand Lodges there is a regulation, requiring that the candidate who desired to be passed or raised, should be examined in open lodge on his proficiency in the preceding degree. This salutary regulation is adhered to, by those lodges who look rather to the quality than to the quantity of their members, and who think that a lodge had better consist of a few skilful, than many ignorant members. Some Grand Lodges, viewing the *necessity of due proficiency* in its proper light, have strengthened the ancient regulation by requiring members to be thoroughly conversant with the *salient* points of the Master's degree, within a specially designated time.

A newly installed Master created no little sensation among the members present by *refusing* to pass an Entered Apprentice who was waiting for the *second degree*, because he had not shown proficiency in the preceding degree. That this eminently proper action should have excited comment proves that this lodge, *like many others*, must have become somewhat lax in regard to the requirements of candidates, and the Master is to be *highly commended* who takes a firm stand in this matter at the very outset of his administration. Every candidate should be required to give evidence of his *proficiency* by an examination in open lodge, and the sooner this rule is put in force in every lodge, the better it will be both for the lodge and for the candidates.

The cautious and honest fear of the Fraternity lest any brother should assume the duties of a position which he could not faithfully discharge, and which is, in our time, tantamount to a candidate's advancing to a degree for which he is not prepared, is again exhibited in all the Old Constitutions. Thus in the Lansdowne Manuscript, whose date is referred to the middle of the sixteenth century, it is charged "that no Mason take on him no Lord's work, nor other man's, but if (unless) he know himself well able to perform the work, so that the Craft have no slander." The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.

The *proficiency of officers* is also an important requisite. No brother should accept office in a lodge, unless fully qualified to perform its duties. An ignorant Master, and unskilful Wardens, reflect discredit not only on their own lodge, but by their incapacity to explain the peculiar tenets of the order, on the whole fraternity. The Grand Lodge of Ireland adopted, on this subject, resolutions declaring, that no brother should be considered eligible for or admissible to the office of Junior or Senior Deacon, until by strict examination in open lodge, he shall have proved himself able to administer the mysteries of initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he has proved that he is able to pass a candidate to the second degree; nor for the office of Master, until he has proven his ability to enter, pass and raise a candidate through the three degrees.—*M. H. Rice, P. G. M., Indiana.*

THE PILLARS OF THE PORCH.

It is generally thought that these pillars were made and erected only for ornament, because they supported no building. But Abarbiuel's conjecture is not improbable, that King Solomon had respect to the pillar of the cloud and the pillar of fire that went before the people of Israel conducting them in the wilderness, and was a token of the Divine Providence over them. These he set at the porch, or entrance of the Temple, J***, repre-

senting the pillar of the cloud, and B*** the pillar of fire, praying and hoping that the Divine light and the cloud of His glory would vouchsafe to enter in there, and by them God and His providence would dwell among them in this house.

The pillars most remarkable in Scripture history were the two erected by *King Solomon* at the porch of the Temple, and which *Josephus* thus describes: "Moreover, this *Hiram* made two hollow pillars," whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits (27 feet), and the circumference twelve cubits (18 feet); but there was cast with each of their chapiters, lily work, that stood upon the pillar, and it was elevated five cubits ($7\frac{1}{2}$ feet), round about which there was network interwoven with small palms made of brass, and covered the lily work. To this also were hung two hundred pomegranates, in two rows. One of these pillars he set at the entrance of the porch at the left (*or North*) and called it B***, which denotes strength, and the other at the right (*or South*) and called it J***, denoting—to establish, and when taken together they allude to a promise made by God unto David, that in Strength he would establish his Kingdom."

Solomon did not simply erect them as ornaments of the temple, but as memorials of God's repeated promises of support to his people of Israel. And thus were the Jews, in passing through the porch to the temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to His chosen people.

JACOB'S VISION.

The theological ladder that Jacob, in his vision, saw extending from earth to heaven; the three *principal rounds* of which are denominated *Faith, Hope and Charity*, which admonish us to have *faith* in God, *hope* in i. mortality, and *charity* to all mankind.

FAITH.—The old lectures say, that Faith is the foundation of justice, the bond of unity, and chief support of society; we live and walk by faith; by it we have an acknowledgement of a superior being, have access to the throne of grace, are justified, accepted, and finally received. A true christian faith is the evidence of things not seen, the substance of things hoped for; this maintained, and well answered by walking according to our *Masonic* professions, will turn faith into a vision, and bring us into that blessed mansion above, where the just exist in perfect bliss to all eternity; where we shall be eternally happy with God, the grand geometrician of the universe, whose Son died for us, and rose again that we might be justified through faith in his most precious blood.

HOPE.—Hope is an *anchor* of the soul, both sure and steadfast; then let a firm reliance of the Almighty's goodness animate our endeavors, and enable us to fix our hope within the limits of His most gracious promises, so shall success attend us; if we believe a thing impossible our despondency may render it so, but if we persevere to the end, we shall finally overcome all difficulties.

CHARITY.—This is the brightest ornament of our *Masonic* profession. Happy is the brother who hath sown in his heart the seeds of benevolence, the produce of which will be charity and love. He envieth not his neighbor, he believeth not a tale when reported by a slanderer, he forgiveth the injuries of men, and blotteth them out from his recollection. Whoever would emulate the character of a good and worthy Mason ought ever to be ready to assist the needy as far as lies in his power; and if, in the most pressing time of necessity, he does not withhold a liberal hand, the most heartfelt pleasure will reward his labors, and the produce of love and charity will most assuredly follow.

SYMPOSIUM OF FREEMASONRY.

THE FOUR CARDINAL VIRTUES.

They are *Temperance*, by which we learn to govern the passions; *Fortitude*, by which we are taught to resist temptation; *Prudence*, by which we are instructed to regulate our conduct by the dictates of reason; *Justice*, which constitutes the cement of civil society.

TEMPERANCE is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

FORTITUDE is that noble, steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which was emblematically represented upon his first admission into the Lodge.

PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world; it should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

JUSTICE is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice, in a great measure, constitutes the really good man, so it should be the invariable practice of every Mason never to deviate from the minutest principles thereof.

THE FIVE SENSES OF HUMAN NATURE.

An analysis of the Human Faculties is next given in this section, in which the five external senses particularly claim attention. These are *Hearing, Seeing, Feeling, Smelling* and *Tasting*.

HEARING is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions—our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

SEEING is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structure, and all the agreeable variety displayed in the landscape of Nature. By this sense

we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them: so that, though the tongue lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

FEELING is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness or smoothness—figure, solidity, motion and extension.

These three senses—Hearing, Seeing and Feeling—are deemed peculiarly essential among Masons.

SMELLING is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, while exposed to the air, continually send forth effluvia of vast subtlety, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air constantly passes in respiration.

TASTING enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the canal of respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is noxious. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind, all our knowledge must depend. What, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

THE FORTY-SEVENTH PROBLEM OF EUCLID EXPLAINED.

An old MS. on Masonry says, *Euclid* the philosopher taught mathematics in the Egyptian Capital about 300 years B. C., and in his time the river Nile overflowed so far, that many of the dwellings of the people of Egypt were destroyed. Euclid instructed them in the art of making mighty walls and ditches, to stop the progress of the water; and by *geometry*, measured out the land, into partitions, so that each man might ascertain his own property. Euclid truly gave to Masonry the name of Geometry.

The forty-seventh problem of Euclid's first book, which has been adopted as a symbol in the *Mason's* degree, is thus enunciated. "In any right angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle." This interesting problem, on account of its great utility in making calculations, and drawing plans for buildings, is sometimes called the "*Carpenter's* theorem."

For the demonstration of this problem, the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen to the gods. The devotion to learning which this religious act indicated, in the mind of the ancient philosopher, has induced *Masons* to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is 4 parts, whose perpendicular is 3, and whose hypotenuse is 5, and which would exactly serve for a demonstration of this problem, was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard, in his "*Exposition du Système Métrique des Anciens Egyptiens*," the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, the base representing *Osiris*, or the male principle; the perpendicular, *Isis*, or the female principle; and the hypotenuse, *Horus*, their son, or the produce of the two principles. They added that 3 was the first perfect odd number, that 4 was the square of 2, the first even number, and that 5 was the result of 3 and 2.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savan on Egypt, has placed us completely in possession of the uses made by the Egyptians of this *forty-seventh* problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypotenuse shall be 500 parts, which of course bear the same proportion to each other as 3, 4 and 5; then, if we let a perpendicular fall from the angle of the perpendicular and base to the hypotenuse, and extend it through the hypotenuse to the circumference of the circle, this chord or line will be equal to 480 parts, and the two segments of the hypotenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypotenuse, let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts. Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144 and 108, and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of

the triangle, we have the exact length of the Egyptian stadium. The 320 give us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypotenuse. The number 180, which expresses the smaller segment of the hypotenuse, being doubled, will give 360 cubits, which will be the stadium of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes, and by doubling the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium. In this manner, we obtain from this triangle all the measures of length that were in use among the Egyptians; and since this triangle, whose sides are equal to 3, 4 and 5, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was perfectly known to the Egyptian priests, and by them communicated to our Brother, the great Pythagoras.

The *old lectures* tell us, as this figure depends on the connexion of several lines, angles and triangles, which form the whole, so *Freemasonry* depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established. The position is clear, and therefore in a synthetical sense, we demonstrate that some of our brethren from their exalted situation in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle. Others whom Providence hath blessed with means to tread on the flowery meads of affluence, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity. Those who have the heartfelt satisfaction of administering to the wants of the indigent and industrious, may be compared to the angles which surround and support the figure; whilst the lines which form it, remind us of those unfortunate brethren who, by a series of inevitable events, are incapable of providing the common necessaries of life, until aided by assistance.—*Editor.*

THE VARIOUS DEGREES OF FREEMASONRY.

In order to make the matter more easily understood, we will say that the Masonic institution is built very much after the following plan. For the purpose of illustration we will take the letter "Y," the main perpendicular stroke of which embraces all that there is, or ever was, of *Ancient Craft Masonry*, to-wit; the first three degrees of the *Symbolic* or *Blue Lodge*, are known as the

1. Entered Apprentice Degree.
2. Fellow Craft Degree.
3. Master Mason Degree.

These three degrees are *the foundation*, upon which the great Masonic edifice is erected. After receiving them, a brother is just as "high up" in Masonry as he can ever become—he is a *Master Mason*.

But we are taught that Masoury is a *progressive science*, and Masons are constant seekers after light. In order that they may receive that for which they seek, *two ways have been prepared for them*, either of which, or both, if they so desire, may be taken, viz.: the York Rite or the Ancient Accepted Scottish Rite.

Should the candidate in quest of Masonic light elect to go by the *York Rite*, he would climb upward by one of the forks of the letter "Y." Should he prefer the Ancient Accepted Scottish Rite route, he would pursue his journey by the other fork of the "Y." In either case he must first be a *Master Mason*, of a Warranted Lodge, and in good standing, or his petition cannot be received in either. Both ways are good—neither better than the other—and after completing the journey by either route he arrives at the same level, viz.: that of the 32d. degree A. A. S. Rite or that of a K. T. York Rite, and is then eligible to apply for membership in the *great social club*, known as the "Ancient Arabic Order Nobles of the Mystic Shrine," for North America, whose membership is composed *exclusively* of K. T.'s or 32d. A. A. S. Rite Masons. But right here we desire to be distinctly understood as saying that the Shrine is *not Masonry* at all, neither is it in any manner connected with the Masonic Institution, nor recognized by any Grand Lodge. It is purely and simply a social organization, one of whose essential qualifications for membership is that all its votaries be either Knights Templar or 32d degree A. A. Rite Masons.

Supposing the candidate selects the York Rite, he would first petition a *Chapter of Royal Arch Masons* to receive the Capitular degrees, which consist of:

4. Mark Master Mason.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch Mason.

He would then be eligible to apply to a *Council of Royal and Select Masters* of the Cryptic degrees, and if accepted, would receive the following degrees:

8. Royal Master.
9. Select Master.
10. Super Excellent Master.

Should he then desire to reach the apex of American Masonry, he would apply for membership in a "*Commandery of Knights Templar*," where he would receive the following orders:

11. Red Cross Knight.
12. Knight Templar.
13. Knight of Malta.

He has now reached the end of his *Masonic journey* by way of the York or American Rite. Should he desire to ascend the other fork of the "Y," i. e.—the *A. A. Scottish Rite*—he may be enabled to do so by applying for membership in a *Lodge of Perfection*, where the following degrees are conferred:

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Master Elect of Nine.
10. Master Elect of Fifteen.
11. Sublime Master Elected.
12. Grand Master Architect.
13. Master of the Ninth Arch.
14. Grand Elect Mason.

Providing the seeker's constitution is rugged enough to have withstood the foregoing, he then petitions for membership in a *Council of Princes of Jerusalem* and the *Chapter Rose Croix*, which confers the following degrees:

15. Knight of the East, or Sword.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Knight of Rose Croix, de H. R. D. M.

The next step is the following degrees:

19. Grand Pontiff. 20. Master *Ad vitam*. 21. Patriarch Noachite. 22. Prince of Libanus. 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Knight of the Brazen Serpent. 26. Prince of Mercy. 27. Commander of the Temple. 28. Knight of the Sun. 29. Knight of St. Andrew. 30. Grand Elect Knight Kadosh, or Knight of the White and Black Eagle. 31. Grand Inspector Inquisitor Commander, and the 32d. Sublime Prince of the Royal Secret.

These degrees, from the 19th inclusive, are conferred in a body designated as a *Consistory* of Princes of the Royal Secret.

The seeker after Masonic light who has gone thus far has now received *all of the degrees* that the ordinary man can obtain. There is one more degree: 33d. *Sovereign Grand Inspector General*.

This latter degree is *the last*, and is given in the body called the *Supreme Council*, which is the administrative head of the Rite. It, unlike the others, cannot be obtained upon application and payment of a fee. The *33d degree* is conferred upon a very limited number, and then only as a *special mark* of appreciation of meritorious service in the Masonic vineyard, and the aspirant for this distinguished honor must first be *recommended* for the distinction.

The Degrees in this Rite are not innovations on pure *symbolic* Masonry, but are rather *illustrations*, and as such are full of instructive speculation, combining many traditions of *great interest* to Masons, shedding great light on the object of the Institution. Good position and high moral character are indispensable requisites for admission as a Member of the Rite. All party spirit and cabal in any Chapter, Council, or Lodge, is expressly forbidden under pain of expulsion.

To the foregoing, we may add, as a bit of gratuitous advice to prospective petitioners, who contemplate climbing upward and onward upon "the ladder which leads to fame in our Mystic Circle," never judge a man's ability or worth by the number of degrees he has received; never form an estimate of a man's character from the number or size of the badges and jewels with which he may see fit to adorn his person, and always remember that the *three degrees* first mentioned in this article, coupled with a firm and steadfast determination to live up to the *lessons* received in them and *practice* them upon every possible occasion in all your dealings with mankind, are absolutely all that are required to make a man a full-fledged Master Mason in every sense of the term.

THE RELIGION OF FREEMASONRY.

Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and all sects agree—the belief in a God in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammelled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinion; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry.

On this subject, the Constitution of the Grand Lodge of England, the *Mother Grand Lodge of the World*, holds the following: That every member of the Craft must obey the moral law, and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound, *never* to act against the dictates of his conscience. Let a man's religion, or mode of worship, be *what it may*, he is *not excluded* from the order, *provided* he believe in the glorious Architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus *Masonry* is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."—*Selected*.

REASONS WHY WOMEN CANNOT BECOME MASONS.

There is perhaps no more cogent reasons for the obloquy and derision cast at Freemasons, than that the fair sex are forbidden admission into the Order. No one doubts the power woman exerts over the affairs of the social world; and this has long been used to cause our Noble Order to be scoffed at and ridiculed; partly from jealousy, and partly from malevolence, because they cannot learn our secrets. The reasons, for their exclusion are many, and are important.

Masons are fully sensible of the fact that no society of men can be so agreeable and pleasant as when the more gentle and genial sex are united with them in rendering life happy, and, were our Order only a convivial society, eagerly should we seek them to join us. But, excuse me, ladies; Masonry is *not* a convivial society only; it is founded for far more serious matters, which admit of no levity. Your sex is already too attractive whilst engaging in unholy matters. You require much attention, are so fascinating as to engage all our thoughts while in your presence, when you often turn men's heads and captivate their hearts. Your spell once on us, we are fit for nothing but admiration for yourselves and devotion to your wishes; hence all labor must cease in your bewitching presence. This alone should be reason sufficient for keeping you from our workmen when employed in their duties.

The world belies us when it says it is because you cannot keep a secret that you are not admitted. Now none know better than Masons that this is false. We will allow that you may enjoy a little tittle-tattle now and then, and like it too. Ill-natured people may call it scandal, but we hope that Masons are not ill-natured. There is perhaps a little pleasure in talking of other people's concerns, but don't repeat what I tell you. And what harm?

But a regular *secret*, which ought not to be spoken of, no man can guard more securely or better than a woman. It is a libel on our Order to say we do not *wish* to have them at our meetings. All Masons know the good old song:

*What mortal can more the ladies adore,
Than a free and an accepted Mason.*

But, seriously, Masons cannot admit ladies. They were not made for Masonry.

Ought women to be obliged to mix mortar, carry the hod, go up ladders in crinoline with nasty bricks? Certainly not. God made dear woman for a far more noble purpose. He made woman as a helpmeet for man; and this means, as a comforter, consoler, friend of man. Man, it is ordered, shall work. He is to eat his bread by the sweat of his brow. But whilst toiling and doing work suited to man, woman should be at her peculiar work, rendering his home happy, looking after the man's household, and receiving him after his daily toil is over with a glad heart and cheerful countenance.

And which is the more honorable post for a woman? That which she wishes to occupy, or the happy and useful one that has pleased her Maker to place her in?—P. C. Dutt, P. D. D. G. M. Bengal.

SO MOTE IT BE.

It means unity born of harmony, which is the key to heavenly enjoyment. It says we have set together on the level, and profit has been its fruit; that we are better men for so doing, and as little make up our natural temple, so these meetings from time to time build up our spiritual. It should be our aim to make these words golden. Let them be an echo from the heart. They are a benediction born of a charity which has its sustenance from a world unseen by mortal eyes and is the source of all inspiration. For more than a century has this Masonic saying been borne heavenward as incense. We trust, as the years roll by, they will be dearer, as the sun of that land of rest begins to shed its lustre over the mountain peaks which look upon a landscape where a weary foot-fall is never heard and tears and sighs are alien. Amen. SO MOTE IT BE.—

THE MORAL DUTIES OF A MASON.

"First our *Institution* instructs us in our duty to the Great Artificer of the universe; directs us to believe ourselves as becomes creatures to a Creator; to be satisfied with His dispensations, and always to rely upon Him whose wisdom cannot mistake our happiness, whose goodness cannot contradict it.

"It directs us to be *peaceable* subjects, to give no umbrage to the civil powers, and never to be concerned in plots and conspiracies against the well-being of the nation; and as political matters have sown the seeds of discord amongst the nearest relations and most intimate friends, we are wisely enjoined in our assemblies never to speak of them.

"It instructs us in *our duty* to our neighbor; teaches us to injure him in none of his connections, and in all our dealings with him to act with justice and impartiality. It *discourages* defamation; it bids us not to circulate any whisper of infamy, improve any hint of suspicion, or publish any failure of conduct. It orders us to be *faithful* to our trusts; to deceive not; to be above dissimulation; to let the words of our mouths be the thoughts of our hearts, and whatsoever we promise religiously to perform.

"It teaches *invulnerable* secrecy; forbids us to discover our mystic rites to the unenlightened, or to *betray* the confidence of a brother. It warms our hearts with true philanthropy, with that philanthropy which directs us never to permit a wretched fellow creature to pass by till we have presented him with the cup of consolation, and have made him drink copious draughts of the heart-reviving milk of human kindness. It makes us lovers of order; stifles enmity, wrath and dissension, and nourishes *love, peace, friendship*, and every social virtue; it tells us to seek our happiness in the happiness we bestow, and to love our neighbors as ourselves.

"It informs us that we are all children of one father: that man is an infirm, short-lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and virtue alone have the pre-eminence; and, thus instructed, we profess that merit is the only proper distinction. We are not to vaunt ourselves upon our riches or our honors, but to clothe ourselves with humility; to condescend to men of low estate; to be the friend of merit in whatever rank we find it. We are connected with men of the most indigent circumstances, and in lodge (though our Institution deprives no man of the honor due to his dignity or character) we rank as brethren on a level; and out of a lodge, the most abject wretch we behold belongs to the great fraternity of mankind; and, it is our duty to support the distressed, and patronize the neglected.

"It directs us to divest ourselves of confined and bigoted notions (*the source of so many cruel persecutions*), and teaches us that humanity is the soul of all religions. We never suffer any religious disputes in our lodges (such disputes tend to disturb the tranquility of the mind), and, as Masons, we believe that in every nation he that feareth Him and worketh righteousness, is accepted of Him. All Masons, therefore, *whether Christians, Hebrews, or Mahomedans*, who violate not the rule of right written by the Almighty upon the tablets of the heart, who do fear Him, and work righteousness, *we are to acknowledge as brethren*; and though we take different roads, we are not to be angry with each other on that account. We mean all to travel to the same place; we know that the end of our journey is the same; and we are all affectionately to hope to meet in the lodge of perfect happiness. How lovely is an Institution fraught with sentiments like these; how agreeable to Him who is seated on a throne of mercy; to God who is no respecter of persons.

"It instructs us likewise in our duties to ourselves; it teaches us to set just bounds to our desires; to put a curb upon our sensual appetites; to walk uprightly.

"Our order excludes women. Not because it is unwilling we should pay a proper regard to that lovely sex, the greatest, the most valuable gift that Heaven has bestowed upon us; but it would not permit us to enjoy their society in such a manner as the laws of conscience, sobriety, and temperance permit. It commands us for momentary gratifications not to destroy the peace of families; nor to take away the happiness (*a happiness with which grandeur and riches are not to be compared*) which those experience whose hearts are united by love; not to profane the first and most holy Institution of nature. To enjoy the blessings sent by divine beneficence, it tells us, in virtue and obedience; but it bids us avoid the allurements of intemperance, whose short hours of jollity are followed by tedious days of pain and dejection; whose days turn to madness, and lead to diseases and to death. Such are the duties which our Institution teaches us and Masonry—the heavenly genius—seems now to address us as follows:

"The Institution I have established, in every part of it shows consummate wisdom; founded on moral and social virtue, it is supported by strength; it is adorned by beauty, for everything is found in it that can make society agreeable. In the most striking manner I teach you to act with propriety in every station of life. The tools and implements of architecture, and everything about you, I have contrived to be most expressive symbols to convey to you the strongest moral truths. Let your improvement be proportionable to your instruction. Be not contented with the name only of Freemasons. Invested with my ancient and honorable badge, be Masons indeed. Think not that it is to be so to meet together, and to go through the ceremonies which I have appointed; these ceremonies, in such an Institution as mine, are necessary, but they are the most immaterial part of it, and there are weightier matters which you must not omit. To be Masons, indeed, is to put in practice the lessons of wisdom which I teach you. With reverential gratitude, therefore, cheerfully worship the Eternal Providence; bow down yourselves in filial and submissive obedience to the unerring direction of the Mighty Builder; work by His perfect plans, and your edifices shall be beautiful and everlasting.

"I command you to *love* your neighbor; stretch forth the hand of relief to him if he be in necessity; if he be in danger, run to his assistance; tell him the truth if he be deceived; if he be unjustly reproached and neglected, comfort his soul, and soothe it to tranquillity. You cannot show your gratitude to your Creator in a more amiable light than in your mutual regard for each other.

"Taught as you are by me to root out *bigoted* notions, have *charity* for the religious sentiments of all mankind; nor think the mercies of the Father of all the families of the earth, of that Being whom the heaven of heavens cannot contain, are confined within the narrow limits of any particular sect or religion.

"Pride not yourselves upon your birth—it is of no consequence of what parents any man is born, provided he be a *man* of merit; nor your honors—they are the objects of envy and impertinence, and must ere long be laid in the dust; nor your riches—they cannot gratify the wants they create; but be meek, and lowly of heart. I reduce all conditions to a pleasing and rational equality; pride was not made for man, and he that *humbleth* himself shall be exalted.

"I am not gloomy and austere. I am a preacher of morality, but not a gloomy and severe one; for I strive to render it lovely to you by the charms of pleasures which leave no sting behind; by moral music, *rational joy*, and harmless gaiety. I bid you not to abstain from the pleasures of society, or innocent enjoyments; to abstain from them is to frustrate the intentions of Providence. I enjoin you not to consecrate your hours to solitude. Society is the *true sphere* of human virtue; and no life can be pleasing to God but what is useful to man. On every festival, in which well pleased, *my sons*, I see you assembled to honor me—be happy. Let no pensive look profane the general joy; let sorrow cease; let none be wretched; and let pleasure and her bosom friends attend this social board. Pleasure is a stranger to every malignant and unsocial passion, and is *formed to expand*, to exhilarate, to humanize the heart. But he is not to be met with at the table of turbulent festivity; he disclaims all connections with indecency or excess, and declines the society of riot roaring in the jollity of his heart. A sense of the dignity of human nature always accompanies him, and he admits not of anything that *degrades* it. Temperance and cheerfulness are his bosom friends; and at the social board, where he never refuses his presence, these friends are always placed on his right hand and on his left; during the time he generally addresses himself to cheerfulness till temperance demands his attention. On your festivals, I say, be happy; but remember now, and always remember, *you are Masons*, and act in such a manner that the eyes of the censorious, ever fixed upon you, may see nothing in your conduct worthy of reproof. The tongue of the slanderer, *always ready to revile you*, may be put to silence. Be models of virtue to mankind. Examples profit more than precepts. Lead incorrupt lives; do the thing which is right; speak the truth from your hearts; slander not your neighbor, and do no other evil unto him; and let your good actions convince the world of the wisdom and advantages of my Institution. The unworthiness of some of those who have been initiated into my Institution, but who have not made themselves *acquainted* with me, and who, because I am a friend to rational gaiety, have ignorantly thought excesses might be indulged in, has been disgraceful to themselves and discreditable to me."

We cordially commend the foregoing dissertation to the earnest attention of all brethren who are really desirous of knowing what the moral duties of Freemasonry are, as therein will be found a *complete code*, so to say, of moral Masonic discipline, based upon the three *great fundamental* duties which all Masons are taught on their first admission within the portals of our temple. The duty they owe to God, to their neighbors, and to themselves.
—Christopher Diehl, Grand Secretary, Utah.

THE UNITED GRAND LODGE OF ENGLAND.

It is a remarkable fact that not a few Brethren throughout the English-speaking world are ignorant of the origin of the title of the present "Grand Lodge of England," which is recognized as the "Mother Grand Lodge of the World." It was formed to put an end to the dissensions of the Craft which had existed for more than three quarters of a century. The designation was adopted in December, 1813, when the members of the Grand Lodge of 1717 *United* with the "Seceders" known as the *Ancient Masons*, also called *Antient* Masons, or *Athol* Masons, which body *seceded* in 1839 from the Grand Lodge of 1817, and who had managed to raise a rival Grand Lodge, in many respects formidable and influential, *particularly abroad*. The Duke of Athol was its Grand Master in 1771, with Laurence Dermott as D. G. M., and in 1813 it succeeded in obtaining a *Royal Prince* to rule over it in the person of the deservedly esteemed Mason,

H. R. H. the Duke of Kent, father of Queen Victoria, also brother of H. R. H., the Duke of Sussex, for a period of just about one month, when the Union was accomplished greatly through his aid and influence with that of his brother. The "United Grand Lodge," of 1813, was formed under most favorable circumstances, with H. R. H. the Duke of Sussex, as Grand Master, who had previously, (since 1811, as the successor of *George IV.* on his ascending the throne), acted in that capacity for the regular Grand Lodge, which high office he retained until his death in 1843. He thus ruled over English Masonry for a period of 30 years. Since then there have been but four M. W. Grand Masters, viz: the Earl of Zetland, 1843-1869, the Marquis of Ripon, 1870-1873, and H. R. H. the Prince of Wales, afterwards King Edward VII., 1874-1901. He was succeeded by his brother, H. R. H. the Duke of Connaught and Strathearn, *the present Grand Master*, who was installed July 17th, 1901.

A common error is that the "Grand Lodge of *all* England," held at York, united with the "United Grand Lodge of England" at London in 1813; the former, however, had ceased to work since 1792; added to which a little thought would quite dispel such a fancy, as the York Grand Lodge never issued any warrants out of England, whereas the "*Ancients*," who united with the regular Grand Lodge, were especially strong in their *Foreign Lodges*, and received much support from abroad. At the present time, without at all considering those which have joined other jurisdictions or formed new Grand Lodges, there are about four times as many Lodges as on the Roll of the "United Grand Lodge of England" as there were in 1813, and at no previous period has the prosperity of Freemasonry been so marked and permanent.

MASONS ARE WORKERS.

It is often asked why the Masonic fraternity is almost invariably selected to lay the *corner-stones* of public buildings and monuments, instead of some other civic organization. The inquiry is readily answered, if we for a moment recall our history. We are the outgrowth of, *and successors to*, the best managed and most successful labor union the world has ever known. Masonry has always extended to labor's hand a friendly or brotherly token. It teaches equality; it dignifies labor. As all homage should be paid to Him who created the heavens and the earth, so should we reward the works of him who was created in the image of the Creator.

Freemasons were colleges of builders. Such societies builded the monuments, temples and churches of historic Egypt, Europe and the Holy Land. They builded a temple to the Goddess of Honor, to the God of Peace. They made Rome, for they worked in its quarries, built its walls, "*its monuments, its palaces, its temples, its pantheons and its coliseums.*" The hands of its painters and sculptors became cunning and proficient under Masonic influences. They were granted special privileges by the powers that were; they were given a charter of unlimited and perpetual freedom.

Empires, kingdoms and republics came and went, but Masonry continued the proud master of the axe, hammer and trowel, and a great moral world-power. Masons remained free, while others were almost in the bondage of slavery. Masonry enjoyed independence, yes, adoration, while thrones were tottering and kingdoms falling.

It was then an operative brotherhood, engaged in building material edifices. Its operative period has passed, and it is now speculative. It continues the use of the tools of the craft as symbols for moral and useful lessons. It has a much higher object for

its existence to-day—the building of character, “*fitting our minds and consciences as living stones for that spiritual building, that house not made with hands, eternal in the heavens.*”

We have inherited—*succeeded to*—the right to lay the foundations of buildings and the foundation of character. Once the builders of monuments to man's ingenuity, but now the builders of character—man's passport to Paradise. Our teachings inspired freedom, the *Magna Charta*, the 'Declaration of American Independence, emancipation and the reward of merit.

Show me the homes, the churches and public buildings of a community, and I will form a good estimate of the character of its inhabitants. Not the mansion of the rich, but the home of him who earns his daily bread by the sweat of his brow, furnishes the better index of the character of your community. *Henry W. Rugg, Past Grand Master Grand Encampment K. T. of the U. S.*

A Memorial to Washington, the Mason.

His voice still rings in the council of sages, his name still stands, *will ever stand*, a synonym of Justice and Truth. A conqueror for the freedom of his country, a legislator for its security, a magistrate for its happiness. *His fame bounded by no nation, will be confined to no age.* The tongue and pen have vainly sought fitting tribute to his uncommon worth. Artists have exhausted art, and sculptors their skill, typifying every phase of his wonderful career, from humble surveyor to mighty commander. As citizen, soldier, patriot and statesman, they have extolled his virtues and exalted his fame.

Rejoicing in every effort and responding liberally to every call, *the great universal Brotherhood of Masonry*, whose shield and battlement he was, *girdling the world with its mystic chain*, with all its wealth and power and patriotism, for want of a quickening spirit to awaken and stimulate their zeal, have stood silently and inertly by through the dreary lapse of years, *have raised no monument to commemorate his devotion to the Craft*; engraved no tablet to him, when criminal bigotry assailed the basic principles of our institution, stood firm, *its venerable Master*, a veritable pillar of strength in the midst of a world of superstitions hatred, *challenging its traduceers*, *he bequeathed his name as master*, when at the crest of the wave of political power, when in the zenith of his matchless fame, an everlasting rebuke to wanton libel and the eternal glory of our institution. It is fitting then, that the Lodge, over which he presided and which bears his name, should father an effort to build in Alexandria a memorial to commemorate the name of Washington, the Mason.

The appeal of the National “Washington Masonic Memorial Association,” is something that should be of interest to every member of the Fraternity throughout the land, and be favorably responded to. by their assistance in aiding in the achievement of its object, to build a permanent and lasting Masonic Memorial to *perpetuate* our worthy and beloved Brother, George Washington, who was not only great by being the Father of his Country, but also as a most honorable member of the Institution to which we belong, of which he was, as well as we are, ourselves, so justly proud. Hence the erection of a “*National Masonic Temple*,” to his honor and memory under the auspices of Alexandria-Washington Lodge, No. 22, A. F. & A. M., of Alexandria, Virginia, of which he was its *first Most Worshipful Master*, in 1788, is a most laudable and *desirable object*, and which is to be under the control of the Grand Jurisdictions in the United States of America.

Of a general plan, invitations were extended by Alexandria-Washington Lodge, No. 22, A. F. & A. M. of Alexandria, Va., to all the Grand Masters in the United States to assemble in Alexandria on the 22d of February, 1910, of which the following is a synopsis; it is an appeal to every member of the Fraternity in the country, and explains itself:

Mount Vernon, the Mecca of patriotic America, has long been deemed the *hallowed shrine* of American Masons. Here lies the beloved and most distinguished votary of the Craft of modern times, and close by, in the Colonial town of Alexandria, is the Lodge, still vigorous in its old age, *over which he presided*, whose charter bears his name as "Master," whose walls hang with priceless mementoes of the immortal Craftsman. At every turn the eye falls upon the venerated triquetra, personal effects and Masonic treasures of the mighty Washington, handed down by family and friends to be kept in this venerated *sanctum sanctorum* as sacred reminders of a precious past.

For years the ever increasing army of touring Masons, animated by profound reverence, have vainly appealed to us to inaugurate a national movement to erect a Memorial to "*Washington, the Mason*," and thereby preserve in a fire-proof repository these sacred treasures as a legacy for future generations of Masons, and the glory of our national institution. These appeals are not the transitory vaporings of irresponsible dreamers, fired by momentary enthusiasm and excitement, but the earnest, sincere supplication of the best and most representative citizens in America, men of high character, of noble impulses, who earnestly desire to enrich and enoble the Craft by exalting the fame of "*Washington, the Mason*."

Guided by this potent influence and in response to this urgent call, we have determined, after mature consideration, to launch on February 22, 1910, *an appeal* to every Grand Jurisdiction in the United States to co-operate with us in building a national Memorial to "*Washington, the Mason*," and to perpetuate in imperishable form the momentous Masonic events in the life of Washington.

* * * We submit this proposition, we send this invitation with an earnest request that you attend in person, but if impossible to do so, send a representative duly accredited and authorized to act. The whole undertaking has the earnest and active support of both the present and the prospective Grand Masters in Virginia; and remember, my brother, that you are not honoring Washington alone, but every man in every Grand Jurisdiction considered worthy of special honor by the powers that be in his particular Jurisdiction.

(Signed) CHAS. H. CALLAHAN, Worshipful Master.

In response to this call, and an urgent appeal and endorsement, previously sent by *Worshipful Joseph W. Eggleston* (the then Grand Master of Masons in Virginia), eighteen representatives of the several Grand Lodges assembled in Alexandria, Va., at the appointed time and place and with *Most Worshipful William B. McChesney*, the Grand Master (1910), presiding, immediately began the consideration of the subject in question.

On motion, the following Committee on permanent organization was appointed:

Honorable James D. Richardson, Sovereign Grand Commander of the Southern Jurisdiction of Scottish Rite (representing Tennessee), Chairman; T. J. Shryock, Maryland; D. D. Darrah, Illinois; Henry Banks, Georgia; H. H. Ross, Vermont; Thomas J. Day, Delaware; J. H. Cowles, Kentucky; J. R. Johnson, South Carolina; H. H. Nichols, Texas; J. K. M. Norton, R. S. Barrett and C. H. Callahan, No. 22, Virginia,

THE WILLIAMS MASONIC PORTRAIT OF BROTHER GEORGE WASHINGTON.

The history of this *almost unknown* portrait of Washington, which attracts as much attention as any of the relics in Washington-Alexandria Lodge, No. 22, of Virginia, to whom it belongs, is as follows: In 1793 the Lodge, by resolution, requested General Washington, then *President of the United States* and living in Philadelphia, to sit for this picture, and after obtaining his consent, employed Williams of that city to execute the work. Bro. Washington approved of the likeness, and late in 1794 it was received from the artist. It is generally accepted as *the only true and faithful likeness* of him ever made, and a striking representation of the features and person of Washington, being done direct from life, whereas all other portraits of him are, as a rule, ideal, and Gilbert Stuart's, *as a portrait*, was a failure.

This Williams portrait is a flesh-colored pastel and an *entirely different* conception from any other painting of the General extant, resembling in cast and feature, the original *Houon* statue in Richmond, Virginia, and is the *only* painting from life, showing him, at about sixty-three years of age (he died in his sixty-eighth year) and in *Masonic* regalia. Having been accepted by his *Masonic* contemporaries and neighbors, men who knew him intimately and were with him in every walk of his eventful life, who had followed his fortunes and shared his adversities in war, had counseled and supported him in peace, and who, when his labors ended, had sorrowfully laid him to his eternal rest, it is beyond reasonable conception that these men would have foisted on posterity an indifferent picture of *their friend* and compatriot.

An offer of *Fifty Thousand Dollars* (\$50,000) was not a sufficient inducement for the Lodge to part with this *valued* and historical treasure, and while probably sentiment has enhanced its value in the eyes of the Fraternity beyond its intrinsic worth, past association and its *Masonic* character prevent the possibility of its future disposal.

BROTHER WASHINGTON'S MASONIC AND OTHER RELICS.

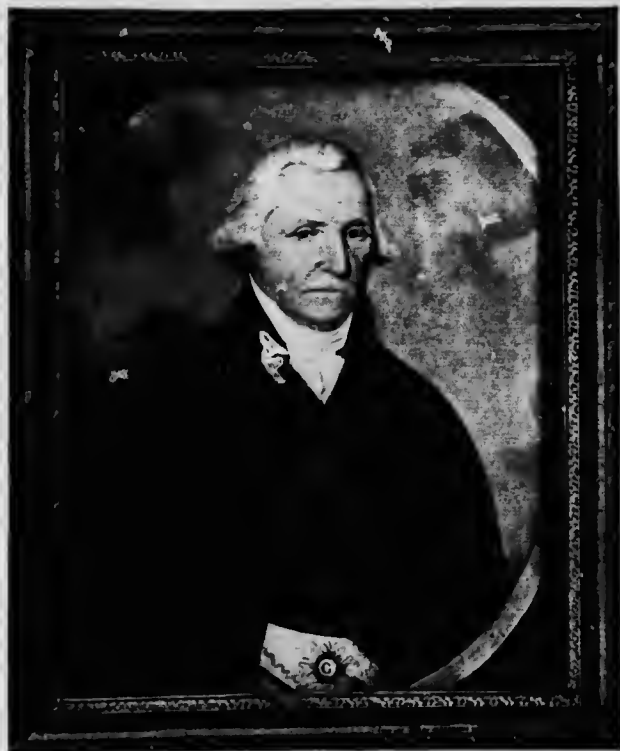
The most interesting of these relics to the members of the Fraternity is Brother Washington's *Masonic Apron*. It was a present to him, accompanied by a letter, in 1782, from Brothers Watson and Cossoul, of "East of Nantes," France, who desired to offer some pledge of homage and admiration for his glorious efforts in support of *American liberty*. They employed nuns in one of the convents at Nantes, giving them a plan for combining the *American and French* flags, who executed it in a superior style, being wrought in gold and silver tissue:

"It is of cream-colored satin, heavily fringed and embroidered in gold, with the French and American flags entwined. A bee-hive and fairies adorn the centre. It was presented to his Lodge with the *box below* and the *sash above*, in 1812 by Lawrence Lewis, nephew of the General and husband of his adopted daughter, Nellie Custis. It was worn by him when he was Master of his Lodge and at the time, September 18th, 1793, of his laying the *Southeast corner-stone* of the Capitol of the United States of America, in the City of Washington, in the thirteenth year of American Independence, and during his *second* term as President of the United States.

The apron has been seldom worn since the death of the General, among the few instances being by *General Lafayette* in the Lodge, February 21, 1825; at the laying of the corner-stone of the *Washington Monument* in 1848, at the laying of the corner-stone of the *Yorktown Monument* by Grand Master Peyton S. Coles, 1881, and to confer M. M. Degree on *Lawrence Washington*, February 22, 1910, by an Illinois Delegation. In thanking the Lodge for the use of the Apron at Yorktown, *Grand Master Coles* wrote, in part:

"I am deeply gratified by this distinguished honor and in the name of the Grand Lodge, not less than of every individual Mason in the State, I thank you. I count it a *high and priceless* privilege to be the trusted recipient of so great an honor and that it has fallen to my humble lot to wear the *Masonic* clothing, consecrated in our memory by association with *Washington and Lafayette*, fill me with proud and grateful emotion."

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WILLIAMS' MASONIC PORTRAIT OF BROTHER GEORGE WASHINGTON



BROTHER GEORGE WASHINGTON'S MASONIC AND OTHER RELICS

who after deliberation reported the following resolutions and plan, which were unanimously adopted by the council:

Whereas, Alexandria, Virginia, was the home town of George Washington, he being a member of its Council, a vestryman in Christ Church, and *first Master of Alexandria Lodge, No. 22*; Alexandria's citizens first celebrating his birthday, its soldiers, physicians, ministers and Masons ministering to him in life and in death, the Alexandria-Washington Lodge possessing, as priceless heirlooms, many of the personal effects and Masonic treasures of this man, whom Heaven left childless that a nation might call him father:

And, *whereas*, it has been aptly said that "until time shall be no more, will a test of the progress, which our race has made in wisdom and virtue, be derived from the veneration paid to the immortal name of Washington." Now, therefore, be it resolved:

First: That we approve and endorse the proposed erection of a Masonic Temple as a memorial to George Washington, under the auspices of Alexandria-Washington Lodge, No. 22, A. F. & A. M., of Alexandria, Virginia.

Second: That we do now organize the Washington Masonic Memorial Association according to the following plan:

I. *Name*.—The name of this Association shall be "The Washington Masonic Memorial Association."

II. *Object*.—The object of the Association shall be to assist in the erection of a suitable Masonic Memorial to George Washington, in the form of a Temple in the City of Alexandria, Virginia, provided that, at least, one floor therein be set apart forever as a Memorial Hall to be under the control of the several Grand Jurisdictions in the United States of America.

III. *Membership*.—The active members of this Association shall be composed of the Grand Masters of the several Grand Jurisdictions of the United States of America, who shall identify themselves herewith, and one properly accredited representative from each Grand Jurisdiction, chosen in such manner and for such time as it may prescribe.

There may be also honorary members, under such conditions as may be prescribed by the Masonic Memorial Committee of the Alexandria-Washington Lodge, No. 22, A. F. & A. M.

Third: That all funds raised for this Memorial be turned over to the Treasurer of the Masonic Memorial Committee of Alexandria-Washington Lodge, No. 22, A. F. & A. M.

Fourth: That we pledge our earnest support to this commendable undertaking, and that all Grand Masters are earnestly requested to call the same to the attention of the Lodges within their several Jurisdictions, and urge upon them their hearty co-operation and assistance.

Done in the City of Alexandria, Virginia, February 22d, A. D. 1910.

We, therefore, desire to call particular attention to the several distinct features connected with this undertaking, and to ask *your* kindly co-operation and aid, whoever you may be.

First: The Memorial is to be in the form of a *Temple*, one floor of which is to be set apart forever as a *Memorial Hall*, to be under the control of the several Grand Jurisdictions of the United States of America (see above).

Second: The Memorial Association is to be constituted of the active Grand Masters and one other representative as provided in the Resolutions adopted February 22, 1910. These representations constitute the active workers in the *National Organization*, and are to meet annually on the 22d of February in the Memorial when completed, where proper accommodation for this purpose will be prepared.

We have no doubt that our fondest hopes for the success of this undertaking will be realized when the object is fully understood. The earnest and enthusiastic speeches of the representatives on the 22d of February, 1910, was of sincere encouragement and

approval, ringing with the fervor of patriotic enthusiasm, from those, who at great sacrifice and inconvenience to themselves assembled from all parts of the Union, and the kind letters of endorsement from many who could not attend, are evidence of the *widespread interest* already manifested by the Craft of the country.

Certificates of *honorary membership* in the Memorial Association beautifully designed and engraved on parchment will be presented, duly attested by the Memorial Committee and under the seal of the Lodge, to all who contribute the sum of not less than ten dollars to the Memorial Fund. Subscriptions for any amount, *according* to the means of the brother, will be *thankfully* accepted.

All communications in reference to the Memorial or other subjects bearing thereon should be addressed to C. H. Callahan, secretary of "*Alexandria-Washington Lodge Memorial Committee*," Alexandria, Va., who will most cheerfully furnish all information, as to which Jurisdiction, and to whom to forward subscriptions.

OPINIONS OF EMINENT BRETHERN.

GEORGE WASHINGTON, the *First President* of the United States, called the Father of his Country, and whose name stands *pre-eminent* in the early annals of Freemasonry in this Country, said: "Being persuaded that a just application of the principles on which the Masonic Fraternity is founded *must be productive of private virtue and public prosperity*, I shall always be happy to advance the interests of the society, and *to be considered* by them as a deserving brother.

A Society whose liberal principles are founded in the immutable laws of truth and justice.—The *grand object* of Masonry is to promote the happiness of the human race.

As far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised only for the good of mankind."

BENJAMIN FRANKLIN, the Philosopher, Statesman and Patriot, and who was eminent, as one of the earliest and most *prominent* Freemasons in this Country, said:

"Freemasonry has tenets peculiar to itself—they serve as *testimonials of character and qualification*, which are only conferred after a due course of instruction and examination. These are of no small value; *they speak a universal language*, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost as long as memory retains its power. Let the possessor of them be expatriated, *shipwrecked* or imprisoned; let him be stripped of everything he has got in the world, still those credentials remain, and are available for use as circumstances require. *The good effects they have produced are established by the most incontestable facts of history*. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancour of malevolence, and broken down the barrier of political animosity and sectarian alienation. On the field of battle, in the solitudes of the uncultivated forest, or in the busy haunts of the crowded city, *they have made men of the most hostile feelings and diversified conditions* rush to the aid of each other, and feel special joy and satisfaction that they have been able to afford relief to a brother Mason."

THE DUKE OF SUSSEX, Prince of Great Britain and Grand Master of the Grand Lodge of England, said: "Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness, and the *general good of mankind*, creating in all its varieties universal benevolence and brotherly love."

HE FURTHER SAID: "If the brethren, when they enter into this society, do not reflect upon the principles on which it is founded; if they are content to remain in their primitive ignorance, or do not act upon the obligations which they have taken upon themselves to discharge, *all I can say is*, that the sooner such individuals retire from the Order, the better it will be for the society, and the more creditable to themselves.

DR. GEORGE OLIVER, D. D., one of the most distinguished of *Masonic Authors* and learned English Masons, said: "The *study of Freemasonry* is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and displays the conduct which is pleasing and acceptable to God. The doctrine and examples which distinguish the Order are obvious, and suited to every capacity. It is impossible for the most fastidious Mason to misunderstand, however he may slight or neglect them. It is impossible for the most superficial brother to say that he is unable to comprehend the plain precepts, and the unanswerable arguments which are furnished by Freemasonry."

DR. FRED. DALCHO, one of the founders of A. A. S. R. in the United States, said: "I highly venerate the Masonic institution, under the fullest persuasion that where its principles are acknowledged, and its laws and precepts obeyed, it comes nearest to the Christian religion in its moral effects and influence, of any institution with which I am acquainted."

GENERAL LA FAYETTE, the French Patriot of Revolutionary fame, said: "Free masonry is an order whose leading star is philanthropy, and whose principles inculcate an unceasing devotion to the cause of virtue and morality."

ANDREW JACKSON, President of the United States, and Grand Master of Tennessee, said: "Freemasonry is an institution *calculated to benefit mankind*. Instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity."

WILLIAM PRESTON, the distinguished English Masonic Author, said: "Masonry is an art, *useful and extensive*, which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow."

DE WITT CLINTON, the first Grand Master of the Grand Encampment of Knights Templar in the United States, said: "Masonry superadds to our other obligations the strongest ties of connection between it and the cultivation of virtue, and furnishes the most powerful incentives to goodness."

WILLIAM ALEXANDER LAURIE, the Masonic Historian, and Grand Secretary of the Grand Lodge of Scotland, said: "Freemasonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power and talents are not necessary to the person of a Freemason. An *unblemished character* and a virtuous conduct are the only qualifications for admission into the Order."

CHRISTIAN, KING OF DENMARK, Grand Master of the Grand Lodge of Denmark, said: "The prosperity of Masonry as a means of strengthening our religion, and *propagating true brotherly love*, is one of the dearest wishes of my heart, which, I trust, will be gratified by the help of the Grand Architect of the universe."

REV. LORENZO DOW, the distinguished New England Brother, said: "It is noble in its administration; to think and let think, beyond the narrow contracted prejudices of

bitter sectarians in these modern times. It is general or universal language, fitted to benefit the poor stranger, which no other institution is calculated to reach by extending the beneficent hand."

BARON BULWER-LYTTON, the distinguished English Novelist, said: "For centuries had Freemasonry existed ere modern political controversies were ever heard of, and when the topics which now agitate society were not known, but all were united in brotherhood and affection. I know the institution to be founded on the great principles of charity, philanthropy, and brotherly love."

ALBERT PIKE, the well-known member of the Fraternity, said: "There are Great Truths at the foundation of Freemasonry—truths which it is its mission to teach—and which as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, and it behooves every disciple diligently to ponder and inwardly digest."

HE ALSO FURTHER SAYS: Freemasonry lives in this Nation among a people of many millions of souls, among whom millions are foreign born; and the stream of immigration grows broader and deeper, and must continue to flow on—to stop, check or diminish it being impossible. Ignorance casts an immense vote, and those in whose hands the ballot is dangerous to liberty and order dictate terms to those who rule; and in a country of so vast an extent no one can foresee what conflicts may arise to endanger the stability of the Republic. Freemasonry, if guided and directed by wisdom, may do much to avert the dangers that threaten us; but it will be helpless for good if it loses the consideration and respect of men; as it will do if it is guilty of follies and courts contempt by weakness; and especially if its fellowship and brotherhood continue to decay into unrealities.

JOHN HOADLY BELL, P. G. M. of Manitoba, said: "Freemasonry is intended to make good men better, to awaken the dormant energies of the apathetic, to arouse in the breast of all its votaries that inward symbol of Deity which is implanted in man as a monitor against evil and an incentive to good, and that it is replete in all its parts with the highest morality and fraternal devotion, leading man to sublimest thought and appreciation of the Present and Hereafter, ever realizing in its surroundings and adornments the truth of that happy thought of England's youthful poet:

"A thing of beauty is a joy forever;
Its loveliness increases; it will never
Pass to nothingness."

RIGHT REV. BISHOP HENRY CODMAN POTTER, of New York, said: "Freemasonry is in my view of it a great deal more than a mutual benefit association. Wild and extravagant as the words may sound, it is the most remarkable and altogether unique institution on earth. Will you tell me of any other that girdles the world with its fellowship and gathers all races and the most ancient religions, as well as our own, into its brotherhood? Will you tell me of any other that is as old or older; more brilliant in its history; more honored in its constituency; more picturesque in its traditions? To-day it lies in the hand of the modern man largely an unused tool, capable of great achievement for God, for country, and mankind. For one, I believe that circumstances may easily arise when the highest and most sacred of all freedoms being threatened in this land, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship."

CLANDESTINE, IRREGULAR AND FRAUDULENT LODGES.

The true definition of the word *Clandestine* is, "kept secret for a purpose," and comes from the old French word "*Clandestin*," meaning illegal, unauthorized, hidden, concealed, surreptitious, and as described by *Boiste* to be something done in a *hiding-place*, against the laws, and is especially applicable in its *Masonic* signification when applied to a "Clandestine Lodge or Body of Masons" who endeavor to conceal their existence; uniting and meeting *without a warrant* of a *legal Grand Lodge*, or working on a charter suspended, and although *originally* legally constituted, continuing to work after its charter has been revoked by proper authority, and also Lodges created by *avaricious Freemasons for Mercenary purposes*.

The first known of Clandestine Masonry is from "*Masonry Dissected*," published in 1730, showing that it first came into existence in England prior to that date, probably about 1728-9. It afterwards appeared in this country about 1749-50. *Vide* the minutes of the old *Tun Tavern* of Philadelphia, and also "*Freemasonry in Pennsylvania*" in 1766. The Grand Orients of France and Spain under ban of Grand Lodges in this country have granted warrants to Lodges working in New York, Philadelphia, Pittsburgh, California, Montreal and elsewhere. *All of these* are irregular. In Oregon and Washington there are a few mixed Lodges, or were, composed of *Negroes* and Whites. The so-called American Masonic Federation, *claiming authority* through Scotland, is placing Lodges in this country, as well as other European Grand Bodies, not recognizing our principle of non-concurrent jurisdiction; there are also bodies who, *under some Masonic title or other*, are continually springing up. All of these Irregular Bodies are, comparatively speaking, *Clandestine* in the true sense of the word, that is, secret, being antagonistic, by their *invasion* of the jurisdictions of the various Grand Lodges in this country, especially those that are created for *fraudulent* purposes, to make money out of their dupes, by purporting to give all the degrees for \$10.00 or so, as illustrated by an individual named *Wilson*, who has recently been operating in Massachusetts, New York, etc. He was arrested and *convicted* of fraud. It is only by accident that we learn of the existence of such.

During the last two years nearly every Grand Lodge in this country has found it necessary to take some measures for protecting itself against these *irregular* bodies. The Grand Master of the State of Washington reported at its Annual Communication (1910), that he had found it necessary to incorporate the Grand Lodge for this reason. Hence it behooves the Brethren to be on their guard, not only to protect themselves, but also to prevent all of these *illegitimates* from obtaining admission, or visiting *regularly constituted* Lodges. By far the safest means of protecting the Lodges, is, for *each* Secretary to have in his possession a complete list of all *regular Lodges* in this and foreign countries, and by the process of elimination a visiting member's standing can be determined. Regular Masons are *forbidden* to associate or converse with Clandestine Lodges or Masons upon Masonic subjects.

A *important legal decision* on the subject was rendered in favor of the "Grand Lodge of Ohio," in 1887, who brought proceedings against certain members, which was carried through the various Courts, and a decision rendered by the "Supreme Court of Ohio," in 1890, in favor of the "Grand Lodge of Ohio." A similar case arose in California about the same time, which was also finally *decided* in favor of the "Grand Lodge of California" by the highest Courts of that State. For further information on this subject see page 346 of this volume.

NEGRO LODGES.

This is a subject that has been revived, creating some degree of interest, in view of a recent decision, by the "Grand Lodge of the State of Oklahoma," at its Annual Communication, 1910, "Refusing to further recognize the *Grand Lodge of New Jersey* so long as she keeps her *Negro Lodge*, and recognizes the race as entitled to fellowship and social equality therein."

Also by the following from the report of the "Grand Lodge of the State of Washington," 1909, viz.:

"The Grand Lodge had a controversy in 1898 in regard to so-called '*Negro Masonry*,' which for a time resulted in the most disastrous consequences. Edicts of *non-intercourse* were issued against us by several of the Grand Lodges of the United States on account of certain declarations we had made in reference to the Masonic standing of some who had been initiated in Lodges tracing their origin to '*African Lodge*.' No such excitement in the Masonic world has occurred since the *Morgan* affair. Certain *rescinding* resolutions were passed by us; the edicts of *non-intercourse* were abolished, and the matter became a thing of the past."

Negro Lodges are an American Institution, that sprung from the Lodge called the "*African Lodge*," and was first warranted by the Grand Lodge of England, September 20th, 1784, when a Charter for a Master's Lodge was granted, although not received until 1787, to Prince Hall and others, *all colored men*, under the authority of the Grand Lodge of England. The Lodge bore the name of "*African Lodge, No. 429*," and was situated in Boston. This Lodge ceased its connection with the Grand Lodge of England for many years, and in 1813 was *stricken* from the rolls of that Grand Lodge, *its legal existence*, in the meantime, never having been recognized by the "Grand Lodge of Massachusetts," to which body it had always refused to acknowledge allegiance.

After the death of Hall and his colleagues, the Lodge, for want of someone to conduct its affairs, fell into abeyance, or, to use the technical phrase, became dormant. After some years it was revived, but by whom, *or under what process of Masonic law*, is not stated. Information of its revival was given to the Grand Lodge of England, but no reply or *recognition* was received from that body. After some hesitation as to what would be the proper course to pursue, they came to the conclusion, as they have themselves stated, "that, with what knowledge they possessed of Masonry, and as *people of color* by themselves, they were, and ought by rights to be, *free and independent* of other Lodges." Accordingly, on June 18th, 1827, they issued a protocol, in which they said: "We publicly declare ourselves *free and independent* of any Lodge from this day, and we will not be tributary to or governed by any Lodge but that of our own," and assumed the title of the "*Prince Hall Grand Lodge*," and since that time have issued charters for the constitution of subordinate Lodges. But how could the "*African Lodge*" turn itself, or be turned, into the "*Prince Hall Grand Lodge*"—legally, Masonically? We apprehend not. The moment it declared itself *independent* of all Lodges, *it forfeited its charter*, . . . became an *unwarranted* Lodge. How could an *unwarranted* Lodge, or even a *warranted* Lodge, make itself a Grand Lodge? We know of no means and there is no *precedent* Masonically. Certain Lodges abroad have from time to time called themselves Grand Lodges, and hence much confusion has been created; but in *American and English* Masonic law a *Grand Lodge* is an aggregation of private Lodges, in which the private Lodges are represented either by official or direct representation. The assumption of Grand Lodge powers *was illegal*, and rendered both the "*Prince Hall Grand Lodge*" and all the Lodges which emanated from it clandestine. And this has been the unanimous opinion of all Masonic Jurists in this country.

There are a number of Lodges, convened by colored people in *Liberia*, working under a Grand Lodge of their own. See Chapter 29, Vol. 4, page 148.

MASONIC ADDRESSES, ORATIONS AND ESSAYS

BY PROMINENT MEMBERS OF THE FRATERNITY. COMPILED BY BROTHER JOHN C. YORSTON, 32°, EDITOR OF "THE KEYSTONE," MEMBER OF THE "MASONIC HISTORICAL SOCIETY," NEW YORK, AND "QUATUOR CORONATI" LODGE, LONDON.

Freemasonry Indestructible.

Society is governed by no imperative and unchangeable laws.

Whatever is its rule of action to-day may be changed to-morrow. Its very foundations are perishable. The motives and interests which operate with the force of what is called public opinion, like the vigor of the storm-wind, die exhausted. A calm follows till a new agitation begins. This unrest is the mark of profane association. Its causes need not be explained. The fact exists. It proves itself.

But in the Masonic Commonwealth this unrest cannot live. The Freemason leaves at the portal of Freemasonry every profane element or agency that can disturb the harmony, attack the unity, excite discord, or divide the Fraternity. So it ever has been. So it is now. So it ever will be while Freemasons live in obedience to the principles which they voluntarily accept and agree to be bound by, when they seek to be made *Freemasons*.

The power of this self-imposed obedience is life-long. At every meeting of a lodge this obedience is reiterated as the rule and guide of the Mason's conduct, the basis of his action, the object of his love, reverence and respect. He could no more hope to be beyond its reach than to be able to renounce his obligation to it.

The ties that thus bind are indissoluble. No human authority can oppose them. Neither Pope nor Parliament can absolve from obedience to them. They were not

made or entered into from idle curiosity, or from the inducements of proselytes, or from any other than the truest, most sincere and purest motives. God in His omniscience, and omnipresence and omnipotence, was invoked to make them sacred and indestructible.

How, then, can it be otherwise in this great, glorious, ancient, and honorable Fraternity? Peace and harmony must live and govern in our lodges. Thus it is that our Fraternity has withstood all the opposition it has met in the ages that are past.

So, too, it will continue in the future.

It is our heritage. We of the Craft to-day have so received it. We are bound to preserve and conserve it. The generations to come hold us to-day responsible and accountable for this high trust. Every true Mason knows, believes, feels, understands his duty. It will be performed. No jot or tittle shall ever be changed.

If so be from any calamity, or destructive or destroying power, schism seeks to come to the Craft; or from hostile forces within blind and denying truth, rioting in blasphemy, false to every dictate of faith and honor, our sublime institution might be put in peril, its traditions obscured, or its foundations weakened, this unpardonable crime recorded in the pages of Masonic history will be blotted out by the tears of Faith, Hope and Charity. The legend written on that page so purified, will be in letters of light.

Freemasonry Universal.

The corner-stone of many capitols of our nation have been laid by the square and plumb and ceremonies of Freemasons, but these capitols are never the pulpits of the Fraternity. All countries are its field, the world its domain. It has no flag or nationality. The flag that floats over every army of truth is its standard, and its soldiers march in every legion where battle is to be done for humanity. It speaks a universal language. There is no vernacular in Brotherhood. Preaching good words and uprightness, yet it has no creed. It demands recognition of Divinity, but does not ask whether you have been baptized in the Jordan or elsewhere, whether you were immersed or only sprinkled. We have no fight with priest or preacher. If he be a man, we love him, and care not whether he is High Church or Low Church; whether in his service he burns seven candles or none; whether he wears a surplice or a short-tailed coat. With us forms are nothing; conduct and character everything. The products of Masonry—virtue, Brotherhood, character—are not quoted in the exchanges of man, but they are recorded on the credit side of God's balance-sheet. Do not think that a Masonic degree has any transforming power—it is not a miracle-worker. To be a Mason may be a recommendation, but it is no guarantee of the man. It is a brace, a staff, a help, but it does not make the man. God alone does that.

Masonic Reverence.

From the address of Grand Master W. M. Whitehead, at the 127th annual session of the Grand Lodge of South Carolina:

"Without any attempt to coerce and without any effort to attract attention from the outside world, Masonry has taught its votaries to bow with the deep-

est reverence before the adorable name of God. It has placed the Holy Bible upon the altar as the inflexible rule and guide of their faith. It interferes with no modes of faith, forms of worship, or parts in politics. It requires only that every Mason should yield allegiance to the Government of his country and worship God according to the dictates of his own conscience. It aims to bury in oblivion party distinctions and animosities. It displays those principles and virtues only about which no difference of opinion can exist and whose foundations are as immutably fixed as the throne of heaven. It imparts the gentle spirit of kindness and charity. It draws by the silver chords of philanthropy, the Mohammedan, the Pagan, the Jew and the Christian, with the subjects of every language and government into her temple, to mingle, without distinction, their offerings upon the altar of the supreme Architect of the Universe, and enjoins them to live with one consent, in the bonds of love. In the dim ages of the past it sent forth the brethrer on the mission of charity and love supreme, to bind up the bruised and broken-hearted, to dry the tears of the orphan and hush the wail of widowhood; and thus, with tender touches, to lift humanity with loving hands to higher planes of living, and in that time empires have fallen and races have become extinct, but these little streams have widened and deepened until they encircle our globe like its atmosphere and sweeten myriads of arid hearts."

The Superiority of Freemasonry.

What order can compare with it? Behold the many worthy orders of our time! Examine their claims and professions; inspect their principles and practices; understand their purposes and objects; compass their ends and their means, and then tell us, useful and worthy though they be, if

they can approach that ancient and honorable fraternity whose halls are dedicated to Masonry, virtue and benevolence; whose three great tenets are brotherly love, relief and truth; whose four cardinal virtues are fortitude, prudence, temperance and justice; which fosters literature and art, and has ever been the friend of science. even when ecclesiasticism was its relentless foe; which teaches its members to subdue their passions and restrain their desires, to keep a tongue of good report, to respect themselves and reverence their Creator, to cherish faith, indulge hope and practice charity, and whose deeds are vocal in all lands which extol the fatherhood of God and the brotherhood of man. Search history, medieval and ancient; magnify the Star and Garter, the Iron Crown, the Golden Fleece and Roman Eagle, and yet how poor their annals in the great book of humanity when compared with the record of that fraternity which in all history has been the apostle of liberty, the defender of the oppressed, the advocate of peace, the bulwark of law and order, the friend of progress and reform, and the champion of chastity and virtue; which never turned a rack or fired a fagot; which never trained a gladiator or made a martyr. Freemasonry is not religion, and yet it inculcates religious thought and sentiment and duty; still less is it theology, though it has a creed. It is not a political organization, though bigoted tyranny has often sought to destroy it, and politicians throng its lodges for favor and influence. It is not a reform school for adults, though it is ever striving to make man nobler, better, manlier. It is not a mutual aid society, though ever ministering to the wants and needs of mankind, doing good unto all, especially the widows and orphans and the worthy distressed. It is not a school of philosophy, though it teaches and favors art, science and literature.—*Bro. H. H. Ingersoll, P.G.M., Tenn.*

The Binding Tie of Freemasonry.

Even in this twentieth century, after existing through all the years of the past, Freemasonry seems not to have reached the meridian of its earthly splendor, and the grandeur of its imperial growth and development seems to presage that it alone of all the institutions designed by men is destined to resist, throughout the everlasting years to come, the destruction and death that has sooner or later overtaken the most powerful empires that have existed in all the ages that are gone. How wonderful it is that this Institution, so ancient, so wonderful in its scope, so universal in its distribution, so illustrious throughout all times, should yet be so supremely human in its application to our needs to-day, while with the frost of ages upon its venerable head, yet with the heart of youth, as fresh, as personal in its application to us to-day in all its teachings and its tenets as it was to the craftsmen who builded the glorious temple of the mighty Solomon so many centuries ago. How broad its great teachings in their lessons to men! How universal in its application of the principle of charity to all the human race! It knows no creeds, no castes, no lines of blood. It is one mighty temple builded for all humanity. It is a sublime thought that all creeds may kneel in adoration at its shrine and learn from its teachings, its lessons and its glorious traditions, lessons of morality, good citizenship, brotherly love and friendship. How inspiring the thought that throughout the ages the wise, the good, the true have been enlisted under its banners. Kings have not hesitated to lay aside their royal robes, their sceptres and their crowns for the proud honor of wearing for an hour among the brethren the purple of office in our simple fraternity. Men of genius, men of world-wide reputation in art and in letters have felt themselves honored by associating with our Order

and participating in its labors. Its universal power is best illustrated by the manner in which it brings the highest and the lowest, the subject and the king, the learned sage and the youthful apprentice together upon one common level where Masonry holds sway.

The Three Grand Pillars.

Every Lodge must be supported by three grand shafts, or pillars—*Wisdom, Strength and Beauty*. Wisdom conducts the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Junior Warden represents, he will bear and overcome every misfortune in life. And he who is adorned, like the Junior Warden, with the humility of spirit, approaches nearer to the similitude of God than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.—*Selected*.

The Corner-Stone and its Significance.

The Masonic significance of this ceremony may well claim our attention for a moment. The symbolism of the corner-stone, when laid by the hand of the craft, is full of import and significance as regards its form, its situation and its permanence. In form it must be square on its surface, and in its solid contents a cube. The square is to us a symbol of morality, and the cube of truth. We place the stone between the north, the place of darkness, and the east, the place of light, symbolizing the Masonic progress from darkness to light, from ignorance to knowledge. Surely, this is a happy symbol. May it not be our idle day dream that those who reach after learning within

the walls of this school may be taught to live lives of purity and morality, may keep the truth as a guide ever before them, and grasping the opportunities the teachers provide, advance to knowledge from the natural imperfections of youth? Ambition can pilot them into paths of knowledge which shall lead them upward and on in the journey of life. We use corn, wine and oil—all elements of Masonic consecration—peculiarly fitting. In the olden time, in eastern lands, these products constituted the wealth of the people, the support of life and the means of refreshment, and the Psalmist enumerates them as the greatest blessing we enjoy, for it is "wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengthens man's heart." We, therefore, use corn as an emblem of plenty, wine as an emblem of cheerfulness, and oil as an emblem of comfort and consolation.—*Bro. J. Ross Robertson, Toronto*.

Brotherhood of Masonry.

Wherever Masonry has been planted, and brethren of the mystic are found, there is running through all its membership the red line which binds them together in indissoluble friendship and brotherly recognition. It is the same in all lands and in all climes, in war or in peace, in adversity or in prosperity. Heart meets heart and hand grasps hand in sympathy and brotherly feeling. No such response is met with outside the pale of the Masonic institution. No such tie of brotherly affection is found in any of the religious organizations of the present day, or between those organizations collectively. These have no common bond of union; they labor to further their own special interests. Sectarianism divides families and neighborhoods and estranges hearts, that, but for its baleful influence might be joined together in every good work. The

so-called "fellowship of the saints" is realized under many limitations, and is often more than doubtful in quality and quantity. Jealousies, envyings, strifes and contentions creep in, when brotherly love and kindness ought to abound. In politics there is no brotherhood, save such cohesive power which exists in a great measure to secure public plunder, and having no element that ministers consolation or sympathy to the sorrowful. How different in Masonry. The hand that grasps a brother is the hand of charity, relief and truth. The arms that are stretched forth to minister consolation and comfort, are the strong arms of sympathy and brotherly love. The eye that sees the Masonic Brother's signal of distress, and the ear that catches the words that accompany it when daylight has departed, are the willing eyes and ears that will hasten to a brother's relief, and whisper words of cheer, and hope, and comfort; and, like the good Samaritan, bind up his wounds and minister to his wants.—*Bro. Lucius C. Butler, Vermont.*

The First Lodge was the First Republic.

From the age in which it had its origin down to the present time the efforts of the few, the rich, the powerful, have been to degrade labor. Kings and aristocracies have grown fat on the plundered toil of the masses. Governments have legislated against the laborers, have heaped indignities upon them, have even enslaved them. The rights of the toiler have not been granted him by the benevolence and munificence of his rulers; they have been wrested by years of toil and struggle from unwilling hands. To-day the industrial question is the foremost question of the age. It demands solution. The very foundation stones of kingdoms and empires are tottering now under the strong shoulders of the masses demanding their

rights and pressing forward to their attainment. Men begin to realize at last the Divine truth which Masonry has ever taught. The first lodge was the first republic. The inception of Masonry was the beginning of democracy. Deriving its lessons of the equality of man from the Word of God, it was the first civil society, outside the church, which placed the king and peasant side by side as peers and equals, on the level. Within its walls the prince and commoner, the scholar and workman, the high and low, the rich and poor, were made to lay aside the trappings of their dignities, and learned the great and essential lesson that only he who earned should have, that wages were due only to those who labored.—*Bro. H. M. Towner, Iowa.*

Masonic Study.

The most illustrious characters in all ages have been struck with the beauty and magnificence of Masonry, and have devoted much time and attention to the investigation of its admirable adaptation to the wants of the human family. There can be no question that a part of a Mason's time and thought, devoted to the study of its wonderful work, must, in the end, conduce to the improvement of his intellectual powers, to his advancement both socially and morally, and preparation for the exalted employment of the eternal world.

The researches of modern times have greatly enlarged our views of the system of Masonry, and of the vast extent to which its operations are carried on in every part of the habitable globe; the study of its constitution, its principles and its magnetic influence over the whole world has opened to our view the bright display of its wisdom, its beauty and its strength; and this science itself has kept pace with the improvements in the useful

arts, and has been applied to many beneficial purposes which have a great bearing on the interests and progress of the world. The general desire and aim of the Order is to propagate truth, thereby making its votaries better and wiser. It seeks to sunder the shackles of despotism, and inquire after rational liberty and mental improvement; to energize the mind and circumscribe the desires of man, by keeping them within due bounds. We should consider it a part of those arrangements of Providence, the progress of which will ultimately accomplish the illumination of our benighted race and cause righteousness, truth, honor and happiness to triumph among all nations. We ought to appreciate every exhibition, every discovery, every conception of its attributes and principles, in order to direct and enlarge the grandeur of its work, and to qualify ourselves to speak in honor of the Order, to talk of its power, and make known its mighty acts. The antique, elegant and symmetrical Masonic temple should contain not one atheist, not one infidel, not one intemperate, not one unmanly, not one ungodly, not one inconsistent, not one ignoble element, plank or stone in all its structure; it should be composed of moral granite beams and planks; of those who believe in one Supreme Moral Builder and Ruler of all things animate and inanimate, who ground their faith in the divinity of the Holy Scriptures, who have settled convictions of a future state, who acknowledge that the moral code is the rule by which all human action shall be tested. Men will die and pass away, the nations of the earth will cease, the sun and moon disappear, but the truths and principles contained in the Masonic institution, and symbolized in the level, square and compasses, will live and operate when the crank of Time will cease to move.—*Bro. George B. France, G. O., Nebraska.*

Further Light.

As Freemasons are to ever search for further light, they should be zealous students, thinkers and teachers. They should be masters in art and science, and should thoroughly apply geometry in Master building. The whole realm of ethics and æsthetics is open to them, and their great duty is to continually search therein for further light. They are to realize that truth embraces all the universe, all time, all eternity, and the Supreme Being, and that their mortal and immortal life cannot end the quest for further light. The search is endless, but this they can at once know: God is light; God is truth; God is love, and while He is just, He also is merciful. His wisdom, His strength and His beauty, appear in all His works, and His light, His friendship and His love never will cease. Therefore to sincerely trust in Him, and to continually advance in light, is to win His present and eternal favor and thus attain Master's wages.—*Voice Review.*

Value of Symbolic Teaching.

Masonry, recognizing the immense value of symbolic teaching, seeks at every step of the candidate's advancement to impress upon his mind that he is largely the architect and master-workman of his own character. Taking as a pattern or symbol that superb product of ancient art, the temple of King Solomon, she shows her seekers for light that as the stones were squared in the quarries of Akra, and the timbers hewed in the forests of Lebanon, so must the principles of a true and noble life be made of sound, massive, carefully-prepared material. There was no sham, shoddy or pretense about that magnificent structure on Mount Moriah, no fluted columns of lath and plaster, nor deceptive frescoes, or joints bound together by pins or nails. Every tenon and mortise was

prepared with minute exactness in forest and quarry. "And the house when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was in building." So the temple of a consecrated character is built. The model of excellence devised and wrought out by Solomon and his master workman did not seem to rise as other buildings do by men working upon them. It rather seemed to grow as a lily unfolds its petals, in silence yet with wondrous power and beauty. So, the structure of character rounds out into completeness, not mainly by exterior forces acting upon it, but by the evolution of an internal life ever operative in the silence of the night as well as in the glare of the day, even as the ancient Grand Master prayed and wrought his designs upon his trestle-board in the sanetum sanctorum, and in the secret vaults of the temple.

The Beauties of the Ritua^l.

A ritual is a work of art, and like all works of art is valuable not merely for what it represents, but mainly for what it suggests to the mind. This is true, whether the work be a poem, a painting, a piece of music, or statuary. The material representation may be good, and the technique beyond criticism, but if no thought or feeling is suggested but little value attaches, and we soon tire of them; but a little picture of two poor peasants in a rough field, pausing in their work, with bowed heads, at the call of the bell in the little church beyond, tells the whole story of a life of toil, hardship and devotion. Men do not tire of such pictures and the grand lessons taught by them. So of our ritual. It suggests to our minds great thoughts, in simple, homely words. To the humblest mind there is a lesson that it can understand, and to the noblest

of men, grander truths yet to be learned are clearly taught. Do not change it by a word. No matter if some of our phrases are quaint, and perhaps passing out of current use, hold to them, fix them in the memory. Let our Entered Apprentices and Craftsmen hear them again and again, until they find them fixed indelibly in the mind, and so ever after to influence their daily life and conduct.—*Bro. John M. Pearson, P. G. M., Illinois.*

Man and Masonry.

There are many reasons why we, as men, should love Masonry, but the principal one is because it stands for every splendid attribute that tends toward the building up of manly men; good, broad-minded, square-acting men.

The crowning glory of God's creation is a virtuous, law-abiding, right-living, thinking and acting man. No matter how exalted or how humble his station in life, if he does right because of his love for that which is right, he can but be so classified, and a proper study and conception of Masonry will demonstrate that it contributes to that kind of manhood.

It is universally conceded that manly, high-minded men, with all the instincts of life idealized, excel all others, and a careful and candid investigation of the principles and scope of Masonry cannot but convince even the most skeptical, that it assists in the moulding of the kind and character of manhood that, in public duty and private thinking recognizes the relationship of the universal brotherhood of man, and emphasizes the same universality as regards the fatherhood of God.

These are not mere platitudes or glittering generalities, because a thorough review of speculative Masonry's history and ritual will unquestionably demonstrate, that it stands for everything good and all the better attributes of life—for the

very best of everything, with absolutely nothing excepted.

Upon every member of the fraternity, therefore, rests the responsibility to so conduct himself that the profane can but recognize these truths, and that if a nominal member of the craft, by his actions, be far from these ideals, it will not be charged to the weakness of Masonic principles or teachings, but rather to the fact that these principles and teachings have not been properly digested by that particular individual.

Light Against Darkness.

"Light and darkness," Zoroaster said, "constitute the eternal procession of the universe."

As the earth on which we live this brief life of fretfulness and disappointments wheels with unvarying regularity through the infinitude of space and its awful silence around the sun, obedient to those incomprehensible forces which are the manifestation of the Almighty Will; and while, reflecting from one-half its surface the light that flows in ever undiminished radiance and volume from the central orb of our system, it glitters as a star for those who inhabit the other planets, it carries with it evermore its great cone of darkness, extending far into space; and thus the shadow is as necessary as the light, and the evil is but the shadow of the good.

So the world has and always will have its sufferings to be alleviated by Masonic charity and mercy; its sorrows, to chasten and discipline those souls that are of a true nobility; its wrongs, to give occasion for Masonic forgiveness; its calamities, to invigorate the soul with manly courage; its oppressions, to teach us the virtue of endurance and incite us to heroic struggle and resistance; its temptations, that make temperance laudable because it is difficult and self-denying, and justice a supreme

excellence, because of the apparent profit of injustice; its griefs, its woes, its agonies, to call for the exercise of fortitude; its great social problems of iniquity and vice, of want and hunger, of war and bloodshed, and the tendency of States to anarchy and deterioration, that demand of those who govern the people or influence individuals that foresight and sagacity which the Romans called *prudence*.

Therefore it is that the true and genuine Masonry is a never-ending warfare against evil, an unceasing struggle against wrong and oppression, a constant endeavor to alleviate the sorrows of the wretched, to relieve the wants of the destitute, to lighten the burdens of the oppressed; the eternal contest of light against darkness, and of truth moral, political, philosophical and religious, against error.—*Bro. Albert Pike.*

Brotherly Love.

By brotherly love we are taught, not simply to cherish a kindly feeling, but in its more enlarged sense it prompts to those many actions which one may do for another. And here, again, we see that it is to the imperfection in human nature that we owe our existence as an Institution as well as to the virtues we may exercise; for, were we all perfect, the necessity for mutual self-reliance would be greatly diminished. Every day, from within the circle that falls under your observation, you see men whose feet have grown weary and who have fallen by the wayside. It is not necessary that want should be staring them in the face. The fall may be in their moral nature. They may have strayed from the path of rectitude, unmindful of the teaching of our symbol, the plumb, which admonishes us to walk uprightly before God and man. A word of warning, a little good advice administered in a friendly way, so as not to be offensive, may give fresh courage to take up life's hur-

dens, to once more stand erect before God and man, to perform some disagreeable duty, to be a man amongst men. Surely this is noble, it is like the quality of mercy that "blesseth him that gives and him that takes." To do such actions, to feel that some poor struggling mortal has been assisted along his rugged road, and to know that in so doing you are only following the precepts of Freemasonry, is again to acknowledge that you but regard the Order as the exponent of all that is great and good in mankind.—*Bro. Edgar F. Preston, G. O., California.*

Peace Conquers.

We may be weak, but Masonry is strong. We may be timid, but Masonry is fearless. We may grow weary, but Masonry needs no rest. We may lose heart, but Masonry knows no despair. And with it to support, sustain, encourage, we shall conquer in this field of effort, even as did Buddha subdue the evil spirit in the days long before the smile of a reconciled Master lighted up the darkness of the world. For—

"There is a story told
In Eastern tents, when autumn nights grow
cold,
And 'round the fire Mongol shepherds sit
With grave response listening unto it;
Once on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fellow-monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
'O son of peace!' the giant cried, 'thy fate
Is sealed at last, and love shall yield to hate.'
The unarmed Buddha, looking with no trace
Of fear or anger, in the monster's face,
In pity said: 'Poor friend, even thee I love.'
Lo! as he spake, the sky-tall terror sank
To hand-breadth size; the huge abhorrence
shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him, sweetly sang the bird:
'Hate hath no harm for love,' so ran the song,
'And peace unweaponed conquers every
wrong.'"

And from that silent hour, through all the mighty centuries and down the lighted way along which humanity has passed, can still be heard the lofty strains caught by the moving winds from celestial harps

declaring ever to Masonry and Masons that "peace unweaponed conquers every wrong."—*Bro. John S. Davidson, P. G. M., Georgia.*

Secrecy, Absolute and Essential.

Secrecy in the beginning is now and ever must be an absolute and essential characteristic of this great craft. The Great Architect of the Universe has given us to know by His divine teaching that "Secrecy" is one of the attributes of His inscrutable will. The mystery that was hid from human comprehension, the unknowable, is veiled yet from the ostentatious pretences of science. So that secrecy in Freemasonry is that which is unknowable, hidden, a mystery to the profane. They are, as profano, never to know what Freemasonry holds inviolate within her Temple. One of the highest evidences of the antiquity of our craft is to be found in the transmitted and traditional principle of secrecy. The ancient Egyptian cults had never other than the initiated among their disciples. Secret from mankind, but acceptable to those well and duly prepared, who sought, after long probation, the knowledge of the mysteries. Thus history speaks to us. 'Tis so that tradition unfolds its revelations. The tiny flower blooming on the hillside, sheltered by the rock, and nurtured by the sunlight of the day and the dew of the morning, holds in its petals a secret that it will not tell. So, too, Freemasonry; it has its secrets, and they are only knowable by the seeking and asking, which are regulated by a prescribed and unalterable method. Strange, too, is it, that we find on full examination, for four thousand years this method has marked the history of esoterically-taught truth from the earliest dawn of the light of knowledge. Secrecy is the mark on Freemasonry that the ages have made indelible and eternal.—*Bro. Richard Vaux, Pennsylvania.*

Masonry and Universal Manhood.

Masonry recognizes that man belongs to man, that he is an integral part of a great, complicated, but harmonious, universe; and that the destiny of the race, the glorious destiny of man, must be achieved by fraternal effort and individual sympathy for universal manhood. It may not be our child that is motherless, but our child may be motherless; it may not be our boy that is homeless, but our boy may be homeless. It may not be our father who is leaning upon his staff and waiting for the grave to open, but it may be, and may be us. "Help, or I drown," cries the helpless stranger tossed by the sea and sinking in the trough between the waves, and we send a life-boat or throw a rope. "Help, or I perish," pleads the orphan and the aged, and shall we, as Masons, not "lend a hand"—we who are trained to Charity, we who have been baptized in brotherhood, we who wear the compass and the square and carry the open Bible upon our hearts? The best vote that ever settled a question in the Grand Lodge of Illinois was the splendid vote that made provision for a home for the helpless Mason and the Mason's child. It was a vote that sparkled with true Masonry; it was reaching down and gathering jewels for eternity; it was reaching up and touching hands with angels; it was reaching out and painting the name of Masonry so high that the world would recognize it as the brightest star that men have ever set in the magnificent constellation of our better manhood. There will never be a heart throb in that home, amidst its royal blush of love and bubbling sympathies, that will crayon heaven on its walls and light its altar with the smiles of God, that will thrill with the joy that the men who voiced the sentiments of the Grand Lodge will feel, as long as the soul is conscious of the beautiful in thought and the sublime in action. They threw open the door of Masonry, and

invited the inspection of the beautiful and inspiring in the nobility of the human heart. If we have not charity, they said, Masonry is but a tinkling cymbal and sounding brass, and we will proclaim to the world that it is the knight errant of mercy, the morning star of hope, the smile of the human heart in its highest nobility, a glint of the "boundless better."

A Great Brotherhood.

Freemasonry having its temples in almost every civilized country in the world, seeks by its teachings to make its initiates wiser and better, for the individual benefit of each; but its chief object is to benefit the people, and make the world a better world for men to live in. It has at heart the welfare in this life of the people among whom it exists—in this life for its own sake, and not merely as a term of probation, and of preparation for another. This field of labor and exertion is large enough for it. To set free the captives of power, and deliver those who are imprisoned in the houses of bondage of craft, to make the life of the poor less a burden to them and some human hearts happier; to teach men their rights and enlighten those whom ignorance and error hold in fetters, is the work that it requires of its initiates.

And it thinks that every man who works to benefit others earns the right to have, and is worthy of, honor and reward. It holds that no creed is of value, except as it bears fruit in action; that what those learn who sit at its feet and listen to its teachings is chiefly valuable because it enables them to enlighten others. It is the advocate and defender, all the world over, of free government and liberty of conscience; its mission the apostolate of truth, justice and toleration.

It constitutes a great brotherhood of men of many tongues and races, cherishing for each other a warm affection, culti-

vating the sympathies that make the hearts of thousands beat in unison, thrilling with the same emotions, inspired by the same impassioned aspirations, the leaves upon the one great tree of the Scottish Freemasonry, that still continues to grow, though they, one after another, their destiny fulfilled, drop upon its roots.

It is a great army, the cross upon whose banners is the symbol of suffering and self-sacrifice for others; and when one of its leaders, a captain of the poor fellow-soldiery of the Temple of Solomon, has fallen at his post, after a life of good deeds, it thinks it not courts notoriety, openly to utter its regret and commemorate his virtues and his services.—*Bro. Albert Pike.*

What Masons Ought to Be.

In all his dealings with his fellow-beings, the golden rule, "As ye would that men should do to you, do you also to them," is as obligatory upon the Mason as the Christian; and, in all the varied relations and duties of life, the same laws that point out the course of the Christian should regulate the conduct of the Mason. Again, the Mason owes certain duties to himself, and a due attention to these is made binding upon him by his profession. He should be ever conscious that he is not his own, but the property of his God, and that it is his bounden duty to cultivate and improve, as far as possible, the numerous powers and faculties with which he is blessed, for his own advancement in virtue and the advantage of all with whom he is connected. He will, therefore, be watchful, and endeavor to keep every passion within its proper bounds; he will restrain every improper desire, curb his wayward propensities and nature, and cultivate every good disposition and affection of the soul.

Every day's observation convinces us that intemperance is the prolific source of

a great proportion of the suffering, misery, degradation and crime, with which our world is cursed. This dreadful vice debases the intellect and prevents its noble powers; horribly mars and disfigures the image in which man was created; extinguishes the light of reason, "the candle of the Lord," and spreads confusion and chaos over the mind. It sinks man—possessing powers and affections which, if properly cultivated and rightly employed, would fit him for the society of angels—even below the level of the brute. The wings of every breeze bear to our ears the deep sighs of the broken-hearted wife, whose hopes have been crushed, whose fond anticipations have been blasted—the cry of the little ones perishing with hunger and cold—and the wail of poverty and despair. Such are some of the horrible consequences of intemperance. Would to God that the community would arise as one man, and exert every power it possesses in driving from the earth the infernal demon of intemperance. The good Mason will avoid intemperance and excess of every description as he would deadly poison, knowing that their consequences are of the most deplorable character—destructive alike to the health and soundness of body and mind. He will ever be on his guard against every approach of the tempter, in whatever form he may appear. And this course he is bound to pursue, as the friend of his race, as the lover of moral order and virtue.—*Bro. John Christie, P. G. M., New Hampshire.*

Our Obligation and its Responsibilities.

Fraternal obligation is twofold in its character. The first relates specifically to organization, and the second to laws embodied in our "*Great Light*," and governing, though we did not have connection with the lodge. One is in entire harmony with the other, and contemplates our highest welfare; consequently all departures

from these standards of action is to set at wilful defiance the purposes and interests of the organization. It may be an error that the Mystic Circle should be the index of a Mason's covenants and responsibilities, but so long as it insists on an elevated standard of life we must keep within its boundaries, else submit to the humiliation of being placed upon the roll of institutions which have discarded their principles and outlived their usefulness. It may be asked, Why not eliminate the "Moral Edifices?" For the only reason, brethren, that this structure is the only safeguard to society. Society could not be perpetuated, neither could we exist and be men, except we occupy and maintain a position that conserves the welfare of our race.

Our Own Destiny.

This legend, or parable, is a portrayal of the life in its various phases which each of us live—its realities, possibilities, achievements, sacrifices, mysteries, martyrdoms. It leads us through dawning, maturing and matured manhood, to the seeming sepulchre of human hope and life; but while we gaze into its depths of darkness and utter loneliness, sadly repeating to ourselves the question of the long ago, "If a man die shall he live again?" it draws aside the curtain and shows us the beyond, where darkness is not and where light is eternal, where corruption and decay come not, and where only immortal youth is. This legend further teaches that we too are temple builders, at once the architects of our own destiny, and the writers in characters indelible of our own history, each for himself erecting an edifice—in which, if we so elect, God may dwell—but in which we forever must abide. We are builders of character, the materials are within and about us, the trestleboard easy of consultation, the working tools lying ready to our hand, and as we avail ourselves of these—

life's opportunities—so will our present and future be.

At the building of the temple of old there was not heard the sound of axe, hammer, or any tool of iron. Silently, but surely, were those walls reared. So, too, in the erection of the temple upon which each of us is engaged; silently, but surely, is the work progressing, either to honor or dishonor. Acts are crystalizing into habits, habits indulged in are forming character, which, when completed, fixes destiny.—Bro. Robert M. Moore.

The Power of Prayer.

In far-off Moslem lands, where the crescent of Mahomet is the emblem of his followers, it is the custom, at stated intervals, to call the faithful to prayer.

From the time when the sun in splendor rises in the East, to the hour when it sinks to rest behind a sea of gold, the Muezzin calls five times to the followers of the prophet to lift up their hearts in prayer. And whenever that sound is heard, the faithful believer, wherever he may be, in mosque or mart, with his face toward the East, prostrates himself upon the ground and exclaims: "Great is Allah! Great is Allah!" Followers of a false prophet they are; but the custom is a noble and an inspiring one.

In the Talmud is found a beautiful legend, relating how God selected an angel—Sandalphon—to stand at the outermost gates of the Celestial City, listening to the prayers that ascend to the Throne of Grace. And as he stood thus, he gathered the prayers and changed them into beautiful flowers, and the fragrance they shed was wafted through the streets of the City Immortal, until it reached the very throne of God.

Masonry, founded as it is upon the Book of books, the Holy Bible, inculcates and enforces the duty of prayer. On bended knee, with our faces turned toward the

East—the source of light and glory—we are taught to hold communion with Him, the Architect Supreme, who holds the universe in the hollow of His hand.

Prayer is indeed the golden link that binds the creature to his Creator; that rolls away the burdens of the soul; that uplifts the spirit; that changes the gloom and darkness of despair into the glory and splendor of an undying faith.

Men may revile us, tyrants may persecute us, but while Masonry stands upon the mighty rock of prayer, neither powers nor principalities nor the hosts of darkness shall prevail against her.

Masonry's Grandeur.

The foundation of Masonry is truth. The true is the basis of character. Character makes men. The heart and thought of men makes them what they are. "What a man thinks, so is he," said the prophet. Filled with good thoughts, good impulses, he is essentially good, his heart throbs are true. Such thoughts, such impulses, such character make manly men. Freemasonry aims to unite in its building such manly men. "It takes none, knowingly, into its ranks but such as are upright before God and of good repute before the world." Builded of such character stones—so clear and so true—there is little room for surprise or wonderment that our Masonic edifice has been so highly regarded, both in and out of it, by the average of men, from ancient days until now, nor that the impress of its high character and high purposes is seen everywhere along the pathway of the world's progress and advancement.

The only reason it has not reached higher altitudes in the world's esteem is, that its members have been full of human frailties and have failed to live up to the high standards it has taught within its tiled walls. For the united effort and work of such men, so united for a common

purpose, must be irresistible on the side of all that is humanly best and highest, and advance mankind far along the millennial road towards the perfect day and perfect living here below.—*Bro. Wm. P. Roberts, in Southern Freemason.*

Our Real Strength.

Bro. Frank E. Bullard, Grand Master of the *Grand Lodge of Nebraska*, in his address at the annual communication of his Grand Lodge, warning the brethren against running after strange gods in the following terms:

"I cannot but avail myself of the opportunity to sound a note of warning. Notwithstanding the apparent growth and prosperity of our institution, it may be but superficial. What we fancy to be strength may be really weakness, for our real strength lies not in numbers, but absolute unswerving fidelity to its principles and teachings. True Masonry is the upbuilding and uplifting of the individual character, and the welding of those characters into compact, harmonious society, having for its aim and object the advancement of everything that stands for more intelligent citizenship, more godly homes and cleaner lives. The introduction into this society of imperfect, unprepared material weakens its force, destroys its influence and nullifies its aim.

"The Masonic Lodge should, by the very character of its membership, exert an active, forceful influence in the community where it exists: and where it does not, we may rest assured that its portals have not been securely guarded, and that, from mercenary or other unworthy motives, its high standards of morality and righteousness have been lowered to the level of men yet in darkness and without knowledge of the truth. If this is true in any degree in the Lodge you are here representing, let me urge that you apply the proper remedy, ere disaster overtake you."

Temple of Character.

A partial survey of the universal craft discloses a countless host of brethren, the noblest legion in all the world, welded together in the bonds of love and truth, moving forward fearlessly and majestically, having for their supreme object the suppression of wrong and the promulgation of the doctrines of peace and good will to all mankind; while the agents of falsehood, ignorance and superstition waste their energies in condemning us and our system, the ancient and honorable institution moves noiselessly along, feeding the hungry, clothing the naked, binding up the wounds of the afflicted, leading the blind and making crooked paths straight. I am persuaded the world at large is realizing more and more as time passes, the great moral force of Masonry. The spirit of brotherly love has been made manifest by its teachings and practice. Friendship has become more than a name under its influence, and morality finds in it a most zealous support. The history of Masonry is replete with beauty, but it is the practical working out of the theory in our deeds of kindness and acts of love which gives it life and makes it a power for good. Let us raise our voices in praise to the Great Architect of the Universe for His bounty and goodness, and for the privilege we have enjoyed in having a part in the execution of the designs laid down upon the trestleboard of life. Though in ages past skilled workmen gave to the world an edifice, spacious and magnificent in all its proportions, tradition informs us that it escaped not the ravages of barbarous force, we of to-day, their successors, in a speculative sense, are just as busy in the noble and glorious work of constructing the temple of character that will stand the test of eternity.—*Bro. Guthrie, P. G. M., Delaware.*

Stalwart Material.

We want lodges of stalwart Masons; not for charitable ends only, but those Masons who hold our country together by their conservative principles, and who, in their deliberations, wisely temper power so that justice and equity shall be grateful to the masses. We should educate the flower of our youth in the tenets of Freemasonry; teach them that these principles underlie good government, municipal, State and national, and that their efficacy and force are found in the usefulness of those Masons who embody and promulgate them; that the lodge-room is the school-room, the abode of the wise, just and charitable, and that it must be preserved. There is nothing of which a gentleman should be more proud. There is where a name may be had which the world cannot take away, but which the world could not fail to honor; a retreat, where obligation means the very soul of honor; where membership signifies rectitude; where duty is voluntary; never forgotten; where God is revered and government sustained; where good citizenship is the passport to, and charity the adornment of, the lodge-room; where men have a standard value, based on the determinate principles; where Masons are found who will have lodges, dues or no dues, as dues are not essential among gentlemen; and where one brother never deserts another in the welcome home of his Masonic mother. Cast an eye into this lodge-room and we will see at once that it is what Masonry creates and what she requires us to sustain; a lodge-room, the scenes of which we can compare to our steps in life; changes that Seneca outlines in a beautiful thought wherein time is made to crown the recipient with the richness and beauty of a faithful experience.—*Bro. S. F. Chadwick, P. G. M., Oregon.*

IMPORTANT EVENTS AND SUBJECTS IN FREEMASONRY

CHRONOLOGICAL TABLES, ETC., ARRANGED BY BROTHER JOHN C. YORSTON, 32°, EDITOR OF "THE KEYSTONE," MEMBER OF THE "MASONIC HISTORICAL SOCIETY," NEW YORK, AND "QUATUOR CORONATI" LODGE, LONDON.

The Pioneer of Civilization.

Freemasonry is the pioneer of civilization. It has a creed broad enough to embrace all that is good in all religions. It makes good citizens better ones under any form of government. It breaks down the barriers of birth, race, creed, and tends to make of all nations one great common nation. Who would not prefer to be a member of an organization that had its branches and alliances in all lands, embracing good men of every nationality, rather than of a high and exclusive caste with narrowing creed of self-conceit, self-righteousness, and self-sufficiency? What Freemasonry wants is a field of operation as broad as its principles, a career of aggressive charity, harmonizing the warring elements of society, substituting the arbitration of reason for that of the sword, and when wars come, as come they will, softening the asperities and animosities and staunching the wounds, and relieving the sufferings they entail. There is a mission and a work for our noble institution at all times and all over the world. There is work enough, too, for all we can enlist and for all the allies we can gain. Our creed and professions are good. What is needed is that our career should correspond with our creed, our practice with our professions.—*Brother Samuel Word, Montana.*

Let There Be Light.

In the harbor of New York stands a magnificent statue, holding with uplifted hand a flaming torch. This statue was presented by the Republic of France to the

Republic of the United States, and is called "*Liberty Enlightening the World.*" Its illuminating rays are seen far out at sea and shine brightly in the darkest night. Beautifully does it typify the sacred light of freedom for which our great republic stands.

Uncounted thousands who have left their native lands in the Old World to carve out a new career under the American flag have beheld with delight the Statue of Liberty as they neared our shores. Its flaming torch was to them a symbol of the new life upon which they were about to enter. In the New World they found light, liberty and hope. What pen can describe the thrill of ecstasy that animated the hearts of these unnumbered hosts when their eyes fell in rapture upon this splendid statue of Liberty Enlightening the World?

My brethren, Freemasonry has erected no statue of bronze or stone to symbolize its beautiful truths. But on the brow and in the heart of every true Mason is written in letters of living flame the glorious fiat: "*Let there be light!*" In the darkness of ignorance, in the shadow of persecution, under the lowering clouds of hate, even in benighted lands, Masonry has ever proclaimed, "*Let there be light!*" In the face of kingcraft and of priestcraft, which would fetter the mind and dwarf the soul of man, Masonry still bravely, nobly declares, "*Let there be light!*"

And so it is that in lieu of statues and monuments, in lieu of codes and creeds, Masonry inscribes upon her banners the one grand, creative word, "*Light.*" That

word has converted ignorance into knowledge, evil into good. It has dissipated the forces of fanaticism and unrighteousness. It has broken down the barriers of sect and creed. It has shattered the elanking chains of oppression and despotism. It has guided men from out the blighting realms of hate into the beautiful kingdom of love. — *Brother Max Meyerhardt, Georgia.*

A Royal Art.

Freemasonry is appropriately designated as a Royal Art. Its science of symbolism and of soul-building eminently entitles it to that distinction. It adapts the implements and language of material architecture to more noble and glorious uses, namely, those of uniting men in one common bond, giving purity to humanity and perfection to man's nature, and building up in him a holy house for the habitation of God's spirit. It embraces the idea developed by St. Paul when he taught the Corinthians that they were "God's building," and claimed that the structure was one of which he, "as a wise Master-builder, had laid the foundation," and when, in extending the metaphor, he informed the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom also ye are builded together for a habitation of God through the spirit." Freemasonry, then is soul architecture or spiritual building, which is to endure forever, and, in that sense, is indeed a Royal Art. — *Brother John W. Brown, Illinois.*

Good Masonry.

The Grand Master of Indian Territory gives the following good advice to the lodges of his State:

There are three things which officers of lodges should feel themselves in honor bound to do, viz.:

First. They should be in their places promptly, and see that their lodges are open on time.

Secondly. They should learn and do their work to the very best of their ability.

Thirdly. They should be watchful and zealous as to the reputation of their lodges, and should not hesitate to enforce discipline against wilful offenders.

An office in a Masonic lodge is a post of honor, of responsibility and of labor. That officer who fails to do the labor or shirks the responsibility is unworthy of the honor of the position which he occupies. No brother has a moral right to occupy a station, and then, by the neglect of the duties which it imposes, greatly inconvenience the members of his lodge, and thereby injure Freemasonry.

It is an exceedingly reprehensible practice for Masters to be indifferent about opening their lodges at the appointed time. If the brethren want to talk and have a social time, let it be done after and not before lodge meeting. Then those who want to go home can do so, and no injury is done. I know from personal experience that it decreases attendance upon lodge meetings for officers to be late or irregular in opening the lodge. If you want the interest of the brethren to increase, be sure to be on hand and in your station, not about, but upon the exact minute of, the time for opening the lodge. Pursue this course and you will be surprised at the increase in lodge attendance and interest. Open your lodge on time, and then do your work to the best of your ability.

Defence Not Necessary.

The time has passed when Masonry needs a defence; yet there are those who think it sounds large and is popular to

condemn, rather than to give any person or institution their just meed of praise. When hearing their discontented snarls, I am reminded that in naval architecture the rudder is first fitted in, then the ballast put on board, and last of all the cargo and sails. It is far otherwise in the fitting up and forming these men. They are launched into life with the cargo of their faculties aboard, and all the sails of their passions and prejudices set; but it is the long and painful task of their lives to acquire the ballast of experience and to form a rudder of reason; hence, it frequently happens that their frail vessel is shipwrecked before they have laid in the necessary quantity of ballast, or that they have been so long completing the rudder that the vessel has become too crazy to benefit by its application. But 'twere the part of wisdom to give ready and attentive ear to criticism, and if aught be said that we feel to be true, correct the error in ourselves, that we may not provoke the criticism again; but if an unmerited slander be hurled at us, our best answer is our daily life. That unworthy persons gain admission into our Order for idle or selfish purposes is true; true, likewise, they kneel at the sacramental table, and even mount the steps of the pulpit. Yet this affords no justification for railing at religion, or for condemning the ministry; but it admonishes us to guard well our outer doors against the approach of such persons; and to our erring brother we should whisper good counsel, and warn him of his approaching danger. That we fail in this most essential duty, is also true. For one reason and another, which we strive to argue to ourselves is sufficient, we omit doing that which, had we done, perchance one who was tottering to his fall would have been rescued, to be an ornament to our Institution and a blessing to himself. Our work, then, should be performed, not coldly, but with a genial, hearty desire to fully per-

form our duty. We should not fail to tenderly remind the straying one of his fault, wearying not that an inattentive ear gives little heed to our golden words of brotherly advice, but, still trying, endeavor to aid his reformation; for—

“There's never a garden growing
With roses in every plot,
There's never a heart so hardened
But it has one tender spot—
We have only to pursue the border
To find the forget-me-not.”

—*Brother Frank Welch, P. G. M.,
Nebraska.*

A Freemason's Credentials.

It has secrets peculiar to itself, but of what do these consist? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are only conferred after a due course of instruction and examination. These are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost as long as the memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has in the world, still these credentials remain and are available for use as circumstances require. The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have subdued the rancor of the malevolent, and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of the uncultivated forest or in the busy haunts of the crowded city, they have made men of the most hostile feelings and most distant religions, and of the most diversified conditions, rush to the aid of one another, and feel social joy

and satisfaction that they have been able to afford relief to a brother Mason.—*Bro. Benjamin Franklin.*

The Candidate.

Like a newborn child he approaches the altar clothed only in the white vesture which belongs to innocence. He must voluntarily agree to the essential requirements that are demanded. However he may have been animated by these vices of the profane, his sincere abjuration and renunciation of them is the absolute prerequisite to his acceptance as a Mason. The symbolic teachings, the lessons of the traditions, the high character, the true and noble aspirations which are inherent in the ritual of Freemasonry, powerfully impress the hearts and minds of those who, seeking light, behold, and listen, and learn. It is thus, and therefore, Freemasonry now is a living witness to these truths. Age cannot weaken its powers. For centuries and generations it has in many climes reared its majestic temples, uninjured by the storms of time or the devastations of revolutions in dynasties. Freemasonry is safe between God and Truth. There it has its abiding security. The whirlwinds which sweep away the structures of profane peoples and governments pass harmlessly by our temples, as if the mark on the doorsteps were visible even in their relentless fury. The still, small voice, which in the silence of desolation comes out from our tiled retreats, tells us, "Be not afraid; your trust is in God, it is well founded, for the Great Light declares you shall never be confounded."—*Bro. Richard Vaux, Pennsylvania.*

Physical Requirements Absolute.

The matter of physical requirements of candidates exercises the minds of Grand Masters and others in many jurisdictions. It is matter of regret that in some quar-

ters there is observable a tendency to loosen the wise strictness long since imposed upon such entrance. Break down at but one point the wall of exclusiveness guarding such an institution as ours, and its most sacred places will soon become a common ground for the multitude. Those unfortunate ones who are named of body are to be pitied or assisted, as the case may require, but because of this pity they should not be admitted into a fraternity where their entrance would make the solemn ceremony meaningless and a mockery. "The maim, the halt, and the blind" of the parable were not gathered into the marriage feast until the more respectable guests had ignored the host. And if Masonry shall ever reach such sad, low ebb that men of sound mind and body conjoined no longer appreciate its privileges, then it may be necessary to gather up the physically defective, and do the best possible with such inferior material.—*Bro. Joseph E. Morcombe, Iowa.*

What Makes You a Mason?

Technically speaking, your obligation made you a Mason. Before taking the obligation you were Mr. Smith, a citizen; afterward you were Brother Smith, without, however, losing your characteristics as a citizen. There has been an addition without any subtraction.

But the question is not what made you a Mason, but what makes you a Mason now and here? The answer must be, in a higher sense, "My obligation makes me a Mason. I was made a Mason at a certain time and place, but I am a Mason—I am still a Mason—because I fulfil the obligation which I assumed when I became a Mason." He is the true Mason only who, day by day and hour by hour, practices what he has been taught in Freemasonry. Not that the Mason may not commit errors. Solomon wisely said:

"There is none that sinneth not." But the true Mason will constantly be on his guard against wrongdoing, will repent and reform and, as far as possible, will undo the evil and repair the wrongs which he has committed, and by the experience gained—sometimes bitter—will avoid them in the future. The true, the faithful, the genuine Mason is such, because being first prepared in his heart, he steadfastly performs, inefficiently it may be, but to the best of his ability, his duties to God, his neighbor and himself.—*Bro. Allan McDowell.*

Masonic Duty.

The following from the *Texas Freemason* is so full of truth that we commend a careful reading of it to members of the craft, with a very few exceptions:

"The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the Gospel who never read the Bible after his ordination; a doctor who never took up a medical work after securing his sheepskin, or that of any other profession who does not take up post-graduate studies? And yet you find Freemasons all about you pretending to be Masonic lights who never read a Grand Lodge proceeding, report of a Fraternal Correspondent, or a Masonic periodical. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their life. Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin, but always better to begin early. It is the duty of the Worshipful Master to impress this fact upon newly-made Masons, but if they themselves are in the

class of non-reading Masons, how can we expect from them such wholesome advice?"

Show Your Fitness.

That man who accepts the humblest place in the Lodge, and realizes that his position is as important in its relation to the work of the Lodge as that of the Master, has stood the test of fitness for office, and in time he will be found in the East, reflecting honor and dignity upon the Lodge. A Boston merchant used to set every new boy he employed to straightening nails. The boy was taken into the packing room and given a hammer, anvil and box of crooked nails. The manner in which he straightened the nails was the test of his fitness for more important work and determined the future of the boy in the store. The straightening of nails well, the performance of that simple task faithfully, gave evidence of his ability for more important duties and was a passport to higher and more responsible employment.

Precisely so should be the test of fitness for official position in the Lodge. The brother who tiles the door properly and takes a pleasure in the performance of his duty proves his interest in the work, and can safely be promoted to more important positions. Such an officer will surely be called to "come up higher."

These are important tests—character, morality, ability, zeal and integrity.—*Bro. Wm. J. Duncan, 33d degree.*

Creed of a True Mason.

Bro. Geo. C. Perkins, of California, says:

"The creed of a true Mason is to love all mankind, and, as far as in his power lies, to do good unto all, not alone by the mere giving of alms to those who are needy, but to do good in every possible

manner. If a brother is in the wrong, speak not of his faults first to another, for no Mason has the right to speak ill of a brother when he is not present, however true that which he may say. He should go to him and, with words of love and kindness, remind him of his error, whisper to him good counsel, and show to him that 'Great Light' whence he may glean wisdom to direct and strength to assist him in resisting the many temptations by which he is constantly surrounded, and thus win him back to the path of duty and honor."

Personal Character.

Personal character is of the first importance. Well may we take pride in the fact that Freemasonry seeks to build on this foundation. It would have men good and true as the very first requisite. Its precepts, ceremonies, and impressive references to distinguished personages, are intended to develop a sense of accountability in the individual, and bring him to realize that the formation of a worthy character outranks all other duties. Craftsmen are taught to be builders in a large and glorious way, realizing that they must exercise an intelligent supervision over themselves, in order to produce a structure of being that shall be both strong and attractive.—*Freemason's Repository*.

Character and Intelligence.

In my judgment, no man ought to be elected Master just because he is a good fellow. While I do not decrie the qualities of a good fellow (far from it), I insist that with this good fellowship must go high character and intelligence. The character of a lodge can generally be determined by the character of the Master. If the Master does not measure up to the high standard set for him, you can generally be sure that the lodge is not up to the true Masonic standard. A good Master means a good lodge. I wonder

how many Masters have fully considered the ancient charges. I fear some may have not, or, having fully considered them, have not lived up to them. The first one, "You agree to be a good man and true, and strictly obey the moral law," or No. 6, "You agree to avoid private piques and quarrels and to avoid intemperance and excess." I desire to say that the man or the Master who keeps in mind these charges is not going far astray.—*Bro. Stockwell, North Dakota*.

Attend Your Lodge.

The Masonic Standard very truthfully says: "There is nothing higher, there can be nothing higher, than the emphatic teaching of the first three degrees—'man, know thyself.' The higher degrees contain nothing new. Their ceremonies, beautiful, grand, impressive, are only illustrative gatherings that emphasize the truth already graphically presented. They fail in their purpose if they do not make a man a more earnest Master Mason, and lead him to regard the foundation of the fabric as of greater importance than the ornamental cornice at the roof. Destroy the foundation and the whole structure falls. The stucco work may be very beautiful and pleasant to behold, but it is worthless as a support. No matter how many "degrees" a man may have added to his list, the Freemasonry of the first three are the most important of all and should be so regarded. Yet it is greatly to be deplored that men entering the higher numbers are so seldom seen in the Blue Lodge. Here is where they first saw the light, and birth in Masonry. It is here the first lessons were learned. Then, brethren, visit the place of your Masonic birth oftener and assist in imparting the sublime lessons taught therein. Do not wait for "a function" to call you out, but go, and go frequently, as a matter of duty, to your lodge."

Mission of Masonry.

Speaking of the mission of Masonry, the Grand Master of Cuba says:

"When a short time ago I visited one of the great sugar plantations in the district of Cienfuegos and contemplated the powerful machinery in the sugar house with its complicated mechanism, where each wheel, each crank, each eccentric did its work, I compared mentally this stupendous whole with the structure of human society, where each class, as it were, corresponds to some part of the great machinery, and it occurred to me that if the cylinders, the piston rods, the gearing work smoothly, without friction, without shocks, violence and heat, seemingly without loss of power, it is due not only to the wise construction and co-ordination of the parts, but also to the absolutely necessary and indispensable application of the lubricant. And this is the social mission of Masonry, to avoid friction, to remove the roughness, to lubricate the organism of human society."

The Active Workers.

In connection with a number of Masonic bodies may be found a class of past officers who are only in evidence on occasion of some function out of the ordinary. Many of them are rarely, if ever, seen inside a lodge room, while others, having advanced financially and socially, are not desirous of meeting on the level their less fortunate brethren. However, the lodge, chapter or preceptory continues working, new officers annually appear, and with every decade there is almost a complete change in the personnel of the membership. Occasionally some extraordinary event requires to be celebrated, and to grace the occasion these absentees are hunted up. They are given seats of honor, toasted and eulogized, while the faithful brother, the zealous worker and the regular attending officer are completely ignored.

This is all wrong, and we call attention to the matter in the hope, that in future the honors be given to those earnest, faithful brethren who devote time and freely give their services to advance the interests of the body to which they belong. Bring back the absentees, but do not overlook the active workers.—*Toronto Freemason.*

True Courage Needed.

The duties and obligations of Freemasonry are plain. The reason why they are not vigorously lived up to is because men lack the courage. Peter was valiant in the garden of Gethsemane, yet at the High Priest's palace he was cowed with a single question by a simple maid servant. There are lots of Masons just like Peter. They wear Masonic insignia, are always seen in Masonic processions with their white aprons, and delight to display their Masonry in the lodge room, yet when called upon to put into practice the principles they espouse, they fail utterly because of moral cowardice. Senator Fairbanks tells of one of his constituents who wrote him a letter during the opening of the Spanish-American war, severely criticising President McKinley for his slowness of action, and urging that men be sent to the front. The Senator replied, explaining the situation and stating that a new battleship was about to be put into commission and that the President had asked him to name two landsmen to go upon the ship, and that he would take pleasure in naming him as one, and for him to wire his acceptance at once. This was the last the Senator heard from his constituent, and it took two letters and two telegrams to get the reply, that the party was too busy just then and could not leave home. He was ready to fight with his mouth and lay down his life in his mind, his courage was not that of the noble President whom he criticised. It is courage that is needed

in Freemasonry to-day. That courage which manifests itself in silent effort, the courage that prompts you to do your duty, the courage to be a true Mason.—*Illinois Freemason.*

Beauty of Masonry.

The most illustrious characters in all ages have been struck with the beauty and magnificence of Masonry, and have devoted much time and attention to the investigation of its admirable adaptation to the wants of the human family. There can be no question that a part of a Mason's time and thought, devoted to the study of its wonderful work, must, in the end, conduce to the improvement of his intellectual powers, to his advancement both socially and morally, and preparation for the exalted employment of the eternal world.

True Masonry.

It is good Masonry to place your hand to the back of an erring brother, if there is hope of restoring him to the sort of manhood that is supposed to be characteristic of every man who is admitted to the Fraternity. Masonry does not employ philosophers to go about with a lantern seeking for honest men. It does not expect perfect men to seek admission to its fold, nor does it welcome the bad man unless he comes in a garb which covers his true character. Masonry wants men who recognize the need of improvement; men who, being aware that physical wants are a strong incentive to selfishness, desire to walk uprightly before God and man, and fight the battle of life according to the rules recognized by all civilized people as fair and just. The Church and Masonry deal with all other classes of men, as does the State, as criminals, but from dire necessity are forced to draw their membership entirely from imperfect men, or go out of business. Masonry has no use

for perfect men, for the very good reason that it does not need them. What Masonry wants is the real man, full to the brim of good impulses and evil passions, so badly mixed as to make it impossible to separate them; a man who can fight when the sun shines, without forgetting to pray before the clouds return; a man who sometimes does wrong but habitually watches the score, to see that his good acts will keep well in the lead of the bad ones. There are few intelligent men who do not have a fairly good conception of right and wrong, yet to say that any considerable number of them never do a wrong act is to give utterance to nonsense. It is not fair to say that they know the right and choose the wrong, for the reason that no reasonable being knowingly chooses the wrong. Mutual improvement is the mark at which Masonry aims. "Place your hand at a brother's back to prevent falling." It is no idle admonition; it is full of meaning; it is more than helpful to good society and is indispensable to Masonry, but should not be misunderstood. It were better to use a club than a supporting hand to the back of one who persists in violating the laws of Masonry, or of society in general. To forgive is divine. If "in God we live and move and have our being," we certainly partake of the divine nature. God punishes the guilty; shall we do less? No "make-believe" can deceive the Almighty. God forgives only those who sincerely repent and are washed clean; shall we do more?—*Missouri Freemason.*

The Letter "G."

The Grand Orator of Rhode Island says:

"When I became a Mason, forty-eight years ago, the first sign that engaged my eye was the letter 'G.' I have never lost the impression of it from that hour to this. Its great character and teachings

are based on that truth, God is; and because of Him, Masonry exists among men. If the real truth were not ours; if our life were based on theory and human philosophy; if no high purpose, no great underlying principle lay at the foundation of our Order, it would indeed have been like Jonah's gourd—it would have begun in a day and perished in a day.

"The iron hand of time sounds the knell of departing years, and points as phantom pictures the shifting scenes of life. Death is so common, so awful, so august, in grandeur and display, as to daze us and fill us with wonder and amazement, and oftentimes the gliding moments, full of sable sadness, leave us as 'those that dream,' and when we awake we are surprised that we still live while so many of our comrades, whose cheeks were but yesterday flushed with good health, have now fallen in decay at our side. And it is true that we, too, must die? Yea, verily, verily; the houses that now hold our immortal spirits are but tenements of clay almost ready for the crumbling and decay. Life is but a stage—the curtain rises—flowers bloom—birds sing in sweetest melody—the air is redolent of incense of noblest love—we enter the scene with high hopes and buoyant prospects—our castles in the air are builded, and by and by we go up and live in them. We play our part—we bide our time—the scene ends—the curtain falls. The world passeth away; only he that doeth the will of God abideth forever. Ah, brethren, he only lives who lives nobly, truly, grandly and unselfishly. Such were not born to die, and such, O! us hope, were our beloved brethren, who within another brief year have slipped out from us beyond our hand grasp, our beck and call, our sympathies and our help. Impotent and alone we stand in the presence of the Great Enemy, Death. God help us to reflect. Oh, Thou Great Archi-

tect of the Universe, so teach us to number our days, that we may apply our hearts unto wisdom."

Symbolism of the Masonic Apron.

On the symbolism of the Masonic apron, Bro. J. M. Taylor says:

"The best way for any Mason to wear his apron is to keep it pure and unspotted; and as he wears it, to study its symbolism and try to understand what it means. Why it is turned down, and why it is turned up, we are told; but underneath there is more than you get in the language. Masonry just shadows forth great truths; and in order to understand Masonry a man must be intelligent.

"The badge of a Mason is formed by a combination of these two geometrical figures.

"The Entered Apprentice is a novice—one just entering on the pursuit of light and knowledge.

"The attributes of Deity are held up before his vision as a guide pointing out the direction to travel in the pursuit of knowledge.

"The two coincident lines representing omnipresence and air, also represent the coincident boundary line between the terrestrial and the celestial concepts. The Apprentice should always wear his badge with the triangle turned up, the apex pointing upward, as a most significant symbol.

"The Fellow-craft has made some progress in the study of science. His mind is expanded from the earthly upward toward the heavenly; consequently, there is a reflex action, the heavenly bends down to meet the upward psychic current, and the two blend together. Hence the true badge of a Fellow-craft is a combination of the square and the triangle.

"The Master is an adept in knowledge. He has spent his life in the most careful study of both earthly and heavenly con-

cepts. The ignorance of his apprentice period has passed into the partial knowledge of the Fellow-craft. His intellect has expanded upward toward his God; and while the attributes of Deity descend to his earthly abode, his mind ascends toward his future heavenly home. All blend together and form one complete whole; therefore, the badge of a Master should be in form."

It seems to us that Brother Taylor did not quite complete his demonstration. In the reason assigned for the tucking up of the corner of the Master's apron we would interline thus: In the mind of a Master the knowledge of God has permeated to its depths, and so the lower corner of the perfect square which symbolizes the due admixture of the material elements in the earthly life of the Mason comes to present a second triangle—God in man—the Divine breath developed so as to be apparent. And this symbol is not separated from the proper symbol of the Divine, the flap of the apron, but is mingled with it—while subordinate to it and partially hidden by it, mastered, shadowed by it.

It is to be noted, also, that the flap of the apron stands for science, its lines presenting the celebrated proposition of Euclid. Here, then, we have a symbol that represents at once God and Science, identifying knowledge with God—the greatest of achievements, the acme of knowledge is to know God.—*Bro. Herman C. Duncan, in Masonic Constellation.*

Masonry Should not Interfere with a Man's Business.

"No man should allow Masonry to interfere with his business," aptly says the *Missouri Freemason*, "unless his business is well established, or in so prosperous a condition that he can well afford to spend a few hours, or days now and then, in the interests of those not so fortunate as himself."

All business men need more or less recreation, and as doing good to your fellow-man ought to furnish a delightful sort of recreation, it follows that the business man ought to spend a reasonable portion of his time in furthering the interests of something outside the lines of his regular vocation.

It is nonsense to say that you have no time to devote to the welfare of others because your time is fully occupied in the work of amassing a fortune, or even in the accumulation of a greater amount of this world's goods than is absolutely necessary to insure you against future want. You may have a right, under business rules, to strive to lay up sufficient store to enable you to live extravagantly during your natural life, but if you do, you will certainly violate a rule coming from a higher source than the business world.

Masonry teaches us that eight hours of each day is sufficient time to spend in the pursuit of that which is commonly called a living, and in this case Masonry is right. Like all other teachings of Masonry, however, this is not of the hard and fast order, as it would be practically impossible to lay down rules for the government of an institution which does not recognize force as a factor in its constitution.

Force in Masonry is looked upon as brutality, and the only place in the Craft where brutality is allowable is where it is necessary to use it as a means of protection against oppression. To ask more of a human being is to ask him to be more than human, which is more than genuine Masonry has ever yet asked of a living soul.

Masonry does not ask impossible things of any one, but it does ask you and me and every other intelligent being to forget self occasionally, at least, and devote a little time to the interests of common humanity.—*Masonic Sun.*

The True Spirit.

"The spirit of Freemasonry has dwelt among all men in all climes, and in all ages. Its outward manifestations, its structural form, and some of its ceremonies have reflected the changeful growth of the human family, but its spirit is the same yesterday, to-day, and forever. Spirit is eternal and changeless. Forms are mutable and variable. Rites and ceremonies are but employed to express ideas. In ancient times wise and upright men sought to find out and worship the one God, the one Spiritual Power; Job was not the only prominent figure of antiquity who was asked: 'Canst thou by searching find out God?' Let us not be too much concerned about material things. The precise date when any particular password was used, whether the signs used by the builders of Solomon's Temple were brought to Jerusalem by the Phœnicians or the Tyrians, whether the rites we practice are identical with those by which Plutarch or Pythagoras was initiated, or whether the symbolism by which we teach the doctrine of the resurrection originated in the Hebrew mysteries, or was imported by the Jews from Egypt into Palestine. These may be of importance from their historical significance, but it is with the inner life of man that Masonry is mostly concerned. We, in these days of greatest enlightenment, whose search for the Infinite One is aided by the light of the Holy Bible, in addition to that which emanates from the book of nature, and that which burns within the human breast; we to whom rites and ceremonies are merely additional object lessons rather than original and primary instruction; we, who dwell in the full blaze of the light of the twentieth century, should never confound the form with the substance, should never mistake rites and ceremonies for the spirit itself, should not live so closely to the shadow as to escape

the reality, nor be so devoted to that which may change as to forget the unchangeable spirit. Each one of us may well conduct every rite and ceremony in the spirit of the hymnal prayer:

"O Thou that changest not,
Abide with me."

—Bro. R. H. Myers, Manitoba.

Profanity Among Masons.

It has always seemed to me very strange that men who claim to be Masons—"good men and true"—should interlard their conversation with profanity. I do not understand how a Mason who holds his honor sacred can allow his lips to profane the name of Almighty God. In every degree of Masonry the name of the Supreme Being is held most sacred. The brother who profanes that name must acknowledge that his first words in the Masonic lodge were spoken falsely, or, that his continued profanity belies his most sacred declaration. When Peter denied his Master the Jewish maiden said to him: "Thy speech betrayeth thee!" To the Mason who takes the name of God in vain, I must say: "Thy speech, my brother, also betrayeth thee."—Bro. Edmund C. Atkinson, P. G. M., California.

Good Advice.

Banish intemperance. It is the curse that has brought sorrow upon countless thousands. There is no room in Masonry for him who brings discredit upon himself, his brethren and the Order. Warn him, admonish him, deal gently and charitably with him; but if he persists in his evil course, then vindicate the honor of Masonry by dealing with him as our law requires.

Cut off the profane blasphemer. The sons of light must not take in vain the name of God. Those who have seen "that hieroglyphic bright that none but crafts-

men ever saw," must bow in humble reverence before the symbol of Deity. Foul speech, profane utterance, must not pass the lips of any Mason.—*Bro. Max Meyerhardt, Georgia.*

A Defender of the Truth.

In this era, marked by materialism and commercialism, when it would seem that efforts are being made to swerve man from his allegiance to the "*First Great Cause*," making him a creature of circumstance, by clouding with doubt those mental processes which alone distinguish him from the animal, it is gratifying to behold Freemasonry, as a defender of the truth, confronting the sophistries of rationalism with the record of her centuries of humanitarian effort based upon that "*Great Light*" which she places on her every altar and which she tells the neophyte, in unmistakable terms, is to be: "The rule and guide of his faith and practice."—*Bro. Robert R. Reid, Louisiana.*

The Truth.

Brethren, these stirring times demand great deeds, not empty words. We stand upon the mountain-tops, in sight of all the world. The bugle-call of duty summons us. Let us hearken to its thrilling sound. Let cowards shirk, Masonry demands heroes. Let us choose this day whom we will serve. Let us press onward without fear. The God of Hosts is with us. Victory will perch upon our banners, for our cause is the cause of humanity. Though we find

"Truth forever on the scaffold, Wrong forever on the throne.
Yet the scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

—*Bro. Max Meyerhardt, Georgia.*

Delinquent Members a Drawback.

We are much gratified to know that the Masonic bodies of Indiana are looking more closely to their financial affairs than many of them have done heretofore, and are requiring members to pay their dues as provided by their by-laws. There has been generally too much laxity in this regard, and many lodges have been in a weak, sickly condition in consequence of it, and a number of charters have been arrested from time to time for non-payment of Grand Lodge dues. Delinquent members are a great drawback to a lodge, and when a large portion of the membership is permitted to get in that condition and remain so, a lodge cannot hope to prosper. If a lodge will not collect its dues, the best place for its charter is in the archives of the Grand Lodge.—*Masonic Advocate.*

A Worthy Example.

The first money I earned after leaving the army I invested in the first three degrees of Freemasonry, and I never made an investment from which I got as rich returns as the money spent in this Order—rich in the friendships it has brought me, and rich in the delightful evenings I have spent in its lodge rooms. The Masonic fraternity has always stood for the best standard of citizenship and the highest standard of morality. It is and always has been the handmaid of religion, and no man on earth, whatever his life may have been, can ever say that he was taught anything but good morals in a Masonic lodge. The organization is immortal on earth, and the unborn child of ten thousand years yet to come will, as we have done, direct his footsteps under the great archway of Masonry.—*Bro. Edward A. Blodgett.*

True Charity.

The late Sir Knight J. K. Wheeler, of Connecticut, rightly said: "*Charity, like*

Jacob's ladder, plants its foot upon the earth, in the great heart of humanity, and its top reaches into the beyond, the soul of the divine." Such charity is more than almsgiving. It is the approving, cheering, comforting word; the aiding, assisting, relieving hand; the commending, upholding and shielding phrase, and the merciful tempering of justice. It is the protecting of the innocent and worthy; the reclaiming of the erring and sinful; the sheltering, feeding and clothing of the destitute; the comforting of the desponding, the mourning and the sorrowing, and the loving others as the Master loves us. It is from the heart, goes to the heart, and reaches into the Temple of Life in Paradise, where "a pure river of water of life, clear as crystal, proceeds out of the throne of God and the Lamb;" where the tree of life bears twelve manner of fruits and yields its fruits every month, and where there is no "need of candle, neither light of the sun, for the Lord God giveth the light."

A Bulwark for Law.

I firmly believe our noble fraternity will always be a strong bulwark for lawful authority and strict obedience to the laws of the land, and a great leaven to teach all men the true principles of brotherly love, relief and truth, and that toleration, mutual concessions, an earnest determination to be just, a proper conception of man's duty to man will bring all classes of workers and citizens of the State and Nation more closely together in the bonds of friendship and fraternity, with a full realization of how much we are dependent upon each other for our well-being, as well as upon the Great Creator for His manifold blessings.—*Bro. Marshall H. De m, Colorado.*

Worshipful as a Title.

Originally the words "to worship" meant to pay that honor and reverence

which is due to one who is worthy. Thus, where our authorized version translates Matthew xix: 19, "Honor thy father and thy mother," Wycliffe says, "Worship thi fadir and thi madir." And in the marriage service of the Episcopal Church the expression is still retained, "with my body I thee worship," that is, honor and reverence thee. Hence the still common use in England of the words *worshipful* and *right worshipful* as titles of honor applied to municipal and judicial officers. Thus the mayors of small towns and justices of the peace are styled "Worshipful," while the mayors of large cities, as London, are called "Right Worshipful." The usage was adopted and retained in Masonry. The word *worship*, or its derivations, is not met with in any of the old manuscripts. In the manner of constituting a lodge, adopted in 1722, and published by Anderson in 1723, the word "worship" is applied as a title to the Grand Master. In the seventeenth century the guilds of London began to call themselves "worshipful," as "The Worshipful Company of Grocers," etc., and it is likely that the lodges, at the revival, and perhaps a few years before, adopted the same style.—*Bro. Albert G. Mackey.*

The Automatic Master.

The *Orient* hits the nail on the head in the following words:

"It is said that one of the potent causes of the large army of non-affiliates is the manner of conferring degrees by *incompetent* Masters. We are inclined to believe this is true. Many men are actuated in taking the first step in Masonry by a sincere desire to know and experience its truth. *Their preconceived ideas of the Fraternity are lofty and ennobling.* The intellectual side of their nature has been quickened; their moral conception has been heightened. They enter the lodge and are received(?) *How their*

dream is suddenly dispelled. What a rude awakening. An incompetent, illiterate automaton sits parrot-like in the East and grinds out words of which he has but a faint conception. The candidate is raised, and by what has seemed a meaningless twaddle The 'i' dotter and the 't' crosser has mumbled a beautiful, intellectual and moral ceremony into a farce. One more non-affiliate has been made."

Public Installations.

The practice of installing the officers of a Masonic lodge in public or in the presence of the profane should be discontinued. No good comes from the practice. Masonry needs no advertising. The ceremonies of the institution should be held sacred from the gaze of the idle and curious. No reason whatever can be advanced for public installations. If it be to satisfy ambition, it is vanity, and hence un-Masonic. If it be to lead the diffident to join our ranks, it is altogether wrong. Freemasonry invites none. Let them come, if they so desire, provided they are worthy and well qualified. But hold out no inducements whatever.

All the ceremonies of Freemasonry should be confined within the sacred limits of the lodge, except the burial of the dead.—*Pacific Mason.*

Masonic Literature.

A few days ago I listened to three Past Grand Masters of Iowa discuss the limitations of Masonic literature. "The range is necessarily narrow," said one, "and a Masonic collection should include only such books, pamphlets or other publications as are devoted to the Fraternity—its history, symbolism, ceremonial usages or the record of its workings." "And yet," responded his fellow, "this literature, to be comprehensive, should include all collateral subjects. I believe the Ma-

sonic student must be acquainted with all the cults and faiths of the past, must have knowledge of the great philosophical systems, must be read in social customs and usages, and understand historical development. All these things are to be considered and included in a Masonic curriculum." "And I would go still further," interposed the third distinguished brother. "Masonry, as I understand it, lays claim to embrace all truth. It is not limited to what is specified in its ritual or even that which is remotely hinted at in its extensive symbolism. As it has borrowed and preserved truths from all the religions and philosophies of the past, and has shared in many social and political changes, all these must be closely studied to understand the course of development. And as Masonry also professes a broad receptivity, and its best thought is ever in the formative stage, therefore all the arts and sciences are within its scope. He is the best informed as a Mason who is most thoroughly versed in the ever-widening knowledge of the time." Which, think you, my brother, had the best of the discussion?—*Bro. Joseph E. Morcombe.*

French Freemasonry.

The history of Freemasonry in France and England affords a curious contrast. The foundation of the present organization was laid in London in 1717 and in all essential respects it has undergone no fundamental change. For more than a century it has been directly connected with royalty, its honors and dignities are still attractive to the nobility, it is loyal, conservative, non-political and non-democratic. In France it is directly opposite. The Order introduced from England in 1721 has waxed and waned with every dynastic upheaval, has been rent asunder by schisms, by conflicting claims of sei-

ence and religion, and has now become a purely political, anti-clerical, idea-worshipping, democratic organization.

English Masonry possesses more than 3,400 Lodges, with hundreds of thousands of adherents, while French Freemasons will not exceed 30,000. The French lodges have little money and but little is spent in conviviality, but, as a political force, Freemasonry in France is becoming a noteworthy feature in French history. The Order reached its zenith under Napoleon the First, and was compelled to accept a Grand Master at the hands of his nephew and its ceremonies were subject to police interference. To-day no Government official dare lift a finger against it.

There are four governing bodies in France, the Grand College of Rites, the Grand Orient, the Supreme Council of the Scottish Rite and the Grand Lodge of France. These bodies may be placed in two divisions, viz.: The Grand College of Rites and the Grand Orient, representing French Freemasonry pure and simple, and the Supreme Council and the Grand Lodge, which deal with Scotch or blue Masonry, having many points of resemblance with English Masonry. In the one group the Grand College of Rites and in the other the Supreme Council alone confer all degrees above the third, while the first and third are controlled by the Grand Orient and the Grand Lodge.—

Bro. Frank K. J. Dunstan.

Caution on Vouching.

Avouchment as practiced is certainly a loose way of admitting visitors within the tiled precincts of a lodge. For instance, the Tyler announces "a number of brethren properly vouched for" without naming them. Such an announce-

ment is all right where he knows them all to be members in good standing of the lodge, but where they are not, although they may have visited before, their names should be announced as vouched for by him, so that the right of objection vested in every member can be interposed, if desired, also to enable the W. M. to exclude any visitor under power vested in him under his charge of office. Avouchment is all right where a brother or the Tyler knows beyond question that a visitor is in good standing and lawfully entitled to visit, otherwise not. The fact that a member may have sat in a lodge with a visitor years before is no sign that he has remained in good standing, for during the intervening time he may have been suspended or expelled. The expulsion of the members of the three lodges that tried to secede from the Grand Lodge of Ohio is an exemplification of this, and the arrest of a charter is another. As the Grand Master well says, committees, as well as the Masters of lodges, can not be too careful regarding admission of visitors. It should be a standing rule of every lodge that its members refer all men claiming to be Masons to the Master of the lodge, who should have a standing committee of members not easily deceived by smooth members of the gabfest. Where and when will a Grand Master arise to the importance of moving in the matter of trying to secure concerted action of all Grand Masters and Grand Lodges in providing a uniform card or documentary evidence of good standing, and thus pass his name down to the fraternity through future ages? Protection against Masonic frauds of all shades demands concerted action in that direction.—*Bro. W. L. Kuykendall*.
Wyoming.

The Gavel.

Perhaps no Masonic appliance or symbol is possessed of such absorbing interest to the craft as the Master's mallet, or gavel. Its name is derived from its shape, which is that of a gable or gavel end of a house. It comes from the German *geibel* or *gipfel*, gable or peak. Mackey says that its true force is that of the stone mason's hammer, having a cutting edge, that it may be used to break off the corners of rough stones. No Masonic emblem can lay claim to an antiquity so remote. So early as the year 1492 its use as a Masonic symbol was clearly recognized. It was also used as a religious symbol in the Middle Ages, and as a means to establish proprietary right over land and water. This was done by throwing the mallet at full swing, and all ground traversed was thereby acknowledged as being the possession of the thrower.

In very early stages the mallet was used as a signal by which Gothic courts were convened. When the judge ordered the tribunal to assemble, a mallet was carried around, and the people, seeing the emblem of judicial authority, instantly repaired to the appointed place. Grimm says that the hammer stroke with which the auctioneer concludes a sale is derived from this custom. In northern myth-

ology, Thor, the strongest of the Norse gods, was always represented with a mallet, called *Mioner*, which possessed most wonderful properties and virtues. When belted with the *meginjardir*, or girdle of prowess, and armed with his hammer, the god was irresistible.

It will thus be seen that, as an emblem of authority, the mallet has been handed down through successive ages to our own day, and when, in the hands of the Master of a Masonic lodge, it sounds the decision of any question, the blow is merely the re-echo of a power which has been current for centuries. At the installation of the Master of a lodge, he is presented with this implement of labor, and informed that it is an emblem of power and the outward symbol of his authority over the lodge and of the tenure by which he holds his office. Without it he is impotent to rule and govern the assembled brethren. When it is wielded with skill, the Freemason within hearing of its knock at once bows with alacrity to the emblem of might. The lodge is convened by its blow, which signifies that the Master has assumed the duties of his office and calls to order and submission. And as when Thor lost his mallet a portion of his divine strength was gone, so when the Master lays his gavel aside his authority is at an end.

A CHOICE SELECTION OF MASONIC POETRY

BY BROTHERS ROBERT MORRIS, ALBERT PIKE, CHAS. F. FORSHAW, LL. D., REV. J. GEORGE GIBSON, ROBERT BURNS, RUDYARD KIPLING, AND OTHERS.

The Level and the Square.

Bro. Robert Morris, Masonic Post-Laureate.

The following is the original form in which the poem was written. Its history, often told, is simple enough, and has none of the elements of romance. In August, 1884, as the author was walking home from a neighbor's through the sultry afternoon, he sat upon a fallen tree, and upon the back of a letter dashed off, under a momentary impulse and in stenographic characters, the lines upon this page. Eighteen years since, Brother George Oliver, D. D., the Masonic historian, said of the poem: "Brother Morris has composed many fervent, eloquent and highly poetic compositions—some that will not die—but in 'The Level and the Square' he has breathed out a depth of feeling, fervency and pathos, with brilliancy and vigor of language, and expressed due faith in the immortal life beyond the grave."—AUTHOR'S NOTE, December, 1884.

WE MEET UPON THE LEVEL, AND WE PART UPON
THE SQUARE.—

What words of precious meaning those words Ma-
sonic are!

Come, let us contemplate them; they are worthy
of a thought,—

With the highest and the lowest and the rarest
they are fraught.

We meet upon the level, though from every station
come—

The king from out his palace and the poor man
from his home;

For the one must leave his diadem without the
Mason's door,

And the other finds his true respect upon the
checkered floor.

We part upon the square, for the world must have
its due;

We mingle with its multitude, a cold, unfriendly
crew;

But the influence of our gatherings in memory is
green.

And we long, upon the level, to renew the happy
scene.

*There's a world where all are equal—we are
hurrying toward it fast,—*

*We shall meet upon the level there when the gates
of death are past;*

*We shall stand before the Orient, and our Master
will be there,*

*To try the blocks we offer by His own unerring
square.*

*We shall meet upon the level there, but never
thence depart;*

*There's a Mansion,—'tis all ready for each zealous,
faithful heart;*

*There's a Mansion and a welcome, and a multitude
is there,*

*Who have met upon the level and been tried upon
the square.*

Let us meet upon the level, then, while laboring
patient here,—

Let us meet and let us labor, though the labor
seems severe.

Already in the Western sky the signs bid us pre-
pare

To gather up our working tools and part upon the
square.

Hails 'round, ye faithful Ghiblinites, the bright,
fraternal chain;

We part upon the square below to meet in Heaven
again.

Oh, what words of precious meaning those words
Masonic are,—

WE MEET UPON THE LEVEL, AND WE PART UPON
THE SQUARE!

Live On! O Masonry, On!

"Say not, say not, that Masonry is waning in its
power,

Supplanted by the secret awarms which multiply
each hour.

It hath no rivalry with these; it seeks not, but is
sought:

Relief a tenet, not an end, sole object of its thought.
Their single aims are incidents within its vast

purview,
Which awaeps the starry universe and canopy of
blue,

Which traverses the lines of earth, the flaming
sun its guide,

With sleepless vigil seeketh truth where'er it may
abide.

It sees the Hand Omnipotent which traced the
Great Design,

And bows in adoration ere it graspeth square and
line—

Live on! O Masonry, live on!"

"Live on! O Masonry, live on! Thy work hath
scarce begun;

Live on! nor end, if end there be, till earth's last
setting sun.

Live on! thy work in ages past hath but prepared
the way;

For every truth thy symbols teach there's pressing
need to-day.

In cultured or unlettered age humanity's the same,
And ever more the passions rage whose furles thou
wouldst tame;

Would but the nations heed thy Plumb—war's
carnage soon would end,

Thy Level rivalries subdue, thy Square to virtue
tend,

Thy Trowel spread that true cement which doth all
hearts unlie,

And darkness comprehend and glow with thy im-
mortal Light—

Live on! O Masonry, live on!

"Live on! O Masonry, live on! Thy 'G' forever
 blaze,
 To penetrate the mists of doubt, and heavenward
 turn our gaze,
 To set our hearts aflame with zeal where'er our
 tasks may lie,
 Within the quarry's gloomy depth, or on the turret
 high.
 Or, mingling with the outer world, amid its noisy
 din,
 Ne'er, ne'er may we forget without, the lessons
 taught within.
 Reflected ever may they be in upright lives and
 pure,
 For on foundation such as this shall Masonry en-
 dure,
 Till merged in those Intenser rays that mark the
 Perfect Day.
 Its blessed Light, while earth revolves, shall never
 fade away—
 Live on! O Masonry, live on!"

—Anon.

The Mason's Holy House.

Brother Albert Pike, 33°.

We have a holy house to build,
 A temple splendid and divine,
 To be with glorious memories filled;
 Of right and truth to be the shrine.
 How shall we build it, strong and fair,
 This holy house of praise and prayer,
 Firm set and solid, grandly great?
 How shall we all its rooms prepare
 For use, for ornament, for State?

Our God hath given the wood and stone,
 And we must fashion them aright,
 Like those who toiled on Lebanon,
 Making the labor their delight;
 This house, this place, this God's home,
 This temple with a holy dome,
 Must in all proportions fit,
 That heavenly messengers may come,
 To dwell with those who meet in it.

Build squarely up the stately walls.
 The two symbolic columns raise;
 But let the lofty courts and halls
 With all their golden glories blaze—
 There in the Kadosh-Kadoshim,
 Between the broad-winged cherubim,
 Where the Shekinah once abode,
 The heart shall raise its daily hymn
 Of gratitude and love to God.

The Freemason's Creed.

To look, in the light of reason, to the gracious Be-
 ing above
 As the infinite source of wisdom, and the source of
 infinite love,
 To follow in full submission wherever His will may
 lead.
 Such is the Mason's mission, and such is the Ma-
 son's creed.

To trust in His infinite justice, in the light of His
 word, which saith:

"I am thy Father in heaven,"—such is the Mason's
 faith.

That the spirit of love may guide him, wherever
 his feet may fare.

Such is the Mason's wish and hope, and such is his
 constant prayer.

And this is the Mason's duty—always to live, and
 move

On the plains of the Square and Level, under the
 law of love.

Love which forgives, nor remembers the faults of a
 brother man;

Nor fanneth the dying embers of hate into life
 again;

Which holds up the hands of the helpless, carries
 relief to the poor,

And greets with a hearty welcome the stranger
 within its door;

Which rescues a fallen brother from the gutters of
 grim despair,

And smoothes from the brow of sorrow the wrinkles
 of doubt and care.

—Anon.

The Temple of Masonry.

Bro. W. Snowing, London, England.

Lo, where yon structure rears its ample dome!
 'Tis light's abode, 'tis Masonry's high home;
 See where its walls, by love cemented, rise,
 Till their bright turrets pierce the brighter
 skies;
 From where the East pours forth the ruddy ray,
 To where the West receives its fading ray;
 From the mild South to where the gelid North
 Marshals its storms and sends them hurling
 forth.

In form symmetrical the pile extends,
 Nor with earth's center nor earth's concave ends,
 Three pillars high their polished fabrics rear,
 And with united force the structure bear.
 This Wisdom called, that Strength, that Beauty
 named,
 Emblems of those whose hands the Temple framed
 Of work mosaic wrought with matchless skill—
 The pavement formed, designed the mind to fill
 With truthful images of man's estate.
 To curb proud scorn and suffering truth elate.

A blazing sun in liquid azure glows,
 And o'er the starry roof its lustre throws;
 While all around bright hieroglyphics gleam
 Like Heaven's jewels in a slumbering stream.
 Between the pavement and the starry spheres,
 Of many steps a rising way appears;
 Pleasing the path to him by faith inspired,
 By hope sustained, by charity atired.

But effort impotent and labor vain
 To him who strives with carnal steps to gain;
 From out the Temple, flashing with light's
 beams,

Three rivers gush, then mix their crystal streams;
 Still as they roll, their limpid waves expand,
 Bless every shore and gladden every land,
 With the full tide of sweet fraternal love,
 Relief and truth, all hallowed from above.

SEXTENNIAL.

BY BROTHER FAY HEMPSTEAD, POET LAUREATE OF FREEMASONRY.

Is it the lease of Life, and nothing more,
When the years have come to the triple score?
Is it only the close of a Winter's day,
Where the sunshine fades in the West away?
Is it only the tip of the mountain crest,
Where the lingering rays of the sunlight rest;
And where, through the mists of the Past are seen
The ghosts of the joys that once have been;
While down in the valley, far below,
Lie the graves of the things of Long Ago?

Nay, nay. Not that. For he who holds
By the simple faith that the World enfolds,
Finds, unto Life's last, feeblest spark,
That the daylight far exceeds the dark;
That the Seasons bring, as they glide away,
More days of brightness than days of gray;
That the Spring gives place, in its varying moods,
To the mellowing tints of the Autumn woods;
And stars come out in the evening air,
Which we fail to see in the noonday glare.

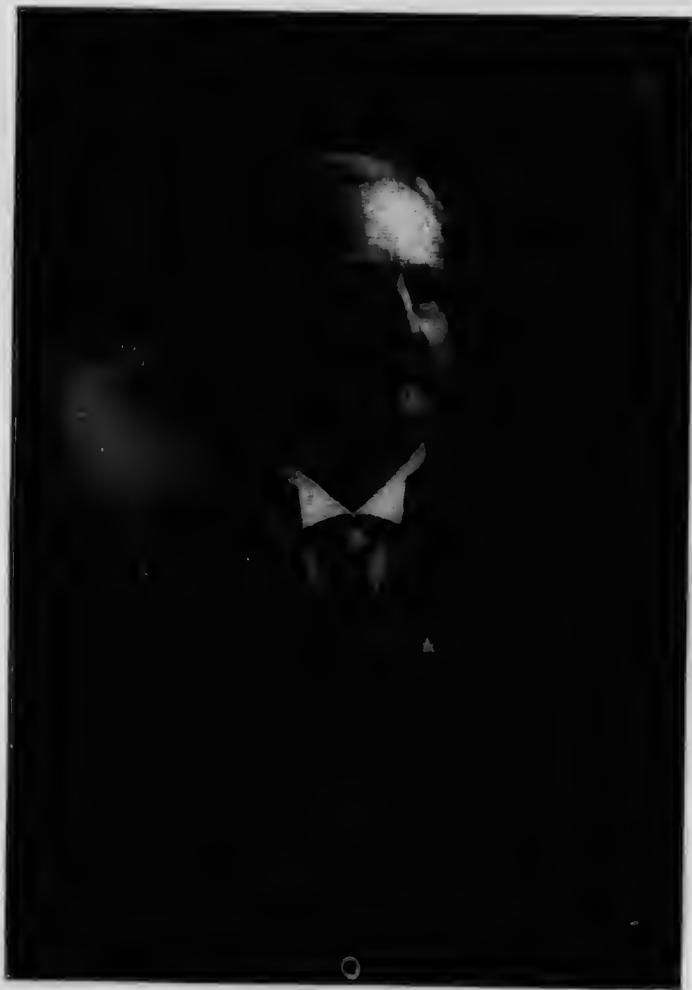
And here, as I backward turn mine eye,
O'er the faded days that behind me lie,
How like a fitting glimpse appears,
The vista made by these sixty years!
Gone; and forever. Beyond recall.
Each deed of itself to stand or fall,
In the eyes of Him who judgeth all.

But yet we cling to the firmer hope,
That each will be seen in its wider scope;
And out of His mercy we be hailed
With large allowance where we failed.

As the day dies out with a golden gleam,
And the red West glows with its parting beam,
So would I, friends, when it comes my lot,
Wish to depart thus calmly, and not
As the Old Year passes, sad and slow,
Wrapped in the shroud of the Winter's snow,
But the rather in twilight, fair and clear,
Where the quivering discs of the stars appear.

This is the Poem that gained for our distinguished brother, Fay Hempstead, the Laureacy.

Historical.—In the year 1787, in Canongate Kilwinning Lodge No. 2, at Edinburgh, Scotland, W. Brother Robert Burns was coronated *First Poet Laureate* of Freemasonry. In the year 1884, in the Grand Lodge of New York, at New York City, M. W. Brother Bob Morris was coronated *Second Poet Laureate* of Freemasonry, and in the year 1908, in Ravenswood Lodge No. 777, held in Medinah Temple at Chicago, Ill., R. W. Brother Fay Hempstead was coronated *Third Poet Laureate* of Freemasonry.



Brother Fay Hempstead

POET LAUREATE OF FREEMASONRY
GRAND SECRETARY OF THE GRAND LODGE OF ARKANSAS SINCE 1881

Initiated in Western Star Lodge, No. 2, Little Rock, 1869, of which he was its Secretary for 25 years. Knighted in 1882. High Priest in 1887. Grand Recorder of High Priesthood, of Grand Council, and of Grand Commandery, since 1890. Grand High Priest in 1891; M. E. Grand Master of the Grand Council of Royal and Select Masters of Arkansas 1889-1890.

Masonic Emblems.

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

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

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

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

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

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

—Anon.

The Altar.

Bro. Chas. F. Forshaw, LL. D.

Upon the Altar lies the Sacred Law,
The Square and Compass—mystic triune great;
Their powers, their right, no pen could overrate,
Nor yet define their trenchant repertoire.

The room is holy where the Altar stands,
For God's own word is read within that place,
And His own works are told with winning grace
To men with minds that Masonry expands.

'Tis well our Craft imbues us with the Right,
Instilling many a blest and hallowed theme,
And teaching, with a Wisdom all supreme,
Our glorious Architect's triumphant might,
Preparing us, when our frail body dies,
To meet Him 'fore His Altar in the skies.

True Corner Stone.

Bro. Robert Morris.

What is the Mason's corner-stone?
Does the mysterious temple rest
On earthly ground—from east to west—
From north to south—and *this alone*?

What is the Mason's corner-stone?
Is it to toil for fame and pelf,
To magnify our petty self,
And love our friends—and *this alone*?

No, no; the Mason's corner-stone—
A deeper, stronger, nobler base,
Which time and foe cannot displace—
Is FAITH IN GOD—and *this alone*!

'Tis this which makes the mystic tie
Loving and true, divinely good,
A grand united brotherhood,
Cemented 'neath the All-seeing Eye.

'Tis this which gives the sweetest tone
To Masons' melodies; the gleam
To loving eyes; the brightest gem
That sparkles in the Mason's crown.

'Tis this which makes the Mason's grip
A chain indissolubly strong;
It banishes all fraud, and wrong,
And coldness from our fellowship.

Oh, corner-stone, divine, divine!
Oh, FAITH IN GOD! It buoys us up,
And gives to darkest hours a hope,
And makes the heart a holy shrine.

Brothers, be this your corner-stone:
Build every wib and hope on this;
Of present joy, of future bliss,
On earth, in heaven—and *this alone*!

The Master's Apron.

Brother Henry O. Kent.

There's mony a badge that's unco braw;
Wi' ribbon, lace and tape on;
Let Kings an' Princes wear them a',
Gie me the Master's apron!

The honest craftsman's apron,
This jolly Freemason's apron,
Be he at bame, or roam afar,
Before his touch fa's bolt and bar,
The gates of fortune fly ajar,
'Gin he but wears the apron!

For walth and honor, pride and power
Are crumblin' stanes to base on;
Fraternity culd rule the hour,
And ilka worthy Mason i
Each Free Accepted Mason,
Each Ancient Crafted Mason.

Then, brithers, let a haleosome sang
Arise your friendly ranks along
Gudewives and bairnies blithely sing
To the ancient badge wi' the apron string
That is worn by the Master Mason i

The True Mason.*Bro. Chas. F. Forskau, LL. D.*

Write him as one who loves his fellow-men,
Who speaks no evil of an erring soul;
But ever strives by action, voice, and pen,
To point the wanderer to the safest goal.

Who understands Masonic beauties rare,
Who metes out praise if praise is rightly due,
And who rebukes if straying ones should dare
To walk the path that leads them from the true.

Write him as one who sows no discord seeds,
Within whose breast there dwelleth perfect peace;
Whose heart rebels against ignoble deeds;
Whose praise for God doth day by day increase,
And who in lodge no earthly Masons know
Will stand to order at the gavel's blow!

A Mason's Landmarks.*Dedicated to Bro. Ed. Burnham, P. G. M.*

The first "landmark" of this ancient clan,
"Implicit trust in God" (not in men.)
This "landmark," if rightly understood,
Teaches "universal brotherhood."

"Brotherhood," then, the second "landmark,"
"Is light on the path," where once 'twas dark.
In every clime and in every land
These landmarks have and will ever stand.

The third "landmark," "Immortality,"
Spirit ever was and will ever be.
Life does not consist of fleeting breath;
This "landmark" teaches, "there is no death."

God's Word—"the Great Light of Masonry"
In its "Truth" reveals a mystery
"From One," "in One," "to One"—Can't you
see
"The landmarks of the Ancient and Free?"

The "Square" with its angle four and three,
A "landmark" reveals—Could you but see,
Behind this Symbol—a truth is found
That's not exposed by speech or sound.

The "Circle" in perfect expression
To us reveals a sublime lesson,
The "point" within its centre—Oh see
"Ancient landmarks" of eternity!

The "Triangle" with three equal sides
Teaches "God within us doth abide,
"All wise, all powerful, always here,"
A "landmark" to every Mason dear.

You on the white square—I on the black—
"Three, five and seven" on the right track,
In health or pain, in the light or the dark,
Let us stand by the "ancient landmark."

Though slander may traduce the fair name,
Though accused when we're not to blame,
Though assailed, let's ever press on—
Faithful to trust "as the widow's son."

*Ros-i-cru-cian.***The Beacon Light.***Bro. Robert Morris.*

A city set upon a hill
Cannot be hid;
Exposed to every eye, it will
Over surrounding plain and vale,
An influence shed,
And spread the light of peace afar,
Or blight the land with horrid war.

Each Mason's Lodge is planted so
For high display;
Each is a BEACON LIGHT, to show,
Life's weary wanderers, as they go,
The better way;
To show, by ties of earthly love,
How perfect is the Lodge above!

Be this your willing task, dear friends,
While laboring here;
Borrow from Him who kindly lends
The HEAVENLY LADDER that ascends
The higher sphere;
And let the world your progress see,
Upward, by Faith, Hope, Charity.

High Twelve.*Bro. Benj. B. French.*

List to the stroke of the bell—
High Twelve!
Sweet on the air they swell,
To those who have labored well—
And the Warden's voice is given,
From the South comes the cheering word,
"In the quarries no longer delve."

Again, 'tis the Warden's call—
"High Twelve!"
Lay aside gavel, hammer and maul,
Refreshments for Craftsmen all,
By the generous Master is given,
To those who have cheerfully striven
"Like men in the quarries to delve."

There is in each mortal's life,
High Twelve!
In the midst of his early strife—
With earth's groveling luxurious life—
The voice of the Warden comes,
Like the roll of a thousand drums,
"In earth's quarries no longer delve."

List to the tones of the bell—
High Twelve!
As if on high they fell,
Their silvery echoes swell;
And again the voice we hear,
As if from an upper sphere,
"Hence for heavenly treasures delve."

There shall ring in the world of bliss
High Twelve!
When relieved from our work in this—
If we've not lived our lives amiss—
The Master shall call us there,
Our immortal crown to wear,
No more in earth's quarries to delve.

Masonic Working Tools.

Brother Howard Lomas.

Across the panorama of my life,
With measured step and cadent march, there comes
The constant keeper of my passing hours
A gauge he holds, whose graded surface marks
The daily hours and moments of life;
And to the fateful hour glass pointing, warns
How fast the sands of time are rushing on.
He stops; and from his leathern girdle takes
His ready gavel. With skillful blows
The roughened corners from the unhewn stone
He breaks, and fits it for the builder's hand.
Behold! the aproned fellow craft receives,
Upon the Temple's wall, the perfect stone.
He in its fitting place, with square and plumb
And faultless level's aid, adjusts it true.
And now the Master's eye inspects the work;
Which being good, his approbation gains;
And o'er the accepted stone, with trowel bright
He spreads cement. And union makes so firm
That of the wall the stone becomes a part.
So man by nature, rough as unhewn stone
Appears; and from his character must break
Those superfluities of life which mar
His perfect manhood. Walking by the plumb
And acting so the square of virtue true
And rigid probity shall ever be
The rule and standard of his future life,
Accepted by The Master be shall fill
His rightful place. It matters not to him
If down beneath the surface of the earth
He lies and forms foundation for the rest;
Or in the dark recesses of the wall;
Or corner-stone, or keystone of the arch;
Or flowered chapter of Corinthian pile.
Enough for him that in his Master's eye
He stands approved. That he is worthy found
To be a lively stone within that house
Not made with hands; eternal in the heaven.

Corn, Wine and Oil.

Bro. Chas. F. Forshaw, LL.D.

Corn is a symbol of resurrection,
And wine tells all of cheerfulness and joy;
"Wine maketh glad the heart," dispels dejection
And soothes the soul when worldly woes annoy.
Oil is a symbol of prosperity,
Bespeaking gladness, mirth and happiness,
Twin to the maids—Faith, Hope and Charity,
What other virtues so combine to bless.
When Gabriel's trump awakes the sleeping dead
May you, my brethren of the much-loved square,
Arise triumphant from your earthly bed,
That unknown happiness and joy to share.
So living here we will not dread its blast,
Knowing the summons means "Eternal life at last."

Masonic Training.

Bro. Robert Morris.

Oh! Ladies, when you bend above
The cradled offspring of your love,
And bless the child whom you would see
A man of truth and constancy,—
Believe there is in Mason's lore
A fund of wisdom, beauty, power,
Enriching every soul of man
Who comprehends the mystic plan.

Then train your boy in Mason's truth;
Lay deep the corner-stone in youth;
Teach him to walk in virtue's line,
To square his acts by SQUARE DIVINE;
The cement of true love to spread,
And paths of Scripture truth to tread;
Then will the youth to manhood grow
To honor us and honor you.

Who Would Not be a Mason?

Bro. C. F. Forshaw, LL. D.

Who would not be a Mason
And wear the apron white?
And feel the bonds of Friendship
The rich and poor unite?
To know Masonic virtues,
To do Masonic deeds?
And sympathetic minister
Unto a Brother's needs?

Who would not be a Mason
And join the brethren true?
To see our noble teachings
Their glorious work pursue?
To feel a bond Fraternal
Is there where'er they go?
And to find a hearty welcome
As they journey to and fro?

Who would not be a Mason
A Craftsman just and fair
To meet upon the Level
And part upon the Square?
To hear the voice of Charity,
Where'er our Lodges be?
And to know our Grips and Passwords
And share in all our glee?

Who would not be a Mason
To labor day by day?
And laboring try to lessen
The thorns upon life's way?
To help to form a column,
All perfect and complete?
Fit for building that great Temple
Wherein we hope to meet?

Opening Ode.

Bro. R. T. Spencer.

Come, brethren of the mystic tie,
Let us together meet,
And, clasping firm each brother's hand,
Each other fondly greet.

Around our lodge room altar stand,
And pledge ourselves anew,
To emulate the virtues of
The good, the brave, the true.

Be sure no selfish word or deed
Finds place within our hall;
But strive to do a brother's part,
And help not one but all.

Let no harsh word or unkind thought
Profane this sacred place;
Drive from your brows all frowful frowns,
While smiles illumine each face.



What is Freemasonry?*Bro. Palmer H. Taylor.*

"A soldier on the battlefield was dead
 Almost with thirst. The followers of Mars
 Have little time for pity, yet one of
 The pursuing gave this seeming dying man
 His only cup of water and passed on.
 Years rolled by, and far away from
 That sad field of strife two meet.
 Now hear their converse:
 Say, Friend, thou art the man. What man?
 The one who saw the mystic sign and
 Gave me drink when all my comrades
 Slept in death, or else had left the field
 Because a force had driven them, and from
 That hour till now, in darkness or in light,
 Of all the faces I have seen, thine is
 The one has held me up as with a more
 Than magic spell, Thou art the Man."

A Sprig of Acacia.*Bro. Rev. J. G. Gibson.*

*The Right Honorable Viscount Ridley, Right
 Worshipful Grand Master of Northum-
 berland. Obit. 28th Nov., 1904.*

Death's call to Silence calls as well to Rest—
 The Rest that knows no waking care—
 The night that ends not in the Soul's despair,
 But breaks in Day Eternal—Ever Blest!

For one Right Worshipful, at whose behest
 Northumbria's Masons, eager, sought to share
 The common lot of service and of prayer—
 We mourn to-day—though what is done is best!

While we, bestend, Acacia sprigs may wear,
 Our Brother has but reached the glittering crest
 Of earthly mountains—foothills only these.
 And right beyond mid lights and forms that please.
 The Master of all builders shall invest
 The Honored Brother we are called to spare.

Freemasonry Triumphant.*Bro. Chas. F. Forshaw, LL. D.*

Like as a rock on whom the angry sea
 Dashes and charges with vehement roar:
 Repelling still in steadfast majesty—
 Standing erect and noble as before.
 So is our Art on whom its foes would frown;
 It little reck's the battle-cry of men
 Who knowing not its lustre and renown
 Can ne'er discern it with Masonic ken.
 It bids defiance to the selfish weak—
 Surviving all their paltry scoffs and sneers,
 And casts its Light on darkened ones who seek
 To find its virtues known three thousand years,
 Unblemished yet and soaring Heavenwards still,
 For on it smiles divine Great God's all perfect will!

The Mother Lodge (India).*Bro. Rudyard Kipling, Soldier-Laureate.*

"We 'adn't good regalia,
 An' our Lodge was old an' bare,
 But we knew the ancient Landmarks,
 An' we kep' 'em to a hair;
 And looking on it backwards
 It often strikes me thus,
 There ain't such things as infidels,
 Excep' per'aps it's us."

and again—

"Full oft on Gov'ment service
 This rovin' foot hath pressed,
 An' bore fraternal greetin's
 To the Lodges East and West
 Accordin' as commanded
 From Kohat to Singapore;
 But I wish that I might see them
 In my Mother Lodge once more."

Equality, brotherly love, the *summum
 bonum* of Freemasonry, finds expression
 in the refrain—

OUTSIDE—"Serjeant," Sir! Salute! Salaam!
 INSIDE—"Brother," an' it doesn't do no 'arm.

We met upon the Level and we parted on the
 Square,
 An' I was Junior Deacon in my Mother Lodge out
 there!

I Am Willing to Be Tried.*Bro. Rob. Morris.*

I never have denied—
 I am willing to be tried—
 A call for sympathy from sorrowing man—
 My own hard griefs impel
 My heart for such to feel,
 And I am willing to be tried again.

The claim is often made
 For shelter and for aid
 I never have refused, and never can.
 And though my purse is scant,
 The poor shall never want,
 And I am willing to be tried again.

My brother goes astray;
 Ah! I know the way—
 The slippery way that turns the thoughtless man.
 I run to draw him back;
 I point the dangerous track,
 And I am willing to be tried again.

Each night, on bended knee,
 The All-seeing eye doth see
 My body suppliant at a throne divine;
 And there for brother's need,
 As for my own, I plead,
 And I am willing to be tried again.

BRO. DR. CHAS. F. FORSHAW, LITT. D., LL.D., F. R. S. E., ETC.

For many years this eminent Brother has been known as the Poet of the "Mystic Tie," the *uncrowned* "Poet-Laureate" of British Freemasonry. Few men have risen to such heights in the realm of *poetry and letters* as has been attained by Brother Forshaw, whose verses are familiar and well known. All his writings are marked by grace and refinement of style.

He is the author of "Masonic Musings," "Masonic Poems," "The Worshipful Master," "Pearls of Poesy," and "At Shakespeare's Shrine," "Poetical Tributes to Queen Victoria," "Coronation Odes," etc., and *co-editor* of "The Masonic Career of King Edward VII.," and editor of "Poetical Tributes to King Edward VII." In 1904 he received the distinction of being created a *Welsh Bard*, with the title of Siarl Efrog—Charles of York. He is also a *lecturer* of repute.

In 1900 he was made a life Fellow of the "Royal Society of Literature," "The Society of Antiquaries of Scotland," the "Royal Historical Society," and several others. Many honorary degrees, from leading universities of this country, have at various times been conferred upon him. Ten years ago he received the greatest honor of his life, being made a *Freeman* of the City of London, his immediate predecessor being Brother *Lord Kitchener*, of Khartoum.

Brother *William James Hughan*, the distinguished Masonic Historian, wrote an introduction to his "Masonic Poems," in which he said:

"I called him, some time since, our *Masonic Laureate*, and am pleased to confirm that designation."

"The present volume is the *seventieth work* that has emanated from his pen. His poems have gone, through newspapers and magazines, all over the world, and I am not aware of any Masonic Periodical that has not had some of his effusions in its columns."

"Dr. Forshaw is naturally proud of the fact that our beloved *PROTECTOR*, King Edward VII, when Prince of Wales, sent him a letter—*its spontaneity being its charming feature*—as to his Masonic Musings, and His Majesty has in *other ways* signified his appreciation of the author's gifts."

Brother Forshaw is Bard to "Peebles Kilwinning Lodge," "St. John's Chapter," Warrenpoint, "Saltoun Lodge," Aberdeen, "The Lodge of Research," Bombay, "Defence Lodge," Calcutta; and *many others* at home and abroad. He was *initiated* in Freemasonry at "Bolingbroke Lodge," London, by W. Bro. Dr. P. H. Davis, F. R. G. S., May, 1892. He is P. S. Deacon of "Scarborough Lodge," P. Prim. Sojourner of "Zetland Chapter," E. C. and P. R. W. Dep. Master of "Peebles Kilwinning Lodge," S. C. He has also been elected to Honorary Membership of Lodges and Chapters in England, Ireland and other parts of the world.

In the Coronation year (1902) he was appointed "The King's Messenger," King Edward VII having entrusted him with a gracious message to deliver to his subjects in the remote Island of St. Kilda, while Queen Alexandra requested him to deliver to the St. Kildans a number of beautiful photographs of the King and herself. To these same islanders Brother Forshaw also bore the official message of King Edward's death.

His recreations are *Freemasonry*, reading and writing with a view to publishing, historical research, and rambling in pursuit of antiquities.

The following Tributary *Sonnet* shows in what esteem Brother Forshaw is held by his fellow-craftsmen and countrymen:

I greet thee, <i>Brother</i> , who hast sought to build	Thou fill'st each court with incense-like per- fume;
A temple to the great and precious Name, And tried each true and well-dressed stone to gild	And singest songs of liberty and love, Which wander through the vault and then assume
And win for <i>Masonry</i> her well-earned fame.	A sacrificial prayer to Him above.

I greet thee, Forshaw, as thou greetest all,
In poesy, and a *brother-love* like thine;
Long may thy chisel ornament each wall,
And line for worshippers each flower divine;
And when the tools shall from their Master fall
May Heaven's glory on thy temple shine.

—Bro. (Rev.) *John George Gibson*, D. D., LL.D., F.R.S.L.



**Brother Dr. Chas. F. Forshaw, Litt. D. B.D.
F.R.S.b., Etc.**

THE ENGLISH MASONIC BARD, KNOWN AS THE POET OF THE "MYSTIC TIE."
Author of "Masonic Musings," "Masonic Poems," "The Worshipful Master,"
"Pearls of Poesy," "At Shakespeare's Shrine," *co-editor* of "The
Masonic Career of King Edward VII.," and editor of
"Poetical Tributes to King Edward VII."

Bro. George Washington.

God writes His records not on fading scrolls,
But in the histories of noble souls.
He sends His messengers before His face,
Who mark new pathways for the human race.
One such there came to do the work divine,
Who gave to earth a modern Palestine,
A new republic underneath the sun—
Its Abraham we know as Bro. Washington.

A hundred years the tongue of Time has told,
In passing, since he left us; yet, behold,
In that brief day the land he brought to birth
Has grown to be the leader of the earth;
Has spread her limits from a broken chain
Of settlements into a vast domain,
Before whose gaze a golden prospect opens,
Who stands but on the threshold of her hopes.

She is his child; and whatsoever she be,
Owes grateful tribute to his memory.
His was the hand that gave to her the place
To bear the torch of freedom for the race.
His was the patient, great and noble heart
To hide his own concern and bear his part,
By his examples of unselfishness
To cheer her armies in their dire distress.

His was the character superb, complete;
Great in success, but greater in defeat.
His was the purpose firm that would not bend,
That carried her to triumph in the end.
His was the hand that laid the scepter down
That for the country's good refused her crown.

His was the wisdom ripe in her first days
That led the untried state in peaceful ways,
Watched over her till she had stronger grown,
And guided her till she could walk alone;
Bequeathed her words of wisdom without price,
His farewell, golden precepts of advice;
And when at last she seemed secure from harm,
He left the chair of state and sought his farm,
Looked o'er his country saved, his people blest,
And then, his labors done, lay down to rest—
Such was our Brother Washington.

—Anon.

A Fallen Brother.

Bro. C. F. Forshaw, LL. D.

A broken column crumbling to decay,
Can sometimes be restored to strength and beauty;
And so a Brother erring on life's way
May be awakened to a sense of duty.
Forget his faults—forgive his foolish deeds,
And still the hand of fellowship extend—
And if he o'er and o'er ignores your pleas,
Still o'er and o'er persuade him and befriend.
Then haply 'round our altar's sacred shrine
Again he'll labor in the cause of truth;
And through your aid gain such of love divine
That age departs and leaves a lasting youth.
Thus will he cut the ignoble bonds of strife
And like the Phoenix rise again to life.

Fifty Years a Mason.

Bro. Thomas F. Gibbs, D. G. M., District of Columbia.

To celebrate the fiftieth Masonic anniversary of Bro. Wm. E. Singleton, Grand Secretary, Scott's Rite Hall, Washington, D. C., January 18, 1890.

To glean the wisdom from your lips we sit,
As it becomes us, tyros, at your feet;
Glad that such privileges will permit
Our gath'ring from your well-filled sheaf of wheat,
Glad that we may with joy, having no fears,
Draw from a store of half a hundred years.

A half a century filled with kindly deeds,
Brotherly love, relief, justice and truth,
Unthoughtful of your own but of another's needs,
Giving the care of age, the soul of youth.
In the great book where each good act appears
Your record stands—of half a hundred years.

The temple you have reared the world has seen,
And its foundation-stone is level, square and true;
The plumb shows the structure does not lean,
But stands symmetrical, that all may view,
A life most prominent among its peers—
A Mason's life of half a hundred years.

A life begun will never have an end,
But, river-like, join the eternal sea.
There with new beauties evermore to blend—
From earthly cares and imperfections free,
Your years with us are counted by the score—
Yet will we wish you half a hundred more.

To the Secretary.

Bro. Robert Morris.

Make thou the record *duly*,—
Our Mason life is there;
Make thou the record *truly*,
With close and anxious care.
The labors on the busy stage,—
At every step, from age to age!

Make thou the record *plainly*,—
How oft does error lurk.
Herein our children mainly
Will read their fathers' work.
Herein will trace with joy or gloom
Our pathway to the closing tomb.

Make thou the record *kindly*,
Omit the cruel words;
The Mason spirit blindly
A gentle shroud affords.
Oh, let thy record grandly prove
Freemasonry's a thing of love.

Make thou the record *swiftly*,—
Time's scythe is sweeping fast;
Our life, dissolving deftly,
Will soon, ah, soon be past.
And may a Generous Eye o'erlook
Our record in the Heavenly Book!

Adieu, a Heart-warm, Fond Adieu!*Bro. Robert Burns, first Masonic Post-Laureate.*

Composed on the occasion of what he conceived to be his last visit to St. James Lodge, Tarbolton, in June, 1794, and sung by him at the closing banquet. "In this immortal ode, in which the fraternal feeling is so strong," says *Bro. Robert Morris*, "we have all the parts of a Masonic song—a collection of Masonic references, in the most stily chosen words—eulogistic suggestions of the most distinct character, and, in the last stanza, a personal dedication to Wallace, the E. W. Master of the Lodge."

Adieu, a heart-warm, fond adieu,
Dear brothers of the mystic tie!
Ya favored, ye enlightened few,
Companions of my social joy!
Though I to foreign lands must hie,
Pursuing fortuna's slippery ba',—
With melting heart and hrimful eye,
I'll mind you still, though far awa'.

Oft hava I met your social band,
An' spent the cheerful, festive night;
Oft, honored with suprema command,
Presided o'er the sons of light;
And hy that hieroglyphic bright,
Which none hut Craftamen ever saw,
Strong memory on my heart shall write
Those happy scenes, when far awa'.

May freedom, harmony and love
Unite you in the grand design,
Beneath the Omniscient Eye above,
The glorious Architect divine;—
That you may keep th' unerring line,
Still guided by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell, whose merits claim
Justly that highest badge to wear,—
Heaven bless your honored, noble name,
To Masonry and Scotia dear!
A last request, permit me here;
When yearly ya assemble a'
One round—I ask it with a tear,
To him, the Bard, that's far awa'.

The Sign of Distress.

'Twas a wild, dreary night, in cheerless December;
'Twas a night only lit by a meteor's gleam;
'Twas a night, of that night I distinctly remember
That my soul journeyed forth on the wings of a dream.
That dream found me happy, by tried friends surrounded,
Enjoying with rapture the comforts of wealth;
My cup overflowing with blessings unbounded,
My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
Dejected, despairing, and wrapt in dismay;
By poverty, sickness, and ruin o'ertaken,
To every temptation and passion a prey;
Devoid of an end or an aim, I then wandered
O'er highway and by-way and lone wilderness;
On the past and the present and future I pondered,
But pride bade me tender no sign of distress.

In frenzy the wine cup I instantly quaffed at;
And habit and time made me quaff to excess;
But heated by wine, like a madman, I laughed at
The thought of e'er giving the sign of distress.
But wine sank me lower by lying pretenses,
It tattered my raiment and furrowed my face,
It palsied my sinews and pilfered my senses,
And forced me to proffer a sign of distress.

I resorted to a chapel, where churchmen were kneeling,
And asking their Saviour poor sinners to bless;
My claim I presented—the door of that chapel
Was slammed in my face at the sign of distress;
I strolled to the priest, to the servant of Heaven,
And sued for relief with wild eagerness;
He prayed that my sins might at last be forgiven,
And thought he had answered my sign of distress.

I staggered at last to the home of my mother,
Believing my prayers there would meet with success,
But father and mother and sister and brother
Disowned me, and taunted my sign of distress.
I lay down to die, a stranger drew nigh me,
A spotless white lambkin adorning his dress;
My eye caught the emblem, and era ha passed by me
I gave, as before, the sign of distress.

With godlike emotion that messenger hastens
To grasp me, and whisper, "My brother, I bless
The hour of my life when I learned of the Masons
To give and to answer your sign of distress."
Let a sign of distress by a craftsman be given,
And though priceless to me is eternity's bliss,
May my name never enter the records of Heaven
Should I fail to acknowledge that sign of distress.
—*Anon.*

Closing Ode.

Hail, Brother Masons, hail!
Let friendship long prevail,
And hind us fast;
May harmony and peace
Our happiness increase,
And friendship never cease
While life doth last.

May wisdom be our care,
And virtue from the square
By which we live,
That we at last may join
That heavenly lodge sublime,
When we shall perfect shine
With God above.

When our last labor's o'er,
And scenes of life no more
Charm our frail sight,
Then in God's holy care
May each protection share,
Bliss find unending there
In perfect light.

—*Anon.*

ALL OF THE FOLLOWING ARE BY BRO. DR. CHAS. F. FORSHAW, LL.D.

Known Throughout the World as the Poet of the "Mystic Tie."

The Initiate.

FROM darkness unto light! He only knows
Part of the truths which yet may wake his mind
From out its former languorous repose,
And make him feel how truly he was blind.
He scarce can grasp th' unfolded mysteries,
Nor can he comprehend the secret ways
Which he has still to tread, e'er he portrays
To some apprentice their immensities,
In Masonry he's but a child in arms,
And should be quite content to rest a while.
Until the future all his fear disarms,
Until he's safely crossed the last crook'd stile,
Which leads him from the maze into the plain.
Where all is clear like sunshine after rain.

Light.

NO men are Masons till Masonic Light
Shines forth upon their awed and eager eyes;
Until breaks forth upon their wondering sight
The Lodge's form, and they are bade to rise.
And, Oh! The Light is welcomed by us all—
What groping wanderer loves the shrouded
night?
And soon we know that harm could ne'er befall,
For some true Brother led our feet aright.
This is a tender lesson to the Soul—
A lesson fraught with all-absorbing good,
Which ever points to that ne'er-darkened goal,
To which we strive to lead the Brotherhood.
Guide Thou our feet, Oh Architect Divine,
By Thine own Light and Thine own Mystic Sign!

The Apron.

EMBLEM of Innocence and Purity!
We find its votaries on every side,
Earth's greatest men have donned it oft with
pride,
Time-honored badge of sweet simplicity.
To'ten of Virtue and Morality—
Long may its lessons in the heart abide,
Its meanings grow till none the Craft deride,
And all are filled with blessed Charity.
Long shall its powerful mystic sway endure,
Long shall its teachings prove a mine of wealth
True Masons love the "doing good by stealth,"
And also love the heart that's good and pure.
May never one of Hiram's Sons of Light
By word or deed the Apron make less white!

The Cable Tow.

THIS is the Mystic Tie which still unites
With bonds of Love those men who've felt its
cords,
Instilling sweet affection in our rites
By aid of Symbols, Tokens, Grips, and Words.
Circling the globe—this e'er increasing band
Has such glad power within its many thongs,
That it enfolds the Masons of each land,
And maketh one all kindreds and all tongues.
All those who've seen the Light will know its
strength
And only they can grasp its magnitude,
They know it daily adds unto its length,
Where'er our Art has its grand habitude,
And they alone can ever hope to know—
For Light to them revealed the Cable Tow.

The Gavel.

RESPECT the Gavel, Brethren, nor forget
That 'tis but wielded by a master-hand;
And well remember that ye here are met
Under the rulership of its command,
Our Master is but human—he may err—
"To err is human—to forgive divine"
And each true Mason is a worshipper,
And bows when this great emblem is his shrine.
For as the Gavel smote from off each stone
Its rude deformities, and made serene
All that before had most unshapely been,
So we may take this lesson for our own:—
And Gavel down each harsh, ignoble deed
That otherwise would rank dissension breed

The Twenty-four Inch Gauge.

LET us Divide and Measure up our Time,
In Due Proportions on our way through life
And so be fitted for that Holy Clime
Which knows no stains of earth-born sin and
strife;
Part of the Day in Labour we must spend,
Part of the Day seek sweet refreshing Rest;
Part of the Day must fervent Prayers ascend
To Great Jehovah in His Mansions Blest.
If with a contrite heart our pleas arise,
If Labour here is well and wisely done,
We gain Eternal Rest beyond the skies,
And have for Due a crown of glory won.
Thus to our Morals we the Gauge Apply
And by its teachings even Death defy.

The Level.

WHAT does the Level demonstrate, you say?
And quick the answer cometh in reply!
It tells us that we mortals are but clay,
That prince and pauper, rich or poor, must Die,
Death Levels all men!—On his darksome bed,
All men are equal in God's Holy Sight;
For pomp and human greatness then has fled,
And "Dust to Dust" all ranks and creeds unite.
Social distinctions are—will ever be—
Without this rule, chaos would reign supreme,
But when the soul would from the body flee,
And cross, unfettered, Death's relentless stream,
Riches and power and titles cannot save—
All men are claimed and Levelled by the Grave.

The Plumb.

ADMONISHED by the Plumb we walk upright,
And hold the Scale of Justice equally;
It shows to us the duty-line of Right,
Portraying strict impartiality.
It teaches what the medium must be—
No constant gloom and no unceasing pleasure;
And ruled by it, Freemasons ever see
Their joys and sorrows in an even measure.
Straightforward conduct, fearless and erect,
Putting away all prejudice and pride;
Tempering the passions, bidding us reflect,
And choose with care who we would have for
guide.
Thus by the Plumb, we children of the Dust,
Are taught at all times to be True and Just.

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The Trowel.

AS speculative Masons we adore
The precepts taught by this most honoured tool;
And if we minded well its gentle rule,
Our hearts and minds would even Heavenwards
soar;
In olden days our Brethren firmly bound
The stones and lime together by its aid;
Until the edifice, compact and sound,
Was in all points and parts completely made.
But now we use it as an emblem great,
Which firmly binds each true Masonic heart;
To join us in strong links that nought can part.
A Mystic Tie which Craftsmen consecrate,
To deeds which ever will their souls enshrine
With love for the Great Architect Divine.

More Ancient Than the Golden Fleece

RULERS of Nations in their pomp and pride,
Mid most triumphant grandeur have I seen,
Decked with what art and nature could provide
From all known regions of this vast terrene,
But not more stately these refulgent kings,
Nor yet more noble or sedate than he
Who simply clothes himself with Masonry
And who, each Lodge night, true emotion brings.
We are emblazoned with a righteous robe,
An emblem and a garment that will ne'er
Disgrace us, should we traverse all the globe;
A garment that e'en monarchs love to wear!
And he who dons this emblem old yet new—
Should pray for Strength to keep its teachings
true.

Due Examination.

LET not a stranger pass your well-kept door,
Until you've proved his knowledge of the
Square;
He must give freely all the Craftsman's lore,
Before he can our Ancient Mysteries share.
Ready at all times he should ever be
When rightly called for Due Examination,
And they indeed are foes to Masonry
Who cannot answer with facilitation.
Caution should ever whisper in his ear,
Bidding us test him thoroughly and well;
If he be true, he'll have no cause for fear,
But gladly will the Signs and Passwords tell.
Given him in Lodge, Just, Perfect, Regular
Which will the firmest of our gates unbar.

Prosper the Craft.

PROSPER the Craft, Great Architect Divine,
And make its votaries truly one at heart;
Shed down upon them all Thy powers benign,
To each the lessons of Thy might impart.
Imbue them with a sense of all Thy powers,
Confer upon them blessings of Thine own;
Give unto them full days of happy hours,
Until they stand before Thine awful throne.
Thou art indeed Most High, and Thon art Just.
Therefore instruct them in Thy wondrous
ways;
Teach them to ever feel a boundless trust
In Thy clear guidance through each worldly
maze.
Aid them to walk, although they cannot see,
And to repose a perfect Faith in Thee.

A Masonic Prayer.

WITHIN my heart, O Lord of Light,
Let no base passion come to stay;
Fill it with glory infinite,
And give me still the power to pray.
Keep everything within my breast
Sacred and safe from thoughts profane;
Pardon, O Lord, the sin confessed,
Thy everlasting mercy deign.
Vouchsafe, Most High, to give to me
A Heart to live for Thee alone—
A Heart of lasting Purity,
A Heart, Jehovah, like Thine own.
Unto my latest earthly hour,
Uphold and ever succour me;
Grant, O Great God, Thy perfect power,
Thy perfect power—Fidelity.

The All-seeing Eye.

OMNISCIENT God knows all our works and
ways,
His eyes, all-seeing, dwell in every place;
Through good, through evil, dark or pleasant
days,
We may not hide from His all-sacred grace,
Our Maker and Preserver reads each soul,
Nought can escape His searching vigilance;
'Tis He alone unfolds our earthly scroll
And tells our joys and sorrows at a glance.
'Tis He alone—the One Almighty God,
Who, with us always, strengthens and sustains;
And comforts with His staff and with His rod,
And guides and guard, and lovingly restrains.
Watching and warding from His Heavenly throne
Until He claims His children for His own.

Freemasonry Universal.

I LEFT the bustling town with all its cares,
To seek awhile fresh fields and pastures new;
And in sweet Lakeland's paradisaic lairs
I stood enchanted at each lovely view.
I pondered long and deep in raptured thought,
And said, "my gladness is indeed comp'ete."
For here in this poetical retreat,
My soul, a glimpse of Heaven hath surely caught.
When lo! 'mid all my bliss—a voice I heard,
A hand grasped mine—one never felt before—
And in the night by calm Winander's shore
We lowly lettered one mysterious word.
And my joy grew! My Brother held the key
Which made us one by right of Masonry!

So Mote It Be.

PEACE, perfect Peace, throughout each coming
day—
Love, Holy Love, within each Mason's heart;
With bright-eyed Hope to shed its sunny ray
On Faith that only can with Life depart.
Friendship to glow within the noble breast,
Prudence to check the rash and hasty deed,
Relief for all by dire some woe opprest,
And Charity to aid and intercede.
Silence to guard and curb the bitter tongue,
Temperance to stave our every downward pace,
Justice to mete to all who would do wrong,
And Fortitude to build upon this base
A glorious Temple on our earthly lands
So that we gain one built by perfect hands!

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