MASONIC DEPARTMENT

Secretaries will kindly examine the names of the respective officers in the cards and send corrections, if required, to the Masonic Department of The Tribune. The Masonic Directory is published every Sunday.

ONE-SIDED VERSUS MULTIFOLD MASONRY.

The great variety of subjects open to the Masonic student precludes any excuse for ignorance about Masonry, but, unfortunately, the great mass of Masons are not students, not even readers of Masonic literature, and many will not take the time or trouble to read a good Masonic book; and yet most of these claim to be well versed Masons, possibly because they know the ritual—but, alas! nothing else. Like the schoolboy who can only read from his own primer, they can only converse on Masonry from the standpoint of their own one idea, to wit, the work of initiation, etc. They know nothing, and care less, of the history of the craft, its origin, its true aims and objects, or the true scope of this ancient and honorable order.

And then we have those with the one idea that there is nothing, absolutely nothing, beyond the first three degrees of Masonry. Then we have others who neglect their lodge and chapter, and care only for the commandery. Again, we meet those who claim that the "Fraternity" means the A. and A. Rite "only," and that there is no Masonry anywhere else than in the Scottish Rite halls. All these brethren with one idea mistake the true meaning and the real teaching of our craft. While everybody, Masons included, has his preferences, and while some prefer one branch of Masonry to another, and every brother will concede this right of preference—no one should pounce upon another for it, but let him have his choice so long as he concedes to you the same right—still the very tenets, teachings, aims and objects of Masonry is adverse to the one-idea people. We pride ourselves upon the universality of Masonry; upon the fact that all good men, of whatever thought, of whatever religion, origin or nationality, can gather around our altars in harmony and in unity. Then why create or hold to the "one idea" within our craft? Why not rather enlarge and expand our views, and not permit this "one idea" to be lodged in our head, to the exclusion of many other good ways, and to the detriment of the craft and the impairment of our own usefulness to Masonry?

There are so many ways, so many thoughts, open to us for investigation and for Masonic search, that our minds should be occupied with more than one idea. Besides, each one has not only his preference, but also his talent, his aptness. If this tends toward the ritual, well and good; learn it thoroughly and practise it; if your liking is toward Masonic jurisprudence, study that; but always bear in mind the object of all, that is, to be useful to each other.

MAIMONIDES LODGE NO. 743.

Rabbi Moses Ben Maimon, or Maimonides, was born in Cordova, Spain, about the year 1139, and, after living a very useful though somewhat stormy life, was gathered to the land of his fathers; but he left behind him the indelible marks of his great genius in the various books—"Moreh Nevochim," "Jad Chazakha"—essays and learned dissertations which he wrote, and which the learned men of today still read with profit and pleasure.

He also left his mark upon the Masonry of today, in that a very live lodge was named Maimonides, and if the learned brother could only come and visit No. 743 some night when the third degree was being worked, he would be amazed to find so many of his imitators and so much talent assembled there. Last Wednesday night was especially attractive, this being the night set apart to make everybody come to the lodge, and not only come, but stay to the close, aye, and after closing. Even R. W. J. Stewart Wilson, Jere Mulford, Allan Williams and other "early birds" were seen around the festive banquet at a somewhat late hour. W. Master Charles J. White presided at the opening. Senior Warden Samuel Goldbach conferred the first section. W. Bro. Chapman, Master of Charity, presided in the second section, and W. Byron O. Huntington, assistant grand lecturer in the Eighth Masonic District, gave the historical lecture. Others assisting in the work were R. W. William A. Swan, W.'s John McMillen, of Charter Oak; Charles W. Shaw, of Eastern Star No. 227; Glynn, of Scotia; Aker, of United States, and many others. W. Asher Morris acted as senior deacon, Past Master Max Silverstein acted as secretary. Of the Past Masters of Maimonides present were Ws. Max Salmon, Isaac Silverstein, Fless and over one hundred members, with numerous visitors. With all the above talent it must be readily conceded that the work was done in excellent manner, and the great standard critic, W. Colin D. Anderson, of Star of Cuba, pronounced it perfect in every detail.

When the lodge was closed a watch was placed at the door so that no hungry (or thirsty) man should escape, and over two hundred brethren sat down to a fine collation prepared for them. W. Bro. White presided as toastmaster, with felicitous grace and ready wit, and called upon the numerous distinguished craftsmen "to say something," and each complied readily with the request, all of which resulted in a most pleasant and enjoyable hour spent with the brethren of this excellent lodge. The Master was asked by The Tribune man whether Maimonides "calls off." "Calls off? With six applicants and eight candidates for the second degree? No calling off here. We keep right on."

ABOUT THE SOLDIERS AND SAILORS' FUND

Masonic Editor, New-York Tribune.

Dear Sir and Bro.: As some misunderstanding seems to exist as to the proper custodian of the Soldiers and Sailors' Fund, permit me to say to your readers that the resolutions proposed in the Grand Lodge, and which were published in The Tribune of July 3, were not the resolutions finally adopted by the Grand Lodge. The subject was referred to the Finance Committee of the Grand Lodge, which committee recommended that the Grand Master should have charge of the fund, and, in connection with the Master of the lodge from which the contribution came, should designate the beneficiary. All contributions to this fund should therefore be forwarded to the Grand Master, William A. Sutherland, at Rochester, N. Y.

The amounts thus far received by the Grand Master are from Montauk Lodge $100 and from the Senior Warden of Mount Moriah Lodge, Bro. Isl Fischer, $15. Fraternally, E. M. L. EHLERS, Grand Secretary.

ANTHONY YEOMAN.

Right Worshipful Anthony Yeoman died Sunday last, and was buried with Masonic honors by his brethren of Knickerbocker Lodge. Genial, lovable, dear Brother "Tony" is no more; he has gone to his final home, to the celestial Grand Lodge above. Brother Yeoman was made a Mason in Keystone Lodge on January 26, 1866; demitted from there to become a charter member of Knickerbocker Lodge No. 642, and served as Master of the new lodge in 1869, 1870 and 1871. In 1877 Grand Master Couch appointed him Grand Steward, and in June, 1878, he became District Deputy Grand Master of the Eighth Masonic District. Brother Yeoman kept up his interest in his lodge and in Masonry throughout his long and useful career, and was beloved by all who knew him. He was one of the most widely known employes of the postal service, being well and favorably known to many connected with other postoffices as well as with that in this city. He was appointed a clerk on June 1, 1855, so that at the time of his death he had completed a continuous term of service of over forty-five years, which was exceptionally free from interruption through sickness or other cause. During this long period he was called upon to perform many duties, the nature of which were varied and difficult—particularly in the earlier years of his official career—and it is no exaggeration to say that those duties, whether performed in a subordinate or in an executive capacity, were discharged both creditably and conscientiously, as were also the many special assignments for which he was selected because of the confidence and trust reposed in him by his official superiors.

His death is deplored by all of his official associates, and his uniform kindliness and unselfishness will be long and pleasantly remembered by them.

THE RIGHT HAND OF FELLOWSHIP.

WELCOME YOUR VISITORS.

It has been said by the oldest Masons that in the early days of Freemasonry in America visitors were welcomed in lodges and chapters with the most sincere affection and courtesy. It has been said by these oldest Masons now living that no act of fraternal etiquette was spared to make them understand that they were really glad to see them. Visitors were greeted with open arms and warm hearts, that showed them that wherever they travelled they found among Masons brethren of the mystic tie who were really brothers indeed. Nothing could be more fraternal or cordial than the greeting such brethren received as they were introduced to the lodgeroom.

The Master invariably sounded his gavel and ordered the lodge to take a recess for a few moments, for the purpose of giving the brethren an opportunity of being introduced to the stranger. The Master then took his place beside the visitor, and introduced each member of his lodge by name; and thus, in a true fraternal spirit, a Masonic acquaintance began.

The brethren, surrounding the visitor, made his stay agreeable in the lodge, and when the lodge was closed all partook of substantial refreshments, and pledged friendship and love as united in the bonds of brotherhood.

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

Masonry remains the same in its ritual and its principles; but that individual responsibility that each Mason has pledged to another is fast rusting and dying out. Unless this is stopped at once it will entirely change the character of the order we love and cherish. Selfishness, conceit, ambition and avarice will take the place of love, charity and disinterested friendship.

In no way can this change be so surely felt as by travelling among Masons and visiting lodges at the present day. In small towns and sparsely settled communities the visiting Mason may yet receive a cordial welcome; but in all our large cities he will not.

The visiting brother applies at the anteroom of a lodge in a large city and sends in his card. The Master finds some trouble in getting a committee to examine him, because no interest is manifested in receiving visitors, and many invited to undertake the job are too lazy to perform this little act of courtesy. At last the Master selects a committee and it retires. Now, this committee is always composed of about three experts, who seem to make that their business. They have the work of the lodge exactly as the parrot perched on its cage has the language. They salute the visitor gruffly, and try to make him nervous and ill at ease. In this way they succeed in getting only a small portion of what he knows, and the visitor is chagrined to find he passes so poor an examination. The committee has no knowledge of the work or ritual outside of its own lodge and the visitor from a distant State is charged with not being proficient when he gives the exact language as used in his own jurisdiction. The committee is ignorant of Masonry abroad, and believes the sun rises and sets in its own lodge. It is difficult to convince the committee that the visitor is really a Mason, and it deliberates on the question whether to kick him downstairs as an impostor or admit him. Although he could not give the obligations verbatim as the committee required, still it introduces the visitor without ceremony, and he feels as though he had escaped from some band of Modoc Indians. He is introduced to no one, and he sits all the evening as stiff as a frozen codfish standing on its tail, and sees men around him who look at him and frown, and he imagines each man a small iceberg just escaped from an Arctic expedition.

The visitor leaves the lodgeroom without knowing a single brother, and says if that is Masonry he wants no more of it. He cannot be convinced that these men are not representatives of Masonry. He grows cold in his zeal, and soon becomes suspended for non-payment of dues, and in that way drops out of the back door of Masonry.

If city lodges wish to turn their lodgerooms into mercenary institutions, to make money by conferring degrees, let them simply say that they do not want to bother with visitors. But do not cast the chilling influence over the order all over the globe by the farce enacted in examining visitors and pretending to entertain them. They may be "entertaining angels unawares," and the poor angels would not be accustomed to this kind of a reception.

A little of the "milk of human kindness" might be used with excellent effect.

Instead of having over the door of every city lodge, "Hope Enters Not Here," put up the cheering sign to visitors, "Welcome the Coming, Speed the Parting Guest."

BLUE LODGE MASONRY.

As a rule man is progressive, and is continually aiming higher and higher. Masons are no exception to the rule. I fear too many Masons only use the Blue Lodge as a stepping-stone to attain the higher degrees; they do not stop to study and impress upon their hearts and minds the teachings of the Blue Lodge. They do not ascertain before proceeding further if their foundations are plumb, square and level; if, unfortunately, they are not, the temple may some day overtopple and bury them in the ruins. Let us look well to our beginning, and see what are some of our first teachings.

Masonry is not intended to, nor does it, supersede religion; it is simply a code of ethics, a moral law, designed to improve and elevate mankind. The three Great Lights are given to us for the following reasons: (1) To be a rule and guide to our faith and practice; (2) to square our actions with the world, and (3) to keep us in due bounds with all mankind.

We are taught to reverence Deity, and to put our faith and trust in Him; to never use His holy name except with that reverence and awe which is due from the creature to his Creator, and yet, how many men, calling themselves Masons, use the name of the Most High God in the most wicked and trivial manner?

The teachings of Masonry are in exact accordance with the teachings of Holy Writ, "Do unto others as ye would that men should do unto you."

We are taught to have an attentive ear, that we may hear the cry of distress, or the sob of sorrow; that we may hear the voice of wisdom speaking to us from age and experience, and that we may listen to the instructions of those in authority over us. We are required to be guarded in our speech, that we may guard well the secrets of our beloved order, so that the peace of the Fraternity may not be disturbed. Silence is discretion, but a babbler cannot be depended on. Our great light expressly tells us "not to let our right hand know what our left hand doeth;" or in other words, not to proclaim to the world our deeds of charity and benevolence. Again we hear, in tones calculated to reach and touch our hearts, "Be ye faithful to each other." The question naturally arises, Are we faithful to each other? Do we warn each other of our faults? Do we try to advise and encourage each other in well-doing? Do we always in business transactions act on the square, and rather give than take? In a word, do we always try to act to each other as one brother in blood would do to another? What a long lecture might be written on the subject of a faithful heart! And we, as Masons, would be more deeply interested in it than all the world besides. Oh, my brethren, think well of it! "Be ye faithful to each other." Let us endeavor to live nearer to the Divine injunction, then will our lodgerooms be filled with happy brethren, eager and anxious to embrace each other with a warmth and cordiality to which I am afraid we are now often strangers.

To be good men and true is among the first lessons taught in Masonry. If this lesson was well learned and carried out and practised among us as it should be, there would not be so much of that deceit and hypocrisy that are now so prevalent and so disfigure our beautiful world. Methinks if we all could be good men and true, then we might boast of having found the fabled Utopia so anxiously searched for by the ancients; sincerity and plain dealing would characterize all our transactions with mankind, and heart and tongue would be united in promoting each other's welfare; we would rejoice in each other's prosperity and endeavor to promote each other's interests, both spiritual and temporal. But I know I am asking too much; it is impossible for all to think and act alike, but I will tell you what we can do, we can try to be more like the Holy One who went about doing good.

We are also taught the duty of charity, exemplified by an impressive lesson. When want and affliction lay their heavy hands upon our brother let us be ever ready to assist, encourage and cheer him; but let it never be done grudgingly, for what is more galling or wounding to a sensitive nature than to feel that the assistance was given because our laws require it. Nay, let us give freely and willingly, as God has blessed our lot and store. So it is expected of all good men and true, that we will contribute to the relief of our distressed brother, not as a loan or a charity, but as his right and our duty. The principal round of the symbolic ladder is charity; it is that charity that will cover our brother's sin, that buffeth not up and maketh not afraid, and is patient and long suffering.

Another important lesson is taught through the means of the rough and the perfect ashlars. The rough ashlar is a stone just from the quarries, without any specific form and unfit to be used in the construction of a work of art. In Masonry it represents a man fresh from nature. No softening influence of Deity has had any effect on him; his better nature has never been stirred by that fraternal feeling which we call brotherhood; he knows not what it is to have that sympathy for his fellow-man, that fellow-feeling, that commiseration for another's woes, that we of the Mystic Tie have or are supposed to have. To such we ought to be able to make manifest the beauties of Masonry. The perfect ashlar is the rough ashlar after it has passed through the hands of the skilful workman, and is ready for works of art and beauty. Masonically it represents man in his regenerated state, or when he has reached that state of happiness which we all hope through the blessing of God to arrive at. While, as I said before, we do not profess to be a religious sect, yet I here say, without fear of denial, that if we as Masons live up to our obligations and the teachings of Masonry, we cannot help being Christians.

The above are only a few of the lessons taught in the Blue Lodge, but are they not enough to show that the whole superstructure rests upon them? And if we do not lay our foundations well, what security have we for the stability of the upper part o' our beautiful temple? One word in conclusion. There is an old adage, "To make haste slowly," and to nothing does it apply so well as to Masonry. Study, read, ponder and digest as you go along, and when you can truthfully say, I am a Mason, then advance. L. J. ROPER.

THE D. D. OF TWENTY-SECOND DISTRICT.

R. W. Henry E. Gillespie, the District Deputy Grand Master of the Twenty-second District, has received the compliment of a reappointment, he having served in the same position last year. Bro. Gillespie, the subject of this sketch, was born in Madrid, St. Lawrence County, March 12, 1856, where he received his early education; in 1873 he entered the employ of the Western Union Telegraph Company at Plattsburg, and in 1874 was with the Delaware and Hudson Canal Company at Salem, and steadily advanced here, and was the agent of this corporation at Au Sable Falls in 1878 and 1879. His brother, William E., being engaged in the wholesale drug business, he first entered his employ, and in 1880 became a partner, and in 1881 purchased the entire business, and has since conducted this in his own name and interest.

HENRY E. GILLESPIE.

Bro. Gillespie is an ardent and active Republican, taking much interest in party affairs. He served as postmaster under President Harrison, and has been reappointed by President and Bro. William McKinley, and is now the postmaster of Au Sable Falls.

The Right Worshipful was made a Mason in Tahawus Lodge No. 465, at Au Sable Falls, Clinton County, October 14, 1881; was Senior Warden in 1883 and 1884, Master in 1885, 1886 and 1887, was appointed District Deputy of the Twenty-second District June, 1887, and reappointed last month. Companion Gillespie was made a Royal Arch Mason in Plattsburg Chapter No. 87, in 1886, and was knighted in De Witt Commandery No. 16, stationed at Plattsburg, in 1887, and joined Oriental Shrine of Troy in 1888.

MASONRY IN WAR TIMES.

Now and then a little humanity, a little human smile, brightens even war's grim visage like a flash of sunshine in an angry day. What a happy thing it would be for sorry man if some of these flashes, some of this sunshine, could be photographed and so perpetuated that it could be seen and looked at in after days! The amenities of war and battle are so few that these few become precious even in memory. Here is one of that sort, "a touch of nature which makes the whole world kin":

Once on a time the 23 Ohio, belonging to Straight's command, entered a town en route for Richmond, prisoners of war. Worn down, jaded, hearts heavy, knapsacks light, they were herded like dumb animals, driven cattle, to wear out the hoofs. A reed regiment, the 54th Virginia, being camped near by, many of its men came straggling about to see the sorry show of poor, suppressed Yanks. Some more bold than others, more utter or more heartless, addressed some opening remarks to the poor prisoners. Suddenly there passed a sign of recognition between a Yank and a Reb, and they grasped each other's hands. Others from both sides stepped out from the ranks, and to the great surprise of most of the men on both sides, there was a friendly chat in progress in a twinkling. But the ditt not last long. In a moment a sudden and most unexpected change was wrought among the Virginians. They hastened away, back to camp, and in a short time came streaming back with provisions and coffee-kettles, and straightways fires once more began to twinkle, bacon was sizzling the martyrdom of the saints on the gridiron, and the aroma of boiling coffee arose like the fragrant smoke of a holy sacrifice, as a thanks-offering to humanity. A great, big, burly drawl Reb stood by, wondering at the strange scene before him, and drawled out to one of his comrades, "These be Yanks; yo'll the good of feedin' dem?" "Shut up," quickly came the answer from the other, who was busy helping along the feast, "they are numans!" Loyal guests and rebel hosts were mingled, our hungry boys, our brothers, ate and were satisfied, and for that one night our common humanity stood acquitted of the heavy charge of total depravity with which it is blackened; one agency of human life, Masonry, showed itself strong enough to overcome all prejudice, all bitterness, and Masonry here, as everywhere, was content to work its good in silence, for there were only a few brethren on either side, but the appeal was to humanity, was from brother to brother, and all, even the most bitter foe, bowed to the imperial demands of the heart and human forgiveness.

But the story has a sequel: In due time the prisoners were exchanged, and are now encamped within rifleshot of Kelly's Ferry, on the banks of the Potomac. They have often wondered when gathered around the campfires what became of the 54th Virginia Regiment and the good brethren among its ranks, and when they denounced the "damnable Johnny rebs" there was one regiment that was tucked away in a snug place quite out of harm's way, and out of range of hard "cuss" words, and even those of the 23d Ohio who were not Masons remembered with gratitude the actions of the Virginians, while the Masons among them felt a pride in having brought about this spirit of kindness toward the hungry and suffering.

On the morning of the storming of Mission Ridge among the prisoners was the 54th Virginia, and the following day it trailed away across the pontoon bridge and along the mountain road, nine miles to Kelly's Ferry. Arrived there, they scrabbled upon the banks like wasps awaiting the boats to convey them to Northern prisons. Some of the 23d Ohio were on duty when the Virginians arrived, and in a careless, disinterested most asked, "What regiment is this?" "The 54th Virginia," was the answer. "What! the 54th?" The soldiers were on duty and could not leave, but by that mysterious chain which only the initiated can see the news was flashed to the Ohio regiment that their old friends, their enemies in gray, were at the ferry; they started for the camp like quarter-horses, as they rushed in and out, shouting, "The 54th Virginia is at the ferry!" The camp swarmed in three minutes. Treasures of coffee, bacon, sugar, beef, preserved peaches, everything, was turned out in force. Loaded with plenty they rushed at double quick to the ferry.

The same old scene was then and there re-enacted, and yet how strangely changed: the twinkling fires, the grateful incense, the hungry captives, but guests and hosts had changed places; the starlit folds floated aloft, the bonny blue flag, the Stars and Stripes, Old Glory, was supreme now, and waved over both hosts and guests. But if they had a triumph of arms at Chattanooga, hearts were trumps at Kelly's Ferry. And there it was that horrid war smiled a human smile, and a grateful, gentle light flickered for a moment even on the point of the bayonet; a deed of honor, of Masonry of humanity was paid to the utmost farthing. The Mason and the non-Mason of the regiment vied with each other in paying off that pleasant debt to their Virginia foes. AN OLD SECRETARY.

COMMANDERY NEWS.

Morton Commandery No. 4 conferred the Order of Red Cross and Order of the Temple upon several neophytes on Monday evening. Eminent Sir Henry H. Treher, the Commander, presided, assisted by Past Commander Blight as Prelate. Among the many visitors were Eminent Sir Robert H. Clark and E. E. Davis, of York; Charles B. Pierce, of Constantine; Waring, and many others.

To be a Templar in good standing in the body of the order ought to be a better guarantee of a man's moral, social and business character than can be given by any other society in the world, and it is this quality of excellence that Templarism possesses which constitutes its tower of strength. The Templar who esteems the mere ceremonial of the order to be its chief object and aim has studied the subject to but little profit. We have spread our banner to the breeze, and inscribed upon its folds that we wield our swords in the defence of truth and justice. After having made this declaration of principles, the public has a right to criticise and judge us by the character which we individually sustain. Hence if we have any among our numbers who are immoral and licentious, the whole order msut suffer in consequence.

LODGE NOTES.

THE TOILERS IN MASONIC QUARRIES.

Roome Lodge closed a successful season with the third degree. The Junior Warden, Bro. Henry B. Corey, presided, and the Senior Deacon, Bro. Lunt, gave the historical lecture. When it is considered that the Master, W. H. Eugene Stafford; the Senior Warden, Amos H. Stephens, and six other members, are now serving "at the front," fighting for the flag, great credit is due to the acting officers and faithful members, who do their full duty to Roome Lodge. R. W. Jere Mulford, the new District Deputy of the Eighth Masonic District, paid the lodge a fraternal visit, and assisted in the work. There were also present R. W. Allan Williams, W. Aker, of United States Lodge; Glynn, of Scotia; Brockway and Berry, of Gramercy; William Collins, of Monitor; Alexander McGrath, Guest and many others. The lodge was called off until the second Saturday in September.

We need not say that Masonry has gained its present power alone by looking back on the past, but by looking inward on its laws and teaching, in these laws are the ever-unfolding possibilities of higher and better things—the growth of mind and character. And for each member of the order to live without the culture of these things is to waste opportunity and be untrue to all the high traditions and principles which are the glory of the institution. If he is proud only of what has been done, instead of doing his part, then it needs no prophet to foretell that the height is reached and the descent into decay is sure. He can only keep the inspiration of the past as an abiding power by uttering it in the present.

New-York Lodge held a pleasant social session, in which the usual array of Past Masters participated. E. B. Valentine, Val Schneider, George W. Anderson, Alexander McClelland and Loftus H. Saxe were present.

That Masonry has existed from an early age of the world we have the strongest reasons to believe, for the rites known as initiation can be traced back to the most remote antiquity. In its infancy its ceremonies must have been few and simple, and probably consisted of a confession of a belief in God, and a promise to serve Him and practice certain social duties. But, as the world became more populous and infidelity began to increase, and it became necessary to discriminate in the selection of candidates, the rites assumed a higher and more imposing form, and distinctive tokens were adopted as infallible tests to exclude the uninitiated. In the earliest societies the ordinary employment was in the cultivation of the mind, the study and contemplation of God's wisdom in creating, ordering and governing the world, and the study and dissemination of the knowledge of the arts and sciences. That Masonry was originally such a society is most clearly proven by its history and traditions. The worship of God being its first and greatest object, every person was required to acknowledge a belief in Deity before entering the portals of the order. The ceremony of initiation acknowledged His presence, and the symbols used in the lodge were made to represent Him or some of His attributes. Every lesson of instruction recognizes the existence of a Supreme Being, acknowledges His presence everywhere, shows that the lodge was "erected to Him" for His worship and glory, and teaches a strict obedience to His laws.

Naval Lodge No. 69 worked the second degree, W. Master Colman presided and Past Master Yates of Montgomery explained the working tools. The lodge was well attended. Among the many visitors were R. Ws. William A. Swan, of Adelphi; Sharlow, of Ocean; Shaw, of Eastern Star; Hibbs, Ludwig and many others. Past Masters Jacobs and Byrns were also on hand, as usual.

Munn Lodge goes on in the even way of its useful Masonic career, doing good work in the lodgeroom and much better work outside of it, on the lines of charity and doing good unto others. But the younger element are asserting themselves even in small, conservative Munn, and on Wednesday, August 24, there will be an outing, an entertainment, a "good show," dancing and what not. All this will take place at Lion Park on the above date, and all the members are astir about it, and it seems as if success is already assured. Last Thursday the third degree was given in full form. W. Master E. B. Price presided, and Senior Warden Edward L. Bloom conferred the degree, assisted by Past Masters Maguire and Abrahams. Bro. Garvin, of Zetland Lodge, of Montreal, was among the many visitors.

Pyramid Lodge No. 490 conferred the second degree, W. Thomas J. Watt, the Master, doing all the work. R. W. William J. Duncan was among the visitors, also W. F. E. Davis and others. But the real strength of Pyramid is in the faithful and constant attendance of its Past Masters, eight of whom were present Friday night. There was the patriarch "Matt" Riehle, William Brown, Robert H. Clark, William Hall, Charles H. Baldwin, John Watt, R. W. William J. McDonald and R. W. James H. Kennedy. Surely with such an array of Past Masters always on hand Pyramid must indeed be prosperous and progressive.

George Washington Lodge worked the third degree in good style. There was a very good attendance.

Washington Lodge No. 21 had its usual quota of "distinguished." There were R. W. Matthew Taylor, Claudius F. Beatty and Allan Williams, also Ws. La Barre, of Manhattan; Bennett and Sharlow, of Ocean; Shaw, of Eastern Star; Brockway, of Gramercy; Wallace of Hope; Colman, of Naval, besides a hundred or so of more or less prominent brethren who always visit Washington Lodge.

COMING EVENTS.

The family of the late Brother Louis Hauser has invited Eastern Star Lodge to participate in the ceremonies at the unveiling of a monument erected to his memory in Cypress Hills Cemetery to-day at 4 o'clock. Brethren are requested to meet in the Brooklyn ferryhouse, foot of East Twenty-third-st., at 2 o'clock this afternoon, and thence proceed to the cemetery.

Americus Chapter No. 215 meets next Tuesday at its tabernacle, Masonic Hall. There is always work for and good work. Candidates are in waiting for each of the degrees of the series. E. Companion C. H. Jutgen will be pleased to greet and welcome all Royal Arch Masons. The Mark, Past and M. E. Degree is on the trestleboard for next Tuesday evening.

Adelphic Lodge No. 248 will hold a very interesting communication next Tuesday evening, on which occasion Continental Lodge No. 287 and the Masters and Past Masters' Association of the Sixth Masonic District will join with Adelphic Lodge in honoring our esteemed brother, R. W. George W. White, Grand Treasurer of the Grand Lodge of the State of New-York. R. W. Wright D. Pownall, Deputy Grand Master of Masons in the State of New-York, will be present on this occasion, and also many distinguished craftsmen. William C. Degen, the Master, cordially invites all brethren to attend.

Germania Lodge No. 182 will celebrate its fiftieth anniversary next Thursday afternoon and evening. The brethren will assemble at the German Masonic Temple at 2 p. m. to promptly to attend the "festlege," and in the evening there will be a banquet at the Lexington Opera House.

Corinthian Chapter No. 159 is out with tickets for the annual excursion. The companions this year have made arrangements to go to Mauch Chunk on Thursday, July 28.

FEMALE FREEMASONS.

Some of our readers, says "The London Freemason's Chronicle," will doubtless be amused on reading the following article, which appeared originally in the columns of "The Birmingham Daily Post." In France they have long had a system of what is known as "Adoptive Masonry," and in some parts of the United States there is a quasi-Masonic female order, known as the "Eastern Star." None the less, however, are we of opinion that the ladies are much better placed outside the lodge portals. There is one well-authenticated case of a lady Free Mason, but we shall regret exceedingly when the instances of these lady Free Masons may be described in the plural instead of the singular number. Our principles are known and appreciated, but it would be an utter subversion of those principles if ladies were permitted to undergo the rite of initiation. They are most darling creatures in their various capacities of mother, wife, sweetheart, daughter; but what would become of our lodge work if there were lady members? For instance, could Bro. S. Warden fulfil his duties while engaged in a flirtation with Sister A., or, we will ask, what would become of Bro. Senior Deacon if it should be his fate to assist in the initiation of Sister B.? No, let our fair friends know as little as possible of Masonic lodge work, and we feel assured they will appreciate the tenets of our craft the more certainly.

"A French Masonic lodge has not only decided to admit women as members on equal terms, but has, according to the 'Rappel,' already elected one lady, initiated her into the mysteries of the craft, and intrusted her with a first instalment of those secrets which Mrs. Caudle was so eager to discover, and which her sleepy husband dared not divulge. It is not very likely that the example thus set by the Pecq Lodge will be copied in England. We are much too conservative for such a startling innovation to find favor among the brethren; and even in these days of 'woman's rights' there is not much fear of 'the sex' being successful in passing the stern janitor who stands at the lodge portal to keep off all intruders, and of their becoming practically familiar with the Eleusian mysteries of the 'hot poker,' concerning which the outer world professes to be so wise. The curiosity of the ladies on these grave matters cannot, therefore, be satisfied just yet in England; at any rate, not by the legitimate method of membership. Legend has it that one woman did contrive, by secreting herself in a hiding place in lodge to learn some of the secrets of the craft, and a mysterious shake of the head on the part of the narrators of the story is meant to imply that 'the subsequent proceedings interested her no more.' If there had been daily journals in those days, a paragraph would have gone the round of the papers, 'Mysterious disappearance of a woman.'

"Why woman should be excluded from participation in the benefits of Freemasonry is a bit of a puzzle to those who impartially inquire into the subject. Some people say it is because a woman cannot keep a secret, and that if she were intrusted with the signs and passwords of the fraternity she would be bound to communicate them to her bosom friend the very first time they met. That is very hard on the fair sex. They do impart their little confidences, we all know, and they don't like to be uncommunicative when some particular information has been intrusted to their keeping, but there is no reason why they should not be as 'mum' regarding the secrets of Masonry as the most taciturn of men. In some respects, perhaps, the craft would gain by the introduction of female members. If the principles of Freemasonry are good for men, it is difficult to see how they can be bad for women. But then, we selfish creatures like to have some place of well-fenced seclusion to which our womenkind cannot gain admission. Masonry would probably lose half its charm to great many men if they knew that they were going to meet their wives at the lodge. Their Masonic engagements constitute a sort of domestic holiday—a temporary escape from the yoke. They know that the 'better half' cannot follow them; that they are safe from intrusion and interruption. It is no doubt very bad taste, but this gleeful sense of liberty does undoubtedly exist on the part of some married Masons. If their wives were eligible, these benedicts would speedily discover that the advantages of Masonry had been greatly overrated, and would become very lax in their attendance. The great principles of brotherhood and charity would be found less attractive than they are under existing conditions.

"We are by no means sure that the Pecq Lodge means to admit the wives of its brethren. The woman initiated a few days ago was a 'mademoiselle.' Perhaps, on the whole, much of that sort of thing would be rather worse than a liberal allowance of 'madame.' These venturesome spinsters, who boldly pry into the dread secrets of Masonry and make speeches afterward which excite frantic applause, are very much akin to the 'strong-minded women' with whom the satirists have made us familiar. A few of them in a lodge would certainly make it anything but a paradise. In all likelihood they would very soon have it all to themselves. But then there happen to be loquacious and self-assertive men who are, in every respect, as objectionable; and possibly Masonic lodges may not be altogether unacquainted with them. We men—it must be admitted, with as much candor as circumstances will allow—are not altogether faultless."

ROYAL ARCH ITEMS.

Union Chapter conferred the Royal Arch degree in full form, with E. David Kay in the East, assisted by Past High Priests Clark, Hall, Spencer, McDonald, Robert Smith, William Brown, William S. Thompson and Charles H. Baldwin, of the visitors. There were Warren C. Bennett, of Zetland; Dedrick, of Amity; Fitch, of Metropolitan, and many other "lights" of the Capitular Rite. The work was done in a smooth and impressive manner. Union Chapter called off for the season, to meet again on the second Saturday in September.

We enter the temple of Masonry as we enter the temples of worship. There is in it, as in them, an unseen presiding spirit, which transforms all and gives to everything a color and a shape. In the Capella Di San Sisto, at Rome, you feel as in the presence of Michael Angelo. From floor to ceiling there are the visible touches of his invisible spirit. His thought has blossomed into fruitage on all, and broken into flower and foliage on arch and roof. One mind animates each; and the rapt form of prophet and apostle, the figure of man and brooding shape of sibyl, are joined together by one soul, which, unseen, lends a unity of design and grandeur to all that varied work. So in this temple of Masonry there is one spirit which pervades all. Moses, with the Divine Law; David, with the Inspired Psalms; Solomon, with his builders; prophets, with their prophecy of a second temple greater than the first; the Master of all, with His parable of labor and its reward, are joined together by one Great Spirit, who gives to all unity of design and beauty of color. It is the Spirit which transforms all religion, all morality into the nature of man, until man becomes the incarnation of religion; the visible form of morality and law; the outward temple in which they grow and ripen. Within its sacred folds are the Altar, with the Inspired Word, the lesson and guide of life; the Square, with its suggestions for the shaping of character; the Compass, which, finding a fixed point, circles life and thought; the likeness of the Ark, with its promise of a covenant between God and man; the Manna, with its historic witness of the fact that God is the supply of our necessities; the budding and blossoming Rod, which tells us that the service rendered to God and man is our true priesthood. These are the ornaments of the temple, the great thought that breaks into flower and fruitage from tessellated floor to roof. These are the symbols of the highest and best things that can influence the mind. And this inspired truth, these symbols of truth have attested their value and power in every age. And Masonry is in these, more than in gorgeous rite or splendid ritual; for these are the implements which built up not the architecture of houses of stone, but the temple which outlasts the works of art and "temples made with hands."—J. Byron Murray.

Phoenix Chapter worked the Mark degree upon several candidates and in the presence of a number of distinguished companions, among them being Past Grand High Priest George E. W. Stivers, R. E. Clarence R. Hatton, J. Harris Ralston, as well as Pastley, Bouton and Ayers, of Phoenix.

"May the companions so toil in the quarries where our tasks are assigned us that our work may stand the test. May we uncover and bring to light among the ruins of cherished fancies and ardent desire fondest hopes and pure ambitions—may we out of the losses and sorrows and pains of life gather those sublime treasures of wisdom by which our spirits, freed from defilement and sin, may joyfully anticipate and proudly receive the everlasting inheritance of the pure in heart."

Crescent Chapter worked the Mark degree at its last convocation. Past High Priests Barber, Ferrier and Zacharie were on hand, as well as R. E. Albert Maxfield, Akers and Smith.

Masonic Directory.

LODGES MEETING IN MASONIC HALL.

ADELPHIC 348, first and third Tuesdays.
WM. C. DEGAN, M. BENJ. W. FRYER, S. W.
ISAAC N. E. ALLEN, J. W. J. GAUKROGGER, Treas.
A. E. HASSALL, Secretary.

ADELPHI 28, first and third Tuesdays.
BENJAMIN RAPHAEL, M. SAM. WASSERMAN, S. W.
MARTIN B. COHN, J. W. JOS. BLUMENTHAL, Treas.
LOUIS M. ORCHARD, Secretary, 68 Broad-st.

ALBION 26, second and fourth Mondays.
HENRY M. BRISTOL, M. WM. J. HUTCHEON, S. W.
R. L. MAYNARD, J. W. C. A. BENEDICT, Treas.
G. R. ZERBE, Secretary, 236 Spring-st.

AMERICUS 535, first and third Thursdays.
WM. H. LONG, M. CHRIS. LUTGENS, S. W.
CHAS. E. PINK, J. W. DAN. T. SAMSON, Treas.
C. H. WILLIAMSON, Sec'y, 211 Van Buren-st., B'klyn.

ANCIENT 724, second and fourth Thursdays.
ORLANDO N. DANA, M. JOHN F. BUSCH, S. W.
EMIL A. HEYLAND, J. W. R. J. CARR, JR., Treas.
STEPHEN B. WHEELER, Secretary, 342 West 35th-st.

ATLAS 316, first and third Fridays.
GEO. H. BROOKE, M. GEO. H. HAHN, S. W.
J. M. SCHWANDER, J. W. HENRY E. BROWN, Treas.
G. J. BLOCK, Sec., Box 316, Masonic Hall, or 54 W. 24th-st.

BENEVOLENT 28, second and fourth Wednesdays.
WM. HARKNESS, M. EDMOND J. BATH, S. W.
EDW. S. PRINGLE, J. W. THOS. HILLSON, Treas.
GEORGE A. ELWOOD, Secretary, 427 West 45d-st.

CENTENNIAL 763, second and fourth Tuesdays.
MAX PROOPS, M. WM