

# 1873

PROCEEDINGS  
of the

# GRAND CHAPTER

of  
Royal Arch Masons  
of

# ALABAMA



A.D. 1873 / A.I. 2403

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A.D.2017, A.L.6017

# PROCEEDINGS

OF THE

Grand Chapter of Alabama,

AT THE

ANNUAL CONVOCATION

HELD IN THE

CITY OF MONTGOMERY

1873.



SELMA, ALA.:

PRINTED AT ARMSTRONG'S PRINTING HOUSE,

1874.



## PROCEEDINGS.

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The M. Ex. Grand Royal Arch Chapter of the State of Alabama held its Forty-seventh Annual Grand Convocation at the Masonic Temple, in the City of Montgomery, on Tuesday, the 2nd day of December, A. D. 1873, A. L. 5873, Anno Inv. 2403.

### PRESENT.

|                                      |                      |
|--------------------------------------|----------------------|
| MYLES J. GREENE.....                 | Grand High Priest.   |
| JAMES M. DEDMAN.....                 | Deputy G. H. Priest. |
| JAMES MILTON.....                    | Grand King.          |
| JAMES E. COBB.....                   | Grand Scribe.        |
| WILLIAM H. DINGLEY.....              | Grand Treasurer.     |
| DANIEL SAYRE.....                    | Grand Secretary.     |
| REV. JAMES K. HAZEN.....             | Grand Chaplain.      |
| WILLIAM W. HARDER, <i>as</i> .....   | Grand C. of the H.   |
| WILEY W. BLOODWORTH.....             | Grand P. Sojourner.  |
| WILLIAM W. McCOLLUM, <i>as</i> ..... | Grand R. A. Captain. |
| JOSEPH H. JOHNSON, <i>as</i> .....   | Grand M. 3 Veil.     |
| JAMES M. BRUNDIDGE, <i>as</i> .....  | Grand M. 2 Veil.     |
| GEORGE W. TAYLOR.....                | Grand M. 1 Veil.     |
| JAMES DAVIDSON.....                  | Grand Sentinel.      |

### PAST GRAND OFFICERS.

|                           |                      |
|---------------------------|----------------------|
| PELEG BROWN.....          | Grand High Priest.   |
| HENRY CLAY ARMSTRONG..... | Grand High Priest.   |
| JAMES McCALEB WILEY.....  | Deputy G. H. Priest. |
| JAMES M. BRUNDIDGE.....   | Grand King.          |
| JAMES H. JOINER.....      | Grand King.          |
| PALMER J. PILLANS.....    | Grand Scribe.        |

And High Priests, Kings, Scribes, and Proxies,  
from Subordinate Chapters, as follows:

|     |     |                           |                                     |       |
|-----|-----|---------------------------|-------------------------------------|-------|
| No. | 5.  | Eunomia . . . . .         | Bernard F. Ludwig . . . . .         | R.    |
| "   | 9.  | Clinton . . . . .         | { Augustus F. Evans . . . . .       | H. P. |
|     |     |                           | { Joseph A. Moore . . . . .         | K.    |
| "   | 10. | Tuscumbia . . . . .       | { William W. Weatherford* . . . . . | H. P. |
|     |     |                           | { John C. Goodloe* . . . . .        | S.    |
| "   | 11. | Phenix . . . . .          | { Thomas R. Ward* . . . . .         | H. P. |
|     |     |                           | { Victor G. Snedecor* . . . . .     | S.    |
| "   | 12. | Marion . . . . .          | Thomas S. Lowry* . . . . .          | H. P. |
| "   | 17. | Wetumpka . . . . .        | Edward S. Ready* . . . . .          | "     |
| "   | 20. | Livingston . . . . .      | Robert D. Webb* . . . . .           | "     |
| "   | 21. | Mobile . . . . .          | William S. Foster . . . . .         | "     |
| "   | 22. | Montgomery . . . . .      | { James Davidson . . . . .          | "     |
|     |     |                           | { Apollas Harris . . . . .          | K.    |
|     |     |                           | { John Gano Winter . . . . .        | S.    |
| "   | 23. | Talladega . . . . .       | { Joseph H. Johnson . . . . .       | H. P. |
|     |     |                           | { James H. Joiner* . . . . .        | K.    |
|     |     |                           | { William H. Burr . . . . .         | S.    |
| "   | 24. | Eufaula . . . . .         | James Milton . . . . .              | H. P. |
| "   | 28. | Saint Johns . . . . .     | { James M. Dedman . . . . .         | "     |
|     |     |                           | { Isaac A. Mc Millan . . . . .      | K.    |
| "   | 35. | James L. Daniel . . . . . | Americus C. Mitchell* . . . . .     | H. P. |
| "   | 40. | Camden . . . . .          | { Luckie W. Jenkins . . . . .       | "     |
|     |     |                           | { Robert H. Ervin* . . . . .        | K.    |
|     |     |                           | { Frank P. M. Gilbert* . . . . .    | S.    |
| "   | 44. | Choctaw . . . . .         | Benjamin H. Warren* . . . . .       | H. P. |
| "   | 54. | Tyrian . . . . .          | { John R. Goldthwaite . . . . .     | K.    |
|     |     |                           | { Joel D. Murphree* . . . . .       | S.    |
| "   | 62. | Rockford . . . . .        | { William J. Peddy* . . . . .       | H. P. |
|     |     |                           | { Thomas H. Fargason . . . . .      | K.    |
|     |     |                           | { Robert H. Gullett* . . . . .      | S.    |
| "   | 63. | Clayton . . . . .         | Alto Velo Lee . . . . .             | H. P. |
| "   | 64. | Central . . . . .         | { Edward G. Walker . . . . .        | H. P. |
|     |     |                           | { William M. McMath* . . . . .      | K.    |
| "   | 65. | Russell . . . . .         | Thomas B. Foster . . . . .          | "     |
| "   | 66. | Alabama . . . . .         | Peleg Brown . . . . .               | H. P. |
| "   | 67. | Farriorville . . . . .    | Abijah Haley . . . . .              | "     |
| "   | 71. | Landmark . . . . .        | { James W. Bridges . . . . .        | "     |
|     |     |                           | { John H. Weed . . . . .            | K.    |
| "   | 78. | Danville . . . . .        | Jesse J. Woodall* . . . . .         | H. P. |
| "   | 80. | Loachapoka . . . . .      | { Myles J. Greene . . . . .         | "     |
|     |     |                           | { Wiley W. Bloodworth* . . . . .    | K.    |
|     |     |                           | { George P. Harrison jr* . . . . .  | S.    |
| "   | 84. | Carrollton . . . . .      | Lewis M. Stone . . . . .            | "     |

\*proxies.

|         |                            |                                                                                                  |
|---------|----------------------------|--------------------------------------------------------------------------------------------------|
| No. 85. | Gaston . . . . .           | { Robert L. Seale . . . . . H. P.<br>William R. Horn . . . . . K.<br>Simeon Walton* . . . . . S. |
| " 87.   | Moulton . . . . .          | { De Witt C. White . . . . . H. P.<br>Thomas Masterson* . . . . . K.                             |
| " 89.   | Somerville . . . . .       | { John M. Simpson . . . . . H. P.<br>John F. Turney* . . . . . K.                                |
| " 90.   | Greenville . . . . .       | George W. Thigpen . . . . . H. P.                                                                |
| " 91.   | George D. Norris . . . . . | Morris K. Taylor . . . . . "                                                                     |
| " 92.   | Notasulga . . . . .        | Henry Clay Armstrong . . . . . "                                                                 |
| " 96.   | Daniel Pratt . . . . .     | James K. Hazen . . . . . "                                                                       |
| " 97.   | Shelby . . . . .           | Rufus W. Cobb . . . . . "                                                                        |
| " 98.   | Oxford . . . . .           | William J. Borden . . . . . S.                                                                   |
| " 99.   | Thomas M. Bragg . . . . .  | George W. Jones . . . . . H. P.                                                                  |
| " 100.  | Rock Mills . . . . .       | { George W. Taylor . . . . . "<br>Benjamin S. Weathers . . . . . K.                              |

\*Proxies.

The M. Ex. Grand Royal Arch Chapter was opened in Ample Form.

Prayer by the R. Ex. and Rev. Grand Chaplain, Companion James K. Hazen.

The Most Ex. Grand High Priest delivered his Annual Address, and on motion of Companion Joseph H. Johnson, it was referred to a special committee, consisting of Companions Palmer J. Pillans, Isaiah A. Wilson, and James H. Joiner.

## Grand High Priest's Annual Address.

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### *Companions of the Grand Chapter :*

Another year has sped its rapid flight since last we met to take counsel together, and legislate for the good of our order. A year, burdened alike with pains and pleasures, hopes and fears, joys and sorrows, triumphs and defeats. Yet, amid all life's vicissitudes, we are constrained to acknowledge, that "goodness and mercy have followed us," and that peace, and a reasonable prosperity, has been our goodly heritage.

While some localities in our jurisdiction have been visited by the "pestilence that walketh in darkness, and the destruction that wasteth at noonday," and ever and anon the solemn death-roll has sounded, summoning some loved companion from terrestrial labor to celestial rest, yet, a kind Providence has spared our lives, and, in the main, the priceless boon of health has been vouchsafed us, by Him who holds the destinies of the universe in the hollow of His hand.

Then, with becoming humility, let us give praise and adoration to our Great High Priest, for His abundant mercies past, and especially for the high privilege we now enjoy of assembling within this ample and beautiful Hall, for the first time, appropriated to the grand object for which it was erected.

The erection of this splendid Temple should, and does, mark an era in the history of Freemasonry in Alabama. And I trust the truly masonic enterprise and liberality here displayed, may incite our Companions of Subordinate Chapters to increased energy and zeal, in providing for themselves suitable and comfortable, if not elegant, Halls. But, while we duly appreciate

these blessings, let us not lose sight of the important truth, that the real greatness of Masonry does not consist in her grand Temples, though their splendor may dazzle the eyes of every beholder; nor in the display of costly and elegant paraphernalia, necessary and right as these, in themselves, are. Be it ever remembered, that that which entitles Freemasonry to the respect and consideration of the wise and good of all lands, and all ages, is to be found in the exemplification of her high and ennobling virtues, and in the lives of her votaries.

This is the humble, yet mighty foundation stone, upon which is erected that great edifice, before whose moral grandeur, the most brilliant triumphs of architectural genius "pale their ineffectual fires."

While, then, we give due attention to the external adorning of the body of Masonry, let us yet more sedulously cultivate those "internal qualifications," which alone will fit us to be living stones in our Mystic Temple. Let us kindle anew, in our own hearts the fires of devotion to the eternal and immutable tenets of our Order.

Society is heaving to and fro, like the incipient warnings of an earthquake. Mighty and radical changes are being wrought in our social fabric. The tendency downwards, in the scale of morality is fearfully rapid. Corruption stalks abroad in the land with bold and defiant mien; and public opinion has resigned her whilom throne, as the regulator of public virtue. In view of the darkness that threatens to envelop our social and moral horizons, the good and the true are seeking a refuge from the impending storm. The fixed and steady purpose to pursue the right, seeks to be buoyed up, by association with those who have banded themselves together, for the cultivation and promotion of virtuous conduct.

These, my companions, are the times to try your masonic spirit. If, with firm resolve, and unfaltering faith, you are true to your principles now, the feeble, erring, or wayward companion, groping amid the turbid waters of temptation and sin, catching a glimpse of the beacon light of your pure example, may be cheered and encouraged; and from his humble and repentant heart will come the yearning cry for help, when the ever-ready hand of brotherly love will hasten to his relief, and

elevate him to a dignified and noble manhood. And thus, will another champion be sent fourth to battle for the right and to exhibit a practical illustration of the beautiful precepts of our Order.

Suffer not your energies to be repressed, nor the voice of conscience to be silenced, by the apparent hopelessness of accomplishing great results. For, as an aggregation of little drops constitutes the ocean, so an aggregation of individual and associated effort, attended by the divine blessing, is to regenerate the world.

Then, companions, let us utterly discard every selfish aim, every unworthy motive, which looks not beyond the narrow bounds of personal preferment, and, actuated by that only masonic "ambition or rather emulation, of who can best work and best agree," endeavor to elevate the moral standard of Freemasonry, by exemplifying in our lives, and in our chapters, all those exalted virtues, included in her comprehensive vocabulary. Then will our spiritual and moral edifice rise to heaven, with a splendor that out shines earth's grandest temple; and intelligent and virtuous mankind, with united voice shall speak our praise, and God Himself shall be our God.

So far as I have been able to survey the field, Royal Arch Masonry, in this jurisdiction, has enjoyed a year of uninterrupted peace, as well as a reasonable degree of prosperity. We cannot, however, be too frequently, nor too deeply, impressed with the fact, that true prosperity consists, not only, nor chiefly, in accessions to our members, but in the zeal and fidelity of our members. With unceasing vigilance, then, let us guard the portals of our sacred sanctuary, thus taking "special care" that difficulties do not arise "by the introduction of strangers among the workman."

I regret, exceedingly, that I have been unable to meet the reasonable expectation of the Grand Chapter, in the way of official visitation. But the demands of private and professional engagements have been imperative, and compelled me to forego that pleasure.

A number of questions have been submitted for official decision, all which, however, have been settled by past legisla-

tion ; thus rendering a recapitulation of my rulings unnecessary.

On the 30th of May, I granted a dispensation to the High Priest of Talladega Chapter No. 23, to use a substitute to complete a class, for the purpose of exalting a candidate.

At different periods, dispensations were granted the following Chapters to elect their officers out of the usual time, satisfactory reasons having been assigned, in each case, why this duty had not been performed at the proper period.

|                             |        |
|-----------------------------|--------|
| Clinton Chapter.....        | No. 9. |
| Marion Chapter.....         | " 12.  |
| St. John's Chapter.....     | " 28.  |
| Farriorville Chapter.....   | " 67.  |
| Choctaw Corner Chapter..... | " 70.  |

From a somewhat careful investigation of the subject, I am convinced that capitular masonry in this jurisdiction, is suffering for the want of a more general dissemination of the work of the Grand Chapter among her subordinates. I am also convinced that the plan adopted two years ago ; looking to this end, has, up to the present time, accomplished but little. Still, in the present depressed condition of our finances, immediate action, is perhaps inexpedient.

Your attention is directed to this subject now mainly in the hope that it will receive at your hands that careful and deliberate consideration which its importance demands. So that, at some period, in the—not distant—future, some plan may be devised by which the work and lectures of the Grand Chapter may be made attainable by the officers of Subordinate Chapters generally.

At present, the rehearsal of the work in the Grand Chapter, furnishes the principal means for its dissemination. It is then, obviously important, that a full and complete report should be made by the Committee on Work, and I trust, ample time will be allowed for that purpose.

I cannot conclude, without expressing the hope, that you will look with generous forbearance, on whatever imperfections I may exhibit as your presiding officer. In my feeble efforts to discharge the responsible duties of the exalted station to which your kind

partiality has assigned me, I desire, and feel assured I shall receive, your hearty co-operation and support.

Until a very recent period I had hoped that the roll of present and Past Grand Officers would mercifully escape the casualties and diseases which have hurried so many worthy and excellent companions to their long homes. But, alas, for human hopes! when the time of our convocation had so nearly approached that we had almost begun to realize the many joys and pleasures incident to our annual reunions, we are suddenly shocked by the intelligence that a stately "column" was broken, and a prominent "light" forever extinguished. Most Excellent Companion Richard F. Knott, Past Deputy Grand High Priest of the Grand Chapter *is no more*. He died of yellow fever, at 11½ o'clock A. M., on the 22nd of November, 1873, at his residence in the city of Mobile. The Masonic positions and relations of Companion Knott are so prominent and so widely known as to render unnecessary any attempt on my part to portray to you the many excellencies of his mind and heart. Possessing a vigorous and cultured intellect he was prepared creditably to fill the requirements of the many various and responsible stations to which he was exalted. With a warm heart and an enthusiastic nature, he was ever among the foremost in extending sympathy and material support to those who had fallen beneath the frowns of fortune. His devotion to Masonry was proverbial. Upon her loved altars he sacrificed much of his time and talent, and the last conscious and audible word uttered by his feeble and dying tongue was given to her interests.

But he is gone. And now that his once busy brain and cunning hands have ceased to labor in temples below, let us hope that through the abounding mercy and all-prevailing merits of our Great High Priest his disencumbered spirit has been permitted to enter the all-glorious and happy presence of the Supreme Grand Council above.

The Grand Chapter will, of course, adopt the necessary measures with reference to his death.

With united heart and purpose, and in the exercise of brotherly love and charity toward each other, let us address ourselves to the important duties of the present convocation, humbly asking that divine wisdom and guidance, without which all

our efforts, however wisely conceived, will be in vain. Laboring and living thus, not only while here, but through life, we may safely and confidently indulge the hope, that when our earthly pilgrimage ends, we may each appropriate to himself the "proud title of a workman that needeth not to be ashamed."

MYLES J. GREENE,

Grand High Priest.

The Grand Secretary made his Annual Report, and it was received and referred to the Committee on Finance.

## Grand Secretary's Annual Report.

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GRAND SECRETARY'S OFFICE,

MONTGOMERY, DECEMBER 2, 1873.

*To the M. Ex. Grand Chapter of Alabama :*

I herewith submit my annual report, together with the account and vouchers. The residue of the Contingent fund not expended, and the amounts which I have received through the year, have been paid over to the Grand Treasurer, and his receipt will be found attached to the account.

The jewels and collars ordered to be purchased by the Grand Chapter, and also the presentation jewels, have been obtained. The former have been delivered to the Grand Sentinel, and the latter await the order of the Grand Chapter.

Since the last Convocation of the Grand Chapter, nine copies of the Masonic Code have been disposed of, leaving in my hands three hundred and forty-nine copies.

Fraternally,

DANIEL SAYRE,

Grand Secretary.

## GRAND CHAPTER OF ALABAMA,

*In account with DANIEL SAYRE,**Grand Secretary.*

## CR.

|      |     |                              |        |    |
|------|-----|------------------------------|--------|----|
| Dec. | 3.  | By Dues at Grand Convocation |        |    |
|      |     | 1872.....                    | \$1229 | 50 |
| "    | 23. | " Contingent Fund.....       | 600    | 00 |

## BACK DUES.

|      |     |                             |        |       |
|------|-----|-----------------------------|--------|-------|
| "    | 26. | " Dues from Russell Chapter |        |       |
| 1873 |     | No. 65.....                 | \$     | 19 50 |
| Feb. | 10. | " Dues from Gaston Chapter  |        |       |
|      |     | No. 85.....                 | 18 75  | 38 25 |
|      |     | " Cash for 9 Codes....      |        | 9 00  |
|      |     |                             |        | <hr/> |
|      |     |                             | \$1876 | 75    |

## DR.

|       |     |                              |        |         |
|-------|-----|------------------------------|--------|---------|
| 1872. |     |                              |        |         |
| Dec.  | 23. | To paid Grand Treasurer..... | \$     | 1229 50 |
| 1873  |     | " Barrett & Brown.....       | 462    | 50      |
|       |     | " Expressage .....           | 6      | 00      |
|       |     | " Code to Grand Secretary    |        |         |
|       |     | of Vermont.....              | 1      | 00      |
|       |     | " paid to Grand Treasurer    | 177    | 75      |
|       |     |                              |        | <hr/>   |
|       |     |                              | \$1876 | 75      |

MONTGOMERY, DECEMBER 2, 1873.

DANIEL SAYRE,

Grand Secretary.

The Grand Treasurer made his Annual Report, and it was received and referred to the Committee on Finance.

## Grand Treasurer's Annual Report.

WILLIAM H. DINGLEY, GRAND TREASURER,

*In account with the Grand Chapter of Alabama.*

DR.

|       |     |                                      |           |
|-------|-----|--------------------------------------|-----------|
| 1872. |     |                                      |           |
| Dec.  | 3.  | To Balance.....                      | \$ 701 90 |
| "     | 23. | " received from Grand Secretary..... | 1229 50   |
| 1873. |     |                                      |           |
| Nov.  | 28. | " received from Grand Secretary..... | 177 75    |

\$2109 15

DR.

|       |    |                                             |          |
|-------|----|---------------------------------------------|----------|
| 1872. |    |                                             |          |
| Dec.  | 5. | By Grand High Priest, H. C. Armstrong.....  | \$ 25 00 |
|       |    | " Committee on Work, Jos. H. Johnson.....   | 40 00    |
|       |    | " Committee on Work, L. W. Jenkins.....     | 38 00    |
|       |    | " Committee Foreign Cor. P. J. Pillans..... | 150 00   |
|       |    | " Grand Sentinel.....                       | 15 00    |
|       |    | " Grand Secretary's salary...               | 400 00   |
|       |    | " Grand Secretary for Contingent Fund.....  | 600 00   |
|       |    | " Grand Treasurer.....                      | 100 00   |

1873.

|           |   |                                              |        |
|-----------|---|----------------------------------------------|--------|
| Feb. 7.   | “ | Refunded St. John’s Chap-<br>ter No. 28..... | 62 25  |
| Sept. 17. | “ | Masonic Pub. Company<br>for Jewels.....      | 430 00 |
|           | “ | Balance on hand.....                         | 248 90 |

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 \$2109 15

MONTGOMERY, DEC. 2, 1873.

WILLIAM H. DINGLEY,

Grand Treasurer.

Companion Palmer J. Pillans, Chairman of the Committee on Foreign Correspondence, presented his report, and it was received, and ordered to be spread upon the minutes, and printed with the proceedings. (See Appendix.)

## REPORT ON WORK.

Companion Henry Clay Armstrong, Chairman of the Committee on Work, made report on the Royal Arch Degree, and the report was received and concurred in.

The M. Ex. Grand High Priest announced the following

## STANDING COMMITTEES.

ON CHARTERED CHAPTERS No. 1.—Wiley W. Bloodworth, Thomas Boyd Foster, Abijah Haley.

ON CHARTERED CHAPTERS No. 2.—William S. Foster, Jesse J. Woodall, Robert H. Gulledge.

ON CHARTERED CHAPTERS No. 3.—Edward G. Walker, John M. Simpson, John H. Weed.

ON DISPENSATIONS.—Morris K. Taylor, Frank P. M. Gilbert, George W. Jones.

ON FINANCE.—John R. Goldtwhaite, Robert L. Seale, Jas. M. Bridges.

ON BY-LAWS, SUSPENSIONS, EXPULSIONS, AND APPEALS.—William R. Horn, William J. Borden, Benjamin F. Matthews.

ON MASONIC JURISPRUDENCE.—James E. Cobb, James M. Dedman, Robert D. Webb.

Companion Robert D. Webb presented a petition as to Gainesville Chapter No. 13, at Gainesville, in Sumter County, and it was referred to the Committee on Dispensations.

Companion Grand Secretary offered the following resolution, and it was adopted.

COOSA CHAPTER NO. 86.

*Resolved*, That Coosa Chapter No. 86 be allowed 60 days in which to make returns and pay dues.

And then, after prayer by the R. Ex. and Rev. Grand Chaplain, Companion James K. Hazen, the Grand Chapter was called from labor to refreshment until to-morrow morning at 8½ o'clock.

## IN GRAND CHAPTER.

WEDNESDAY MORNING, DECEMBER 3, 1873.

The Grand Chapter was called from refreshment to labor at 8½ o'clock, the M. Ex. Grand High Priest, Myles J. Greene, presiding; the other Grand Officers at their several stations.

Prayer by the R. Ex. and Rev. Grand Chaplain, Companion James K. Hazen.

The minutes were read and approved.

Companion John R. Goldthwaite, Chairman of the Committee on Finance, made the following report, and the report was received and concurred in :

### REPORT FROM COMMITTEE ON FINANCE.

*To the M. Ex. Grand Chapter of Alabama :*

Your Committee on Finance have examined the Reports and Vouchers of the R. Ex. Grand Treasurer and the R. Ex. Grand Secretary and beg leave to report that they find the same correct.

The balance in the Treasury of the Grand Chapter on the 2nd day of December,

|                                                         |            |
|---------------------------------------------------------|------------|
| 1873, is.....                                           | \$ 248 90  |
| Estimated amount of dues from Subordinate Chapters..... | 1400 00    |
| Total.....                                              | \$ 1648 90 |

Your Committee recommend the following appropriations to meet the necessary annual expenses of the Grand Chapter, to-wit :

|                                                                                                                  |            |
|------------------------------------------------------------------------------------------------------------------|------------|
| To Companion William H. Dingley for salary as R. Ex. Grand Treasurer for past Masonic year.....                  | \$ 100 00  |
| To Companion Daniel Sayre for salary as R. Ex. Grand Secretary for same period....                               | 400 00     |
| To Companion Palmer J. Pillans for services and expenses as Chairman of Committee on Foreign Correspondence..... | 150 00     |
| As a Contingent Fund in the hands of the Grand Secretary for printing, incidental expenses, &c.....              | 600 00     |
|                                                                                                                  | <hr/>      |
|                                                                                                                  | \$ 1250 00 |

All of which is respectfully and fraternally submitted.

JOHN R. GOLDTHWAITE,  
Chairman.

Companion Palmer J. Pillans, Chairman of the Committee on the Grand High Priest's address, made the following report, and the report was received and concurred in :

#### REPORT ON GRAND HIGH PRIEST'S ADDRESS.

*To the M. Ex. Grand Chapter of Alabama :*

##### COMPANIONS :

The Committee to whom was referred the address of the M. Ex. Grand High Priest beg leave to report :

That they have carefully examined the same, and have been charmed with its eloquence, and the earnest love evinced to Masonry, and thorough and heartfelt devotion to Deity. Your Committee recommend its perusal to the Companions of this

jurisdiction generally, that if possible they may ever so slightly catch the spirit of devotion displayed throughout, and be stimulated to a more energetic exercise of the masonic virtues inculcated.

They also recommend that so much as relates to the death of Companion Richard F. Knott, R. Ex. P. D. Grand High Priest, be referred to a special committee of three.

In relation to the better dissemination of the work your Committee agree with the M. Ex. Grand High Priest, that at present nothing more can be done, than is now being done by this Grand Chapter; but the Committee express the hope, that a full exposition of the several degrees, by the Committee on Work, annually made, will yet bring forth fruit most abundantly.

Fraternally submitted.

|                |              |
|----------------|--------------|
| P. J. PILLANS, | } Committee. |
| I. A. WILSON,  |              |
| J. H. JOINER.  |              |

Companion Luckie W. Jenkins offered the following resolution, and it was adopted:

#### ELYTON NO. 76, AND SUGGSVILLE NO. 55.

*Resolved*, That Elyton Chapter No. 76, and Suggsville Chapter No. 55, have sixty (60) days in which to pay their dues to the Grand Chapter.

Companion Wiley W. Bloodworth offered the following resolution, and it was adopted.

#### ZERUBBABEL CHAPTER NO. 56 REINSTATED.

*Resolved* That Zerubbabel Chapter No. 56, at Waverly, in Lee County, (formerly Chambers,) be reinstated on the payment of back dues; and that it be allowed four months in which to elect officers.

The Grand Chapter proceeded to the election of Grand Officers for the ensuing masonic year, Companions James H. Joiner and William W. Harder acting as tellers, and the election resulted as follows:

#### ELECTED GRAND OFFICERS.

MYLES J. GREENE.....Loachapoka.....Grand High Priest.  
 JAMES M. DEDMAN.....Selma.....Deputy G. H. Priest.  
 JAMES MILTON.....Eufaula.....Grand King.  
 JAMES E. COBB.....Tuskegee.....Grand Scribe.  
 WILLIAM H. DINGLEY...Montgomery.....Grand Treasurer.  
 DANIEL SAYRE .....Montgomery.....Grand Secretary.  
 REV. JAMES K. HAZEN...Prattville.....Grand Chaplain.  
 LUCKIE W. JENKINS.....Camden.....Grand C. of H.

The Grand High Priest *elect* announced the following

#### APPOINTED GRAND OFFICERS.

WILEY W. BLOODWORTH..Loachapoka...Grand P. Sojourner.  
 WILLIAM W. MCCOLLUM.....Selma.....Grand R. A. C.  
 WILLIAM R. HORN.....Gaston.....Grand M. 3. V.  
 WILLIAM E. BEAIRD.....Orrville.....Grand M. 2. V.  
 GEORGE W. TAYLOR.....Rock Mills.....Grand M. 1. V.  
 JAMES DAVIDSON.....Montgomery..Grand Sentinel.

#### JEWEL TO P. G. H. P., PELEG BROWN.

The M. Ex. Grand High Priest presented a jewel to P. G. H. P., Peleg Brown, in terms as follows:

#### GRAND HIGH PRIEST'S ADDRESS TO COMPANION BROWN.

*M. Ex. Companion:*

Perhaps no duty is more clearly recognised in Masonry, than

that of rewarding the diligent and faithful laborer. And this duty becomes imperative, when an abundant harvest of good has followed as the happy result of such a labor.

In conformity to the principle enunciated, and in grateful recognition of the arduous, long-continued, and invaluable service which you have rendered Royal Arch Masonry in Alabama, the Grand Chapter has commissioned me to present you this Past Grand High Priest's Jewel.

Accept it, Most Excellent Companion; and I trust you will wear it with as much pleasure to yourself as I know it will be an honor to the fraternity that bestows it.

May you yet be spared many years, to enjoy the undiminished confidence and grateful esteem of your companions, and, when your long pilgrimage shall cease, may all your life-work have been such as shall bear the test of the "Great Overseer's Square," and may there be administered to you an abundant entrance upon that inheritance that is "incorruptible, undefiled, and fadeth not away."

To which Companion Brown replied in appropriate and eloquent terms, but of his speech his great modesty has prevented him from supplying the Grand Secretary with a copy.

JEWEL TO P. G. H. P., H. CLAY ARMSTRONG.

The M. Ex. Grand High Priest presented a jewel to P. G. H. P., H. Clay Armstrong, in terms as follows:

GRAND HIGH PRIEST'S ADDRESS TO COMPANION  
ARMSTRONG.

*M. Ex. Companion:*

*Labor omnia vincit* is an adage which loses none of its force or truth by being trite; and though your masonic career has been comparatively brief, yet, by a diligent observance of this ancient proverb, such has been your proficiency in the study

and practice of the excellent precepts enjoined by our Order, that you have been thrice elevated to the highest office in the gift of the Grand Chapter. And in view of the fidelity and ability with which you have discharged the duties of this office, as well as those of other exalted and responsible stations that have been assigned you, and as an evidence of its high appreciation of your zeal, fidelity and attachment to Freemasonry, the Grand Chapter has imposed on me the pleasant duty of presenting to you this Jewel. Accept and wear it, Companion, and while it will remind you of the good inclination of the Grand Chapter towards you, it will also incite you to continued and increased diligence and zeal in behalf of our beloved Order. May many long, prosperous, and happy years be added to your useful life; and when the trials of your probationary state are over, may you be admitted into the "Temple" not made with hands, eternal in the heavens.

To which Companion Armstrong also replied in appropriate and fitting terms, as follows:

COMPANION ARMSTRONG'S REPLY.

*M. Ex. Grand High Priest and Companions of the Grand Chapter of Alabama:*

I cannot express the emotions with which I receive this testimonial at your hands.

You are my Companions, with whom my relations, official and social, have been uninterruptedly pleasant and endearing; and the cause in which we have labored together, is one that commends itself to our judgments and affections. To you I am indebted for many, very many acts of kindness—many hours of pleasure and profit: to Masonry—the inspiration of my purest purposes—I owe life-long devotion. Coming from those who are at once endeared to me as friends and as the representatives of so noble an Order, this beautiful jewel has for ME a value beyond all price. I receive it to wear through the coming years, trusting that no act of mine will ever dim its lustre.

Companions, I sincerely thank you for this beautiful testimonial of your esteem.

Companion H. Clay Armstrong, offered the following resolutions, and they were adopted.

#### LAWRENCEVILLE CHAPTER NO. 73.

*Resolved*, That the Charter of Lawrenceville Chapter, (which has been declared forfeited by this Grand Chapter,) be and the same is hereby restored, and that the dues of said Lawrenceville Chapter be remitted, and the Chapter be allowed ninety (90) days to elect officers.

*Resolved*, That Lawrenceville Chapter No. 73, be allowed to change its name to Gordon Chapter No. 73.

#### HERMON CHAPTER NO. 34.

*Resolved*, That Hermon Chapter No. 34, be allowed thirty (30) days in which to make returns and pay dues.

Companion William S. Foster, Chairman of Committee on Chartered Chapters No. 2, made the following report, and the report was received and concurred in :

#### REPORT FROM COMMITTEE ON CHARTERED CHAPTER NO. 2.

*To the M. Ex. Grand Charter of Alabama :*

Your Committee on Chartered Chapters No. 2, beg leave to report that they have examined the returns submitted to them, and find the following

#### CORRECT.

|                      |        |                     |        |
|----------------------|--------|---------------------|--------|
| Fulton.....          | No. 32 | Alabama.....        | No. 66 |
| James L. Daniel..... | " 35   | Farriorville.....   | " 67   |
| Choctaw .....        | " 44   | Choctaw Corner..... | " 70   |
| Rockford.....        | " 62   |                     |        |

## INCORRECT.

PICKENSVILLE, No. 36.—No seal.

CONCORD, No. 37.—Two officers suspended for non-payment of dues. Officers *pro tem* ought to have been inserted. Names abbreviated. A. Inv.—not filled up. Should be 2403.

CAMDEN, No. 40.—A neat return and correct, except that the seal is defective; and under the head of "Degrees Conferred," the names are repeated under all the sub-heads of "Most Excellent Masters" "Past Masters" and "Mark Masters" whereas they should only have been under the first with the dates of conferring the other degrees.

TUSKEGEE, No. 43.—Names abbreviated and initials.

TYRIAN, No. 54.—No Post-office.

SUGGSVILLE, No. 55.—No seal. High Priest's name in the wrong place. No date to two deaths, names of which are abbreviated and initiated.

LEBANON, No. 57.—Heading not filled up. No seal. No date to suspensions, N. P. D.

CLAYTON, No. 63.—Initials and abbreviations.

CENTRAL, No. 64.—No seal. Dues short \$3.

RUSSELL, No. 65.—Time of regular convocations not put down.

LOWER PEACH TREE, No. 69.—Dues incorrectly put down at 25 cents instead of 75 cents.

Fraternally,

WM. S. FOSTER,  
Chairman.

Companion Joseph H. Johnson offered the following resolution, and it was adopted.

MOUNT MORIAH CHAPTER NO. 19.

*Resolved*, That Mount Moriah Chapter No. 19 be allowed sixty (60) days in which to pay up its dues.

## INSTALLATION.

The following Grand Officers, not before installed, were installed in Ample Form by the M. Ex. Grand High Priest :

|                          |                |
|--------------------------|----------------|
| LUCKIE W. JENKINS.....   | Grand C. of H. |
| WILLIAM W. MCCOLLUM..... | Grand R. A. C. |
| WILLIAM R. HORN.....     | Grand M. 3. V. |
| WILLIAM E. BEAIRD.....   | Grand M. 2. V. |

Companion Morris K. Taylor, Chairman of the Committee on Dispensations, made the following report, and the report was received and concurred in :

## REPORT FROM COMMITTEE ON DISPENSATIONS.

The Committee on Dispensations, to which was referred a petition from certain companions of Sumter and Gainesville Chapters, beg leave to offer the following resolution and recommend its adoption :

*Resolved*, That the petitioners be authorized to reorganize Gainesville Chapter No. 13, in the county of Sumter, with the officers named in said petition, and that the back dues of said Chapter be remitted.

MORRIS K. TAYLOR, Chairman.

## DEATH OF COMPANION RICHARD F. KNOTT.

The committee appointed to report a suitable notice of the death of Companion Richard F. Knott, P. Deputy Grand High Priest, made the following report :

THE DEATH of Companion Knott has come upon us so suddenly that we are scarcely able, as yet, to realize the fact that he has really gone. It seems to the writer that it was but the other day that he met him in Grand Chapter, in the full vigor of manhood ; redolent of life, and joy, and merriment ; for there could hardly be sadness where he was present. It is rather a sad thing to die in the full vigor of health and strength ; and

*now* especially, when events of "great pith and moment" are taking place all over the world, and when Masonry is hewing out for itself a standing, a prominent niche, a place in the estimation of the people, that is to result in great good to the fraternity, and consequently to the generations of men. But apart from this sadness inherent in death itself, and at this particular time, it is gratifying to be able to say, that our companion received with complacency the announcement that he was wanted elsewhere; that his time in the chapter below was about to expire; and that soon he would be translated to another sphere. But this is not the place to moralize or mourn. Here, we can only bid our companion — farewell! Perhaps we may meet him on the other shore; in the Grand Chapter above; in presence of that omnipotent and all-gracious Grand Master, that doeth all things well.

Farewell, and yet again, farewell.

HENRY CLAY ARMSTRONG,  
DANIEL SAYRE,  
PELEG BROWN,

Committee.

#### REPRESENTATIVE OF NOVA SCOTIA.

Companion Henry Clay Armstrong was received and welcomed as the representative of the Grand Chapter of Nova Scotia.

Companion Wiley W. Bloodworth, chairman of the Committee on Chartered Chapters No. 1, made the following report, and the report was received and concurred in:

#### REPORT FROM COMMITTEE ON CHARTERED LODGES NO. 1.

*To the M. Ex. Grand Chapter of Alabama:*

Your committee on Chartered Chapters No. 1, have carefully examined the returns submitted to them, and beg leave to make the following report:

## CORRECT.

|                   |       |                   |        |
|-------------------|-------|-------------------|--------|
| Tuscaloosa.....   | No. 1 | Mobile.....       | No. 21 |
| Eunomia.....      | " 5   | Montgomery.....   | " 22   |
| Clinton.....      | " 9   | Talladega.....    | " 23   |
| Phoenix.....      | " 11  | Eufaula.....      | " 24   |
| Marion.....       | " 12  | Saint John's..... | " 28   |
| Wetumpka.....     | 17    | James Penn.....   | " 30   |
| Mount Moriah..... | 19    |                   |        |

## INCORRECT.

TUSCUMBIA, No. 10.—No name or number on the back of the returns; blanks in headings not filled; no county or Post Office given.

LIVINGSTON, No. 20.—No name on the back of the returns.

COURTLAND, No. 25.—No Seal.

All of which is respectfully submitted.

WILEY W. BLOODWORTH,

Chairman.

Companion Edward G. Walker, Chairman of the Committee on Chartered Chapters No. 3, made the following report, and the report was received and concurred in.

REPORT FROM COMMITTEE ON CHARTERED CHAPTERS  
NO. 3.

*To the M. Ex. Grand Chapter of Alabama :*

Your Committee on Chartered Chapters No. 3, have examined the returns submitted to them, and beg leave to make the following report :

## CORRECT.

|                 |        |                 |        |
|-----------------|--------|-----------------|--------|
| Landmark.....   | No. 71 | Gaston.....     | No. 85 |
| Danville.....   | " 78   | Somerville..... | " 89   |
| Jefferson ..... | " 81   | Rock Mills..... | " 100  |
| Carrollton..... | " 84   |                 |        |

## INCORRECT.

MIDWAY, No. 72.—No date to suspensions for N. P. D. Dues not opposite names of members; no date to degrees conferred.

ELYTON, No. 76.—Initials used; no date to suspensions for N. P. D., no recapitulation.

LOACHAPOKA, No. 80.—Initials and abbreviations used; no date to suspensions N. P. D.

MOULTON, No. 87.—*A. Inv.* wrong—should be 2403, by adding 530 to the common era; seal not right side up.

GREENVILLE, No. 90.—Initials used; two reported dead are returned in the list of members; no date to deaths; seal on the wrong side of the returns; date of certificate not filled out.

GEORGE D. NORRIS, No. 91.—Abbreviations used.

NOTASULGA, No. 92.—Returns very much defaced by putting on the seal with printer's ink.

COLUMBUS, No. 93.—Returns very carelessly made out; initials used; seal illegible; one P. M. put down as M. M.; dues estimated at \$1.25, but the right amount set down on the back.

DANIEL PRATT, No. 96.—Date not filled out.

SHELBY, No. 97.—*A. Inv.* not filled up; no seal; no date to 2 exaltations.

OXFORD, No. 98.—No seal.

THOMAS M. BRAGG, No. 99.—Abbreviations used; no seal; *A. Inv.* wrong.

MINERAL CITY, No. 101.—Abbreviations and initials used; no seal; one reported dead and same name among the members; no date to death; time of regular convocations not put down.

Fraternally,

EDWARD G. WALKER,  
Chairman.

The following are the Standing Committees of the Grand Chapter :

## ON WORK.

|                        |            |
|------------------------|------------|
| H. CLAY ARMSTRONG..... | Notasulga. |
| JOSEPH H. JOHNSON..... | Talladega. |
| LUCKIE W. JENKINS..... | Camden.    |

## CUSTODIAN OF THE WORK.

|                                               |             |
|-----------------------------------------------|-------------|
| MYLES J. GREENE, <i>virtute officii</i> ..... | Loachapoka. |
|-----------------------------------------------|-------------|

## ON MASONIC JURISPRUDENCE.

|                      |             |
|----------------------|-------------|
| JAMES E. COBB.....   | Tuskegee.   |
| JAMES M. DEDMAN..... | Selma.      |
| ROBERT D. WEBB.....  | Livingston. |

## ON FOREIGN CORRESPONDENCE.

|                        |             |
|------------------------|-------------|
| PALMER J. PILLANS..... | Mobile.     |
| GEORGE W. TAYLOR.....  | Rock Mills. |
| GEORGE W. THIGPEN..... | Greenville. |
| DEWITT C. WHITE.....   | Moulton.    |
| THOMAS S. LOWRY.....   | Marion.     |

And there being no further business to be brought before the Grand Chapter, the minutes were read and approved.

And then, after solemn prayer to the Throne of Grace by the R. Ex. and Rev. Grand Chaplain, Companion James K. Hazen, the Most Excellent Grand Royal Arch Chapter of the State of Alabama was closed in Ample Form.

DANIEL SAYRE,  
*Grand Secretary.*

## MEMORANDA.

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### REPRESENTATIVES OF OTHER GRAND CHAPTERS NEAR THE GRAND CHAPTER OF ALABAMA.

|                           |                         |              |
|---------------------------|-------------------------|--------------|
| PELEG BROWN.....          | <i>Mobile</i> .....     | Indiana.     |
| PALMER J. PILLANS.....    | <i>Mobile</i> .....     | Louisiana.   |
| DAVID CLOPTON.....        | <i>Montgomery</i> ..... | Mississippi. |
| DANIEL SAYRE.....         | <i>Montgomery</i> ..... | Oregon.      |
| HENRY CLAY ARMSTRONG..... | <i>Notasulga</i> .....  | Nova Scotia  |
| PELEG BROWN.....          | <i>Mobile</i> .....     | Missouri.    |
| PELEG BROWN.....          | <i>Mobile</i> .....     | Tennessee.   |

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### REPRESENTATIVES OF THE GRAND CHAPTER OF ALABAMA NEAR OTHER GRAND CHAPTERS.

|                          |                           |              |
|--------------------------|---------------------------|--------------|
| GEORGE R. FEARN.....     | <i>Canton</i> .....       | Mississippi. |
| RICHARD P. EARHART.....  | <i>Salem</i> .....        | Oregon.      |
| JOHN W. SIMONS.....      | <i>New York</i> .....     | New York.    |
| HARVEY G. HAZELRIGG..... | <i>Indianapolis</i> ..... | Indiana.     |
| JOHNATHAN S. DAWSON..... | <i>Paris</i> .....        | Tennessee.   |

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APPENDIX.

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# Report of the Committee on the State of the Republic

1890

The Committee on the State of the Republic, created by the Senate on the 10th of January, 1889, has the honor to report to the Senate the results of its labors during the past year. The Committee has the pleasure to announce that it has completed its report, and that it is now in a position to submit it to the Senate. The report contains a full and complete statement of the condition of the Republic, and of the progress of its various departments. It also contains a full and complete statement of the results of the various measures which have been taken during the past year, and of the progress of the various measures which are now pending. The Committee has the pleasure to announce that it has completed its report, and that it is now in a position to submit it to the Senate.

## CHAPTER I

The first chapter of the report contains a full and complete statement of the condition of the Republic, and of the progress of its various departments. It also contains a full and complete statement of the results of the various measures which have been taken during the past year, and of the progress of the various measures which are now pending. The Committee has the pleasure to announce that it has completed its report, and that it is now in a position to submit it to the Senate.

## *Report on Foreign Correspondence.*

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*To the M. Ex. Grand High Priest, Officers and Companions of the M. Ex.  
Grand Chapter of Alabama :*

Your Committee on Correspondence beg leave to say that the following report was prepared under very unfavorable conditions, the Chairman having received the proceedings of the several Grand Chapters on the eve of his departure from home and to which he had but few opportunities of returning before the session of your Grand Body. He therefore hopes that a fair allowance be made for imperfections, and we throw ourself upon the well known and oft experienced charity of our companions.

We, however, lay before you so much of the following proceedings as may be deemed either interesting or instructive.

### **ARKANSAS**

Sends us greeting the proceedings of 23rd Convocation held in October, 1872, presided over by the Most Excellent Past Grand High Priest, E. H. English, who announced that the Convocation had been postponed until a later period on account of the State elections coming on at this period, but to conform to constitutional requirements the Grand Chapter was now opened, when by resolution it was closed until first Monday in January, 1873.

On this day the Grand Chapter was opened in Ample Form by the Most Excellent Grand High Priest, G. A. Dannelly, and L. E. Barber, Grand Secretary, with representatives from 26 Subordinates.

The Grand High Priest announced harmony among the Craft with zeal inspiring them. He counsels to avoid intemperance and profanity.

Dispensations for 7 new Chapters were granted.

He ruled that a R. A. mason desiring to affiliate must also be an affiliated blue lodge mason at the time. Which, however, was reported upon unfavorably

by Committee on masonic law and usage and was *not approved* by Grand Chapter.

We notice that this Grand Chapter has adopted as an amendment to their Constitution that "no vote (for officers) shall be counted unless the Companion be placed in nomination and the nomination seconded."

As usual our Companions in Arkansas are alive to the educational wants of the youth, and appropriate their surplus funds to this end in the maintenance of St. John's College.

Number of Chapters 65; number making returns 47; number exaltations 171; whole number R. A. masons 1498.

Most Excellent Companion Dannelly again elected Grand High Priest.

Excellent L. E. Barber again elected Grand Secretary.

No report on Correspondence.

#### CANADA.

Most Excellent Companion T. Wilson, as Grand Z., opened this Grand Chapter, on 14th August, 1872, the Most Excellent Grand Z., T. Douglas Harrington being absent.

There were representatives from 37 chartered Chapters and 3 U. D. present.

We learn from the address of the Most Excellent Grand Z. that a G. R. Ark Lodge has been organized in Canada. Of this we know nothing, but Companion Harrington says, in reference to application of the G. R. Ark Lodge of England seeking recognition, "I failed to understand its connection with Royal Arch Masonry."

There appears also a desire on the part of the Grand Mark Lodge of England to establish a foothold on this continent and Companion Harrington, in reference to this says, "Any mark warrant issued from and by England could not be recognised, and ought to be withdrawn and cancelled, and that any other course could not fail to seriously imperil the friendly relations now existing between the two bodies." This course, on the part of the Grand Mark Lodge of England would be an infringement of the jurisdiction of the G. R. A. Chapter of Canada, which could not be tolerated by any of the various G. R. A. Chapters of the United States.

Companion Harrington having presided for 11 years offers his farewell to the Grand Chapter.

Dispensations for 6 new Chapters were granted.

At this convocation an effort was made so to alter the constitution as to recognize all the degrees of the A. A. Rite, and also the degrees of Cryptic Ma-

sonry, but the matter was referred to the Executive Committee, and therefore lies over until the next annual convocation.

R. E. Companion S. B. Harmon was elected M. E. Grand Z., and the Grand Chapter unanimously adopted the following:

*Resolved*, That this Grand Chapter cannot permit its esteemed M. E. G. Z., T. D. Harington, to retire from the honorable position of its chief presiding officer—the enormous duties of which office he has ably discharged for the past eleven years—without recording its warmest appreciation of the untiring zeal and eminently sound judgment displayed by him in the multifarious questions that have, during that lengthened period, required his careful consideration and decision; and to mark in a more substantial manner that appreciation, it is hereby resolved that the E. Council be a Committee to prepare an address in accordance with this resolution, to be accompanied with a suitable testimonial, on which shall be inscribed the high regard entertained for our M. E. Companion, and the eminent services rendered by him to Capitular Masonry.

Number of Chapters on roll, 50; Members of Chapters on roll, 2154; Exaltations, 252.

Companion Henry Robertson on behalf of the Committee on Correspondence, made report on thirty pamphlets of proceedings, among which we find ours for 1871.

We again express our obligations to our companion for the proceedings from Scotland, and make no apology for extracting the whole of his report, because we wish to give the Companions of this jurisdiction all information available on this subject.

A very important change was made in the working of the degrees sanctioned by the Grand Chapter, being nothing less than the total erasure of the Past Master's Degree. The Grand Lodge of Scotland, having agreed to adopt a degree to be conferred on Masters of Craft Lodges, the Grand Chapter gave up the degree of Past Master, and ordered it to be expunged from the series of degrees, authorized to be worked by virtue of charters granted to the subordinate Chapters by the Grand Chapter.

This change comes into operation on the 23rd September next, and until then Chapters may work the degree or not as they see fit. The alterations thus introduced into the Grand Lodge and Grand Chapter will have the effect of assimilating the working in Scotland to that of England and Ireland.

The Supreme Chapter resolved not to extend recognition to the Grand Chapter of Nova Scotia. The reasons are given in the report of the Committee, as follows:

"From this last mentioned document, it appears that there are three Chapters on roll of the 'Grand Chapter of Royal Arch Masons of Nova Scotia.' That the total number of members of Chapters holding of it is 136. That during last year the number admitted was 30, and that the balance at the credit of the 'Grand Chapter' is \$146 46, or in English money £30, 1s. 11d.

"In these circumstances the Committee cannot recommend recognition. To recognize as a Grand Chapter a body having fewer members, fewer admissions during the year, and less funds at its credit, than each of several subordinate Chapters holding of the Supreme Chapter, which could be named, appears to your Committee to be making a burlesque of Grand Chapters, and has a manifest tendency to lower the dignity and impair the efficiency of Grand

Chapters in general. Moreover the Chapters holding of the Supreme Chapter in Nova Scotia do not desire such recognition to be accorded, and the Committee think it would be most inexpedient to give any countenance to the body now seeking recognition."

We continue our extracts relative to the Conference on the Mark Degree, and give the legislation on the degree of Past Master as connected therewith.

"In obedience to a remit from the Supreme Chapter, the Committee have carefully considered the published report of the proceedings of the Conference in London, and as copies of that report are in the hands of all members of the Supreme Chapter, it is unnecessary to say anything in addition to the facts therein contained. The object of the Conference primarily was to make some arrangement for the working of the Mark Master's Degree in England, but the more general and infinitely more important question has been raised, as to the possibility of bringing about uniformity of working the degrees in three countries of England, Ireland and Scotland, and as the greater of these questions necessarily includes the lesser, the Committee will deal with that."

At the outset, and with the view of considering this question, it is of the greatest importance to keep in view the differences in the working in the different countries where the English language is spoken, in order that it may appear what changes would be necessary to harmonize these workings.

"1. ENGLAND.—According to the constitutions and practice of the Grand Lodge and Chapter of England, no Degrees are sanctioned or wrought except the three Degrees of St. John's Masonry, viz: Entered Apprentice, Fellow Craft and Master Mason, and the Royal Arch Degree, the latter being thus the fourth degree in their series. In addition to this, the Chair Degrees are conferred upon the Masters of Lodges and the three Principals of Chapters. These Chair Degrees, however, are not viewed as parts of Ancient Masonry, but the Committee believe rather as ceremonies with secrets attached to them. Beyond this, no degrees are sanctioned by the Grand Lodge and Chapter of England. It may also be noticed that these two Grand Bodies in England, although under different names, are, for all practical purposes, but one body.

2. SCOTLAND.—In Scotland the governing bodies of St. John's and Royal Arch Masonry are quite distinct, and, although maintaining most friendly relations, and presided over by the same Brother and Companion, yet have no connection the one with the other.

The Grand Lodge of Scotland recognizes only the three degrees of St. John's Masonry, including the Mark, the latter being held to be a part of the Fellow Craft Degree, although its working by Lodges is optional, and, to prevent confusion with Brethren admitted under different constitutions, only conferred upon Master Masons and in a separate Lodge. The Grand Lodge has no Chair Degree for its Masters of Lodges. It has a Ceremonial for their installation, but this Ceremonial contains no secrets.

The Grand Chapter of Scotland recognizes and works the degrees in the following order:—(1.) Mark Master. (2.) Past Master. (3.) Excellent Master, including the Super Excellent Degree or passing the Veils; and (4.) The Royal Arch, the Excellent, Super Excellent, and Royal Arch Degrees are, however, never separated. In addition to these there are some side degrees which may in working, be worked under the Chapter Warrants, but which can be conferred on only Royal Arch Masons in possession of Diplomas, these are, (1.) The Royal

Ark Mariners' Degree, and (2) The Red Cross Degrees, consisting of Knights of the Sword, Knights of the East and Knights of the East and West. There are also the three Chair Degrees, restricted to the three Principals of Chapters.

3. IRELAND.—The Grand Lodge and Chapter of Ireland are, as regards constitution, more nearly akin to England, but as to the degrees recognized by them and worked by their Lodges and Chapters, they more nearly resemble Scotland.

The Grand Lodge of Ireland recognizes the three degrees of St. John's Masonry only, but it has a degree or ceremonial conferred on Masters of Lodges on their taking the Chair as in England, and no one can speak or vote at meetings of Grand Lodge as a Master, unless he be registered as the installed Master of a Lodge of St. John's Masonry, and possess a certificate.

The Grand Chapter recognizes, (1.) The Mark Master, (2.) The Excellent, (3.) The Super Excellent, and (4.) The Royal Arch. These last three degrees now, as in Scotland, form in Ireland one ceremony, although formerly they were worked separately. The "Virtual Past Masters" Degree, which was formerly given in Ireland, has been abolished. The Chapters in Ireland do not work the Ark Mariners Degree, but the three Principals of the Chapters receive Chair Degrees, applicable each to his Chair.

The Red Cross Degrees, consisting of Knights of the Sword, Knights of the East, and Knights of the East and West, are worked in Ireland under the Grand Conclave of Knights Templar.

4. AMERICA.—The American working is almost identical with the Scottish. In America there is a separate Grand Lodge and Chapter in every State of the Union, but these all agree in their system of working, excepting only the State of Pennsylvania, which adopts a slightly different view of the Past Master's Degree, which in the State is conferred under dispensation from the Grand Lodge, but in all the other States the following is the order of the degrees.

Under the Grand Lodges the three degrees of St. John's Masonry. These Grand Lodges have no Chair Degrees.

The Grand Chapters recognize the Mark Master, the Past Master, the Most Excellent Master, and the Royal Arch. In some States the degrees of Royal and select Master are worked, but in each of these States there is a separate governing body for these degrees. The Ark Mariner is not worked under the Chapter Warrants and the Red Cross is worked as in Ireland, under the Grand Temple Encampments.

5. CANADA.—The working of the Grand Lodge and Chapter of Canada so much resembles the American working (except Pennsylvania) that it is unnecessary more particularly to notice it.

From the foregoing analysis of the workings of the Degrees in the different countries mentioned, it will be seen that all agree, with unimportant differences, except England—but that the English working is so very different from all the rest that much practical inconvenience arises in the case of English Companions visiting any other country where the English language is spoken.

With regard to the Scotch working, although in all essentials it corresponds with Ireland, America and Canada, still the Committee think that advantage might be taken of the present movement to assimilate the working of the Degrees in the different countries, to make some improvements upon the Scotch system, and with this view they would now suggest:—

1. That an attempt should be made to induce the Grand Lodge of Scotland to sanction a Ceremonial with Secrets to be given to the actual Master of a Craft

Lodge on his taking the Chair, similar to that conferred in England and Ireland, and

2. That the Supreme Chapter should give up the working of the Past Master's Degree, as has been done in Ireland.

The advantages arising from these changes, both in the case of the Grand Lodge and Chapter of Scotland would be great. If the Grand Lodge would sanction such a ceremonial as has now been indicated, and would keep a record of the names of all installed Masters, and, if thought necessary, furnish them with a Certificate or Diploma, for a small charge, as is done in the case of the Installed Principals of Scotch Chapters, not only would the Scotch working in this respect be brought into harmony with the English and Irish, but it would be a great boon to the Masters of Scotch Lodges themselves, and, by tending to raise their status, would be an encouragement to a better class of Masons to seek the honor of passing the Chair. At present there is no check upon any one calling himself a Past Master, and wearing the insignia of that rank, nor do any means exist by which a *bona fide* Past Master can establish his claim; but were a record kept and Diplomas issued an effectual remedy against these evils would be provided, and a Past Master would have evidence of his rank which he could carry about with him.

Again, as regards the Past Master's Degree, the Committee look upon it as a very undesirable one to keep up, if the Grand Lodge would consent to have genuine installed Masters. It is undoubted, that some very awkward mistakes have occurred in consequence of Companions who had received that degree fancying themselves entitled to the rank of Past Masters in Craft Lodges, and, looking to the whole circumstances, the Committee would recommend the Supreme Chapter to take steps for the purpose of expunging that Degree from the series.

The more important matter, however, to be considered undoubtedly is the English working. As appears from the report of the Conference, and also from the analysis now given there are no intermediate Degrees in England between the Master Mason and Royal Arch Degrees. This is so practically inconvenient in the other countries referred to that the Committee would recommend the Supreme Chapter once more to bring the whole matter before the Grand Chapter of England, and ask that Grand Body either to assume the management of the Degrees worked in all the other countries referred to, or to recognize some Grand Body in England to which the superintendence of these Degrees could be committed. But should the Grand Chapter of England decline to adopt either course, the Committee would recommend the Supreme Chapter in conjunction with the Grand Chapter of Ireland, to consider as to according recognition, in so far as they are concerned, to a Governing Body in England over these Degrees.

As will be seen by referring to the Report of the Conference, the propriety of again approaching the Grand Lodge and Chapter of England was strongly deprecated by the representatives of the English Mark Lodge present at the Conference, and the Committee are not prepared to say that there may not be some force in the remarks then made, but from various considerations the Committee think another attempt should be made to get the Grand Lodge and Chapter of England to assume the management of the Degrees referred to.

I. The Committee are much impressed by the remarks of Bro. W. W. B. Beach, M. P., at page 37 of the Report of the Conference, and which are as follows:

"BRO. BEACH.—There is considerable similarity in the working in Scotland and Ireland, America and Canada, and if certain points of want of similitude were conceded, the whole of the working might be made almost identical or

uniform. The English working seems to be the only working different to a general system prevailing through the rest of these countries. Hitherto Grand Lodge and Grand Chapter of England have laid down the abstract rule that no new Degree shall be considered or recognized, because at the time of the Union certain conditions were agreed to and insisted on. They have had no special reason since that time to reverse the decision at which they then arrived. They did so on one occasion with reference to the Mark Degree, but on the confirmation of the minutes they repealed their own deliberate opinion. But if they were to be approached in a different manner, and told that though they might believe these Degrees to be intrinsically of no importance as far as the integrity of Freemasonry goes, but that a general system of uniformity being arrived at, if they could be induced to join or to consent to a general system, the whole of the system of Freemasonry of these various countries might be made almost uniform; then I think a degree of influence would be brought to bear, to which hitherto they had been strangers. There would be two courses for them to adopt, the one would be to consent to recognize those Degrees by themselves, and the other would be to give a tacit acknowledgment of them. They might be told that if they would not consent to work themselves—which they might reasonably consent to do—they should give a consent to some organization which would take the position they themselves were not anxious to occupy. That seems to me a most desirable state of things to arrive at; and I, for myself, considering the number of Masons in England who are interested in promoting such a change, see no reason why it should not be promoted and arrived at."

2. In all other countries where the English language is spoken, except England, the Grand Lodges and Chapters are the recognized guardians of these Degrees, and there seems no good reason why England should stand alone, when the only effect of her system is to exclude her Members from Lodges in countries.

3. The Committee would also remind the Supreme Chapter, that any former communications made to the Grand Chapter of England had reference to the Mark Degree alone, and contained merely a narrative of its position in England—but now a good deal of information as to the origin and history of the Degree, and the practical inconvenience arising from different workings under different constitutions, and the propriety of assimilating them is fully brought out, and it is right the Grand Chapter of England should have an opportunity of considering these.

4. The Committee would not desire the recognition of any new Masonic Governing Body in England if this step could possibly be avoided, (1.) Because such body exists in no other country, and (2.) because were such body recognized and becoming numerically very powerful, as it undoubtedly would, it might affect prejudicially the Grand Lodge and Chapter of England."

"Copies of this Report having been printed and circulated among the members of Supreme Chapter, a long discussion ensued, when ultimately it was moved by Companion Mann, G. S. N., seconded by Companion John Laurie, P. Z., No. 72, and unanimously agreed to, that the Report of the Committee be approved of, and that the M. E. First G. Principal be requested to communicate the same to the First Grand Principal of the Grand Chapter of England, with a view to ascertaining if any and what arrangement can be made for giving effect to the objects of the Report; and, further, that the Report be also communicated to the Grand Lodge of Scotland, specially with reference to the Past Master's Degree."

"20TH DECEMBER 1871.—Some discussion thereafter ensued as to the course the Supreme Chapter should take in the event of the Grand Lodge agreeing to

sanation a Ceremonial or Degree to be conferred on the actual Masters Lodges; and, with the view of putting the matter in shape, Companion Mann, G. S. N., tabled the following motion for discussion to next Quarterly Communication:

"That, in event of the Grand Lodge of Scotland resolving to confer a Chair Degree upon actual Masters of Lodges, the Supreme Chapter shall give up the working of the Past Masters Degree, and expunge it from the series of Degrees worked under Charters granted by the Supreme Chapter."

Copy of resolution passed by the Grand Lodge of Scotland at the Quarterly Communication, on 5th February, 1872:

1. "That the Grand Lodge shall recognize a Ceremonial or Degree to be conferred on Masters of Lodges on their taking the Chair of a Lodge, similar to that conferred in England and Ireland."

2. "That a Register shall be kept, by the Grand Clerk of Installed Masters, and he shall record the name of every Installed Master therein, and furnish a diploma upon a certificate being sent, signed by three recorded Installed Masters, that the Ceremonial or Degree has been duly conferred. The fee for registration and Diploma to be 2s. 6d."

3. "That this Ceremonial or Degree shall under no circumstances whatever be conferred on any one except the actual Master of a Lodge, or one who produces a certificate from the Lodge that he has occupied a chair as duly elected Master."

4. "That with the view of carrying out these resolutions, three or more Masters of Lodges or Past Masters, to be selected by the Grand Lodge, shall procure themselves duly installed by three or more English or Irish Installed Masters, and shall thereupon adjust the Ritual to be used in the future."

5. "That thereafter the said Installed Masters shall duly install three or more Past Masters in the cities of Glasgow, Aberdeen, Dundee, Perth, etc., and in any of the larger towns, the Brethren in which may desire it."

6. "That the Ceremonial of Degree shall only be conferred when three or more Installed Masters are present, and any Lodge having that number of Installed Masters present at a meeting may confer the Ceremonial or Degree upon its Masters; but in the event of any Lodge not having a sufficient number of Installed Masters, it shall be competent to the Master of that Lodge to procure himself installed at any Lodge having three Installed Masters, provided he produce evidence to the satisfaction of these Installed Masters that he is a *bona fide* Master of a Lodge."

*En die.*—Thereafter, Companion Mann, G. S. N., proposed the motion on the subject of the Past Masters Degree, of which he had given notice at last quarterly communication, and the same having been seconded by Companion William Hay, a discussion ensued, in which Companion Matier and others took part. The Supreme Chapter unanimously resolved, in consequence of the Grand Lodge of Scotland having agreed to confer a degree upon the Actual Masters of Lodges to give up the working of the Past Masters degree, and to expunge from the series of degrees worked under Charters granted by the Supreme Chapter. Farther, with the view of carrying this resolution into effect, and to notify the same to all Chapters holding Charters from the Supreme Chapter, it was remitted to the Committee, with powers to make such alterations upon the Ritual, Charters, Diplomas, and Laws of the Supreme Chapter, as would meet the existing state of matters; also, to fix the date at which the law should come into operation, keeping in view the necessity of intimating the same to Foreign Chapters."

"MARCH 11, 1872.—Having taken up Remit from the Supreme Chapter as

to the Past Masters Degree, and carefully considered the Ritual, Charter and Diploma and By-Laws, at present in use, the Committee made the necessary alterations on them, to meet the changes in the law when the same came into operation; and, as it was necessary to communicate these changes to Chapters abroad, it was resolved that the New Law should be binding on and after 23rd September, 1872, and that until then it should be optional to Chapters to work the degree or not as they pleased; but that new Charters granted should not contain any power to work the degree."

The Right Hon. the Earl of Rosslyn is Grand Z. and R. E. Companion Lindsay Mackersey G. Scribe E.

The proceedings of our Grand Chapter receive courteous notice at his hands.

### DELAWARE.

The fifth Annual Convocation of this Grand Chapter was opened by Most Excellent Companion J. R. McFee, Grand High Priest, on the 15th of January, 1873.

We copy the following from the address of the Most Excellent Grand High Priest:

"And now, Companions, in entering upon the labors of this Convocation, let us cherish the mysterious and solemn ties which unite us together, and let us pledge anew our vows of Holy brotherhood. Let us remember that we owe it to ourselves to maintain harmony, to soothe irritation, to aid and assist, to promote Charity; and that we owe it to our noble Institution to advance its best interests, to examine its movements, to regulate its progress, to protect it from danger, and to see that the snow-white banner of its purity receives no spot or stain. So shall we depart from this Hall with the testimony of a good conscience, and the proud satisfaction that our work has been good work, square work, such as there are orders to receive. And so, if true to ourselves and to our God, shall we pursue our journey of life that leads to the City and the Temple, treading with the confidence every dangerous path and every rugged way, penetrating, humbly yet fearlessly, every solemn veil; comforted and cheered by every mysterious sign and word of exhortation; and when the great proclamation shall be pronounced from the Throne, we will go up to the New Jerusalem duly and truly prepared to aid and assist in rebuilding that house, beneath whose living arches the mysteries of the future will be revealed."

Number of Chapters 5; number of members 225; exaltations 43.

Companion G. W. Stone was elected Most Excellent Grand High Priest, and notwithstanding his earnestly expressed wish to be relieved Companion J. P. Allmond was re-elected Grand Secretary.

There is no report on Correspondence.

### GEORGIA.

We have the proceedings of this Grand Chapter for its Convocation held on 30th of April 1873, at which Companion G. W. Adams, Most Excellent Grand

High Priest, presided, and at which the representatives of 38 Subordinates were present.

In reference to the address of the Most Excellent Grand High Priest we beg leave to quote, as our own, the opinion of the Committee on High Priests' address, who say:

"The Committee take pleasure in expressing high commendation at the terseness, and practicability of the address, and would characterise it as a model for conciseness and common sense."

But we may be allowed to differ with him in regard to the value of correspondence committees. Indeed, those proceedings which have no such report are to a great extent insipid and uninteresting, and we think that evidences are not wanting to show that where the knowledge of the doings of our companions of other jurisdictions is most thorough and extensive, there also are to be found most masonic harmony and zeal. Had Companion Blackshear been allowed to lay before the Companions of Georgia, his able and interesting reports, doubtless an exhausted treasury, and expiring altar fires would not now have been the wailing cry of our neighbors. We copy from the address, Companion Adams' opinion of these reports, and the opinions of Companion Taylor, one of the reporters of Illinois, that the Companions of this jurisdiction may contrast them and solve this question for themselves.

Companion Adams says:

"As there was no Committee on Foreign Correspondence appointed at our last Convocation, I have not felt it my duty to make any report thereon, as I am skeptic as to any value to be derived by our members from the long Reports on Foreign Correspondence, which appear in our printed proceedings, cumber our minutes, and tax our treasury."

And Companion Taylor says:

"While we defer much to Companion Griscom's great talent and long experience as a member of the reportorial corps—he having furnished these reports to his Grand Chapter for the last twenty years or thereabouts—we must beg leave to differ most completely and entirely from his estimate of the duties of Correspondence Committee. We regard them as appointed to present and discuss everything, whether law, decisions or resolutions reported in the proceedings laid before them. They are the Areopagus so to speak, of the order, and are, we think, selected to challenge every new comer into the realm of masonic thought or action, and to require of him that he give a good account of himself before he is allowed to enter the lines, and be recognized as properly there. No writer of these reports can do his duty and shirk the free, fearless and well-considered expression of his views, backed with such arguments as he may be able to adduce in their support. By this collision of minds presenting the carefully digested result of study and care, the masonic society is rendered wiser, and the standard of its literary character is raised to respectability. These reports, while discussing the very subjects objected to by Companion Griscom, have done more to elevate Freemasonry into respectability, and to give it self-respect, than all other appliances put together; and to do them away or to cripple their efficiency, is to remand the society to its old position—the one it holds now in countries where such reports are not known—that of a

mere dining club, where feeding is the great business, and the remainder is shoved out of sight or slurred over as of the least importance. Companion Griscom's own reports are proofs of the error of his views, as he is unable to content himself with merely giving the bald statistics of Royal Arch Masonry, but in spite of himself brings in discussions of law and points decided. His abilities and experience would be of great advantage if he could see it to be his duty to go yet further and in his courteous manner and with his logical mind, discuss the questions constantly lying in his path."

A reference to the table of Chapters shows that the Royal Craft is by no means prosperous in our sister jurisdiction.

Chapters on roll 63; number of members 1927; number exalted 152; number forfeiting charters 7; number making no returns 12.

Old officers re-elected.

### ILLINOIS.

Of this jurisdiction the Grand Chapter was opened in Ample Form by Most Excellent Companion, James A. Hawley, Grand High Priest, on 24th October, 1872, there being present representatives from 119 Subordinate Chapters.

The Most Excellent Grand High Priest alludes in most touching terms, to the great calamity which overwhelmed Chicago in October, 1871; and of the open-handed relief extended to the helpless and the needy by the Companions of that and sister jurisdictions.

Of the condition of the Craft he says:

"The record of my official acts during the past year will be quite brief. The prosperity of our beloved institution is everywhere apparent, not only in this jurisdiction, but throughout our entire country. The gratifying intelligence comes up to us from all quarters that the Royal Craft are uniformly pursuing their labors in peace and harmony, and are quietly but steadily 'erecting a second Temple, which we hope will be indeed that Spiritual House not made with hands, eternal in the Heavens.' Owing to this happy and prosperous condition of our Order, in Illinois, there have been but few demands for official interference. None of these have been of a very grave or serious character, and have by generous concessions, been happily settled without engendering bad feelings, and to the entire satisfaction of those concerned: and I do not deem it necessary or advisable to occupy your time with a recital of grievances that have already been healed."

He closes his address as follows:

"And now, Companions, my official duties are nearly completed; I am about to return to you this emblem of honor and authority which you so kindly placed in my hands one year ago. But before doing so, allow me to express—so far as words can—my grateful appreciation of your kindness, and thank you for the many honors you have conferred upon me. In the discharge of my official duties I have endeavored to be guided, so far as possible, by the Golden Rule. That I have made mistakes, and fallen short of your expectations, is more than probable. Yet I have the consciousness of having endeavored to discharge the duties of this high position faithfully, and by precept and example to inculcate

those great moral truths—Temperance, Fortitude, Prudence, and Justice—knowing that an institution founded, as ours is, upon these cardinal virtues, cannot be shaken or destroyed by any attacks that may come from without, and that to insure the perpetuity of our grand old Order we have only to see that its members practice what they profess. In conclusion, let me urge you, my Companions, to banish intemperance and profanity from our Chapters, and let us endeavor, so far as in us lies, to make them "as beautiful as the Temple—peaceful as the Ark—and sacred as the Most Holy Place;" and may you all, my Companions, "be endued with every good and perfect gift while traveling the rugged path of life, and finally be admitted within the veil of Heaven to the full enjoyment of life eternal."

The Committee on Lectures reported as follows:

"Your Committee on Lectures, appointed at the last Convocation, have given the subject such consideration as their opportunities would allow, and respectfully report that they find the subject fraught with many difficulties, and that in their opinion, with the work now promulgated in this jurisdiction, and the monitors published by Eminent Companions, there really exists no pressing need of any system of lectures more than we now have, and recommend no action in the case, and ask to be discharged from any further consideration of the subject.

"Respectfully submitted."

Number of Chapters on roll 151; number of members 9378; number exalted 711; number vacant Chapters 6.

Most Excellent Companion A. W. Blakesley was made Grand High Priest and Excellent Companion J. H. Miles Grand Secretary.

Companion Miles made report on Correspondence, reviewing the proceedings of 33 Grand Chapters, among which we find ours.

Liberal extracts are made from the address of our Past Grand High Priest Armstrong and a fraternal notice of ourself.

### INDIANA.

"The Grand Chapter of this State assembled in Annual Communication" on 23rd October, 1873, Most Excellent Companion Rees J. Chestnutwood, Grand High Priest, presiding. The representatives of 75 Subordinate Chapters were present.

From the address of the Grand High Priest we learn that harmony prevails, and a perusal of the proceedings shows that though in places the fires are becoming extinguished or allowed to languish and flicker, yet in others they are burning brightly and new ones are being lighted and new alters erected.

Number of Chapters on roll, 88; number vacant, 5; number of members, 4116; number Exalted, 420.

Companion Chesnutwood submitted report on correspondence and we regret that the proceedings from Alabama, are not among those received. He however, very approvingly quotes from the address of P. G. H. P. Armstrong, his

remarks on the granting of dispensations quoting from the proceedings of Canada.

We beg Companion Chesnutwood to call upon that printer and annihilate him for making us P. J. Penan as he has in his comment on Maine. We know of nothing more unendurable than to have our laurels bestowed upon some other fellow.

### IOWA.

The Proceedings of the eighteenth Grand Annual Convocation come to us with a very finely engraved portrait of Companion E. A. Guilbert, the E. G. H. P. and tell us that he opened the Grand Chapter on the 16th of October 1872, in ample form. In his address he says:

"The capitular year is ended, and again we have assembled in our annual 'feast of tabernacles,' to review the labors of the past and take counsel together concerning the weal of the royal craft, whose constituted legislators we are. Glad and thankful am I to be able to announce that, so far as I am informed, none of the officers or members of this Grand Chapter have been removed from our companionship by death; and that, as a rule, 'peace has been within our walls, and prosperity within our palaces.' It is likewise a source of gratification to me, that, during the year, the communication between the Grand High Priest and the official members of the Chapters has been so general. It has sufficed to give me a somewhat intimate knowledge of the doings of the craft, and has been exceedingly pleasant besides. In the absence of any regulations concerning official visitations, such free and frequent communication is the only way in which the official head of the Order can become advised as to the needs and condition of the craft, and I would be very glad to see the custom grow more general from year to year."

We cannot agree with the High Priest in this decision. By it he would introduce discord among the craft rather than disappoint a profane.

"*Third Query.* 'A Master Mason, in good standing, petitions our Chapter for the degrees. A companion who, as it now appears, was unfavorable to his election, was present when the petition was received, but made no objection to its reference to a committee of investigation. It was so referred. The companion knew when the petition matured, but was not present at the balloting, although he acknowledged that he could have been present; neither did he make objections to the committee. The petitioner, who is one of our best citizens, was elected. Now the companion claims the right to prevent me from conferring the degrees. Has he the right to do this under these circumstances?'

*Answer.* It would be rank injustice, and therefore an unmasonic act, for you, as High Priest, to heed objections made under the circumstances detailed. The objector should be required to state his objections fully; and you should judge as to their efficiency. If he fails to do this, you should pay no further attention to him, but proceed to confer the degrees on the candidate, who has been lawfully elected, and that, too, with the full knowledge of the objector."

And below we give the report of Committee on Jurisprudence on this subject which we hold to be sound.

"We recommend the approval and adoption of the decisions made by the

M. E. Grand High Priest, referred to in his address, except the answer to the third query. "The right of any companion in good standing to object to the conferring of the Degrees of Royal Arch Masonry upon a brother Mason, we claim to be inherent, and, whenever made, must be respected. If the objector shall, in a captious spirit, actuated by unworthy motives, for the purpose of seeking revenge for supposed personal injuries upon frivolous pretexts, in this manner seek to frustrate the objects of the Order, and prevent the advancement of a worthy brother, it would be the duty of the Chapter promptly to visit, with condign punishment, the Companion who thus grossly offends; but to us it is clear, that a companion thus objecting cannot, in the summary way, be overborne, and his solemn protests disregarded. Upon charges properly preferred, and due trial had, alone should the matter be determined. Any other course to us seems fraught with danger, and an infringement upon the individual rights of the members. For these, and other reasons that might be urged, we are of the opinion that any companion has the right to object to the conferring of caputular degrees, or any of them, upon any one at any time before it is actually done, and that when such objection is made by a companion in good standing it must be respected."

The following was referred to Committee on Jurisprudence:

*"Resolved, as a general regulation; That no Chapter in this jurisdiction shall retain any companion as a member in good standing who is not affiliated with some Lodge, but that if he has dimitted from his Lodge, he shall occupy a corresponding position in reference to his Chapter."*

Who reported as follows:

"Beg leave to report advising the adoption thereof, with the following amendment, viz: that it shall be of force in cases of a continued dismission of one year, or where the party has not applied for membership in a Lodge upon his dimit and been rejected; recommendations contained in the report of the Committee on address of the M. E. Grand High Priest having rendered such action necessary, which is getting along pretty fast."

Number of Chapters on roll 67; new Chapters 2; number making returns 64; number exaltations 424; number members in 64 Chapters 3059.

Companions Guilbert and Landridge were again elected Grand High Priest and Grand Secretary.

Companion W. D. Taylor again, in his happy vein, made a report of his review of the proceedings of 31 Grand Chapters, together with those of the G. Grand Chapter and the Grand Lodge of M. M. Masons of England and Wales. Among these we find those from Alabama for 1871, which receives a courteous notice. We are sorry if we should have said or written anything offensive to Companion Taylor, and we know that we held Companion Wright up as a pattern for imitation by our own Grand High Priests. We think too much of both the Grand High Priest and the reporter to want to quarrel, so we thank Companion Taylor for his consideration.

Just before closing this report on the eve of the Annual Convocation we have received the report of Companion Taylor for the following year, but must lay it over.

**KANSAS.**

The Grand Chapter was opened in Ample Form by Most Excellent E. D. Hillyer, Grand High Priest, on 14th October, 1872, with representatives from 14 Chapters present.

From the address of the Grand High Priest we clip the following :

"Whoever is not willing to sacrifice his personal preferences and individual tastes for the welfare of the Order, should never have been admitted into the Tabernacle. If Royal Arch Masons are content to stand upon the common level of conventional morality, they are wholly deficient in that lofty spirit and laudable ambition which should ever inspire a Companion of the Order. While there is ignorance to be enlightened, suffering to relieve, intolerance to be vanquished, or sorrows to soothe, the Companions of the Order may not stand by idly in listless inaction. The field of masonic labor before us is as extensive as the vices and weaknesses of man; and the masonic laborer who works to extirpate these, that wisdom and virtue may grow and flourish uninterruptedly, must bring to his task undoubted moral courage, enlightened wisdom, fraternal charity, and undying zeal. And it is this high standard of moral excellence which gives to Royal Arch Masonry the power and influence for good which it has, and exerts, and will continue to exert, upon society.

"It is not through strength of numbers, or even by intellectual ability, that the Order can hope to accomplish its high mission. To these must be joined a determination to act justly, and a spirit of fraternal benevolence embracing the brotherhood of man."

Harmony seems to prevail within this jurisdiction.

Number of Chapters on roll 21; number failing to make returns 1; number members 755; number exalted 99.

Companion E. T. Carr, Grand Secretary, made report on Correspondence, reviewing 34 pamphlets, among which we find ours. He quotes from address of Past Grand High Priest Armstrong.

The officers were re-elected.

**LOUISIANA.**

Michel Eloï Girard, Most Excellent Grand High Priest, opened the Grand Chapter of this State on 11th February, 1873, with 21 Chapters represented, and 1 U. D.

From the address of the Grand High Priest we extract :

"The sinister messenger, Death, has not, I believe, summoned any member of this Grand Chapter from the scene of his labors among us; no mournful expression of grief from friends sorrowing for the loss of their companions check the demonstrations of grateful happiness which animate us at this annual re-union; and we should, first of all, improve the occasion to lift our hearts to the Author of so much good and happiness; show our appreciation of His favors by giving Him praise for such visible marks of his presence and assistance in our labors, and implore Him that he turn not from us the light of his countenance, but continue to us his presence, protection and blessing,

"My official labors during the past year have been light indeed. I have not had to answer many enquiries; and none but usual dispensations have been granted for holding elections after the constitutional limit: this speaks well for the Rulers of the Craft, and evidences in them a knowledge of masonic law and jurisprudence more general and extensive than has been usual; such result can only be ascribed to an increase of fervency and zeal in the discharge of these important duties; inducing them to study and become better and fully qualified to perform with satisfaction to themselves the arduous duties assigned to them, and thus reflect lustre and honor upon the Order and make it efficient for good works."

He objects, with very good reason too, to the method of enquiry into the character of an applicant for the degrees and the making a report in writing. He thinks this tends in no small degree to destroy the secrecy of the ballot, and to introduce discord and hard feeling into the Chapter. He then makes this suggestion:

"However, if you should be of opinion that the work is better done by a small committee, then I would suggest that you make a change in the appointment of the committee, and the mode of making their report. The names of the committee, should not be announced publicly by the High Priest; but having been selected by him, each member thereof might be notified (by the High Priest or Secretary,) privately of his appointment, without his being informed even who the others are; each would report to the High Priest alone, and he would make known to the chapter the facts reported and the result of the investigation of the committee; thus, if any one of the committee should make an unfavorable report, and a black-ball was cast which might be imputed to him, none but the High Priest could entertain any suspicion as to who might have voted it. By this mode, which is in use in some of the Masonic bodies in Massachusetts and perhaps other States, the action and report of the committee as well as the ballot are as nearly secret as they can be made, whilst using the agency of a special committee to do the work that it would be more in accordance with ancient Masonic usage to have done by each and every member of the body. I think this mode has a decided advantage from more guarded secrecy, in making the committee more free and independent in expressing the exact result of their investigations without fear or probability of producing any bad feeling, or directing the wounded sensibilities of any of the friends of rejected candidates to any particular member of the chapter. I think a change is needed, and any course that may tend to ensure peace and harmony, and at the same time maintain in its integrity and unabated force and power for good, an important landmark of the Order, instead of impairing it, is worthy of a trial.

There is a practice prevailing in some chapters which I think should be discontinued and prohibited: I mean the requiring an affiliation fee to be paid. I never could understand why a Mason should be subjected to such an exaction. Take for instance a case like this: A companion finds it necessary to change his residence with a view of bettering his fortunes, on account of his health perhaps or for any other reason, and removes far from his chapter: still he is desirous to participate in the active labors of Royal Arch Masonry; to do so he applies for and obtains a dimit from his chapter with a view of joining the membership of the chapter at his new home: but, before he can be received into fellowship with the companions at his new home as a member of the chapter, he must pay a tax of so many dollars! I cannot see any Masonic spirit in such a regulation. Several Grand Chapters already have abolished it and I think it ought to be prohibited in every jurisdiction."

The Committee on jurisprudence thinks the recommendation of a candidate rejected by one chapter who has subsequently applied to another chapter may be made by a mere majority vote.

Number of Chapters on Roll, 38; number U. D., 1; number of members 1617; number exalted 110.

Companion Horner, late Deputy Grand High Priest, but now deservedly rewarded with being elevated to the exalted position of Grand High Priest. Horner the humorous, Hornor the satirical, and Horner the prince of good fellows, made the correspondence report, reviewing the proceedings from Alabama for 1871, with 35 others. His review of Alabama is courteous and cordial.

When receiving the report of the Committee on Correspondence in Indiana, and Companion Chestnutwood's views on the selling of liquors, Companion Horner says:

"In our opinion, it is the abuse and not the use of anything that is given to us in this world which constitutes a crime; and if a man should be expelled from Masonry because he sells liquor which makes other men drunk, so should a druggist be expelled because he sells poison by which men may kill themselves. A hundred other instances, it seems to us, might be adduced to show the simple absurdity of the course pursued by our companions in Florida and Indiana on this subject. Again, we say that we cannot understand why Masonry should be attempted to be converted into a total abstinence society; why the private habits of members of the Order, in their business and social relations, should be so strictly inquired into as to prohibit members of the fraternity from engaging in certain kinds of business. Might it not be just as well urged that he who sells a pistol with which one man can kill another, is just as guilty as he who sells liquor to be used, perhaps, by a third or fourth person, or even to be used immediately? Can the results be said to be more disastrous in one case than in another? And if we are wrong in this, and it is the mission of Masonry to provoke investigation into the private conduct of its members, where is this to stop? Would it not lead to the re-enactment of the old Blue Laws, which directed how often a man might kiss his wife on Sunday, or what he should have for dinner? And would not all this be impracticable? Temperance is defined by the most ancient of Masonic writers, as that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice, and which teaches us to avoid *excess*. And so it is laid down to this day in all Masonic monitors, used in all our lodges; but where can our zealous brethren find any Masonic authority, which prohibits the use of wine or spirits? Does not indeed all our Masonic history tell us that the use of exhilarating beverages has been common in the fraternity from its first establishment? Do we not know from history, that there has always been a convivial side to Masonry? Does not the very fact that we are not always at labor, but sometimes at refreshment conclusively show that we are not always expected to hold a tight rein over ourselves, and behave as though we were about immediately to be called to judgment? In fact, would not the theory of total abstinence abolish all good feeling, bring us all to labor more, and to enjoy ourselves less, and at last arrive at that stage so aptly described by the homely poet—

"All work and no play  
Makes Jack a dull boy."

**MARYLAND.**

The Grand Annual Convocation for this Jurisdiction was held on 11th of November, 1872, presided over by Companion George L. McCahan, Most Excellent Grand High Priest, the representatives from 10 Subordinates being present.

We copy, for the information of our Companions, the following from the address of the Most Excellent Grand High Priest in relation to the Council Degrees:

"The subject of the Council Degrees has been so often before this Grand Chapter, that I doubt if I could overcome my reluctance to speak of them were it not that I am imbued with the hope that the legislation in regard to them will be final.

"This Grand Chapter became a member of the General Grand Chapter of the United States in the year 1816, under the express agreement, that it should not be forced to alter its mode of working—the Council Degrees being then as now conferred, prior to the Royal Arch.

"Companion Philip P. Eckel claimed the control of the Select Degree, and considered it of such importance that this Grand Chapter was induced to recognize it in the Constitution revised in 1824, wherein it was placed in order immediately before the Royal Arch and so remained until the Constitution was revised in 1856, to conform to an amendment then recently made, to the Constitution of the General Grand Chapter in which the Degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch were only recognised. No prohibition however as to any Grand Chapter—in whose jurisdiction no Grand Council existed—exercising control over the Degrees was promulgated, and consequently no occasion occurred, requiring this Grand Chapter to assert its rights in the premises, further than by continuing its recognition of the rights of its Subordinates to confer said degrees according to usage in this jurisdiction.

"Maryland occupies indirectly, a prominent part in the interest attracted to these degrees and their early dissemination throughout a large portion of the country, from the fact that Companion Jeremy L. Cross, who had been appointed Grand Lecturer of the General Grand Chapter, visited Baltimore in 1816, and received from Companion Eckel and Niles the Degree of Select Master, with authority to confer it, without charge, upon Royal Arch Masons. Companion Cross violated the confidence reposed in him, by charging a fee for conferring the degree, as well as establishing Councils 'Independent of Royal Arch Masonry' which had never been contemplated by Companions Eckel and Niles, and which action was pronounced by this Grand Chapter, in 1827, as "a great mistake or actual abuse of any authority delegated, or meant to be delegated in relation to the Select Degree." On the other hand Companion Cross set up the claim that he "received from Companions Eckel and Niles a warrant to confer the Royal and Select Master's Degrees they being explanatory of the Royal Arch, and to establish Councils in all places where there was a Royal Arch Chapter, if they so desired," under cover of which he established, between the autumn of 1816 and the summer of 1819, thirty-three Councils throughout the States of Virginia, Ohio, Kentucky, Mississippi, Delaware, New Jersey, Connecticut, New Hampshire, Massachusetts and Vermont. The greater number of these Councils subsequently joined in the formation of Grand Councils in the several States named, whilst Grand Councils in the other States have been formed mostly by Subordinates chartered either by the Supreme Council of the Ancient Accepted Rite, to which it is conceded these degrees origin-

ally belonged as "side degrees," or by Grand Councils established by authority derived from that source.

"Maryland has ever maintained that the Council degrees should be under the control of the Chapters, and be conferred before the Royal Arch, but we find at the present time but three other Grand Chapters who think alike with us; the remainder all have regularly organized Grand Councils, which exercise jurisdiction over them, and under whose fostering care their usefulness and value are undoubtedly greatly enhanced.

"In order then to aid in the perfection of the "American System" and to place ourselves in unison with the great majority of Grand Jurisdictions of our country, I urge upon the Grand Chapter to forbid her Subordinates conferring these degrees, and let us as Select and Royal Masters proceed to organize Subordinate Councils, and at as early a date as possible, a Grand Council. No change will be required in our Chapter work, as the committee on its revision so arranged it in anticipation as to preclude any such necessity."

Very eloquent addresses were made by three Companions on the lives and virtues of three deceased Past Grand Officers.

Number of chartered Chapters 12; number U. D. 2; number of members 1207; number exalted 418.

The same Companion was elected Grand High Priest, and Companion W. A. Wentz re-elected Grand Secretary.

Companion Henry L. Emmons made the report on Correspondence, very ably reviewing the proceedings of almost all the jurisdictions. His views in relation to non-payment of dues so fully coincide with our own heretofore fully expressed, that we give them to our readers:

"The payment of dues is a subject demanding careful consideration. If the degree fees and other sources of revenue are sufficient to meet the necessary expenses of a chapter, it is a doubtful question whether membership dues should be required. They certainly should be fixed at the lowest sum requisite to meet current expenses after all other revenues have been applied to their liquidation. If a member is derelict in payment of dues, he should be notified thereof. If, after a reasonable time has elapsed, his dues remain unpaid, he should be summoned to show cause why he has not obeyed the by-laws imposing them. If upon due investigation it appears the member is unable to pay them, they should be remitted.

"If able but he refuses or persistently neglects to pay them, he thereby doubly violates his obligations to the Royal Craft: First, by disobeying the by-law; and second, by wronging his companions in compelling them to bear his pecuniary obligations in addition to their own, and he should be indefinitely suspended or expelled, and only be re-instated through the ballot box."

#### NEW JERSEY.

The Sixteenth Annual Convocation of this Grand Chapter was held on 11th September, 1872, Companion Rev. William H. Jeffers, Most Excellent Grand High Priest, presiding, with representatives from 21 Subordinates present.

From the address of the Most Excellent Grand High Priest we copy :

"We to-day occupy the position of a company of travelers whose path may have led over "rough and rugged roads" or "desert sands," but who are now permitted to occupy a delightful eminence where beautiful trees are growing, whose spreading branches afford a sheltering shade where we may rest and be refreshed; and from this eminence we may not only obtain an outlook upon the road that lies before us, but we may also carefully review the journey we have already accomplished, and thus learn those practical lessons which experience alone can teach. On the 30th of December, in the year 1856, the representatives of three Royal Arch Chapters then in existence in this State, met, by previous arrangement, in the city of Burlington, and resolved to organize a Grand Chapter for New Jersey. The utmost harmony prevailed. There was no contention about who should fill the Grand offices. No companion either sought or refused official position, but they seemed only to compete with each other in obeying an ancient masonic precept, 'In honor, prefer one another.' The Grand Body thus harmoniously organized, entered upon a career of prosperity that has not been exceeded by any Grand Chapter on this continent; that prosperity has continued uninterrupted during a period of sixteen years. Each Annual Convocation has been a duplicate of its predecessor, with only an addition of numbers, interest, and consequent enjoyment."

We heartily concur in the sentiment expressed in the closing sentence of the following paragraph :

"The inordinate desire for official position sometimes manifested in Subordinate Chapters by newly exalted companions, who show that their only object in paying their admission fees, and undergoing the ceremony of initiation, has been to become candidates for election to the chief offices in the Chapter, is a *growing evil which deserves a most severe rebuke*. When such professed Royal Arch Masons having gratified their inordinate ambition by securing an election in their Subordinate Chapters, come with the same purpose to this Grand Body; here, if nowhere else, they should receive such treatment as their unmasonic conduct demands. All volunteer candidates for official preferment should be sent out to 'DIG AMONGST THE RUBBISH.'"

And also in the following :

"In making my visits during the year, I have frequently been obliged to reprimand the companions severely for a habit which seems to be growing in some of our Chapters,—that of causing fun during the working of the degrees, to make it a scene of mirth and jollity rather than solemn impressiveness. It is so inconsistent with all the teachings and ceremonies connected with our sublime institution, that it has been a matter of surprise to me that it has been even countenanced, much less practiced. I have never yet been able to discover in any degree of masonry, that which would cause me to laugh and make fun. Our Order is sublime, and it should be our aim to elevate it rather than degrade it, so that it may commend itself to all who seek to be encircled in its folds."

This Grand Chapter amended its constitution so as to allow any Chapter to strike from the rolls "by a two-thirds vote of the Chapter any member who shall be in arrears for dues for twelve months," and after payment of the dues to restore to membership by the same vote. We, however, think

it exceedingly questionable if one can be deprived of his masonic standing, without due trial and conviction, and we much prefer the Maryland rule, which requires one months notice that the Chapter will "consider such delinquency."

Companion T. H. R. Redway was elected Most Excellent Grand High Priest, and Companion Woolverton continued Grand Secretary.

Number of Chapters 29; number of members 2402.

The report on Correspondence is by Companion Corson again, and we sincerely hope it will be a very long time before he may be disqualified for the duty from any cause, even so good an one as is assigned by Companion Drummond. We are anxious to meet our companion, because we want him to confer that degree upon us; we mean the degree 101. Perhaps we may meet him in N. O.

His notice of Alabama is, as the reader would expect, fraternal, and we are obliged to him for the gentle manner in which he has thought proper to handle us. He did it with his gloves on.

Our Companion, we know, will pardon us if we copy a portion of his reply to Companion Kellogg, of Georgia, who seemed to have greatly misapprehended Companion Corson's meaning, as to the value of masonry. The sentiments are our own, and for this reason we here reproduce them:

"We are very often pained to find Masonic speakers and writers claiming for Freemasonry powers and attributes which she does not possess, for such claims work great injury to our institution. A recent writer has well said, "Masonry is a system of morality, but not a system of religion. We have no right to its sacraments, and to assume to have it is to lay ourselves open to misconstruction at best, and to falling into positive error at worst." The Lodge room can never be made the vestibule of heaven; although if the lessons there taught are properly considered and applied, our hearts may thereby be prepared for the reception of those religious truths which are necessary to salvation. In our opinion, no human institution is so nearly perfect as Freemasonry; but it is not, as it is too frequently claimed to be, a "divine institution." More will be required of us than we can gain from Freemasonry. The young man, mentioned in Scripture, thought he lacked nothing to entitle him to "inherit eternal life," because he had kept all the commandments from his youth up, but he found that he was in grievous error, and that he must, to attain the longed for goal, sell his possessions and take up the cross and follow his Divine Master. So it is with us. We may comply with all the requirements which Masonry demands—we may obey her edicts to the letter—we may be honest, just, truthful, sober and honorable—but if we would secure eternal life we will find that higher and holier duties await us. Freemasonry teaches us love and charity, and these constitute a large part of the requirements of religion, so that Masonry may well *prepare* us to be religious; but it cannot complete the work of salvation. That requires divine intervention. Let us then carefully practice the beneficent teachings of our benign institution, that our hearts may be softened and prepared for that religion of love which is freely offered to all. Let us learn to love our fellow men, that we may come to realize the height, the breadth and the depth of that divine love which alone can save us, for "God is love."

The harsh thunders of Sinai are hushed into silence by the sweet melody of Calvary's sublime sacrifice; and love has conquered fear. Freemasonry can do much towards overcoming the errors and correcting the vices of frail human nature; and thereby makes us better men, better sons, better husbands, better fathers, better citizens. But far superior to this—far above and beyond all this—in power, purity and sublimity—Religion fulfills her divine mission, by leading us onward and upward to that heavenly home where holiness and happiness forever abide; and this she does by kindness and gentleness, not by force, ever seeking our good and ever persuading us to the pleasant paths of duty and delight; in her service no sacrifices are required which are not for our good: she compels us not by fear, but, pointing to the bright rewards which await him who valiantly fights the good fight, she gently leads us along to pastures green and never ending joys. "Her ways are ways of pleasantness and all her paths are peace."

"They make religion be abhorred,  
Who 'round with fear engulf her,  
And think no word can please the Lord  
Unless it smell of sulphur."

On the matter of unaffiliated companions he expounds thus:

The day is not far distant when the question of unaffiliated membership (this seeming contradiction in terms expresses our idea, for these very men who remain unaffiliated with any Masonic Body, still claim to be affiliated with the institution, and claim to be as good Masons as those of us who retain membership and pay dues,) will give rise to very great trouble, unless we take measures to check the evil which has already assumed such alarming proportions. We candidly confess that we are not able to suggest the proper course to be pursued in regard to this matter, which is fraught with such serious consequences, and which threatens to inflict great damage upon Freemasonry.

### NEW JERSEY.

The proceedings of the Seventeenth Annual Convocation, held on the 10th of September, 1873, have just come to hand in time for a hasty notice. Companion T. H. R. Redway, Most Excellent Grand High Priest, opening it in Ample Form. Twenty-six Chapters were represented.

We find here that our friend and companion, T. J. Corson, was made Grand Secretary, the late Grand Secretary having been elevated to the position of Deputy Grand High Priest, and Companion McIlhanney Most Excellent Grand High Priest.

There are, in this jurisdiction, Chapters chartered, 29; Chapters U. D., 3; number of members, 2,583; number of exaltations, 308.

The report on correspondence is of course from the pen of Companion Corson, who speaks kindly of Alabama, and expresses the hope that she will yet return to the fold of the General Grand Chapter. He thinks "a volume of Masonic proceedings, without a report on correspondence, is as insipid as an egg without salt."

In commenting upon the action of Massachusetts on the Royal Arch Word he says:

At one of the Convocations the Grand High Priest, Companion Alfred F. Chapman, gave a most profound and erudite disquisition upon the Tetragrammaton, in which he proves, or attempts to do so, that the action of the General Grand Chapter in changing the Grand Royal Arch Word was entirely wrong.

This is a subject which we acknowledge that we do not understand—as we are not acquainted with the Hebrew language. In fact we can almost say with good old Cowper,

"Small skill in Latin, and still less in Greek,  
Is more than adequate to all I seek."

If Companion Chapman is right, then Mackey and Pike are wrong, although their fame as learned Hebraists is fully equal to that of Companion Chapman, even when the latter is "boosted" up by a Cambridge Professor. Let Chapman and Lockwood settle this matter with Mackey and Pike, but in the meantime, whom are we to obey, Companion Chapman or the General Grand Chapter? We are under obligations to obey the edicts of the General Grand Chapter, and "as for me and my house" we will fulfill our obligations. We were under the impression that the Grand Chapter of Massachusetts was subordinate to the General Grand Chapter, but the following resolution, adopted by this Grand Chapter, shows that we were sadly mistaken, and convinces us that this Grand Body is so wise and perfect that she needs no light from any source but herself, and that she will disregard all obligations, unless in her sovereign wisdom, the power to which she acknowledges herself subordinate is correct in its conclusions and decisions.

For the suffering and distress of Companion Corson we have a heart full of sympathy, and sincerely regret that so great a misfortune should have befallen him. We give below his apology for a most excellent report, though lacking much of his usual fire:

#### CONCLUSION.

Thus, Companions, I present you my annual report, which can hardly be called mine, inasmuch as not one single word of it has been written by myself. The entire report has been written by a faithful little daughter, who wrote as I dictated. Those who have prepared such reports know how much labor is required in the performance of the task, even under the most favorable circumstances; and they can understand, to some extent, how very tedious and tiresome the work must be when performed by the slow process of dictation and copying. But for the assistance of my daughter, who sacrificed her pleasures to aid me in my work, and faithfully wrote during the most sweltering days of summer, when her inclinations and natural choice would have made her join her youthful associates, this report could not have been prepared. Nor would I have undertaken the work, had I not believed it my bounden duty to do so. I know how very imperfect and incomplete the report is. I know that I must have failed to notice very many matters of interest in the various proceedings received by me, for reading is such painful work for me that my examination of them has been very cursory and superficial. But I can truthfully say to the Companions of the Grand Chapter that I have done the best that I could under the adverse circumstances which have surrounded me, to present them a faithful and truthful account of the condition, as well as the doings and sayings of the Royal Arch Fraternity in other jurisdictions. And to the Companions of other States, I wish to say that I have endeavored to do them full justice, and if I have neglected any, or overlooked matters of importance, such neglect and oversight have not been intentional.

I submit the report as it is, trusting that the generosity of the Companions at home and abroad will make them as lenient as possible in their criticism of the document. And I hope that the "work," although not such as the "overseers" may desire for the building of our Temple, shall not be entirely rejected, but that its "singular form," if nothing else, may ensure its acceptance. For many years I have had the pleasure of preparing annual reports, but none has cost me so much labor as this, and none has given me so little satisfaction.

Justice to myself, as well as to the Companions of this and other jurisdictions, requires that some explanation should be given of my reason for thus apologetically appearing before them. For nearly three months (most of which time I was compelled to sit with bandaged eyes in a darkened room) I was confined to the house by a severe disease of the eyes, (*Iritis*), which deprived me of the ability of reading or writing. And even now the sight is so much impaired (which impairment I have reason to hope will eventually be greatly relieved if not entirely removed) that reading and writing are performed with so great difficulty that these luxuries (and none can tell, until deprived of these pleasures, what luxuries they are), have to be indulged in very sparingly. But though the eye may be dimmed for a time, the heart has lost none of its zeal for the good cause, nor has it abated one jot or tittle of interest in all that concerns the welfare of our beloved Institution, and its love for Masonry and Masons can never grow cold while life lasts.

While I have a very vivid recollection of the intense pain which the disease inflicted, and while I shall not very soon forget the sad condition to which I was reduced, when my wife and children were indeed eyes to the blind and hands to the helpless, still I shall never cease to remember, with devout gratitude, the many comforts which surrounded me. The gentle ministrations of those about me, and the warm sympathy of friends, showing itself by numberless acts of kindness, sank deep into the heart, and taught me that human love is an emanation from a Divine source. O! Companions, earth is indeed the vestibule of Heaven, while we have such comforts as Wife, Children and Friends.

#### MASSACHUSETTS.

The proceedings of this Grand Chapter come to us in a pamphlet of more than two hundred pages, containing matter of more than usual interest. At the third Quarterly Convocation held on 10th September 1872, a report was made by Companion Alfred F. Chapman, Most Excellent Grand High Priest on the recommendation of the G. Grand Chapter to change the Grand Omnific R. A. Word and which from the notice which we had of it we thought was the same as the one in use in this Jurisdiction. But we find from this report that our companions in Massachusetts and ourselves have the same, and that we erred last year when we supposed that the word of the G. Grand Chapter was ours. We copy the report entire, hoping that it may prove as absorbingly interesting to our companions as it has to us. We have italicised some parts because those express sentiments exactly in accordance with our own, and are almost in the language once recently used by us in opposing a change in work suggested when a committee on work had just reported:

"The Subject of the Tetragrammaton, and the action thereon by the Gen-

aral Grand Royal Arch Chapter of the United States, having been referred to the Grand Council, the Grand High Priest, in their behalf, made the following

# REPORT.

## COMPANIONS:—

At the Triennial Convocation of the General Grand Royal Arch Chapter of the United States, held in the city of Baltimore in September, 1871, the 'Grand Royal Arch word,' together with the name of Dety,<sup>1</sup> became a subject for discussion.

It was held to be an error to give the word as it has hitherto been given in this and many other jurisdictions in the United States, and elsewhere. Jah, was by all, admitted to be the Hebrew name of God; but it was broadly stated that Baal or Bel, was the name of the devil, while On, was a city in Egypt; hence the error, and hence the impropriety of using them, or of alluding to God under either of those names.

This view was urged apparently with great confidence by eminent and learned Companions, though I did not admit either its disinterestedness or correctness; nor has such a view ever been taken by this Grand Chapter, either in theory or practice.

I expressed my disbelief in the right of the General Grand Chapter to eliminate those words from our practice; and, by suggestion, questioned its power to enforce such a decision.

To the Christian worshipper, Baal, or Bel, may stand as the name of a false god or devil; but the Assyrians, Babylonians, Phœnicians and Carthaginians, all possessed a nearly identical religion. They all believed in a *Supreme God*, called by the different names of *Ilu, Bel, Set, Hadad, Moloch, Chemosh, Jaoh, El, Adon, Asshur.*

Among the Assyrians as among the Egyptians, the gods were often arranged in triads, as that of Anu, Bel and Ao.

This is the opinion and conclusion of James Freeman Clarke, after having consulted no less than one hundred and ninety-eight different authorities,—some in the original, and others being translations,—previous to publishing a work of great research by himself, wherein he treats of "Ten Great Religions."

And here let me say, that although this work is not so exhaustive for our purpose as I could wish, yet it amply sustains our practice, in giving the names, or word, as we do, both in pronunciation and in the triad form.

To this last we shall again refer.

In "Lippincott's Biographical Dictionary," we find that "Baal was also the Bel or Belus of the Babylonians, and his worship became almost universal under several of the Jewish Kings."

In support of this, I cite the following Passages from the Old Testament:—

And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

"And they forsook the Lord, and served Baal and Ashtaroth."

"And Joash said unto all that stood against him, Will ye plead for Baal? Will ye save him? . . . If he be a god, let him plead for himself, because one hath cast down his altar."

"Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

"And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."

"And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much."

"Now, therefore, call unto me all the prophets of Baal, all his servants and all his priests; let none be wanting; for I have a great sacrifice to do to Baal." . . .

"But Jehu took no heed to walk in the law of the Lord God of Israel." . .

Manasseh "reared up altars for Baal, and made a grove, as did King Ahab, of Israel, and worshipped all the host of heaven, and served them."

Josiah afterwards "put down the idolatrous priests, whom the Kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the high places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to the planets, and to all the host of heaven."

The Old Testament gives evidence of great difference in religious opinion, and since the era of Jesus Christ as great differences have continued to exist,—in some cases piety without morality, in others morality without piety, have distinguished the worshipers. Under different forms and by different nations, religion has been characterized as "Struggle, Independence, Conservatism, Variety, Divine Will, Development, Progress, Unity"; each has recognized a Supreme Power, a Creative Intelligence, a God, to worship, in places sacred to him, or at altars erected for the purpose; but to say that they or either of them worshiped the devil as they understood the altogether bad, or as Christians understand that character, is an assertion void of charity and void of justice.

It is true that gods were worshiped under the name or character of the Destroyer, but with such were associated others possessing the powers of creation and restoration. Good in Deity always has been stronger than evil; even as it is this day.

In referring to the word Bel, Dr. Oliver says, "The compounds of this divine name, Bel, are of great variety. Belus was used by the Chaldeans; and the Deity was known amongst the Celts by the name of Bel or Belenus, which title, by modern authors, is identified with Apollo. The primitive name of Britain was Velynys, the Island of Bel; and the fires lighted up on May-day were in honor of this Deity, and called Bel's fire."

This is also corroborated by Thomas Bulfinch, who says, "The Druids taught the existence of one god, to whom they gave the name of 'Beal,' which Celtic antiquaries tell us means 'the life of everything,' or 'the source of all beings,' and which seems to have affinity with the Phœnician Baal. What renders this affinity more striking is that the Druids as well as the Phœnicians identified this, their Supreme Deity, with the sun. Fire was regarded as a symbol of the divinity."

The Latin writers assert that the Druids also worshipped "numerous inferior gods." . . .

"The Druids observed two festivals in each year. The former took place in the beginning of May, and was called Beltane, or 'fire of God.'"

The Druids, be it remembered, "were the priests or ministers of religion among the ancient Celtic nations in Gaul, Britain, and Germany;" and says Bulfinch, "They stood to the people of the Celtic tribes in a relation closely analogous to that in which the Brahmins of India, the Magi of Persia, and the

priests of the Egyptians, stood to the people respectively by whom they were revered."

In the earliest and latest editions of Mackey's "Lexicon," he discourses as follows:

1. "*Jah*. This name of God is found in the 68th Psalm, verse 4: 'Extol him that rideth upon the heavens by his name *Jah*.' It is the Syriac name of God, and is still retained in some of the Syriac forms of doxology, according to Gesenius.

2. "*Bel* or *Baal*. This word signifies a lord, master, or possessor; and hence it was applied, by many nations of the East, to denote the *Lord* of all things, and the Master of the world. Baal was worshipped by the Chaldeans, the Moabites, the Phœnicians, the Assyrians, and sometimes even by the Hebrews. It has been supposed that the first Baal was the Chaldean Nimrod. This word is repeatedly met with in Scripture, both in allusion to the idolatrous worship of this God, and, in connection with other words, to denote the names of places.

3. "*On*. This is the name by which Jehovah was worshiped among the Egyptians. It is this God of which Plato speaks in his *Timæus*, when he says, 'Tell me of the God *On*;' which is, and never knew beginning. The Egyptians gave to this God the same attributes that the Hebrews bestowed upon Jehovah, and though we are unable to say what was the signification of *On* in the ancient Egyptian, we *know* that this word in Greek, *ON*, has the same signification of being or existence as — has in Hebrew. The Hindoos used the word *Aum* or *Aun*.

"I have made these remarks on the three names of God in Syriac, Chaldaic, and Egyptian,—*Jah*, *Bel*, and *On*,—in the expectation that my Royal Arch Companions will readily recognize them in a corrupted form, and thus be enabled to understand a mystery which, I confess, was to me, at first, unintelligible."

Again, *Bel*, *Baal*, or *Bul*, is the name of God as worshiped among the Chaldeans and Phœnicians.' (p. 59.)

*ON*. "An ancient Egyptian word signifying the Sun, which was at one time worshiped by the Egyptians as the Supreme Deity. The City of *On*, in Lower Egypt, which contained a temple dedicated to the worship of this divinity is called, in the Septuagint, 'Heliopolis,' or the City of the Sun, and by Jeremiah (43, verse 13), 'Beth-shemesh,' which has the same signification. In Genesis (41, verses 45-50), we are informed that 'Pharaoh gave Joseph for his wife Asenath, the daughter of Potipherah, priest of *On*.' *On* may therefore be considered as equivalent for *Jehovah* among the Egyptians, as *Jah* was among the *Syrians*, and *Bel* among the Chaldees. The modern Masonic corruption of this word into 'Lun' is sheer nonsense." (Mackey, pp. 333, 334.)

"Aum, Aun, or On. The Hindoo and Egyptian Chief Deity." (p. 50, Mackey Lex.)

When Companion Mackey published the first edition of the work from which we have quoted, he had discovered that the practice or saying "Lun" was wrong, and declared it to be "sheer nonsense."

Nevertheless, Companion Loring Chase, now living in Winchendon, Mass., who was exalted to the degree of Royal Arch Mason in a Chapter in Bath, New Hampshire, upwards of fifty-one years ago, received the word and used it in that form; he afterwards removed to Danville, Vermont, and became a member of Zerubbabel Chapter, where it was pronounced in like manner; but no doubt Lun was a corruption of the word we now use.

Companion Thomas Waterman, so long Grand Secretary of this Grand

Chapter, was exalted in St. Andrew's Chapter, in Hanover, New Hampshire, in 1819, and the word was then so used.

Companion Abraham A. Dame, the intimate friend and Masonic co-worker, with Henry Fowle, who was also an intimate co-worker with Thomas Smith Webb, one of the founders of the General Grand Chapter, received and always gave the word in the same way according to our practice; but whether Lun or On, the same significance was attached to it then as now.

Here, then, we have a Companion now living possessing a complete knowledge of our traditions, with a memory of most remarkable tenacity, still vigorous and healthy; and, though associated with those who founded the General Grand Chapter, yet had no other teaching, and never heard of any other form, or by, the illustrious Companions referred to.

Of like character is the experience and testimony of venerable and excellent Companion John Willis, now residing in St. John, New Brunswick.

In promoting his business interests in early life, Companion Willis was, for a time, in Pittsburg, Pennsylvania, where he was exalted to the Royal Arch Degree; afterwards removing to New York, he was certified in that State as qualified to receive the Order of High Priesthood, September 25, 1829. He afterwards lived in Canada, Nova Scotia and New Brunswick, and in March, 1849, was duly appointed as Provincial Grand Superintendent of Royal Arch Masonry for the Grand Chapter of Scotland, he being then in Halifax, Nova Scotia; which office he held for four years, with so much credit to himself and satisfaction to the parent body, that he was reappointed, and continued to discharge its duties for many years. Perhaps no man in the British Dependencies is more thoroughly versed in the knowledge of the rituals in Scotch, Irish and English Royal Arch Masonry than he.

I have had the pleasure of examining the numerous testimonials in his possession, as well as important and valuable correspondence with distinguished Masons in Europe and America, much of it relating to the rituals of the several grades; but nothing in his possession or experience is at variance with the teaching and practice of this Grand Chapter, while to him the desire for change is wholly inexplicable.

Yet twenty years ago, more or less, Companion Mackey declared Lun to be "sheer nonsense," and that On was the proper word (admitting that the Hindoo word *Aum* is equivalent) and the Egyptian name of Deity; while in September, 1871, he declares what all are too wise to deny, namely, that On is the name of a city in Egypt; but when he asks us for that reason to abandon its use altogether, we must, unhesitatingly, confront innovation and say to it, Thus far shalt thou go, and no further.

*Nothing in the whole Body of Masonry is more sensitive than its ritual; touch it, though it be ever so gently, in the spirit of change or of innovation, and at once it becomes feverish with discontent; being non-aggressive itself, none are admitted to its privileges to make constant or occasional inroads upon its organic domain; conservative in character, charitable in opinion, generous in judgment, all its members are under the obligations which these qualities impose to protect, defend and transmit its traditions*

It is not given, therefore, to any man, or body of men, to find opportunities for change, as egotism, caprice or self-interest may dictate.

If it was claimed a score of years ago that "Lun" should be eliminated, that might be justified on philological grounds, or by the light of history, which shows the variety of names under which Deity was worshipped by the Hindoos, Egyptians and Greeks; but to now eliminate On and its association is to abandon our traditions and to destroy the trilateral form and significance of the

word, as well as to cut the line of descent by which we may trace the antiquity of our inheritance.

We have already quoted Companion Mackey, in support of the traditional form of alluding to Deity; we have shown that he was dissatisfied with the practice of the Craft some years ago, and advocated a different pronunciation; that in September, 1871, he advocated a more radical change, amounting to positive innovation; while in a "carefully revised" edition of his book referred to, bearing the imprint of 1872,—a little more than three months later,—he reprints his first opinion, without any reference to his intermediate verbal declaration of error and advocacy of elimination.

Doubtless it is, and will be, very interesting to know what Companions Mackey and Pike, in their great learning, may be pleased to write or say; but very unsafe, doubtless and dangerous to adopt their conclusions.

But let us examine the reasons given for the change. On, called by the Greeks Heliopolis, is a City in Egypt, and as such, is said to have no Masonic significance, and ought to be eliminated.

If this were true, it might be dignified by a serious consideration; but the statement is too narrow, and is not a sufficient reason for change, even if ON had no other significance.

The science of Comparative Philology shows that the Hindoos, Persians, Greeks and Romans, who emigrated to the south, and the Kelts, Teutons and Slavi, who entered Europe on the northern side of the Caucasus and the Caspian Sea, originally composed one pastoral race, known as the Aryan; that they lived in the great plains of Central Asia, and in their descent to the valleys of the Indus and the Euphrates they gradually changed their habits. These seven races composed one great family,—the Indo-European,—which Mr. Clark declares has done most of the work of the world.

In the Institutes of Hindoo Law, or the Ordinances of Menu, translated by Sir William Jones, in the Second Book on "Education and the Priesthood," we read:

"A Brahman beginning and ending a lecture on the Veda must always pronounce to himself the syllable om; for unless the syllable om precede, his learning will slip away from him; and unless it follow, nothing will be long retained."

"A Priest who shall know the Veda, and shall pronounce to himself, both morning and evening, that syllable, and that holy text preceded by the three words shall attain the sanctity which the Veda confers."

"And a twice-born man, who shall a thousand times repeat those three (or om, the vyahritis, and the gayatri) apart from the multitude, shall be released in a month even from a great offence, as a snake from his slough."

"The three great immutable words, preceded by the trilateral syllable, and followed by the gayatri, which consists of three measures, must be considered as the mouth, or principle part of the Veda."

"The trilateral monosyllable is an emblem of the Supreme; the suppression of breath, with a mind fixed on God, are the highest devotion; but nothing is more exalted than the gayatri; a declaration of truth is more excellent than silence."

"All rites ordained in the Veda, oblations to fire, and solemn sacrifices, pass away; but that which passes not away is declared to be the syllable om, thence called aeshara, since it is a symbol of God, the Lord of created beings."

"The act of repeating his Holy Name is ten times better than the appointed sacrifice; an hundred times better when it is heard by no man; and a thousand times better when it is purely mental."

Please to observe the analogy to the word *om*, its sacredness, and the relationship of the families from whom it descends.

*Carleton Chapter*, in St. John, New Brunswick, received the ritual from, and works under, the high authority of, the Supreme Grand Royal Arch Chapter of Scotland, and I submit the following copy of a note in the possession of that Body, explanatory of the ritual furnished it by the Parent Body, and which confirms our position and practice:—

"The chief variations of the Sacred Word among the inhabitants of different nations were *Jah*, *Ei*, *On*, and perhaps *Bon*. Of the first of these there were many fluctuations, as *Jehovah*, *Javo*, *Jao*, *Jabe* or *Jave*, *Jahoh*, *Javu*, *Juba*; these, and *Javod* or *Jod*, which is the tenth letter of the Hebrew alphabet, and the initial one of nearly all of these expressions."

From *Ei* we have *Eli*, *Al* and *Ali*; and by having the Hebrew or Coptic prefix, we get *Bel*, *Bul*, *Baal* or *Bal* the God of the Canaanites, Sidonians and Phœnicians.

The third variation was *On*. Under this appellation the Deity was worshipped by the Egyptians, and acknowledged as "*He who is*,"

*Oannes*, or *Oeius*, was the God of the Chaldeans, *Dag-on* of the Philistines, *Eli-own* of the Phœnicians, and *Eli-on*, a name of the true God among the Jews, which two last are, perhaps, compounded of both *El* or *Eli*, and *On*.

In India, the Deity was represented by the trilateral monosyllable *Aum*, which was pronounced *Om*.

In their initiations the Egyptians informed the candidates, as an ineffable secret, that the mysteries were received from Fathers *Adams*, *Seth* and *Enoch*, and in the chief degree the perfectly initiated aspirant was named from the name of the Deity,—*Al*, *Om*, *Jah*, pronounced *Alma*, *Armiyah*,—a compound, in short, of the three variations just mentioned.

With regard to *Bon*, it does not occur by itself in the remains of any ancient language; but, that it is a radical, representing the Tauriform God, is obvious from the manner that it enters frequently into composition, and it seems, from the bellow of a bull, represented by *On*, or the Greek *S*, the symbol of a bull's head, and the character still used for that constellation of signs with the ancient prefix.

"The object of this note is to explain how the three parts of the Grand word are each the name of God in different languages. It is also spoken of in Lecture Third. There is no essential difference between *On* and *Om*; it is sometimes pronounced one way, sometimes another. The Egyptian word *Alom-Jah* is the same as *Jah-al-om*, or, introducing the prefix *B*, which denotes the male principle, we have *Jah-Bal-om*, a very remarkable coincidence."

The last part of the note is introduced for this reason. Sir William Drummond maintained that the word was *Jah-Bow-Elion*, and that the Hebrew was ————\* moreover, that the letter — or *B*, simply means with; so although pronounced, it was not found engraved on the mysterious triangle, and that when pronounced, it merely meant that — together with — (that is *Jah* with *On*), was the ———— *Elion* or *Most High*; now — with — the ineffable name of God, which is capable of being pronounced many different ways, according as we suppose the Hebrew letters to be purely vowels or consonants, about which there is much discussion.

Sir William inferred from this that *Ja-ow*, or *Yu-an*, was the ancient pronun-

\* Where the blanks are the words in Hebrew are omitted for want of Hebrew type by the Printer.

ciation; he also inferred that it was never pronounced except with two distinct aspirations, and usually with the letter — or B, put between them. As to he or B, it depends on circumstances whether it is sounded as a B or V; and hence Ja-Bow is the same as Ja-vow, from which comes the word Jove.

Jah signifies "I am" in Chaldaic, and in Hebrew it signifies "I shall be." A Jew cannot pronounce it aloud.

Baal, in Syriac, signifies "Lord," or "Powerful." It is likewise a compound word, being formed of a preposition, Beth or B, and another expression, which signifies in heaven or on high.

The third, which is an Egyptian word, signifies "*Father of All*," also a Hebrew word implying "Power."

The three syllables, or whole expression, convey the following divine import:

I am and shall be, "Lord in Heaven," on High, The Powerful, the Father of All.

Under this appellation the Deity was worshipped by the Egyptians, and acknowledged as "He who is."

If we regard "On" in the character of a city only, it still has a sacredness about it which lifts it out of the association of purely secular things, and invests it with sufficient traditional sanctity to commend it to the reverence of the Craft.

Mr. Clark says that "In Lower Egypt the highest god was Pthah, whom the Greeks identified with Vulcan, the god of fire or heat, father of the sun."

"The inscriptions call Pthah, Father of the Father of the Gods," "King of both Worlds," the "God of all Beginnings," the "Former of all things."

His Son Ra, the Sun-God, had his temple at On, "which the Greeks called Heliopolis, or City of the Sun." "Ra is the vitalizing God, the active ruler of the world, holding a sceptre in one hand, and the sign of life in the other."

Truly his temple and city of residence must have been sacred in the eyes of the devout Egyptian, while antiquity and tradition alike commend its preservation.

In the beginning, Moses speaks of God as Elohim, or God Almighty. This form is said to have continued two thousand one hundred and six years. Next he is called El Shaddai, or God Almighty. This name was continued four hundred and seven years. And then the Jehovah—the I Am, the I Am,—which covers all others; though it by no means denies their use, or their significance.

The Old Testament speaks of God under the following different names:

"God Almighty," "Jehovah-nissi," "Jehovah," "Jah—I Am," "I am the Lord," "Maker," "The Lord of hosts is his name," "Thy Redeemer," is the "Holy one of Israel," "The God of the whole earth shall he be called," "The Great," "The Mighty God," "Saith the Lord, whose name is the God of Hosts."

An array of names sufficient to render it pardonable to continue an allusion to him either as Baal, Bel, Om, or On; but, in addition to all these, he thus speaks by his prophet Hosea:

"Saith the Lord, that thou shalt call me Ishi, and shalt call me no more Baali."

This was because "he would take away the names of Baalim," and himself tell by what name he had been, and by what he would be called,—but eliminating nothing,—for each word has the same meaning,—"my man," or my husband."

God is also represented by Fire, and by Light. See both the Old and New Testament.

Following the authority of the Scriptures, the Ancient Accepted Scottish Rite teaches the multiplicity of names; but on this head I will again quote Companion Mackey, who says of the true name of God, that

"Iranæus calls it *Jaoth*; Isidora says it is *Jodjod*; Diodorus Siculus, *Jao*; Clemens of Alexandria, *Jau*; and Theodore says that the Hebrews pronounced it *Ja*, and the Samaritans *Javah*."

In another rite, we are told "that the pronunciation varied among the patriarchs in different ages;" hence it was pronounced *Juha*, *Jeva*, Jova, Jevo, Jehovah, Johe, and Jehovah, with the implied information that neither of these is correct; but says Mackey;—

"This dispute is not likely to be terminated by reference to ancient authorities, among whom there is too great a discrepancy in relation to the name to be easily reconciled."

If this last be true, how unwise is the effort, and how great the mistake, in attempting now to change the word to eliminate its use, or to declare or expect that such a proceeding shall settle it!

The Sixth Book of the Laws of Manu makes it incumbent upon a Brahman to "meditate upon the Supreme Spirit, without any earthly desire." He is to meditate on the "subtle, indivisible essence of the Supreme Being;" to be careful not to destroy the life of the smallest insect; and if he shall cause the death of any in ignorance, he must atone for it by making six suppressions of his breath, repeating, at the same time, the trilateral syllable A U M. "He will thus at last become united with the Eternal Spirit, and his good deeds will be inherited by those who love him, and his evil deeds by those who hate him."

The importance which the Brahmans attached to this syllable, pronounced by the Grand Chapter of Scotland Om, and quoted by Companion Mackey as Aum, Aun, or On, which he says was the Hindoo and Egyptian chief Deity, leads us now to consider the system of triads, and what influence it may have on our rite.

The Assyrian Triad was Anu, Bel and Ao.

In the religion of Egypt, the Triad was of Osiris the Creator, Typhon the Destroyer, and Horus the Preserver; in Persia, of Ormazd the Creator, Ahri-man the Destroyer, and Mithra the Restorer; in Buddhism, of Buddha the Divine Man, Dharmma the Word, and *Sangha* the Communion of Saints; the Indian Trinity of Brahma, Vischnu and Siva, expressing Creation, Destruction and Restoration; and besides this, we learn that images of Trimurti, or three-faced God, are frequent in India, and he is still the object of Brahmanical worship. Mr. Clark claims that, beside other motives, "the tendency of thought is always toward a triad of law, force, or elemental substance, as the best explanation of the universe.

If we attempt an analysis of the Triad, or of the Ethnic religions, wherein it held so prominent a place, we shall, no doubt, conclude, that it was human nature aspiring to, or feeling after, *God*. In the Christian religion we find the triad as *Father, Son* and *Holy Ghost*, as *Creator, Preserver* and *Benefactor*, as *Omnipresent, Omniscient* and *Omnipotent*, and these "came not to destroy, but to fulfil."

We, like the Hindo and Egyptian, have not only felt after, but have had a light revealed, whereby we may attain unto God. The reverence of the ethnic or heathen worshipper is expressed by us in the more profound veneration of the Christian; but the influence coming from the suppressions of the breath, the

pronouncing of His Name, the mystery attending their religious rites, neither we nor our institution has outgrown; all are reproduced in a modified form, in our manner of giving the word, our "due reverence for his Holy Name, and the mystery which shines our rites from the curiosity of the profane."

The practical motive of the Hindoo Triad, no doubt "came from the effort of the Brahmins to unite all India in one worship."

Surely, then, we who learn in our first step that Freemasonry "unites men of every country, sect and opinion," may justly frown upon any sectarian attempt to corrupt our ritual, and as justly strive to preserve the Triad unimpaired, as received from the Fathers, of Jah the Creator, Bel the Powerful, and On as "He who is," or, if so be, the City of the Sun, the fountain of Light, before which, in the Burning Bush, "Moses hid his face, because he was afraid to look upon God."

Hence the sum of the argument is, that the Jews referred to Deity under many different names, and they have left the question so unsettled, that scholars are undecided still as to what was the true name; but whether as Jah or Jehovah, as the God of Abraham, or the Lord of Hosts, their faith was in one living God; and they treated other nations as idolators, worshipping "strange Gods; but give no proof that the Jewish, Assyrian, Chaldean, or Egyptian Devil was worshipped by either one of those nations.

The Scriptures disclose that Baal or Bel was worshipped as God, though not strictly of the Jewish standard. The Jews, however, acknowledged him as a God. The Assyrians, Phœnicians and Chaldeans worshipped him as such. Companion Mackey declared it to be so, and put his opinion in print. The Grand Chapter of Scotland has so taught it, and so teaches it. History and tradition alike prove it; philology criticises the claim, and finds it to be correct. Baal, therefore, was no Devil to be worshipped, but the God of his people, powerful to save as to destroy.

The statement in regard to On has no force, and should not be considered of a feather's weight; if it were but a city, only, as well might we attempt to sink "Joppa" in the depth of the sea, or invoke the dead "Giblin" to arise from their tombs in the City of Gebel, and hew down the structure which the fathers have raised, as to attempt to found an argument satisfactory or creditable to the Craft on so illogical and revolutionary a basis.

To give the word as decided by the General Grand Chapter would practically exclude the Assyrian, the Hindoo and the Egyptians from the rites, while we theoretically proclaim Freemasonry universal; we should retain the Triad, and give it in that form, because it more than any thing else shows a legitimate descent, and connects our present traditions with the mysteries and antiquities of the past.

The voices of the Fathers now living give no uncertain sound; for the half century and more, through which they have borne the "burden and heat of the day," we owe them many thanks and much regard; *as they have reared, so let us preserve the ancient usages, customs and landmarks of the order, that the Temple wrought upon by their hands and built by the sweat of many Generations, may, by its stability as much as by its grandeur, continue to excite the astonishment and admiration of its beholders.*

Since the Annual Convocation of this Grand Chapter, I requested Grand Chaplain Rev. Companion Bland, who is himself an accomplished linguist, to give me his opinion in regard to the subject discussed, and also to ascertain the opinion of the authorities at Harvard University; and by their kindness I have recently received the following interesting and instructive communication:—

CAMBRIDGE, Sept. 4, 1872.

*To the M. E. Alfred F. Chapman, G. H. P., of the G. R. A. C. of Mass.:*

DEAR COMPANION CHAPMAN:—The general questions you were pleased to submit to me concerning the exact meaning and signification of the words Jah, or Jehovah, Bel, or Baal, and On, together with the more special questions as to whether Baal was formerly used to designate Satan, and On was simply and solely the name of an Egyptian city; assisted, and in conjunction with my friend, the Rev. E. J. Young, Professor of Hebrew and oriental languages in Harvard University, I have carefully examined and considered, and would beg to submit the following as the result of our joint investigations. Quotations given from languages other than the English, I have translated, in most cases, omitting the original.

Concerning the signification of Jah, or Jehovah, (—), there can be no difference of opinion. It was the name of the Supreme Deity among the Hebrews: it is derived from the verb —, meaning *to be*, and referred to God as the *eternal, immutable*. See Gesenius, Schenkel, Cassel, Winer, Herzog, Delitoch, Kitto, Davidson, Smith, etc., etc.

The meaning of Bel or Baal, is equally unquestionable. The name is derived from the Hebrew verb — (baal) which means to be lord or master over anything. It was the name of a tutelary god of the Phenicians, Tyrians and Hebrews of Samaria. See Gesenius, Winer, Shenkel, Buxtorf, Kitto, or any standard authority or common encyclopedia. It would be easy to quote authorities and give extracts *ad infinitum* on this point, but I will cite only three, from works in our own language, easily accessible to all.

Gesenius' Hebrew and English Lexicon, p. 146, says: "Baal, *i. e.* the Lord, — (by pre-eminence,) as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews, especially of Samaria, with great pomp, along with Astarte."

Smith's Dictionary of the Bible, edited by Hackett & Abbott, vol. 1, p. 206, says: "Baal, the supreme male divinity, of the Phenician and Caananitish nations, as Ashtarothe, was their supreme female deity."

New American Encyclopedia, vol. 2, p. 436, article "Baal," says: "This word (Baal) is of Phenician origin, and signifies lord or ruler, and was used to designate the supreme deity by the Phenicians and the Chaldeans, and most of the oriental nations of the time of the Exodus."

That Baal and Bel are synonymous,—Bel being the Chaldaic form and the Babylonian name of the God Baal,—may be seen by reference to Gesenius, Furst, Buxtorf, and others.

Baal or Bel, then, is recognized by all our oriental scholars as being the name under which many of the early nations worshipped God, or a god; and the statement reported to have been made at the last meeting of the General Grand Chapter, that it was the name of the devil, has, apparently, not the slightest foundation; in fact, is not alluded to in so far as I can ascertain by any authority whatever; certainly in no standard authority of the present day.

On — or — was both the name of an Egyptian city and the Coptic name for light, or the Sun. As the name of an Egyptian city, it was called by the Hebrews, Bethshemesh, or "house of the sun." By the Greeks, Heliopolis, or "city of the sun." By the Arabs, Ainsheims, or "fountain of the sun," and it was celebrated for the worship and temple of the sun, one of the gods of the Egyptians.

The primitive meaning of On, however, was sun, or light, and under the name On, the ancient Egyptians worshipped God. To the fact that On meant the sun or light, we have the testimonies of Cyrill (Bishop of Alexandria,) Jab-

lonski, Champollion, August Knoble, Gesenius, Ritter, Winer, Herzog, Hamburger, Kitto, and many others. In proof of this, I will give a few, from many references that I have collected, principally from English and German authorities.

Gesenius, in his *Thesaurus*, p. 52, says: "— (On.) Gen. 41: 50, 41. — 45, 46: 20. A proper name of an ancient Egyptian city, Ezek. 30, 17, called by the Hebrews "house of the sun," Jeremiah 43: 13; by the Greeks Heliopolis, by the Arabs "fountain of the sun." In Coptic books it is constantly called — (see Exodus 1: 11; Ezek. 30: 17, Gen. 41: 45,) and On, without scarcely any doubt signified, in the old language, light, especially the sun."

Dr. Fried Tuch, *Com. on Genesis*, p. 448, 1871, quoting Cyrill of Alexandria, says: "Cyrill on Hosea, p. 145, says: " — — — — (sc. —) — — — (On, which is according to them, *i. e.* the Egyptians, the sun,) which is confirmed by the Coptic OBEIN, light, sunlight, in Jablonski *Panth. I. p. 137*; Ap. I., p. 185; Champollion, *C Eg. Phar. II.*, p. 41; in Hieroglyphic — — — — *Champ. Egypt*, p. 79.

Dr. G. B. Winer, *Biblisches Real-Worterbuch*, I., 175, says: "In Egyptian, On means light, sun."

Kitto, *Cyclopædia of Biblical Literature*, vol. 3, p. 365, says: "On is a Coptic and ancient Egyptian word, signifying light and the sun."

Lastly, Herzog, in his *Real Encyclopædia*, X., 610 says: "This worship of On was, without doubt, the most spiritual of all the Egyptian worship; this priesthood was, without doubt, not only the most influential in the State, but also the most fitted to draw a worshipper of Jehovah into its circle;" "since On was the city of the temple of the sun, and On, in Coptic and old Egyptian, means sunlight."

In conclusion, permit me to say that I have examined these questions, not as a Mason, but as a scholar. The authorities, to whom I have referred, are scholars who are masonically unknown, and whose opinions on these and similar questions are of the very highest authority, and their opinions on the questions submitted by you to me for examination are,

*First*, That Jah or Jehovah was the name by which the Hebrews knew the Supreme Deity, and signified the *eternal*, the *immutable*.

*Second*, That Bel, or Baal, was worshipped both as the Supreme God, and as a god by many of the early nations, such as the Phenicians, Tyrians, Babylonians and Hebrews; and there is no evidence to show that it was ever applied to Satan.

*Third*, On was the name both of an Egyptian city, celebrated for its temple and worship of the sun, and also of the sun and light itself; and by that name God was anciently worshipped.

Most sincerely and fraternally yours,

JOHN P. BLAND, B. D.,

*Grand Chaplain.*

The desire to legislate seems to be increasing among the Craft, and its influence becomes more and more apparent; opinions and practices that have long prevailed, and by which stability has been acquired and prosperity achieved, are too frequently chafed and fretted, even in the house of their friends. The deed long since done, and the word expressed, finds no favor in the eyes of the self-appointed and self-styled reformer; ready with motions to amend or to correct, the whole Body of the Fraternity is plunged into the whirl of debate without any corresponding benefit.

Hasty and unnecessary legislation begets evils greater than it seeks to correct;

trifles magnified, become mountains without weight; brushing these aside, we come to this conclusion, that the action of the General Grand Chapter was hasty and ill-advised, taken without any previous notice having been given to the represented, unless it may be considered sufficient to have referred to it in 1868; but its members in 1871 were many of them new, their several Grand Chapters had not been consulted; the question was discussed by those prepared for it, and wishing a change; hence, through indifference, hesitation and doubt, all apparently like nothing, against the advocacy of Companions Mackey and Pike, a conclusion was reached which cannot be sustained by the facts of Tradition, of History, of Science, or of Masonry.

We therefore recommend that this Grand Chapter continue to instruct in the Ritual in the future, as it has in the past, believing that the interests of Royal Arch Masonry will be best promoted by *protecting the Landmarks against innovation, and transmitting, unimpaired, the traditions received from the founders of the Order in the Old World, as well as in the New.*

It is also recommended, That it will not violate any allegiance to this Grand Chapter, if its Subordinates shall instruct their members in the way and manner of the change attempted to be made by the General Grand Chapter; to the end that they may be skilled workers wherever they may visit.

On motion of M. E. John McClellan it was *Voted*, That the report be accepted and the recommendation adopted.

The Grand Annual Convocation was held on 10th December, 1872, Most Excellent Alfred F. Chapman, Grand High Priest, and Right Excellent Zephaniah H. Thomas, Grand Secretary. Before the delivery of the address the Grand Lecturer with a full corps of officers proceeded to exemplify the several degrees of which the proceedings speak thus:

"During the afternoon the Royal Arch Degree was fully exemplified; the whole being in the presence of the largest annual assemblage of R. A. Masons yet held within the jurisdiction, who gave the usual close attention to its progress and details. Much credit is due the Grand Lecturer and his able corps of assistants for the very satisfactory manner in which the Work and Lectures were rendered; and at the close were highly complimented by the M. E. Grand High Priest."

The Grand High Priest in his address says:

"The Chapters are generally reported to be in good condition, a more than average amount of work has been done, good material has been wrought into our structure and harmony has characterized the labors of the Craft."

Our Companions have been trying the plan of districting the jurisdiction as in Canada, and the High Priest "feels disposed to suggest" its continuance. By this means each Chapter is officially visited, its zeal stimulated, and without doubt greater perfection in the work and lectures attained. We have urged either this or the system of Grand Visitations in this jurisdiction, and though provision was made for defraying the expenses of the Most Excellent Grand High Priest, yet we have not heard of his acting on the suggestion.

The address is devoted to rebutting the idea that the Most Excellent Degree is the work of Companion Thomas S. Webb as we have frequently heard here, and much is said and many dates and records are brought forward to prove that it was in use in St. Andrews Chapter prior to the masonic life of Webb.

It also repels the charges that the R. A. Degree "wants force and character, is feeble and weak."

We give this extract:

In preserving the tetragrammaton, the most essential landmark has been preserved: for by this we are constantly reminded that "The Lord is our God," and that we should pay due reverence to his "Great and Holy Name;" and though we pay due respect to all things else, "our duty to him should ever claim the priority of obedience to man."

Not by dumb signs and symbols alone, not by their preservation or elimination merely; but by the knowledge of duty done, of conscience heeded, of wrongs righted, and the practical living that each is his brother's keeper, shall the traditions of the Craft be best preserved, and the true principles of Masonry best exemplified. But does the Royal Arch Degree give no "pure teaching of a great dogma or idea?" Has it "no lofty aim?"

"He that humbleth himself shall surely be exalted;" and this is strongly impressed upon the mind of every candidate before he can pass even the outer courts of the Sanctuary. No degree more zealously inculcates the weakness of man and the power of God, than does the "Royal Arch;" if it seeks for "dramatic effect," it is to more strongly enforce the hitherto unquestioned Christian dogma, that God is equally the God of the Jew and the Gentile; that he is Omnipresent, Omnipotent and Omniscient; and that every "creature whom he has made is to him equally near and equally distant." Is it "weak and feeble?" No; because in its teaching it is especially strong in the Lord and in the power of his might. Has it "no lofty aim?" Yes; it takes man by the hand, raises him in his humility, and gives him to know that by industry and fidelity, he may stand unimpeached in the presence of kings. Nay, more; it teaches him that through great trial and tribulation he may safely pass to the presence of the Deity, and be as welcome there and as dear to his love as the most exalted.

Let the ungenerous and the indifferent cease from their complaints. Within our time changes have been urged and made in every grade and degree of Masonry; why, then, should the Capitular degrees be reviled or exempt? Or, who shall be deemed the proper censors? And yet these changes have been principally in non-essentials, touching not the great body of the Craft to its injury.

At this convocation the Grand Chapter of West Virginia was recognised and welcomed.

Companion Chapman was re-elected Most Excellent Grand High Priest and Companion Thomas Grand Secretary.

Number of Chapters, 62; number of members, 7468; number exalted, 800.

The report on correspondence is from Companion John W. Dadman who very kindly notices Alabama who "will persist in being seated No. 1."

The report throughout is full and interesting, giving a good and fair picture of the condition of the Craft throughout our land, but having already occupied so much space with Massachusetts, we can do no more than copy from his conclusion:

"To our Companion Reporters we wish to say, that we really enjoy a 'feast of reason and a flow of soul' while reading their reports on Foreign Corres-

pondence. The ability and variety of talent displayed in this Masonic Correspondence is perfectly charming. All seem to keep a sharp lookout for any encroachments on the landmarks of the Order, and see eye to eye on all the great essentials of our beloved Institution. The *Fraternity of feeling* created is in perfect keeping with the principles inculcated, and the *memory* thereof will besweet while time shall endure. We know our own productions are not perfect by any means, and we often wish we had more time to devote to them. Accept our thanks for the kind notices we have received thus far, and we will try and do better in the future.

### MICHIGAN.

The twenty-fourth convocation of Grand Chapter was held on 1st January 1873. Most Excellent Leonard H. Randall Grand High Priest, all save two subordinates being represented.

The Grand High Priest says:

The year, now closed, has been a signal one in the history of Royal Arch Masonry in Michigan. The Craft has been prosperous beyond precedent; the utmost harmony has prevailed within the limits of our jurisdiction, and the material selected for our Mystic Temple has been such that it has not only passed the "overseer's square," but is fit and worthy to become "the headstone of the corner."

It gives us great pleasure to make the following extract, which evinces a firmness so in contrast with the actions of many other High Priests, and which we so heartily admire:

"I have also received quite a number of petitions for Special Dispensations to receive petitions and confer degrees out of the usual course, which, upon a careful examination and consideration, I have in each instance refused to grant, believing as I do that the frequent granting of such applications is not calculated to promote the good of the Craft, and ought to be done only in extreme cases. When a Mason has resided within the jurisdiction of a Chapter a number of years, and has had occasion to observe the workings of our institution, and has had no desire to become a member thereof until a time when he determines to change his residence or go abroad, and then makes his application, it carries with it a strong presumption that he is influenced by selfish and mercenary motives, instead of a desire to be serviceable to his fellow-creatures, and of uniting in the grand design of being happy himself and communicating happiness to others. The Temple at Jerusalem was seven years in building, which ought to teach us this lesson: That we should not be hasty in the selection and preparation of material for our moral and masonic edifice, remembering always that our strength does not consist in the number of Royal Arch Masons, or the rapidity with which we make them, so much as the material we use."

We differ with our Most Excellent Companion when he rules that a companion suspended by his Lodge and thereby suspended in his Chapter under sentence of suspension "from all the rights and benefits of Masonry" is restored to membership in his Chapter when the Lodge thinks proper to restore him to membership in his Lodge. While under the sentence he is no longer to us a

companion or a mason, and when relieved he is only restored to his position of an unaffiliated companion, else the action of a Lodge may both unmake and make the membership of the Chapter. The committee on jurisprudence, however, sustain the position of the Grand High Priest. And the Grand Chapter adopted the following resolution. With the first we heartily concur, leaving out the exception in last line, and with the third we also concur saving the exception:

*Resolved 1st*,—That no Royal Arch Mason shall be reprimanded, suspended or expelled by a Subordinate Chapter for non-payment of dues, or for any other offense, without charges in writing having been first filed in his Chapter, due notice to the accused, and a fair trial, except in pursuance of resolution second.

*Resolved, 2nd*,—That, as every Royal Arch Mason must be a Master Mason in good standing of a Regular Lodge of Master Masons, therefore, when a Royal Arch Mason shall be suspended or expelled by a Lodge of Master Masons, he shall stand as suspended or expelled from the Chapter of which he is a member, without charges, notice, or trial, until he shall have been restored to membership of a Regular Lodge of Master Masons.

*Resolved 3d*,—That it is unlawful for the Chapter to strike the name of any of its members from the roll of membership without charges, notice and trial, except in pursuance to the above resolution, No. 2."

Number of Chapters chartered, 82; number of chapters, U. D. 3; number of members, 6280; number exalted, 642;

Companion J. W. Finch was elected Grand High Priest, and Companion J. Eastman Johnson Grand Secretary.

Companion J. Eastman Johnson made another of his thorough and judicious reports on correspondence, noticing our proceedings fraternally.

### MISSISSIPPI.

We miss the proceedings from our neighbor, but in lieu we have a circular letter from the Grand Secretary, stating that the "Grand Chapter resolved to defer the publication of proceedings in the usual pamphlet form, until next year, so that all the income of the Grand Chapter might be applied to the payment of its debts." However much we may deplore their absence, and the necessity which has induced this course we cannot but admire the pluck and honesty of our Mississippi companions, who would rather be just than generous.

Our Companions we hope will soon be in a better financial condition that we may again hold that pleasant intercourse which uncontrollable circumstances have thus rudely broken.

Most Excellent Companion George R. Vance was made Grand High Priest and Companion J. L. Power retained as Grand Secretary.

## MISSOURI.

Most Excellent Companion Joseph M. Fox, Grand High Priest opened in Ample Form the Twenty-Sixth Annual Convocation of Grand Chapter on 10th October, 1872, with fifty-one Chapters represented.

We congratulate the Most Excellent Grand High Priest on the condition of the Craft in Missouri, and in their selection of their Superior Chapter Officers. He speaks of them as well versed in masonic law and attributes their intelligence to the very thorough rulings of his predecessors. Now we are certain that to this must also be added that they read the report on correspondence.

But we will let our Most Excellent Companion speak for himself:

During the past two years, my Companions, no question has been submitted for my action, the proper solution of which could not be found in the plain written law. And you will notice that, in this, as well as in the first report I had the honor to make to this Grand Body, there is no special mention of any decisions. This is, in my opinion, a most gratifying, and, I may say, so far as the Chapters are interested, a most complimentary showing. For, as in the case of nations, whose prosperity is best attested by the absence, rather than the presence, of great statutory bulk, so in this instance it is with ourselves.

When men are well informed and act intelligently on their information, the necessity for specific direction becomes reduced to a minimum. The absence, therefore, of official decisions in the records of the past two years, is a fact upon which I must congratulate the real friends of Capitular Masonry. It is the best evidence that can be adduced to show the zeal, industry and knowledge of the brethren, and to display the admirably harmonious working of the multifarious interests that attach themselves to our order. And this is the more gratifying, as indicative of a high degree of information in the knowledge of Lodge work, Lodge laws and Symbolic Masonry generally. For so beautifully accurate and progressive are the blendings of the Lodge with the Chapter, that when the Master Mason thoroughly understands and appreciates his Lodge, he cannot fail to become an efficient and intelligent worker in his Chapter. The industry and erudition of my predecessors in office, have also contributed no slight share to the result of which I speak.

This Grand Chapter provides for the use of paper ballots on questions of guilty or not guilty.

Companion James E. Carter was elected Most Excellent Grand High Priest.

Companion Gouley again presents the report on correspondence in his usual lively style. For the information and guidance of our Grand Secretary, who by the way, is most worthy and well qualified to read the proof of this report, we will quote what he says about our report for 1871. After the usual "mutual admiration clause" he says:

We regret very much that the whole report, original and quoted, is printed in solid type, instead of the former being leaded; and this will debar us, on account of time, from giving the report that thorough review which it would otherwise receive. We have not got time to read every word.

On the subject of the G. O. W. as discussed before the G. G. Chapter, he says to Companion Lockwood:

Companion Lockwood can rest assured that the aim of Companion Pike was not to improve the Royal Arch Work by getting at the right O. W.; but we are perfectly satisfied that that text was used as a mere blind, behind which to assassinate the York Rite. This is no new subject to us, nor a pleasant one to refer to, but having gone to the bottom of Companion Pike's hostility to our Rite, we feel conscientious in making the above charge.

### MAINE.

M. E. Companion John W. Ballou, G. H. Priest, opened the Grand Chapter of this State on 6th May, 1873, having representatives from 32 out of 35 Chapters. For the consideration of the craft in this jurisdiction, we refer to the following from the Address of the M. E. G. H. P.:

The year past has been one of prosperity to our Order; not that the addition to our numbers has been larger than in the average of years, but in that higher prosperity which is the very essence of our institution—true fraternal intercourse, love to the brotherhood and a just regard for the landmarks of our Order. For this measure of success, as well as the satisfaction of being enabled to meet so many of those we hold in such high esteem, around one common altar, at this our Annual Convocation, let us show a fitting appreciation and a true thankfulness by a renewed determination to discharge the duties of the hour with fidelity and alacrity; abjuring the evil, adhering to that we have found to be good and true; thus showing to those who may come after us, that we, in our day, discharged our obligations conscientiously, and were fitting exponents of the principles of our noble institution.

We confess to feelings of surprise that the M. E. G. H. Priest should have found it necessary to make any rulings.

1st. That no *special* meeting of a Chapter can be called without the knowledge and consent of the High Priest, provided he has not permanently removed from the jurisdiction; this being, by the old landmarks, the prerogative of the High Priest.

2d. That no competent election or business meeting can be had without there are present at least nine members of the Chapter holding said meeting.

For we had thought both of these points to have been so clearly in accordance with Masonic usage as never to have been a matter of dispute. We are certain than if our Maine Companions had read Comp. Drummond's reports they would not have entertained a doubt on the subject.

At this convocation it was asked that "no candidate shall be advanced to the Royal Arch degree until he shall have selected a Mark and presented it to the Secretary for record."

No. of Chapters, 35; No. of members, 3,319; No. exaltations, 278.

Companion Horace H. Burbank was elected M. E. G. H. Priest, and Ira Berry was re-elected Grand Secretary.

Companion Stephen A. Young came forward wearing the mantle of Companion Drummond as reporter, and well does he discharge the duties, though modestly, as will appear from the following, makes his debut:

The Chairman of the Committee on Foreign Correspondence would gladly begin his duties with an apology for presuming to undertake the labor which

Comp. Drummond has so long performed with marked ability and to the very general acceptance of the craft. The elevation of the former Chairman to the highest position in the gift of the Royal Arch Masons of this country, is an endorsement of his masonic ability which must be very gratifying to him, but cannot prove otherwise than embarrassing to his humble successor. We expect to distinguish ourselves rather by temerity in accepting the position, than by ability in fulfilling its duties. "An two men ride of a horse, one must ride behind," says Dogberry.

Alabama receives full and fraternal notice.

Having copied much from the proceedings of Massachusetts about the G. O. W. for the information of our Companions, we now copy a little more from Companion Young on the same subject, all of which will go to show what radical changes the General Grand Chapter seeks to make in our ritual.

The Grand Chapter of Massachusetts adopted the following recommendation:

"We therefore recommend that this Grand Chapter continue to instruct in the ritual in the future, as it has in the past, believing that the interests of Royal Arch Masonry will be best promoted by protecting the landmarks against innovation, and transmitting unimpaired the traditions received from the founders of the Order in the old world as well as in the new.

"It is also recommended, that it will not violate any allegiance to this Grand Chapter, if its subordinates shall instruct their members in the way and manner of the change attempted to be made by the General Grand Chapter; to the end that they may be skilled workers wherever they may visit."

Whatever may be the opinion as to the propriety of such action upon the part of Grand Chapter of Massachusetts, there can be but one opinion about the incorrectness of the reasoning of those by whom the change was effected.

The religion of the Chaldeans was to a certain extent astral, and bore a very striking resemblance to the old classical mythology.

BIL or BEL is one of the gods who composed a triad, which reminds us of the familiar Jupiter, Pluto and Neptune of our early school-days. The principal deity of the Chaldean Pantheon was called IL or RA, who had two sons ANA and BEL. The word BEL is but another form of the Assyrian or Semitic-Babylonian word BIL or BILU, which means *lord*, corresponding to the Hebrew Baal. The word IL is only a variant of the root El, which appears in the Hebrew Elohim and the Arabic Allah, and signifies God.

RA, the other name of the same deity, is the Cushite equivalent for the same idea, and appears again in the Egyptian mythology as the name of the sun, which was an object of adoration among many races as the source of light, heat and life. It is hardly a matter of doubt that he was worshipped at Heliopolis under the name of ON, inasmuch as Cyril, Bishop of Alexandria, says that the sun was called on among the Egyptians. The city was also known by the same name—a coincidence which, though not very appalling in itself, seems to have struck terror to the hearts of the General Grand Chapter.

BEL was held in high esteem among the ancient Babylonians, who made him the tutelary deity of their capital. Their king Nabonidus gave his eldest son the name of Belshazzar, which indicates that the prince was placed under the special care of BEL. This would indicate that the king did not feel that horror for BEL, which seems to have seized the great expounders of masonry, as we cannot assume that any king would name the heir to his throne after a personage of such unfortunate antecedents and bad personal character as were at-

tributed to the Babylonian deity by his enemies in the General Grand Chapter!

Max Muller, in his article upon Semitic Monotheism (Chips from a German Workshop, vol. 1 p. 360,) says:

"Like Dyans, like Indra, like Brahman, Baal and El and Moloch were names of God, but not yet of the one God."

\* \* \* \* \*

"There is hardly one single Semitic tribe which did not at times forget the original meaning of the names by which they called on God. If the Jews had remembered the meaning of El, the Omnipotent, they could not have worshipped Baal, the Lord, as different from El."

We think that the members of the General Grand Chapter acted upon an *ex parte* statement, and without proper deliberation upon a subject which required a considerable amount of research in order to be treated intelligently. There were probably but few members present at the Convocation who had ever heard the subject discussed at all, and they took the remarks of prominent masons as their guide in voting upon a question which they were totally unprepared to decide.

A few minutes spent in consulting Appleton's Cyclopaedia or Worcester's Dictionary would have put them in a way to have at least an intelligent doubt as to the absolute trustworthiness of the theory, which has led to the abolition of what had almost become a landmark.

If the General Grand Chapter decides to make any more changes in our ritual, we hope that its actions will be based upon a better foundation than the arguments adduced for the support of this innovation.

A moderate fear of the devil has been supposed to be beneficial to the greater part of mankind, but the mere mention of his name ought not to have caused such a complete "demoralization" among the representatives of our Grand Chapters, that they should utterly desert the standards under which they had fought so long. They did not even stay to learn whether it ever was his name, but surrendered at once unconditionally, although they had history and masonic tradition on their side.

With this quotation we are compelled to leave this very interesting report.

#### MINNESOTA.

We have before us the proceedings of the Convocation held on 9th January, 1872, and which ought to have been before us in time for our last report. But the Secretary, in a note, informs us that it had been withheld until the 1st of September for the report on correspondence, and at last was published without it.

Most Excellent G. W. Merrill, Grand High Priest, presided, and sixteen Chapters were represented.

At the previous Convocation the Grand Chapter ordered a re-print of its proceedings which had been destroyed by fire, and to defray the expense levied an assessment of one dollar per *capita*. Three Chapters avowing full loyalty declined to make payment because of its unconstitutionality and the Grand High Priest in his address expresses great indignation thereat, and astonishment

at the position. The committee on jurisprudence, to whom the matter was referred, made both a minority report affirming its legality and constitutionality and a majority report denying it. The latter was adopted.

The Grand High Priest deplors the fact that more attention is given to Ancient Craft Masonry than to the Capitular Degrees, and recommends that the Grand Chapter be held at a time different from the Grand Lodge.

Companion J. H. McKenney was elected Most Excellent Grand High Priest and Companion W. S. Combs was elected Grand Secretary.

There is no report on correspondence though Companion Combs, one of the committee, publishes a synopsis of the origin and formation of the Grand Chapter of the District of Columbia, and of its acts to the present.

#### NEW YORK.

Most Excellent Companion Reese G. Williams, Grand High Priest, opened the Seventy-Sixth Annual Convocation of the Grand Chapter of this State on 4th February, 1873, at which there were present representatives from one hundred and eighty Subordinates.

Of the condition of the Craft the Most Excellent Grand High Priest thus speaks :

"The year has been reasonably fruitful of prosperity to the craft. Individual and united effort to widen its influence and correspondingly extend the sway of the beneficent spirit of Masonry has been earnest and effective on the part of companions throughout the jurisdiction; and I am able to report that our Chapters have had, as a rule, a wholesome sufficiency of employment, and that the ranks of the Royal Craft within our borders have been reinforced with all the rapidity necessary to a healthful growth. We are thus encouraged to anticipate a further goodly fruitage from our field. In our prosperity let us not forget to recognize the wise and gracious Providence that has so directed our course and blessed our labors in the past, and to render thanks to the Most High for it."

The Most Excellent Grand High Priest granted a dispensation to hold an election to fill a vacancy occasioned by removal from the jurisdiction. *Query*.—Has not the King the right then to preside?

The committee on correspondence submitted a resolution looking to the recognition of the Grand Chapter of West Virginia, which was referred to a special committee which made the following report thereon :

*"To the M. E. Grand Chapter of New York :*

The committee, to which was referred the resolution of the committee on foreign correspondence, respectfully report :

That having carefully considered the principle involved in the resolution, and with an earnest desire to establish the most friendly and courteous relations with our esteemed companions of West Virginia, and at the same time respect our solemn obligations to the General Grand Chapter, the committee

have unanimously come to the conclusion to recommend the following as a substitute for the resolution under consideration :

*Resolved*, That we have witnessed with pleasure the increasing prosperity of Royal Arch Masonry in West Virginia, as evinced in the recent organization of a "Grand Chapter" therein; and, when this new body shall place itself under the jurisdiction of the General Grand Chapter, and has been recognized by it, we will with great pleasure extend to it the right hand of fellowship, and welcome it among the Grand Chapters of the Union.

*Resolved*, That the Grand Secretary transmit a copy of this resolution to our companions of West Virginia.

Respectfully submitted."

Upon the consideration of which a substitute was offered as follows :

"*Resolved*, That this Grand Chapter will not by any action on its part, adjudicate upon any question, or forestall the action of the General Grand Chapter in the matter of jurisdiction, which is peculiarly the prerogative of the General Grand Chapter; and, while we extend the hand of fraternal friendship to the members individually and the Chapters collectively of West Virginia, we decline by our action as a subordinate body, to place ourselves in an antagonistic position to what may be the decision of the General Grand Chapter, in reference to the rights or privileges of either the General Grand Chapter or the body which has been organized as the Grand Chapter of the State of West Virginia."

But subsequently the whole matter was postponed until "after the Triennial Convocation of the General Grand Chapter in 1874."

Number of Chapters chartered 263; number Chapters U. D. 4; number members 17467; number exalted 1621.

Most Excellent Companion Thomas C. Cassidy was elected Grand High Priest, and Companion C. G. Fox continued Grand Secretary.

Companion D. A. Ogden presented the report on correspondence, in which he reviewed the proceedings of 31 Grand Chapters including those from Alabama for 1871. Companion Ogden succeeds Companion White in this position, and thus introduces his report :

"The committee, on entering upon the duty assigned to them, feel it incumbent, as well as a pleasant duty, to pay a tribute of respect to the venerable Chairman of the Committee who immediately preceded the present one, and who for sixteen years, has so ably and faithfully performed the labor incident to the position. He held the pen of a ready writer, and with a sound head, an honest Masonic heart, a well-poised and instructed mind, his reports were always instructive and entertaining. We regret his inability to continue his labor, for we can only hope to imitate, but not to excel or equal his efforts or labors.

With this expression of good will to our predecessor, we enter upon the discharge of the duties incident to the place, and which belong to it—asking charitable judgment for our errors, and respect for our good intentions and honest endeavors to execute the trust delegated to us. We do not assume the character of simple critics upon the proceedings of the various Grand Chapters whose proceeding have been received and examined; ours is rather the office of

inquiry and search for information, wisdom and truth, which may serve to inform and enlighten us on matters of general and mutual interest, and in which Royal Arch Masons are everywhere interested; and, in addition, to cultivate a closer union and a broader fraternal feeling, reaching out to the ends and embracing the entire land. Our masonic, like our political organization, is co-equal with the union of the States, and should be and is one of the elements of the nation's power and strength, one of the ties that bind together this great people."

His notice of Alabama is very kind and in it he suggests that uniformity in work can best be attained by employing, as in New York, a well skilled Grand Lecturer.

When commenting on Maine he makes the following well timed remarks on a question not very likely to occur, but yet possible.

In the general proceedings there occurred nothing worthy of special remark or comment; except, perhaps, the decision of the Grand High Priest that the installation of a regularly elected officer could not proceed if objection was made by a companion at the time he presented himself for installation. This decision was sustained by the Grand Chapter. It is, however, questionable whether it is good law or safe practice. The most, it seems to us, that the installing officer could do, would be to require at once the objecting member to prefer in due form charges with specifications of misconduct, and then with this tangible evidence before him, he might suspend the installation until trial was had, and its result ascertained. If the result was expulsion or suspension, then of course the installation could not take place, and the office would be vacant. But an objection, not founded upon conduct or reasons which would not expel or suspend, or an objection without specific charges under which he might be tried, should not, in our opinion, stay the installation of an elected officer. The report of the Committee on Jurisprudence substantially covers the ground. The action is not likely to occur often, yet it becomes important as a question of principle. A very different principle or rule applies to a case of installation from that of the advancement of a candidate in the Degree; in the one case, a single objection, unquestioned, and without power to question, stops the progress; while in the other, the objection calls at once for reasons and for full investigation, and without which he who had by the suffrages of his companions been honored with power, place and responsibility, would have a right to demand the consummation of the act of election by installation.

We would copy much from this truly excellent report but that we wish to copy entire the address of the Grand Chaplain Rev. James Byron Murray which we think will prove of interest and also instructive:

#### ADDRESS BY REV. JAMES BYRON MURRAY, G. C.

##### *Most Excellent Grand High Priest and Companions:*

Our subject is the Tabernacle in the Wilderness and its Furniture.

Before considering the subject, however, it may be well to give you a brief outline of the journey of the Israelites from Egypt into the desert. For the fact that the children of Israel were for so many years a wandering people, will serve to furnish a reason why their house of worship should partake of the nature of a tabernacle rather than that of a permanent building. The journey into

the wilderness was the beginning of the journey up and down and through the wilderness, until the chosen people reached the land promised to their fathers. It was the first step in obedience to the call of God; it was to impress upon that people a distinct and special character, to educate them into a higher and grander ideal of life than the life of Egypt, and to fashion them by a constant witness of God's power into faith in Him as their King, their Protector and their Worship. And as this journey was to be the journey for years, a Tabernacle with its pillar of fire and cloud was to be the perpetual pledge of God's presence with his people.

Jehovah, through Moses and Aaron, sent the call, and the Israelites obeyed and undertook that journey whose issue was to make them a free people. Out then, from the doorposts sprinkled with the blood of the slain lamb; out from the bitter cry of the Egyptians mourning for their first born, the excellency of a parent's strength, the chosen people passed into the night and darkness, from the house of bondage on that journey, shadowed or glowing with type and symbol, in which man in every age has found lessons for his own life, gleaming prophecies also of his journey as he passed onward to the other life and its perfect rest in God. They had at that time become a vast multitude; for we read that the little band which, four hundred years before, had gone down with Jacob into Egypt, had increased to a nation; and as they went forth, apart the old men, the women and children, they went forth an army of six hundred thousand footmen. They were led by Moses and Aaron, and marched from Egypt, harnessed in ranks of five. Thus equipped as soldiers for the conflict, and guided by the Lord, their leader and commander, also, in the pillar of fire and cloud, surrounded by those dearest to them, they journeyed onward to possess the land so long foretold.

The way they took, however, was not the nearest or the most direct to Palestine; but was one which led them south-eastward through the wilderness of the Red Sea. This sea, we may state here, is so called, either from the sandstone and granite which tinge the generally clear blue of the waters, or from the coral branches which line the shore and look like a sunken forest still retaining its rich autumnal hues. Close beside the people as they moved on was the long mountain range of Atakah, which shut out from their view Egypt, with its worship of living creatures, its gigantic pyramids, its mysteries and enchantments, its colossal but rude civilization, and its barbaric despotisms. This route seems to have been chosen for them by Jehovah himself; for to them as they lay encamped on the green fringe of the desert, there came a message which was also a command: "The Lord spake unto Moses, saying, speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon; before it shall ye encamp by the sea." The course which they had taken according to this direction led them into a wild ravine, with the Egyptian power behind them, and the deep sea before them. To the purged eye there was a divine purpose in all this. Doubtless it was intended to show the chosen people that human wisdom could not devise a way to escape. Doubtless it was intended to show them that nothing but the outstretched arm of the almighty power could save them from death. Doubtless it was intended to show them, and all men after them, that every great crisis which shapes a nation to a higher destiny, and lifts it up to a grander life, is fashioned by the unseen, but divine hand.

As they halted in that ravine, the sea with its impassable barriers before them, and the mountain hemming them in with its thick ribbed sides, a cry of terror spread far and wide through the camp. The Israelites lifted up their eyes, and over the rough crests of the hills, they beheld the chariots and horsemen of the Egyptians, pursuing after them to overtake and destroy them. So runs the

history, they were sore afraid; but in their terror, the word of the Lord came to them: "Fear ye not, stand still and see the salvation of God; the Lord shall fight for you, and you shall hold your peace. As for the Egyptians whom ye have seen to-day you shall see them no more forever." And when the last rays of the sun which had burned like sentinel fires on the mountain peaks had died down utterly, and the shadows had fallen on the trembling host and on the water, in the thick covering of the night that encompassed them, and in the turbulent womb of the sea, Israel was born a free people—redeemed from Egypt evermore. The Lord had looked from the pillar of fire and troubled the Egyptians, as they tried to follow the Israelites into the sea, and they sank as lead in the mighty waters. So the children of Israel were delivered from their enemies; and when the morning sun kindled down into the plains with a rich flame of life, and the air blew fresh upon their faces, amid the clash of symbols there broke forth the anthem of victory, "Sing ye unto the Lord, for he has triumphed gloriously; the horse and his rider hath he thrown into the sea!" And there comes rolling up to us also, the echo of that mighty song, but only to sweep past us and swell on from century to century, till it is caught up by all the ransomed of the Lord, redeemed from more than Egyptian bondage, on the great day when they shall stand on the sea of glass mingled with fire, and sing the song of Moses, the servant of God and the Lamb.

Having thus introduced the Israelites, so to speak, into the desert, we will not follow them in their manifold journeys, in their wars with hostile races, in their victories over their enemies, but suppose them encamped at the foot of Sinai, and so arrive at the subject in hand. During the eleven months in which the Hebrews were encamped there before the Lord, Moses was twice called up into the mountain, and had magnificent visions vouchsafed to him. There, as it were, the courts of heaven were laid open to his imitation in the structure he was to fashion for God's people; there he received the law which he was carefully to guard in the most sacred part of the structure; there he was taught that system of religion, with its types, which were but splendid forecasts of larger outgoings of God's will. And thus he was fully instructed as to the Tabernacle, out of which, in later years, grew the temple, the glory of the whole earth.

The word Tabernacle means tent. The chosen people had not yet reached the land promised to their fathers; for forty years they were to be a nomadic or wandering people; for forty years they were to go up and down with the trial and discipline of the wilderness upon them; for forty years they were to be dwellers in tents, and shift from place to place as they were divinely directed. And in the house of God, in which He was to manifest His presence, was to have his character of a tent. His Tabernacle of worship was to form the centre around which their tabernacles were to be pitched, and He Himself was to be among them as in the Holy place of Sinai.

The space which inclosed the Tabernacle was about one hundred and seventy feet long, by seventy-five feet wide, and was screened by curtains suspended from pillars. On the north side, at a distance of seven feet and a half apart, were twenty of these pillars; on the south side were the same number, and at the same distance from each other. At the west end there were ten pillars, and at the east end four, with three pillars on each side of them, so arranged as to leave a space of thirty-five feet for an entrance or door. All these pillars were covered with brass, and were adorned with fillets of silver. Their chapiters, the hooks which were fastened to them, and which served for suspending the curtains, were all overlaid with the same costly material. They were supported by bases of brass, securely placed in the ground. Brass rods passed through the hooks at the top of the pillars held the curtains in their place; while cords which hung down from rings at the top, also, were fastened by metal pins in the

ground, and rendered the solid work of the inclosure safe and firm. Around the space thus inclosed, but at a distance of a Sabbath day's journey, or seven-eighth's of a mile, the twelve tribes of Israel were arranged in divisions of three tribes each. In this way they formed what is known in military language as the hollow square, a mode of arrangement which has been eminently successful in modern warfare. Forming the east side of this square were the tribes of Zebulon, Issachar and Judah, which bore a blue banner emblazoned with a lion. The west side was formed by the tribes of Benjamin and Manasseh with Ephraim in the centre, bearing a scarlet standard, on which was the figure of an ox or bull. On the south side of the square were Gad, Simeon and the tribe of Reuben, which carried a purple ensign, bearing the face or head of a man. The north side of the square was completed by the tribes of Naphtali, Asher, and the standard-bearing tribe of Dan, on whose banner of pure white was the dark figure of a flying eagle. All this military arrangement was doubtless ordered by the Unseen Leader or Captain of the Host.

The inclosure thus fenced and guarded by the Israelites in their tribes and order, was known as the outer court. Near this court, on the north, south and west, the Levites, or lower order of the Hebrew ministry, pitched their tents; while on the east side were to be found the tents of Moses and Aaron. Within this inclosure the Tabernacle was set up. This structure was an oblong, about fifty-five feet in length, eighteen feet wide, and eighteen feet high. The sides and one end were framed of boards of acacia wood, placed in an upright position, and fastened at the bottom by tenons resting in mortices in the foundation. They were fastened at the top by links, and at the sides by bars of wood running through rings in the boards themselves. Each side contained twenty boards, while the end contained eight. These boards and rings were overlaid with plates of gold. The foundations on which these boards rested were of very costly material; they were solid silver bases, about ninety-six in number, and every silver block weighed one hundred weight each. Besides these, there were four bases of silver, also, for the gold-covered pillars, which supported the veil or curtain that divided the inside of the Tabernacle into two apartments. These golden columns on their white silver bases, doubtless suggested to the Greek architects of a later age, the custom of placing columns of porphyry on white marble bases—the Tabernacle in the wilderness thus casting some rays of its glory on the sculptured work of the most refined and cultured nation of antiquity.

The outward frame of the Tabernacle thus fashioned, had four different curtains or coverings, placed over each other and reaching down to the silver foundations. The first curtain, or veil, was made of fine twined linen, splendidly embroidered in blue, purple and scarlet, adorned with figures of cherubim wrought by cunning and artistic hand. This curtain contained ten widths of material, which were fastened together by blue rings and loops of gold; it was arranged so as to form a ceiling for the Tabernacle. The second curtain was of a less costly material, called mohair, and was joined together by brazen clasps. The third curtain was of rams' skins colored red; and the fourth was of tachash, or a kind of seal skin, and served as a protection for the other three. The structure was in this way thoroughly screened from dust and rain.

As the east end had no boards, there was suspended from five acacia pillars overlaid with gold a magnificently embroidered veil, whose flowing drapery hung in heavy folds to the ground. This served as a protection to the east end, and when raised, formed a door or entrance to the Tabernacle. Thus the outside of the structure was complete.

The Tabernacle itself was separated by a veil into two distinct parts; the division between the parts was formed by four pillars of acacia covered with

gold, and resting, as before stated, on bases of silver. The veil which hung on these pillars was of the finest workmanship; it was embroidered like that which formed the ceiling, with figures of cherubim, its deep blue mingled with the rich purple set off by the contrast of scarlet. The first of these apartments was about thirty-six feet long and eighteen wide. It was used as the room for the priests, the servants of Jehovah the King of Israel. It was known as the Holy Place, because sacred to the service performed by the priests. The second apartment was about eighteen feet square, and was the earthly dwelling place of Jehovah himself. The whole structure was framed without windows for the admission of light; accordingly, there was artificial light in the first room to give light to the priests in their ministrations. In the smaller room we find no artificial light, for there was the glory of God giving perpetual light, and forecasting for us that time when in our glorified state we shall need no candle, neither light of the sun or the moon, for the Lord God will be the light thereof. This apartment was called the Holy of Holies, or Most Holy Place, because it was sacred to the special presence of Jehovah. Into this place none were allowed to enter, with the exception of the high priest, and that but once a year, on the Yom Kippurim, or Great Day of Atonement. Into the second place none were allowed to enter except the priests. The outer court was free to all the people.

This, then, was the Tabernacle which was set up in the wilderness, according to the pattern showed Moses in the mount. This was the special dwelling place of Jehovah with His people as they journeyed in the wilderness; this, the sanctuary in which He would commune with them, and reveal His will as they bowed in worship before Him.

Having thus contemplated the structure itself, let us, with the Israelites, as it were, enter the outer court and examine its furniture. Immediately on entering, we discover the brazen altar, or large altar for burnt offerings. This was placed in front of the entrance, and at such a distance from the Tabernacle proper, that the smoke of its sacrifices could not stain the curtains of the tent. It was about seven feet six inches square, four feet six inches high, and was made of acacia wood thickly plated with brass. On each side were two rings of brass, through which poles were passed, so that it could be carried by the priests whenever it was necessary to move it. At each corner was a horn or projection; these horns either served as a place of refuge to those who fled to the altar and laid hold on them, or they were used as points to which the victims for sacrifice could be fastened; their full purpose, however, is lost in obscurity. But if the latter use is the true one, then we have their meaning read out to us by David, "Bind the sacrifice with cords even to the horns of the altar." The necessary utensils of the altar were all of brass; they consisted of a shovel to remove the ashes, a pan to receive them, hooks for turning the sacrifice, and vessels to hold the blood of the animal when slain. On this altar burned night and day the sacred fire which had descended from heaven. The lesson taught us by the position of the altar and the victim consumed upon it, is the lesson that he who would seek the presence of God must enter the door of the holy place by sacrifice.

As we move on, we find standing between the altar and the door of the Tabernacle, the brazen laver. It rested on a stand or foot, made out of the mirrors furnished by the women who assembled in the outer court. The shape of this laver is not known, though it is generally supposed to have been somewhat like an urn. It was always filled with pure water, for washing the hands and feet of the sacrificing priests. This symbolized the purity which God always demanded of those who would serve in His house; no priest could offer sacrifice without first washing his hands. From this we learn our lesson of clean hands and a

pure heart, as we offer up our sacrifices to the Lord our God. Solemnly across the ages, therefore, do the words of the Psalmist speak to us: "I will wash my hands in innocency, O Lord, and so will I go to thine altar."

Let us now lift the first veil, and enter with the priests, the Holy Place or Tabernacle itself. We find here the golden candlestick. This candlestick, with its necessary furniture, was of pure beaten gold; it consisted of a main stem, from which spread out six branches, three on each side; the branches were at the same distance from each other, and from the central stem; they were exquisitely adorned with gold flowers, representing pomegranates, lilies and half almonds; they contained, at the end, seven golden lamps, which were constantly fed with the purest oil of beaten olives. These lamps were trimmed regularly, and furnished with oil to last during the night. All the lamps were lighted at night, but only three of them during the day; as they burned they threw a beautiful light on the objects in the sanctuary—figuring and symbolizing the truth, that they who minister in holy things are to be burning and shining lamps, burning always with the beauty of purity and the reflected glory of God. With this candelabrum were snuffers to remove the snuffings, dishes to receive them, and vessels for holding oil, all made of wrought gold.

On a side table, which was covered with beaten gold, were twelve loaves or cakes of unleavened bread, made of the finest flour. These loaves were arranged in two rows of six; each loaf represented one of the twelve tribes of Israel. These loaves were renewed once a week, and at the end of that time were eaten by the priests. On the top of each row was placed a golden dish with a handful of frankincense, which, when the cakes were removed, was burned as incense before the Lord. These loaves were known as the shew-bread, the bread of the Presence, of the faces or setting before the Lord. As the bread of the Presence, the reference is most solemn; for it is not made to material food simply, but to that spiritual food which comes from the presence of God. Two things are typified by this shew-bread: God's good gifts to man, and man's gratitude in offering a portion of these gifts in return. The first thought is interpreted for us in the inspired words which speak of the blessings of the sanctuary, "I shall be satisfied with the provisions of thy house."

The third article of furniture was the altar of incense. This was made of acacia wood, and thickly overlaid with gold; its position was near the inner veil and opposite the ark of the covenant. It was a foot and a half square, and about three feet high; at each of its four corners there was a horn covered with gold, and around its top there was a twisted moulding or crown of the same material. Just below the moulding and at the corners were four rings, through which the staves or poles were passed for the purpose of carrying it, whenever it was necessary. The roof of the altar served as a stand, to hold the censer or vase of burning incense as it rose with its sweet savor of offering to God. Every morning when the lamps were trimmed, every evening when the lamps were all lighted, there was placed in it by the officiating priest incense, lighted from the sacred fire of the brazen altar. It drew all its meaning and all its beauty from the fact that its fragrance was thus kindled by the holy fire. In this way, also, the two altars, so to speak, were bound together in a solemn fellowship of service. This golden altar tells us that the prayer of which its incense is the symbol, must ever arise out of the fires of sacrifice. When, for the first time, sacrifice was placed on the larger altar, fire came down from heaven and consumed it, and bore its bright witness that God had accepted the sacrifice. This fire was to be perpetual, and no sacrifice could be consumed but by it, and no incense, which is the prayer of holy men, could be kindled save by the same divine fire. So sacrifice and prayer are bound together by one living flame, and rise up with fragrant incense from the hearts of men to Him who ordains the offering, and whose hand sends down the holy fire.

We are now prepared to see the high priest, as it were, on the Great Day of Atonement, lift the second veil and enter the most Holy Place. All that we have been looking at up to this time has reference to the people of God, and the things necessary for them to celebrate God's worship. In this most Holy Place we find what Jehovah is to his people. As we moved along in our examination of the furniture of the Tabernacle, every object that we met had its special lesson for us. As we entered the outer court, we found sacrifice necessary to be offered; we advanced and received the lesson of clean hands; and when we lifted the first veil, we saw the need of the incense of a pure heart pointed out to us by the golden altar. We were thus taught the lesson, that sacrifice and prayer were the means by which the veil is lifted, and by which we can gaze into the presence chamber of our God and King.

The first object we behold in this most sacred place, is the ark of the covenant. This was an oblong chest or coffer, about three feet nine inches in length, and two feet three inches in width and height. It was made of the same wood as the rest of the Tabernacle, and covered both within and without with the finest beaten gold. On its upper edge was a crown or moulding of wrought gold; and on its sides were rings which held poles of acacia wood overlaid with the same metal; these poles were not removed, and served to carry the ark when it was necessary to bear it along with the Tabernacle. The lid, or covering of the ark, was called the mercy seat; at each end of this was the figure of a cherub with outspread wings, overshadowing the whole thing, and with eyes bent down in earnest inquiry, as if to penetrate its sacred mystery.

In the ark were the tables of the ten commandments, written by the finger of God—sometimes known as the tables of the testimony, or proof of the covenant, made by God with His people. It was from this fact that it received the name of the Ark of the Testimony, or the Ark of the Covenant. Besides the book of the law, it contained a pot of manna, and Aaron's rod which had so miraculously budded. The pot of manna contained about an omer or three quarts of that food, and was a constant memorial of the goodness of God in feeding Israel in her desert journey.

Aaron's rod furnishes a brief history of a fact, which is not without interest. After the rebellion of Korah and his company, and their attempt to assume the priesthood, to prevent Aaron's authority from being again questioned God confirmed it by a very special and beautiful miracle. By order of Moses, the prince or head of every tribe was to appear before him, with a rod or branch cut from the same almond tree; on the twelve rods, each chief respectively was to write the name of his tribe, with the exception of the tribe of Levi, which was to substitute instead the name of Aaron. These rods were then to be placed in the Tabernacle until the following morning, at which time Jehovah would declare in favor of that tribe whose rod indicated any change. On the next day, when Moses entered the Tabernacle, he found that the rod which bore Aaron's name had budded and brought forth buds and bloomed blossoms, and yielded almonds. This sacred witness of Aaron's call to the high priesthood was made known to the people by the exhibition of the rod. The rod was then laid up in the ark, as a testimony to after generations of the choice of the family of Aaron to the most important office in Israel, and as a token of the rebellion of a portion of the chosen people.

Above the ark was the Shekinah, the most sacred thing of all—that miraculous light or visible symbol of God's presence, as He dwelt between the cherubim. This poured a marvellous splendor on the Holy of Holies. But of this He made known His will concerning the people of Israel, when consulted by the high priest in their behalf. In this fact we read the meaning of the phrase, "Thou that sittest between the cherubim," that is, thou that givest tokens of thy presence, by replying to the questions of thy people Israel.

These cherubim were symbolic forms, in which were united the greatest kind of life in created beings. The ox, or bull, the emblem of patience and labor, the lion the emblem of kingly authority, the eagle the emblem of liberty and rapid motion, were combined with man, the being of thought, of knowledge, of intellectual power and moral freedom. Thus these cherubim stood for the creatures of God's hand in their worship before Him. They tell us that strength, kingly glory, and mental power are to acknowledge the God that gave them being. They proclaim, also, God's mercy; for it is above the mercy seat they take their position, and by this would tell us, that it is as a God of mercy He would be known to His people. And as they stand above the law and covenant, they would indicate His love and mercy to those who would obey His laws and keep His covenant.

Thus have we seen the Tabernacle and its Furniture, fashioned according to the pattern shown Moses in the mount when he talked in sacred audience with God.

Having stated that the journey of the Israelites would explain in part the reason why a Tabernacle, rather than a permanent building, would be suited to the condition of Israel, let us see what provision was made for its removal from place to place in that strange desert journey. Whenever the Tabernacle was to be moved, it was done in very solemn order. At the first sound of the trumpet, those who had pitched their tents on the east side of the hollow square, got ready to move. At the second blast of the trumpet, those on the south side made themselves ready to march. At the third sound, those in charge of the Tabernacle took it apart, and proceeded to carry it in their midst; the Levites superintended this work. At the last signal, those on the west and those on the north side removed their tents. The Tabernacle was carried along, with six tribes before and six tribes behind. The Gershonites carried it with its covering, its curtains, and its cords. For this purpose they were permitted to use two wagons, drawn by two oxen each. The Kohathites carried the ark, the vessels of the holy place, both altars, and the special articles of furniture belonging to them. The Merarites bore the bars, columns, bases, boards of the Tabernacle, the pillars of the outer court with their foundations, cords and pins. In this order the Israelites proceeded from one place to another; and when they halted to set up the Tabernacle again, the tribes pitched their tents respectively on the west, south and north of it, with Moses, and Aaron, and the priests on the east end. Such was the provision for the removal and setting up of the Tabernacle, during the journey of the people of Israel in the wilderness.

It may be well to mention here, two who bore a prominent part in the construction of the Tabernacle. These were Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan. To the former was intrusted the plan and execution of the works of art which were needed in the structure; he had charge of all the work in wood, in metal, and in stone; while Aholiab attended, under his supervision, to the embroidery and the work necessary in the curtains. Their names are thus associated with that of Moses in one of the grandest works ever vouchsafed to man.

The structure which we have, so to speak, set up again, we must remember, is but a type of a yet nobler building fitly framed together, growing into a holy temple in the Lord. It is a type, also, of what every man should be in this life, that he may be so in the next—a tabernacle pure and holy for the dwelling place of God. Let us meditate on this thought more and more, that from the thought we shall pass into action, and frame ourselves, by the aid which shall be given us from above, into a structure meet for Jehovah's use. And then, with cleansed eye and purified vision, we can read the outline of that Tabernacle in which we shall be with God forever and ever. "I saw a new heaven

and a new earth; for the first heaven and first earth were passed away; and there was no more sea. And I heard a great voice out of heaven saying, Behold the Tabernacle of God is with men, and he shall dwell with them, they shall be his people, and God himself shall be with them, and be their God." And to show us how one Tabernacle was the type of the other, and how the resting place of one was the type of the more glorious structure, the divine words go on: "And the city had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the pillar of fire and cloud in the earthly Tabernacle is lost in the eternal light of the everlasting throne; for the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it."

Meantime, Companions, while we remain as servants and moral workers in our Masonic Tabernacle, as sojourners moving onward toward the fulfillment of the type we possess, let us frame two lessons practically for ourselves and our Order.

First, the lesson of the call of God to us, to come out of the bondage into that freedom toward which He is ever leading us. The path by which we are led, may be into the desert; it may be by the way of the sea. Enemies may beset us, but trust in His right arm will help us to overcome, and the difficulties which rise mountains high on each side of us, and swell like Egyptian hosts, under His leadership will vanish and the waters open a pathway to the freedom and moulding discipline of a better life. Let that journey of Israel be a type of our journey; but a journey in which we shall conquer, because we obey our Leader and Commander. Let us hear the call of God, which comes ringing down the centuries, speak unto the children of Israel, that they go forward. The rest He promises might be given by a more direct and shorter route; but the discipline which moulds the material bearing which comes from training, the boldness that is born out of struggle and hard won victories, would be wanting to make us men in faith and moral stature. The wilderness is the way to God's blessedness at the end of the mortal life, when not in type, but in reality, we shall enter into the rest and the light of His revealed glory.

Second, the lesson of our work for our Order. We must strive to find meaning in every symbol, new light, new lustre in the furniture of our Tabernacle. It must be so, if in any measure we would make it like the Tabernacle of old in the wilderness. Every ordinance of that was a forecast of things to come, and was impressed on the people of Israel as a portion of the covenant which God made with them, educating them by repeated promises and the ever renewed beauty of symbol. Let us find a lesson in this, and make every ordinance, every symbol in our institution speak of better things for our Order among men. Let us, in our strength, and according to our measure of knowledge, seek to make this so, that our branch of Masonry, and the other branches of it, by the law of association and influence shall rise higher and higher before men, spreading out over the land as a real good; higher and still higher in all the attributes of morality, of truth and charity; higher and still higher in all that will draw the eyes of the good and great upon it; higher and still higher till, like the tallest mountain peak which catches the first beams of the sun kindling and glowing over the awakened earth, our Order shall catch the warmest rays of the sunlight of man's approval, as it rises above all lesser human institutions, in the moral dominion, the throne and empire of a continent.

## NORTH CAROLINA.

We hear from the Convocation held on the 2nd of June, 1873, Most Excellent Companion J. Nichols Grand High Priest.

In his address he says :

"The year has not been an eventful one as regards Capitular Masonry in our jurisdiction. We can only say that we have made another twelve month's journey over the rough and rugged road of life, and some of our companions have finished their pilgrimage; and while we meet amid the ruins of our earthly Courts as weary sojourners, they have reached the Heavenly Temple, and are filling its arches with the melody of praise."

Having shown that there were a sufficient number of R. A. Masons to constitute a chapter as early as 1790 and that as many as 47 chapters had existed, and that at present there are less than 20—

He says :

"Chapters that once flourished have, in some instances, succumbed to the destructive influences of internal disorder, and surrendered their charters, others went down from causes unknown, while some are still struggling for an existence on account of a seemingly incurable apathy that pervades them."

From these as well as from the whole tenor of the address we infer that our companions there have not improved in zeal, but are still depressed and gloomy.

Companions Gardner and Munson made report on correspondence and we find the proceedings of Alabama for 1872 among those reviewed. They say, "we have our own opinion on this substitute question. We don't believe in them."

They pitch hot shot into Companion Larner, of District of Columbia, as follows :

"Companion Nichols was delighted with the "open arm reception" which greeted him and his colleague at the General Grand Chapter in Baltimore, and the "prodigal" returned to his parent."

We would like to ask Companion Larner in what respect the G. Chapter of North Carolina may be considered a "prodigal returning to its parent. When we see the word "prodigal" used, our thoughts at once recur to the beautiful parable in Holy Writ. Let us see what the Scripture saith : "A certain man had two sons ; and the younger of them said to his father, Father give me the portion of goods that falleth to me. And he divided unto them his living." Did the G. G. Chapter give us any of the general fund when the prodigal left its parent's house? Again, the prodigal wasted his substance with riotous living. Companions, have we been converting the means of refreshment into purposes of intemperance and excess? After much suffering the prodigal returned to his father. The father said to his servants, "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet ; and bring hither the fatted calf and kill it." Comp. Nichols says he had an "open arm's reception"—but did he see any of the fatted calf, or in lieu thereof, was not the "prodigal" he represented taxed one cent per capita to support the parent? Comp. Larner may be able to run the parallel, but we "can't see" the force of

the comparison. All joking aside, we left the G. G. Chapter, for what we then considered good cause, in all candor and honesty. Since that time we have seen fit to correct the error, (if error it was,) and renew our allegiance. If we have done wrong we regret it, but don't call us "prodigal" again Comp. Larner, and we may perhaps promise, "not to do so any more."

We thank the Committee for coming to our aid and giving us a little encouragement in our contest with Companion Drummond about the General Grand Chapter. We always thought we had the better side, but we can't write like Drummond. Here is what they say:

The Report on Foreign Correspondence was prepared by Companion Drummond, who is a vigorous writer, and evinces by his writing deep research in Masonic History, and familiarity with Masonic law and jurisprudence. He appears to have the best of the argument in the case of Companion P. J. Pillans, of Alabama, in reference to the origin and powers of the General Grand Chapter. But there are two sides to this very interesting and important question, and we think Comp. Pillans has the better side, but as North Carolina is somewhat in the same category as Alabama, we had better keep quiet until we are "pitched into," and then it will be time for us to take part in the discussion.

Companion H. H. Munson was elected M. E. G. H. P., and T. M. Gardner Grand Secretary.

### OREGON.

Twelfth Convocation Companion James R. Bayley M. E. G. H. P., and representatives from five subordinates. The address is short and pertinent to the business of the Grand Chapter.

Companion T. McF. Patton reported on correspondence giving Alabama a full and courteous notice. Having been necessarily absent from home we now before meeting of the Grand Chapter, have only time to glance at this report. We, however, copy from his notice of Nebraska.

"In the examination of these proceedings, our thoughts naturally revert to the scenes of other days. Twenty one years ago this day (May 5th), the writer of this Report crossed the Missouri River and camped where the city of Omaha now stands—a pilgrim seeking a home in the "land of promise." The bright anticipations of our boyhood were then, as we thought, about to be realized, but, alas! those bright fancies of gay festivities and unalloyed pleasure to be derived from bivouacking in the open air, upon the boundless prairies, were soon dispelled; and as we traveled up the valley of the beautiful Platte, and enjoyed the gentle showers of that delectable region, and occasionally sought refuge under wagons to preserve our unprotected pate from the calcareous formation which fell from the celestial regions, we felt as did the Prodigal of old; and while we longed for our father's house, we realized the truth of our motto, 'root hog or die.'"

Again, under the head of Nova Scotia, he says:

"Companion John B. Nash gave notice, 'That at the next Convocation of Grand Chapter, he would move a resolution in reference to canvassing for officers of this Grand Chapter.'

We don't like this canvassing business; we tried our hand at it for a short time for a political office, and although we came out conqueror, we are decidedly of the opinion that it is small business.

In Masonic bodies, the old plan is the best, and should be adhered to: 'All preferment among Masons is granted upon real worth, and personal merit only.' If a Companion's merit and real worth are not known, it is, in our opinion, not worth while to canvass the matter. He should be allowed to remain on the floor a quiet member, until he gives evidence of fitness.

We are opposed to canvassing and open nominations, as being contrary to the true spirit of Masonry."

Good and true!

We copy again, and concur:

"It is our opinion now, always has been, and always will be, that the report of the committee on foreign correspondence is the same as the report of any other special or standing committee, and should be dealt with in the same manner. It should not only be read in the Grand Chapter, but it should be discussed, and if any opinion is expressed by the committee upon any subject touching the welfare of Capitular Masonry, it should be well considered, and a formal expression given by the companions assembled.

The opinions and decisions of G. H. Priest are generally referred to committee on jurisprudence, and their report either affirming them or dissenting therefrom, is adopted by the companions. These reports in a majority of cases, are the result of careful thought and great labor, and are prepared as a general rule by the most experienced members of the Craft. We can refer to many, very many, throughout the jurisdictions of the United States, whose opinions, as expressed in these reports, are held in high estimation. They should never be suffered to go forth without the expressed sanction and approval of the Grand Chapter."

Companions Bayley and Earhart were re-elected to their several offices.

### OHIO.

Most Excellent Companion Charles C. Kiefer, Grand High Priest, opened in Ample Form the Fifty-Sixth annual Convocation of this Grand Chapter, on 1st October, 1872.

Companion Kiefer says:

"Companions: For the fourth and last time, I address you as your presiding officer. Preserved by Power Divine, our gratitude is due to Him who doeth all things well, and under whose watchful care, we are again assembled in Grand Council. There is a tinge of sadness in my mind, as I address these words to you, from a consciousness that I have so poorly discharged the duties assigned. If I have been a cause of stumbling to any of you during the past four years, I trust you will charge it to my head and not to my heart. I have always meant to do right, and as I now retire to the private ranks, I shall carry with me the memory of your kindness and forbearance, in helping me in the duties of the position you assigned me."

Companion J. Kelly O'Neill was made Most Excellent Grand High Priest, and Companion J. Nesbitt continued Grand Secretary.

There are on the roll Chapters Chartered 129; Chapters U. D. 9; No. of Members 7647; No. Exalted 701.

Companion O'Neill made the report on Correspondence, in which he courteously reviews Alabama. Of ourself he says:

Companion P. J. Pillans again presented the report on foreign correspondence, reviewing the proceedings of twenty-seven Grand Chapters, among which is Ohio for 1870. He finds his name as given in our own and several other reports so different from that to which he is accustomed, that he is in doubt whether the reports reviewed were written by himself or "that other fellow." The committees on correspondence, however, have found no difficulty in recognizing and greeting with pleasure his candid and judicious reports, and until the "other fellow" can produce a report of at least equal merit, we hope that our excellent Companion, whether he be recognized by his own or a "fancy name," will continue in the discharge of the correspondent's duties.

### PENNSYLVANIA.

The usual quarterly Convocations of this Grand Chapter were held, and the Annual Convocation on 27th December, 1872. At one of the quarterly Communications it was

*Resolved*, That the incorporation of all Chapters and bodies subordinate to this Grand Chapter be and the same is hereby forbidden, and notice of this resolution shall be sent to each Chapter and Mark Lodge.

At another resolutions greeting the new Grand Chapter of West Virginia were passed.

The Annual Grand Communication was presided over by Companion Chas. E. Meyer, Most Excellent Grand High Priest.

We copy another letter from Companion W. J. Hughan on the "Past Master" for information.

TRURO, ENGLAND, October 1, 1872.

MY DEAR FRIEND AND M. E. GRAND HIGH PRIEST:

I am anxious to write you *re*, the Past Master's Degree, according to promise made by me last year, and desirous of doing so before your next annual meeting.

As a fact, however, I have found it a most difficult subject to write about, as so little is discoverable of its early history.

When the Degree first took its rise I know not as yet, but am continuing my researches, and may yet be able to elucidate the point. I might write a great deal on the subject, but *cul bono*? A deal would be purely apocryphal, and so, it is better left unsaid than written.

It seems to have been the custom (in fact *was*) of the "Grand Lodge according to the old Constitutions" (called the "*Ancients*") to confer the Past Master's Degree in a Craft Lodge to candidates for Royal Arch Masonry. No separate Chapters or warrants were required to work the Royal Arch Degree under the "*Ancients*," and it seems to me most probable that the "Installation Ceremony" originated with that Body; at least became prominent, and a separate *Degree* under their management. If so, it is no older than, say about 120

years. The Grand Lodge of the "Ancients" was not actually formed, and no regular Records kept, until after A. D. 1750. The minutes still exist, and commence A. D. 1752. The Grand Lodge of England is the custodian thereof.

Whether the regular Grand Lodge, or in other words, the Grand Lodge which was formed A. D. 1717, had a knowledge of the DEGREE so early as 1750, I cannot yet say positively, although there does appear evidence that a ceremony of some sort was observed at the installation of a Worshipful Master of a Lodge. In the Constitution of the Grand Lodge of England, published A. D. 1738, there is an engraving of the "47th Problem of Euclid," which is the Jewel of the Past Master's Degree.

Under the "Moderns" (so called, or the Grand Lodge of 1717) separate warrants were required to work the "Royal Arch," as that Degree was not actually recognized until the "Union of 1813." (It virtually was, however, as the leading members of Grand Lodge, from the Grand Master downwards, were the officers of the Grand Chapter.) Their first Royal Arch Constitution was published A. D. 1778, and second edition, 1782, both of which I have. The use of substitutes, or any law requiring a certain number to be exalted, was unknown. Since the "Union of A. D. 1813," the Past Master's Degree has been confined to the elected Master of a Lodge, and to such alone. Hence all Past Masters in England, have actually served the office of Master of a Lodge for a period of twelve months. The only prerequisite, masonically, for Royal Arch Masonry, being twelve months a member of the Third Degree. Until recently, in Scotland, the system of Capitular Freemasonry prevailing in the United States was adopted, but at the Grand Lodge held the 5th February last, it was decided to return to the old English system, and hence the Grand Chapter of Scotland has retired from the control of the Past Master's Degree, and left it entirely in the hands of the Grand Lodge.

The following are the terms of the agreement :

1. That the Grand Lodge shall recognize a Ceremonial or Degree to be conferred on Masters of Lodges on their taking the Chair of a Lodge similar to that conferred in England and Ireland.
2. That a register shall be kept by the Grand Clerk of Installed Masters, and he shall record the name of every Installed Master therein, and furnish a diploma upon a certificate being sent, signed by three recorded Installed Masters, that the Ceremonial or Degree has been duly conferred. The fee for registration and diploma to be 2s. 6d.
3. That this Ceremonial or Degree shall under no circumstances whatever be conferred on any one except the actual Master of a Lodge, or one who produces a certificate from the Lodge that he has occupied a chair as duly elected Master.
4. That with the view of carrying out these resolutions, three or more Masters of Lodges or Past Masters, to be selected by the Grand Lodge, shall procure themselves duly installed by three or more English or Irish Installed Masters, and shall thereupon adjust the Ritual to be used in future.
5. That thereafter the said Installed Masters shall duly install three or more Past Masters in the cities of Glasgow, Aberdeen, Dundee, Perth, &c., and in any of the larger towns, the Brethren in which may desire it.
6. That the Ceremonial or Degree shall only be conferred when three or more Installed Masters are present, and any Lodge having that number of Installed Masters present at a meeting may confer the Ceremonial or Degree upon its Master;—but in the event of any Lodge not having a sufficient number of Installed Masters, it shall be competent to the Master of that Lodge to procure

himself duly installed at any Lodge having three Installed Masters, provided he produce evidence to the satisfaction of these Installed Masters that he is a bona fide Master of a Lodge.

In Ireland, the Past Master's Degree is also confined (or supposed to be) to the Masters elect of Craft Lodges, and a ceremony of some sort is worked, as in England, and as it is to be now in Scotland. The ceremony itself is most interesting and rather lengthy. The charges to the officers are valuable if only followed as they should be, and altogether an installation according to the English Ritual is most imposing.

In Ireland there is much irregularity as to the installation ceremony, but the three countries now agree in having a distinct ceremony or degree, for the Worshipful Master elect of a Craft Lodge, and more correctly speaking, it should be termed the Installation Master's Degree, rather than the Past Master's.

With every respect and good wishes to you, Most Excellent Grand High Priest, and the Supreme Grand Chapter,

Believe me, fraternally and faithfully yours,

WILLIAM JAMES HUGHAN.

Companion William J. Kelly made the report on correspondence, who introduces himself gracefully thus :

Making our bow on this our first appearance before our Companions, we do so with all the more confidence, because we generally find a kind fraternal spirit pervading the whole corps reportorial. In the very few instances which are exceptional, we think it the duty of all to admonish the erring Companions kindly, but sufficiently forcible to make harshness unpopular ; for while we personally believe in the widest scope of criticism, we do not think it either creditable to our intelligence as men, honorable to our Order as being governed by the broad principles of Charity, or desirable to the unification of our different Grand Jurisdictions, to have harsh, unbecoming and unkind sentiments expressed where apparently we cannot agree upon some point of law or custom.

Of Companion Mason, of District of Columbia, in a manner peculiar to himself, which we hope we may not be tempted to imitate. Companion Mason is unquestionably one of the thinkers of the age, and expresses his views clearly, forcibly and accurately, whenever commenting upon any point of Masonic law or usage ; but there seems to be a crank in his head that every once in a while gives him a sudden twinge, when, lo ! his manner changes into coarseness, unmingled with any of the intellect or refinement of the gentleman. His course, we think, is much to be regretted and condemned, for while the corps of reporters generally are severe when a good opportunity offers, yet they are always fair and just, and they never lose sight of the fact that they are speaking of Companions and brethren, and that their audience is composed of material whose duty it is to regret the actions of an erring brother. We propose to clip from some of the most intelligent reports their opinion of Companion Mason's course, not in anger, but because we hope it may cause him to reflect over the past, and in that respect reform the future, that we may have all the good that he is capable of, without those objectionable features which are so unworthy of him.

#### SOUTH CAROLINA.

Most Excellent Companion James A. Hoyt, Grand High Priest, presided over the annual Grand Convocation of the M. E. Grand Royal Arch Chapter of this State, held on the 11th May, 1873, at which there were representatives from twenty-five Chapters.

The Grand High Priest, after paying proper homage to the God of our fathers, speaks of the Craft as being in a prosperous condition, harmoniously and zealously working to increase the happiness of the companions. Old fires have been relit upon disused altars. He regrets that returns are made so late as to preclude the possibility of embodying the condition of the Craft in the annual address, and recommends the districting of the State, and requiring the Grand Officers to make official visitations. This we have previously stated, we believed would be productive of great good to us in this jurisdiction. He also recommends a modification of the rule which requires the applicant for the degrees to be a perfect man.

Below we give a portion of the report of the committee to whom was referred the address of the Most Excellent Grand High Priest.

#### REPORT:

Your Committee are gratified to learn, from the address under consideration, that the Chapters throughout this jurisdiction are blessed with prosperity and health: That nothing of an unpleasant nature in the Masonic relations of this Grand Body has arisen to disturb its harmony, but under the protection and blessing of the God of our fathers, we have passed another year in peace at home, and in fraternal concord with the Masonic world.

The monitory words of our M. E. Grand High Priest, reminding us of our dependence upon God, and of our duty to render to Him the incense of grateful hearts, should be thoughtfully considered and practically observed.

Well would it be for Masonry, if her children fully realized the truth, that in her mystic symbols there is a spirit as well as a form. Beautiful and sublime as are her rites and ceremonies, these rites have no beauty, and these ceremonies no sublimity, compared to the loveliness of the spirit which they enshrine. The great Temple, in the construction of which Masonry first assumed body and regularity, was but a symbol of that Spiritual Temple, which we are called upon to erect, for the glory of God and the happiness of man. As Solomon called together the workmen to construct the house of the Lord, so God calls upon us, not only to build this Spiritual Temple, but to bring therein our offerings of silver and gold, to fill His tabernacle with incense, and to make it vocal with His praise.

Let us ever be mindful of this solemn duty, and, linked by an indissoluble bond, let every word and act of our lives be conformed to the law of love, which alone can bring peace and hope to the human heart.

In reference to that portion of the Address which considers the physical qualifications of applicants for the Capitular Degrees, your Committee have been led to the inquiry, whether the subject considered is one which involves an ancient landmark, or is one of those general questions which is open to the ordinary regulations of Masonic policy. As a question of Masonic law, your Committee do not believe that the rule now in force can be considered as an ancient and essential landmark, which is to be construed as forever immutable. On the contrary, they consider it a question of Masonic polity, which may be properly modified by competent Masonic authority. Your Committee therefore, recommend the following as a substitute for Section 2, Chapter XX., of the Constitution:

"A Master Mason who has become maimed in person, is not thereby absolutely disqualified from receiving the Capitular Degrees; but, when the degree

of injury or maiming is minutely and accurately reported to the M. E. Grand High Priest by the High Priest of the Subordinate Chapter, if, in the judgment of the M. E. Grand High Priest, the injury or maiming does not essentially disqualify the applicant from conforming to the ceremonies and requirements of the Chapter, he may by dispensation authorize the Subordinate Chapter to receive the petition of the applicant."

Number of Chapters 27; No. of Members 911; No. Exalted 110.

Companion James Birnie was made Most Excellent Grand High Priest, and Companion Myer B. Moses Grand Secretary.

Companion Smythe made the report on correspondence, reviewing the proceedings of thirty Grand Chapters including Alabama. The financial condition of the Grand Chapter is urged by him for "short rations," though his happy style induces regret that he should have felt so constrained.

### TENNESSEE.

The Annual Convocation of this Grand Chapter was held on 6th November, 1872, presided over by M. E. A. J. Wheeler, Grand High Priest, there being representatives from seventy-five Chapters present.

The Grand High Priest thus practically opens his address:

As the representatives of four thousand Companions in this State, you have again assembled in Annual Convocation to review the transactions of the past year, hold social and pleasant communion with each other, and if need be, make laws for future government. When I review the proceedings of this Grand Body for past years, and note the amount of business that was transacted necessary for the prosperity and peace of our Order, the question arises, would it not be a great saving of expense, and as beneficial to our Order, to extend our convocations to biennial instead of annual sessions? Considering the saving of from one to three thousand dollars every year, the small amount of business necessary to transact for our continued prosperity, that returns could be required as regularly and promptly from subordinates as now, that should the dues from subordinate chapters not be reduced, the surplus funds of this Grand Body could be expended to much greater advantage than by paying yearly representations and other expenses connected therewith. All things considered, I must submit, that if annual convocations are necessary, it must be justified on the ground that social entertainment is the main object of yearly meetings. As all the teachings of masonry are practical, I deem this a practical question for your consideration, and respectfully recommend that such action may be taken as may look to the amendment of the Constitution of the General Grand Chapter on this point.

He desires to know if Grand Representatives cannot be made useful as well as ornamental as follows:

It may not be inappropriate here to make some remarks on the system of Grand Representation. The system as now conducted appears to be simply a social exchange of empty honors; an interchange of civilities between Grand Bodies that prescribes no duties, nor grants no powers; dummies marked with the names of the various grand jurisdictions that have appointed them. Could not the system be used for some good and practical purpose? Could not these representatives be required to make themselves familiar with the his-

tory, rules regulations, and ritual of the grand jurisdiction they represent, and give us yearly a synopsis of the same in so far as they differed from our own? Could they not be made as ministers in charge of foreign affairs, and give passports as it were to Companions that come from other jurisdictions to visit us, more especially if asking charities or privileges? Could they not be used as a means of better safeguard to our Order, and of improving our intellectual and Masonic standing; as now I submit to you the question, are they of any benefit to the craft?

Number of Chapters 91; Members 4211; Exaltations 296.

Companion John W. Paxton was elected Most Excellent Grand High Priest, and Companion John Frizzell was elected Grand Secretary.

Companion George S. Blackie gave, as usual, an admirable report on correspondence.

### TEXAS.

The proceedings of the Convocation of this Grand Chapter held on 10th June, 1872, are before us. Companion J. B. Jones, Most Excellent Grand High Priest, in his address displays great business tact, and from it we learn that though there be some causes for regret, yet on the whole, Capitular Masonry is growing, and increasing in harmony and prosperity in that jurisdiction. The address refers to matters of local interest only, and the legislation of the Grand Chapter is of the same tenor. We find that the Council degrees are here conferred by the Council of the several Chapters, but not as in Virginia before the Royal Arch, but afterwards, and they seem not to be a part of the Chapter work though conferred by the same officers.

We have no report on correspondence. This we much regret for we think we learn as much of the tone of the Companions and habits of thought, through this medium as we do from the proceedings of the Grand Chapter itself.

Companion Norton Moses was elected Most Excellent Grand High Priest, and Companion Robert Brewster was elected Grand Secretary.

Number of Members 3268; Exaltations 392.

### VERMONT.

This Grand Chapter was opened in ample form by E. John W. Clark, D. G. H. P., on the 13th June, 1873, with representatives from all but two of the subordinates, twenty-three being present, including one U. D.

The D. G. H. P. delivered a very short address, having been notified very late that the M. E. G. H. Priest, E. A. Jewett, would not be in attendance, though assigning no reason for his absence.

We copy from this address the opening clauses, as follows:

We have assembled again after the lapse of twelve short months of joy and sorrow, smiles and tears, pleasure and pain, to offer up our heart-felt thanks to

the Supreme Grand Architect of the Universe, that His mercy, which endureth forever, has spared us the sorrow, the grief, and the death, which has been the lot of so many; that His mercy has permitted us to come together around our Sacred Altar in this beautiful city and quiet retreat, to exchange greetings; to grasp warm hands in friendship and brotherly love; to review the labors of our subordinate organizations; to render an account of our proceedings for the past year; to devise means whereby the errors of the past may be mended so that the least possible evil may come, and avoid in the future the things which the light of reason and experience has shown us were not approved by the Grand Overseer who never slumbers nor sleeps, and who knows us and our works which do follow us; who has given us to know that by our acts, and not our professions, we shall be judged; that by our acts we shall be known; that if our ways please the Lord, He will make even our enemies to be at peace with us. Also, to legislate for the best interests of the Craft in our jurisdiction.

My companions—virtue, modesty, truth, justice, temperance, love, these things we know are the things which make (when practiced, not professed alone,) for our eternal peace and present best good.

Let us, then companions, so follow in our daily walk these things, standards of our high calling, that we may become as a city set upon a hill, shedding its light afar off. Faithfully following these standards, life, progress and glory will be awarded to our beloved institution; turning our walk from our professions, disaster, shame and death will surely be allotted to us and our institution. Let us, then, companions, turn our eyes inward, and see if "Holiness to the Lord" is inscribed upon our hearts.

In my official capacity as Deputy G. H. P. I have not been called upon during the year up to this hour of our convocation to perform any duties. I have been informed that the M. E. G. High Priest would not be present at this convocation, to give us the light of his knowledge garnered during the year.

The complaint of one George Simpson against the action of a chapter and the decree of the Most Excellent Grand High Priest Jewett was referred to the committee on grievances, who reported thereon. And as the report explains the whole matter we copy entire.

"Your committee, to whom was referred the appeal of George Simpson, respectfully report:

That on the day following the regular convocation of Burlington chapter in November, 1871, said Simpson made a petition for the Chapter Degrees, and left it in the hands of the M. E. H. Priest, who, after consulting with companion Brinsmaid, Scribe, appointed an investigating committee of three, on the same day, and directed the secretary to enter it on the records as if received at the previous regular convocation. The record was made. The committee, in December, 1871, reported favorably. The ballots were spread and declared clear. At the January convocation the degree of M. M. and P. M. was conferred on the said Simpson. Subsequently the M. E. G. H. P. of this Grand Chapter, upon complaint being made to him, ordered the H. Priest to stay the conferring of further degrees upon him, because the proceedings were irregular.

Your committee consider the action of the H. P., in receiving and referring the petition, and the action of the chapter thereon, erroneous, and that the degrees thus conferred were irregular, and that said Simpson should not hold intercourse with the brethren upon those degrees until he shall be headed. All action afterwards taken by said chapter with said Simpson your committee consider void.

Your committee would respectfully recommend that this Grand Chapter at this session take such action as shall heal the said Simpson and restore him to the full masonic privilege as a M. M. M. and P. M. M.

Your committee would further recommend that this Grand Chapter so far censure Burlington chapter as shall tend to prohibit a repetition of any further such irregularities.

All of which is respectfully submitted,

S. BROOKS,  
J. B. DEARBORN, } Committee."

Whereupon Brother Simpson was healed and the edict of the Most Excellent Grand High Priest, E. A. Jewett, repealed by resolution of the Grand Chapter.

Companion John W. Clark was elected Most E. Grand High Priest, and Companion W. H. S. Whitcombe was elected Grand Secretary.

Number of chapters 25; number of members 1744; number exalted 98.

Although the report of committee on correspondence, was said to be nearly ready and was voted to be accepted, and published with the proceedings, yet we find a note from the Grand Secretary stating that he was obliged to send out the proceedings without it, because it had not been furnished. To prevent future accident the Grand Chapter ordered that hereafter the report be printed before the annual convocation.

### VIRGINIA.

We have the proceedings of the Grand Chapter of Virginia for the Convocation held on 12th December, 1872, before us. Over its deliberations the Most Excellent Robert E. Withers, Grand High Priest, presided, there being thirty chapters represented.

The address of the Most Excellent Grand High Priest furnishes an excellent model for its conciseness and pertinency. Nothing is brought forward but business, no bunkum.

It was resolved "That any companion has the right to object to the advancement of a candidate at any time but the objection shall be submitted to the council who shall determine, to its efficiency."

Companion Dove, Grand Secretary, made the report on correspondence, reviewing forty-one pamphlets in a truly admirable style, chary in comments but liberal in extracts. This we take it is what companions want, a full view of other jurisdictions; at least those who read these reports.

The committee has thus completed its labors in reviewing the proceedings which have come to hand, and now bring the work up for your inspection, hoping that you may find something that will interest and much that will improve. Everywhere we see the Craft harmonious—everywhere zealous and progressive, and if we may judge from the addresses of the Most Excellent

Grand High Priest, everywhere impressing upon the members the beauty of Godliness and the necessity of "Holiness to the Lord." Many have fallen by the wayside and praises have been chanted to their memory but the Craft grows in numbers and we sincerely hope in the beauty of devotion.

Respectfully submitted,

P. J. PILLANS,

For the Committee.

## Names and Numbers of Chapters,

*With the number of members, amount of dues paid to the Grand Chapter, and the number of those advanced, presided, received and acknowledged, exalted, affiliated, rejected, and dimitted, since last return.*

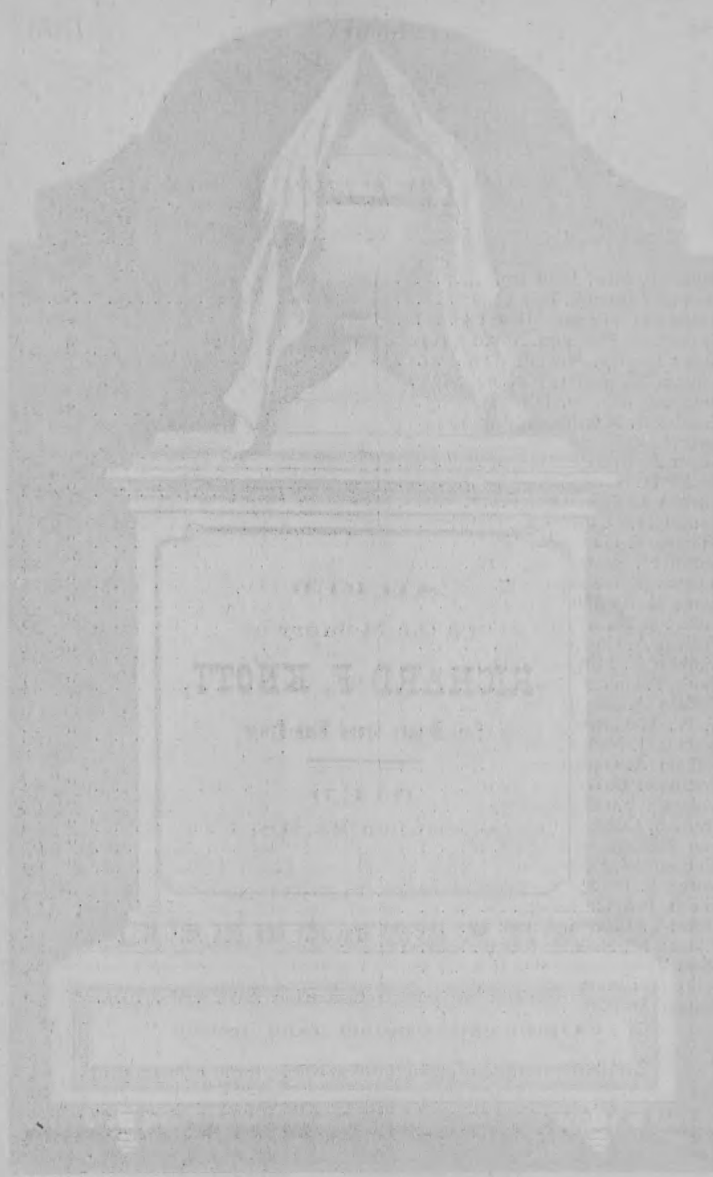
| Number . . . | NAMES OF CHAPTERS.         | No. Members . | Am't of Dues . | Advanced . . . | Presided . . . | Rec'd & Ack'd. | Exalted . . . | Affiliated . . . | Rejected . . . | Dimitted . . . |
|--------------|----------------------------|---------------|----------------|----------------|----------------|----------------|---------------|------------------|----------------|----------------|
| 1            | Tuscaloosa . . . . .       | 39            | 29 25          | 5              | 5              | 5              | 3             | ..               | ..             | 3              |
| 5            | Eunomia . . . . .          | 49            | 24 75          | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 9            | Clinton . . . . .          | 31            | 23 25          | 2              | 2              | 2              | 2             | ..               | ..             | 1              |
| 10           | Tuscumbia . . . . .        | 41            | 30 75          | 5              | 5              | 5              | 5             | 2                | 1              | 1              |
| 11           | Phenix . . . . .           | 25            | 37 50          | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 12           | Marion . . . . .           | 47            | 35 25          | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 17           | Wetumpka . . . . .         | 20            | 15 00          | 1              | ..             | ..             | ..            | 2                | ..             | 5              |
| 19           | Mount Moriah . . . . .     | 30            | ..             | 1              | 1              | ..             | ..            | ..               | ..             | 8              |
| 20           | Livingston . . . . .       | 29            | 21 75          | ..             | ..             | ..             | ..            | 2                | ..             | ..             |
| 21           | Mobile . . . . .           | 77            | 57 75          | 4              | 8              | 8              | 8             | ..               | ..             | 3              |
| 22           | Montgomery . . . . .       | 58            | 43 50          | 2              | 2              | 3              | 3             | 1                | 2              | 3              |
| 23           | Talladega . . . . .        | 38            | 28 50          | ..             | ..             | ..             | ..            | ..               | ..             | 3              |
| 24           | Eufaula . . . . .          | 23            | 16 50          | ..             | ..             | ..             | ..            | ..               | ..             | 2              |
| 25           | Courtland . . . . .        | 53            | 44 25          | ..             | ..             | ..             | ..            | ..               | ..             | 3              |
| 28           | Saint Johns . . . . .      | 67            | 50 25          | 10             | 10             | 10             | 10            | 1                | 2              | 10             |
| 30           | James Penn . . . . .       | 63            | 50 00          | ..             | ..             | ..             | ..            | 1                | ..             | 2              |
| 32           | Fulton . . . . .           | 18            | ..             | ..             | ..             | ..             | ..            | ..               | ..             | 1              |
| 35           | James L. Daniel . . . . .  | 14            | 10 50          | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 36           | Pickensville . . . . .     | 19            | 14 25          | ..             | ..             | ..             | ..            | ..               | ..             | 1              |
| 37           | Concord . . . . .          | 22            | 16 50          | 6              | 6              | 6              | 6             | 3                | ..             | 3              |
| 40           | Camden . . . . .           | 30            | 22 50          | 2              | 2              | 2              | ..            | 2                | ..             | ..             |
| 43           | Tuskegee . . . . .         | 25            | ..             | 6              | 6              | 6              | 6             | 2                | ..             | ..             |
| 44           | Choctaw . . . . .          | 30            | 22 50          | 4              | 4              | 5              | 6             | ..               | 1              | 3              |
| 54           | Tyrian . . . . .           | 33            | 24 75          | ..             | ..             | ..             | ..            | ..               | ..             | 3              |
| 55           | Suggsville . . . . .       | 28            | ..             | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 57           | Lebanon . . . . .          | 40            | ..             | 1              | ..             | ..             | ..            | ..               | ..             | 1              |
| 62           | Rockford . . . . .         | 46            | 34 50          | 4              | 4              | 4              | 5             | ..               | ..             | 1              |
| 63           | Clayton . . . . .          | 39            | 29 25          | 1              | 1              | ..             | ..            | ..               | ..             | 4              |
| 64           | Central . . . . .          | 24            | 15 00          | ..             | ..             | ..             | 2             | ..               | ..             | 2              |
| 65           | Russell . . . . .          | 24            | 18 00          | ..             | ..             | ..             | ..            | ..               | 1              | ..             |
| 66           | Alabama . . . . .          | 53            | 39 75          | 6              | 6              | 6              | 9             | ..               | ..             | 2              |
| 67           | Farriorville . . . . .     | 12            | 9 00           | 2              | 2              | ..             | ..            | ..               | ..             | ..             |
| 69           | Lower Peach Tree . . . . . | 21            | 10 15          | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 70           | Choctaw Corner . . . . .   | 13            | ..             | ..             | ..             | ..             | ..            | ..               | ..             | ..             |
| 71           | Landmark . . . . .         | 40            | 30 00          | 5              | 5              | 6              | 6             | ..               | ..             | 2              |

## NAMES AND NUMBERS OF CHAPTERS—CONTINUED.

| Number . . . | NAMES OF CHAPTERS.         | No. Members . | Am't of Dues . | Advanced . . . | Presided . . . | Rec'd & Ack'd. | Exp'd . . . | Affiliated . . . | Rejected . . . | Dismissed . . . |
|--------------|----------------------------|---------------|----------------|----------------|----------------|----------------|-------------|------------------|----------------|-----------------|
| 72           | Midway . . . . .           | 16            | .. .           | 3              | 3              | 3              | 3           | .. .             | .. .           | 2               |
| 76           | Elyton . . . . .           | 69            | .. .           | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 78           | Danville . . . . .         | 34            | 25 50          | 6              | 6              | 6              | 6           | .. .             | .. .           | 1               |
| 80           | Loachapoka . . . . .       | 20            | 15 00          | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 81           | Jefferson . . . . .        | 38            | .. .           | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 84           | Carrollton . . . . .       | 19            | 14 25          | 1              | 1              | .. .           | .. .        | .. .             | .. .           | 3               |
| 85           | Gaston . . . . .           | 23            | 17 25          | .. .           | .. .           | 3              | 3           | .. .             | .. .           | .. .            |
| 87           | Moulton . . . . .          | 26            | 19 50          | 3              | 4              | 4              | 6           | .. .             | .. .           | 3               |
| 89           | Somerville . . . . .       | 23            | 17 25          | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 90           | Greenville . . . . .       | 26            | 39 00          | 1              | 1              | 3              | 3           | .. .             | .. .           | .. .            |
| 91           | George D. Norris . . . . . | 16            | 16 00          | 2              | 2              | 2              | .. .        | .. .             | .. .           | .. .            |
| 92           | Notasulga . . . . .        | 13            | 9 75           | 1              | 1              | .. .           | .. .        | .. .             | .. .           | 1               |
| 93           | Columbus . . . . .         | 17            | 25 50          | .. .           | 1              | .. .           | .. .        | .. .             | .. .           | .. .            |
| 96           | Daniel Pratt . . . . .     | 22            | 16 50          | .. .           | .. .           | 2              | 3           | .. .             | .. .           | 1               |
| 97           | Shelby . . . . .           | 19            | 14 25          | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 98           | Oxford . . . . .           | 16            | 12 00          | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 99           | Thomas M. Bragg . . . . .  | 22            | 16 50          | .. .           | .. .           | .. .           | .. .        | .. .             | .. .           | .. .            |
| 100          | Rock Mills . . . . .       | 30            | 22 50          | 15             | 15             | 15             | 15          | 3                | .. .           | .. .            |
| 101          | Mineral City . . . . .     | 21            | .. .           | 2              | 2              | 2              | 2           | 1                | .. .           | .. .            |

## AT REST.

|                                             |                                   |
|---------------------------------------------|-----------------------------------|
| Samuel Coltart, June 17 . . . . .           | } Eunomia . . . . . No. 5         |
| Andrew Tannook, July 15 . . . . .           |                                   |
| Stephen H. Murphy, June 28 . . . . .        |                                   |
| Thomas A. Johnston, Nov. 16, 1872 . . . . . | } Livingston . . . . . " 20       |
| James Branch, Nov. 8, 1872 . . . . .        |                                   |
| William H. Sadler, Nov. 18, 1872 . . . . .  |                                   |
| Thomas Christian, Jan. 18 . . . . .         | } Mobile . . . . . " 21           |
| Thomas S. Merriman, May 12 . . . . .        |                                   |
| Samuel Wolff, Sept. 2 . . . . .             |                                   |
| Micah Taul, Feb. 13 . . . . .               | } Montgomery . . . . . " 22       |
| Daniel H. Savage, Aug. 27 . . . . .         |                                   |
| Putnam Larkins, Oct. 3 . . . . .            |                                   |
| George H. B. Mathews, Oct. 23 . . . . .     | } Talladega . . . . . " 23        |
| William V. Hendrick, May 24 . . . . .       |                                   |
| Milton H. Sheater, Sept. 18 . . . . .       |                                   |
| Thomas T. Gamble, Aug. 2 . . . . .          | } Eufaula . . . . . " 24          |
| James E. Barnett, Jan. 10 . . . . .         |                                   |
| Nathaniel Hood, May 18 . . . . .            |                                   |
| William A. Cochran, Feb. 1 . . . . .        | } Courtland . . . . . " 25        |
| Franklin L. Milhous, July 11 . . . . .      |                                   |
| Frank Y. Gaines, Jan. 26 . . . . .          |                                   |
| William A. Morris, Jan. 31 . . . . .        | } Saint John's . . . . . " 28     |
| W. W. McGowin . . . . .                     |                                   |
| Thomas J. Nichols . . . . .                 |                                   |
| William A. Odom, Sept. . . . .              | } James Penn . . . . . " 30       |
| Grandison Galloway, Aug. 5 . . . . .        |                                   |
| Benjamin F. Gibson, Feb. 2 . . . . .        |                                   |
| James S. Conway, Jan. 28 . . . . .          | } Fulton . . . . . " 32           |
| John McCreless, Feb. 12 . . . . .           |                                   |
| Solomon W. Portis, Dec. 9, 1872 . . . . .   |                                   |
| George S. Houston, Dec. 13, 1872 . . . . .  | } Choctaw . . . . . " 44          |
| Wilson Jowers, July 7 . . . . .             |                                   |
| Gilbert T. Deason, March 13 . . . . .       |                                   |
| William M. Nabors, July 9 . . . . .         | } Suggsville . . . . . " 55       |
| James T. Gardner, March 20 . . . . .        |                                   |
| Philip H. Lundy . . . . .                   |                                   |
| William McLain . . . . .                    | } Central . . . . . " 64          |
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|                                             | } Russell . . . . . " 65          |
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|                                             | } Choctaw Corner . . . . . " 70   |
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|                                             | } Greenville . . . . . " 90       |
|                                             |                                   |
|                                             |                                   |



WILLIAM F. KNOTT

WILLIAM F. KNOTT



**SACRED**

To the Memory of

**RICHARD F. KNOTT,**

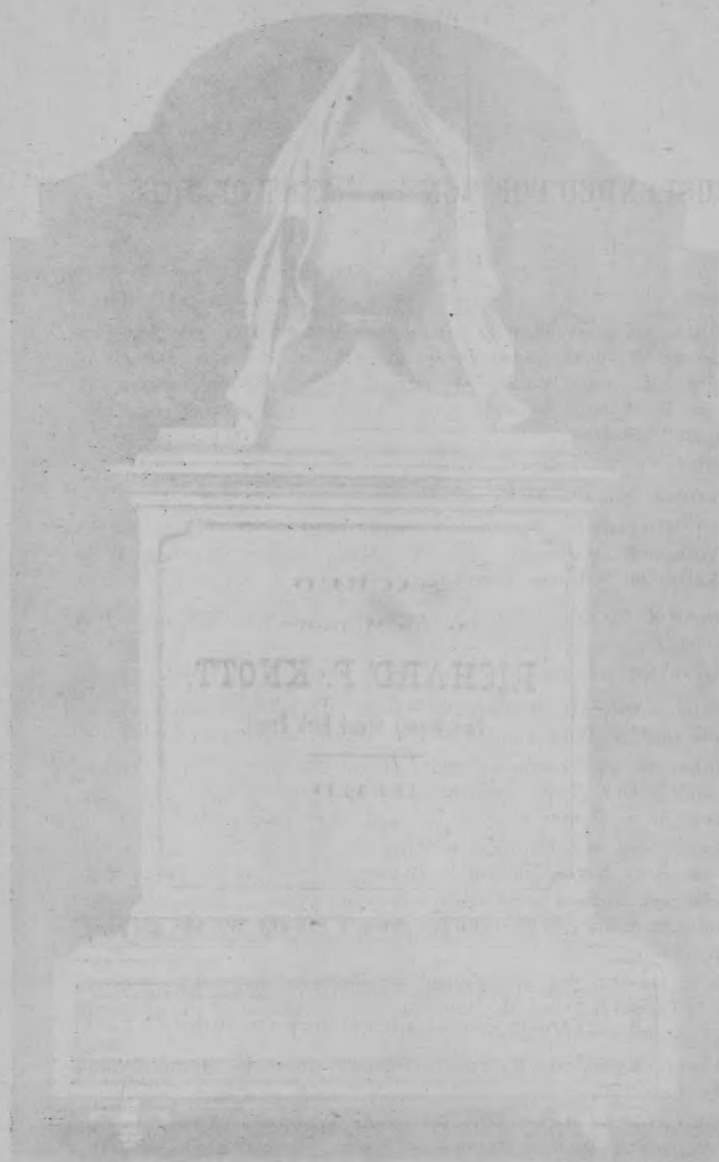
Past Deputy Grand High Priest.

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**DIED**

November 22, 1873,

**"Omne capax movet urna nomen."**



## SUSPENDED FOR NON-PAYMENT OF DUES.

EUNOMIA, No. 5.—William D. Humphrey, Moses Miller, James J. Venable, George W. Smith, Gross H. Scruggs, William S. Kerr, Bartley M. Lowe, John H. Reedy, William W. Darwin, Leroy H. Scruggs, Samuel H. Moore, H. E. Willard, James K. Legg, William Fagan, Robert L. Holmquist, John J. Fackler.

CLINTON, No. 9.—Robert A. Wilson.

WETUMPKA, No. 17.—McKinney Thomas.

MOUNT MORIAH, No. 19.—John Frankell, Benjamin F. Gordon, Charles Hays, William R. Hardaway, James W. Miller, Sidney P. Steele, Willis Wills, Robert H. Williams, Robert Caskey, Samuel H. Ferguson.

LIVINGSTON, No. 20.—William D. Battle Sr., Joseph C. McGowan, Jno. D. McInnis.

MONTGOMERY, No. 22.—James R. Stewart, Frank M. Hereford.

TALLADEGA, No. 23.—William W. Huston, Alonzo Montgomery, James W. Riley, John N. Wills, Gordan Mynatt, Benton W. Groce.

EUFAULA, No. 24.—Thomas Cargile, Henry W. Baker, Henry Thomas, Jacob Lorch, John F. Kehoe, Seaborn J. Cummings, Hardy W. B. Price, Jas. W. Young, Eli S. Shorter.

ST. JOHN'S, No. 28.—Nathaniel R. Chamblis, John McGrath, George W. Morris, Henry G. Noble, Richard N. Oakman jr., William K. Payne, William A. Rogers, Richard S. Steadman, Charles E. Stephens, John J. Thompson, James P. Milton, John J. Elliott, John M. Haney, William Johnson, Jeremiah Johnson.

JAMES L. DANIEL, No. 35.—Reuben V. Langston, Andrew J. Coleman, Thomas J. Dismuke, David W. Johnston, Andrew J. Gordy, John Curry, Henry M. Vann, Dennis Paschal.

PICKENSVILLE, No. 36.—Robert M. Noland, William H. Herron, Albert T. Henly, Jesse Peoples.

CONCORD, No. 37.—Lewis Schuesler, James T. Brooks, James M. McNamee, William A. Whitlow, William B. Brooks, Bird H. Ford, John Huguly, Thomas C. Garlington, Charles Huckley, Eliot H. Muse, Leroy L.

TeBow, Robert J. Kellum, William M. Robinson, Vincent Dallas, Joseph B. McDonald, George W. Allen, John F. Carter, Charles Johnston, Junius P. Oliver, McClelland Rocheford, John T. Shepard.

CAMDEN, No. 40.—Samuel G. Cochran, Reginald H. Dawson, William G. Fail, George S. Gullett, John A. C. Horn, Neil McArthur.

CHOCTAW, No. 44.—Andrew O. DuBose, Benjamin Terry, Robert S. Wharton, David W. Brock, William P. Evans, Jesse Wright, Thomas Bonner, John Russell, Charles W. Moody, John T. Wilson.

TYRIAN, No. 54.—Henry Urquhart.

LEBANON, No. 57.—James Penn, Lewis P. Ward.

ROCKFORD, No. 62.—John R. Steeley, James Vansandt, A. J. Vansandt, James W. Perkins, James D. Wall, Joel W. McClendon, Andrew J. Grooms, Joseph Dewpriest.

CLAYTON, No. 63.—George C. Reynolds, Council Bush, Thomas J. Gregory, Hart Collins, Bethune B. McKinzy, S. Brown Bush, Jere N. Williams, Richard Williams, W. J. Peacock, John Davis, James L. Cruthers, A. A. McLean, Richard C. Reynolds.

ALABAMA, No. 66.—John B. Williams jr., George K. Bennett.

FARRIORVILLE, No. 67.—Thomas J. Williams, Christopher C. Kindred.

LANDMARK, No. 71.—William T. McCall, John C. Jolly.

MIDWAY, No. 72.—Robert D. Thornton, John C. Ray, Ferdinand P. Finney, Green B. Turner, William B. Hall, William H. Thomas, Matthew W. Hall, William A. Mallory, Robert H. King, William A. O'Hara,

ELYTON, No. 76.—Wiley Russell.

DANVILLE, No. 78.—David Gibson, Thomas B. Nesmith, John A. Baty.

LOACHAPOKA, No. 80.—W. S. J. Lampkin, Martin W. Smith, W. W. Peel, W. C. Quillen.

JEFFERSON, No. 81.—James T. Jones, Albert A. Breton, William F. Glover, Robert A. Morgan.

GASTON, No. 85.—William Y. Peteet, Needham W. Cannady, William H. Evington, Nat. A. Gilmore, John W. Taylor.

NOTASULGA, No. 92.—John McLaren, Thomas D. Riley, Joseph H. Norton.

COLUMBUS, No. 93.—S. F. Fain, A. Outlaw, George Deal, D. Carmichael jr., M. B. Hargroves.

## REINSTATED.

---

TUSKALOOSA, No. 1.—John Purcell.

MONTGOMERY, No. 22.—Coleman B. Ferrell.

EUFAULA, No. 24.—Frederick L. Robertson.

SAINT JOHN'S No. 28.—Augustus G. Thompson, John M. Tillman.

JAMES PENN, No. 30.—George M. McCurry.

CAMDEN, No. 40.—James P. Fairley, Joseph B. Holloman, Green F. Spurlin.

CHOCTAW, No. 44.—Walter D. Campbell.

CLAYTON, No. 63.—William M. Russell.

FARRIORVILLE, No. 67.—John M. Linton.

DANVILLE, No. 78.—William Brown, John Dutton, James L. Britain, Henry L. Cowan, Robert E. C. Puckett.

LOACHAPOKA, No. 80.—John B. Ross.

MOULTON, No. 87.—Thomas M. Peters.

## EXPELLED.

Thomas J. Coleman . . . . . Carrollton . . . . . No. 84

1873.

*RECAPITULATION.*


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|                                                |            |
|------------------------------------------------|------------|
| Chapters that were represented . . . . .       | 37         |
| Members reported at this Convocation . . . . . | 1691       |
| Dues received at this Convocation . . . . .    | \$1,935 65 |

## WORK OF THE YEAR.

|                                             |     |
|---------------------------------------------|-----|
| Advanced . . . . .                          | 101 |
| Presided . . . . .                          | 105 |
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| Exalted . . . . .                           | 112 |
| Affiliated . . . . .                        | 20  |
| Rejected . . . . .                          | 7   |
| Dimitted . . . . .                          | 80  |
| Died . . . . .                              | 37  |
| Expelled . . . . .                          | 1   |
| Suspended for non-payment of dues . . . . . | 177 |
| Reinstated . . . . .                        | 19  |

## STATE OF THE CHAPTERS.

|                                          |    |
|------------------------------------------|----|
| Chapters square upon the books . . . . . | 38 |
| Chapters delinquent . . . . .            | 27 |
| Charters forfeited . . . . .             | 37 |

---

Whole number at the end of the year . . . . . 102

## *Notice to Subordinate Chapters.*

Officers of Subordinate Chapters, and especially High Priests and Secretaries, are requested to take particular notice of the following:

"Any Chapter under the jurisdiction of this Grand Chapter failing to assemble once in any year, (at *least* once in any year, is the meaning,) or being represented in this Grand Chapter for three years successively, or fail for two successive years to make their returns, and pay the dues required by the third section of this article, the charter of such chapter shall be forfeited."—(See Section 2, Article III, of the By-Laws of the Grand Chapter.)

### DELINQUENT CHAPTERS FOR 1873.

#### DELINQUENT IN REPRESENTATION.

|                 |               |
|-----------------|---------------|
| No. 1 . . . . . | Tuscaloosa.   |
| " 36 . . . . .  | Pickensville. |
| " 37 . . . . .  | Concord.      |
| " 43 . . . . .  | Tuskegee.     |
| " 93 . . . . .  | Columbus.     |

#### DELINQUENT IN REPRESENTATION AND DUES.

|                 |             |
|-----------------|-------------|
| No. 6 . . . . . | Cyrus.      |
| " 19 . . . . .  | Mt. Moriah. |
| " 25 . . . . .  | Courtland.  |
| " 26 . . . . .  | Union.      |
| " 27 . . . . .  | Dayton.     |
| " 30 . . . . .  | James Penn. |
| " 32 . . . . .  | Fulton.     |
| " 34 . . . . .  | Hermon.     |
| " 53 . . . . .  | Uchee.      |

## ( DELINQUENT IN REPRESENTATION AND DUES—CONTINUED.)

|                  |               |
|------------------|---------------|
| No. 55 . . . . . | Suggsville.   |
| " 57 . . . . .   | Lebanon.      |
| " 69 . . . . .   | L. P. Tree.   |
| " 70 . . . . .   | Choc. Corner  |
| " 72 . . . . .   | Midway.       |
| " 76 . . . . .   | Elyton.       |
| " 79 . . . . .   | Hillabee.     |
| " 81 . . . . .   | Jefferson.    |
| " 83 . . . . .   | Bell.         |
| " 86 . . . . .   | Coosa.        |
| " 88 . . . . .   | Roslin.       |
| " 94 . . . . .   | Cowikec.      |
| " 101 . . . . .  | Miner'l City. |

## CHARTERS FORFEITED.

Numbers 2, 3, 4, 7, 8, 13, 14, 15, 16, 18, 29, 31, 33, 38, 39, 41, 42, 45,  
46, 47, 48, 49, 50, 51, 52, 56, 58, 59, 60, 61, 63, 72, 74, 75, 77, 82, 90, 95.

# GRAND SECRETARIES AND THEIR ADDRESS.

---

|                                   |                                   |                |
|-----------------------------------|-----------------------------------|----------------|
| 6. Alabama . . . . .              | Daniel Sayre . . . . .            | Montgomery.    |
| 1. Arkansas . . . . .             | Luke E. Barber . . . . .          | Little Rock.   |
| 2. California . . . . .           | Charles L. Wiggin . . . . .       | San Francisco. |
| 3. Canada . . . . .               | Thomas B. Harris . . . . .        | Hamilton, Ont. |
| 4. Connecticut . . . . .          | Joseph K. Wheeler . . . . .       | Hartford.      |
| 5. District of Columbia . . . . . | Lewis G. Stephens . . . . .       | Washington.    |
| 6. Delaware . . . . .             | John P. Allmond . . . . .         | Wilmington.    |
| 7. Florida . . . . .              | William M. McIntosh . . . . .     | Tallahassee.   |
| 8. Georgia . . . . .              | James Emmett Blackshear . . . . . | Macon.         |
| 9. Illinois . . . . .             | James H. Miles . . . . .          | Chicago.       |
| 10. Indiana . . . . .             | John M. Bramwell . . . . .        | Indianapolis.  |
| 11. Iowa . . . . .                | William B. Langridge . . . . .    | Muscatine.     |
| 12. Kansas . . . . .              | Erasmus T. Carr . . . . .         | Leavenworth.   |
| 13. Kentucky . . . . .            | John M. S. McCorkle . . . . .     | Louisville.    |
| 14. Louisiana . . . . .           | James C. Batchelor, M. D. . . . . | New Orleans.   |
| 15. Maine . . . . .               | Ira Berry . . . . .               | Portland.      |
| 16. Maryland . . . . .            | William A. Wentz . . . . .        | Baltimore.     |
| 17. Massachusetts . . . . .       | Zephaniah H. Thomas Jr. . . . .   | Boston.        |
| 18. Michigan . . . . .            | James Eastman Johnson . . . . .   | Centreville.   |
| 19. Minnesota . . . . .           | William S. Combs . . . . .        | Saint Paul.    |
| 20. Mississippi . . . . .         | John L. Power . . . . .           | Jackson.       |
| 21. Missouri . . . . .            | George Frank Gouley . . . . .     | Saint Louis.   |
| 22. Nebraska . . . . .            | Daniel H. Wheeler . . . . .       | Plattsmouth.   |
| 23. New Hampshire . . . . .       | John A. Harris . . . . .          | Concord.       |
| 24. New Jersey . . . . .          | Thomas J. Corson . . . . .        | Trenton.       |
| 25. New York . . . . .            | Christopher G. Fox . . . . .      | Buffalo.       |
| 26. North Carolina . . . . .      | Thomas B. Carr . . . . .          | Wilmington.    |
| 27. Nova Scotia . . . . .         | James Gossip . . . . .            | Halifax.       |
| 28. Ohio . . . . .                | James Nesbitt . . . . .           | Troy.          |
| 29. Oregon . . . . .              | Richard P. Earhart . . . . .      | Salem.         |

## (GRAND SECRETARIES AND THEIR ADDRESS—CONTINUED.)

30. Pennsylvania . . . . . John Thomson . . . . . Phila.
31. Rhode Island . . . . . George H. Burnham . . . . . Providence
32. South Carolina . . . . . Myer B. Moses . . . . . Sumter.
33. Tennessee . . . . . John Frizzell . . . . . Nashville.
34. Texas . . . . . Robert Brewster . . . . . Houston.
35. Vermont . . . . . William H. S. Whitcomb . . . . . Burlington
36. Virginia . . . . . John Dove, M. D. . . . . Richmond
37. West Virginia . . . . . Odell S. Long . . . . . Wheeling.
38. Wisconsin . . . . . John W. Woodhull . . . . . Berlin.
39. United States . . . . . Christopher G. Fox . . . . . Buffalo.

## Register of Chapters Under the Jurisdiction of the Grand Chapter of Alabama.

| No. | Name.           | Location.    | County.    | Post Office. | High Priest.        | Secretary.          | Conventions.    |
|-----|-----------------|--------------|------------|--------------|---------------------|---------------------|-----------------|
| 1   | Tuscaloosa      | Tuscaloosa   | Tuscaloosa | Tuscaloosa   | Wm. A. Cochran      | Luther S. Skinn     | 12 Thursday     |
| 3   | Eunomia         | Huntsville   | Madison    | Huntsville   | John J. Dement      | Church, G. Spilman  | 12 Tuesday      |
| 9   | Clinton         | Athens       | Limestone  | Athens       | Augustus F. Evans   | Samuel Towner Jr.   | 2 Monday        |
| 10  | Tuscumbia       | Tuscumbia    | Colbert    |              | Felix G. Norman     | Benjamin Pybas      | Mond af 3 Sat   |
| 11  | Phenix          | Greensboro   | Hale       | Greensboro   | F. M. Peterson      | Oscar F. Casey      | 1 Tuesday       |
| 12  | Marion          | Marion       | Perry      | Marion       | George P. L. Reed   | James O. Bailey     | "               |
| 17  | Wetumpka        | Wetumpka     | Elmore     | Wetumpka     | Isaac W. Suttle     | William S. Penick   | Sat af f m      |
| 19  | Mount Moriah    | Eutaw        | Greene     | Eutaw        | Israel G. Smith     | James T. Smith      | 3 Friday        |
| 20  | Livingston      | Livingston   | Sumter     | Livingston   | George Wilson       | Josiah L. Scruggs   | 3 "             |
| 21  | Mobile          | Mobile       | Mobile     | Mobile       | William S. Foster   | Jos. H. Hampshire   | 1 and 3 Thurs   |
| 22  | Montgomery      | Montgomery   | Montgomery | Montgomery   | James Davidson      | Calvin W. Sayre     | 12 Saturday     |
| 23  | Talladega       | Talladega    | Talladega  | Talladega    | Joseph H. Johnson   | Henry H. Hamill     | 3 Friday        |
| 24  | Eufaula         | Eufaula      | Barbour    | Eufaula      | James Milton        | John C. Thomas      | 1 Saturday      |
| 25  | Courtland       | Courtland    | Lawrence   | Courtland    | Joseph C. Baker     | Alf. D. Simmons Jr  | Tuesday af f m  |
| 28  | Saint John's    | Selma        | Dallas     | Selma        | James M. Dedman     | Adolph Jacobson     | 4 Monday        |
| 30  | James Penn      | Jacksonville | Calhoun    | Jacksonville | William A. Driskill | Daniel P. Forney    | Last "          |
| 32  | Pulton          | Orrville     | Dallas     | Orrville     | William E. Beaford  | Benjamin F. Ellis   | 3 Saturday      |
| 35  | James L. Daniel | Glennville   | Russell    | Glennville   | Malachi W. Davis    | Sowell C. Woodfolk  | 2 "             |
| 36  | Pickensville    | Pickensville | Pickens    | Pickensville | John J. Ball        | Henry C. Moorhead   | 2 "             |
| 37  | Concord         | Lafayette    | Chambers   | Lafayette    | William T. Brown    | Isas. E. Seabrough  | 1 Monday        |
| 40  | Camden          | Camden       | Wilcox     | Camden       | Lucie W. Jenkins    | De Forrest Richards | Fri of af f m   |
| 43  | Tuskegee        | Tuskegee     | Macon      | Tuskegee     | James E. Cobb       | Phillip S. Holt     | 4 Monday        |
| 44  | Choctaw         | Butler       | Choctaw    | Butler       | Alanson J. Gray     | Oliver C. Ulmer     | "               |
| 54  | Tyrian          | Troy         | Pike       | Pike         | Joseph C. Arent     | Joel D. Murphree    | Friday bf 3 Sat |
| 55  | Suggsville      | Suggsville   | Clarke     | Suggsville   | Samuel Coale        | Samuel Forwood      | 1 S Nov F M A   |
| 57  | Lebanon         | Lebanon      | DeKalb     | Lebanon      | William J. Roberts  | Joseph C. Bogle     | 3 Friday        |
| 62  | Rockford        | Rockford     | Coosa      | Rockford     | John A. Sears       | Robert H. Gullledge | Friday bf 4 Sun |
| 63  | Clayton         | Clayton      | Barbour    | Clayton      | Alto Velo Lee       | James J. Winn       | Mond af 1 Sun   |
| 64  | Central         | Montevallo   | Shelby     | Montevallo   | Edward G. Walker    | Robert D. Harris    | " of f m        |

## REGISTER OF CHAPTERS UNDER THE JURISDICTION OF THE GRAND CHAPTER OF ALABAMA—Continued.

| No. | Name.                      | Location.                | County.             | Post Office.             | High Priest.                  | Secretary.                   | Conventions.     |
|-----|----------------------------|--------------------------|---------------------|--------------------------|-------------------------------|------------------------------|------------------|
| 65  | Russell . . . . .          | Stevenson . . . . .      | Jackson . . . . .   | Stevenson . . . . .      | Thos. T. Cozart . . . . .     | William M. Cowan . . . . .   | Second           |
| 66  | Alabama . . . . .          | Mobile . . . . .         | Mobile . . . . .    | Mobile . . . . .         | Peggy Brown . . . . .         | William H. Eakin . . . . .   | 1 and 4 Friday   |
| 67  | Farrionville . . . . .     | Farrionville . . . . .   | Bullock . . . . .   | Linwood . . . . .        | Abijah Haley . . . . .        | Benjamin Still . . . . .     | 1 and 3 Saturd   |
| 68  | Lower P. Tree . . . . .    | L. Peach Tree . . . . .  | Wilcox . . . . .    | L. Peach Tree . . . . .  | James H. Miller . . . . .     | Jacob Mayer . . . . .        | 2 Saturday       |
| 69  | Choctaw Corner . . . . .   | Choctaw Corner . . . . . | Clarke . . . . .    | Choctaw Corner . . . . . | Horatio C. Grayson . . . . .  | Stephen M. Gilmore . . . . . | 1 "              |
| 70  | Landmark . . . . .         | Ozark . . . . .          | Dale . . . . .      | Ozark . . . . .          | James M. Bridges . . . . .    | Mark A. Cook . . . . .       | 3 "              |
| 71  | Midway . . . . .           | Midway . . . . .         | Bullock . . . . .   | Midway . . . . .         | John W. L. Daniel . . . . .   | Cam'm McKinnon . . . . .     | 1 Thursday       |
| 72  | Elyton . . . . .           | Elyton . . . . .         | Jefferson . . . . . | Elyton . . . . .         | George W. Smith . . . . .     | George M. Morrow . . . . .   | 2 Monday         |
| 73  | Danville . . . . .         | Danville . . . . .       | Morgan . . . . .    | Danville . . . . .       | William B. Carter . . . . .   | John V. Ferguson . . . . .   | 2 Saturday       |
| 74  | Loachapoka . . . . .       | Loachapoka . . . . .     | Lee . . . . .       | Loachapoka . . . . .     | Myles J. Greene . . . . .     | W. W. Bloodworth . . . . .   | 1 Tuesday        |
| 75  | Jefferson . . . . .        | Demopolis . . . . .      | Marengo . . . . .   | Demopolis . . . . .      | Edw'd H. C. Bailey . . . . .  | Edward A. Taylor . . . . .   | 4 Thursday       |
| 76  | Carrollton . . . . .       | Carrollton . . . . .     | Pickens . . . . .   | Carrollton . . . . .     | Marlin L. Stansel . . . . .   | Jas. G. Longneire . . . . .  | Sat bf 2 Sab     |
| 77  | Gaston . . . . .           | Gaston . . . . .         | Sumter . . . . .    | Gaston . . . . .         | Robert L. Seale . . . . .     | Samuel V. Horn . . . . .     | 2 Thursday       |
| 78  | Moulton . . . . .          | Moulton . . . . .        | Lawrence . . . . .  | Moulton . . . . .        | De Witt C. White . . . . .    | John L. Latimore . . . . .   | 2 Saturday       |
| 79  | Somerville . . . . .       | Somerville . . . . .     | Morgan . . . . .    | Somerville . . . . .     | John M. Simpson . . . . .     | Henry M. Mann . . . . .      | 3 "              |
| 80  | Greenville . . . . .       | Greenville . . . . .     | Pauler . . . . .    | Greenville . . . . .     | Geo. W. Thigpen . . . . .     | Albert W. Metcalf . . . . .  | 3 "              |
| 81  | George D. Norris . . . . . | New Market . . . . .     | Madison . . . . .   | New Market . . . . .     | Morris K. Taylor . . . . .    | William B. Jones . . . . .   | 4 "              |
| 82  | Notasulga . . . . .        | Notasulga . . . . .      | Macon . . . . .     | Notasulga . . . . .      | H. C. Armstrong . . . . .     | Robert J. Plant . . . . .    | 2 "              |
| 83  | Columbus . . . . .         | Newton . . . . .         | Dale . . . . .      | Newton . . . . .         | Benjamin Dowd . . . . .       | John R. Kelly . . . . .      | 1 "              |
| 84  | Daniel Pratt . . . . .     | Prattville . . . . .     | Autauga . . . . .   | Prattville . . . . .     | James K. Hazen . . . . .      | Edw'd H. Wingate . . . . .   | Monday at 4 m    |
| 85  | Shelby . . . . .           | Columbiana . . . . .     | Shelby . . . . .    | Columbiana . . . . .     | Rufus W. Cobb . . . . .       | James T. Leeper . . . . .    | Frid bf last Sat |
| 86  | Oxford . . . . .           | Oxford . . . . .         | Calhoun . . . . .   | Oxford . . . . .         | Stephen C. Williams . . . . . | Joshua Draper . . . . .      | 1 Monday         |
| 87  | Thomas M. Bragg . . . . .  | Rutledge . . . . .       | Crenshaw . . . . .  | Rutledge . . . . .       | George W. Jones . . . . .     | Law'nce D. Brooks . . . . .  | 3 "              |
| 88  | Rock Mills . . . . .       | Rock Mills . . . . .     | Randolph . . . . .  | Rock Mills . . . . .     | George W. Taylor . . . . .    | David Manley . . . . .       | Frid bf 2 Sab    |
| 89  | Mineral City . . . . .     | Birmingham . . . . .     | Jefferson . . . . . | Birmingham . . . . .     | John A. Milner . . . . .      | F. E. Taylor . . . . .       | 1 and 3          |



## COUNCIL OF HIGH PRIESTS.

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MONTGOMERY, DECEMBER 3, 1873.

The Council of High Priests for the State of Alabama met at its Hall, in the City of Montgomery, at 8 o'clock, A. M.

### PRESENT.

|                                         |                 |
|-----------------------------------------|-----------------|
| COMP. NATHANIEL T. LUPTON.....          | President.      |
| COMP. GEORGE D. NORRIS, <i>as</i> ..... | Vice President. |
| COMP. THOMAS R. WARD, <i>as</i> .....   | Chaplain.       |
| COMP. JAMES MILTON.. .....              | Treasurer.      |
| COMP. WILLIAM W. HARDER.....            | Recorder.       |
| COMP. JAMES. E. COBB.....               | Master of C.    |
| COMP. PELEG BROWN, <i>as</i> .....      | Conductor.      |
| COMP. WILLIAM S. FOSTER.....            | Herald.         |
| COMP. GEORGE W. TAYLOR.....             | Steward.        |

### MEMBERS PRESENT.

Companions Morris K. Taylor, James M. Bridges, Simeon Walton, William H. Dingley, William R. Horn, John M. Simpson, Thomas B. Foster, William E. Beaird, Augustus F. Evans, and H. Clay Armstrong.

A Council of High Priests was opened in Ample Form, with solemn and appropriate ceremonies.

The Council proceeded to the election of officers

for the ensuing year, and the following companions were duly elected :

|                                          |                 |
|------------------------------------------|-----------------|
| COMP. PELEG BROWN..                      | .....President. |
| COMP. THOMAS R. WARD.....                | Vice President. |
| COMP. JOHN N. BROWDER.....               | Chaplain.       |
| COMP. JAMES MILTON.....                  | Treasurer.      |
| COMP. WILLIAM W. HARDER, <i>as</i> ..... | Recorder.       |
| COMP. JAMES E. COBB.....                 | Master of C.    |
| COMP. HENRY CLAY ARMSTRONG.....          | Conductor.      |
| COMP. WILLIAM S. FOSTER.....             | Herald.         |
| COMP. GEORGE W. TAYLOR.....              | Steward.        |

Petitions for the Order of High Priesthood, accompanied by the proper and necessary vouchers of having been elected and installed to preside over Chapters of Royal Arch Masons, and the requisite contribution, were presented by

- Companion John A. Milner, of Mineral City No. 1.
- Companion Alto Velo Lee, of Clayton No. 63.
- Companion Theodore L. Eastburn, of Mobile No. 21.
- Companion John J. Dement, of Eunomia No. 5.
- Companion James Davidson, of Montgomery No. 22.
- Companion Robert L. Seale, of Gaston No. 85.

And were referred to a Committee of three Companions, who recommended that they be admitted to the Order ; and a ballot was accordingly had, and they were elected.

The applicants (except Companion John J. Dement, who was absent) were then introduced, set apart, and consecrated to the Order of High Priesthood in solemn form.

A Dispensation was granted to Companions Geo. D. Norris, Morris K. Taylor, and another, to confer the Order on Companions John J. Dement and William B. Jones ; and also a Dispensation to Companions Henry Clay Armstrong, James E. Cobb, and Myles J. Greene, to confer the Order on Companions Benjamin S. Johnson and William S. Ford.

The minutes were read and approved.

The Council of High Priests was closed in Solemn Form until the next Annual Convocation of the Grand Chapter of the State of Alabama.

WILLIAM W. HARDER,

Recorder.