

"MORE LIGHT."

By Mason's art religious domes appear, where the Almighty Architect is worshipped in spirit and in truth.

By Mason's art the avaricious miser opens his iron bound breast and feels compassion's tender warmth.

By Mason's art the injurious and un- ruly tongue falls down before the throne of awful silence, and readily submits to her commands.

By Mason's art the wings of loose desire are clipped, and the lascivious mind refrained from all immodest and unlawful bents.

By Mason's art the pussy fop (man- kind's disgrace) rejects a vain and gaudy outside and gladly accepts of more valuable and permanent furniture within.

By Mason's art ensigns of state and princely ornaments (the nursery of pride, where ambition keeps her lofty seat,) as useless toys by free-born sons, meet with disdain, since they can boast of a more lasting glory who are—

Ennobled by the name they bear,

Distinguished by the badge they wear.

By Mason's art impartial justice her equal balance holds, and fraud oppressive owns her gentle sway.—*Dalton Enterprise.*

A holiday Mason is one who never meets with his Lodge, except on occasions of public parade, anniversary celebrations, banquets, and social reunions. He is seldom seen in the Lodge at stated meetings for business, or at special meet-

ings for the serious work of conferring the degrees. And when he does come, he engages in conversation with his brethren on some topics of business or pleasure, changes his seat two or three times from one place to another, here and there about the Lodge, as the notion takes him; and then when the business of the Lodge or the work of conferring the degree is in progress, and quite probably at some early stage of the proceedings, he will go out of the room, perhaps without saluting the Worshipful Master, or even so much as saying "permission to retire," or "by your leave." And then, very likely you will hear his voice outside "the inner door," talking to the faithful Tyler about anything but the work in which his brethren are engaged; the faithful Tyler, meanwhile, whose mind is pre-occupied with his duties as "door-keeper in the house of the Lord," wishes that his airy brother had soul enough to remain with his brethren, like a good craftsman, or failing in that, that he had sense enough to retire from the quiet and serious scene of the outer courts. Dear Brethren, these things ought not to be so.—*Enterprise*

Guibord and Masonry.

The refusal on the part of the Romish priests of Montreal to allow the burial of Guibord in the Roman Catholic Cemetery, did not arise out of the mere fact that the deceased had been connected with the "Institute Canadien." It is true that the society has been called secret, which we believe it is not, for it is altogether literary in its character, but it seems to have become obnoxious to the church when a number of Freemasons joined it, and it was immediately placed under ban on that account. Poor Guibord, who was not a Mason, declined the advice of the priest to leave the society, and for so doing he forfeited the privileges of the church. When he died he was refused ecclesiastical burial, but his friends were not willing to put up with this priestly tyranny, and accordingly appealed to the law, which sustained them. It was held, that although the priesthood might refuse

to bury him in accordance with the rites of the church, he was at all events entitled to the piece of ground in the cemetery purchased during his life-time, and his remains were therefore ordered to be removed thither. The result of the attempt to carry out the order of the Privy Council is fresh in the minds of all, and the course pursued in resisting the burial has been justly denounced.

The action of the Montreal Priests was evidently taken with the view of dragging Masonry into the matter. Although it had no connection with the affair, it became desirable on the part of the church to evince the spirit of persecution that has so long pervaded it. Masonry certainly loses nothing by the course adopted, still enough has been done to show that Roman Catholicism is antagonistic to Masons wherever they exist. The simple fact of Guibord being driven beyond the pale of the Church on account of his holding membership in a society in company with Masons, is sufficient to convince the world of the intolerance and hatred nurtured by the Romish hierarchy against our Order. They never lose a chance of manifesting the feeling they entertain, but the instance in question is of such a character as to stamp the modern persecutors as the worst and most intolerant of their race. To deny Christian burial to a fellow creature, merely because he was found associated in a literary society with persons, some of whom happened to be members of a secret and benevolent Order, presents the most monstrous feature of religious intolerance that has ever been witnessed in this country. Let us hope it is the last thing of its kind.—*The Craftsman.*

The use of the ballot is of high antiquity; even profane history records that it was used in the time of Lycurgus, little more than a century after the building of King Solomon's Temple. The method of using the ballot then was to make a small ball of soft bread in the hand, and drop it, without saying a word, into a certain vessel. If the voter approved the candidate, he did not alter the shape of the ball; but if he disapproved him, he pressed it flat, and a flattened ball was a negative vote, and rejected the candidate. The ballot, it has been well said is the Tyler of the Masonic Lodge.—*Enterprise.*

A Choice Vocabulary.

In looking over some of the anti-masonic literature, published during the Morgan fever, we find the following epithets in a work ascribed to a certain Solomon Southwick, and applied to Freemasons:

"Banditti brethren, vile impostors, hypocrites, time fools, time fuddlers, sharpers, knaves, charlatans, noodles, fools, blackguards, wolves, ignoramuses, drunkards, gullers, coxcombs, debauchees, a motley nocturnal crew, blasphemers, bacchanals, deceptive hearts, dumping heads, nincompoops."

On various occasions he likewise introduces the following expressions:

"Freemasonry is the step that leads down to the gates of hell; the paths of perdition; conclaves of corruption; disgusting and blasphemous rites; Milton's darkness visible; worse than Bedlam's folly; assinine conclave; ass-associate conclave; atheism and infidelity; degrading mummery; genuine academies of Satan; sink of corruption and iniquity; midnight revels and debauches; the offspring of the meanest motives; Temples of dissipation and delusion; the legitimate offspring of hell; naught but darkness, fiction and falsehood; false and wicked mysteries; lambskin order; blood-stained order; a monster; mystery and moonshine; school of old Nick," etc., etc.

This is the style of weapons the anti-

masons of fifty years ago employed against us, and are using to this day. Heaven help us!—*Hebrew Leader.*

The Cow Hunters.

The *Iowa State Register* has the following story: Two young gentlemen of Polk City, on a pleasant afternoon a few days since, had sallied forth in search of some cows and found themselves upon a bank of the Des Moines, while the objects of their pursuit were quietly grazing upon the other side. The youths soon divested themselves of clothing, and, breasting the rippling waters, swam to the other side, whereupon the cows alarmed at the sight of these two original Adams, fled into the bush. The Polk City gentleman followed in hot pursuit, and soon came all unwarned upon a picnic party of young ladies who of course were greatly terrified at the sight of these strange animals, similar to nothing they had ever seen before. The young Adams rapidly withdrew stopping not to apologize or explain. They now determined to abandon the search and resume their store clothes as soon as possible. With that end in view, they began to retrace their steps toward the river and had accomplished about half the distance when they were attacked by a ferocious bulldog and compelled to betake themselves to the top of a fence for refuge. In this position they attracted the attention of two old maids living in an adjoining house. The ancient damsels appeared upon the porch, and were soon lost in an animated discussion as to the nature of the singular creatures perched upon the fence. The young Adams contracted themselves to the smallest dimensions, and waited for something to turn up or the dog to leave. The latter event—the departure of the dog—occurred about dusk, and the youths, who were by this time considerably chilled, started for the river in search of their clothes. But by this time the shades of night had fallen to such an extent that they were unable to find the place where they had disrobed. Naught could be said, but do their best to get home to bed. In about an hour they found themselves on the outskirts of Polk City somewhat the worse for scratches, stumped toes, and frosty weather. They started cautiously down back alleys and after cutting their feet on broken bottles and old barrel hoops; after being chased by small dogs, and terribly frightening an old lady who was feeding her cow in the alley, after these and other disasters they found themselves in the back yard of one of the twain, ensconced behind a store box. Here they called lustily for help, and the kitchen door being opened, one of them with his head elevated above the box, explained the situation and asked plaintively for clothing. The request was complied with, and these two youths now fully appreciate the Biblical words, "I was a stranger and ye took me in; naked, and ye clothed me."

A Singular Incident.

About fifty years ago a boy named Phillip Wagner, living near Chittenango, Madison county, N. Y., on his way to school discovered a wayfarer apparently in distress, by the road side. The boy returned home and informed his father, who went and conveyed the aged wayfarer to his house, where he died during the same night. There was nothing found upon him by which to identify him except his Masonic diploma. It was dated Nov. 25, 1776, and signed by Samuel Barrett, W. M.; Geo. Cader, S. W.; John Gardner, J. W.; Wm. Brock, P. M.; and Christopher Hussey, Treas. It was written in both English and Latin, on thick parchment. This document has lain concealed, among other papers of Mr. Wagner, all these long years, scarcely ever having been opened, and never seen by any member of the Fraternity, until about four years since, when it became the property of Charles P. Wagner, a grandson of Philip Wagner, Son, father of the boy above mentioned. On the margin of the diploma is the autograph of David Squire, written twice, and raised Aug. 5th, 1776. Through Oneida Lodge, 170, of Oneida Depot, Madison county, New York, these facts become known to Union Lodge, and a request was made that the diploma be returned; but only a copy could be obtained.—*Ex.*

To Haie.

The meaning of this Masonic phrase is often misapprehended by our Brethren. Dr. Mackey under head of "Hail or Haie," in his Lexicon says:

"This word is used among masons with two very different significations.

"First, when addressed as an inquiry to a visiting Brother, it has the same import as that in which it is used under like circumstances by mariners. Thus, 'whence do you hail?' that is of 'what Lodge are you a member?' Used in this sense, it comes from the Saxon term of salutation, *Haie* and should be spelt *Hail*. Its second use is confined to what Masons understand by the 'tie,' and in this sense it signifies to conceal, being derived from the Saxon word *Helan*, to hide. By the rules of etymology, it should be spelt *haie*. The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a most striking proof of the antiquity of the Order and its ceremonies."

A Year's Masonic Work in Huma- mania.

Bro. Caubet, the editor of the *Masonic Maconique*, gives us in the number for August, at page 152, a most interesting account of the Lodge "Des Sages d'Helopolis," under the French Constitution at Bucharest.

This Lodge, which has only been in existence a year and some months, has shown so much Masonic energy and life as to deserve recognition and preservation in our pages.

The Lodge has held in twelve months ending February, 1865, sixty-five meetings, two lodges of emergency, a funeral service, and eleven conferences of instruction. It has, as is the foreign custom of ten, a sanitary section, composed of medical men; a judicial section, composed of lawyers, and a Committee of Instruction.

The medical section has assisted, with gratuitous advice and medicine, 774 sick persons at the Lodge itself, has visited 111 at their own homes, has placed in the civil hospitals 14 serious cases, so that in all 874 sufferers have received affectionate and zealous care, belonging as they do to all religions and nationalities. This seems to us very "good Samaritan" work.

The judicial section has done a good deal of work, and in a way to startle our Anglo-Saxon Freemasons. Remembering the old proverb, to the effect that legal advice gratis is good for nothing, will it surprise our readers to be told that the lawyers of the Lodge Les Sages, &c., have given numerous gratuitous consultations at Lodge, have pleaded gratuitously in a certain number of suits for some who did not belong to the Lodge, and who sued in "forma pauperis," have rendered signal services to two foreign Freemasons, and have saved the widow of a member of the Lodge from ruin?

The Committee of Instruction has endeavored to establish a school of "Arts et Metiers," which we usually term technical instruction, and have raised in one way or another, 6,000 francs, £240, so far for that purpose, a sum they hope soon materially to increase.

The same committee has sought to aid all the Roumanian Schools, as we understand in Bucharest, and to that end have given 456 volumes as prizes at the general examination in 1874.

The same committee inaugurated a series of "Scientific Conferences," which Bro. Caubet tells us were "very remarkable and very worthy of interest."

The *Mistria*, a Bucharest Masonic paper, which we have seen, has been established by this same Lodge, and is flourishing while the Lodge has also laid the foundation of a good library.

The financial position of the Lodge is also very good. It has received independently of the School fund to which it has contributed, from its formation, a year and a few months ago, the sum of 61,709 francs 91 centimes—in English money, in round numbers, very nearly £2,080. It has 6,500 francs, in round numbers, or £245, balance to credit, on the general purposes funds, July 28, 1875, and 5,283 francs—a little over £200—in its hospitable chest, the fund of benevolence.

We leave this simple statement of facts and figures to the consideration and approval of our Brethren in Anglo-Saxon Freemasonry.—*London Freemason.*