

of W. B. Ann



At the battle of Antietam, General Mansfield advanced with his column and drove the Confederates over the knoll. They rallied, however. The Vermont brigade was then ordered to drive them back. The Confederate forces occupied one side of a knoll, the Union forces the other. On the summit of that knoll was a poor wounded rebel, who had fallen as his regiment was retreating, and he lay so that it was almost impossible for a man to reach him without being shot to pieces. His leg was broken. He called for help. It seemed certain death for any one to attempt his rescue. After calling several times in vain, he uttered some Mystic words, when a soldier of the Vermont regiment rushed to the top of the knoll, seized the fallen soldier in his arms, bore him to a place of safety, when both fell fainting in each other's arms. There was exhibited in some sense the power of Masonry.—Hebrew Lader.

—A suit has been brought in the Supreme Court of New York by the Union consolidated Mining Co., of Tennessee against Julius E. Raht, its former superintendent, charging him with defrauding the company in the course of 10 years out of 1,275,000 dollars and charging his brother Charles Raht former Secretary and John Thomas who was President until last November with conniving at and aiding in the frauds of the first named defendant; the method of alleged frauds is asserted to have been through what is known in England and to some extent in this country as "The store system" by which claims are paid from the company's store in merchandise instead of cash.

Masonic Ancestors of the Prince of Wales.

Past Grand Master John T. Heard, of Massachusetts in a recent Grand Lodge address, referred in the following language to three of the distinguished Masonic ancestors of the present Grand Master of England, the Prince of Wales: Frederick, Prince of Wales, who died in 1751, was the father of George III. He was initiated in 1736, "at an occasional Lodge, convened for the purpose, at the palace of Kew, over which Dr. Desaguliers presided as Master." "His Royal Highness was advanced to the Second Degree at the same Lodge; and at another Lodge, convened at the same place soon after, was raised to the degree of a Master Mason." The record does not show that he ever held any office in Masonry.

George Prince of Wales, and afterwards King George IV. He was born August 12, 1762, and died June 26, 1830. He was the grand uncle of the present Grand Master of England. His Royal Highness was made a Mason in 1787, at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall Mall, over which the Duke of Cumberland presided. In 1790 he was elect-

ed Grand Master, and on the 21 of May, 1792, he was installed in the office. He was chosen Grand Master of Scotland in 1806, in order that the "strict union and most intimate communion should subsist" between the Grand Lodges of England and Scotland. When, in 1811, he became Regent of the United Kingdom, he resigned as Grand Master; but "soon after graciously condescended to accept the title of Grand Patron of the Order." His accession to the crown occurred in 1720.

Edward, Duke of Kent, the grandfather of the present Grand Master of England, was initiated into Masonry in the Union Lodge, at Geneva, in 1790. He was the third brother of George IV., and died in 1820. His daughter Queen Victoria, was born in 1819. On the resignation of the Duke of Athol as Grand Master, in 1813, of the Ancient Grand Lodge, so called, he was elected to that station with the view to bring about a reconciliation, or union, between that Body and the Modern Grand Lodge, so called whose Grand Master was the Duke of Sussex. The union of the two Bodies was, happily, accomplished, and has existed to the present time. To the Dukes of Kent and Sussex are the Fraternity of England indebted for harmonizing differences among Masons which should never have existed.

The consanguinity of the present Grand Master of England to the distinguished brethren I have named, makes him, also, their proper representative.

Changes.

It is one of the curiosities of Nature, that certain fruits and grains, which at one time were the natural resource of the inhabitants, have either entirely died out, or become so changed as to be no longer recognizable as their former selves. Thus in some parts of New Jersey, where in years gone by, there were abundant crops of peaches, there is now only here and there a tree and those in a sickly, dying condition. Some varieties of fruit have entirely disappeared. We are not sufficiently learned in such matters to undertake to state the cause, nor do we imagine that our readers will expect us to vary this department by a statement of what we "know about farming;" we only name a fact which exists both in the physical and moral world as set forth in the old maxim: "The times change and we change with them."

Our thoughts have been led in this direction by some discussions we have recently seen, in which the views held by Masons as to the laws of our institution have undergone striking change. Thus, for instance, it was formerly held, without question that the Grand Master of Masons in any jurisdiction, had certain inalienable prerogatives belonging to his office and descending to him from his predecessors, which enabled him, in his discretion, to soar above and beyond any

written Constitution or regulation of the Grand Lodge: the averment being that Grand Masters existed before Grand Lodges, and that hence the inherent powers of the office could not be altered by legislation. Under this view it was held that the Grand Master, by virtue of the high power and authority in him vested, might, at his pleasure, make any profane a Mason. In time this came to be modified by the addition of the words "in a regular Lodge," and now it is dispensed altogether, for reasons which will appear further on.

Again, it has long been held, and to this day is still held in various Grand Lodge jurisdictions, that a Lodge under dispensation is simply a committee appointed by the Grand Master, in his discretion, to make Masons; that it cannot have a seal, admit members, or frame a code of laws because the Grand Master may, at his pleasure, recall the dispensation at any moment.

Assuming this to be true, then a Grand Master, desiring to make a Mason at sight, need only issue his dispensation creating a new Lodge, summon the members, and then, by a further exercise of the dispensing power set aside the requirement for a petition, investigation and ballot, and proceed to confer the degrees, or in other words, make a Mason at sight.

Once more—a Grand Master of another jurisdiction, in his annual address before his Grand Lodge last year assumed—and still maintains—that the inherent powers of his office enable him, when in his judgment the higher interests of the Fraternity demand it, to set aside the constitution and regulations and proceed of his own will, and without regard to them, the case calling for those remarks being where the nearest Lodge refused to give its consent to the establishment of a new Lodge.

The foregoing are simply different phases of one question which, it will be found, turns on a very simple pivot when we come to look into it.

Masonry certainly existed previous to the revival of 1717, or else there could have been no revival of that which did not exist; but previous to that time there were neither Grand Lodges, nor Warrant Lodges, nor Lodges under dispensation, Lodges certainly existed, but they had no element of permanency, save, perhaps, the custom of meeting at some designated place. When it was deemed necessary to hold a Lodge, the requisite number of brethren having previously obtained the Sheriff's permission, assembled, transacted their business, and dissolved, so to speak, for when they left the room the Lodge had ceased to exist, and had not, nor could it have, any relation to the next one. But when the first Grand Lodge was formed, all the brethren, gentle and simple, surrendered to it a portion of their personal rights in that, as in all Governments, the general interests of the whole Fraternity might thereby be promoted. The Grand Lodge

thus empowered, decided that thenceforward Lodges must have regular warrants from and under its authority, and Lodges thenceforward were subjects of law. When the first Grand Master was elected to preside over the Grand Lodge he, too, became subject to the law, and by his acceptance of the office, gave up all claim he may have imagined himself possessed of to override or set aside the Constitution.

Lodges under dispensation are an American specialty, are the creatures not of the Grand Master, but of the regulations to that effect, made and provided by the Grand Lodges. The discretion of the Grand Master is, whether he will or not grant a dispensation applied for; if he does grant it he must first be convinced that all the requirements have been first complied with, or else the Grand Lodge could not grant the subsequent warrant without itself becoming a law-breaker. So too, the Grand Master may, in his discretion, recall a dispensation, but it is evident that in so doing he must have sufficient cause, or else he could hardly expect the Grand Lodge to approve his act.

So also in the case of making a Mason at sight. There is not a word of written law to show that the Grand Master ever had the power to take a profane into a room and declare him a Mason; hence, if the power is exercised at all, it must be in a regular Lodge. But this involves the setting aside of the positive law requiring a petition, committee and ballot, and as the Grand Master can only establish a Lodge in accordance with the provisions of the law, so too he can only work or permit others to work in a Lodge under the same sanctions.

This leads us to the conclusion that the Grand Master, like all Masons under his jurisdiction, is bound by the terms of the Constitution, and except where the power is specially given him in the instrument itself, has no power whatever to set aside the provisions. He may expound the law, but he must maintain it.

The fallacies we have thus explained have long flourished in the Craft, but they are rapidly dying out, and the time is not far distant when, looking back at the past, we can say with Moliere's "Physician in spite of Himself," we have changed all that.—N. Y. Dispatch.

—L. A. Allen, writing to the Kansas City Times, denies that Kit Carson lies buried in a coyote patch with nothing to mark his grave, and says he "attended Gen. Carson while he was sick, before he died, and was at his burial. He was buried at Hoggsville, Col., in August, 1868, with military honors, and in November following, as soon as the weather was cool enough, his, with his wife's body, who died about a month before he did, were taken up, and taken to Tacos in New Mexico, where he was buried by the Masons, he being a member of that Order."