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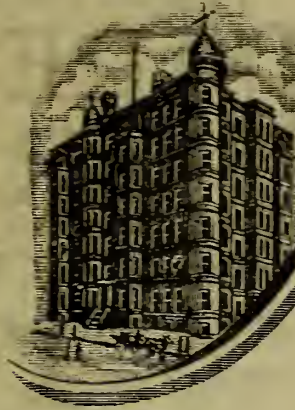
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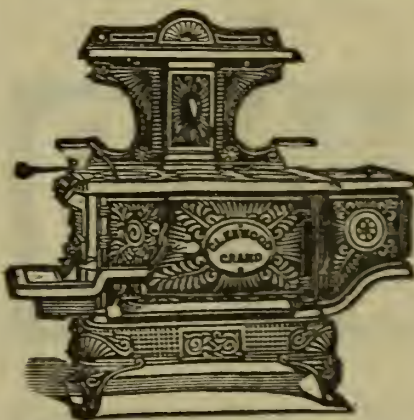
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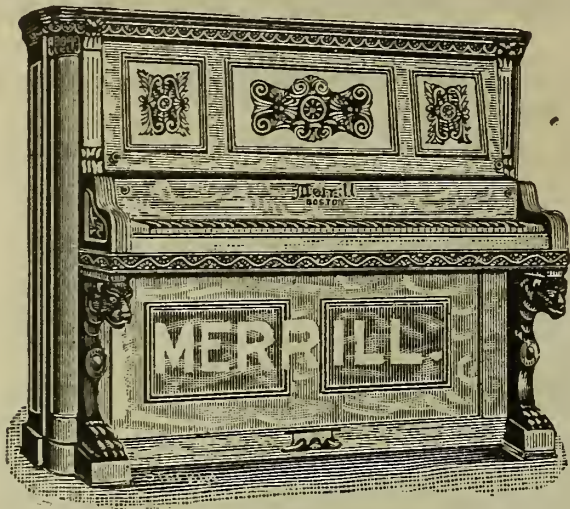
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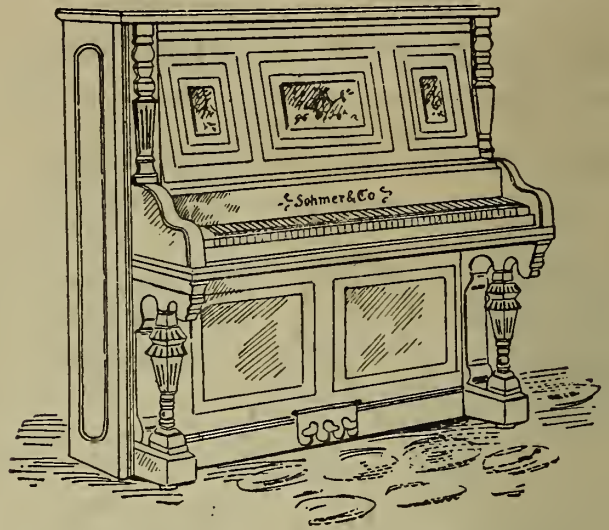
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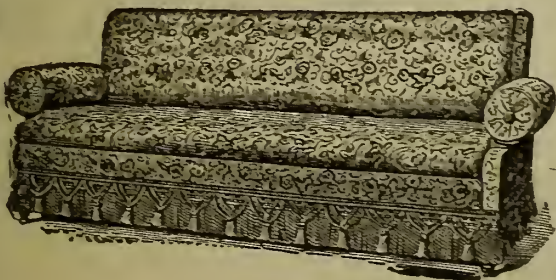
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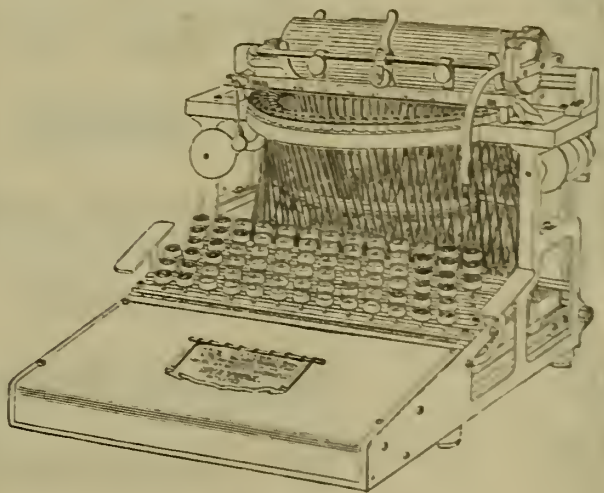
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A MONTHLY MASONIC AND FAMILY MAGAZINE.

VOL. X. SAN FRANCISCO & BOSTON, AUGUST, 1896. No. 8.

Incidents In The Early History of
Masonry in Massachusetts.

BY SERENO D. NICKERSON,
Grand Sec'y of the Grand Lodge of Mass.

Boston was first settled in 1630, and for more than two centuries its inhabitants were "essentially of the old British type, as befits the descendants of the Pilgrim Fathers." Only within the last fifty years has there been any considerable influx of what we now call the "foreign element." The energy, industry and enterprise of the old Puritan stock, "in less than a century and a half, made the town the foremost champion of colonial independence." Even to this day travelers often describe it as having the appearance of a substantial English provincial town.

Until the breaking out of hostilities with the mother country, in the Revolutionary War, almost the entire commerce of the colonies was transacted through Boston. Communication with England was direct and frequent, and the relations between the two communities were familiar and close. The "home" fashions were caught up and adopted readily and eagerly. The conditions thus described seem to account very satisfactorily for the prompt and cheerful acquiescence of the Boston Craftsmen in the new system and regulations which resulted in the "revival," or reorganization of Masonry, which took place in London in 1717.

The original Grand Lodge, then first established, made an important change in the practice of the Fraternity, by declaring: "That the privilege of assembling as

Masons, which has been hitherto *unlimited*, shall be vested in certain Lodges, or Assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a *warrant* from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in Communication; and without such warrant no Lodge shall be hereafter deemed regular or constitutional."

Before the "Revival of 1717" and the action here described, the brethren were accustomed to assemble in chance gatherings, wherever and whenever a sufficient number could be found. The purpose of these assemblies was principally social enjoyment, but occasionally an Entered Apprentice was initiated, and few went beyond that degree. A ritual was almost unknown, and such forms and ceremonies as were observed would now be regarded as bordering on the burlesque and ridiculous.

Of course, uniformity, discipline, government, responsibility were impossible and unknown. They made merry, and they made Masons, but if any record was kept, it was in such a loose, indifferent way that only a few brief memoranda have survived.

It is probable that such pre-1717 Lodges existed in a few of the larger towns in the colonies, but they were very insignificant affairs, and scarcely a vestige of any of them has come down to our time.

The new system met with general approval, and was adopted by common consent, from time to time, as it became known

to the Craft in different localities. In no quarter was the new departure more cordially approved, or more cheerfully conformed to than in the town of Boston. There is a tradition that the new Masonic plan was followed here as early as 1720, only three years after it was inaugurated in London. The most diligent search has been made for evidence in support of this tradition, but thus far without success.

The first regularly warranted Lodge now known to have been established on this continent was the "First Lodge in Boston," constituted by Henry Price, Provincial Grand Master, on the 31st of August, 1733, at the Bunch of Grapes Tavern, on King, now State, street. The original petition for this Lodge is now in the archives of the Grand Lodge of Massachusetts. In February, 1749, Thomas Oxnard, Provincial Grand Master, granted a warrant for the "Second Lodge in Boston." In 1783, under authority granted by John Rowe, Provincial Grand Master, the First and Second Lodges were united under the title of "Saint John's Lodge," which now, in a green old age of one hundred and sixty-two years, bears its blushing honors thick upon it.

Henry Price, so far as is now known, was the first to exercise the authority of a Provincial Grand Master on this continent. Several of the Bodies which he constituted under that authority transmitted records, more or less complete, commencing at or very near the time of organization. They are the oldest Masonic records known to exist in this country, and will undoubtedly be examined with great interest by Knights Templar.

The earliest records of the first Provincial Grand Lodge of New England, after the manner of that time, are not signed, but they are believed to be in the handwriting of Peter Pelham, or his son Charles. Peter Pelham was the first portrait painter and engraver known in New England. He came from London, probably between 1724 and 1726. On the 22d of May, 1747, he married, for his second wife, Mrs. Mary Singleton, widow of Richard Copley, and mother of John Singleton Copley, the celebrated artist, and father of Lord Lyndhurst, who was three times Lord Chancellor of England.

Peter Pelham was made a Mason in the First Lodge in Boston on the 8th of November, 1738. On the 26th of December, 1739, he was elected Secretary of that

Lodge, and the record of that meeting is entered in a new and beautiful handwriting. He served in that office until September 26, 1744, when he was succeeded by his son Charles, who acted as Secretary until July 24, 1754, when the volume ends, and perhaps longer. The penmanship of the son was as beautiful as that of the father, and it is difficult to distinguish one from the other.

The whole of the record of the first Provincial Grand Lodge of New England, to January 20, 1752, is in the handwriting of Peter or Charles Pelham. The first eleven pages are occupied with copies of depositions and transcripts of memoranda, probably copied from loose sheets or small books, and describing the important incidents in the history of the Provincial Grand Lodge between 1733 and April 13, 1750-51, when the record proper commences. In this particular, as in other points, the example of the Grand Lodge of England was probably followed. Past Grand Master Heard, of Massachusetts, from actual inspection, describes the first volume of the records of the Grand Lodge of England as interspersed with lists of Lodges and members, and also with blank pages, on which it was intended that other similar entries should be made. For the first ten or twelve years it is believed that the minutes were written on loose papers or small books, from which they were copied into the large books in which they now appear.

In both cases these transcripts were probably regarded, at the time of their entry, as of little importance or value; but to the student of the present day they are of great interest. While they afford but scanty information and leave much to be desired, they are in many instances curiously confirmed by collateral evidence from sources not Masonic.

The records of the first Provincial Grand Lodge in New England, are entitled "Proceedings in Masonry from its First Origin in North America under our Rt. Worshl. Bro. Mr. Henry Price, Grand Master; in ye Year of Masonry 5733, Anno Domini 1733." The claim set up in this title could not have been made later than 1750, when the record proper commences, only seventeen years after the "First Origin," and when the facts set forth were quite fresh in the recollection of many brethren who were active and zealous in the Fraternity, and who were probably almost as familiar with this very record as they were

with their Bibles. It is evident, therefore, that if the scribe had committed any serious errors in setting forth the principal Masonic occurrences of those seventeen years, some of those active and well-informed brethren would have suggested the proper correction. In point of fact, such a correction was actually made, as will be hereafter noted.

The claim as to the "First Origin" was, until within a few years, universally admitted to be well founded, and even at the present day is disputed only by a very small number of zealous partisans in a single locality. Their doubts are founded upon the *fact* that a deputation was granted to Daniel Coxe, of New Jersey, three years earlier than to Henry Price, and the *assumption* that Coxe *must* have acted under the authority so granted to him. The assumption is sustained by no evidence whatever. On the contrary, there are strong reasons for the belief that Bro. Coxe was in London during the whole period of two years to which his deputation was limited, and too busily engaged about important business interests to pay any attention to Masonry. No one has ever even suggested that he did anything more as Provincial Grand Master than possibly to grant a warrant for a single Lodge, which had a feeble existence for seven or eight years, then died and made no sign.

Fortunately for the Craft, the second Provincial Grand Master for America had no very important business to prevent the exercise of his powers. He went to work vigorously and scattered the good seed far and wide. It was not in New England only that "Masonry caused great speculation in these days to the great vulgar and the small."

The Constitution of the First Lodge in Boston, hereinbefore named, is reported in the record in detail, followed by the declaration: "THUS WAS MASONRY FOUNDED IN NEW ENGLAND."

The next important event is thus described under date of "1734 June 24. About this time our Worsh'l Bro'r Mr. Benj'n Franklin, from Philadelphia, became acquainted with our Rt. Worsh'l Grand Master Mr. Price, who further instructed him in the Royal Art, and said Franklin, on his return to Philadelphia, called the brethren there together, who petitioned our Rt. Worsh'l Grand Master for a Constitution to hold a Lodge, and our Rt. Worsh'l Grand Master, having this

year rec'd orders from the Grand Lodge in England to establish Masonry in all North America, did send a Deputation to Philadelphia, appointing the Rt. Worsh'l Mr. Benj'n Franklin First Master; which is the beginning of Masonry there."

It was not known until February, 1884, where Franklin received his *first* instruction "in the Royal Art." At that time, the *Keystone*, a Masonic newspaper published in Philadelphia, made the first public announcement in regard to a manuscript volume, which had been in the possession of the Historical Society of Pennsylvania for three years and a half. This volume is said to have been formerly the property of David Hall, who was at one time Franklin's partner in the printing business. It is a Ledger of about four hundred pages, the Masonic portion being comprised in the *last* one hundred and fifty or sixty pages. The book opens with an alphabetical index to the names of the brethren with whom accounts were kept; next follow forty or fifty pages of memoranda of delivery of prayer-books and Bibles, copies of Laws sent to the State House, etc., during the years 1791 and 1792; these are succeeded by a great number of blank pages and more accounts of deliveries of printed sheets, etc.; and last of all come the Treasurer's accounts with the members of a Lodge, occupying (with blank pages interspersed), about one hundred and fifty pages. One of these last-named accounts is with Benjamin Franklin, and the second debit in this account is for the "remainder" of his "entrance" fee. We learn from another item that his "entrance" took place early in February, 1731.

We are unable to account for the curious order in which the different matters are arranged in this volume: an alphabetical list of members of the Lodge coming first, their accounts—running from 1731 to 1738—placed last, and sandwiched between the two, printers' accounts of 1791 and 1792, although Franklin died April 17, 1790. Both such puzzles are frequent in Masonic accounts of the olden times, and by no means weaken our faith in their substantial correctness. If there were no discrepancies, no unaccountable omissions, we should be apt to say the accounts were too good to be true.

The Lodge in which Franklin was made a Mason probably had no warrant, but was assembled after the style of the pre-1717

Lodges, which were described in the opening of this article. How the brethren could go on in that way, so long after the reorganization in England, is another of those puzzles which "no feller can find out." At that time it was the rule that "no Lodge shall make any man under the age of twenty-five, who must be also his own Master." Franklin attained that age in January, 1731, and was initiated in February following.

He was born in Boston, January 17, 1706, left there in October, 1723, "a boy of but seventeen." His family knew nothing of him or his whereabouts, until he suddenly appeared among them again, early in May, 1724. His autobiography says: "After ten years' absence from Boston, and having become easy in my circumstances, I made a journey thither to visit my relations, which I could not sooner well afford." Whether this visit was in 1733 or 1734 is uncertain. He came also in 1743, '46, '53 and '54. If the first visit was in 1733, he was probably present when Henry Price organized the first Provincial Grand Lodge, July 30, or when he constituted the First Lodge, August 31, 1733—perhaps on both occasions. We infer from statements in Price's letters that he brought here his deputation as Provincial Grand Master, delivered to him in hand a few months before in London. It is also very reasonable to suppose that he brought at the same time copies of the Constitution of 1723, containing the "Regulations to be kept and observed by all and every Member of any Lodge or Lodges" by him constituted. Perhaps from him Franklin obtained the copy from which he made his reprint of 1734—the first Masonic book printed in America. The imprint of that volume recites that it is "Reprinted in Philadelphia by special order, for the use of the Brethren in North America." Henry Price was the only authority entitled to issue such a "special order." In the Boston newspapers of August, 1734, this volume was advertised "For Sale at the Heart and Crown, in Cornhill."

The correctness of the memorandum under date of June 24, 1734, above quoted, has sometimes been disputed. But Franklin must have known of the claim, and it does not appear that he ever contradicted it. On the 11th of October, 1754, he attended "a Quarterly Communication or Grand Lodge, holden in Concert Hall," Boston. At that meeting the volume of

Records, containing the item now under consideration, was probably on the Secretary's desk and open to Franklin's inspection. Grand Master Price presided, Jeremy Gridley was elected to succeed Thos. Oxnard, deceased, and a committee was appointed to petition the Grand Master of England for a deputation in favor of Gridley. The petition forms a part of the Record, although probably prepared after the meeting. It concludes with the list of "the several Lodges which have received Constitutions from us"—outside of Massachusetts. The first named is: "5734 Philadelphia." Under such circumstances this claim would not have been repeated if there had been any doubt or question as to its correctness.

On the 28th of November, 1734, Franklin wrote to Price an official, and also a personal, letter. Both are couched in the most affectionate, respectful, and truly Masonic language. He advises Grand Master Price that "we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest in Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight), to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain." The record, herein quoted, expressly declares that such a Deputation or Charter was granted. That it was received and acted under is proved by the fact that the Grand Lodge of Pennsylvania, on the 24th of June, 1834, celebrated the "Centennial Anniversary of the Establishment of the First Lodge in Pennsylvania, of which Brother Benjamin Franklin was the First Master." On that grand occasion the orator, Brother George M. Dallas, born only two years after Franklin's death, was then Deputy Grand Master, chosen Grand Master in December following, and Vice-President of the United States ten years later.

Franklin went to England in 1757, as the agent of the Colony of Pennsylvania, and remained there five years. When he returned, in 1762, he found that his old associates, the "Moderns," had either died out or been driven out, and left the field in the undisputed possession of their rivals, the "Ancients." Perhaps it was on account of this overturn that Franklin seems

to have thereafter taken little or no interest in Masonic affairs in this country. In 1764 he was again sent to England as the agent of the Colony, and remained there until 1775. The day after his return he was unanimously elected a delegate to the Continental Congress from Pennsylvania, and had the honor of signing the Declaration of Independence, having been one of the committee of five to prepare it. A few months later he was sent by Congress as a Commissioner to the Court of France. In that country he resumed active association with the Fraternity, and was treated with the utmost respect and affection by the brethren. It was probably largely through the influence thus gained that he succeeded in effecting the treaty between France and the United States, which may be said to have secured the independence of the Colonies.

Another interesting incident in Masonic history is brought to our attention by the following entry in the records of the St. John's Grand Lodge of Massachusetts, under date of 1740: "Omitted in place That Our Rt. Worsh'l Grand Master Mr. Price Granted a Deputation at ye Petition of sundry Brethren at Annapolis in Nova Scotia, to hold a Lodge there, and appointed Maj'r Erasm's Jas. Phillipps D. G. M., who has since, at ye Request of Sundry Brethren at Halifax, Granted a Constitution to hold a Lodge there, and appointed the Rt. Worsh'l Hs Excellency Edw'd Cornwallis, Esq'r, their First Master."

This item is inserted between the dates of December 24, 1740, and December 23, 1741. It was for a long time a very troublesome puzzle to brethren who were interested in the study of our Masonic history. Henry Price was succeeded by Robert Tomlinson in 1737; how, then, could he have granted a Deputation to Phillipps at or about the time named? Moreover, there were no settlers in Halifax until 1749—nine years later than the date of the item in the record. Who was Erasmus James Phillipps, and why should he have been distinguished by the appointment of Provincial Grand Master or Deputy Grand Master? A careful study and collation of facts, drawn from the history of the times, and other records and papers in the archives of the Grand Lodge of Massachusetts, put all our doubts and difficulties to flight, and curiously confirm the correctness of the record under consideration.

At that period the commerce between Nova Scotia and Boston was quite extensive, and communication was frequent, especially with Annapolis Royal, the capital of the Province, and the oldest European settlement north of the Gulf of Mexico. Port Royal, the capital of Acadia, was settled by the French in 1604, conquered by the English in 1710, and ceded to them in 1713, when the name was changed to Annapolis.

Erasmus James Phillipps was probably a relative of Richard Phillipps, Governor of Nova Scotia from 1719 until 1749. The history of the Province makes frequent mention of the former as an officer in the English army, and later, as an active member of the government. On the 1st of August, 1737, he was present at Hampton, New Hampshire, as one of three Commissioners from Nova Scotia, appointed by the Crown, with others, to settle the boundary lines between New Hampshire and Massachusetts, a subject which had given rise to a protracted and violent controversy. On the 10th of August the Assemblies of the two Provinces met in their border towns, within five miles of each other, and the Governor, Brother Jonathan Belcher, came in state, escorted by five troops of horse.

The Commissioners discussed the subject until the 2d of September, when they adjourned to the 14th of October, to receive appeals. On the last named date they met, received the appeals of both Provinces, and adjourned to the 1st of August in the next year, but never met again. During the sitting of this Commission, Brother Phillipps must have made the acquaintance of Governor Belcher and other brethren who were actively interested in the boundary question. He probably passed in the "great town" of Boston most of the time from July, 1737, until June, 1738, which was not occupied at Hampton. In the last named month we find him in Nova Scotia again. On the 14th of November, 1737, he and "J. Sheriff," another Commissioner, were made Masons in the First Lodge in Boston.

Grand Master Tomlinson went to England in 1738, returning in May, 1739. During his absence Henry Price acted as Grand Master, and commissioned Brother Phillipps as Grand Master of the Province of Nova Scotia. In the records of the First Lodge in Boston, under date of April 11, 1739, he appears as "Rt. Wpfull Bro. Erasmus Jas. Phillipps, G. M. De Nov.

Scot." He is also reported as present May 9, November 28, December 26, 1739, and August 12, 1741.

A royal commission was issued on the 4th of September, 1740, to settle the boundaries between the Province of Massachusetts Bay and the Colony of Rhode Island. Five Commissioners were named from each of the Provinces of New York, New Jersey, and Nova Scotia. Two of the Commissioners from Nova Scotia were William Shiriff and Erasmus James Philipps. The court assembled at Providence, R. I., on the first Tuesday in April, 1741, pronounced its judgment on the 30th day of June, and adjourned to the 4th of September following. The record of the meeting of the First Lodge in Boston, held on the 12th of August, 1741, contains the following entry among the names of the brethren present:

"Bro. E. Phillips pd. 20 } Quarterage
Bro. Sheriff pd. 20 } as mem'rs."

There is now in the archives of the Grand Lodge of Massachusetts a copy of the petition of Governor Cornwallis for the warrant for the Lodge in Halifax, named in our record. This copy bears the signature, and is believed to be in the handwriting of "Eras. Jas. Phillipps, P.G.M." It is dated "Halifax, the 12th June, 1750," and is signed by Ed. Cornwallis, Wm. Steele, Robert Campbell, Will'm Nesbitt, and David Haldane. Cornwallis was uncle of Lord Cornwallis, of Yorktown fame; Steele was a brewer and merchant; Campbell and Haldane were lieutenants in the army, and Nesbitt was one of the clerks of the Governor. All of these brethren are named among the first settlers arriving in Halifax Harbor in 1749.

The library of the Grand Lodge of Massachusetts contains a copy of a very rare volume, entitled "Ahiman Rezon of the Grand Lodge of Nova Scotia," published in 1786. It opens with "A concise Account of the Rise and Progress of Free Masonry in Nova Scotia, from the first Settlement of it to this Time." This "Account" confirms our record as quoted, in the strongest manner, as will appear by a brief extract:

"As early as the year 1750, which was as soon almost as there were any houses erected at Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head. . . . Erasmus James Philips, Esq., of Annapolis Royal, was Provincial Grand Master at that time. And

they agreed to petition him for a warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it. This warrant was received on the 19th of July, and on the same evening Lord Colville and a number of Navy Gentlemen were entered Apprentices in this Lodge."

Lord Colville and the other "Navy Gentlemen" were soon ordered to Boston. It appears by the records of the First Lodge in Boston, that he was "voted a member" on the 24th of October, 1750, and on the 11th of January, following (1750 O. S.), he represented the Second Lodge, in Grand Lodge, as Master.

The record of the Provincial Grand Lodge does not purport to be a contemporaneous record until 1750 or '51. We are not aware that any one ever made any other claim for it. Previous to that date the entries are evidently intended to be simply a skeleton of the history of Masonry in the town from 1733 to the time when the record proper commences. The item in regard to Nova Scotia was intended simply to note the fact that *before* 1740 a Deputation was granted to Phillips, "who has *since*" granted a Constitution to hold a Lodge in Halifax. The facts are stated in a plain, simple, straightforward way, without the slightest attempt at concealment or manufacturing of evidence. The exact dates are given in the record of October 11, 1754. Not the shadow of reason exists, or ever has existed, for supposing that the recorder had any motive whatever for making anything but an honest record. Such we believe it be from beginning to end, and for that reason, as well as from the fact that they are the oldest Masonic records in the country, we commend these volumes to the careful examination of every brother who has the opportunity to inspect them.

To one at all familiar with the history of the times, these records will suggest the thought that many of the brethren who were active in the Fraternity at that day were also most conspicuous in civil life, and most honored and trusted by their townsmen. Many of them were veritable leaders of the people in those stirring times. In 1736, Henry Price wrote to the Lodge Glasgow Kilwinning: "It will perhaps be acceptable to you that we inform you our Lodge is adorned with the most eminent gentlemen of this great town, and kept up to its primitive beauty and purity." Many of these brethren, at a little later

period, became famous throughout the Colonies, and their names are to this day "familiar in our mouths as household words," and will be to the end of time.

Jeremy Gridley was made a Mason in the First Lodge in Boston, May 11, 1748; and in 1753 we find him as Senior Warden, representing the Masters' Lodge in Grand Lodge. He was the Attorney-General of the Province, sometimes called the Daniel Webster of his day. He served as Provincial Grand Master from October 1, 1755, when he was installed with great pomp and ceremony, until his death, on the 10th of September, 1767. His funeral was the most imposing ever held in the town.

His brother Richard, made in the First Lodge in 1745, constructed the fortifications on Breed's Hill the night before the battle of June 17, 1775, in which he was wounded.

James Otis, the "great incendiary of New England," in 1761 argued the case of the writs of assistance, against his former legal instructor, Jeremy Gridley. On that occasion, as John Adams said, "Otis was a flame of fire. Then and there the child Independence was born. In fifteen years, that is, in 1776, he grew up to manhood and declared himself free." Otis was a frequent attendant upon the meetings of First and Second Lodge, and in 1754 represented the latter in Grand Lodge as Senior Warden.

In 1762, probably while on his way to England, John Hancock was made a Mason in Quebec, and became a member of St. Andrew's Lodge of Boston. In 1776, as President of the Continental Congress, he made his name immortal by his famous signature to the Declaration of Independence.

Joseph Warren was initiated in St. Andrew's Lodge on the 10th of September, 1761, and raised November 28, 1765. On the 27th of December, 1769, he organized a Provincial Grand Lodge of "Ancients" under authority from the Grand Lodge of Scotland. From that time, until his glorious death on the field of Bunker Hill, he was indefatigable in the discharge of his duties as Grand Master.

John Warren, a younger brother of Joseph, served as surgeon in the Revolutionary Army from the Battle of Lexington until nearly the close of the war; founded the Medical School attached to Harvard College; in 1783 delivered the first Fourth

of July oration in Boston; was Grand Master of Masons in Massachusetts in 1783, '84, and '87.

Paul Revere, the ready mechanic, the universal genius, the swift messenger of Samuel Adams and Joseph Warren, who, at a hint from them, seemed to be able to make anything from a caricature to a cannon—even he found ample time for the making of Masons. He served as Master of St. Andrew's Lodge from 1770 to 1771, from 1777 to 1779, and from 1780 to 1782, afterwards as Master of Rising States Lodge, and, to crown all, as Grand Master in 1795, '96 and '97.

Josiah Bartlett, another Revolutionary patriot, a surgeon in the Navy, in 1783, the year of the peace, instituted King Solomon's Lodge; was its first Master, and officiated as Grand Master in 1798, '99, and 1810.

Isaiah Thomas established the newspaper called the *Massachusetts Spy*, in Boston, in 1770, and in 1775 transferred it to Worcester. It advocated the cause of the patriots most vigorously, and proved a thorn in the flesh to the Governor and Council and the Crown lawyers. Bro. Thomas acted as Master of Trinity Lodge of Lancaster, Mass., and as Grand Master in 1803, 1804, 1805, and 1809.

There is much truth in the claim made by Dr. John K. Mitchell, in his oration, delivered at the laying of the corner stone of the Temple in Philadelphia, in 1853:

"Ours is the oldest representative government in the world. It has always enjoyed the freedom which is still its boast. It has always elected its chiefs and rulers, and it has always made its own laws, by means of representatives, democratically elected.

"But much as we, who were born to freedom, may love Freemasonry, how must it have won and been worn in the hearts of the men of that remote time when the very name of liberty, as we now understand its significance, was yet an unknown word. Could the mighty minds of that dark era witness the workings of our vital system, feel the charm of its harmonious movement, and behold the happiness produced by an orderly and responsible government, without clinging to it as the harbinger of a brighter day for the nations, when such a representative system might issue from the mystical halls of Masonry, to enlighten, warm, and lift up the crushed heart and the fettered soul of man, and make

him such as he should be? It is not strange that the fathers admired and loved an Institution which embodies the very essence, the pure soul of liberty, resting upon the basis of delegated authority."

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Pre-Columbian Masons.

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The question is raised, whether or not any of the aboriginal races of North America ever had recourse to the benefits of Freemasonry.

Several years ago, while on the contributory staff of an Eastern metropolitan paper, I interviewed on this subject a civilized and cultured Indian, and later on had the results thereof published. But as I have not that article at hand, I can only give a condensation thereof from memory.

This Indian, then nominally connected with the Sioux Nation under Red Cloud and Spotted Tail, was not hereditarily one of them, but had his origin in a tribe encountered earlier and further east, in Minnesota, I think. He had not only a good English education, but was a regularly trained and licensed medical practitioner. Though a full-blooded Indian, he had the polished and varied accomplishments of one who has mingled only with the most cultured men and women of the world. He was then about seventy years old, but well preserved in all respects, and his wife was a white woman of elegant style and attire. He was also a cattle raiser of considerable means on a range in northwestern Nebraska, since obliterated by the hungry wave of homestead emigration. I believe he is now dead.

Since early manhood he had been in Government employ as a commissioner treating with tribes and relics of tribes scattered over the United States and British America, and for several years prior to the Custer massacre in 1876, and afterwards as occasion demanded, he served the Government as scout, interpreter and intervenor among the hostile tribes. His knowledge of the Indian tribes was, therefore, as complete and accurate as was possible to any one man.

After discussing with him the history of the aborigines of the prairie States, I put this question to him:

"Doctor, is it true that Freemasonry has ever existed among Indian races — were those most noted in United States history members of that brotherhood?"

To this he replied, in a diction not only

grammatically correct, but peculiar in its recitative style and poetic measure of sound and accent:

"That there has for ages existed among the American aborigines an order of nobility which could command the recognition and respect of modern Masonry I am quite sure; but whether the two ever had a common origin, or each was a like inspiration from Divine wisdom to two different races, that is a question with which I have labored with the devotion both of a modern Mason and an Indian; but so far in vain.

"Since that time in early manhood when the Great Spirit swept aside from me the mists of barbarism and let fall on me the sunlight of civilization, I have had an ambition to become the Josephus of the red men; to hand down to American literature an account of his wars and his antiquities. But alas, there has never been among the Indians any other record than the notched sticks of the old men, intelligible only to themselves, reminders to the wavering memory, and prompters to the garrulity of old age. The notched stick, interpretable by its keeper only, was not handed down to posterity. The history of his time and tribe which the barbarian Homer recited at the campfire, were sung never again when death had sealed his lips.

"So, when I began to gather the material for my antiquities I found none authentic but those already in United States history. When I perceived among the survivals of the tribes signs and traces of Symbolic Masonry, and I asked their chiefs, sages and old men whence and how they obtained these sacred relics, they replied invariably, 'From our fathers.' But whence and how to them?' And they replied, 'That is buried with them and the past.' Again I asked, 'What benefit does this wisdom confer upon you?' 'The ennobling of our lives.' Lastly, I inquired, 'Why, in this advanced age, perpetuate the mysticism and hailing signs of the hoary past.' 'To the end,' said they, 'that when we enter the realm of eternal morning the good and wise and great of all ages past may recognize us, greet us and take us into communion with them for evermore.'

"So, on my antiquities of this sort falls no other light than the wavering one of tradition.

"But I have a theory as to the origin of aboriginal Masonry and its introduction into America. I believe it was an inspiration from the Omniscient to a Polynesian

or African (but not Ethiopian) race, and in essentials the same as that handed down to the Phœnicians from whom the moderns believe theirs came. Those same Polynesian races afterwards colonized Central America and Mexico, and thence (as Toltecs or Aztecs, if you wish it), during unknown ages, these Lares and Penates of an eternal wisdom and virtue were borne on a current of migration ever headed in a northeasterly direction. But these devoted pilgrims and colonists, all along the line of their migration from the Rio Grande northward, were set upon by a herd of vandals—an all-devouring host as thick as grasshoppers on the plains. The vandals were Mongolians, and from them directly descended are the Sioux, Pawnees, Utes, Comanches, Apaches, and other western tribes, while the Pueblos of the southwest are the last survivals of these Polynesian-Toltecan pilgrims, who escaped the obliteration and debasement which these Mongolian Goths inflicted on the Toltecan colonists in the east, by infusing their own ignoble blood in them.

“But the Toltecan strain and spirit were not wholly effaced in the northeast and southeast tribes, for underneath the Mongolian scum and froth there yet gleamed the clear crystal of the Toltec; and in all travail of bondage the undebased and unalloyed Toltec was incarnate in a Black Hawk, Logan or Osceola. And among these gems of nobility, and as long as they existed, the sacred fires of ancient wisdom were kept aflame, and the holy Lares and Penates of their Masonic rites were cherished. Indeed, all along to the last days, only the truly noble, wise and virtuous in all tribes were admitted to this exalted brotherhood. The common herd had no other conception or knowledge thereof than that pertaining to fetish superstition. So, my notched stick of antiquarian research, for all it is worth, may as well descend with me into the shades.

“But if God, the all-merciful, who has been kinder to me than to my race, will grant to an old man his last and fondest desire, I will yet visit the regions and ruins of the southwest; I will stay and correctly interpret, as I feel I can, such mystic emblems as I hear are visible (though crudely graven) in the cliff dwellings, as are found to this day among the Pueblos, particularly the ruins of Central America, which scientists of known veracity say are as conspicuous for their Masonic express-

ion as was the Temple of Solomon. There, if anywhere, I may discover the connecting link, the common origin (if such there ever were) between the barbarian and pale faced devotees of Masonic rites.”

After I had got my interview in shape for publication, I submitted it to a white physician, who was also high up in Masonic degrees. He said that Masonic history shed no light on this matter. Still, modern and barbarian Masonry might have had a common origin, but if they had they must have ere long widely diverged from each other; for, in the impoverished languages of the barbarians, there could be but a minim of the sentiment, ethics and lore of Masonry expressed. The two could not far march together on parallel lines, nor at any time could a Caucasian jurisdiction grant a dispensation to any association of barbarians. Yet any individual of barbarian birth, after he had evolved himself into complete civilization, as had this cultured Indian, might be admitted into the brotherhood. Barbarian Freemasonry could never have been anything more than the crudity from which the modern sprang; and, after all, the former is not yet admitted as a fact—only conceded to be a possibility.—*E. P. McCormick, in Phoenix Republican.*

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Saint Andrew.

Within the jurisdiction of Rhode Island are two Masonic Lodges which are called by the name of St. John—the first Lodge in Newport, whose organization was authorized by St. John's Provincial Grand Lodge of Boston, Massachusetts, Thomas Oxnard, Grand Master, December 27th, 1749, and the first Lodge in Providence, chartered by the same authority, January 18th, 1757. These two Lodges, bearing the name of the Mother Grand Lodge of the Province, have well upheld the honor of the Craft, as they have united their efforts to enlarge the scope of Masonic influence and usefulness.

At an early period in the history of organized Freemasonry in Rhode Island, a Lodge, formed at Bristol, was named for the celebrated Christian proto-martyr of Britain, St. Albans; while at a later date a number of earnest brethren in Newport made choice of the name of St. Paul, the great Apostle to the Gentiles, as a fitting appellation for a new Lodge which they had established. To these four old Lodges,

each bearing the name of an illustrious Saint, a fifth Lodge is now added, the brethren of Riverside having decided that they will be known in their local Masonic organization as St. Andrew's Lodge.

Most certainly there is a justification for the selection of this name. Saint Andrew of blessed renown in the Christian Church was enrolled among the disciples of John the Baptist before he was called, being enrolled as the first of the twelve, to be a follower of our Lord. Andrew was the brother of Simon Peter, and he was the means of inducing his impetuous, aggressive brother to take upon himself the vows of Christian discipleship.

The Christian Scriptures furnish but scanty materials for a satisfactory biography of St. Andrew, and there is but little light thrown upon his career by the records of ecclesiastical history. There is no abundance even of traditional testimony respecting the man and his work. Enough is made known, however, to justify the inference that he was a faithful follower of the crucified and risen Christ, and that he bore himself nobly in the dual character of saint and hero when perils beset his way.

The legends tells us that he traveled into Scythia, Cappadocia and Bithynia, converting multitudes to the truth by his earnest preaching and his devout life. Returning to Jerusalem he converted Maximilla, wife of Egues, the Roman pro-consul. Her avowal of the Christian faith so enraged her husband that he condemned the missionary apostle to be scourged and crucified. There is a variety of opinion as to the shape of the cross on which he suffered, but the form now commonly denominated St. Andrew's cross is believed to be like that on which he died. Be this as it may, he suffered a cruel death; but all the legends and traditional evidence bearing upon that event show that he met with unflinching courage the fate of a martyr, giving expression to the very last of the preciousness of that faith which filled his soul with peace. His last words, it is said, were counsels to his friends and brethren to walk in the light and go forward in the paths of righteousness.

My thought is that St. Andrew is a worthy and suggestive name for a Masonic Lodge to bear. It has a significance which includes matters of civil authority no less than those of ecclesiastical importance, while it has also come by long and frequent use in the Fraternity to be a

reminder of some of the ideals which attach to our cherished institution.

St. Andrew, we know, is esteemed the patron saint of Scotland, for since the fourth century, when a portion of the relics of the illustrious martyr were removed to that country, his memory has been a constant force of inspiration to the Scottish people. It is no cause of wonder that the first Order of Scottish Knighthood is designated by his name. He is also the patron of the Order of the Golden Fleece of Burgundy; while in Russia there is an Order bearing the name of Saint Andrew, the limited and carefully chosen membership of which are made known by their constant wearing of the cross which specially signifies the Christian saint and martyr.

In the expression of Freemasonry—especially in Scottish organizations of the Craft—the name of St. Andrew frequently appears. In our own country there may be found a St. Andrew's Lodge in almost every Grand Lodge jurisdiction; and so far as my examination has gone it shows that the Lodges thus designated have held good rank among sister organizations, and that they have been notably prosperous and useful in their fulfilment of the purposes for which these bodies are created.

Among the subordinates of the Grand Lodge of Massachusetts is that old and justly renowned Lodge of St. Andrew in Boston, chartered by the Grand Lodge of Scotland in the year 1756. For several years prior to the date just named a number of craftsmen had been accustomed to meet as a lodge at the Green Dragon Tavern, Boston. Under the elastic practice of former days these brethren regarded themselves as practically constituting a Masonic Lodge. They were of the party which sympathized with the "Ancients" in England, and hence, not unnaturally, when they came to realize the propriety of obtaining some governing sanction to their meetings and doings, they sought a charter from the Grand Lodge of Scotland, which favored the "Ancients" in the schism that then divided the mother country, although nominally it maintained a neutral position. It was wise action on the part of the brethren who formed the Lodge of St. Andrew that they procured a charter, not from the Grand Lodge of the Ancients in England, obtaining which would have brought them directly into conflict with their neighbors and friends who

adhered to the regular Grand Lodge, but that they sought and obtained a charter from the Grand Lodge of Scotland. As already intimated, this body had adopted the polity and ritual sanctioned by the Ancient or Athol Grand Lodge of England, and its sympathies were quite apparent though it formed no direct alliance such as was desired by many prominent English and Scottish Craftsmen. The Grand Lodge of Scotland unquestionably had the right, acting under the rules then recognized, to issue a charter to the brethren of St. Andrew's Lodge in Boston. The celebrated Falkirk Lodge of Edinburgh recommended the petition of the Boston Craftsmen and stood sponsor for the new organization. There were many obstacles and delays, but at last the desired warrant was obtained, and the former doings of the brethren of the Lodge of St. Andrew were Masonically legalized. There were strong and zealous brethren associated in the original membership of the lodge thus constituted. William Busted was the first Master; Joseph Webb, the second Master, was afterwards Grand Master of the Massachusetts Grand Lodge, which was established in opposition to the St. John's Grand Lodge. Some of the leading citizens of Boston were active members of St. Andrew's Lodge. Joseph Warren and Paul Revere were leading spirits in the organization. The first named brother was appointed by St. Andrew's Lodge, in the year 1768, a committee to confer with the *Ancient Lodges* in Boston as to the expediency of applying to the Grand Lodge of Scotland for a Grand Master of *Ancient Masons* in America. It was deemed expedient to so apply, and on May 30th, 1769, the Grand Lodge of Scotland made such an appointment, and commissioned Joseph Warren, Grand Master of Masons in Boston, and "over a territory within one hundred miles of that town." Two years later Warren had the terms of his commission enlarged, being named by the Grand Lodge of Scotland as "Grand Master of Masons for the continent of America," a title somewhat more high-sounding and far-reaching than that borne by any other Provincial Grand Master, wherever or however appointed.

Henceforth there were two Grand Lodges in Massachusetts, claiming and exercising wide powers. The St. John's Grand Lodge," which chartered numerous lodges in various States and Territories, and the

Massachusetts Grand Lodge, which, under General Warren, and afterwards, claimed and exercised equal powers and prerogatives.

Not to follow this narrative further, it may be said that the two Grand Lodges—representing the "Ancients" and the "Moderns" in this country—settled their differences and came together in 1792, uniting and forming the "Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." This union, it may be remembered, ante-dates by nearly twenty-two years the union in England of 1813.

St. Andrew's Lodge refused for several years to become a party to the alliance formed in 1792; but, in 1807, it was received into the United Grand Lodge, since which time it has been justly prominent in that body as it was before in the affairs of the Massachusetts Grand Lodge. The record of the Lodge of St. Andrew in Boston is bright and inspiring. There may be charged against it, perhaps, in the early period of its history, some mistakes of technical procedure, but it has generally hewn closely to the line of regular Freemasonry, and it has well illustrated the true principles of our Fraternity. Especially has the body referred to been noted for the intellectual, moral and patriotic character of its membership.

I point to the old Lodge of St. Andrew in Boston as an object lesson; and I call the names of Joseph Warren, Paul Revere and Joseph Webb, conspicuous among its early members, because I would by such references put emphasis and meaning upon the name of St. Andrew, selected to designate the new lodge, and because I would point to its suggestiveness as calling for the best service which the members, and others who may be associated with them, can render in applying the principles which are fundamental to the Masonic Fraternity.

Is the question asked, what are these principles? Is it made broad enough to call for a statement of the essentially moral elements of Freemasonry? Then I would reply by affirming the proposition that these elements are included in the great and blessed truths which St. Andrew believed and taught. Freemasonry is not a system or creed of religion; but in my judgment it is essentially religious; and, more than this, it is charged with the

spirit and purposes of the Christian religion. It seems every way fitting that St. John the Baptist and St. John the Evangelist should be regarded as "patrons" of Freemasonry, although there is no historic evidence of their connection with a Fraternity from which the Masonic Society can trace its descent. It quickens the moral pulse of the average Craftsman to have these eminent apostles of truth and righteousness brought to mind in the enforcement of Masonic lessons. For something of the same reasons and to the same end the name of St. Andrew may be properly associated with Masonic organizations as a reminder of religious obligations—of that true service which is required both toward God and toward man.

St. Andrew was the loyal disciple of Him who said: "I am the way, and the truth, and the life." Mindful of the Apostle's faith, and, also, of the service which he rendered for truth's sake, and righteousness sake, we shall be prepared all the more to appreciate the power and the scope of the Christian Revelation which points out to man his duty to God, his neighbor and himself. For myself, I may say that I cannot think of Freemasonry in its highest and broadest range of moral unfolding except as an institution pervaded by Christian principles; which, indeed, would be narrowed and dwarfed, disfigured beyond recognition, were it to disown the distinctive teaching of Christianity as related to the law of love and the law of duty. As an eminent author justly remarks: "Freemasonry shows the touch of religion—the Christian religion—on its entire system." He further states: "And while Freemasonry delights in opening its portals to all who hold the great fundamental truths of religion, yet as it has prevailed chiefly amongst Christian nations, its teachings have been very largely imbued with Christianity, and very many symbols now in general use admit of no explanation apart from that religion, and from the Holy Bible, which in Christian lands is placed upon the altar of every lodge, read at every meeting, carried in every Masonic procession, and acknowledged to be the Great Light of Freemasonry."

It seems to me that a Christian element pervades the Masonic system and institution—that in a large way it may be said: "The precepts of the Gospel are universally the principles of Freemasonry."

While I stand upon this ground I am a firm believer in the universality of Freemasonry. I hold that the Christian School and the Universal School can co-exist in Freemasonry." Most certainly we have no right—we ought to have no inclination—to shut the doors of the Masonic institution against worthy men of any nation or creed. Hebrews, Mahommedans, Parsees, etc., if they can but meet the essential tests of faith respecting a Supreme Being. But this wideness of thought and fellowship does not require any elimination of the great principles of religious life and duty from the Masonic system. We may rejoice that as Christians and as Masons we hold much of truth in common! And we may rejoice, I think, that in both relations we are most securely established and most greatly blessed, as we build upon "the Prophets and Apostles, Jesus Christ Himself being the Chief Corner Stone."

—*Bro. Rev. Dr. Henry W. Rugg.*

What Grand Lodges Are.

Ancient records of Masonry inform us that for centuries before Grand Lodges existed, as now constituted, the great governing bodies of the Craft were known as the "General Assemblies," and sometimes as the "Yearly Assemblies of the Brethren." They were not delegate bodies, but all the members of the Craft within certain districts, whatever their rank or office, were eligible to attend. Over all the Craft of certain districts or countries was a recognized authority, which could summon the Craftsmen to attend. A summons in that day meant very much what it does now. It was expected that it would be obeyed. The presiding officer of these assemblies (the person exercising a general authority) was usually styled the president, but often, in later years, he was called Grand Master. He was usually a person not necessarily an Operative Mason, but generally of high rank or title; or, as specified in the "Ancient Charges," one "nobly born, or a gentleman of the best fashion, or some eminent scholar, or some master architect, or other great artist, or one of singular great merit in the opinion of the lodges." They were often princes of the royal blood.

It is quite evident that the ancient presiding officer of the Craft corresponded largely in authority with the Grand Master of our time. And it may be observed here that, at the present day, there are cer-

tain powers said to be inherent in the office of Grand Master which are not specified in constitutions and regulations, either of ancient times or at this day. The origin of these powers and privileges are to be found in the immemorial usages, recognized and practiced in the days of the Operative Masons.

The general or annual assemblies of ancient times were great events in the lives of the old craftsmen. They assembled to consult together as to the interests of the Craft. They sometimes declared or amended constitutions and made new regulations. They settled disputes among the brethren. They made Masons. They discussed the plans of proposed great structures which they were to erect, as great bridges, monuments, monasteries, capitols, castles, palaces, fortifications, churches, cathedrals, and the like. These assemblies were also occasions of great friendly and fraternal reunion and social enjoyment. An incident of these great meetings was their banquets.

One of the leading characteristics of Masonry in olden times was its social element, and this is meant to be the fact in this age. Centuries ago, among the Operative Masons, the festivals of St. John the Baptist and the Four Crowned Martyrs, and later, that of St. John the Evangelist, were established. Even to-day, in England, and in some other countries (where, by the way, lodges do not meet so often as they do with us), a banquet is one of the incidents of almost every meeting. We should not forget to maintain the old social character of our Fraternity.

In the great assemblies of our ancient brethren there met the master builders of the world—men whose work is the wonder and admiration of every subsequent age; men in whose skilful hands the rough ashlar, the stone, the marble, the granite rock, were cut into forms of use and of surpassing beauty, and were builded into structures which have more the appearance of being the work of divine than of human hands. Europe, Asia and Africa yet contain many of their marvelous works, for they built to endure for all time.

The great secrets of Masonry in the ancient days, aside from certain signs, words, and tokens used for test and recognition, were the principles of the builder's art. And it may be stated here, as we go along, that the ancient Operative Masons were in most countries and for centuries

the most favored and privileged of all laboring crafts. Now, it was from the ancient Operative Masons there has come the Speculative Masonry of our day. Theirs was the master hand that drew, though unconsciously, the plans upon the trestle board of our great society. And in this even they builded better than they knew.

An eminent writer says: "Their operative art has been symbolized in the intellectual deduction from it known as Speculative Masonry, and may be briefly defined as the scientific application" and the moral adaptation "of the rules and principles, the language, the implements and materials of Operative Masonry," resulting in the formation of the most permanent, instructive, strongest, and most perfect fraternal society the world has ever seen.

The modern Grand Lodge originated in 1717, when four old Lodges of London, England, united in the establishment of the Grand Lodge of England, known among writers as the "Premier," or "Legal Grand Lodge," the chief officer of which was named Grand Master. The old lodge at York was erected into a Grand Lodge, under the new system, in 1725, but in fact claimed and exercised some of the powers of a Grand Lodge long before the Premier Grand Lodge was instituted. And it was alleged that the Grand Lodge at York had authorized the institution of the Premier Grand Lodge, and it is certain that many years afterward the York Grand Lodge recalled and annulled the authority granted for the organization of the Premier Grand Lodge.

The Grand Lodge of Ireland was organized in 1730, and that of Scotland in 1736, under the new system. In 1751 another Grand Lodge was instituted in England, known as the "Ancients," and in 1780 still another Grand Lodge of England, south of the Trent, was established in pursuance of authority granted by the York Grand Lodge to the Lodge of Antiquity, one of the old lodges which united in forming the original or Premier Grand Lodge. But this Grand Body existed but a short time. There were thus for a short period four Grand Lodges in England. The York Grand Lodge ceased to exist about 1790. During all this time the Premier or legal Grand Lodge seemed, however, to have the precedence. In 1813 the Premier Grand Lodge and the

Grand Lodge of Ancients united and formed the United Grand Lodge of England, and there is now but one Grand Lodge of England.

From the Grand Lodges above named have come all the legitimate lodges of Ancient Craft Masonry in the world.

And now we may leave what to us, are foreign lands, and crossing the wide Atlantic, come to the shores of America.

The first American Grand Lodge, instituted by authority, was probably St John's Grand Lodge of Massachusetts, established in 1733 by Henry Price, appointed by the Grand Master of England Provincial Grand Master of Masons of New England. But there were many Masons and several lodges in America before that date. There are to-day about fifty-eight Grand Lodges in America.

All Grand Lodges of Craft Masonry and all Grand Masters are peers. The Grand Lodge of England, with the Prince of Wales as Grand Master, stands exactly on the same plane, Masonically, with the Grand Lodge of Minnesota, with its Grand Master, for the time being. And if I were called upon to exercise a judgment in the matter, I should say that the Grand Lodge of Minnesota, in dignity, in the practice of pure Masonry, in the regularity of its proceedings, and in general respectability, is the equal of the Grand Lodge of England, or any other Grand Lodge on earth. And had I not the very great honor of having been one of the number, I would say that the Grand Masters of Masons in Minnesota, in intelligence, in Masonic knowledge, in loyalty to the Fraternity and in personal character are the peers of the Grand Master of England or of any other country. But modesty requires that I should leave this sentence out.

What is a Grand Lodge of Masons? It is the supreme governing power of Craft Masonry within its territorial jurisdiction, and has supreme authority over all lodges and Masons of the jurisdiction, and exercises legislative, executive, and judicial functions. I shall go no farther into detail as to the power and authority of Grand Lodges, except to call attention to a feature of Grand Lodge authority not generally understood.

The higher degrees, so called, except those of the Scottish Rite and those of Cryptic Masonry, all originated in the craft of symbolic lodges, and were con-

ferred therein, or in connection therewith for many years, and were under the authority of Grand Lodges for long periods, in former times, and the immediate supervision of them was transferred from the Grand Lodges with their consent largely as a matter of greater convenience. The arrangement, classification and grouping of our American system of degrees was largely the work of Thomas Smith Webb, the most accomplished Masonic ritualist of his own or any other time. He was a very prince of Masonic workmen. Even at this day the Grand Lodge of England exercises authority over the Royal Arch degree, and the Grand Lodge of Scotland controls the Mark degree. All of the so called higher degrees, except those of Templary, and perhaps five of those of the Scottish Rite, are but developments, extensions, or amplifications of the ideas, principles and teachings of the Ancient Craft degrees. They are the limbs and branches, of exceeding value and beauty, of the great tree whose body and roots are Ancient Craft Masonry.

But the essential proposition which is to be considered in this connection is this: that the membership of all the so called higher degrees, including now the Scottish and Cryptic Rite, are composed of Craft Masons only, under the immediate jurisdiction of the Grand Lodges, and can be no other persons; and a suspension or expulsion from a Craft, or Blue Lodge, or by the Grand Lodge, suspends or expels from all the Capitular, Cryptic and Templar degrees as well.

From all this it appears that practically the authority of the Grand Lodge may, in the government of the brethren, extend far into the higher degrees. In Masonry, as in some other things, there must be, and is, a decisive, a final authority somewhere, and the fact is that the Grand Lodge is the supreme, central and ultimate authority, within its jurisdiction, over all that pertains to, or purports to be Masonry, in determining what is, or what is not, legitimate Masonry, and in the exercise of its authority, not over the ritualistic or administrative affairs of the higher degrees, but over the status and conduct of the members of the Fraternity as Masons, who constitute the membership of the higher degrees, when the good of the Fraternity requires the exercise of such authority. The Grand Lodge is the sun, the light, and life-giving power of the entire Masonic

system, and holds within its far-reaching control and influence, as by the law of attraction, everything within its proper orbit pertaining to legitimate Masonry, and but for this central body all that is known as Masonry to-day would, to pursue the simile, be dispersed and wrecked in darkness and illimitable space.

—*Bro. J. A. Kiester, of Minn.*

Gladstone on Future Punishment.

Evidently Hon. William E. Gladstone is not ready to subscribe to the theory that there is no hell. While he admits that the utterances of some of the clergy relative to the extent of punishment is extravagant, he insists that the fear of it should still be preached. In the *North American Review*, on the future of the unrighteous, he says:

“There is surely a side of the divine teaching set forth in the Scriptures which shows that the Christian dispensation, when it fails in its grand purpose of operating as savor of life unto life, will be a savor of death unto death; and this under no new or arbitrary rule, but under the law, wide as the universe, that guilt deepens according to the knowledge with which it is incurred. Therefore, the great Apostle of the grace of God sets before us this side of his teaching: ‘Knowing the terrors of the Lord, we persuade men.’ Menace as well as promise; menace for those whom promise could not melt or move, formed an essential part of the provision for working out the redemption of the world. And I ask myself the question, what place, in the ordinary range of Christian teaching, is found for ‘the terrors of the Lord?’ This instrument of persuasion, which St. Paul thought it needful to use with the Church in its stage of the first infancy, and in an environment of weakness, is it used as boldly now when she is armed with eighteen centuries of experience, and when social and public power are still largely arrayed on her behalf? If not, there is danger lest judgment, in a matter of great moment, should go against her by default. If the ‘terrors of the Lord’ had an essential place in the apostolic system, they ought not to drop out of view in this or any later century, unless at the happy epoch when human thought and action shall present to the eye of the Judge of all nothing to which terror can attach.

“It is not now sought to alarm men by magnifying the power of God and by ex-

hibiting the strictness and severity of the law of righteousness. The anxiety now is to throw these subjects into the shade, lest fastidiousness of human judgment and feeling should be so offended as to rise in rebellion against God for His harshness and austerity. That this motive is entertained in good faith, need not be doubted. But the result in practice is, that we call God to account and undertake, on the foundation of our own judgment, to determine what He can or cannot do because we have concluded that He ought or ought not. For those who reflect on what God is and what we are, it will be evident that this is, to say the least, most dangerous ground. And propositions growing out of our own unwarranted assumptions are tendered to us for acceptance with a confidence which ought only to be felt when our reason is acting within its own province and the measure of our own powers.

“It may be, and is even probable, that in the days when the utterance of belief was dominant and often arrogant, not only was the doctrine of eternal pains often publicly announced, but perhaps it may have been loaded with extravagant extensions, and with details sometimes unwarranted, sometimes even approaching the loathsome. This fashion has continued, within narrowing limits, down to the present day. I copy an extract from the work of Mr. Trapp, an English clergyman:

‘Doomed to live death, and never to expire,
In floods and whirlwinds of tempestuous fire,
The damned shall groan; fire of all kinds and forms,
In rain and hail, in hurricanes and storms;
Liquid and solid, livid, red, and pale,
A flaming mountain here, and there a flaming vale;
The liquid fire makes seas, the solid, shores;
Archea o’er with flames, the horrid concave roars.
In bubbling eddies rolls the fiery tide,
And sulphurous surges on each other ride;
The hollow winding vaults, and dens, and caves,
Bellow like furnaces with flaming waves;
Pillars of flames in spiral volumes rise
Like flaming snakes, and lick the infernal skies.
Sulphur, the eternal fuel, unconsumed,
Vomits redounding smoke, thick, unillumed.’

“There is no small talent in the construction of these lines; but it is impossible to avoid seeing that, apart from all other questions, there creeps into this kind of literature a strong element of pure vulgarity. It will be a relief to turn from this unbridled effusion when we come to the temperate and careful statement of Dr. Pusey.

“There is a form of sin which is called the sin against the Holy Ghost, which clearly brings home to us that we have a real capacity for spiritual suicide. There is a sin that cannot be pardoned. This sin is formally described in each of the three

synoptic Gospels, and plainly referred to by the fourth evangelist. St. John, when, in his first epistle, he declares that there is a sin unto death which he declines to include in the general rule of prayer for the pardon of sin. The fullest of the three synoptical notices is that of St. Matthew: 'All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' The declaration is, as it were, cased in armor by being made to reach over our whole existence. That existence reaches over two worlds; and forgiveness can never be, neither in this world, neither in the world to come. Even more stringent, if possible, is the second declaration: "Better had it been for that man if he had never been born."

The theory before us is neither more nor less than flat contradiction of a divine utterance clothed with peculiar solemnity. To presume upon overriding the express declarations of the Lord himself, delivered upon his own authority, is surely to break up revealed religion in its very groundwork, and to substitute for it a flimsy speculation, spun like the spider's web by the private spirit, and about as little capable as that web of bearing the strain by which the false is to be severed from the true.'

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Heaven and Earth.

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"What fanciful pictures many people paint of heaven!" I remarked to Gretchen the other evening, as I finished reading a recently-expressed belief of a noted divine. "As the world grows older and the research of man finds out the hidden mysteries of the earth, the old theories of science are overthrown, and the old doctrines of belief are found to be not tenable. Men are growing more rapidly intellectual now than ever before since the Creation, and with that growth must naturally come strength and independence of thought. We are not now so ready to accept any statement of doctrine upon the *ipse dixit* of a dogmatic teacher, but must study it for ourselves. And so we find that those students who, looking beneath the surface of tradition see the fallacy of former theories, and are bold enough to assert the result

of their study, find themselves at once branded as heretics, and ecclesiastical anathemas are hurled at them.

"The beliefs of our grandfathers seem now to be but childish fancies. They pictured celestial happiness as consisting of playing harps and singing psalms. They did not seem to realize that to sit through the ages of eternity upon a fleecy cloud, and sing and play in unison with thousands of other harpists, for who ever heard of a solo being sung in heaven? It would become a trifle monotonous. And as for walking on golden pavements—well, the very hardness of the metallic substance would be a little tiresome. But the longing desire of their hearts was to be translated from the troublesome scenes of this life to those peaceful, restful, monotonous, though noisy pleasures of the celestial land of harp and song. Such was their interpretation of the Bible's picture of heaven."

"Don't you think," said Gretchen, "that people in those days lived and died happier than they do now? There was not such a mystifying conglomeration of doubt-producing theories, of skeptical ideas that destroys realities, and people were more contented with their condition. They pursued the even tenor of their way, going to church regularly, and followed what they conceived to be right. I believe they had as much happiness in life and received as rich a reward as their more learned brethren who followed them."

"Very true, Gretchen. They tried to make the most of life, and in their simple, primitive way doubtless enjoyed it. But you must know that they needed much less to make them happy than we do. They were the advance guard of the great army that was to follow. They felled many of the trees of doubt, and cut away much of the underbrush of superstition by the austere religion they practiced. They proved by their very Puritanism that the great multitude needed a Moses to lead them out of the darkened land of the Pharaohs, and explain the true meaning of the doctrines they professed. That Moses appeared in the profound thought and study of those who were bold enough to speak their belief, and with the courage of their convictions impress it upon the world. As in the settlement of all new countries the progress must be slow, the privations many and the dangers great, so the dissemination of new doctrines and the development of true knowledge must be by patient plod-

ding, deep ploughing and careful research. But as the smoky clouds increase with every new cottage added to the settlement, and material strength is made greater by every new plow that turns the virgin soil, so is the true interpretation of truth made easier, and plainer by every new teacher who removes the accumulated rubbish of perversion and fanaticism.

"Thus it seems to me that the heaven of the future is to be here with us, and its glory is daily becoming greater. We are eating of the Tree of Knowledge. Every year brings to light some fresh, new and important fact in the world's construction. Man's mental capacity seems unlimited, and his power of research unrestrained. Indeed, every new discovery serves as a search light to reveal unheard of wonders yet to be found.

"Why, if old Father Knickerbocker could only revisit this transformed city of ours, this Greater New York, and take an evening stroll on Broadway, he would imagine himself among a different race of people. He would approach 'one of the Finest,' and inquire 'where he was at.' His eyes would dilate as he looked upon the almost celestial light afforded by the mysterious electricity, and he would be fairly paralyzed by the verification of Mother Shipton's prophesy of 'carriages without horses,' running up and down the street. And think of it, my dear Gretchen, we have only learned the first few letters of the alphabet of science. We have only picked up a pebble here and there, while the great, almost endless shore lies before us. Wonderful, silent, all-powerful secrets of earth unfold so rapidly that we can scarce keep pace with them. We need to know only a few more things before we will be as wise as the angels. Man's ingenuity needs to contrive only a few more machines before we will be one family in all the world.

"We can now look through a stone wall without a hole in it. We can examine a man's bones and locate an imperfection. We can talk to our friends in Chicago or Japan without even leaving our comfortable homes. We can see the magical pencil write our friend's signature, though he be a thousand miles away. The faces of our friends in distant cities will soon be reflected in the mirror at our side, and we thus be enabled to talk to them face to face. The playhouse can now be reproduced for us in our own parlors, and the

voice of the dead Cæsar crying '*et tu Brute!*' be distinctly heard and recognized. Only a few more of the hidden mysteries of creation are needed to be known and applied to man's use, to make him realize that with the Age of Arbitration, which is fast approaching, bringing universal peace, will be ushered in the millenium, when 'swords will be beaten into ploughshares, and spears into pruning hooks, and nations will not learn war any more.'

"With all these discoveries, all this knowledge, all these wonderful appliances for human comfort, no more desirable spot in all God's universe could be found for heaven, than earth. With the discovery, which seems in the womb of the near future, of a means of reading man's thoughts, and revealing his unspoken designs, will come the destruction of much of the evil that now exists, and the absence of sin will make heaven of earth.

"So, I am inclined to the belief, Gretchen, that earth is to be heaven, and that the knowledge now being unfolded is but the forerunner of greater revelations that will restore man to the image of his Maker, and raise him to the high position he was originally intended to occupy. It looks so to me, for I can't see how harps and psalm singing through all eternity would be satisfactory to the great Creator or his creature."

Gretchen sat thinking, but did not say whether she believed it or not.

—*Lounger, in N. Y. Dispatch.*

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Masonic Homes.

The topic which, more than any other, has engrossed the attention of the Masonic Jurisdictions of this country of late years, and which at the present time is without doubt the most important subject for consideration, is included in the following query: What is the best method of caring for the aged indigent Masons, or the widows and orphans of Masons?

As a matter of statistics, without discussing the question, we have compiled from the reports of proceedings of the various Grand Jurisdictions mentioned below, brief statements of the action taken by each. The following endorse the Home system, all of them, with the single exception of California, having homes in operation.

California has purchased for home purposes 268 acres of land, costing \$33,000,

and has subscriptions of \$57,000 and other assured contributions.

Connecticut purchased building and property and instituted a home by act of Grand Lodge, in 1894.

England has an "Aged Institution" with 469 beneficiaries, a "Boy's School" and a "Girls' School," the three expending in 1894 \$310,000. There is in addition a "Benevolent Fund," which expended in 1894 \$44,850 for the destitute and orphans of the Craft.

Illinois has a home in active operation in Chicago, and steps are now being taken to institute another in the central portion of the State.

Ireland has like institutions to those of England, expending immense sums for its orphans and aged destitute.

Kentucky has had a home in operation for twenty-five years. It sheltered 232 orphans in 1894.

Michigan has a home in operation.

Missouri has a home, supported by Grand Lodge mainly. It has a permanent endowment fund of \$50,000.

New South Wales has a home and a permanent fund of \$15,000.

New York has a home costing \$254,804.86, an invested fund of \$135,000 belonging to it, and \$70,000 in cash to increase the size of its buildings to needed capacity.

North Carolina has the Oxford Orphan Asylum, which, under recent endowments, has materially increased its facilities for usefulness.

Nova Scotia has a home for "old and infirm brethren, their wives and widows," and a fund of \$15,000.

Ohio has a home, to which Springfield made a donation of 153 acres of land and \$11,000 in money. The buildings cost \$125,101.95, and has one hundred rooms, of which ninety-three are living rooms.

Pennsylvania has a home, and in addition thereto, three immense charity funds, all for the relief of the distressed of the Craft.

Scotland has various institutions for orphans and distressed, and devotes 50 per cent of income of Grand Lodge to them.

Tennessee has a home, costing \$42,008, free from debt. It has 71 inmates, and there are 40 applicants besides. Grand Lodge gave \$3,500 to increase its capacity, and other sources contributed \$3,002.

Virginia has a home with a capacity for 100, and has an endowment of \$26,139.67.

Grand Lodge contributes \$3,000 per annum.

Victoria has a home system.

The following jurisdictions are laying by funds with the intention ultimately of building homes, or are otherwise moving toward that end.

Alabama has referred proposed amendments of the Constitution involving the question of instituting a Masonic home, to constituent Lodges for action.

In British Columbia the Grand Master and Wardens are a committee to report a plan for a home at next communication; has a charity fund of \$6,351.83.

Canada has accumulated an "Asylum Fund of \$14,043.73, and disbursed last year for destitute \$9,396.25.

Delaware has just appointed a committee of nine, of whom seven are Past Grand Masters, to consider the organization of a home for old and indigent Masons.

Georgia, by action of Grand Lodge, has submitted the question for a home, to constituent Lodges.

Idaho has accumulated an Orphan Fund of \$25,037.70.

Indiana has submitted to its Lodges the question of increasing dues from 50 cents to \$1.00, to raise a fund of \$50,000 with which to build a home.

Indian Territory places to the credit of the "Widows and Orphans' Home Fund" three-fourths of all money received above necessary expenses.

Kansas has a home organization instituted by action of Grand Lodge, and will purchase a home when the funds already raised for that purpose are available.

Maryland has a fund started for that purpose.

Minnesota, with a "Widows' and Orphans' Fund" of \$14,000 for a nucleus, is anticipating the possession of a home for its helpless.

Mississippi educates its orphans at the Protestant Orphan Asylum, and has a home fund of \$11,492.80, towards the increase of which it taxes each member of the Institution 20 cents per annum.

Massachusetts has \$77,000 in "Education and Charity Trusts," voting \$10,000 to it out of surplus receipts of Grand Lodge for 1894, and has voted that the income of the Grand Charity Fund for the next ten years be added to and become part of the principal of said fund.

Nebraska has raised \$9,000 towards a

home, and has an "Orphan Educational Fund" of \$26,600.

New Jersey has a charity fund of \$7,422.56, and has taken action by which the annual surplus funds of Grand Lodge are to be paid into it from now on, "with definite aim towards a further expansion into the fuller purposes of a Masonic Home."

New Mexico devotes 10 per cent of its income towards the institution of a Masonic home for consumptives, and further sets aside 25 per cent of its income for a charity fund.

Oregon has 852 shares of Masonic Building stock, worth \$42,500, and has \$12,030.31 in cash, all belonging to the Educational Fund, which are expected to be ultimately used for a home.

Texas Grand Lodge has raised a fund of \$100,000 with which to build a Masonic home, and bids for the home are now invited.

South Australia has a Home Fund of \$5,650 for "aged indigent brethren and widows."

Louisiana has passed an edict appointing a Grand Lodge committee of seven to arrange for a home.—*Kansas Freemason*.

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Reimbursement Among Lodges.

There has been for several years considerable discussion upon the question as to whether it is the duty of a constituent Lodge to take care of its own members in distress in all cases, wherever they may be located. It is held by some that Masonic relief should be furnished by the Lodge of which the brother in distress is a member upon all occasions, and that in case of his death, the expense of his burial, if his own family is unable to bury him, should be furnished by his Lodge, and that his family should be supported by his Lodge, and that this should be done without regard to where he may be at the time the assistance is furnished; and that, in case the expenses of his sickness, burial, or other relief is furnished by Lodges or members of the Order in another State than his own, that his Lodge shall refund the amount of such expense to the Lodge or persons so paying it; and in case the Lodge of which he is a member is financially unable to meet said expense, that it should be refunded by the Grand Lodge of the Jurisdiction in which the brother's Lodge is situated.

It is held by others that the obligation to

afford relief is only limited by the Masonic standing of the brother applying for aid, and is not a matter of Lodge membership; that it is obligatory on all Masons everywhere to supply the wants of a brother without regard to the Lodge to which he may be especially allied as a member. That he is first and above all a member of the Fraternity, and entitled to be recognized and hospitably treated as a member of the great Masonic family, and that a member of the Order in good standing is entitled to call upon any other member of the Order for needed relief wherever he may be situated, and that the member furnishing such relief, or the Lodge—if furnished by a Lodge—has no claim for reimbursement upon the Lodge of which the brother relieved is a member.

This question was thoroughly discussed at the Masonic Congress held in Chicago, in 1893, and the opinion there expressed was as follows:

"That the brethren of Lodges granting aid are not entitled to demand reimbursement from the Lodge in which the beneficiary holds membership, but that when a member of one Lodge is relieved by another and the financial situation of his Lodge is such as to permit, common courtesy and duty alike demand that it should reimburse a poorer Lodge relieving its members."

At the session of the Grand Lodge of Wisconsin, held in June, 1895, the following proposition was adopted:

"It is the duty of each Lodge to take care of its own members in distress, wherever they may be. In case of its inability to do so, the duty devolves upon the Grand Lodge from which it holds its charter; it being understood that in no case is the Lodge furnishing relief and asking reimbursement to go beyond actual necessities without express authority from the reimbursing body."

The committee reporting this proposition to the Grand Lodge of Wisconsin was continued, and were instructed to bring it to the attention of other Grand Lodges, with a view to securing its general adoption.

I have received from this committee a circular letter, approved by W. W. Perry, M. W. Grand Master of Wisconsin, calling the attention of this Grand Lodge to the action of the Grand Lodge of Wisconsin. In this letter I find the following statement: "Two Lodges in our State, aided by our Grand Lodge, are now, and have been for

several years, supporting a hopelessly ill brother and his family—the brother being in good standing in an *Iowa Lodge*—and *not one dollar has ever been contributed by his home Lodge!*”

This certainly is a practical illustration of the idea contended for by the Grand Lodge of Wisconsin. The law on this subject, adopted by the Grand Lodge of Wisconsin, has also been adopted by the Grand Lodge of California. The Grand Lodge of Kentucky has taken the opposite view, and concludes with the opinion expressed by the Masonic Congress, as above set forth.

There is much to be said on both sides of the question. I believe that Masonic charity is, and should be universal, and that a brother who is a member of an Iowa Lodge should have the same right to ask and expect Masonic relief from a Lodge in the State of California, or in the city of London, or in any other part of the world, as he has in a Lodge in the State of Iowa, and that his ability to obtain such relief should not be in any sense dependent upon the right or hope of the Lodge furnishing the relief to be reimbursed by the Iowa Lodge. Such relief should be furnished, if he is found worthy, to the extent of his actual necessities, limited only by the ability of the parties or Lodge furnishing the assistance, and it should be done without asking whether or not the amount furnished would be repaid by his home Lodge. If, after the relief is furnished, the Lodge of which the brother is a member is able to reimburse the parties furnishing the relief, it should do so; but in my opinion this should be done voluntarily by the Lodge, and not under compulsion of any law.

Whenever the Grand Lodges of the United States shall generally adopt a law making the reimbursement by a brother's Lodge of the amount expended for his relief compulsory, Masonry will have been converted into a mere guaranty or insurance association instead of a purely charitable organization, as it now is. A person may then become a member of the Order having the positive assurance that the Lodge of which he is a member is compelled to furnish him support in sickness, bury him when dead, and provide for his widow and children, should their necessities require it, after his death. He can obtain the same relief, only making it more certain and positive, by joining an insurance com-

pany and paying a stipulated sum annually therefor. I am in favor of the broadest Masonic charity when voluntarily exercised, but am opposed to any law or rule that provides for charity under compulsion.

But the importance of this question is one that merits attention at our hands, and a thorough investigation and discussion, and in order that it may have such attention and discussion, I recommend that it be referred to a special committee to investigate and report thereon.

In continuation of the discussion of the foregoing subject, and as a practical example of the views above expressed, I desire to call your attention to a case where a brother, who was a member of an Iowa Lodge, was buried by a Lodge in Wisconsin, and the expenses have not been repaid by the Iowa Lodge. In the early part of March last I received a letter from the Master of North LaCrosse Lodge, No. 199, of North LaCrosse, Wisconsin, stating that W. H. Thomason, a member of Prairie La Porte Lodge, No. 147, at Guttenburg, Iowa, had died in North LaCrosse, in poor and needy circumstances, and that his wife asked to have him buried by the Masonic Fraternity; that a telegram was sent to his home Lodge and reply received, authorizing them to give the body a Masonic burial; that the bill of expenses, amounting to about \$75.00, had been sent to Prairie La Porte Lodge, but had not been paid. Upon receipt of this letter, I wrote to the Master of Prairie La Porte Lodge, stating the facts to him as they were stated to me, and I received a reply from him to the effect that at the time the telegram came from North LaCrosse Lodge he was out of town, but one of the brethren wired the Master of North LaCrosse Lodge to give the deceased brother a Masonic funeral, signing the Master's name to the message. He says further, that his Lodge is unable to pay the expenses of the funeral.

Upon receipt of this letter I suggested that Prairie La Porte Lodge call on the Grand Charity Fund trustees for assistance; but, upon examination, it was found that the amount of annual dues charged was too small to entitle them to relief from the Grand Charity Fund under the law as it now stands.

I am satisfied that Prairie La Porte Lodge would pay this bill if it were able to do so; and I received on May 18th a

letter from Bro. Sumner Miller, Master of said Lodge, stating that the Lodge would borrow the money to pay this sum, if I suggested that they do so; but I do not believe that it is desirable to require the Lodge to go into debt to that extent, under the circumstances. From the correspondence with Bro. Miller, I am satisfied that there was some misunderstanding between the members of his Lodge and the Wisconsin Lodge; but notwithstanding this, the expense contracted by the Wisconsin Lodge should, under the circumstances, be repaid. As Prairie La Porte Lodge is unable to repay it, this expense should, in my judgment, be borne by the Grand Lodge of Iowa, not under compulsion of law, but as a voluntary contribution, and as an example of that Masonic charity which we are taught extends to all mankind, and unites the inhabitants of every nation and every clime into one common brotherhood.

I recommend that the trustees of the Grand Charity Fund be authorized and directed to ascertain the amount justly due and owing North LaCrosse Lodge for the expenses of the burial of the deceased brother, William Thomason, and pay the same from the Grand Charity Fund; and I further recommend that they be authorized to ascertain who is the brother in the Iowa Lodge now being relieved by two Lodges in Wisconsin, and of what Lodge he is a member; and to investigate the circumstances connected therewith; and that they have power to contribute such amount as they think proper from the Grand Charity Fund to his relief; and when they have ascertained the facts, they report the same to the incoming Grand Master.

—Geo. W. Ball, G.M. of Iowa.

Does a Mason Under Charges Lose His Masonic Standing?

I have seen it asserted, and in fact the decision that he does, carried out, which very much surprises me, that the brother was suspended from all the rights and privileges of Masonry. For what? Upon the bare *statement* of one individual that he has been guilty of that, which if *true*, would debar him from the rights and privileges of Masonry. He is, therefore, receiving the *punishment* before *trial*, for if the offence is proved, they can do no more than take from him all the rights which he has enjoyed as a Mason, and he is undergoing this punishment on a simple *charge*

which has not been proved against him, and on which he has had no opportunity to be heard in his own defence. Is this justice? In the admission of a candidate into our Institution, he becomes entitled to all the rights that belong to it, and he cannot be deprived of them until it has been satisfactorily proved that he is unworthy of them. Not from the mere *assertion* that he is, but he is entitled to a fair trial, and a chance to be heard in his own defence.

How many times has circumstantial evidence fastened the guilt upon an innocent person, who has been made to suffer, and afterwards, by accident or confession, the real criminal has been brought to light? A person is often deceived in the identity of an individual, and cases have occurred where a person has been charged with the commission of a crime from the strong personal resemblance existing between him and the perpetrators of the crime, and were it not that he could produce proof of having been in another place at the time, far removed from the scene of the crime, he would have suffered the penalty.

Now, are we, as Masons, obliged to consider a brother as guilty, and treat him as such, on the simple *assertion* that he is? Brother A, for instance, thinks he sees Bro. B in disreputable company, and in nowise conducting himself as a gentleman or Mason; he does not speak to him, but his anxiety for the welfare of the Institution causes him to enter complaint before the Lodge of which they both are members. Brother A is in good standing, and they have every reason to suppose that he is only acting for the interest of the Lodge, and they take notice of it and summon the individual to trial, but they have no right to deprive the accused of his rights and privileges as a Mason until the charge is substantiated, for this is all they could do if he was found guilty, and it is no defence of their position to say, "This is mere temporary; if he is not guilty, he will be *restored*." What does restoration mean? Why, that he has been deprived of some position which belonged to him, otherwise there could be no *restoration*.

Now, by what law in Masonry can he be deprived of any of his rights until he has forfeited them?

Is suspicion a crime? The best of us are liable to suspicion, and on this ground to be deprived of our Masonic rights until we can prove our innocence, well might the brother thus placed exclaim, "Save me

from my friends! If these are they who can turn from me when my character is assailed, debar me from their presence and close their doors against me, and when, perhaps, after a long and tedious trial, I am honorably acquitted, to say, 'You are at liberty to unite yourself with us again,' I think I should feel very much like declining such hospitality, and request to be excused from any further participation in such friendship."

It is true that in our courts of justice a person can be arrested on suspicion and placed in confinement, and thus be undergoing a punishment before he has had a trial, even though he may be entirely innocent of the crime of which he is charged. This is absolutely necessary for the good of society, and though it may seem hard to incarcerate an innocent individual, yet it is better that the innocent should submit to this inconvenience than that the guilty should escape. But this does not apply to Masonry. We do not need any such protection. We are bound by closer ties in our society than those which unite us as citizens.

In the admission, then, of a candidate into our Institution, he becomes entitled to all the rights and privileges which belong to it, and he cannot be deprived of any of them until it is satisfactorily proved that he has forfeited them by his unworthiness. Not from the mere *assertion* that he has, which might be made against the most worthy. This is Masonic law from time immemorial, and every brother is entitled to the benefit of it.

Now, I ask, are we to consider a brother as guilty, and treat him as such, until he can establish his innocence? Here is where Masonry exhibits its most beautiful teachings, and exemplifies its heavenly mission of charity and good-will to mankind. It throws its broad mantle of charity over the accused, and instead of casting him off upon suspicion, defends and protects him, allowing him all the rights and privileges until convinced that he is no longer entitled to them. I have studied Masonry to no effect if I am wrong in this view of our obligations, and I would sooner forfeit my claim to membership in the association than retain it by being obliged to forego this opinion.

We do not need the services of our brethren in our prosperity. It is only when we are bowed down by affliction that we look to them for aid and support; but

if they refuse it when we stand most in need of it, what use is all our bonds of brotherly love and friendship which Masonry prides itself upon? Here the beauty of our Order shows itself; when we are looked upon with suspicion and distrust by others, we have those to whom we can appeal for justice.

—H., in *Masonic Review*.

The Stewards.

The office of the Steward is one of considerable antiquity, and in former times was really of more importance than at present. In the last century a certain amount of conviviality, mild for the times, was part and parcel of the proceedings of every Lodge. The Lodge-room was furnished with long tables running from East to West, and during the work of the Lodge, which consisted, for the most part, of going through lectures, with extemporaneous explanation given by the W.M., and interpolations on the part of the members, this last feature being what is meant by the right of the Fellow Craft to take part in the lectures under the guidance of an experienced Master, the Lodge was, at convenient intervals, usually the close of a section, called to refreshment, which meant that the B.B. took out their pipes, and called for their ale or their wine, which was provided for them by the Stewards, and consumed at the tables as they sat in the Lodge-room itself. The Charge found at the end of each section are the toasts which custom prescribed to be given on these occasions. The Stewards were, therefore, in those days, very important officials, in fact, they had the supervision of about one-half, perhaps in the minds of some, the better half, of the proceedings.

As time wore on, however, and manners changed, the convivial aspect of Freemasonry became less and less marked; refreshment ceased to be an important part of Masonry, and when indulged in was relegated to the supper-room outside, and kept entirely separate from the ritual proceedings, until the condition of things in vogue at the present day was reached, when many Lodges, in fact, in this country and the colonies generally, almost all, have grown to confine the festive side of the Craft to a modest banquet on the occasion of the installation of an incoming Master. With this change the duties of the Stewards have shrunk to very attenuated

dimensions, and all they are now usually expected to do, is to undertake the preparation of the candidates, a duty which anciently devolved on the Tyler. Yet this duty, comparatively unimportant though it may be, is susceptible of being done either rightly or very wrongly.

We have often pointed out the importance in Masonry of the trite aphorism that first impressions are the most lasting, and the Steward has his due share in the making of the good or evil impression that is made upon the Masonic neophyte at the outset of his career. He should, in the first place, make certain that he is thoroughly *au fait* in every detail of the preparation. It has often fallen to our lot to see a candidate brought in improperly prepared, and when the Inner Guard has been lax, the error or omission only discovered at some later stage in the ceremony, then only to be rectified with a grievous loss of dignity and effect.

Then the Steward should be especially careful not to allow himself to be betrayed into any unseemly levity during his part of the work of the evening. If he makes some ill-timed joke, or allows some detail of the preparation to be turned into ridicule, he is doing immense harm to the candidate's due perception of what is to follow. Every newly made Mason should be given to understand that Masonry is not buffoonery, but a serious and solemn business, and he will not understand it in this light if any officer converts any part of his duty into mockery. The ritual work of the Stewards, like everything else in Masonry, should be done decently and in order, or left undone altogether.

Leaving ritual work altogether, we shall conclude with a word of suggestion as to a way of utilizing the Stewards more extensively than is done at present. Why should they not help the Treasurer and the Secretary in some of the routine duties of their respective offices? In large Lodges these officials have very onerous duties, and if a Steward were detailed to help each of them, the assistance would be a real boon, besides getting the juniors into training for promotion. The making out of summonses by one Steward would greatly relieve the Secretary, and the collection of dues would be of equal assistance to the Treasurer. With reference to the latter work, it must have struck every one with experience, that an immense amount of trouble with arrears would be saved if

members could be quietly called upon personally every quarter for their subscription. It would, in nine cases out of ten, be planked down without hesitation, instead of being forgotten or neglected until its payment became a matter of real difficulty. And a Steward might easily be detailed to do the work of an amateur collector, and would be rather pleased to be of some use, for most Stewards are young in the Craft, and consequently full of enthusiasm. We commend the suggestion to our readers — *South African Freemason*.

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True Beneficence.

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We find in *The Knight*, published in Columbus, Ohio, some very pertinent suggestions, from which we quote:

It is a matter of small moment to the various benevolent Orders whether the members of this, that, or the other church, join with them in their work of mutual help and general charity or not. They do not have to look to the churches for the "materials" to fill up their ranks; for, in this enlightened age, men of most all creeds and beliefs think and act for themselves, and do not need the assistance of preachers or priests to determine for them whether a society or Order which cares for its sick members, buries its dead, assists the widow, supports and educates the orphan, is worthy of their confidence and personal assistance; for, when they see such society disbursing thousands, and even millions of dollars annually in such God-like works, they can easily divine that such organization is one whose work is in the right line of religious duty, and self-interest, if nothing else, leads them to knock at its portals for admission. If personally worthy, they are admitted without inquiry being made into the species of religion or politics they profess—only, that they believe in the existence of a Supreme Being who rules over all.

In this connection it is of interest to note that Freemasonry does not claim to be beneficial, but charitable. It does not promise one who joins a Lodge that he will be furnished with any stipulated amount while sick, or any certain sum be paid to his family upon his demise: but he is told that one of the fundamental principles of the Institution is charity; not that charity measured by the limit of stipulated weekly donations, pecuniarily speaking, but that true charity which measures a brother's

need and affords the necessary relief.

We have in mind a case where a member of a Lodge was stricken with an incurable disease. He was destitute of friends outside of his Masonic Lodge, and also of means. The brethren of his Lodge immediately placed him in a Home, where he could receive proper care and attention. The physician to whose care he was given said he could survive but a few months. "Few or many," said his brethren, "take care of him." For more than eleven years the brethren of that Lodge have been caring for this brother, at an annual cost of three hundred dollars. This is true charity. Benevolence would have dropped him many long years ago. Had he belonged to any of the societies organized for relief and pecuniary benefits, one year would have closed their contracts, and after that, the "brother" would have been left to the charities of the world, or the care of the county poorhouse.

Such is not Masonry. It does not promise anything but the broadest charity, which in its truest sense is limitless. Creed and religious predeliction has nothing to do with the action of the societies whose grand tenets are charity and benevolence. The narrow charity of the creeds of the world have led men to regard very lightly any promise made by priest or preacher. Bigotry has done more to turn men against religion than anything else. Narrow-mindedness in charity has caused more to regard the church with aversion than any doctrine of religious belief.

There is a grandeur in the doctrine of the Brotherhood of Man—that doctrine that leads one to feel deeply for his fellow-man; to be ready to aid him on all laudable occasions, that brings one to a confidence in a broad-minded liberal idea, that is not confined to ecclesiastical lines. As man is a man, and deserves to be treated as a man. If he debases himself and forfeits his right to the regard of his fellows, he thereby loses his right to sympathy and ceases to be a man; but as long as he maintains his credit he is deserving of sympathy, and in Masonry he receives it. In beneficial Orders his connection is purely mercenary, and he pays for what he gets. In Masonry he pays for nothing, as far as benefits are concerned, but receives a thousand fold if misfortune assail him.

True charity does not count the pence paid in, but is measured by the needs of the applicant at the time. Masonry is not

religion, but as its handmaid it could teach the church lessons in true charity.

—*N. Y. Dispatch.*

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Qualifications of Candidates.

Rev. Bro. J. S. Brownrigg, of London, Eng., in an excellent oration, thus admirably outlined the qualifications a candidate for Freemasonry is required by the Craft to possess:

"We are always most properly reminded at the consecration of a new Lodge, of the extreme importance of guarding well its portals, of allowing no one to pass the Tyler's sword without the assured conviction that the new member will be a credit to the Craft and to his Lodge. I would venture in the few words I address to you to ask you carefully to lay down for yourselves a few leading and general principles to guide you in your selection, and to establish the grounds upon which you ought to base your rejection of candidates.

"First of all, every candidate should be a man of honor. Honor is a difficult thing to define. It is something more than the avoidance of base and mean actions. It is a high and sensitive appreciation of what we owe to ourselves and to the world. It is the disregard of all selfish and low motives, which are ever tempting us from the clear narrow line of duty. It is the fixed determination at all costs and with all courage to maintain what is right in the face of the bitterest opposition of the strongest power.

"Secondly, your candidate should be a man of charity. Charity is a comprehensive word. It means something more than the giving of what it costs us nothing to give; something more than the easy, self-complacent desire to be recognized as the benefactor of mankind. It is the grasping of the great truth that each man lives not for himself alone, that he does owe great and important duties to his brother man; that wherever and whenever he can help his brother, it is a sin to abstain from giving that help; that no time, no trouble, must be grudged if thereby any one with whom he is thrown into contact can be thereby bettered and improved. It is one of the great laws of our existence that in our lives we are either helping or hindering others. The question, 'What are we doing?' is a solemn one. On the answer depends our qualification for admittance to or rejection from a Mason's Lodge.

Thirdly, exact from him who seeks to enter our Craft, that he should be a man of industry. We have no vacancies for idlers in our Craft. A man without a profession or without useful work is a blot upon the face of God's fair creation. To most of us work is a necessity, as without work we should starve. To all, work is a moral obligation, as without work man's higher and better life starves and dies. It should be one of the questions which a Lodge should propose to itself in considering the qualifications of a candidate for admission, What is the man doing? How is the world the better for him? In his profession as well as in his home what character does he bear for industry and perseverance, and the constant desire to do all things, whatsoever his hand findeth to do, well? Do you tell me that I have fixed my standard too high, and that few if any can on these qualifications gain admittance? My answer is, that I regret it, for I would gladly see an even larger increase to our Craft than we are getting, year by year, but also that it will be far better for your Lodge to have the standard too high rather than too low. I have no hesitation in saying that the one thing which at the present moment is very distinctly injuring the Craft, both in England and abroad, is the too common admission of men of low moral standard into our Fraternity. Men, perhaps, who can afford to spend large sums of money upon our Fraternity, and even upon our charities. Men who rise to important offices in their Lodges, and who are even expert workers of our ceremonies, who pass before the world as good Masons, but who, nevertheless, are bringing upon us the just accusation from the outside world, that anyone who can pay the initiation fee is able to gain admittance to a Lodge.

Forgive me if I have very plainly warned a young Lodge, to which, from the very bottom of my heart, I wish God-speed of a real and present danger.

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Gavel Taps.

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True Masons are law-abiding citizens. They do not take part in lynchings, they never join the mob, they uphold law and order and good government at all times and under all circumstances.

On the other hand, Masons do not shield criminals, even if they are members of the Order. Harry Hayward, the notorious Minnesota murderer, claimed to be a Ma-

son; nine of the twelve jurors who tried him were Masons, but Hayward was found guilty of murder and executed.

The law of the land is the law that Masons obey. Masonry will aid no man who has violated that law. Masonry is a shield of defence to the innocent; it is not a cloak under which guilt may hide with impunity.

What, then, is the duty of a Mason towards a Mason charged with crime? To see that he has a fair and impartial trial; that he is not condemned until his guilt is clearly made manifest, and that he have full and free opportunity to establish his innocence.

Pending investigation, Masons should exercise the broadest charity. The world is quick to condemn, even before guilt is established. Let Masonry be first to uphold the innocent, and last to pronounce judgment upon the erring.

Brethren, are we wholly guiltless? Have we performed our full duty by our erring brother? Did we warn him of impending danger? We saw him place the cup of intoxication to his lips; did we admonish him of the inevitable end?

We saw him enter the gambling den; we knew that he was engaged in riotous living; we saw the beginnings of his guilt; did we whisper a word of caution in his ear? Did we try to save him, to lead him back to the paths of rectitude and honor?

Let us live up to our obligations. Let us make Masonry a power for good in the world. Let no Mason say of us: "I am weak, I am erring, I am guilty; but you were false to your vows. You did not stretch forth a hand to uphold, to help or to save!"—*Masonic Herald*.

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First Masonic Funeral in Idaho.

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There has been much written and said about the first Masonic funeral held in California and other Coast States, and Idaho of course comes in for her share of what good might have resulted from relating those incidents so familiar to "old timers." During our visit to Boise County recently, we met many who well remembered the following circumstance, as told by Bro. George Hunter in his "Reminiscences of an Old Timer," and stood ready to vouch for its truthfulness. Joe Oldham, who was a prominent man in the Basin in those days and whose name is mentioned below, is now in the insane

asylum at Blackfoot, having lost his mind about three years ago. We have often heard him relate this same story, and differed only from the following in that it was told in his own language. Bro. Hunter says:

On my arrival at Centerville, almost the first man I met was an old Masonic friend, named Owsley, a good physician, who had come to this camp some time before. On meeting and exchanging greetings, Owsley said, "You are, above all others, the very man I am glad to see just now."

Thinking the doctor was probably "short," I put my hand to my pocket; seeing my move he said, "No George, not that! The facts are that a man has died in a cabin just out of town leaving a wife and three small children entirely destitute, and far from their home and friends." He told me the man's name was Slade, and that he was from Yreka, California; that he had come into the camp a few weeks before, with a yoke of oxen and a light wagon, taking sick, he had sold the team and wagon, and consumed the proceeds in providing for his family while he was sick, finally dying, leaving the family destitute as before stated. That Slade had made himself known to him as a Master Mason, and had given him his Masonic pin, and the name and number of his Lodge, and requested him to do all in his power to assist his family; that he (Owsley) had attended Slade during his sickness.

"Now," said the doctor, "You are fertile in resources and a good worker, and you must help me out." I said, "Let us visit the cabin;" we did so, and I found the distressed family in a miner's cabin which was built of logs, the door was of split boards or shakes; in one corner was a fire-place and chimney of sticks and mud, posts had been driven into the ground, and on these had been made a platform of poles, over which was strewed fir boughs, making a regular miner's bunk. Lying on one of these bunks, with a few blankets under him, I saw what was left of Slade, while sitting around the fire were the sorrowing widow and children and Mrs. Dr. Owsley.

After taking a good look at the corpse, I said, "Doctor, there seems something familiar to me in that countenance, and if I had seen the man in health I should probably have known him." As I said this I felt a hand laid lightly on my arm,

and turning, I saw Mrs. Slade standing beside me, "Is not this George Hunter?" she asked; I answered "Yes!" and she asked, "Did you not know Wm. Slade who used to edit the Yreka paper years ago?" I answered "Yes!" and you were Miss Brown, of Jacksonville; quite a young girl when I saw you last!" She said; "Yes;" then pointing to her dead husband, said, "George, this and these dear children are all that is left me in this wide world, and God only knows what will become of them and me for I am entirely without means, even to bury my poor dead husband, much less to clothe and feed my children." The tears streamed down her wan cheeks as she said this.

I took her hand and said: "Mrs. Slade, do not distress yourself about financial affairs; you have sufficient to do to comfort these poor orphan children; leave the rest to the doctor and myself, and rest assured that all will be done for your husband that you could wish, and you and your children will be cared for. There are hundreds of big, warm hearts near you, and when they are made aware of your troubles, they will sympathize with and assist you and yours to their utmost ability."

She replied, "The doctor has already assured me of these things; but I can only realize that I am left alone with these my poor children and this my dead husband."

Then, dropping on her knees, and laying her weary head on the unthrobbing breast of him who had been her stay and support, she cried, "Alone! Oh God, all alone!"

Well, this was too much for me, an old timer. After wringing Mrs. Owsley's hand and kissing the babies, I hurriedly left the cabin, as I feared that if I remained longer I might "slop over" myself. Owsley followed me. Nothing was said till we reached the upper end of Main street. Here we concluded to part, each taking a side of the street in search of "Brothers" belonging to our Fraternity.

I will try to describe my progress which, I presume was duplicated by the doctor. The first house I visited was a large saloon, wherein were several "moneyed" tables around which were many miners, packers and others, engaged in "fighting the tiger" and similar games. It was "chips for dust" and "dust for chips" all around the hall. I approached the bar and ordered something, at the same time—in my own way—inviting as many other fellows

to join me as stood in need of refreshments, thus soon attracting the attention of many of those present. Among them was Joe Oldham, a brother of the famed Sim Oldham, of California.

Joe was a tall, straight, fine looking man—a sporting man by profession, and a saloon keeper. He approached me with the others, and, stepping aside, asked me if I wished to speak with them. I replied: "Yes. Upon my arrival in this place an hour or so ago, I met Dr. Owsley, a brother, who informed me that he had been attending professionally upon a brother who had recently arrived from Yreka, and that the patient died during the previous night, leaving his widow and three small children destitute and friendless in a cabin near by. Now, the doctor and myself are looking for brothers, and we hope those we find will seek for others, and meet us in some hall here, where I will institute a Lodge of Instruction (or Investigation), when we will proceed to give the deceased a decent interment, and provide for the widow and orphans."

Oldham and myself then went to a store and ordered such things as were required for the immediate use of the family. Then we interested some sporting women, who repaired to the cabin and sewed for the family, closing their houses till after the funeral. There were no other women near at this time, except Mrs. Owsley and the broken-down and grief-stricken widow.

For the rest of the day and night the hunt for brothers went bravely on throughout the surrounding camps. There were no Lodges in these camps as yet.

The next morning at 10 o'clock a saloon-keeper stopped his business and gave us the use of his house to arrange matters in. There we met, some eighty odd brothers, dressed in woolen shirts and patched pants.

After making the necessary examinations, we "clothed" ourselves in white pocket handkerchiefs in lieu of the proper aprons, and repaired to the cabin. We had prepared as good a coffin as could be gotten up in such a place, and the family were dressed in appropriate mourning.

Forming in procession, we repaired to an adjacent mound and there gave our brother the usual Masonic burial, with all of its rites, etc.

Then we returned to our improvised hall, placed a table in the centre of the room with gold scales, a blower and a

purse on it, stating that all brothers had been made aware of the destitute circumstances of the widow and orphans, and asked that all would perform their duty. We then formed in line and marched around the hall; as a brother came up to the table he would select a weight and balance it with gold dust, put the dust in the purse and move on, giving place to another. Oldham marched immediately in front of me, and as he came to the table, he pulled out a purse of some hundreds of dollars; carefully untied it, then poured the contents into the blower, shook the purse and dropped it on the dust, turned and said as he shook my hand—the tears trickling off his long mustache, "Brother George, we can do something to atone for our cussedness, can't we?"

This settled it; I did not take time to untie my purse; my eyes being rather dim at the time; I suppose caused by a bad cold that I had contracted a short time before. I just dropped what I had and passed on, as many others did. Suffice it to say, that on all being weighed, we found after paying all the expenses, we had a purse that we presented to the widow of nearly three thousand dollars. This purse, Owsley, Oldham and myself were delegated to carry to the widow, which we did, and upon presenting to her she utterly refused to take it as she said it was too much to accept from strangers. But after we had explained that if she did not take and use the money for herself and children we would be forced to appoint guardians for the children, who would take and care for them and that which was donated to and for them, their use and benefit; our arguments prevailed and she accepted the generous aid, and within a few days started in the care of a brother for her distant home and friends.

—Idaho Mason.

A Volunteer Crop.

The warm March sunshine fell upon the moist earth, which looked up with her lap full of flowers. The distant mountains rose snow-capped at their highest points and stretched on around the fertile valley in a wall of royal purple or deep blue. The green foothills lay in billowy masses at their feet. The blue, cloudless sky arched over it all.

Barefooted Chinamen, in loose, flap-

ping cotton trousers and mandarin hats, worked among their long, straight lines of weedless vegetables. Blue lupines and yellow poppies grew along the roadside, and mocking birds sang in the tops of the eucalyptus trees.

Several carriages holding a family party passed leisurely along the road. In the first were two men, who it was plain to see were brothers, one a resident, the other a visitor, judged by their conversation.

"It's glorious, Dick, that's a fact," said the visitor; "all and more than you claimed for it."

"You ought to come out here and spend the rest of your days in comfort."

"Oh, I don't know! It's pretty comfortable at home, some of the time."

"Some of the time," yes; now look at that. Did you ever see anything finer than that, George?"

He had stopped his horse on the brow of the hill. At one side lay the green barley fields; on the other, the orange groves and orchards, with their dividing rows of eucalyptus and pepper trees, behind them the city, with its beautiful homes, and in the far-away haze a hint of the peaceful ocean.

"It's all very beautiful. I don't wonder you love it."

"Love it? Yes; more and more when we read of the blizzards in the east, and we with never a bit of frost. Now look at this crop of barley, and it's a volunteer crop."

"A volunteer crop?"

"Yes; comes up of itself; you see, the seed drops, and, as there is no frost—"

"Yes—dear me, how the fellow frightened me!"

A buggy containing a young man and several young ladies dashed past them, the young man firing his pistol into the air over his head as they passed. The girls screamed. The horses danced, the one in the buggy in which were the two brothers nearly upsetting them.

"I hope you won't be hurt or offended, George," said the elder of the two, "if I say what I have been thinking about Howard." He looked anxiously after the rapidly retreating buggy as he endeavored to quiet his own horse.

"Oh, he'll manage the horse all right!" said the other, answering his look; he's used to driving. The girls are safe."

"I wish he was," said the elder man earnestly. "It pains me more than I can

tell to see that he is inclined to be so wild."

"What's the use of making so much of every little caper, Dick," said the other somewhat warmly. "Have you forgotten your own pranks?"

"No; would to God I could forget some! But it isn't simply mischief I am thinking of. I saw him come out of a saloon last night. And from what he said to me the other day he must be familiar with the workings of gambling dens."

"No doubt he is somewhat," said the other man a little uneasily, "but what can you expect? A young fellow must have his little fling, must sow his wild oats."

"'Whatsoever a man soweth that shall he also reap.' Have you forgotten that, George?"

"Forgotten it, no, indeed; I never have a chance to. Howard's mother never gives me the opportunity to forget any of those things."

"Howard's mother is a good Christian woman and a good wife; no—"

"Indeed she is. I spoke irritably. You know how I love her, a thousand times more than when she was a girl. But I don't see the use in making such a fuss over a boy's capers. Howard will settle down. He's going to marry Alice Clark, as nice a girl as ever lived. You remember Ben Clark married Nellie White. She's their daughter."

"Is she a Christian?"

"Yes."

"Does she know of these habits of Howard's?"

"Well, yes, I suppose so—not perhaps as we do, but she must know something. But what can you expect? How many young men are there who have no bad habits?"

"That's the pity of it. But I hope my girls may remain unmarried, or die, rather than marry a man with bad habits. We've one grave in the cemetery now, and—"

He looked down and grew silent.

"Yes, that was very sad about Ruth. Arthur seemed to be such a good young man, too; of course we knew he took a glass now and then, but—"

"I tell you, George, it isn't safe to plant the seed you don't want to grow," said the other looking up. "You see this mustard?" He struck lightly with his whip at the feathery yellow bloom higher than his horse's head. "In some parts of this State I know of men who planted mustard for the seed—then thrashed it out with ma-

chines as you do wheat—and now they want to raise another sort of crop and they can't. The mustard volunteers each year and kills out the other crop."

* * * * *

It was during the next winter that the Los Angeles man received a letter from his eastern brother, who had returned home, telling him of the conversion of his son Howard.

"Howard has turned out all right, just as I told you he would," he wrote. "He was converted last week in a series of revival meetings here. Alice is perfectly happy. You know they were married just two months ago, and she says it is the best celebration of their wedding day that is possible. We all think the same, for really even I had begun to feel pretty anxious about Howard. He is as enthusiastic and active as even his mother could wish, and we are in a happy and thoughtful frame of mind all around."

"I couldn't have heard better news," said the brother, as he finished reading the letter to his wife. "I hope he may stand firm. He is a gifted young man and capable of doing much good in the world."

It was two years later that the brothers met again in the depot in Los Angeles. It was raining. A steady drizzle fell on the impatient horse and beat on the buggy top as they drove to the house.

"O Dick," said the visiting brother, "I can't believe it! I can't even now, and I couldn't stay there another day. I knew you and Laura would take me in."

"We're only too glad to, my dear brother," and he laid his hand lovingly on the other's arm. There were tears in his eyes as he looked at the pale, thin, rapidly aging face of the other. "We are glad to have you come to us."

"When they lowered Mary in the grave I couldn't stand it; I fainted, I guess. Oh, it was dreadful! I can't tell you, and yet I can't keep still. I think sometimes I shall go crazy. I can think of nothing else. Howard did so well for a time, as I wrote you, and he meant to, I am sure he meant to, poor boy. I am sure it killed his mother; Mary never was very strong, you know, and he was all the boy we had."

"Don't talk of it now, George," said the brother tenderly; "wait till Laura gives you some warm dinner; you'll feel stronger. We'll be there in a minute, and she'll have it all ready."

"Yes, I know. You see the old com-

panions kept trying to win him back. If they'd let him alone, he'd have done all right, but they wouldn't, and he went back. It was like what you told me when I was out here before—a volunteer crop. I've been thinking of it all day."

"Don't think of it now, George. There's the house; see," wiping the tears slyly from his eyes, "doesn't it look natural?"

"The house, oh, yes! No, I won't talk about it. But you see—what is a man to do with his only son? I couldn't believe they'd send him up for life, but they say they had hard work to do that. You know the law allows capital punishment in our State. Oh, he'd never have done it if he hadn't been tipsy! Ben Redding's son—they'd been friends ever since they were children—you remember Ben. Well, he and Howard were at a game of cards in Overmeyer's saloon; something came up; they quarreled, and Howard—oh, I never wanted him to carry a revolver! This the house, oh, yes! Well, I won't talk about it, but you can see it was a volunteer crop—a volunteer crop."—*Emma Harriman.*

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The Masonic Brotherhood.

The following incident, illustrating Masonic brotherhood, is taken from an oration delivered by Bro. Thos. E. Garrett, at the recent opening of the new hall at St. Louis:

Much is said and surmised about the peculiar nature of our ties of brotherhood, which to the world appears so mysterious, so enduring, so strong. To many the universality and binding force is inconceivable. They cannot be fully explained except in the secret recesses of the Lodge; but I may be permitted to give a single illustration of the true spirit of Masonic brotherhood which came under my personal notice not long ago.

Two men had been fast friends. In an evil hour they quarreled, and from violent words they came to dagger's points, but used no daggers. They did not speak, and had not spoken for years—mutual friends had tried the arts of reconciliation in vain. They were avowed enemies for life.

The whole difficulty was purely personal, and the honor of neither was impeached either by the origin of the quarrel or subsequent circumstances; probably they were equally to blame. One of them became a Mason after the estrangement, and it hap-

pened the other remained ignorant of it. One evening he, too, was admitted to the Lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation and was obliged, according to usage, to address him by the title of "brother." This was a most peculiar situation, and a severe ordeal for both.

After the Lodge was closed, the apprentice sought his quondam friend, the Master of the Lodge, and without any preliminaries, the following colloquy ensued, commenced by the newly-made Mason:

"Are you a member of this Lodge?"

"I am," was the reply.

"Were you present when I was elected?"

"I was."

"May I ask if you voted?"

"I did."

"Now, will you tell me how many votes it requires to reject a petition for admission?"

The Master answered, "One."

There was no more to say.

The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accent and deep emotion in his voice:

"Friend—brother! you have taught me a lesson I shall never forget!"

This is a little ray of Masonic light. No language is so eloquent as the throbbing of the heart full of joyful tears.

Where this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is strong?

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How I Learned Not to Chew or Smoke Tobacco.

I could not have been over six years old when I took my first and last chew of tobacco; but to this day I have a distinct remembrance of just how that tobacco felt, and of what I did to get the taste of it out of my mouth. I found the tobacco in a little paper bag upstairs in the hired man's room. I had often seen the hired man chew, and supposed, of course, tobacco was something good to eat, and I wanted a taste the moment I saw it. I did not go and ask the hired man to give me some; no, I stole a small handful, and stuffing it into my mouth, began to "chaw." At first it tasted sweet, then it began to sting and burn, until finally, in some alarm, I took the "cud" from my mouth, and threw it out of the window. The next thing I re-

member, I was standing before the washstand in mother's bedroom, cleaning my mouth out with castile soap and a toothbrush.

This was nature's way of telling me not to put any more of the dirty stuff into my mouth; but nature had to be supplemented by mother. I do not think mother whipped me when she found out what I had been doing; but I am quite sure she did something far better—gave me a talking to on tobacco that I, even at that age, could understand and profit by.

I was somewhat older when I smoked my first and last cigar, probably in my eleventh or twelfth year. Father was a farmer and grew tobacco. One day I went out to the shed where the tobacco hung, and pulling some leaves off a stalk, rolled them up into something which I fancied looked very much like a cigar. Then I crept away into a corner where no one would be apt to see me, lit the cigar, and placing it in my mouth, began to puff away, determined to get some of the "solid comfort" I had heard men tell of "sucking through a cigar."

Of course I knew I was doing wrong. If I had not I would not have hidden; but men smoked, and other boys smoked, and I wanted to smoke, too; so smoke I did.

The cigar drew splendidly. The smoke fairly poured out of my mouth as I puffed, puffed away, thinking what a bright lad I was to be able to make such a success out of my first cigar.

But presently a queer feeling began creeping around inside of me. I took the cigar out of my mouth and looked at it. It was only about half gone, and appeared all right. I rose to my feet, but instantly sat down again. I could not understand what made my head so dizzy. And my stomach! my stomach!! oh, my stomach!!!

The cigar dropped from my fingers, and I fell backward and lay at full length, chuck full of solid discomfort.

No, I did not die; but for about an hour I was a very sick boy. Again nature had warned me to let tobacco alone.

Nature had now done her part. She had shown me very plainly that tobacco was not good for me; and yet I think both her lessons would have been in vain had it not been for mother. Mother! Ah, only when we can look back over our youth through the eyes of manhood do we begin to understand how much we owe to mother. I had to have another dose of mother love

and mother wisdom, and the cure was complete.

This is how I learned not to chew or smoke tobacco; and it has two lessons in it, one for the boys and one for the mothers.

Boys, tobacco would not make you sick when you first smoke or chew if it was good for you. Nature sends the sickness to warn you that you are taking a slow poison into your system. Leave it alone! It is only fit for worms to chew and for men to kill lice with.

Mothers, if you do not want your boys to use tobacco, teach the wrong and the folly of it while they are young, before some other boy has had a chance to tempt them to smoke and chew. Put them on their guard. Then, when asked to smoke or chew, they will know it is wrong, and why it is wrong, and if you have done your duty well, their answer will be—No!

—*Everett McNeil.*

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 Murdering Wagner.
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I was amused the other night at a joke I had read, and was laughing at it when Gretchen came into my den and asked what so pleased me.

"Why this," I replied; and I read the joke, which was as follows:

"Excuse me, sir," said the detective, as he presented himself at the door of the music academy, "but I hope you will give me all the information you have, and make no fuss about it."

"What do you mean?" was the indignant inquiry of the professor in charge of the academy.

"Why, that little affair, you know," replied the astute detective.

"I don't understand," rejoined the professor, growing more indignant.

"Why, you see, we got the tip from the house next door, that somebody here has been murdering Wagner, and the sergeant sent me down to work up the case. So I hope you will give me as little trouble as possible, and deliver up the guilty party."

Gretchen laughed when I had finished the story.

"Well, she said, "I think there are a great many Wagners murdered, and a great many people who are murdering Wagner."

"Yes," I replied, "and murdering lots of other people. There are more murders committed every day than ever find their way into the papers, or are reported to the

sergeant of police. The fact is, there is wholesale murder going on all the time, and few people know of it. Masonic work is murdered, the English language is murdered, form and ceremony are murdered, and the murdering business prospers. I was reading not long ago an account in an English paper of high repute, of a banquet at which a number of toasts were proposed. In reporting the fact, the careful reporter said: 'Of course, the Queen was drunk,' etc. Now, think of it—the Queen was drunk!' Poor old lady! after nearly sixty years of honorable reign, to be reported in one of the periodicals of the realm as 'drunk!' It's a shame to murder the Queen's English so, and in that murdering to murder the good name of the best Queen who ever sat upon a throne. The fact was, you know, that the Queen was not present at all, and the record should have been, 'The health of the Queen was drunk,' etc.

"And precisely so are reputations assassinated and unhappiness produced. Men, either thoughtlessly or by design, traduce their fellows, and imagine they are doing great things to 'tell tales out of school,' and it matters not much whether they stretch their imagination a little in the retailing of the tale and make a 'mountain out of a molehill,' or turn white into black, so they tell the tale which is murdering somebody."

"But," said Gretchen, "the murdering of Wagner that was the cause of the detective's visit to the academy was not that kind. It was a gross misinterpretation of Wagner's music. It was making Wagner out a liar, for he never wrote the notes the murderer produced, but he or she, the murderer aforesaid, sung falsely and so out of tune that it was no music at all. Wagner's conceptions were grand, sublimely grand, and his mind must have dwelt in celestial grandness. Sung or played as Wagner wrote it, and as his mind conceived it, his music lifts the soul to the bliss of the seventh heaven. I like Wagner when he is not murdered."

"But Wagner is noisy," I suggested, "and those who reported that he was being murdered maybe mistook his grand choruses for some battle of the gods. Noise is not always music, and all music is not noise. But I will admit that when Wagner is murdered, the pandemonium must be almost beyond endurance, and when Wagner is played out of tune I don't wonder at the people next door giving the

'tip.' I was in a Lodge not long ago, where the officers had no proper conception of the beauty of the degree. The Master, in a sing-song monotone, stumbled over the work, and Demosthenes Cicero, the Senior Deacon, murdered Wagner most outrageously. He strutted about, bellowing his part like a Free Silver Populist preaching sixteen to one. I thought then that if the 'people next door, would send down to the sergeant of police and report the case, there would be a pretty good chance for the public executioner to perform on the strings of the electric chair, for the 'murder of Wagner' was a self-evident fact, and the witnesses to the crime numerous.

"But the murder of form and ceremony is not so bad as that which is often committed outside of the Lodge. Men are so ready to condemn without a hearing, to speak evil instead of good of their fellow-men, to look for motes in their brother's eyes, and never for a moment stop to think that there is a beam in their own. They meet in a social way to enjoy a glass of 'new brewed ale,' and the while the foam is settling the froth of evil speaking bubbles over, and the story of Bro. Goodfellow's mishap is discussed—Wagner is murdered. If we would all only bind up Wagner's wounds instead of tearing them open, we would be doing good instead of bad. But I suppose Wagner will be murdered until we all wear white wings."

—*Lounger, in N. Y. Dispatch.*

A Boy's Opinion.

Sometimes a young lad will strike a truth in his random talk. To a middle aged woman one day, a young fellow said, confidentially:

"You see, Mrs. R——, my sisters think so much of the conventionalities. They are always telling me that only common girls do so and so, and that girls who have been taught properly don't do this thing or the other thing. Now I think sometimes they are mistaken. Lots of nice girls do things they didn't use to do. They ride bicycles, and they go in parties or clubs with their brothers or friends. They can be jolly and good comrades with a boy; but they are nice, too, and just as well-behaved as my sisters "

"Yes, I think that, too," replied the lady. "And you don't think it makes the girls any worse? What about the boys?"

"It makes the girls more friendly and pleasant than those who stay at home and never see anything!" he exclaimed, emphatically. "And it does something else. It makes us fellows more careful in what we do and say, when girls go everywhere as well as we do. Isn't a bicycle tour or a camping-out, or a tramp in the country as good sport, and don't it make the fellows better-behaved when girls are along? Yes, sir! I don't want to go to places where the girls can't go; but I do think that the girls ought to give way too, in the matter, and try to go around to all the places and take part. The boys want the girls, and I do believe it would do the girls good, too, and wouldn't hurt them a bit."

And this expression of the opinion of a well-brought-up young American boy is something for the mothers of the girls to think over.—*Harper's Bazar.*

Standing for Principle.

There was no question about it, the struggle for a home and a livelihood was a hard one for the Pearsons.

It had been severe enough before the father died, but now the widow left with Johnnie aged twelve, Susie ten, and two younger, to feed and clothe, with a cold winter. and the unpaid interest upon the mortgage on the roof that sheltered them, staring her in the face, was at her wits end to know what to do.

"After all, Johnnie," she said that morning, as she rose from her knees after prayers, "I do not know why we should worry. He promised to be a husband to the widow, and I do not think He will let me starve. Let us cast our care on Him, do the best we can, and wait."

A rap on the door interrupted her remarks.

It was the village grocer. He stepped in in response to Johnnie's invitation, and stood uneasily for a moment after the usual salutation.

"I dunno as I know hardly how to begin, Mrs. Pearson, but I've had my eyes on that youngster of yours for some time. He's smart and keen for business, and honest as the day is long. I says to my wife last night, sez I, I shouldn't wonder if they was hard up at widder Pearson's; I want a boy to help me in the store, and I am going up to-morrow morning and offer Johnnie a job. I s'pose you'll hate to take

him out of school, but after all, practical knowledge is better than book learning. Now what do you say to letting him come and earn \$3 a week?"

The widow turned to Johnnie for a reply.

Johnnie's face, which had brightened at the first, had taken on a sober, troubled expression.

"Please, sir," he said, "would I have to sell tobacco?"

"Sell tobacco? Well, I reckon you would. Why, boy, I take in more money on that than on anything else. But what's that got to do with it? You ain't obliged to use it."

"I am sorry, sir, to disappoint you, or to seem ungrateful for your desire to help us, but I can not sell tobacco—not if we starve."

The mother nodded her approval. "That is right, Johnnie; I did not think of that."

"Wall, if that's the way you feel about it, I may as well say 'Good morning,' and be off, but it will be a long time before I offer you a favor again."

Johnnie and his mother sat in silence for some minutes, and then Mrs. Pearson spoke. "The devil is always transforming himself into an angel of light. Here we were this morning, praying for some way in which to raise the money we need, and what does old Satan do but slip around and induce Mr. S—— to come and persuade you to think that the Lord wanted you to sell tobacco."

"Well, I'm glad I saw the cloven foot," said Johnnie, "Cheer up, mother, the Lord will not forsake us."

But even Johnnie's courage began to ooze out as the days went by, and so little work came.

In fact, they did not get as much help as before, for the story spread, and some who had been kind refused to do for people who "would not help themselves," as they termed it.

The weary winter months wore away, and in the early spring little Lois sickened and died.

On the morrow the interest of the debt was due.

"There's just five cents in the treasury, mother," Johnnie said, "but I am not sorry I did not sell tobacco, anyhow."

That night Johnnie came home with a letter containing two \$20 bills, with a slip of paper on which was written, "a present from one who admires your grit." So the home was saved.

The next summer Johnnie worked for a farmer and earned something. His sisters picked and sold berries, and they began the winter more hopefully.

At the beginning of the year a great revival swept over the place. Mr. S——, the grocer, was evidently under conviction, but he remained unyielding until the last evening. Then near the close he rose and said: "It's no use, brethren, I must yield; I dare not hold out any longer lest it prove the last call. It's the old tobacco that has plagued me. I felt condemned for selling it when Johnnie Pearson looked in my eyes last winter, and said he couldn't do it if we starved."

"I felt conscience-stricken every time I saw the widow's thin clothing and the pinched faces of her children. I tried to ease my mind by sending them some money after the little one died, but it didn't mend matters much. Ever since this revival began that old tobacco has stood in my road. I didn't want to give it up, and I couldn't get around it, and now I call you to witness that here goes that part of my business, pipe and all, overboard, and I'm going to serve the Lord with all my heart."

Some of the people thought Mr. S—— had become slightly demented, but his mind was clear enough to conduct his business, with Johnnie's help, for many a year after that, and he declared each season that he never had made so much before.

"It pays to do right, I tell you," he would say; and Johnnie would add, "Amen." I know so, too, for he is today partner in Mr. S——'s business, and is laying by a handsome sum each year.

—Clara Eastman Smith.

A Noble Example.

Two or three years ago, one Sunday afternoon, a gentleman was walking with his wife, who was an invalid, in the great park which stretches for sixteen miles along the shore of the beautiful river just outside Philadelphia.

They were comfortable, middle-aged people, long past the age of romance; but they were childless, and as is often the case, their hearts were tender with keen sympathies, and they gave to the poor and hurt of God's creatures the love which they had never been permitted to spend upon a child of their own.

As they passed through the thick woods

and cool grassy slopes by the river, Mr. S—— carelessly spoke of the tens of thousands of poor people shut up in stifling cellars and alleys, and wondered why they did not come out, as the Saviour did, to “walk in the fields on the Sabbath day.” His wife did not answer, but seemed lost in thought. Presently she said:

“Music would bring them—sacred music! If there could be an orchestra here every Sunday afternoon, a good orchestra, that would play the old familiar hymn-tunes, which carry everybody’s soul up to God, how much good it might do!”

Her husband looked at her, and saw that her eyes were full of tears.

“It shall be done, wife!” he said.

“I hope it will be done soon,” she said.

“I should like to hear it—once before I go.”

The next morning Mr. S—— headed a subscription for the amount required. The best orchestra in the city was engaged, and on the next clear Sunday afternoon was stationed in one of the most beautiful glades of the park.

An hour before the time appointed crowds began to pour out from the city; men and women; old, bent creatures on crutches; children, and babies in their mother’s arms; the poor and ragged, many of them bloated from drink; the very guests whom the Lord bade us find in the highways and byways, and compel to come in to His feast.

There were many thousands, more than any church would have held and of a class who, conducted as many of our churches are now, will not enter their doors.

At first there was confusion, but when the first notes of the solemn music were heard, the vast audience sat down on the grass and listened in reverent silence.

The dusky aisles of trees, the quiet, bright river, the blue sky overhead, and strains which brought some old sacred memory to almost every heart, stilled and awed them.

“Old Hundred” was played, “Jesus, Saviour of my Soul,” and then, “Nearer, my God, to Thee.”

A woman, an old feeble black woman, began to sing the words in a trembling voice. Another and another joined, and then with one impulse, the whole mighty audience sang together. The sound rose like rolling thunder towards heaven. There were tears on many a hard face that day.

The woman who had planned the good work was not there. She had been laid

in her grave the day before. But is it too much to hope that she was permitted to hear that hymn?

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Why I Became a Mason.

In 1873 I was out west when the yellow fever was raging, being in the employ of the Texas and Pacific Railroad, with headquarters at Marshall, Texas. I was on the line when I heard that yellow fever had been pronounced epidemic in Marshall, and the place would be put under quarantine regulations at once. Going to the city to get my trunk, I found I was too late; the city had been literally abandoned, business was suspended, and every avenue of escape was cut off. We were quarantined! For two months I had absolutely nothing to do but watch them fill up the cemetery, the people dying faster than the undertaker could bury them, it being no uncommon occurrence to see three or four negroes take a corpse on a dray and haul it to the cemetery, and bury it without any ceremony whatever. I had plenty of time for thought.

Walking up town one Sunday morning—I will never forget it, everything was so quiet that my boot-heels striking the pavement reminded me of some vast vault—I met several men with crape on their arms, one of whom being an acquaintance, I asked what it meant. He replied that Rosenbaum had died the night before.

“Rosenbaum,” I replied; “that is the man who does business on the corner, just across from the Capitol Hotel?”

“Yes,” he replied; “that is the one.”

“Why,” I asked, “are you wearing crape for Rosenbaum?”

His reply was, “He is a Mason, and will be buried this afternoon with Masonic honors.”

I watched them perform their sad duty, and wondered and admired their loyalty. No one can fully appreciate those circumstances without experiencing something similar. To say I admired them is too mild for a description of my feelings, and if I were to attempt to tell you how I felt on that occasion, I know, as some one has beautifully expressed it, “every thought would bend and break with the burden of its own meaning.”

There was a city literally deserted, business was suspended, the pastors of the different churches had deserted their flocks; yet those Masons, forgetting self, forget-

ting the disease to which their companion had fallen a victim, forgetting everything except that a brother had fallen, with loving hands bore his remains to their last resting place and laid them away with the usual formalities. That is why I joined the Masons. Some may say my motives were mercenary; call it what you will, I have given you facts, and if it was wrong to want to be identified with such people, then I did wrong.

Since that time I have tried to live up to the teachings of the Order.

—D. W. Simmons, Cave Spring, Ga.

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A Mason's Revenge.

There is in Texas a large corporation employing a great number of men, and divided into several departments. One of these employees, by strict application to business, honesty and ability, earned promotion from place to place, until he rose to be superintendent of an important department. He had many men under him, and in the faithful discharge of his duty to his company, he found it necessary to make some changes in the employees, thereby gaining the enmity of the discharged men and their friends. They swore his downfall, and in due time preferred charges of a sweeping nature, and to prove the same resorted to all sorts of means, even to bribery of false affidavits, and to such an extent did they worry the superintendent that he tendered his resignation. The directors, who took the matter up, while they found some few of the charges true and others false, also discovered his real value to the company and the animus which prompted the charges, and he was soon recalled to the employ of the corporation in a more responsible position.

This man is a Mason, and as such has always shown the same ability and enthusiasm which has characterized his business career. Successively and through merit he passed the different chairs in the several bodies of the Order, until there were no more to fill in the York Rite. His influence as a Mason was wonderful, and it vivified every body in which he worked, while his charity was proverbial.

Among his persecutors were Masons, some of whom no doubt were honest in their belief that he did wrong, while others had personal motives. In due time, some of these Masons, who had not gone beyond

the Blue Lodge, wanted to go where there was a little more "fuss and feathers;" but as the man whom they had fought so hard was the presiding officer, they were afraid to apply, and so expressed themselves to some of the members of the body. This came to the knowledge of the presiding officer, who immediately let them know that so far as he was concerned, all objections were waived, and their applications were put in and they were elected. The degrees were conferred in his usual impressive manner by the man whom they had done all they could to get out of employment, and blacked his business and moral character.

How sweet was this presiding officer's revenge in giving them a hearty welcome, and teaching them the beautiful lesson of "doing unto others as you would wish them to do to you." He had heaped the coals of fire of forgiveness and brotherly love on the heads of those who had forgotten to "keep their passions within due bounds towards all mankind, but more especially a brother Mason."

And here was Masonic charity, that could overlook a personal injury, and have only the good of the Order in view. Truly Masonry is great in many of its beautiful lessons and works.—*Texas Freemason.*

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Keeping Children at Home.

There are few investments that parents can make which will pay so large profits as amusements that will keep their sons and daughters at home evenings.

At almost any sacrifice of comfort it is worth while to set apart a room in the house that the children may call their own. In this each one may have a cupboard or closet where his or her belongings in the way of books, toys and trinkets may be kept undisturbed by other hands. Of course, if each child can have his or her own room, so much the better; indeed, it is becoming an unwritten law that separate beds are necessary for children, and separate rooms, if the situation of the family will permit it.

In one family where there are many children, the dining-room, which is the largest apartment in the house, has been by a sort of general consent, turned over to the little ones every evening after the last meal of the day. They may spread their toys and books on the table, turn somersaults over the floor, play antics of all

sorts with the furniture, and nobody objects so long as they do not indulge in breakage and quarreling. The line is drawn at that point. The din is sometimes dreadful, but there are too wise parents who have learned by a careful study of the children in the neighborhood that noise at home is a good deal better than sly wickedness abroad. The result of this course is that there is scarcely a suggestion of going out evenings. When the children are invited to the neighbors, they sometimes meet the invitation with a sigh and the remark, "Oh, I suppose we will have to go!" They are always delighted when their little friends come to see them, because they declare they can have so much more fun at home.

This is a healthful and hopeful state of affairs. There is no greater compliment that can be paid to parents than to have the children always willing to remain in the house. It shows good feeling and fellowship between parent and child, and an absence of the dread and fear that is one of the most pathetic phases of child life. The little ones who live under a continual cloud, who fear to express an idea or give utterance to a thought in the presence of their parents, are greatly to be pitied; and such children are far too plentiful in every quarter of our wide land.

The New Woman.

He sat before the mirror in his room, nervously brushing his raven-black hair into various shapes, while expectation gleamed in his dark-blue eyes, which ever and anon sought the clock nervously.

"Seven forty-five," he said, with a pout. "Well, she is certainly taking her time! I wonder if she thinks the play begins at midnight. I declare, if I dared, I'd go alone."

A ring at the front door, and he sprang up in a flutter.

"There she is!" he cried, and with a glad little cry he darted down the stairs and was in the arms of a tall, handsome young girl, who wore an Inverness cape and a derby hat.

"You've been smoking again, Clara," he said, with a little shiver, "and after you promised papa, too."

"Oh, bother papa! Hurry up and get your coat on."

But papa was not to be bothered. He came out of the back parlor and advanced toward them with an angry air.

"Theater again, Miss Jones?" he queried. "Don't you think this is a little too rapidly? It's the third performance in a week that you've taken Willie to."

"Oh, I like it, papa; indeed, I do."

"I dare say you do; but you know little of the world. Is this a ballet play you're taking my son to?"

Miss Jones laughed.

"Oh, dear, no," she replied; "they are too slow. We're going to see the new living pictures—"

"I saw those! I saw those!" broke in the old man; "and no innocent boy of mine shall ever go! Venus and Hebe, and all the rest of 'em—"

"No! No! They're behind the age! These are Samson, Apollo, Mars and Jupiter, by the handsomest leading men in the country."

"Oh, that's different! Wrap up well, Willie, and be home by eleven. Don't invite him to eat or drink anything, please, Miss Jones; we had an awful time with him the other night."

"All right! Come along Willie! Take my arm."

And they were gone.

What the Wife Deserves.

"My dear," said an eminent philanthropist to his wife one day, as he suddenly burst into the sitting-room, "I have been counting the windows in our house, and find there are forty. It just occurs to me that you have to keep these forty windows clean, or superintend the process. And that is not a beginning of your work. All these rooms have to be swept and garnished, the carpets made and cleansed, the house linen prepared and kept in order, besides the cooking, and I took it all as a matter of course. I just begin to see what woman's work is, even when she has help, as you are not always able to procure. You ought to receive a monthly stipend, as a housekeeper would. Why haven't you made me see it before? I have not been just to you, while I have been generous to others."

The wife who told this in after years, to her husband's credit, sat down with him, and for the first time since their marriage, opened her heart freely upon the topic of woman's allowance. She confessed to having had many a sorrowful hour at her position as a beggar. At the head of a large household in a western town,

where domestic service was both scant and incompetent, she had hardly been trusted with five dollars at a time during their united lives.

"Robert and I talked it over," she said, "and decided that the woman who takes care of any household article, like a carpet, for instance, from the time it is first made until it is worn out, has expended upon it an amount of time and strength fully equal to the labor that made it, counting from the shearing the wool till it comes from the loom. It may be unskilled work, but it is work all the same. And this is only one small item in her house-keeping labor. Does she not deserve some payment besides her board and clothing?"

"Robert saw woman's work in a new light. From that time till to-day he has placed a generous share of his income in my hands, not as a gift, but a right. And he knows that I will no more fritter it away than he will. If I choose to deny myself something I need and bestow its cost in charity or buy some books I crave, he no more thinks of chiding me than I think of chiding him for spending his money as he likes."

There are other Roberts who have yet to learn this lesson of justice, and they are found in every walk of life. I have known rich men who were ready to buy silks, velvets and diamonds for their wives, sometimes far beyond what were desired, yet who grudgingly doled out five dollars at a time when appealed to for a little money. The reason given is that it may be spent foolishly. If anything will prolong babyhood into maturity it is such treatment. Against it a woman's nature rises in rebellious indignation. Thoughts of bitterness rankle in the wounded heart, and there are flighty, mocking, flippant creatures made so by just this want of trust on the part of their husbands. The gravest and most elusive faults are always found among dependent classes.

—*Hester M. Poole, in Good Housekeeping.*

If Rome is not a political power, why did the Pope, the sovereign of the Papal States, receive ministers from the various nations, the United States among others, prior to 1865? And why was the attempt made in 1870 to re-open the United States Legation at Rome? And why do the Pope and his emissaries still demand recognition of the Pope's temporal sovereignty?

The Mason's Vows.

BY ROBERT MORRIS.

Hearken, brethren, while I tell you
What we Masons pledge to do,
When prepared at yonder altar.
We assumed the Masons' vows,
Foot to foot, breast, hand and cheek—
Listen, while we make them speak.

Foot to foot on mercy's errand,
When we hear a brother's cry,
Hungry, thirsty, barefoot, naked,
In God's mercy, let us fly;
This, of all our thoughts the chief,
How to give him quick relief.

Chorus—On yonder book that oath I took,
And break it will I never,
But swear by THIS, and THIS, and THIS,
Forever and forever.

Knee to knee, while humbly praying,
None but God to hear and need,
All our woes and sins confessing,
Let us for each other plead.
By the spirit of our call,
Let us pray for brother's all.

Chorus—

Breast to breast in sacred casket,
At life's center let us seal
All the truths to us intrusted,
Nor one holy thing reveal,
What a Mason vows to shield.

Chorus—

Hand to back, a brother's falling;
Look! his burdens are too great!
Stretch the generous hand and hold him
Up before it is too late.
This right arm's a friendly prop,
Made to hold a brother up.

Chorus—

Cheek to cheek, in silent whisper,
When the tempter tries to win,
Urge a brother's bounden duty—
Show him the approaching sin—
Point him to the deadly snare,
Save him with a brother's care.

Chorus—

Oftimes, brothers, let us ponder,
What we Masons pledge to do,
When prepared at yonder altar,
We assumed the Mason's vows.
Foot and knee, breast, hand and cheek,
Oftimes warning let them speak.

Chorus—On yonder book those oaths I took,
And break them will I never,
But stand by THIS, and THIS, and THIS,
Forever and forever.

— O —

Fairy Tears.

In the long ago when fairy feet fell
With noiseless tread on the grassy dell,
A beautiful fairy princess was born
On a bright and lovely summer's morn.

She was a fairy of high estate,
And the fairy tribes gathered to celebrate
The advent of their queen to be,
Bringing gifts of richest rarity.

With eating, drinking, dance and song,
They passed the time the whole day long.

But, alas! in the morn the whisper spread,
"The Princess dying!" "the Princess dead!"
The startled birds flew far away,
Respecting the fairies' grief that day.

They made her a coffin of red-rose leaf;
Her epitaph read, "Her life was brief."
Each morn the parents sadly lave
With tears that tiny new-made grave.

The kindly sun in pity smiled
Upon the grave of the fairy child;
Each evening fell the kindly dew;
From each fairy tear a poppy grew.

—E. J. Cafferty.

A Speech at the Banquet Table.

BY BRO. JOHN T. CLARKE, OF KINGSTON, N.H.

Wor. Master and brethren, I did not think at this time
That you would insist on my making a rhyme;
But since you have asked me, and as I feel pretty keen,
I will set into motion my "rhyming machine."

Now, you've set me to talking, and be it wicked or kind,
I shall utter the thoughts that come first to my mind,
And if I hit you a rub, one by one,
Don't think it an insult, but take it in fun.

In our haste to get rich we think it no sin
To shorten our "yard-stick" or sell leaky tin;
We think we do right, we believe in the Lord,
Though our loads will not measure over nine feet a cord.

The "shoe boss" will tell you, in language refined,
That his mission on earth is to help the "soles" of mankind,
And with the great and the good his name he enrolls,
While he sells sheepskin uppers and strawboard for soles.

The carriage makers, the pride of our land,
Will say that their vehicles most firmly will stand,
And with all good materials they are surely ahead,
While they use molasses for varnish and whiting for lead.

The men who sell groceries must not be left out,
For they are honest at heart and know what they're about;
There is something about them that is sure to bewitch—
For they sell goods at cost—but they always get rich.

We have men who let money as a business in life,
Who care not to mingle in the world's wicked strife;
They send off their money with honest intent,
To help the poor western farmer—at twenty per cent.

Our green satcheled brothers—vendors of law—
Whose pleadings will make an icicle thaw,
Will prove you are innocent, by Blackstone or Coke,
But when they have left you, you'll find you're dead broke.

The teachers of learning we must not overlook,
Who think they can teach all there is in the book:
They'll teach German and Spanish—let the English go past,
And can't tell the height of trees by the shadows they cast.

Then there are the doctors—that life saving crew—
Who are death to neuralgia and tic douloureux;
They say their lotions will give health, strength and pride,
While their bottles cost more than the liquid inside.

And now for the clergy, who always talk well—
Picture the glories of heaven, the terrors of hell,
And say that the good in bliss shall abound,
But when they've finished, the hat's passed around.

We forget to be social, that God did intend
We should live here as brothers, and as friend meet with
friend;
That along our pathway, as in life's dewy morn,
We should scatter the roses and cover the thorn.

But within our Lodge-room on the level we meet,
And join hand in hand in this sacred retreat.
Within this asylum our motto shall be,
"Who best can work and best can agree."

We have no clergy or peddlers, no teachers or scribes;
No carriage manufacturers, who offer free rides;
No shoe boss or grocers, no men of great wealth,
No doctors who promise a lease of good health.

But business and titles we fling to the air:
"We meet on the level and part on the square."
By the mystic word "brother" shall each one be known,
From the country rag-picker to the king on the throne.

 The Withered Leaf.

An ancient lady is my aunt;
A little old book has she—
A faded leaf in the old book lies,
As withered as leaf can be.

The hands are withered that plucked it once
For her on a day in spring;
What ails her now, the poor old soul,
That she weeps when she sees the thing?

Whenever a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

—Longfellow.

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 Organized Charity.

It is an anomaly in the logic of those
who oppose the "Wisconsin Proposition,"
that while charity without limit should be
extended toward individual brethren, that
unlimited *extortion* is advocated between
Lodges and between Jurisdictions. This
proceeds mostly from those who believe in
the "close communion" of families in
Lodge affairs instead of the broad and lib-
eral idea of a universal brotherhood where-
soever dispersed around the globe. The
opposition to the "Wisconsin Proposi-
tion," which is only a step toward a gen-
eral organization, the necessity for which
THE TRESTLE BOARD has always advo-
cated, comes from those who view a stran-
ger brother with distrust, and scan his
personal appearance and clothing with the
eye of one who is suspecting that he may
be calling upon them for pecuniary assist-
ance. Such Masonry is not Masonry, and
should be relegated to the host of benefi-
cial organizations which are doing that
kind of work. If it is a duty to be chari-
table to our brethren, which no brother
will dispute, then should charity exist be-
tween Lodges, and the strong should help
the weak. We are taught to bear one
another's burdens, and if we find a brother
struggling under adversity, to help, aid
and assist him as far as we can without
injury to ourselves or those dependent
upon us. We cannot conceive why this
same charity should not extend among
Masons collectively and between Lodges.
There are Lodges staggering under their
burdens while others have their tens of
thousands of surplus funds. It is the old
story of the rich and the poor man, and
there is no help for the poor widow's son.
Contrast the Lodges in any jurisdiction.

It is said they meet on the level and part on the square. They do neither, for the burdens of some Lodges are greater than others, and other Lodges will not bear the burdens of their own membership because, perchance, an individual strays away into another jurisdiction. We have said extortion is advocated between Lodges, while charity is enjoined between brethren. Thus it looks to us; for charity is not charity where none is needed, and Lodges are only intended to make sure that the brethren shall have relief when needed. Grand Lodges and brethren who oppose reimbursement between Lodges because it would not be the exercise of charity, are begging the question. If unity of effort and work is more equal and efficient in individuals through Lodge organization, then the same unity of action must be more equal and efficient through the largest organization that can be formed. The "Wisconsin Proposition is an application of that principle in action.

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Balloting on Candidates.

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We have nothing, as a journalist, to do with particular instances of *seeming* violation of just principles of action in Lodge affairs. It is on general principles that we advise a remedy in wrong practices. There are times in the history of *almost every* Lodge, when there will be almost universal surprise and dissatisfaction with the result of the ballot on application for admission into the Fraternity as well as to membership in Lodge. Almost every brother of experience is cognizant of some instance which seems unexplainable on reasonable grounds. This leads to recrimination and even trickery in the effort at discovery of the one who has dared to use his sacred prerogative of throwing an objecting ballot. Our experience in Lodge association has led us to take no notice of such occurrences unless after a series of years of general and continuous negative results with none or but little cessation. When becoming tired of it, we have then only sought for a remedy which was legitimate and lawful. The obligation of strict secrecy as to any brother's action in a given case is imperative. The secret ballot was established for that purpose, and any evasion by a canvas of the brethren is a clear violation of law and obligations. Sometimes, like water which has been disturbed and become muddy, if left alone, the diffi-

culty will disappear. Sometimes a division of the discordant elements in a Lodge will accomplish wonders, and two Lodges will flourish where one has barely lived. There are other methods to bring harmony out of chaos which it might be well to try, according to circumstances, without compromising any brother, and make use of every stone which some of the builders would reject as unfit for use in any part of the edifice. Masonry is a progressive science, and as there is no doubt the secret ballot is a modern invention which did not exist when our three ancient Grand Masters governed the Fraternity, the Craft will discuss the subject and seek to discover the remedy for so much discord as is sometimes produced by the rejection of good men, and for no apparent cause, from admission to our Lodges both by initiation and affiliation. THE TRESTLE BOARD is convinced that there should be no secrecy about matters of Masonic character among brethren, and that in the decision concerning the qualifications of candidates for admission, we should be united in our judgment, which can only be done by consultation and a frank statement of knowledge of merits and demerits of each individual candidate in open Lodge. If any one known to be unworthy is proposed, then, as truth is mighty and must prevail, we shall be united on a verdict. If the objections of a brother are without foundation in any particular, every candid mind will unite to convince him of his error. We have never seen, in our long and active experience, any good objection to the *viva voce* discussion and ballot on candidates. As a matter of fact, the membership at the last moment before the admission of a candidate, is asked to express *in that manner* any objection they may have to such admission. This is the last resort to keep out unworthy men. Why should it not become the first and only method to determine the method of selection of material?

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"Is Templary Trinitarian?"

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THE TRESTLE BOARD is not inclined to be aggressive unless it or its opinions are assailed. It is contrary to its Masonic training to lug in sectarian teachings or dogmas as the faith or fundamental doctrine of Masonry. It is not, in our opinion, the province of the journalist to misrepresent the cause, or endeavor to interpo-

late new issues which tend to divide and confuse the supporters of a great and holy mission—the only object of the Institution of Masonry—CHARITY. Charity, *in all its senses*, is the professed end and aim of Masonry. Incidentally, fraternity is included, because the former cannot exist where the latter is absent. Therefore every disturbing element was eliminated in the origin and early history of the Institution, and to a very great degree has been continued, except where sectarians have obtained control through membership, and have added to and “embellished” the ritual and monitorial of its work with their sectarian ideas and dogmas, until now we find that the various degrees, as conferred in this country, are interspersed frequently with sentiments and opinions which cause the Jew to open his eyes with astonishment at hearing language which its great founder would perhaps repudiate or at least have modified. This is equally so to the monitorial from other sects, as the Mohammedan, Parsee and Confucian, who have any conscience—for in every nation and in every clime Masonry is found.

To illustrate: one day an active and very prominent brother, who is more interested in Templary than in Symbolic Masonry, stated to us that, while the former was Christian, the latter was not sectarian in any sense. We at once asked him to whom were Lodges dedicated. He turned to us and laughed, and said that we were right, that it was so; and there the matter ended. It is this increasing tendency to sectarianize the work of the symbolic degrees which began with the revival, perhaps, in 1717, and culminated in Webb's work, that has made it almost insuperable to overcome in a man of conscience unless he is a Christian, that we would remonstrate against. In this we are not antagonizing any ancient landmarks.

Now, has come in the *appendant* Order of the Temple, of which this writer has been an humble member for about thirty-five years, which is undeniably and exclusively Christian. We accept it as our faith. We were reared in it, and have ever been encompassed by its influences. Its name never was denied us, and we have never denied it. Our charity, as taught in Masonry and Christianity, has ever permitted us to affiliate with Jew or Gentile and permit *them* to enjoy their own opinions. Now come in some of our brethren in Masonry and fraters in Templary who accuse

us of a heresy. Their argument first is, that one cannot believe in God unless he believes in Christ. Do all the Masons in the world believe in Christ, and are they any the less worthy Masons because they do not? And second, they insist that one cannot believe in Christianity unless he believes in the doctrine of the Trinity. We ask, is the Grand Encampment heretical? Is the Grand Commandery of California heterodox? Are the great Unitarian and Universalist sects not Christians? What are a great number of men we could name, whom the Order have delighted to honor with their highest gifts? Are they hypocrites or pagans?

Brethren of the *Orient* and *Tyler*, to use your own words, “your argument is absurd, and destroys itself.” *Requiescat in pace.*

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Moral vs. Legal Responsibility.

The Grand Lodge of Indiana owns her Masonic Temple and other real estate, entirely free from debt, and has besides \$28, - 474 79 invested in bonds and stocks bearing from four to nine per cent interest, payable semi-annually. The *per capita* dues from constituent Lodges has been reduced to forty cents, which we believe is lower than in any other Grand Jurisdiction. Sixteen years ago the Grand Lodge was embarrassed with a debt of nearly \$100,000, and Grand Lodge dues were one dollar *per capita*. The Masons of Indiana may well be congratulated on their present prosperous and happy condition. So may it long continue.—*Masonic Advocate.*

Our contemporary has apparently forgotten one debt the Grand Lodge owes, on which it paid a small percentage several years ago, hardly enough to pay the interest for one year. This debt it assumed when it recalled the charter of Lafayette Lodge, and paid the value of its assets to the widow and orphans of Bro. Page on account of the money borrowed of her under false representations by that Lodge, it being the money paid her by a life insurance company on account of the brother's death. The action of Grand Lodge barred the constituent Lodge from performing its work as a “regular” body, and therefore there was no corporate responsibility for the debt. Grand Lodge decided that itself was not *legally* holden, but said nothing about the *moral* responsibility. The widow married again, but she

lost her \$4,000 with about ten years interest, while Grand Lodge is prospering and the dues required are dropping gradually. This Grand Lodge ignores its obligations elsewhere, for its Jurisdiction owes the San Francisco Board of Relief about \$2,700 for assistance given its membership during the past fifteen years, and refuses to pay. Masons are supposed to be just and honorable in their dealings with each other, but when a jurisdiction ignores all moral obligations and falls back upon its legal liability, how can the membership act otherwise?

Statistics of Grand Lodges.

GRAND LODGE.	No. Subordinates.	Membership.	Raised	Affiliated.	Restored.	Died.	Dimitted.	Suspended N. P. of Dues.	Suspended and Expelled.	Net Gain.	Net Loss.
Alabama.....	383	11,335	445	455	275	197	470	600	28	152	
Arizona.....	11	503	29	16	6	10	9	39	2	9	
Arkansas.....	442	13,837	481	383	120	226	497	536	44	154	
California....	261	17,431	795	559	113	292	369	391	3	391	
Colorado.....	90	7,023	378	234	26	81	168	180	3	206	
Connecticut..	111	16,632	664	113	39	278	76	158	1	303	
Delaware....	21	2,039	84	11	2	36	17		5	29	
D.of Columbia	24	4,791	231	70	41	73	74	109		86	
Florida.....	143	4,622	348	176	51	91	197	169	6	112	
Georgia.....	405	16,838	826							603	
Idaho.....	27	1,084	69	39		14	25	48	5	18	
Illinois.....	718	50,727	2,970	953	304	706	1,124	938		1,401	
Indiana.....	481	27,507	1,423	653	267	435	645	492	45	610	
Indian Terri'y	73	2,568	326	183	29	36	216	51	3	232	
Iowa.....	465	26,103	1,606	875	162	264	760	562	36	1,051	
Kansas.....	354	19,185	1,090	503	149	259	843	430	10	198	
Kentucky....	461	18,002	1,231	446	340	299	604	1,164	25	75	
Louisiana....	129	5,346	317	120	41	130	139	134	4	71	
Maine.....	193	21,809	823	124	52	372	224	213	3	187	
Maryland....	95	6,892	428	63	27	96	79	85	6	252	
Mass'chusetts	234	35,913	1,948	2,300	86	481	462	330	5	1,210	
Michigan....	381	37,706	1,997	674	80	494	795	538	14	1,003	
Minnesota...	203	15,065	867	328	50	166	398	178	16	487	
Mississippi...	269	8,795	536	301	174	168	310	410	29	94	
Missouri....	563	30,728	1,286	895	237	413	871	823	83	228	
Montana.....	39	2,491	156	80	17	27	72	62	4	137	
Nebraska....	222	11,770	593	385	70	117	363	275	10	284	
Nevada.....	19	847	23	9	11	22	36	51		66	
N. Hampshire	78	8,838	360		12	174	80	22	2	94	
New Jersey...	165	15,686	844	174	76	250	185	216	2	441	
New York....	734	88,573	5,552	1,053	1,097	1,382	1,098	2,844	19	2,359	
New Mexico..	21	883	63	27	6	20	28	14		43	
N. Carolina..	290	10,041	471	180	88	171	281	272	78	63	
North Dakota	44	2,312	229	60	8	13	108	36	1	139	
Oklahoma....	23	923	97	99	6	8	34	20		198	
Ohio.....	500	39,906	2,373	735	820	569	742	1,538	32	1,055	
Oregon.....	100	4,803	224	127	32	73	128	100	7	108	
Pennsylvania.	425	48,472	2,433	469		748	371	706		1,061	
Rhode Island.	37	4,661	213	242	7	85	17	40	3	104	
S. Carolina...	181	5,902	255			90	169	352		105	
South Dakota	90	4,254	262	86	16	41	183	70	4	66	
Tennessee....	430	17,766	732	388	126	391	603	364	53	165	
Texas.....	594	26,841	1,341	1,493	279	408	1,205	523	87	890	
Utah.....	9	738	52	48	7	10	21	16	2	62	
Vermont.....	104	9,521	322	74	19	132	130	60	2	91	
Virginia.....	262	13,052			91	208	473	307	24	573	
Washington..	97	4,959	267	183	16	62	184	155	5	98	
West Virginia	107	5,567	454	102	50	70	138	115	27	255	
Wisconsin....	232	16,001	876	294	43	173	343	244	18	496	
Wyoming.....	16	976	76	27	3	7	20	16	2	60	
	11,356	748,264	39,466	16,809	5,571	10,868	16,384	16,996	758	17,491	664
B. Columbia..	21	1,269	135	81	3	19	60	30	4	193	
Canada.....	351	22,805	1,204	361	149	248	630	654	7	175	
Manitoba....	51	2,334	166	113	12	13	143	66	2	55	
N. Brunswick	31	1,764	82	27	8	36	55	49		23	
Nova Scotia..	64	3,267	202	50	29	36	80	71		44	
P. Edward Is..	12	509	39	2	1	7	13			12	
Quebec.....	57	3,432	249	39	31	35	84	78	5	117	
	587	35,380	2,077	673	233	394	1,065	948	18	596	23
Total.....	11,943	783,644	41,543	17,482	5,804	11,262	17,449	17,944	776	18,087	687

THE TRESTLE BOARD.

COMPARISON TABLE.

GRAND LODGE.	Numerical Standing.	Subordinate Lodges.			Percentage of New Work.	Percentage of Net Gain.	Ratio of New Work.
		Maximum.	Minimum.	Average.			
Alabama.....	24	133	8	30	.03.82	.....	45
Arizona.....	50	86	19	46	.05.66	.....	24
Arkansas.....	21	.....	.....	31	.03.51	.....	47
California.....	15	482	9	66	.04.66	.02.29	37
Colorado.....	29	582	15	78	.05.54	.03.02	25
Connecticut.....	17	738	27	150	.04.06	.01.85	44
Delaware.....	43	196	22	97	.04.17	.01.44	41
District of Columbia.....	36	560	21	200	.04.91	.01.83	34
Florida.....	38	123	9	32	.07.72	.02.48	7
Georgia.....	16	.....	.....	41	.05.09	.03.71	33
Idaho.....	44	127	13	47	.06.47	.....	11
Illinois.....	2	673	15	76	.06.02	.02.84	18
Indiana.....	8	358	11	57	.05.29	.02.23	29
Indian Territory.....	40	79	10	35	.13.90	.09.93	1
Iowa.....	10	.....	.....	56	.06.41	.04.19	14
Kansas.....	12	339	9	54	.05.74	.01.04	23
Kentucky.....	13	452	9	39	.06.81	.....	9
Louisiana.....	33	200	11	41	.06.00	.01.34	19
Maine.....	11	412	32	113	.03.80	.00.86	46
Maryland.....	30	278	16	72	.06.45	.03.79	12
Massachusetts.....	6	507	35	153	.05.75	.03.49	22
Michigan.....	5	593	21	99	.05.44	.02.73	28
Minnesota.....	20	803	17	74	.05.94	.03.34	20
Mississippi.....	28	187	11	32	.06.16	.01.08	16
Missouri.....	7	428	14	54	.04.21	.00.75	40
Montana.....	41	200	23	61	.06.63	.05.82	10
Nebraska.....	23	99	16	53	.05.16	.02.48	30
Nevada.....	48	124	13	45	.02.52	.....	49
New Hampshire.....	27	296	24	113	.04.11	.01.07	42
New Jersey.....	19	300	19	95	.05.53	.02.89	26
New York.....	1	701	17	120	.06.43	.02.73	13
New Mexico.....	47	117	12	42	.07.50	.05.12	6
North Carolina.....	25	134	8	34	.04.66	.....	38
North Dakota.....	42	212	18	53	.10.54	.06.40	3
Oklahoma.....	46	119	15	40	.13.38	.27.31	2
Ohio.....	4	515	15	80	.06.11	.02.71	17
Oregon.....	35	194	11	48	.04.73	.02.30	35
Pennsylvania.....	3	520	19	114	.05.13	.02.23	31
Rhode Island.....	37	487	35	126	.04.67	.02.28	36
South Carolina.....	31	151	9	32	.04.42	.01.81	39
South Dakota.....	39	190	15	49	.06.25	.01.58	15
Tennessee.....	14	254	9	41	.04.08	.....	43
Texas.....	9	258	19	45	.05.13	.03.43	32
Utah.....	47	182	13	82	.07.69	.09.16	8
Vermont.....	26	278	23	91	.03.41	.00.96	48
Virginia.....	22	350	10	49	.....	.04.59	.....
Washington.....	34	235	13	51	.05.49	.02.01	27
West Virginia.....	32	162	15	52	.08.54	.04.80	4
Wisconsin.....	18	402	10	68	.05.77	.03.19	21
Wyoming.....	45	113	14	61	.08.29	.06.55	5
British Columbia.....		156	18	60	.12.55	.17.94	
Canada.....		327	15	65	.05.32	.00.78	
Manitoba.....		171	8	46	.07.29	.02.41	
New Brunswick.....		133	14	57	.04.59	.....
Nova Scotia.....		131	12	51	.06.27	.01.36	
Prince Edward Island.....		91	27	42	.07.88	.02.42	
Quebec.....		122	17	60	.07.51	.03.53	

The Grand Chapter, O.E.S., of Colorado, has decided that the daughter of a deceased Mason is not eligible to receive the degrees after her mother marries again, although the latter married a Mason in good standing. We do not understand the principle of justice or equity upon which this decision is made, when we read in another decision that the legally *adopted* daughter and the half-sister of a deceased Mason is eligible. The daughter of a deceased Mason merits the kind care, love and protection of the Order as much as the adopted daughter or half-sister of a living Mason, and especially so if her mother marries again.

STATISTICAL COMPARISON.

	1893	1894	1895	1896
Grand Lodges	56	57	57	57
Subordinate Lodges.	11,457	11,676	11,807	11,943
Raised	43,127	42,930	39,524	41,543
Affiliated	16,470	14,807	14,764	17,482
Restored	6,081	5,528	5,316	5,804
Died	10,542	10,278	10,726	11,262
Dimitted	18,372	17,509	16,489	17,449
Suspended for non-payment of dues.	13,035	13,641	15,052	17,944
Suspended and expelled	686	676	754	776
Membership	723,662	747,492	767,761	783,644

Based upon the tables we find in the Grand Lodges of the United States the following percentages:

	1893	1894	1895	1896
Accession by new work	6.17	5.88	5.25	5.41
Additions by affiliation and restoration.....	3.22	2.82	2.69	3.03
Losses by death.....	1.51	1.11	1.45	1.47
Losses for non-payment of dues	1.86	1.84	1.99	2.33
Losses by dimission	2.63	2.30	2.25	2.27
Net gain of the year.....	3.53	3.31	2.54	2.07

In numerical standing the most prominent rank in the following order: New York, Illinois, Pennsylvania, Ohio, Michigan, Massachusetts, Missouri, Indiana, Texas, Iowa, Maine, Kansas, Kentucky, Tennessee, California, etc.

The average membership to each Lodge is greatest in the following: District of Columbia (200), Massachusetts (153), Connecticut (150), Rhode Island (126), New York (120), Pennsylvania, (114), Maine (113), New Hampshire (113), Michigan (99), Delaware (97), New Jersey (95), Vermont (91), etc.

The jurisdictions having Lodges of the largest membership are in the following order:

GRAND LODGE.	SUBORDINATE LODGE.		Location.	Membership
	Name.	No.		
Minnesota.	Minneapolis.....	19	Minneapolis.	803
Connecticut	Hiram.....	1	New Haven.....	738
New York.....	Genesee Falls. ...	507	Rochester.....	701
Illinois.....	Covenant.....	525	Chicago.....	673
Michigan.....	Grand River.....	34	Grand Rapids.....	593
Colorado	Denver.....	5	Denver	582
District of Columbia..	La Fayette.....	19	Washington, D. C.	560
Pennsylvania	Washington.....	59	Philadelphia	520
Ohio.....	Magnolia.....	20	Columbus.....	515
Massachusetts.	Roswell Lee.....	.....	Springfield.....	507
Rhode Island.....	What Cheer.....	21	Providence.....	487
California	California	1	San Francisco.....	482
Kentucky	Preston.....	281	Louisville.....	452
Missouri.....	Temple.....	299	Kansas City.....	428
Maine.....	Ancient Landmark	17	Portland.....	412

Editorial Chips.

The only solution of the question of "Perpetual Jurisdiction," now so much discussed in the Masonic reports and periodicals, is to abolish the use of petitions, and substitute invitations to membership from the profane. Then would a good man be *always selected*, and the invitation

be considered an honor by the recipient. Now, anybody can petition who can obtain two signatures to recommend him, and the question with the Lodge then is, shall it keep or return the fee. Invitations would obviate all the crimination and recrimination concerning the use of the blackball, and the Institution would grow in numbers with more desirable material

and no fear of blackballs by the profane, with all its attendant evils. The "ancient landmarks" would not be disturbed by the change, we think, for Adoniram was selected in this way.

The Grand Lodge of California issues two forms of dimits to brethren withdrawing from membership. One is accompanied with a recommendatory certificate and the other is not. The one which is not, "will not entitle the holder to apply for affiliation to any Lodge in this jurisdiction." We do not understand why this discrimination is made with dimits, or what the standard is which may be required to receive a recommendatory certificate, or what is the degree of depravity or offence which will debar a brother from obtaining one. We think charges should be preferred against a brother withdrawing if a recommendation cannot be given, and the brother tried, before turning him loose to prey upon the Fraternity. We hope Grand Lodge will consider this matter with reference to the Craft at large. Is it just?

Mrs. Mary E. Partridge, Grand Matron of the General Grand Chapter, O.E.S., has been visiting the bodies of that Order in Utah the past month, and has returned to her home in Oakland.

The Grand Lodge of California laid the corner-stone of the Sloat monument at Monterey July 7, with the usual ceremonies.

The California party of Mystic Shriners have returned from their Alaska trip much pleased with their month's excursion.

A unique event occurred in Silver Gate Lodge, No. 296, at San Diego, July 17, in which Dr. J. P. Parker received the third degree at the hands of his son, Bro. A. S. Parker, who is Master of Fallbrook Lodge, No. 317.

The *Idaho Mason* has an article to prove that "Freemasonry is not Christianity." It is true. There is no sectarianism in Masonry. The Jew, the Moslem, the Buddhist, the Christian, and every sectarian can unite and become members of this universal Fraternity of friends and brothers. Masonry treats only of our duty to God and to man, leaving alone all speculation as to our destinies in a future state, and

methods of arriving at an unknown haven. This has always been the work of Masonry; but there are sectarians who would endeavor to introduce and interpolate sectarian doctrines and dogmas into Masonry. If any man seeks not to investigate the impossible and only to live and perform his duty, Masonry points out the true path, and by following that path he cannot materially err. But every Mason cannot be a sectarian, and he need not be one to be a good man.

"Uncle George" Lord, of San Diego, was the recipient of congratulations and presents on the 27th of June, which was the 96th anniversary of his birth. He is a native of New York city, and was made a Mason in 1828. He crossed the plains in 1851.

The work of grading the site for the Masonic Home, near Decoto, Cal., was commenced July 26, with teams and twenty-five men.

Lebanon Lodge, No. 104, at Tacoma, Wash, was organized in June, 1895, with a membership of thirty-three. It was instituted last month with fifty-two members. No members have been received by affiliation. We do not understand whether that is the policy of the Lodge. There are some Lodges which approach very near to a prohibition of dimits, but it is hoped that it will not continue. If it does, the unaffiliated will be obliged to organize for the work of charity among themselves.

The General Grand Chapter, O.E.S., has issued a proclamation, declaring the Grand Chapter of the District of Columbia has been duly organized, and is a constituent member of the G.G.C. of the United States, with Mrs. Alcena Lamond, Tekoma Park, D.C., as Grand Matron; L. Cabell Williamson, Washington, D.C., as Grand Patron; Wm. E. Nalley, Brightwood, D.C., as Grand Secretary.

We have sometimes wondered what was meant when we have heard the presiding officer, in opening a meeting of respectable and orderly citizens, saying that he should require all present to conduct themselves with due order and propriety during the meeting. This is a local peculiarity, we know, for in our travels we never heard it but in one State. The first time we heard

it, it seemed to us that the speaker directed his warning at us personally for fear that we might commit some breach of decorum. We think the time has come when its utterance can be safely dispensed with, especially in the meetings where it is invariably heard. It is not an "ancient landmark."

The decision of Judge Catlin, at Sacramento, Cal., on the case of the Cerneaus against the Grand Chapter, R.A.M., of California, has reached us too late for this issue. We shall give the conclusions of the Court in our next issue.

Gateway Council, R. & S. M., at Auburn, and also Sacramento Council, are having quite a revival in work. Gateway made a visit to Sacramento recently, and were graciously received, as Sacramento is well qualified to entertain.

Mrs. Rinda E. Chesney, Past Grand Matron of Kansas, has been appointed Matron of the Masonic Home of that jurisdiction, at Wichita.

The Grand Chapter and Grand Commandery of California have adopted the plan of inserting beautiful half-tone portraits of those they delight to honor as presiding officers, in the printed proceedings. This is infinitely better than preserving their portraits by the daubs now hanging in the Temple, which are liable to be destroyed by fire, and which have cost many thousands of dollars.

Our brother of the *Orient* is after THE TRESTLE BOARD again, denying that itself is arrogant or bigoted. Its own language determines the fact, and we will not repeat. It refers us to the petition we signed when we became a Knight Templar. We have one of the printed blanks used by us as Recorder of a Commandery in good standing, and that appeared in the last Triennial parade with 200 members. No reference is made therein to any religion whatever, and for aught we know the same form is in use now. We have a vague recollection of hearing something read in California bodies which we never heard before. We were, on receiving the Order, asked on this subject if, in case of a religious war, we would give our preference to the Christian religion, which of course we would do. But our brother ignores the

principal point of our controversy, viz: the *dogma of the Trinity*. The preference given the Christian religion does not require us to engage in warfare against Unitarians, such as our present Grand Senior Warden of the Grand Encampment of the United States, V.E. and Rev. Sir Henry W. Rugg, who was Prelate of the Commandery in which and when we received the Orders of Knighthood; and we should ask to be absolved from our vows and decline to engage in any conflict with thousands of like opinion. If the Grand Encampment has interpolated any test of faith in the doctrine of the Trinity or of "a firm belief in the Christian Religion" even, it cannot apply to any fraters who entered the Order before it was required. If it is now required that every man should be a firm believer in the Christian religion when he enters the Order, we will express the doubt that exists in our mind that all will accept the doctrine of the Trinity as the test, and further, that it is a violation of the "ancient landmarks" of the Order to require it. Because the Grand Encampment, by an interpolation in the old form of application, requires a profession of a *belief* in, instead of a promise to give a *preference*, in case of a religious war, for the Christian religion, is no reason that a Templar is required to profess a belief in the dogma of the Trinity. Very many Christians do not believe it. We think the original requirement is all that is essential; for, if some sectarian fraters continue their aggressive work, it might end in the requirement that each candidate shall belong to some evangelical church, and perhaps finally to the Holy Roman Catholic Church. Masonic Bodies should not grow narrow in their creeds and requirements. It is contrary to the spirit of the age, and Masonry as well as Templary is a progressive science.

In Iowa any brother with a dimit, no matter how old it is, can petition for a new Lodge. In California a brother with a dimit of over one year old, is required to petition an old Lodge for membership and pay six months dues in advance, and if rejected he forfeits his six months dues, receives his affiliation fee, if any is charged and then and only then is qualified to petition for a new Lodge. If the brother is accepted, he then is obliged to ask for a dimit, without any necessity for so doing, to enable him to join in petitioning for a

new Lodge. If the charter is not granted by Grand Lodge, he is then in the same condition as at first, minus the money it cost him. There are thousands of Masons in California who would petition for new Lodges but for this disability and the excessive charges for charters, etc.

The Grand Lodges of Kentucky and Iowa think that reimbursement among Lodges for relief "should depend upon the duty and courtesy of the member's Lodge if its financial situation is such as to permit," but express no sympathy or pity for the Lodges which are under Masonic obligations to help, aid and assist members of other Lodges if it takes the last dollar of its funds and becomes a burden on individual members. The San Francisco Board of Relief during the past fifteen years has expended \$263.15 in affording assistance to members of Kentucky's jurisdiction, and has been reimbursed in the sum of \$73.50. Iowa's account shows a balance of \$1,748.30 against that jurisdiction in the same time. These two jurisdictions are in debt to the San Francisco Board of Relief alone to the amount of \$1,937.95 for pecuniary charity in fifteen years past. How much the State of California can show for the same two States, is beyond possibility for us to ascertain, but is a large sum. This is a small portion of the burden of the Craft in newly settled sections of the country, and is good reason why the Wisconsin proposition should be adopted by every Grand Lodge. But, as for Ahishar, "there is no mercy," and Grand Lodges like Indiana, Iowa and Kentucky will be slow to show pecuniary charity to the long overburdened Grand Jurisdictions of the Pacific Coast.

A man is proposed in the Lodge. His character and reputation are above reproach. He is physically qualified in every way—sound in mind and body. He would be welcomed in the best of society. The committee carefully examines into his character, and are unanimous in highly recommending him as in every way qualified for membership. He is balloted for and a black ball appears. If the member who cast the adverse ballot knows anything derogatory to his character, he is right in voting against him; but if he uses the black ball simply to "get even" with the Master or to spite the brother who proposed the candidate, he is a blackball fiend, and when discovered should be as summa-

rily dealt with as the commandant of a military post who would fire upon a friendly unarmed merchantman.

—*N. Y. Dispatch.*

What is the preventative against the use of the blackball? There is only one remedy, and that is such as every good man will use in his business or his family relations. It is to consult openly, frankly, fearlessly and confidentially with all those most interested, and then decide justly, impartially and without prejudice on the merits of the case by a *viva voce* and hand vote, just as every other affair of business is decided. The secret ballot methods are followed in no other business affairs except in politics, and Masonry should discard such methods as contrary to its spirit and teachings.

The Grand Lodge of Maine, by the recommendation of its Committee on Jurisprudence, of which Bro. J. H. Drummond is chairman, passed the following resolutions:

"*Resolved*, That this Grand Lodge is deeply impressed with the necessity of uniform legislation by the several Grand Lodges in relation to the admission of rejected candidates."

Then follows a resolution concerning perpetual jurisdiction:

"*Resolved*, That each of the representatives of this Grand Lodge be requested to present these resolutions to the Grand Lodge to which he is accredited and request for them fraternal consideration."

What is the natural conclusion to arrive at on reading these resolutions? It is that there is a necessity for a National Lodge. Yet the same brethren will hold up their hands with horror whenever one suggests the idea. Why not come out and say in plain language that a National Body is needed?

The committee to examine a visitor has as much right to demand to see and examine the charter of the Lodge to which the visitor belongs as the visitor has to see the charter of the Lodge to which the committee belongs. In fact, a brother should be proven satisfactorily and without any written or printed evidence, for that may be elsewhere, or, if present, be fraudulent. A genuine brother's word is good evidence and should never be questioned, even to require the corroboration of written certificates which can be easily manufactured.

The Grand Representative system is gradually being abolished. Oregon Grand Commandery, Grand Chapter, R.A.M., and Grand Chapter, O.E.S., discontinued it in June last.

The Grand Council, R. & S.M., of Missouri, requires one blackball to reject for degrees and two for affiliation. As a ballot in the Cryptic Rite is mostly a matter of form, we believe proficiency is sufficient for the degrees, and a dimit for affiliation, and no ballot with either.

There is no reason in the world why differences among Masons should not be adjusted in the sacred precincts of the Lodge-room.

There is sorrow again in the ranks of our brethren of the Cerneau Rite. Their Grand Commander, Wm. A. Hershiser, died at Columbus, Ohio, on July 9, aged seventy-six years.

Bro. Owen A. Basset, P.G.M. of Kansas, and for many years Chairman of the Committee on Jurisprudence, died at Ellsworth, Kansas, July 19. He was born in 1834, at Troy, Pa.

The Grand Chapter, O.E.S., of Colorado, allows dual membership.

Zabud Council, No. 7, R. & S. M., has been instituted at Walla Walla, Wash., with 24 members. The officers are:

Judge W. H. Upton, T.I.M.; Dr. Y. C. Plalock, D.M.; R. T. Parks, P.C.W.; F. M. Pauly, Treas.; Dr. W. E. Russel, Recorder; Gilbert Hunt, C. of G.; O. W. White, C. of C.; George Chamberlain, Steward; Maurice Murphy, Sentinel.

The Grand Chapter, O. E. S., of Vermont, held its 24th annual meeting in Windsor, June 3. The following officers were elected:

F. W. Baldwin, Barton, Grand Patron; Mrs. Eugenia M. Pettee, Brattleboro', Grand Matron; J. H. McCloud, Hardwick, A.G.P.; Mrs. George W. Wing, Montpelier, A.G.M.; H. L. Stillson, Bennington, G. Sec'y; Mrs. Helen M. Whitney, Windsor, G. Treas.; Mrs. Mary L. Paine, Windsor, G. Cond.; Mrs. Elma M. Miller, Newport, A.G.C.; Mrs. Olive J. Stowell, Putney, G. Lecturer; Rev. I. P. Booth, Morrisville, G. Chaplain; J. S. Weeks, St. Johnsbury, G. Marshal; Mrs. Lue D. Clement, Bradford, G. Warder; E. J. Parsons, Island Pond, G. Sentinel; Mrs. Francis M. Watchie, West Burke, G. Adah; Mrs. Armilda M. Snow, Barre, G. Ruth; Mrs. Emma A. Hoyt, Danville, G. Esther; Mrs. Lulu S. Peck, Brookfield, G. Martha; Mrs. Helen C. Cole, North Bennington, G. Electa. Mrs. Olive J. Stowell, Putney, Committee on Foreign Correspondence.

Bro. J. Ross Robertson, of Toronto, Canada, has given another evidence of his charitable interest for humanity by endowing liberally a new hospital at Stornoway,

Scotland, in memory of his mother, who lived near there until 1822. One condition of the gift is, that two beds for children of Freemasons of Lodge No. 108, Scottish Grand Lodge, shall be free.

Chips from Other Quarries.

Some of our American contemporaries, more especially the *Orient* and *Tyler*, feel in a bad way about the orthodoxy of the "Order of the Temple. When that distinguished body met in what we may call pre-eminently the Unitarian city of America, Boston, the "*Christian*" character of the organization was so little understood by the Unitarian body of that city, that its leading religious papers took no notice of the great honor conferred on Boston by its meeting there. How could it be otherwise? The only business transaction was passing a resolution empowering Commaneries to carry "Old Glory" in its processions along with California bears, etc. Resolutions bearing on the slaughter of Christians by the blood-thirsty Turks, were quietly ignored. Drinking California wine and smoking Southern tobacco, lighting their cigars with old Confederate money, seemed to be the utmost aim of the great assembly as far as we can judge. We cannot see why the question of religion should be mixed up with the "boys" having a good time. Templary and the Mystic Shrine, as far as Masonry is concerned, should be ranked as "twins"—outside the pale. It might, however, be as well for the editors of the *Orient* and *Tyler* to take a course on theology, and read up a little more on Unitarianism before they pursue this momentous question any further.

—*Canadian Craftsman.*

A member of a Lodge out West died a few years since, and shortly after his decease the widow married another member of the same Lodge. In a few months he, too, climbed the golden stairs; nor was it long before the weeping widow, tiring of single blessedness, again sought the charms of wedded bliss, and once more took for a partner a brother of the Lodge. He, too, soon put on plumage and "walked through cedar valleys and joined the seraphim's hymn." The Lodge, in each case, performed the last sad rites with due solemnity. But self-protection demanded some decisive action, and fearful that there might be further designs on the Lodge, and not

knowing who would be the next victim, a motion was made at a regular meeting, by which a charge of unbecoming conduct would be preferred against any member who was seen at the widow's. Fact.

—*Masonic Chronicle.*

The Grand Dieta of Mexico has revoked the charters of all Lodges of women and forbid their work, and has ordered the Holy Bible, Square and Compasses on all their altars in the Republic. They are now being generally recognized by all the Grand Bodies of the United States.

In New York, during the past ten years, 24,944 Masons have become unaffiliated for non-payment of dues, of which number only 10,754 have been restored to membership, thus involving a net loss of 14,190, thousands of whom, we venture to say, were unjustly deprived of their rights, and now that they are beyond the portals of the Lodge their sense of the great injustice done them, coupled with false pride and delicacy, prevents them from seeking redress at the hands of their brethren.

—*Square & Compass.*

While many a brother doubtless withdraws his membership on account of pecuniary difficulties or the necessities of those dependant upon him for every dollar at his command, there are but comparatively few sensitive, independent brethren who would make that state of facts known; hence, although compelled by his circumstances to ask for a dimit, the brother should not be deprived of those rights inherent to all Masons. Upon the other hand, there are thick-skinned Masonic leeches who are ever ready to parade impecuniosity for remission of dues; and doubtless there are niggardly brethren who are unaffiliated in order to avoid expense and responsibility. For such we have no defence, and all Lodges are better off without them.

—*W. M. Cunningham, of Ohio.*

Grand Master Brown, of Minnesota, in his annual address, shies his castor at the Masonic politician. We have him in big sizes. It is only a few years since a candidate opened headquarters in one of the leading hotels in the city where Grand Lodge was assembled. Cigars and liquors were free, and the Masonic politician announced himself as a candidate for the Grand Junior Wardenship. He was ably

seconded in his efforts by other aspirants for office, elected and finally crowned with a \$150 P.G.M. jewel—for the great sacrifices he had made for Masonry.—*Tyler.*

Masonry is a helping hand to every woman who is akin, by any close relationship, to any of its members. It is a flaming sword of protection around any woman who has a right to call upon its help.

Literary Notes.

We have received printed copies of the Proceedings of the following Grand Bodies, for which the Secretaries have our thanks: Grand Lodges of Wisconsin, North Dakota; Grand Chapter, R. A. M., of California; Grand Commanderies, K. T., of California, Kentucky, Missouri; Grand Chapters, O. E. S., of Kansas, Oregon, Connecticut, Massachusetts. Also, 22d annual report of Proceedings of Imperial Council, Ancient Arabic Order of the Nobles of the Mystic Shrine, held at Cleveland, Ohio, June 23, 1896.

The *Scientific American*, of New York, has signalized its fiftieth anniversary by the publication of a very handsome 72-page special number, which consists of a review of the development of science and the industrial arts in the United States during the past 50 years. It was an ambitious undertaking, and the work has been well done. The many articles are thoroughly technical, and they are written in a racy and popular style, which makes the whole volume—it is nothing less, being equal to a book of 442 ordinary pages—thoroughly readable. It is inclosed for preservation in a handsome cover, and is sold at the price of ten cents.

In Memoriam.

Whereas, The Supreme Grand Master of the Universe, in His infinite wisdom, has seen fit to remove from his earthly labors, and to take unto Himself, to that Celestial Lodge on high, not made with hands, eternal in the heavens, our dearly beloved brother, Jonathan Cooper Tyler, who departed this life June 22d, 1896; therefore be it

Resolved, That Molino Lodge, No. 150, F. & A. M., deeply deplores the loss of our late brother, whose ear was ever open to the call of charity, and whose kindly virtues endeared him to all.

Resolved, That our deepest sympathy be extended to the sorrowing wife, sons and daughters, in this their sad hour of bereavement, and we commend them to Him who alone can assuage their grief and heal the pangs of sorrow.

Resolved, That a copy of these resolutions be entered at length upon the minutes of the Lodge, that a copy thereof be engrossed and presented to the wife and children of our departed brother, and that a copy also be transmitted to The Trestle Board, of San Francisco, for publication.

[SEAL] JOHN SIMPSON,
LOUIS A. GYLE,
R. M. WOOD, Committee.

Tehama, Cal., June 30th, 1896.

Deaths.

At Livermore, Cal., July —, W. Watkin Wynn, a native of England, a member of Mosaic Lodge, No. 218, aged 69 years.

In San Francisco, July 12, Jacob M. Smith, a native of New York, a member of Golden Gate Lodge, No. 30, aged 87 years, 7 months, 25 days.

In San Francisco, July 15, Stephen Wing, a member of California Lodge, No. 1, a native of Massachusetts, Past Grand Master of the Grand Consistory of California, aged 73 years, 5 months.

In San Francisco, July 18, Byron Taylor, of Oregon City, Oregon, a native of Sheboygan, Wis., aged 53 years. His funeral was attended by Occidental Lodge, No. 22.

In Corvallis, Oregon, July 22, H. R. Clark, a native of Clarrington, Vt., aged 57 years.

In Plumas Co., Cal., July 22, Amos U. Rugg, a native of Canada, a member of Golden Gate Lodge, No. 30, of San Francisco, aged 31 years, 6 months, 2 days. His funeral was attended by Brooklyn Lodge, No. 225.

In San Francisco, August 1, Charles McKiever, a native of Ireland, a member of King Solomon's Lodge, No. 260, aged 60 years.

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Masonic Bodies in San Francisco.

No.	Name.	LODGES. Time.	Place.
1	California	1st Thursday	Masonic Temple
17	Parfaite Union	1st Friday	" "
22	Occidental	1st Monday	" "
30	Golden Gate	1st Tuesday	" "
44	Mount Moriah	1st Wednesday	" "
120	Fidelity	1st Thursday	" "
127	Hermann	1st Monday	" "
136	Pacific	1st Tuesday	121 Eddy
139	Crockett	1st Wednesday	121 Eddy St.
144	Oriental	1st Tuesday	Masonic Temple
166	Excelsior	1st Wednesday	" "
169	Mission	1st	Valencia & 16th
212	So. San Francisco	1st Thursday	South S. F.
216	Doric	1st	121 Eddy St.
219	Speranza Italiana	2d Friday	Masonic Temple
260	King Solomon's	1st Monday	Geary & Steiner

ROYAL ARCH CHAPTERS.

- 1. San Francisco 1st & 3d Monday Masonic Temple
- 5. California 1st & 3d Tuesday " "

COUNCIL ROYAL & SELECT MASTERS.

- 2. California 1st Wednesday Masonic Temple

COMMANDERIES OF KNIGHTS TEMPLAR.

- 1. California Friday Masonic Temple
- 16. Golden Gate 1st & 3d Monday 625 Sutter St.

LODGE OF PERFECTION, 14^o, SCOTTISH RITE.

- 6. Yerba Buena Friday Masonic Temple

CHAPTER OF ROSE CROIX, 18^o.

- 4. Yerba Buena At Call Masonic Temple

COUNCIL OF KNIGHTS OF KADOSH, 30^o.

- 1. Godfrey de St. Omar At Call Masonic Temple

GRAND CONSISTORY, S. P. R. S., 32^o.

- California At Call Masonic Temple

MYSTIC SHRINE.

- Islam Temple 2d Wednesday 625 Sutter St.

CHAPTERS OF THE EASTERN STAR.

- 1. Golden Gate Thursday 625 Sutter St.
- 124 Harmony Wednesday 32 O'Farrel St.
- 27. Ivy 1st & 3d Tuesday 625 Sutter St.
- 99. Beulah, 2d & 4th Monday. Corinthian Hall, So. S. F.

GROUP OF GOOD SAMARITANS.

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MASONIC VETERANS ASSOCIATION.

- Pacific Coast 2d Thursday 5-6, cor. Bush & Kearny
- PAST MASTER'S ASSOCIATION, Last Saturday each mo.

Masonic Bodies in Oakland.

- 61. Live Oak Lodge 1st Friday Masonic Temple.
- 188. Oakland 1st Saturday " "
- 225. Brooklyn 1st Tuesday 555 East 12th St.
- 244. Alcatraz 1st Monday 7th & Willow Sts.
- 36. Oakland Chap. R. A. C. 1st & 3d Wed. Mas. Tem.
- 12. " Coun. R. & S. M. 3d Thursday " "
- 11. " Com'd'y, K. T. 1st Tuesday " "
- 12. " L. of P., 14^o, A. A. S. R. 1st & 3d Mon. " "
- 5. Gethsemane Chap. R. C. 18^o, " 2d Monday " "
- 2. DeMolay Coun. K of K. 30^o, " 4th " "
- 8. Oak Leaf Chap. O. E. S. 2d & 4th Thursday " "
- 65. Unity Chap. O. E. S. 2d & 4th Mon. 7th & Peralta.

Masonic Bodies in Alameda.

- 215. Oak Grove Lodge 2d Thursday Masonic Temple.
- 70. Alameda Chap. R. A. C. 1st & 3d Sat. " "
- 115. Carita Chap. O.E.S. 2d & 4th Wed. " "

Masonic Body in Berkeley.

- 268. Durant Lodge 1st Friday I. O. O. F. Hall

Masonic Bodies in Boston.

LODGES.

- Grand Lodge meets on second Wednesday in March, June, Sept., Dec., and Dec. 27, at Masonic Hall, 18 Boylston street, cor. Washington.
- Aberdour, 2d Tuesday, Masonic Hall, 18 Boylston st., cor. Washington.
- Adelphi, 3d Tuesday, 372 W. Broadway, South Boston.
- Amicable, 1st Thu., 685 Mass. Ave., Cambridgeport.
- Baalbec, 1st Tu., Meridian, cor. Eutaw, East Boston.
- Bethesda, 1st Tu., 337 Washington st., Brighton.
- Bethoron, 2d Tu., Brookline.
- Charity, 1st Mon., I. O. O. F. Hall, North Cambridge.
- Columbian, 1st Th., Masonic Hall, 18 Boylston street, cor. Washington.
- Eliot, 3d Wed., Green st., opp. depot, Jamaica Plain.
- Faith, 2d Fri., Thompson Square, Charlestown.
- Gate of the Temple, 4th Tu. 372 W. Broad'y, S. Boston.
- Germania, 4th Mon., Masonic Hall, 18 Boylston street, cor. Washington.
- Hammatt, 4th Tu., Meridian, cor. Eutaw, E. Boston.
- Henry Price, 4th Wed., Thompson Sq., Charlestown.
- John Abbot, 1st Tu., Gilman Sq., Somerville.
- Joseph Warren, 4th Tu., Masonic Hall, 8 Boylston st., cor. Washington.
- Joseph Webb, 1st Wed., Masonic Hall, 18 Boylston st., cor. Washington.
- King Solomon, 2d Tu., Thompson Sq., Charlestown.
- La Fayette, 2d Mon., 2307 Washington st., Roxbury.
- Lodge of Eleusis, 3d Th., Masonic Hall, 18 Boylston street, cor. Washington
- Lodge of St. Andrew, 2d Th., Masonic Hall, 18 Boylston street, cor. Washington.
- Massachusetts, 3d Monday, Masonic Hall, 18 Boylston street, cor. Washington.
- Mizpah, 2d Mon., 85 Mass. Ave., Cambridgeport.
- Mt. Lebanon, 2d Mon., Masonic Hall, 18 Boylston st., cor. Washington.
- Mt. Olivet, 3d Th., 65 Mass. Ave., Cambridgeport.
- Mt. Tabor, 3d Th., Meridian, cor. Eutaw, E. Boston.
- Prospect, 2d Mon., Roslindale.
- Putnam, 3d Mon., E. Cambridge, Cambridge and 3d sts.
- Rabboni, 2d Tu., Masonic Hall, Hancock st., Dorchester
- Revere, 1st Tu., Masonic Hall, 18 Boylston street, cor. Washington.
- Robert Lash, 2th Wed., Masonic Hall, Chelsea.
- St. John's, 1st Mon., Masonic Hall, 18 Boylston street, cor. Washington.
- St. Paul's, 1st Tu., 372 West Broadway, South Boston.
- Soley, 3d Mon., Gilman Sq., Somerville.
- Star of Bethlehem, 3d Wed., Masonic Hall, Chelsea.
- Temple, 1st Th., Meridian, cor. Eutaw, E. Boston.
- Union, 2d Tu., Hancock st., near Upham's Cor., Dorchester.
- Washington, 2d Th., 2307 Washington st., Roxbury.
- Winslow Lewis, 2d Fri., Masonic Hall, 18 Boylston st., cor. Washington.
- Winthrop, 2d Tu., Masonic Hall, Winthrop.
- Zetland, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.

ROYAL ARCH CHAPTERS.

- Grand Chapter, Tu. preceding 2d Wed, of March, June, Sept. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.
- Cambridge, 2d Fri., 685 Mass. Ave., Cambridgeport.
- Dorchester, 4th Mon., Hancock st., near Upham's Corner, Dorchester.
- Mt. Vernon, 3d Th., 2307 Washington st., Roxbury.
- St. Andrew's, 1st Wed., Masonic Hall, 18 Boylston st., cor. Washington.
- St. John's, 4th Mon., Meridian, nr. Eutaw, E. Boston.
- St. Matthew's, 2d Mon., 372 W. Broadway, S. Boston.
- St. Paul's, 3d Tu. Masonic Hall, 18 Boylston street, cor. Washington.
- Shekinah, 1st Wed., Masonic Hall, Chelsea.
- Signet, 2d Th., Thompson Sq., Charlestown.
- Somerville, 3d Th., Gilman Sq., Somerville.

COUNCILS ROYAL AND SELECT MASTERS.

- Grand Council, 2d Wed. in Dec., Masonic Hall, 18 Boylston street, cor. Washington.
- Boston, last Th., Masonic Hall, 18 Boylston street, cor. Washington.
- East Boston, 2d Tu., Meridian, cor. Eutaw, E. Boston.
- Orient, 2d Wed., Gilman Sq., Somerville.
- Naptuali, 4th Fri., Masonic Hall, Chelsea.
- Roxbury, 4th Mon., 2307 Washington st., Roxbury.

COMMANDERIES KNIGHTS TEMPLAR.

- Grand Commandery, May and Oct., Masonic Hall, 18 Boylston street, cor. Washington.
- Boston, No. 2, 3d Wed., Masonic Hall, 18 Boylston st., cor. Washington.
- Cambridge, No. 42, 1st Wed., 685 Massachusetts Ave., Cambridgeport.
- Cœur de Lion, No. 34, 3d Tu., Thompson Sq., Charlestown.

THE TRESTLE BOARD.

De Molay, No. 7, 4th Wed., Masonic Hall, 18 Boylston street, cor. Washington.

Joseph Warren, No. 26, 1st Mon., 2307 Washington st., Roxbury.

Palestine, No. 10, 2d Wed., 685 Masonic Hall, Chelsea. St. Bernard, No. 12, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.

St. Omer, No. 21, 3d Mon. 372 W. Broadway, S. Boston. Wm. Parkman, No. 28, 2d Th.. Meridian, cor. Eutaw, E. Boston.

SCOTTISH RITE.

Boston Lafayette Lodge of Perfection, 14^o, 1st Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

Giles F. Yates Council, Princes of Jerusalem, 16^o, 2d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

Mt. Olivet Chapter, Rose Croix, 18^o, 3d Fri. in Feb. April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.

Massachusetts Consistory, 32^o, 4th Fri. in Feb, April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

MYSTIC SHRINE.

Aleppo (irregularly), Music Hall.

EASTERN STAR.

Vesta, No. 10, 1st and 3d Fri., 11 City Sq., Charlestown. Queen Esther, No. 16, 1st and 3d Thurs., Dudley, cor. Washington.

Keystone, No. 18, 2d and 4th Tu., 730 Washington.

Signet, No. 22, 1st and 3d Tues., Cambridgeport.

Mystic, No. 34, 1st and 3d Monday, Meridian, cor. Eutaw, E. Boston.

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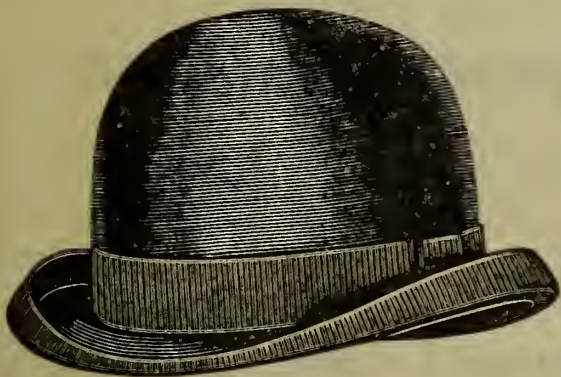
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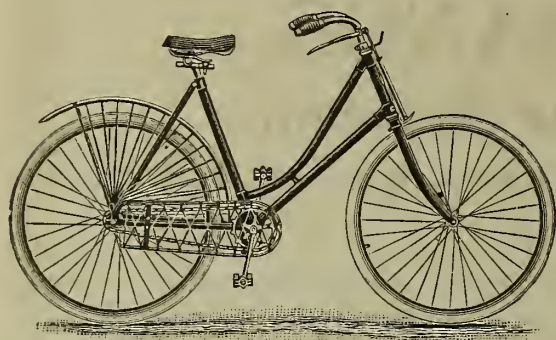
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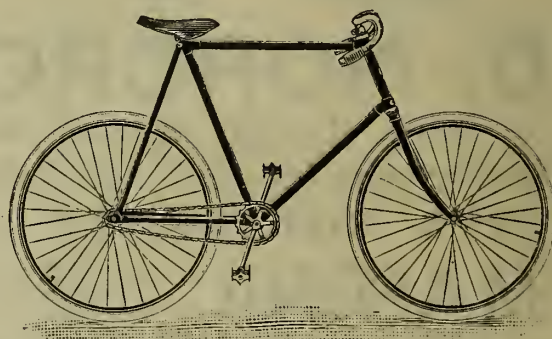
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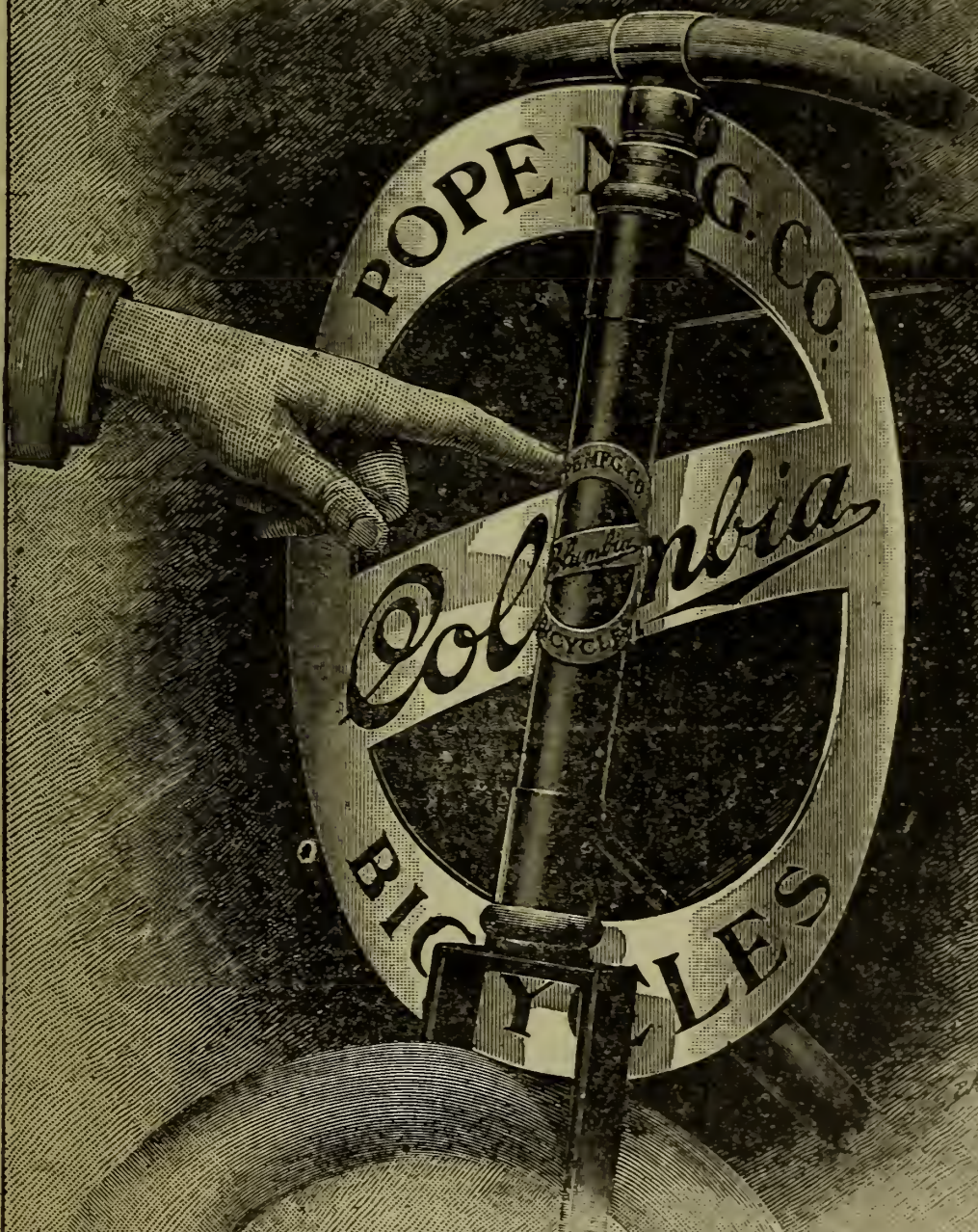


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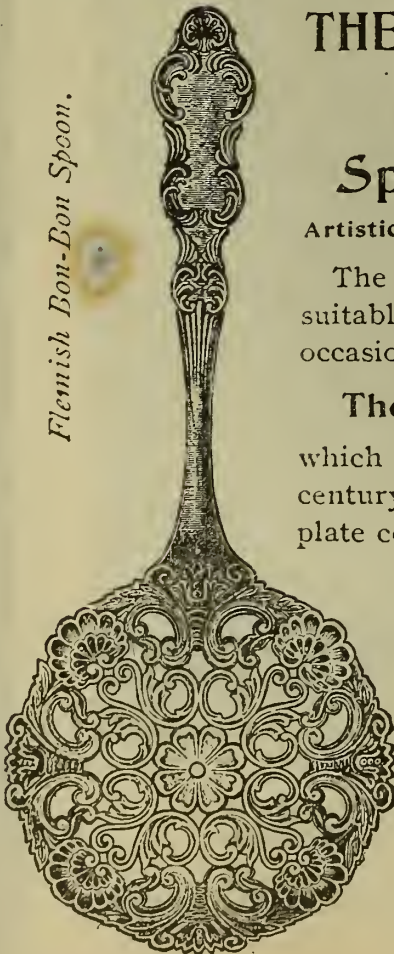
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