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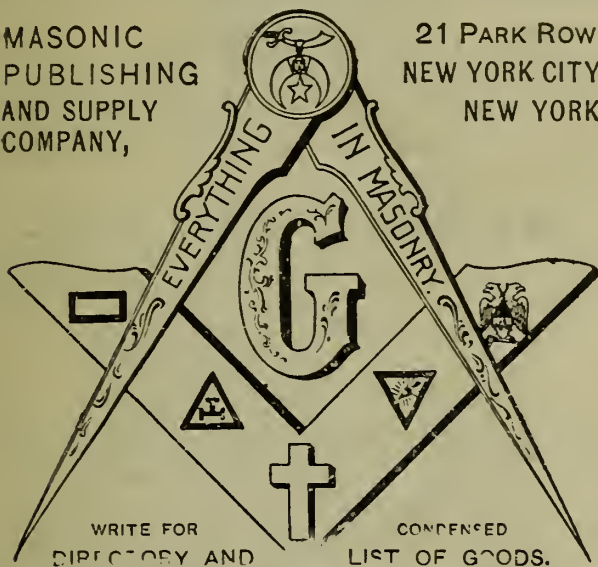
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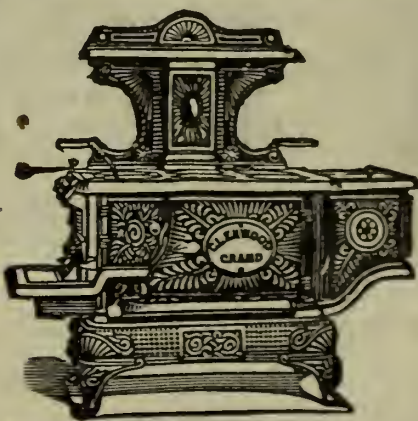
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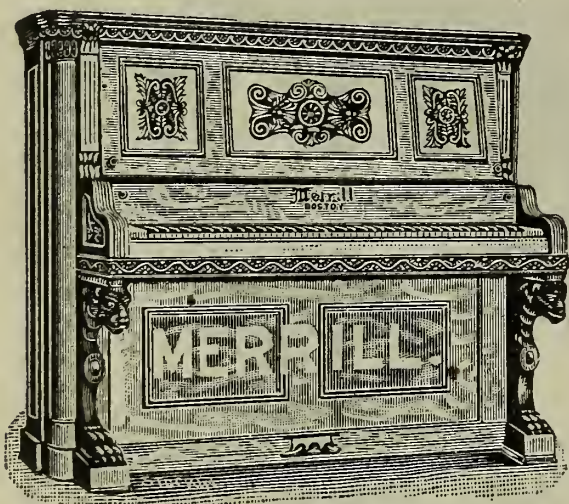
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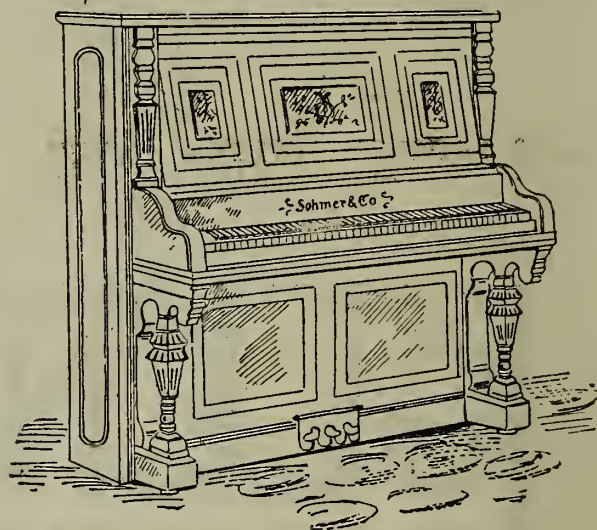


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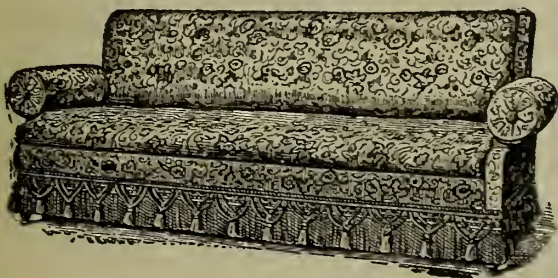
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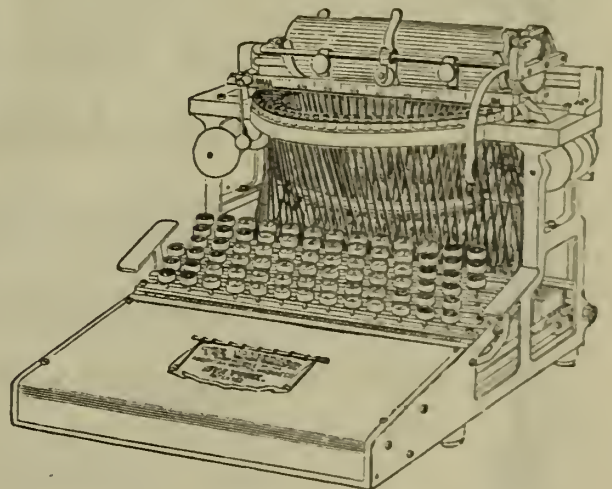
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Perpetual Jurisdiction.

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*Alabama, 1856.* A rejected candidate cannot be received by any Lodge without the consent of the rejecting Lodge.

*Arizona, 1884.* See California.

*Arkansas, 1875.* "A rejected candidate for initiation cannot be accepted by any other Lodges without the consent of the Lodge which rejected him."

*California, 1883.* And her daughter Grand Lodges, Nevada and Arizona, make rejection a bar for one year, after which the Lodge which has territorial jurisdiction can receive him.

*Colorado, 1888.* Same as California; but cannot apply within the year to any other than the rejecting Lodge without its unanimous consent.

*Connecticut.* In 1795 this Grand Lodge adopted the following regulations:

"*Resolved,* That if a candidate for initiation shall make application to be admitted into any Lodge within the jurisdiction of this Grand Lodge, when his usual place of residence is nearer to another Lodge than that to which he shall so apply, his name, if the Lodge direct, may be entered on the books; and it shall be the duty of the Secretary of said Lodge to communicate information in writing, without delay, of such application, to the Secretary of the other Lodge, and request of him to know whether there is any objection from that Lodge to the admission of the applicant. And if it shall be determined in open stated Lodge, that there are any real objections to his person of character, which determination shall be had by ballot, in the same way as for the initiation of a candidate;

then it shall be the indispensable duty of the Secretary of the Lodge last mentioned forthwith to transmit a copy of the proceedings of said Lodge on this subject, to the Secretary of the Lodge to whom application was first made, and the applicant shall not be admitted. And no candidate, under the circumstance above mentioned, shall be initiated within the term of three months from and after the time he was first proposed. This will not be considered as affecting any person living within the limits of a town where there is a regularly established Lodge, though he may be nearer to a Lodge in another town, anything to the contrary notwithstanding.

"*Resolved,* That whenever a candidate for initiation is proposed to any Lodge within the jurisdiction of this Grand Lodge, and not accepted, it shall be the duty of the Secretary, as soon as may be, to communicate information thereof to the Grand Secretary, to be by him transmitted to the several Lodges in this State. Provided, nevertheless, that no communication is to be made of any one who should be rejected merely on account of non-age."

In 1801, a Lodge complained to the Grand Lodge that another Lodge had initiated a candidate living within the limits of the complaining Lodge who had been previously rejected by it, and that these facts were known to the other Lodge. The other Lodge was summoned to appear before the Grand Lodge, but at the hearing it was found that the accused Lodge did not have knowledge of the rejection and was, in consequence, only censured.

In 1807, a vote of a Lodge was unanimously adopted prohibiting a certain man

from visiting the Lodge, and declaring that they would not treat him as a Mason on account of "the vileness of his character." A statement accompanied the vote, that he had been rejected by the Lodge, but had gone to New York and been initiated. Thereupon the Grand Secretary was directed to notify all the Lodges "that they may consider and treat him as expelled from the Masonic Society."

*Delaware, 1888.* May apply to the same Lodge after one year.

*District of Columbia, 1888.* Cannot be received by another Lodge till after one year, and then only with the consent of the rejecting Lodge by a two-thirds vote.

*Florida, 1885.* Rejection a bar for one year and no longer.

*Georgia, 1891.* The old law still in force.

*Idaho, 1886.* Rejection is a bar for six months only.

*Illinois, 1845.* The following report was adopted by the Grand Lodge:

"Your committee are of the opinion that it would be a wholesome rule for this Grand Lodge to observe, that no candidate who has been once rejected should be balloted for in the same Lodge, unless there be present all who were present at the time of his rejection; and not in another Lodge in this jurisdiction in less than twelve months, and not thereafter without permission of the Grand Master and of the Lodge which rejected him."

*Indiana.* In 1824, Zif Lodge complained to the Grand Lodge that Abrams Lodge of Kentucky had initiated one of its rejected candidates. The complaint was referred to a committee, which reported the following resolution, which was adopted by the Grand Lodge, which directed a copy of it to be sent to the Grand Master of Kentucky, with the request that Kentucky should also adopt it:

"*Resolved,* As the opinion of this Grand Lodge, that it is un-Masonic for any Lodge working under the jurisdiction of this Grand Lodge, to initiate any person applying for the same, when it shall be known to such subordinate Lodge that the candidate has been rejected by another Lodge, without the consent and approbation of the Lodge by which he was rejected."

This resolution was published as a general regulation, and was published in 1845 as "having yet the force of law." How much longer it was in force we have not ascertained.

*Indian Territory, 1887.* Cannot apply to the rejecting Lodge until after one year. We do not find any provision in relation to other Lodges.

*Iowa, 1844.* No Lodge can "act upon the petition of any one who has at any time before been rejected, except all the members should be present who acted in the instance of the rejection, or by special dispensation of the Grand Lodge.

*Kansas, 1855.* Same as California; but in 1889, a petition to the same Lodge can be received after six months.

*Kentucky.* The Grand Master replied to the Grand Lodge of Indiana, that he had no knowledge of the letter till he saw it in the Proceedings; that the following rule had been adopted "as early as 1818":

"After a candidate has been rejected by one Lodge, he cannot knowingly be received by another without the unanimous consent of the Lodge which rejected him." [Indiana Reprint, p. 183.]

In view of the fraternal character of the response, the Grand Lodge of Indiana voted not to press the complaint further.

We do not know how long this law was in force, but we find that this Grand Lodge published the names of rejected candidates down to 1851. Why?

*Louisiana, 1893.* No other Lodge can receive a petition unless it is recommended by five members of the rejecting Lodge, among whom must be two of the chair officers.

*Maine, 1844.* No other Lodge can receive a petition unless it is recommended by the Master and Wardens and three other members of the rejecting Lodge.

*Maryland.* Only by consent of rejecting Lodge.

*Massachusetts.* Same as Maine, as far back as we can trace the law and usage.

*Michigan, 1890.* Not without the unanimous consent of the rejecting Lodge.

*Minnesota, 1887.* Rejection a bar for six months only.

*Mississippi, 1891.* Lodges have perpetual jurisdiction over all rejected candidates for initiation.

*Missouri, 1882.* A bar for one year and no longer.

*Montana, 1887.* Only by consent of rejecting Lodge, by a three-fourths vote.

*Nebraska, 1857.* "No Lodge shall initiate into the mysteries of the Craft any person whomsoever, without first being satisfied by a test, or otherwise, that the candidate has not made application to some

other Lodge and been rejected; and if it shall appear that he has been rejected, then the Lodge must be satisfactorily convinced that such rejection has not been on account of any circumstances that ought to preclude him from the benefits of Masonry; otherwise, the interdiction is positive and peremptory."

*Nevada.* See California.

*New Hampshire, 1869.* Only by consent of rejecting Lodge, by a unanimous vote.

*New Mexico.* Bar for one year only.

*New York, 1894,* and always. Only by consent of rejecting Lodge by a majority vote.

*North Carolina, 1888.* Bar for one year, and the by-law seems to assume that the petition will be presented only to the same Lodge.

*North Dakota, 1889.* Bar for six months and no longer.

*Ohio, 1882.* Only by consent of rejecting Lodge by unanimous vote.

*Oklahoma, 1893.* Not at all within six months, and after that only by consent of rejecting Lodge.

*Oregon, 1895.* "No petition shall be entertained by any Lodge in this jurisdiction from an applicant who has been previously rejected by any Lodge, without the consent of the Lodge which rejected him."

*Pennsylvania.* Rejecting Lodge has perpetual jurisdiction.

*Rhode Island* adopted, March 5, 1802, a revised Constitution, drafted by Thomas Smith Webb, which provides that "No petition shall be received in any Lodge from a person who has previously been rejected in another Lodge, unless it be accompanied with a recommendation granted by a unanimous ballot of the members present at a regular meeting of the Lodge in which such rejection may have occurred; but no Lodge shall grant such a recommendation, nor any motion made for that purpose, in favor of a candidate who has been rejected by more than two votes."

*South Carolina.* Now and always, rejecting Lodge has perpetual jurisdiction.

*South Dakota.* Bar only for a limited time; presumably the same as in North Dakota.

*Tennessee, 1842.* "No candidate for initiation, who shall be rejected by any Lodge under this jurisdiction, shall be eligible to a second recommendation in the Lodge in which he was rejected, or any other

Lodge under this jurisdiction until the expiration of twelve months, unless the brother or brothers objecting shall, in open Lodge, withdraw his or their objections."

This was inserted in the revised Constitution, and is the first and earliest departure from the old law that we have found.

*Texas, 1878.* A rejected candidate can apply to another Lodge only by a waiver of jurisdiction by the rejecting Lodge, and a refusal to waive is a second rejection.

*Utah.* Bar only for a limited time.

*Vermont, 1887.* No constitutional provision; but a decision in 1886, that a rejection is a bar for one year, and no longer.

*Virginia, 1889.* Rejected candidates cannot apply to any Lodge until after one year, and then only to the rejecting Lodge, if he resides in its jurisdiction; he cannot apply to a Lodge having jurisdiction concurrent with the rejecting Lodge.

*Washington, 1888.* Cannot apply till after one year, and Lodge cannot accept until it has notified the rejecting Lodge, asked for information, and waited ninety days to receive it; and if received, must give it weight.

*West Virginia, 1885.* "Nor shall any Lodge entertain the application for the mysteries of Freemasonry of any one who has been rejected in any other Lodge, without the written consent of such Lodge."

*Wisconsin, 1886.* Rejection a bar for one year and no longer.

*Wyoming, 1872.* Cannot apply to the same Lodge within six months; Nebraska rule as to other Lodges.

—J. H. Drummond, in *G. L. Report.*

### The World's Saviors.

Many people have never heard of more than one Savior, and many more of no more than one crucifixion. Coming across an old book, recently, giving an account of no less than sixteen Saviors that have been crucified, we have compiled from it the following. They are named in the order of the prominence which they attained by the number of their followers:

#### I. CHRISHNA, OF INDIA, 1200 B. C.

Among the sin-atoning Gods who condescended in ancient times to forsake the throne of heaven, and descend upon the plains of India, through human birth, to suffer and die for the sins and transgressions of the human race, the eighth Avatar, or Savior, may be considered the most important and the most exalted character,

as he led the most conspicuous life, and commanded the most devout and the most universal homage. And while some of the other incarnate demigods were invested with only a limited measure of the infinite deityship, Chrishna, according to the teaching of their New Testament (the Ramazand), comprehended in himself "a full measure of the Godhead bodily." The evidence of his having been crucified is as conclusive as any other sacrificial or sin-atoning God, whose name has been memorialized in history or embalmed as a sacred idol in the memories of his devout worshippers.

Mr. Moore, an English traveler and writer, in a large collection of drawings taken from Hindoo sculptures and monuments, which he has arranged together in a work entitled "The Hindoo Pantheon," has one representing, suspended on the cross, the Hindoo crucified God and Son of God, "our Lord and Savior," Chrishna, with holes pierced in his feet, evidently intended to represent the nail-holes made by the act of crucifixion. Mr. Higgins, who examined this work, which he found in the British Museum, makes a report of a number of the transcript drawings, intended to represent the crucifixion of this oriental and mediatorial God, which we will here condense. In plate 98, this Savior is represented with a hole in the top of one foot, just above the toes, where the nail was inserted in the act of crucifixion. In another drawing he is represented exactly in the form of a Romish Christian crucifix, but not fixed or fastened to a tree, though the legs and feet are arranged in the usual way, with nail-holes in the latter. There is a halo of glory over it, emanating from the heavens above, just as we have seen Jesus Christ represented in a work by a Christian writer, entitled "Quarles' Emblems," also in other Christian books. In several of the *icons* (drawings) there are marks of holes in both feet, and in others of holes in the hands only. In the first drawing which he consulted the marks are very faint, so as to be scarcely visible. In figures 4 and 5, of plate 11, the figures have nail-holes in both feet, while the hands are not represented. Figure 6 has on it the representation of a round hole in the side. To his collar or shirt hangs an emblem of a heart, represented in the same manner as those attached to the imaginary likenesses of Jesus Christ, which may now be found in some Christian coun-

tries. Figure 91 has a hole in one foot and a nail through the other, and a round nail or pin mark in one hand only, while the other is ornamented with a dove and a serpent (both emblems of deity in the Christian's Bible).

The history of Chrishna Zeus (or Jeseus, as some writers spell it), is contained principally in the Baghavat Gita, the episode portion of the Mahabarat Bible. The book is believed to be divinely inspired, like all other bibles; and the Hindoos claim for it an antiquity of six thousand years. Like Christ, he was of humble origin, and like him had to encounter opposition and persecution. But he seems to have been more successful in the propagation of his doctrines; for it is declared, "he soon became surrounded by many earnest followers, and the people in vast multitudes followed him, crying aloud, 'This is indeed the Redeemer promised to our fathers.'" His pathway was thickly strewn with miracles, which consisted in healing the sick, curing lepers, restoring the dumb, deaf, and the blind, raising the dead, aiding the weak, comforting the sorrow-stricken, relieving the oppressed, casting out devils, etc. He came not ostensibly to destroy the previous religion, but to purify it of its impurities, and preach a better doctrine. He came, as he declared, "to reject evil and restore the reign of good, and redeem man from the consequences of the fall, and deliver the oppressed earth from its load of sin and suffering." His disciples believed him to be God himself, and millions worshiped him as such in the time of Alexander the Great, 330 B. C.

The hundreds of counterparts to the history of Christ, proving their histories to be almost identical, will be found enumerated in Chapter XXXII, such as, 1. His miraculous birth by a virgin; 2. The mother and child being visited by shepherds, wise men, and the angelic host, who joyously sang, "In thy delivery, O favored among women, all nations shall have cause to exult;" 3. The edict of the tyrant ruler Cansa, ordering all of the first born to be put to death; 4. The miraculous escape of the mother and child from his bloody decree by the parting of the waves of the River Jumna to permit them to pass through on dry ground; 5. The early retirement of Chrishna to a desert; 6. His baptism or ablution in the River Ganges, corresponding to Christ's baptism in Jordan; 7. His transfiguration at Madura, where he assured his



disciples that "present or absent, I will always be with you; 8. He had a favorite disciple (Arjoon), who was his bosom friend, as John was Christ's; 9. He was anointed with oil by women, like Christ; 10. A somewhat similar story is also told of him—his disciples being enabled by him to catch large draughts of the finny prey in their nets. Like Christ he taught much by parables and precepts. On one occasion, having returned from a ministerial journey, as he entered Madura, the people came out in crowds to meet him, strewing the ground with the branches of coconut trees, and desiring to hear him. He addressed them in parables, the conclusion and moral of one of which, called the parable of the fishes, runs thus: "And thus it is, O people of Madura, that you ought to protect the weak and each other, and not retaliate upon an enemy the wrongs he may have done you." Here we see the peace doctrine preached in its purity. "And thus it was," says a writer, "that Chrishna spread among the people the holy doctrines of purest morality, and initiated his hearers into the exalted principles of charity, of self-denial, and self-respect at a time when the desert countries of the west were inhabited only by savage tribes;" and we will add, long before Christianity was thought of. Purity of life and spiritual insight, we are told, were distinguishing traits in the character of this oriental sin-atonning Savior, and that "he was often moved with compassion for the down-trodden and the suffering."

Many of the precepts uttered by Chrishna display a profound wisdom and depth of thought equal to any of those attributed to Jesus Christ. In proof of the statement, we will cite a few examples out of the hundreds in our possession:

1. Those who do not control their passions cannot act properly toward others.
2. The evils we inflict upon others follow us as our shadows follow our bodies.
3. Only the humble are beloved of God.
4. Virtue sustains the soul as the muscles sustain the body.
5. When the poor man knocks at your door, take him and administer to his wants, for the poor are the chosen of God (Christ said, "God hath chosen the poor").
6. Let your hand be always open to the unfortunate.
7. Look not upon a woman with unchaste desires.
8. Avoid envy, covetousness, falsehood,

imposture and slander, and sexual desires.

9. Above all things, cultivate love for your neighbor.

10. When you die you leave your worldly wealth behind you, but your virtues and vices follow you.

11. Contemn riches and worldly honor.

12. Seek the company of the wicked in order to reform them.

13. Do good for its own sake, and expect not your reward for it on earth.

14. The soul is immortal, but must be pure and free from all sin and stain before it can return to Him who gave it.

15. The soul is inclined to good when it follows the inward light.

16. The soul is responsible to God for its actions, who has established rewards and punishments.

17. Cultivate that inward knowledge which teaches what is right and wrong.

18. Never take delight in another's misfortunes.

19. It is better to forgive an injury than avenge it.

20. You can accomplish by kindness what you cannot by force.

21. A noble spirit finds a cure for injustice by forgetting it.

22. Pardon the offense of others, but not your own.

23. What you blame in others do not practice yourself.

24. By forgiving an enemy you make many friends.

25. Do right from hatred of evil, and not from fear of punishment.

26. A wise man corrects his own errors by observing those of others.

27. He who rules his temper conquers his greatest enemy.

28. The wise man governs his passions, but the fool obeys them.

29. Be at war with men's vices, but at peace with their persons.

30. There should be no disagreement between your lives and your doctrine.

31. Spend every day as though it were the last.

32. Lead not one life in public and another in private.

33. Anger, in trying to torture others, punishes itself.

34. A disgraceful death is honorable when you die in a good cause.

35. By growing familiar with vices, we learn to tolerate them easily.

36. We must master our evil propensities, or they will master us.

37. He who has conquered his propensities rules over a kingdom.

38. Protect, love, and assist others, if you would serve God.

39. From thought springs the will, and from the will action, true or false, just or unjust.

40. As the sandal tree perfumes the axe which fells it, so the good man sheds fragrance on his enemies.

41. Spend a portion of each day in pious devotion.

42. To love the virtues of others is to brighten your own.

43. He who gives to the needy loses nothing himself.

44. A good, wise, and benevolent man cannot be rich.

45. Much riches is a curse to the possessor.

46. The wounds of the soul are more important than those of the body.

47. The virtuous man is like the banyan tree, which shelters and protects all around it.

48. Money does not satisfy the love of gain, but only stimulates it.

49. Your greatest enemy is in your own bosom.

50. To flee, when charged, is to confess your guilt.

51. The wounds of conscience leave a scar.

We will cite a few examples relative to women:

1. He who is cursed by woman is cursed by God.

2. God will punish him who laughs at woman's sufferings.

3. When woman is honored, God is honored.

4. The virtuous woman will have but one husband, and the right-minded man but one wife.

5. It is the highest crime to take advantage of the weakness of woman.

6. Woman should be loved, respected, and protected by husbands, fathers, and brothers.

## II. CRUCIFIXION OF THE HINDOO

SAKIA, 600 B.C.

How many Gods who figured in Hindoo history suffered death upon the cross as atoning offerings for the sins of mankind, is a point not clearly established by their sacred books. But the death of the God above named, known as Sakia, Budha Sakia, or Sakia Muni, is distinctly referred to by several writers, both Oriental and

Christian, though there appears to be in Buddhist countries different accounts of the death of the famous and extensively worshiped sin-atoning Saviors. In some countries the story runs, a God was crucified by an arrow being driven through his body, which fastened him to a tree; the tree, with the arrow thus projecting at right angles, formed the cross, emblematical of the atoning sacrifice. Sakia, an account states, was crucified by his enemies for the humble act of plucking a flower in a garden—doubtless seized on as a mere pretext, rather than as being considered a crime. One of the accusations brought against Christ, it will be remembered, was that of plucking the ripened ears of corn on the Sabbath. And it is a remarkable circumstance, that in the pictures of Christian countries representing the Virgin Mary with the infant Jesus in her arms, either the child or the mother is frequently represented with a bunch of flowers in the hand. That his crucifixion was designed as a sin-atoning offering, is evident from the following declaration found in his sacred biography, viz: "He in mercy left Paradise, and came down to earth because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their sufferings upon himself that he might expiate their crimes and mitigate the punishment they must otherwise inevitably undergo."

He believed, and taught his followers, that all sin is inevitably punished, either in this or the future life; and so great were his sympathy and tenderness, that he condescended to suffer that punishment himself by an ignominious death upon the cross, after which he descended in Hades (Hell) to suffer for a time (three days) for the inmates of that dreadful and horrible prison, that he might show he sympathized with them. After his resurrection, and before his ascension to heaven, as well as during his earthly sojourn, he imparted to the world some beautiful, lofty, and soul-elevating precepts.

"The object of his mission," says a writer, "was to instruct those who were straying from the right path, and expiate the sins of mortals by his own suffering, and procure for them a happy entrance into Paradise by obedience to his precepts and prayers to his name." "His followers always speak of him as one with God from all eternity." His most common title

was "the Savior of the World." He was also called "the Benevolent One," "the Dispenser of Grace," "the Source of Life," "the Light of the World," "the True Light," etc. His mother was a very pure, refined, pious and devout woman; never indulged in any impure thoughts, words or actions. She was so much esteemed for her virtues and for being the mother of a God, that an escort of ladies attended her wherever she went. The trees bowed before her as she passed through the forest, and flowers sprang up wherever her foot pressed the ground. She was saluted as "the Holy Virgin, Queen of Heaven." It is said that when her divine child was born, he stood upright and proclaimed, "I will put an end to the sufferings and sorrows of the world." And immediately a light shone round about the young Messiah. He spent much time in retirement, and, like Christ in another respect, was once tempted by a demon, who offered him all the honors and wealth of the world. But he rebuked the devil, saying, "Begone; hinder me not." He began, like Christ, to preach his gospel and heal the sick when about twenty-eight years of age. And it is declared, "The blind saw, the deaf heard, the dumb spoke, the lame danced, and the crooked became straight." Hence the people declared, "He is no mortal child, but an incarnation of the Deity." His religion was of a very superior character. He proclaimed, "My law is a law of grace for all." His religion knew no race, no sex, no caste, and no aristocratic priesthood. "It taught," says Max Muller, "the equality of all men, and the brotherhood of the human race." "All men, without regard to rank, birth or nation," says Dunckar, "form, according to Budha's view, one great suffering association in this earthly vale of tears; therefore the commandments of love, forbearance, patience, compassion, pity, brotherliness of all men." Klaproth (a German professor of Oriental languages) says this religion is calculated to ennoble the human race. "It is difficult to comprehend," says a French writer (M. Laboulay), "how men, not assisted by revelation, could have soared so high, and approached so near the truth." Dunckar says this Oriental God "taught self denial, chastity, temperance, the control of the passions, to bear injustice from others, to suffer death quietly, and without hate of your persecutor, to grieve not for one's own misfortunes,

but for those of others." An investigation of their history will show that they lived up to these moral injunctions. "Besides the five great commandments," says a Wesleyan missionary (Spense Hardy) in *Dahmma Padam*, "every shade of vice, hypocrisy, anger, pride, suspicion, greediness, gossiping, and cruelty to animals is guarded against by special precepts. Among the virtues recommended, we find not only reverence for parents, care of children, submission to authority, gratitude, moderation in all things, submission in time of trial, equanimity at all times, but virtues unknown in some systems of morality, such as the duty of forgiving injuries, and not rewarding evil for evil." And we will add, both charity and love are specially recommended. We have it also upon the authority of Dunckar, that "Budha proclaimed that salvation and redemption have come for all, even the lowest and most abject classes." For he broke down the iron caste of the Brahminical code which had so long ruled India, and aimed to place all mankind upon a level. His followers have been stigmatized by Christian professors as "idolaters;" but Sir John Bowring, in his "Kingdom and People of Siam," denies that they are idolaters, "because," says he, "no Buddhist believes his image to be God, or anything more than an outward representation of Deity." Their deific images are looked upon with the same views and feelings as a Christian venerates the photograph of his deceased friend. Hence, if one is an idolator, the other is also. With respect to the charge of polytheism, missionary Huc says, "that although their religion embraces many inferior deities, who fill the same offices that angels do under the Christian system; "yet," adds M. Huc, "monotheism is the real character of Buddhism," and confirms the statement by the testimony of a Thibetan.

It should be noted here, that although Buddhism succeeded in converting about three hundred millions, or one-third of the inhabitants of the globe, it was never propagated by the sword, and never persecuted the disciples of other religions. Its conquests were made by a rational appeal to the human mind. Mr. Hodgson says, "It recognizes the infinite capacity of the human intellect." And St. Hilaire declares, "Love for all beings is its nucleus; and to love our enemies, and not persecute, are the virtues of this people." Max

Muller says, "Its moral code, taken by itself, is one of the most perfect the world has ever known." Its five commandments are:

1. Thou shalt not kill.
2. Thou shalt not steal.
3. Thou shalt not commit adultery or any impurity.
4. Thou shalt not lie.
5. Thou shalt not intoxicate thyself.

To establish the above cited doctrines and precepts, Budha sent forth his disciples into the world to preach his gospel to every creature. And if any convert had committed a sin in word, thought or deed, he was to confess and repent. One of the tracts which they distributed declares, "There is undoubtedly a life after this in which the virtuous may expect the reward of their good deeds. \* \* Judgment takes place immediately after death."

Budha and his followers set an example to the world of enduring opposition and persecution with great patience and non-resistance. And some of them suffered martyrdom rather than abandon their principles, and gloried in thus sealing their doctrines with their lives. A story is told of a rich merchant, by the name of Purna, forsaking all to follow his lord and master; and also of his encountering and talking with a woman of low caste at a well, which reminds us of similar incidents in the history of Christ. But his enemies, becoming jealous and fearful of his growing power, finally crucified him near the foot of the Nepaul mountains, about 600 B.C. But after his death, burial and resurrection, we are told he ascended back to heaven, where millions of his followers believed he had existed with Brahma from all eternity.

### III. THAMMUZ OF SYRIA, CRUCIFIED, 1160 B.C.

The fullest history extant of this God-Savior is probably that of Ctesias (400 B. C.), author of "Persika." The poet has perpetuated his memory in rhyme.

"Trust, ye saints, your Lord restored;  
Trust ye in your risen Lord;  
For the pains which Thammuz endured  
Our salvation have procured."

Mr. Higgins informs us (Anac. vol i, p. 246), that this God was crucified at the period above named, as a sin-atonement offering. The stanza just quoted is predicated upon the following Greek text, translated by Godwin: "Trust ye in God, for out of his loins salvation is come unto us." Julius Firmicus speaks of this God "rising

from the dead for the salvation of the world." The Christian writer Parkhurst alludes to this Savior as preceding the advent of Christ, and as filling to some extent the same chapter in sacred history.

### IV. WITTOBA OF THE TELINGONESE, CRUCIFIED 552 B.C.

We have a very conclusive historical proof of the crucifixion of this heathen God. Mr. Higgins tells us, "He is represented in his history with nail-holes in his hands and the soles of his feet;" nails, hammers and pincers are constantly seen represented on his crucifixes, and are objects of adoration among his followers. And the iron crown of Lombardy has within it a nail of what is claimed as his true original cross, and is much admired and venerated on that account. The worship of this crucified God, according to our author, prevails chiefly in the Travancore and other southern countries in the region of Madura.

### V. IAO OF NEPAUL, CRUCIFIED 622 B.C.

With respect to the crucifixion of this ancient Savior, we have this very definite and specific testimony, that "he was crucified on a tree in Nepaul." (See Georgius, p. 202.) The name of this incarnate God and oriental Savior occurs frequently in the Holy Bibles and sacred books of other countries. Some suppose that Iao (often spelt Jao is the root of the name of the Jewish God Jehovah.

### VI. HESUS, OF THE CELTIC DRUIDS, CRUCIFIED 834 B.C.

Mr. Higgins tells us that the Celtic Druids represent their God Hesus as having been crucified with a lamb on one side and an elephant on the other, and that this occurred long before the Christian era. Also, that a representation of it may now be seen upon "the fire tower of Brechin."

In this symbolical representation of the crucifixion, the elephant being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocence of the victim (the God offered as a propitiatory sacrifice). And thus we have "the Lamb of God taking away the sins of the world"—symbolical language used with respect to the offering of Jesus Christ. And here is indicated very clearly the origin of the figure. It is evidently borrowed from the Druids. We have the statement of the above writer that this le-

gend was found amongst the Canutes of Gaul long before Jesus Christ was known to history.

VII. QUEXALCOTE, OF MEXICO, CRUCIFIED 587 B.C.

Historical authority, relative to the crucifixion of this Mexican God, and to his execution upon the cross as a propitiatory sacrifice for the sins of mankind, is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon steel and metal plates. One of these plates represents him as having been crucified on a mountain, another represents him as having been crucified in the heavens, as St. Justin tells us Christ was. According to another writer, he is sometimes represented as having been nailed to a cross, and by other accounts as hanging with a cross in his hand. The "Mexican Antiquities" (volume vi, p. 166), says, "Quexalcote is represented in the paintings of 'Codex Borgianus' as nailed to the cross." Sometimes two thieves are represented as having been crucified with him. That the advent of this crucified Savior and Mexican God was long anterior to the era of Christ, is admitted by Christian writers. In the work above named (Codex Borgianus), may be found the account, not only of his crucifixion, but of his death, burial, descent into hell, and resurrection on the third day. And another work, entitled "Codex Vaticanus," contains the story of his immaculate birth by a virgin mother by the name of Chimalman. Many other incidences are found related of him in his sacred biography, in which we find the most striking counterparts to the more modern gospel story of Jesus Christ, such as his forty days' temptation and fasting, his riding on an ass, his purification in the temple, his baptism and regeneration by water, his forgiving of sins, being anointed with oil, etc. "All these things, and many more, found related of this Mexican God in their sacred books," says Lord Kingsborough, a Christian writer, "are curious and mysterious."

VIII. QUIRINUS, OF ROME, CRUCIFIED 506 B.C.

The crucifixion of this Roman Savior is briefly noticed by Mr. Higgins, and is remarkable for presenting, like other crucified Gods, several parallel features to that of the Judean Savior, not only in the circumstances related as attending his crucifixion, but also in a considerable portion

of his antecedent life. He is represented, like Christ—

1. As having been conceived and brought forth by a virgin.
2. His life was sought by the reigning king, Amulius.
3. He was of royal blood, his mother being of kingly descent.
4. He was "put to death by wicked hands," *i.e.*, crucified.
5. At his mortal exit the whole earth is said to have been enveloped in darkness, as in the cases of Christ, Chrishna and Prometheus.
6. And finally he is resurrected, and ascends back to heaven.

IX. (ÆSCHYLUS) PROMETHEUS, CRUCIFIED 547 B.C.

In the account of the crucifixion of Prometheus of Caucasus, as furnished by Seneca, Hesiod, and other writers, it is stated that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which represents him as having been bound to a rock for thirty years, while vultures preyed upon his vitals, Mr. Higgins pronounces an impious fraud. "For," says this learned historical writer, "I have seen the account which declares he was nailed to a cross with hammer and nails." Confirmatory of this statement is the declaration of Mr. Southwell, that "he exposed himself to the wrath of God in his zeal to save mankind." The poet, in portraying his propitiatory offering, says:

"Lo, streaming from the fatal tree  
His all-atoning blood,  
Is this the Infinite?—yes, 'tis he—  
Prometheus, and a God.

"Well might the sun in darkness hide,  
And veil his glories in,  
When God, the great Prometheus, died  
For man, the creature's, sin."

The "New American Cyclopaedia" (vol. i, p. 157) contains the following significant declaration relative to this sin-atoning oriental Savior: "It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian crags for his love to mortals." Here we have first-class authority for the truth of the crucifixion of this oriental God.

In Lempriere's "Classical Dictionary," Higgins' "Anacalypsis," and other works, may be found the following particulars

relative to the final exit of the God above named, viz:

1. That the whole frame of nature became convulsed.

2. The earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and "Our Lord and Savior" Prometheus gave up the ghost. "The cause for which he suffered," says Mr. Southwell, "was his love for the human race." Mr. Taylor makes the statement in his Syntagma, that the whole story of Prometheus' crucifixion, burial, and resurrection was acted in pantomime in Athens five hundred years before Christ, which proves its great antiquity. Minutius Felix, one of the most popular Christian writers of the second century (in his "Octavius," sec. 29), thus addresses the people of Rome: "Your victorious trophies not only represent a simple cross, but a cross with man on it;" and this *man* St. Jerome calls God. These coincidences furnish still further proof that the tradition of the crucifixion of Gods has been very long prevalent among the heathen.

#### X. CRUCIFIXION OF THULIS OF EGYPT, 1700 B.C.

Thulis of Egypt, whence comes "Ultima Thule," died the death of the cross about thirty-five hundred years ago. Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the Gods. This Egyptian Savior appears also to have been known as Zulis, and with this name, Mr. Wilkinson tells us, "his history is curiously illustrated in the sculptures made seventeen hundred years B.C., of a small, retired chamber lying nearly over the western adytum of the temple." We are told twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became "the judge of the dead," or of souls in a future state. Wilkinson says he came down from heaven to benefit mankind, and that he was said to be 'full of grace and truth.'

#### XI. CRUCIFIXION OF INDRA OF THIBET, 725 B.C.

The account of the crucifixion of the God and Savior Indra, may be found in Georgius, Thibetinum Alphabetum, p. 230. In the work referred to, may be found

plates representing this Thibetan Savior as having been nailed to the cross. There are five wounds, representing the nail-holes and the piercing of the side. The antiquity of the story is beyond dispute. Marvelous stories were told of the birth of the Divine Redeemer. His mother was a virgin of black complexion, and hence his complexion was of the ebony hue, as in the case of Christ and some other sin-atoning Saviors. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which he taught was essential to true holiness. He inculcated great tenderness towards all living beings. He could walk upon the water or upon the air; could foretell future events with great accuracy. He practiced the most devout contemplation, severe discipline of the body and mind, and acquired the most complete subjection of his passions. He was worshiped as a God who had existed as a spirit from all eternity, and his followers were called "Heavenly Teachers."

#### XII. ALCESTOS OF EURIPEDES, CRUCIFIED 600 B.C.

The "English Classical Journal" (vol. xxxvii) furnishes us with the story of another crucified God, known as Alcestos—a female God or Goddess; and in this respect, it is a novelty in sacred history, being the first, if not the only, example, of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

#### XIII. ATYS OF PHRYGIA, CRUCIFIED 1170 B.C.

Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase, "*suspensus lingo*," found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried, and rose again.

#### XIV. CRITE OF CHALDEA, CRUCIFIED 1200 B.C.

The Chaldeans, as Mr. Higgins informs us, have noted in their sacred books the account of the crucifixion of a God with the above name. He was also known as "the Redeemer," and was styled "the Ever Blessed Son of God," "the Savior of the Race," "the Atoning Offering for an angry God," etc. And when he was of-

ferred up, both heaven and earth were shaken to their foundations.

XV. BALI OF ORISSA, CRUCIFIED  
725 B.C.

We learn by the oriental books, that in the district of country known as Orissa, in Asia, they have the story of a crucified God, known by several names, including the above, all of which, we are told, signify "Lord Second," having reference to him as the second person or second member of the trinity, as most of the crucified Gods occupied that position in the triad of deities constituting the trinity, as indicated in the language, "Father, Son, and Holy Ghost," the Son, in all cases, being the atoning offering, "the Crucified Redeemer," and the second person of the trinity. This God, Bali, was also called Baliu, and sometimes Bel. The Anacalypsis informs us (vol. i, 257) that monuments of this crucified God, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures in the temple.

XVI. MITHRA OF PERSIA, CRUCIFIED  
600 B.C.

This Persian God, according to Mr. Higgins, was "slain upon the cross to make atonement for mankind, and to take away the sins of the world." He was reputedly born on the 25th day of December, and crucified on a tree. It is a remarkable circumstance that two Christian writers (Mr. Faber and Mr. Bryant) both speak of his "being slain," and yet both omit to speak of the manner in which he was put to death. And the same with respect to other crucified Gods of the pagans.

We might note other cases of crucifixion. Davatat of Siam, Ixion of Rome, Apollonius of Tyana in Cappadocia, are all reported in history as having "died the death of the cross." Ixion, 400 B.C., according to Nimrod, was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. It is declared, "He bore the burden of the world" (that is, "the sins of the world") on his back while suspended on the cross. Hence he was sometimes called "the crucified spirit of the world." With respect to Apollonius, it is a remarkable, if not a suspicious circumstance that should not be passed unnoticed, that several writers, while they recount a long list of miracles and remarkable incidents in the life of this Cappadocian Savior, extending through

his whole life, and forming a parallel to similar incidents of the Christian Savior, not a word is said about his crucifixion. And a similar course has been pursued with respect to Mithra and other sin-aton-ing Gods, including Chrishna and Prometheus, as before noticed.

By reference to Mackey's "Lexicon of Freemasonry" (p. 35), we learn that Freemasons secretly taught the doctrine of the crucifixion, atonement, and resurrection long anterior to the Christian era, and that similar doctrines were taught in "all the ancient mysteries," thus proving that the conception of these tenets of faith existed at a very early period of time.

And it may be noted here, that the doctrine of salvation by crucifixion had likewise, with most of the ancient forms of religious faith, an astronomical representation, *i. e.*, a representation in astronomical symbols. According to the emblematical figures comprised in their astral worship, people were saved by the sun's crucifixion or crossification, realized by *crossing* over the equinoctial line into the season of spring, and thereby gave out a saving heat and light to the world, and stimulated the generative organs of animal and vegetable life. It was from this conception that the ancients were in the habit of carving or painting the organs of generation upon the walls of their holy temples. The blood of the grape, which was ripened by the heat of the sun, as he crossed over by resurrection into spring (*i. e.*, was crucified), was symbolically "the blood of the cross," or "the blood of the Lamb."

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Mason's in Montana.

At the invitation of Temple Lodge, in Peoria, Illinois, before the assembled Masonic Lodges, Major W. S. Brackett, a ranch owner near Fridley, Park Co., Montana, delivered an address on "The Heroic Freemasons of Early Montana; their redemption of that Territory from ruffian rule in pioneer times." He said, by way of introduction:

'From the shadowy and distant past there come to us many voices bearing impartial and truthful testimony concerning the noble deeds performed and the magnificent plans originated by our ancient Order, and concerning the many wicked schemes of tyrants and base men overthrown by it in all lands and in all ages.'

He spoke of the distant period when the

first Grand Master was murdered, and how the Masonic Fraternity since then had ever taken sides in the cause of human rights in every clime and land, and by its mighty power had stood for liberty and law, justice, order and peace. Masonry has ever been the handmaiden of religion, pure and undefiled. In the humble "bau-hutten" or Lodges of the ancient Masons of Germany, the plans of many of the great cathedrals of Europe were made. Masonry lent its power to the Reformation, in the time of Luther. "From earliest times," said Major Brackett, "our ancient Order has borne aloft its glorious banners emblazoned with those inspiring and sacred words, 'God, Liberty, and the Brotherhood of Man.' Tyrants, usurpers, and the enslavers of man's spiritual freedom in every age have read those words in trembling, in fear and in hate. But the great army of Masons in every land, now constantly increasing in numbers and in power, is bearing those banners of light onward toward that glorious era of perfect freedom and justice for all men to which the spirit of the age now swiftly, and now slowly, but inevitably leads us."

The thrilling story of the Masons of early Montana, Major Brackett said, had never been fully told. It is a story reflecting undying honor and glory upon this ancient Fraternity. The deeds of King Richard of the Lion Heart and the knights of old, fighting to restore the Holy Sepulchre, the valor of the Templar Knights under the walls of Acre, or beneath the towers of Askalon, or the achievements of the unconquerable Knights Hospitaller of St. John in Palestine, are equalled if not surpassed by a plain tale of the American hills, a chronicle of the nineteenth century; the story of a beleaguered community of freemen in the Rocky Mountains, who, under the guidance of Masonry, were led out from a long night of great darkness into the light of a glorious redemption. Living under a reign of terror, they were brought into a state where law, order and peace became firmly established. The leaders of this redemption were the early Masons of Montana.

The great discoveries of placer gold in what is now southwestern Montana and eastern Idaho, took place just as the civil war broke out. Thousands of men thrown out of employment by the war and thirsting for gold, hastened to the land of promise in these distant mountains. Crossing thirsty

deserts and alkaline plains, fighting their way through hostile Indians, often lost in the rugged mountains, they made their way to these then distant northern mines. While there were thousands of honest men, there were equal numbers of the roughest and worst elements of the country. Thieves, gamblers, desperadoes and murderers came in hordes from the Pacific Coast. Bushwhackers came from Kansas; the border ruffians of Missouri, who had drunk the blood of the free-soil men of Kansas, escaped from the civil war they had helped bring on, and emigrated to the new mines of Bannock, Boise and Alder gulch. Here they could all carry on scoundrelism, because there was no government and no organized law. For nearly two years the reign of terror was complete. Murders, robberies, and flagrant crimes of all kinds grew more and more frequent in all the mining camps, and good men and true dared say nothing against it. The rule of the desperadoes was open, bold and defiant. No man dared lisp of the arrest and punishment of the criminals. The villains had their own way in all things. The ruffians were in organized and regular bands of highwaymen, having their rendezvous in various isolated places in the mountains. Incoming stages and wagon trains were boldly held up and robbed in broad daylight. The chief of the robbers was a young man named Henry Plummer, a talented villain of gentlemanly deportment and great cunning. Every fortunate man who accumulated gold was marked as the prey sooner or later of the banditti. Those who had wrested fortune from the golden plains were dismayed to find that they could not leave the Territory without being robbed and probably murdered. This mining region was then so isolated and distant from civilization that we can hardly realize it now. It was part of the territory of Dakota, and Yankton, the capital, was 2,200 miles distant. The nearest postoffice was 400 miles away, and the nearest town where there were any officers of the law was Lewiston, 700 miles away. Over one hundred innocent men were cruelly slain by the desperadoes after being robbed of their gold. Many an anxious wife and mother in the East waited in vain for news from the husband and father toiling for gold in the gulches of distant Montana. "Why does he not write?" was the hourly and daily question sent up to heaven with her prayer. Alas for that wife! Wid-



owed long before she knew of the violent death of the father of her children! Alas for helpless orphans! Looking in vain for the return of their father long since murdered by ruffians and highwaymen.

Below some lonely mountain pine, through which the summer breeze sang a requiem, or in some dark canyon of that rugged land, the pitying angels of the Most High looked down upon the dismembered skeleton of that victim; and they looked down in pity upon the mutilated remains of scores of other victims brutally slain and lying unburied in that dread wilderness.

But above the whitening bones of the unburied dead the spirit of God moved at last, and the sovereign mandate issued from the throat of Divine Justice. "Vengeance is mine; I will repay, saith the Lord."

The reign of villainy and murder was now about to terminate in the northern mines. In a rude log cabin, William H. Bell, a Mason, lay dying of mountain fever. He desired to be buried by his brother Masons according to Masonic rites. There was no Lodge of Masons, nor any book or Monitor of Masonry in the camps. The Masons had never, as yet, met in a body, but they resolved then and there to form a Lodge in which good men and true might meet without the presence of the ruffian element.

Hon. N. P. Langford had been Master of a Lodge in Minnesota, and remembered the ritual. He presided at this, the first Masonic funeral in Montana.

As that little company of Masons assembled about the open grave of Brother Bell, they thought of the many good and honest men who had been killed by ruffians in those lonely mountains. They thought of the many good men cruelly murdered in those dark valleys, whose bones, now lying in the open, had received neither blessing nor burial; and they wondered as they stood there if they themselves would be the next victims marked out for slaughter.

And the spirit of God moved across that rugged mountain land and filled the hearts of our brothers even as they stood about that open grave. It was in that ever memorable hour that Brother Langford, as a part of the burial service, read the first ten verses of the thirty-seventh chapter of the prophet Ezekiel, in these words:

[Here the speaker read the first ten verses of the 37th Ezekiel.]

The death of Bro. Bell was a vicarious sacrifice. A new power arose in that beleaguered land. The little band of Masons dropped the symbolic evergreen into the grave of their brother, and the roughs and desperadoes stood around outside the circle, silent and appalled at this demonstration of an organized body of honest men. All instinctively felt that Masonry was to be the corner-stone upon which the structure of law and order and good government was to be erected.

Verily, the vision of the prophet Ezekiel of old, whose name signifies the strength of God, became that day a new prophecy in a new land; for, from the dark canyons of those mountains, where the dry bones of scores of murdered victims were lying, and, symbolically, up from the new-made grave of Brother Bell there arose and stood up upon their feet an exceeding great army, the avengers of outraged justice, even the vigilantes of Montana.

Space forbids a detailed account of the daring work of those early Masons in forming the vigilance committee of Montana, which finally rescued the young Territory from ruffian rule. Prominent among them were the Hon. W. F. Sanders, afterward United States Senator from Montana; Samuel T. Houser, afterward Governor of the Territory; John X. Biedler, the brave United States Marshal of after years, and N. P. Langford, first Superintendent of the Yellowstone National Park. They were a tower of strength in evil times, as brave and as true as the knights of old who upbore the cause of God's justice against the powers of evil. There was no organized government or law in that distant territory, and they were obliged to improvise both. The rule of the vigilantes was satisfactory to all honest men, and brought peace and security to the people.

The turning point in the struggle against the desperadoes was the trial and execution of George Ives, a leading lieutenant of Henry Plummer. Ives had committed a peculiarly atrocious murder, and the people were determined to avenge the tragedy. The newly formed vigilantes arrested him, and he was tried by a jury of miners in the open air, surrounded by more than 2,000 heavily armed men, about one-half of whom belonged to the bands of ruffians. Colonel W. F. Sanders, an able lawyer, a brave man and a good Mason, acted as

chief prosecutor. The trial lasted all day, and up to this time had been treated with scorn and derision by the assembled desperadoes. But all was changed when the jury came in with a verdict of "guilty of murder in the first degree." The scene was now a terribly impressive one, filled with tragic fury and epic force, perhaps some day to form the theme of some poem or great drama of American life. At any moment judge, jury, prosecutors and spectators might be shot down in an attempt to rescue the prisoner. No man felt sure that he knew the sentiments of his neighbor. When the verdict came in, the ruffians sent up loud curses, howls of rage and demands for adjournment.

The quick click of rifles and revolvers was heard in every direction. There was a lull in the proceedings. Where was the man equal to this great emergency in Montana's history? At this critical moment, our noble brother, Wilbur F. Sanders, the chief prosecutor, stepped upon a box in full view of all, and with hundreds of rifles pointed at him by the ruffians, raised his voice that all might hear:

"Men," said he, "George Ives has had a fair trial by a jury of honest men, and they have found him guilty of murder. I move that he now be taken from here and hung by the neck until he is dead. All in favor of the motion will say 'aye.' "

A great chorus of ayes went up from the crowd. Then Col. Sanders put the negative, and a shout of nays arose almost equal to the ayes, and then our heroic brother Sanders, facing probably death from hundreds of rifles, calmly and loudly declared,

"The ayes have it! The order of this court is that George Ives be at once taken from here and hung by the neck until he is dead!"

No action of any man, either in ancient or modern times, ever surpassed the lofty heroism of Wilbur F. Sanders on that eventful occasion. Hundreds of armed vigilantes surrounded the murderer in a hollow square and swiftly removed him to the place of execution. As his body swung at the end of a rope they leveled their weapons upon the great mob surrounding the place, and held them ready to fire until the guilty wretch was dead. The appalled would-be rescuers now fled from the rising power of law and order. Other trials and executions rapidly followed that of Ives, among others, that of Henry Plummer, the chief of the robber bands. Society and

civilization were redeemed. Ruffians and murderers and desperadoes disappeared, and personal rights of all men were everywhere respected. The heroic deeds of those who bore conspicuous parts in the events of that time, are forever embalmed in the hearts of the freemen of Montana, who recognize in the vigilantes and Freemasons of that early period the true founders of the young State.

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Bertha Eberhard.  
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Over six hundred years ago, or, to be more explicit in regard to the matter, in 1248, just four hundred years prior to the conclusion of the Thirty Years' War, the citizens of Cologne suffered what, at the time of its occurrence, was deemed by its inhabitants a most irreparable loss, namely, the destruction by fire of their beautiful cathedral. Only a few accounts have come down to us of the appearance of the old church, but the authorities generally agree that the building was one of the finest church structures then existing throughout Christendom, and that the Prince Archbishop deeply lamented the loss of his beautiful cathedral. But this pious churchman did not content himself with sitting down and bemoaning this grievous misfortune. Nay, on the contrary, he bestirred himself vigorously, went about among the people, collected money, gathered material, brought on hosts of industrious and skillful workmen, and shortly after the fire had laid the church in ruins, he had the honor and felicity of laying the cornerstone of that famous structure whose completion was reserved for the nineteenth century.

It is certainly a long vista of years through which to look back, and were it not that a musty chronicle whose leaves have been mellowed by age, and which an old book-worm has dug from the pile of lumber stored up in an ancient garret, we of this day surely would not know what a hard work it was for this good old dead Archbishop—who has become a canonized saint, made after the most approved pontifical fashion—to rebuild his church. Now, building churches by popular subscription is an up-hill business. It is up-hill work even when they only cost a few thousand dollars, but it is proportionably up-hill work when their cost reaches up into the millions, as is the case with this Cologne pile, whose church spire reaches high up

into the pure atmosphere above, where it is uncontaminated by the numerous nauseous vapors, whose smell at one time so seriously offended poor Coleridge's nose.

In fact, the real cost of that splendid dome will never be known, for during the six centuries the church was in course of construction, the rats and the mice, if they could not eat the stones, easily enough found access to the numerous blotters, pay rolls, day books, ledgers and other account books, growing fat by eating thousands of pages covered with innumerable figures, and thus remorselessly denied the conscientious antiquarian the gratification of computing the groschen and kreutzers collected and expanded into thalers and guilders, all given though they were for the glory of God and the maintenance of the Christian religion.

Yet of all this I would not say any more, even if I could; but there are a few pages in the old chronicle of which mention has already been made, that deserve to be told over again. These old chronicles, let me remark, by the way, are just for all the world like old gossips, and the one which I have reference to, instead of confining itself, as a staid, hide-bound old chronicle ought to do, strictly to church history, goes on to speak of the fortunes and misfortunes of Bertha Eberhard's courtship.

"Who is Bertha Eberhard?" not a few readers will straightway inquire.

"I thought there was some woman mixed up with it," suggest some others.

"We don't want to read any more of this absurd story," exclaim half a dozen spur-faced spinsters, with charming unanimity.

But whether any of the above or other dissentients may be averse to reading this story, the writer thinks that among the great public there are many wise and sensible people, both men and women, or (as the latter-day speech puts it), ladies and gentlemen, who may wish to be told something about Miss Bertha Eberhard. Still, here another objection arises, since, on the outset, when a writer is to speak of a lady, he should in the first case describe her appearance, in order to let his readers know what kind of a looking woman his heroine is. This is the rule, I know, but also know equally well that there is no rule without an exception, and, forsooth, Bertha Eberhard must be the exception in this case. For the writer is, alas, unequal to the task of giving his readers a correct

conception of the beauty of this flower of Cologne, who, the chronicle states, was possessed of long golden hair, blue laughing eyes, a beauteous countenance, pearly teeth and ruby lips, and had a demeanor so gentle and kind that more than one painter, when they wished to represent the Virgin Mary, came to her with the request that Fraulein Bertha would allow them to represent her face as the ideal picture of the Mother of God—the eager artists forgetting the fact that Mary of Nazareth was a Jewess, and her beauty, if she had any, must have been of the pure Semitic order, and not of the Aryan-Saxon type which they admired in Bertha Eberhard.

All this flattery, no doubt, would have turned most young women's heads, but on Bertha Eberhard, who was a most sensible and discreet damsel, it was a useless waste of words. Not that this maiden was cold and unsusceptible to those natural feelings which young women all over the world entertain towards other people, and more especially toward young men, for even this female paragon had a lover, of whom I shall have to speak much presently; but so old-fashioned were young maidens in the thirteenth century, that flattery was at a greater discount than it is at present. At home they were brought up to speak the truth, and away from home they seldom went, because their mothers employed them to assist in the household duties, or to take a turn at the almost forgotten spinning-wheel.

Miss Bertha, of course, had parents, else, as the old chronicle sagely observes, she would never have come into this world, and as good fortune willed it, the father and mother of my heroine lived until after she was a heroine no longer; that is, until she had been given and accepted marriage—but of this hereafter.

Ernest Eberhard, this maiden's father, as stout and true a man as ever laid stone in wall or arch, for he was a Master Mason, had come up from the Low Countries to Cologne, where he found both fortune and a wife. Of his workings, as well as his other affairs, not much is said in the old chronicle, save that he came to Cologne at the express bidding of the Archbishop; that he instructed the Craftsmen in the mysteries of the guild; also that he built for the use of the Craft a spacious Chapter-house, wherein, at stated periods, grave counselings were held—and even his great friend the Archbishop, high church-

man though he was to the backbone—did not disdain to hold converse on many of these occasions with the handlers of the trowel.

It must not be supposed, however, that the presence of so mighty a prelate of the church at these Masonic councilings ever gave rise to a feeling of mistrust, or still worse, to fulsome exhibitions of flattery; for Ernest Eberhard, when first he had been chosen Master and then Grand Master, had caused to be inscribed over the portals of the Chapter-house, "Here all men are equal," and on the east side of the grand council hall, "Here all men are brothers." These two precepts, likewise, were the first lessons the Master taught the apprentice, whenever he deemed him worthy of entering the Chapter-house in order to be instructed in the higher mysteries of the Craft. These two precepts were also the guiding line of the accepted Mason, and their violation was invariably followed by severe yet salutary punishment.

The Chapter-house counted its sons by thousands, for the building of the great church brought a multitude of Craftsmen to Cologne, and Ernest Eberhard, as Master Mason, was a busy man, working without and working within. At first it was rather lonely for the young bride he had chosen, since all good wives naturally yearn for their husband's company; but after the first year of their marriage Frau Eberhard was lonely no longer, because of two notable additions to their household. On St. John's Day, the red-letter day of the Masons, Bertha was born unto them, and—more than this, says the old chronicle—an hour after their precious and long expected treasure had come into the world, the servant brought a basket into the house, which she had found upon the doorstep. Of course there was great curiosity to find out what the basket contained, especially among the women, and Eberhard, full of his new-born happiness, was not long in removing the cover, and finding no more nor less than a healthy male infant, clothed in the finest of wrappings, and a tiny gold chain around his neck, sleeping peacefully and unconscious of his introduction into a strange house. Wonder, indignation and pity were the mixed feelings of the men and women present, as they beheld Master Eberhard taking the young stranger tenderly out of his temporary nest; but the great-hearted man that he was, said aloud, "Our God in heaven

has sent us two children instead of only one;" and going to his wife's bedside with the little fellow in his arms, he asked her if she would become a mother to the poor discarded child.

"If my Ernest wishes it, it is my duty to obey," was all she replied; but it was spoken so sweetly, so trustingly and so sincerely, that the Master bent down and kissed her with rapture.

"My angel, may God reward you for your kindness, he said, impressively; and both he and his wife smiled with happiness as they laid the new-comer at Bertha's side, and all present agreed that they had never laid eyes upon two finer-looking children.

All of this, of course, may be read at length in the pages of that musty, prolix ecclesiastical chronicle, and as for that matter, a great deal more, which it is not my purpose to repeat to the readers. They will be satisfied to know that the two children grew up as brother and sister until their eighteenth birthday. The seven-day wonder of Master Eberhard's strange present had been forgotten by most people, for many more wonders had come to pass in the meantime, and nobody seemed to remember that Henry Eberhard, as the boy was called, was only a foundling; his foster-parents themselves would hardly have ever thought of it had not annually in some mysterious manner, a package of fifty broad gold pieces found its way into Master Eberhard's house. How this money came there, or by whom it was brought, neither husband nor wife ever knew, as only the two words, "for Henry," were inscribed on the outside of these precious missives. Master Eberhard, however, laid the money carefully in a secret drawer of his writing-desk for the boy's use when he would have to start out for himself in the world.

No one but his wife knew aught of this matter, but when they were alone by themselves, many were the speculations which the worthy couple indulged in as to their boy's birth and his parents' station in life. "Our boy," they called him, nevertheless, and he was indeed a son to them to all intents and purposes. They loved him tenderly, and he, ignorant of the secret of his birth, really believed them to be his parents. Their affection for him was honestly returned, and throughout all Cologne no more dutiful son could be found than Henry Eberhard. The Eberhards had good cause to be proud of this boy, for he not

only was a model of manliness, but also a skillful workman.

Under the Master's guidance he had worked on the slowly rising walls of the great church, and under his instructions he had commenced to learn the mysteries of the great Craft in the Chapter-house. Long before his indentures were cancelled by an honest fulfillment of his term of apprenticeship, he had become the equal of any workman who helped to rebuild the great church of Cologne. In addition thereto, he was popular with the workmen, and well liked for his gentle manners by all who came in contact with him; but the one to whom he was all in all was his sister Bertha. He was her idol. Thinking herself only his sister, the fair Bertha had learned early in life to love with a sister's affection this playmate and companion of her youth.

But somehow or other, nature will often assert her claims in the strongest, most unequivocal manner, and in Bertha's case the sisterly love she felt in the earliest years of her life deepened in the course of time into a love more intense, more fervid, more holy. Did she really suspect, did she divine, that there were no ties of relationship between them? Did nature tell her that this man she could love as deeply as woman ever loved? Such a matter is incapable of determination; philosophy and reasoning are here both at fault, and certainly Bertha Eberhard, ere she had time to reason, was hopelessly in love with the man she believed to be her brother.

Him alone she worshiped. In his company alone she was happy, and for him, in consequence, she neglected and discarded a host of suitors. These luckless swains bore their disappointment as best they could when they discovered that laying siege to Bertha's heart was a fruitless task. With what grace they could master they turned to other damsels less coy and more willing, who healed their broken hearts speedily, and made them happy wives and their children good mothers.

One only of Bertha Eberhard's numerous admirers chose to take no refusal and no rebuff. His name was Caspar Hass, Mrs. Eberhard's sister's son—a sturdy young fellow of twenty-five, who had come from the Jura Mountains, in the rugged Swiss country, to work on the great church. His appearance, if not totally repulsive, was certainly far from prepossessing, while relying upon great bodily strength, his

manners were tyrannical and overbearing. He was bent on having his will in everything, and consequently deemed every one his enemy who unluckily chanced to cross his purposes, or happened to stand as an obstacle in his road. This man, whom Master Eberhard, for his wife's sake, had not only set to work and brought into the Chapter-house, but also taken to his home, no sooner cast eyes upon the Master's daughter, than he resolved that, cost what it might, and in spite of the fact that they were near-blooded relations, she should become his wife.

Acting upon this determination, he omitted no opportunity to ingratiate himself, not alone in Bertha's favor, but also into that of her parents. With the latter—simple-minded, honest and unsuspecting as they were—he succeeded in a wonderfully short time; but Bertha he found as hard as steel. There was no magnetism about him to gain her attraction. She laughed at his protestations of love, rejected his presents, and would not suffer him to accompany her to church or any other place. "My brother Henry gives me all I want," or "My brother Henry always goes with me," were her invariable answers, and they filled Caspar's heart with bitterness and hatred toward Henry. The latter, it is true, had from the outset, conceived an aversion to the young Swiss, and being high-spirited, would brook no insult at Caspar's hands. With the natural impetuosity of youth, Caspar and Henry soon managed to come into collision, and from that to blows. Here, however, Caspar met with a signal discomfiture, for young Eberhard, whom to overthrow he deemed an easy matter, punished him so severely that the Swiss braggart was carried home more dead than alive.

Of course, thereupon ensued a scene at Master Eberhard's usually quiet fireside, and, worse than all, a divided household. For, while Bertha and the Master justified Henry's action, Frau Eberhard, always a passionate woman, called the beating of her sister's son an unparalleled outrage, and upon Henry's remonstrating with her, she forgot herself so far as to reveal the long-kept secret, by calling Henry a "bastard" and a "foundling!"

No sooner had the unlucky words escaped her lips, than she repented bitterly of having given utterance to them, while Master Eberhard stood aghast, and Bertha and Henry were thunderstruck. The young

man, however, was the first to recover himself. Turning toward the Master he asked, with what calmness he could muster:

"Father, does she speak the truth?"

The words were spoken so piteously that Bertha's tears welled forth, while, throwing her arms around Henry's neck, she exclaimed:

"Dear Henry, you will always be my brother!"

Gently disengaging himself from Bertha's embrace, Henry repeated his question:

"Father, does she speak the truth?"

Master Eberhard then took the young man's hand and led him from the room. What passed between them no one knew, for the Master, when he returned late in the evening, was silent, while Henry did not come at all. He had left Cologne.

It was a sad household henceforth, this hitherto so cheerful fireside of the Eberhard's. Caspar Hass for many weeks could not move from his bed, and Frau Eberhard had to do all the nursing herself, for the usually so obedient Bertha had utterly refused even to look at the now hated man's countenance, while Master Eberhard, missing Henry more than he would acknowledge; could find neither comfort nor peace at home.

It was, indeed, hard to say which of the three, the father, the mother or the daughter, was the most unhappy; for though none of them spoke of the past, their faces were so woe-gone that, when Caspar Hass was able once more to come down stairs, he thought that his relations as well as himself had just risen from sick beds. Secretly, however, he rejoiced that his rival was now out of the way. He already flattered himself that henceforth his wooing would be more successful.

But, alas! for the uncertainty of human calculations, for is it not written that "Man proposes, and God disposes;" and that "The best laid plans of mice and men gang aft a-glee?" Caspar Hass, as a suitor, fared doubly worse when Henry Eberhard was out of the house than before, since, whenever Bertha saw him, she only remembered that he was the cause of Henry's exile.

Her aversion to Caspar and her love for Henry increased day by day. In her prayers she hoped that God would send the one away and bring the other back; while many an hour she gazed from her chamber out upon the silvery, ribbon-like Rhine, or upon the broad highway, as if she momentarily expected her idol's return.

Poor Bertha! her bed was not a couch of roses, and her hitherto tranquil slumbers were now too often broken by fears for Henry's safety, and thus she learned that "the course of true love never runs smooth."

Caspar Hass, if he had one virtue, it was perseverance. In spite of the disparagements he received, he stuck to his courtship, and he was the more encouraged to persevere since Frau Eberhard stoutly championed his cause. The mother had, with a woman's blind infatuation, set her heart upon this marriage, even though her daughter abhorred the eager suitor. Bertha would have, indeed, been powerless to resist, had she not found a stout ally in her father. The Master had seen enough in Caspar Hass to discover that his wife's nephew would not make his daughter a good husband. The man, he said, was not only a bully, but he also had a bad heart. Such a man was not a fit guardian for his only child. For two years this wrangling over Bertha's future continued after Henry's departure, till one day Caspar mustered courage enough to ask the Master for his daughter's hand. Ernest Eberhard was not a man to evade or delay. He met the crisis manfully and firmly.

"Nephew," he said, "for three years thou hast been suing for Bertha's hand, and for three years she has refused. I would have you to know that I will not force my child into a marriage most abhorrent to her. More than this, never mention marriage either to her or to me, else this roof will no longer shelter thy miserable carcass!"

This emphatic denial roused the worst passions of Caspar's bad nature. He left the Master's presence perfectly furious, and rushing into the market-place, he swore upon the great stone cross, taking all the saints in heaven to witness, that he would be avenged upon the Master. Then he returned to the house seemingly satisfied, yet he never forgot the dreadful oath. Cloaking his feelings as best he could, he only waited for a fitting opportunity to wreak his vengeance upon the Master.

He waited long and patiently, but at last the hour of vengeance came.

It was the time of the crusade of the French king against the Albigenses, when a fair land was laid waste by fanaticism; when thriving cities and prosperous villages were fired by the incendiary's torch; when men were slaughtered by thousands

and when the hangman even plied his bloody avocation upon the fairest women and innocent children.

Great as the ecclesiastical power was in those days, the cry of horror made itself heard throughout Europe, and in Cologne, as everywhere else, the campaign against the French heretics was much talked about. True, the majority of the people, benighted as they were throughout the middle ages, had no great sympathy for the misfortunes of men, whom to extirpate they were told by the clergy redounded to the glory of God; but there were then already not a few men, more enlightened than the majority, who dared to protest against this sanguinary exhibition of religious intolerance.

Among these pioneers of a dawning civilization, Master Eberhad was most conspicuous in Cologne. When the matter came to be spoken of in the Chapter-house of the Masons as well as at home, he openly expressed the opinion that "carrying of fire and sword among a defenceless people to force them to forego their religious convictions, was a sacrilegious act, and as such not acceptable in the eyes of the Almighty."

This bold speech, when made in the Chapter-house, created the greatest possible sensation, and the Masons eyed with astonishment the man who dared to condemn the persecutions of heretics. A few kindred spirits looked upon the Master with admiration, but the majority believed that the man had lost his senses. Yet, as the proceedings in the Chapter-house were held in secret, none others but Craftsmen being admitted by the out-door sentinel, and each member being sworn to secrecy, the out-door world knew nothing of this matter, till one day the people of Cologne were astonished to learn that so great a man as Master Eberhad had been taken in the night time out of his bed, cast into the dungeon of the Dominican cloister, and was to be tried before the ecclesiastical court for the grievous offence of heresy and blasphemy.

None other but Caspar Hass, intent upon revenge, had been the informant. He had found his opportunity, and had laid the accusation. Besides swearing himself to the charges, he gave a long list of brothers of the Chapter-house, and more than this, the wretch had the cruelty to point out the Master's daughter as a witness against her father.

Poor Bertha was dragged, more dead than alive, before the dread tribunal, in order that her testimony might condemn the beloved father to the stake, and unhappily it was her testimony only which could work this sad ruin, for the Masons, obedient to the mystic tie of the Craft, would not, by their testimony, imperil the Master's life.

It was a solemnly impressive spectacle, this dread ecclesiastical court—forerunner of the even more dreadful court of latter times, that of the Inquisition—holding its sessions in one of the halls of the Dominican cloister, trying this man and that woman for heresy. The investigation of a freer and a better age was unknown to those stern judges, who extorted testimony by the rack, and punished offences by breaking the hapless culprit over the wheel, by quartering his living body, or by committing him to the more merciful flames. Need it be said that a tribunal guided by such a code, was one organized solely to convict? That the accused who appeared at its bar was doomed even before the judges commanded the hearing of the cause?

Yet Ernest Eberhard, knowing all these things, was stout of heart. For him death had no terrors; he had faced and courted it before this on the field of battle. But he trembled when he saw his unhappy daughter brought in; she, at least, he hoped, would have been spared the misery of seeing her father condemned as a felon. But even here his courage did not forsake him, and as she took her place by his side he endeavored to infuse some of his bold spirit into her. It seemed, however, to no purpose, for Bertha was overwhelmed by the thought of her father's danger.

After a long and death-like silence, the hearing of the cause commenced. The accusation was read, and Caspar Hass, with his bad face full of hatred and vengeance, took the witness stand, kissing the crucifix held to his lips by one of the judges as a declaration that he tell the truth and only the truth. His testimony was of the most damaging character to the accused, but in order to convict, the law required a corroborating witness, and the judges, fanatics and merciless though they were, dared not disregard this merciful provision. Scores of the Craftsmen were called—brothers of the Chapter-house every one of them—and in this hour of peril they stood by the Master. Not one remembered the speech

imputed to Master Eberhard, and even the threat of the rack made no impression upon them.

At last, despairing almost of securing a conviction, the judges turned to Bertha. Stern as they were, they were yet humane enough to feel compassion for the young girl's misery, but their duty was plain, and the question was asked:

"Maiden, didst thou hear the prisoner speak the impious language laid to his charge? Did he declare that it was sinful and unholy to wipe out the ungodly heretics by fire and sword?"

Bertha trembled like an aspen leaf; but the Master, in a voice so clear and distinct that it rang like a clarion blast throughout the hall, said:

"My daughter, I pray you, nay, I command you, to tell the truth, even if I am to suffer for it. I would not owe the life of this miserable carcass to the pollution of thy pure lips by a lie!"

"Silence!" exclaimed the judges; but even they could not help admiring the sturdy courage of the Master. On Bertha her father's speech was almost electric. Advancing a step or two, and bowing to the judges with the grace of a queen, she began:

"My lords, you are very cruel to put these questions to a prisoner's own child. My lips, I can tell you, would have been sealed; you might have tortured me, you might even have taken my life, and should have had no answer. But my father commands me to speak, and to speak only the truth. It is my duty to obey, even though his life be forfeited. Know ye then, that he, Ernest Eberhard, said these things, and that I believe they are just and righteous. Know ye, my lords, that I do not believe that the Saviour came upon earth and suffered an ignominious death, in order that poor ignorant men, women and children should be hanged or quartered as heretics! My father," she added, turning to the Master, and winding her arms around his neck, "if your daughter cannot save you, she knows how to die with you!"

Indescribable astonishment and dismay were depicted on her hearers' countenances. Even the judges were struck dumb with wonder; but with them it was only a momentary emotion. Consulting briefly with each other, they adjudged that the daughter's testimony condemned the father; and further, that Bertha Eberhard, by her own

deliberate confession, had avowed herself a heretic and a blasphemer of Jesus Christ; that it was, therefore, decreed that father and daughter should expiate their crimes at the stake.

After the sentence was passed, the two unfortunates were removed to the dungeons of the cloister to prepare themselves for death. Two short weeks only were granted them as a respite for this purpose, and arrangements were immediately begun to carry out the extreme sentence of the law with the utmost solemnity.

All Cologne was thunderstruck when the sad tidings were made public, for Master Eberhard was universally esteemed, and Bertha beloved by all. Frau Eberhard, when she heard the fatal news, fell down in a dead swoon, and when she was brought back to consciousness, ran with dishevelled hair through the town, uttering the most terrible imprecations against the judges and against her nephew. Force was required to bring her back to her house, where she took to her bed and grew delirious with a nervous fever brought on by undue excitement.

The villain Caspar Hass, the cause of all this misery, was not to be seen. Fearing a manifestation of popular vengeance, he had taken sanctuary in the same cloister in whose dungeons his victims were waiting their sad end. Had he been caught by the towns-people he would most assuredly have been either stoned or beaten to death.

At the Chapter-house there were the usual counsellings at night time, but what was said and done there the outside world did not know, only it was remarked that the Craftsmen went as usual about their work, just as they had done when the Master was among them. But there prevailed a strange uncertainty all throughout the city; men talked only in whispers, as if afraid that a spy or informer might pick up an incautious word or two, and make the speaker share poor Eberhard's fate.

The ecclesiastical rulers of the city alone pursued the even tenor of their way, just as if nothing extraordinary had happened. They quietly went on with their preparations for carrying out the terrible sentence, and when the day finally came round for its execution, two great stakes were driven into the ground in the centre of the market-place, and around them was placed the wood for the burning of the two heretics.

As the clock struck twelve in the high tower of St. Mark's church, the gates of



the Dominican cloister were thrown open, and out of it came the solemn procession of monks, nuns and guards, in whose midst were the Master and his daughter, habited each in the dress of a penitent—a coarse, long haircloth—two confessors walking at their sides, and the ecclesiastics chanting the “Miserere.” Arrived at the market-place, the prisoners were bound to the stakes, the sentence of the court was then read, and the torch was ready to be applied, when a bugle blast and the heavy, regular tread of men were heard.

All was attention and curiosity as to the meaning of this interruption, nor had they long to wait, for speedily from every street leading into the market-place armed men were pouring into it, who at once overpowered the ecclesiastical guards, and liberated the prisoners. Then it was discovered that the Masonic Craftsmen from abroad, with the noble Count of Turin, were the rescuers, for his banner was carried aloft before him.

All Cologne was astonished, delighted and rejoiced, and all Cologne was eager to catch a glance of the noble leader, who, clad in complete armor, with a white plume waving from his helmet, sat upon his charger, yet persistently keeping his vizor closed. Attended by his body-guard—belted knights, every one of them—he gave his orders to the different captains. In the meanwhile the prisoners had been taken quietly away, and the spectators began to ask themselves what had become of them. The question ran from lip to lip, until another trumpet blast announced a fresh arrival. The new-comers were the Masons of Cologne, who were now pouring into the already densely crowded square, and in their midst were the late prisoners, no longer clad as penitents, for Master Eberhard was mounted on a noble charger and clad in violet doublet and hose, with the Grand Master’s gold chain fastened around his neck. Bertha was at his side, on a palfrey, and her dress was of the costliest silk ever seen in Cologne.

The Cologne Masons, with the banner of their Chapter-house borne in front, halted in the centre of the market-place, and bowing before the noble Count, placed the Master and Bertha before him. Then it was that the Count von Turin raised his vizor. His old associates beheld the well-known face of Henry Eberhard. Such a shout as thereupon was heard made all the ecclesiastics and their guards, who had

hidden themselves, almost quake with fear, which is not to be wondered at, for the chronicle says that the shout was heard all over Cologne, and even on the other side of the Rhine.

The chronicle further adds, that after the Count von Turin had shown them his face, he dismounted, and standing bare headed before his old Master, demanded of him his daughter in marriage. When the consent thus humbly asked had been freely and cheerfully given by Master Eberhard, the Count then lifted the Fraulein Bertha off the palfrey and embraced her publicly before the whole assembled multitude, who gave such a shout as made the very birds stop in their flight. And thus, concludes the chronicle, they were happily betrothed and a great misfortune avoided.

Then they remounted, and, escorted by the Craftsmen and the other good people of Cologne, the young Count von Turin, his bride and her father left the city for the Count’s castle in the North. That they were married the same night they arrived there, is a historical fact, well known and spoken of in Cologne by many persons years afterward, who all averred that they received a portion of the bride’s cake.

How Henry Eberhard succeeded in finding his parents is, unfortunately, unknown, for the Counts von Turin were not people to let outsiders know much about their family history. Even of Henry and Bertha’s lives nothing is known: but in the picture-gallery of their castle the visitor may see the fair Bertha’s portrait, and the janitor who attends you will also point out to you the picture of a fine-looking old gentleman, beneath which you can read the words:

“Ernest Eberhard, a Mason of Cologne.”

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#### How Joe Stood Up for His Principles.

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The rain poured in torrents, and the wind blew cold as it whistled around the little log shanty which served as a saloon in the lumber camp.

A group of lumbermen drew up around the open fire, and in their midst was a bright boy of ten years, named Joe. The men always called him “Jim’s boy.” Jim Lane had been caught in a terrible storm a few weeks before, and had been frozen to death.

With the good nature often found under rough exteriors, these men had shown the greatest kindness to little Joe, and had

tried to make him forget his father's death. In spite of all their kindness, Joe was often very homesick. His mother lived fifty miles away, and Joe had come with his father to spend the winter in the camp, and return in the spring as soon as the roads became passable.

As the men sat around the fire, good-natured stories were told, jokes cracked, and yarns spun. After a while mugs of hot whisky punch, which one of the men had been mixing, were passed around.

While Joe's father was alive, Joe had never been in the saloon, for his father had always sent him to bed early on those evenings, so that Joe had never before seen the men during one of their drinking sprees, but he was bright enough to know what was going on.

At last one of the men offered Joe a drink, whereupon the boy refused, and, pushing his chair back, stood up straight and still before them.

How the men laughed at his earnest, resolute look!

"What's happenin' to the boy?" said one.

"Hev a cheer?" said another. But still Joe refused to be seated.

The men set their mugs of toddy down on the table and poked fun at Joe, who remained standing, and did not speak.

"Hold on, there, boys; quit your foolin'; 'nough's 'nough," said a big, burly fellow, touched at seeing a tear glisten in little Joe's eye. "Let the little fellow speak out and say what's the matter."

Joe brushed the tear away. "You see, men," he said, "that when I came away from home, mother told me about how you sometimes drank things that hurt you, and she made me sign the pledge and promise not to drink liquor, and she told me always to stand up for my principles; and so, when I saw you were all going to drink, I thought I'd do as mother said, and that was why I stood up, because I was standing up for my principle."

This little speech of Joe's was greeted with laughter and long applause. It seemed as if the little shanty would tumble down with the stamping and cheering.

It was now burly Ben who brushed away a tear. He raised his hand as a signal for the noise to stop.

"Look a-here, boys," he said, "that youngster's got the right of it. I've been forgittin' all about my mother, but them's the very words she said to me when I left

home ten years ago. 'Ben,' says she, 'I've brung you up right; don't drink nor don't swear, but stand up for your principles.' Them's her very words."

The mugs remained untouched, and silence reigned. Ben was doing some hard thinking, and a struggle was going on within. At last he spoke again in a subdued tone:

"'Taint easy to do's you'd orter do always, but I'm bound to do the square thing if 'tis hard. Drink don't do us no good, 'n I've quit. I'm goin' to stand up with Joe for my principles, and here's my last drink."

Ben pushed open the door of the shanty and threw the contents of his mug out into the darkness, and took his stand by the side of little Joe.

"Who's goin' to jine the recruits for standin' up for principles?" said Ben, good-naturedly, but with determination.

"Nimble Dick" pushed open the door, and, following Ben's example, threw the contents of his mug out into the rain.

One of the men, Judas like, grumbled, "What's the use of wasting all this toddy?" but the better feeling prevailed.

"I wish you would all come over and stand up with Ben and me," said Joe, timidly.

One after another the half dozen men took up their mugs and threw the whisky out-of doors, where it mingled with the torrents of rain, and coursed rapidly downhill.

Then the men shuffled over to where Joe and Ben were standing, and took their places beside them. This seemed to affect them all as ludicrous, and they burst into a hearty laugh; and then, seizing little Joe, mounted him on their shoulders and marched around the room. Some one struck up "America," and they sang it with a will. This was followed by other patriotic songs, and ended with a grand hand-shaking.

"Look a-here, sonny," said Ben to Joe, not quite satisfied that the hand-shaking was voucher enough for future good order, "how did that ere pledge read, what your mother got you to sign before you come away from home?"

"Let me think," said Joe; "it began, 'I promise.'"

"That's good; go on," said Ben. "I'll write it down so's we shan't forgit it."

"I seen one of them pledges onct," said "Nimble Dick," "and it said, 'so help me

God,' in it. I remember that much."

"Oh, yes," said little Joe; "now I guess I remember it. You write it down as I say it."

So Ben wrote while little Joe dictated as well as he could remember. The writer was his own authority for grammar and spelling, and this pledge was the combined result of their efforts:

"I promis so help me God i wont drink no Whisky, gin, sider nor nothin' that makes Folks drunk, and no alkohol nuther."

Ben had written upon a leaf torn from his account book, and now surveyed his work with much satisfaction.

"It says something about smoking and swearing, too," said little Joe.

"Hold on there; you're asking too much all 't once," said one of the men, who was fond of his pipe and a great swearer.

Ben took no notice of the man's remark, but to little Joe he said, "Let's have all of it; what's the rest?" Now that Ben had set out to reform, he wanted no half way work about it. He would make a clean breast of it.

"The pledge said, 'I won't swear nor smoke,' " said little Joe.

As for himself, Ben had made up his mind what he should do, but he was not quite so sure that the men would follow him in this. He tore another leaf from his account book and wrote a separate pledge thereon, which was:

"i promis i wont Smoke nor chew Tobako nor swear."

His hands were stiff, and the pencil was only a stub, and he screwed and twisted his mouth, which worked in sympathy with his hand, but at last his name appeared in full on both pledges.

"There," he fairly shouted, "there's no backing out now for Benjamin Grant Alexander! Who's going to come and do likewise?"

One after another the men signed the first pledge, but at the thought of giving up tobacco the rest demurred.

Ben thought, as one victory had been gained, it might not be best to push the matter any further, so he said:

"Well, boys, you think about it. You'll find the pledges pinned to the wall in my palace, and you can step in and give us a specimen of your penmanship any time. It's about time Jim's boy was abed, so we'll now seek our luxurious couches."

Little Joe was carried to Ben's cabin on

the men's shoulders, and while Ben helped him into bed, Joe murmured sleepily, "I'm glad—you—stood up—for—" His head had touched his pillow, and he vanished into sweet dreamland.

With such a staunch leader as Ben, the first pledge held good, and swearing was also tabooed. The rest may follow.

"A little child shall lead them."

—*Mary L. Wyatt, in Union Signal.*

### Sary Catherine's Bridal Tower.

The door of the little brown house opened at 5 o'clock on a beautiful June morning, and a sturdy young farmer, with a covered basket on his arm, stepped out and started down the road at a brisk pace, watched by a pair of eyes from the kitchen window.

Two hours later a wagon stopped before the little brown house, and a brisk "hello" from the driver caused the door again to open, and this time a comely girl of twenty, with sunburned face, came out, followed by an elderly woman. The girl was in full holiday attire. Her dress was of pink calico; a wide linen collar encircling her neck like a small cape, was fastened at the throat by a green bow. The lower edge of the collar was scalloped, and in the center of each scallop was sewed a large brass button. The girl's head was covered by a jaunty hat, lined with red, and trimmed with blue ribbons and yellow roses. In her hand she carried a paper parcel. As she took her seat in the wagon and was driven away, the elder woman, leaning on the gate, looked after her, and soliloquized:

"Well, I 'spect that's the last I'll see of Sary Catherine Veeder, for she'll come back Mrs. Abner Basset. Laws a massy! It don't seem possible that it's ten years since I took her out o' the county house to do odd jobs about to save my old feet. But she's ben a good girl, has Sary Catherine, an' she'll make a good wife. An' Abner's a good feller as ever wuz. Le'me see—it's four years since he come strayin' along wanting work. Pa had just died, an' I needed help, so I took him; an' now he's a goin' to marry Sary Catherine—but they'll stay with the old woman just the same. Well, I must go an' get the chicken fixin's ready for the weddin' supper."

As Sary Catherine took her seat in the wagon the old farmer said, "Abner tol' me yis'day thet you wanted to go to town to-day. I thought he'd be goin' along."

"Oh," replied the girl, "he's ben gone two hours or more."

"Why didn't he wait an' ride?"

"Oh, Ab's that independent that he wouldn't ride 's long 's he kin walk. He said he'd meet me at the Tavern by the hoss-car stables."

"Must be suthin' mighty important goin' on to-day," said the farmer, with a sly glance at the girl's face.

Sary Catherine blushed, but made no reply, and the farmer continued:

"Abner's a good, honest feller. I never knowed him to do a mean trick, an' I've knowed him ever since he's lived with Widder Tripp."

"Of course, I'm glad to hear you say so," said the girl, "but 'twouldn't make no diff'unce if you hadn't, fur I know Ab, an' I know there ain't a mean hair in his head."

The girl's faith in Abner was justified so far that he was waiting at the hotel near the car stables when they arrived, and came at once to assist her to alight, and to inquire when Farmer Brown wanted to go back.

"Sary Catherine'll be here on time," he assured the farmer.

"Won't you ride back, too?" asked Mr. Brown.

"Not 's long as I've a good team o' shank's hosses," he said. "We've got a good hour to wait, Sary Catherine; let's go into the tavern and sit down. I've suthin to say to ye."

The gorgeousness of the little hotel parlor seemed oppressive to the girl. "Oh, my!" she gasped; "ain't it scrumptious! What air them shiny black sofy and cheers made of? An' what a bewtiful black and yaller carpet! Do you believe, Ab, that we'll ever hev anything so fine?"

"No, of course not; what 'd we want of such grand furnitoor? But we'll hev things good enough some day, I hope. But, Sary Catherine, I've been out an' foun' a preacher who says he'll marry us if we'll come to his house at ten o'clock. And, see here, what'll we do ef he don't want all the aigs? I've got six dozen, and three extra fur good medjer. Aigs is a shillin', so that'll make seventy-five cents. Now mebbe the preacher han't a big family an' wont want all of 'em, an' I han't nary a red. It makes me shamed when I see you a looking so purty and nice, and you han't spent a cent on yourself, while I've spent every cent I had on these new cloze."

Sary Catherine had seated herself by the table, and as she spoke, looked up at him reprovingly. "You hant got no call to talk that way, Abner Basset," she said. "You couldn't be married in overalls and a hickory shirt, now, could ye? It wouldn't a showed proper respect for me. Now, see here." She drew a handkerchief from her pocket, and untying a knot in one corner, took out three dimes and a half, which she laid upon the table. "There's thirty-five cents that I'd saved fur to have a little frolic on our wedding day, but ef the preacher won't take all the aigs, you kin give him half cash any way."

Abner shook his head. "I don't like to take your savings. It seems as ef I ort to be the pervider fur the family, and I tell you, Sary Catherine, it goes agin the grain not to be able to pay the parson's fees. We'd out to hev waited longer."

"No we hadn't. I know where your money's gone, to pay honest debts, and I aint a mite ashamed of your not having a cent."

She rose as she spoke, and going up to Abner, laid her hand on his shoulder and looked him lovingly in the face.

"You don't find it hard to take me, do you?" she asked.

A hearty embrace was his reply.

"Then," said she, roguishly, "ef you take me, why you've got to take all that belongs to me, so the money's yourn any way. Don't let us quarrel over it. Ef 'twas yourn, 'twould be mine, and its being mine makes it yourn."

"Well" said Abner, taking up his basket of eggs, "ef I must, I must, I s'pose, but I hope the preacher'll take all of 'em."

The preacher proved himself to be the most accommodating of men by taking the whole six dozen eggs without a demur, and with lightened hearts the newly wedded pair left the parsonage, each with an arm through the handle of the basket, which contained now only the bride's paper parcel.

"Now," said she, gaily, "let's take a bridal tower on the hoss cars. Then we'll eat our lunch that I brought along. Mother Tripp's a fixing the wedding supper agin we get home."

Abner could do no less than agree to the proposition of his wife, much as it annoyed him to accept her generosity. The street-car driver was very friendly, and pointed out to them all places of interest until the rapid increase of passengers made

it impossible. As he began to gather up the fares, Abner felt his wife's hand in his coat pocket, and putting in his own hand, discovered the handkerchief containing the funds of the newly made firm. With a movement of impatience he drew it out and turned to give it to his wife, but her eyes were so riveted upon something in the street that he could not gain her attention, and so was obliged to untie the knot himself and pay the fare. He then attempted to restore the handkerchief to her, but she refused it in a peremptory manner.

"What do you do thet fur?" he asked.

"I'll tell ye by and by."

And with this he was obliged to be content until they had reached the end of the street-car line, and found themselves deposited in a small grove at the opposite side of the city from which they started.

"Now tell me," said Abner, as they strolled along under the trees, "why did you put that money into my pocket? Why didn't you give it to the conductor yourself?"

"Well," said Sary Catherine, with a toss of her head, "I wan't agoing to hev that man think you wuz a henpecked husband and I a woman thet carried the pocketbook and wore the trousers; and I shouldn't a thought you'd a wanted him to hev such an opinion of me."

"Well, but now you kin take it, can't ye?" asked Abner, tendering her the handkerchief.

"No, I can't, so there now. Oh, Ab, don't let's quarrel over a little money so soon. I've known money to make lots of trouble among new merried folks, but I didn't think it would with us."

"And it wouldn't Sary Catherine, ef it was where it ought to be. But I feel mean to take your arnings."

"Well, Ab, ef you'd acted as ef they belonged to ye, it'd make me feel like holding on to 'em like all sin, but now you don't want 'em, I feel diff'unt. We won't hev any mine and yourn, but only jest ourn, won't we, Ab?"

Abner shook his head. "What's mine'll be yourn," he said.

"Of course; and what's mine'll be yourn. Aint that fair?"

Abner could not forbear smiling at his wife's earnestness, and replied, "Wall, I reckon we'll both arn and both save, and 't'll be fair ef we both spend. We'll hev things in partnership."

"Everything but close," said Sary Cath-

erine, with a sly glance; "you needn't ever say 'our trousers,' Ab."

With a hearty "ha, ha," Abner squeezed the strong brown hand of his bride, and the compact was made.

The frugal lunch was eaten under the trees of the little park, and as Sary Catherine brushed the last crumbs from her pink dress, she said:

"Now, Ab, you take the dime fur our fare and put it in your pocket, and see what is left for our frolic."

"Fifteen cents," announced Ab, as he obeyed her directions. "Will you hev a dish of ice cream?"

"Ef you will."

"I don't want any; but there's enough to get you one, and a glass of sody, too."

"No, sir!" exclaimed the bride, vehemently. "That's breaking the bargain. What't that a schreeching? Let us go and see."

The grove was a favorite resort of nurses and their little charges, and a shrewd fellow had placed here a "merry-go-round," and it was the sound of the engine that had attracted Sary Catherine's attention. When they approached near enough to see it, her wonder was unbounded.

"Goodness sakes alive!" she exclaimed. "Did you ever! Hosses and elephants and waggins and chairs all scooting around like fun—and folks a riding on em! See what it costs, Ab. It would be almost like going to furrin' lands to take a part of our bridal tower on that machine!"

"Five cents," said Ab, as he came back from making the inquiry.

"Then we've got enough to give us one spell around. Come on, Ab."

So, as soon as the opportunity offered, the two took their places. It took Sary Catherine some time to decide where they should ride. The elephant would not hold them both, or she would have preferred that. The horses were too small, but at last they planted themselves upon a seat, where, still arm in arm with the basket, and holding to the seat with their disengaged hands, they took their merry-go-rounds. What delight beamed in their faces, and with what a sigh of satisfaction they stepped again upon solid ground!

"That'll be suthin' to remember as long as I live," said Sary Catherine. "But now what'll we buy with the other five cents!"

"Candy," suggested Abner.

"No, that don't last no time at all."

"Peanuts."

"No, let's get suthin' that'll last. I know! Let's buy gum. Five cents worth of gum'll last a long, long time."

The gum was bought. One stick broken in two gave immediate occupation to their jaws, the rest was tied up in the bride's handkerchief and placed safely in her pocket.

"You won't be afraid to wait an hour?" asked Abner, as they once more reached the hotel. "Fur, ef I start on now I'll be hum before you."

"Of course I aint afeard," replied Sary Catherine. "Who should I be afeared of?"

"Well, good-bye, Mis' Basset," said Abner, drawing her back in the shade of the window curtains, to give her his first marital kiss.

A blush spread over his wife's face at the new appellation. She gave him a light box on the ear, exclaiming, "Oh, g' long, Ab!"

"I'm a going," he responded, with a grin at her embarrassment.

As Mr. Brown helped her into the wagon for the return ride, he said mischievously:

"I suspicion that I ort to be interduced to you, as you are not the same woman I brought to town this morning. It's Mis' Basset now, aint it?"

"Well, I don't know as its anything to be shamed of ef it is," responded Sary Catherine, with a blush.

"Course it aint; you didn't go through the woods and pick up a crooked stick at last; and Abner showed his good jedgement in picking out a wife. He allus wuz a good judge of cattle."

Sary Catherine took this compliment in the spirit in which it was given, and in friendly converse homeward the journey was made. As they neared home they saw Abner and Mrs. Tripp standing at the gate waiting for them.

"Much obleeged to ye fur giving my wife a lift," said Abner, proudly, as he came to assist her from the wagon.

"Oh, 'twan't no trouble," replied Mr. Brown. "I'll gladly take the whole family any time when I'm going to town. Good day."

Mrs. Tripp came forward to kiss the bride, and then hurried in to look after the "chicken fixin's."

No longer arm in arm with the basket, but with each other, Abner and Sary Catherine turned toward the house.

"Aint this been a bewtiful day?" said

the bride. "This is my day, you know, and to-morrow's yourn. I hope it'll be as bright as mine's been. What a grand time I've hed!"

"Yes," said Abner, "and I've been at both ends of the journey to met ye. I hope it'll allus be so."

"Wall I don't.

"Why not?" said Abner, with some hesitation.

"Well, ef you mean that you hope I'll go a riding through life while you go a foot and alone cross lots a crying in order to meet me and save me trouble, I don't hope it'll be allus so. It'll do for a bridal tower, but when it comes right down to the out 'n out business of life we'll both ride, or I'll walk with ye."

"The chicken fixin's is ready," called out Mrs. Tripp.

The newly wedded pair entered the house and shut the door, and the bridal tour was ended.—*Womankind.*

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#### Fashionable Dissipation.

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Have you ever been acquainted with the ultra-fashionables? If so, did you ever know one who was not more or less an invalid? I never did.

While the late Augustus Belmont, of New York, fed his servants upon the costliest viands which the market afforded, he had himself become obliged to make his own meal on toast and kettle tea.

What is the cause of the almost universally poor health among this class of people? It is not overwork; for, like Solomon's lilies of the field, "they toil not, neither do they spin." Nor can their sad state be attributed to over-eating alone, but rather to too frequent eating and drinking. Their unfortunate stomachs have little rest day or night. What wonder they are worn out before their time! What wonder they (the stomachs) become incapacitated for business! Then, nutrient baths, hyperdermic and internal injections must be resorted to, and the skin and the intestines must be called upon to act vicariously and do double duty till they too become disabled from the burden of labor which Nature never intended they should perform.

After a luxurious breakfast, at which twice the amount of food has been ingested than can be comfortably digested, the fashionable lady, overloaded and overweighted with clothing, starts out either in car or

carriage for her morning airing. She meets an acquaintance, and together they drop into E——'s for an egg phosphate, or into W——'s for an ice, or into B——'s for a box of bonbons; or our lady calls on a friend, and the childish little tea-table is brought into requisition, as she is induced to take a cup of the beverage of which the poet Cowper said:

"It cheers, but not inebriates."

Alas! had Cowper lived in these degenerate days, he would not have written so sweetly of this prolific cause of nervous prostration.

The prevalent custom of afternoon teas, and the omnipresent teapot, that is ready for service at any minute or hour of the day or night—these are responsible for many of the various neuralgias now so frequent.

Did you ever see a tea drunkard? I have; and of all the miserables, save always those, the victims of *mania a potu*, of all miserables, these are the most miserable.

If these "refreshments," as they are called, were served only at meal-times, they would not be so objectionable; but the regular lunch or dinner is sure to follow. Then probably more calls and "refreshments;" then possibly an evening party, with its cold collation or its hot supper, making the feeding of one day encroach far upon the heels of the next day.

Suppose the Roentgen ray should be suddenly turned upon a stomach thus treated and thus outraged! What a revelation of excited and abnormal tissues! What wonder that in their frenzy of muscular irritation and imposition the tissues call for further and more abnormal stimulation. This is the way inebriates are made.

It is perfectly astounding to see at Bryn Mawr, Vassar, and other colleges for women, these evils rampant and unrebuked by the faculty. Every little parlor in those institutions has its tea-table and chocolate caddy.

If this fashion is set in the intellectual centers themselves, what can be expected from the laity but similar follies?

If only some prominent society of people would set the fashion of a more sensible entertainment—

"A feast of reason and a flow of soul"—

with absolutely no "refreshments" served, save at regular hours for meals, what a saving of expense for raw material, what a saving of wear and tear on the digestive

tracts of myriads of guests, who do not like to refuse when urged to eat or drink, and who thus offer themselves a living sacrifice on the altar of custom and cordiality.

What a saving to already overburdened wives and mothers, who would so enjoy receiving their friends and neighbors at stated intervals for an exchange of ideas and of social amenities; were they no longer expected to feed the multitude with their "five little loaves and two small fishes." How vastly real sociability would be increased.

Why should one always be putting something inside the mouth in order to have a good time?

There are many things which one is better off without under the circumstances of time, and place and condition

Everybody should possess sufficient self-control to decline promptly and decidedly everything which he knows will prove an injury to his health if it passes his lips.

There is a cause for every feeling of physical distress if only one has the wit to trace it to its origin. Having once ascertained the cause of your ill-health, avoid the cause in future if you would maintain your own self-respect.

Another dissipation to which people are tempted at this season of the year is ocean bathing. Like the silly sheep that went out for wool and came back shorn of what little he himself possessed, so many a person goes away in quest of health and recreation and returns home seven times more the child of disease than when he went away. Sometimes this is the result of ignorance, but often it comes from utter carelessness and neglect of hygienic rules.

The temperature of the water may be delightful, the buffeting of the waves exhilarating, the company charming, and so he stays till his vitality, instead of being renewed, is altogether exhausted.

This may be called salt-sea dissipation, and many are they who indulge in it.

"How is it," a lady at Cape May said to me, "how is it that you come from your bath rosy and happy while I am shivering and blue, have no appetite for my dinner, and am good for nothing the rest of the day?"

"Perhaps you stay in too long," we replied.

"Oh, no," was her answer. "I take a very short bath, not much over a half hour long."

"That is probably about a half hour too long for you. We stay in just five minutes."

"Oh, I would not take the trouble to undress for that!" she responded.

"That should depend," we persisted, "upon whether you go in for the mere pleasure of the plunge or for the permanent benefit of the bath. In the longer time you undoubtedly enjoy a good deal; but then comes the depressing reaction. In the short dip you would get the tonic effect which you very much need."

The lady, however, was unmoved by our logic and continued in her perversity, until one hot day she was brought to the hotel in a state of entire collapse, from which she has never completely recovered.

Another dissipation in which people are prone to indulge, is that of too much draught, and the unstinted luxury of the cool, damp air. There is a superstition that you cannot take cold at the seaside. Like all superstitions, this is a fallacious belief, and really very pernicious. I have seen old rheumatic men and women sit on shore or on deck without protection until their poor limbs were almost as stiff as the breeze. I have seen a young, idiotic mother in the country taking her two little innocent children waddling along in the grass, between sunset and dark, while the dew was falling; she was doing this religiously, under the impression that it was healthful for the babes. She did not know that they should have been washed, kissed and put to bed an hour before, when the chickens had sense enough to go to roost.

Who has not seen, and felt sorry to see, at sea side or mountain, on a cold, rainy day, not only half-clad children, but older people, too, dressed in purple and fine linen wholly unfit for the weather and the place?

The phenomenon of linen breeches, low shoes and a straw hat, out on a wet, chilly day, in a northeast storm, is inexcusable, except in the case of irresponsible infants, or adults of unsound minds. If, by the hot, dry, sultry sunshine, one who is reasonably *compos-mentis* has been beguiled into leaving home and his base of supplies in such inadequate outfit, he will show his good judgment by keeping out of sight and staying in bed till the barometer changes, and the weather bureau promises him immunity for his rashness.

As for the babes in thin cotton clothes, the Society for the Prevention of Cruelty

to Children should take charge of them till such time as they may be safely trusted to their nurses

The grosser dissipations and violations of hygienic law which seem almost inseparable from summer resorts, are not fashionable dissipations, although they are so frequent and so common. They have, therefore, no place in this chapter.

The essentials to health, whether in summer or winter, at home or abroad, are seven—the ancient, sacred number seven. These are: Food and drink of the right quality and quantity; correct hygienic dressing; pure air with proper protection; scientific, sensible bathing; enough and appropriate exercise; the right amount of rest, and a serene, sweet spirit.

When all these seven become fashionable, the world will have been redeemed from sin, which is nothing more nor less than a violation of Nature's laws.—*Henrietta P. Westbrook, M.D., in Home Queen.*

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#### Healthful and Wise Motherhood.

I asked a sweet little girl of four years, what she was going to be when she grew up. She answered, looking admiringly towards her own mamma: "Just a mother."

Half unconsciously the little maid expressed a whole volume in those few words; and yet how few women realize what they are taking upon themselves when they undertake to become a wife and mother.

No one has a right to do this without special preparation and knowledge. A sincere and careful study of the duties and responsibilities one is about to assume, should precede the assumption of these relationships.

It is due to the man one is to marry, it is due to the child that is to be born, that the wife and the mother should avail herself of every legitimate source of wisdom and of strength.

Some one inquired of the late Dr. Oliver Wendell Holmes, "When should the culture of the child begin?"

The great scientist and philosopher answered, "A hundred years before it is born!"

Unfortunately for our offspring, we cannot turn back the wheels of time to that extent; but we can ourselves begin so the right story may be told a hundred years hence.

It is a perpetual marvel that women without this special preparation for their pro-



fession have done so well; but how much better they might have done if they only had known more to begin with.

As it is, they learn the art of housekeeping at the husband's expense—often at the expense of both his pocket and his stomach. They learn the duties of maternity at the expense of their own health, and often, too, of their own life. They learn to rear their children at the cost of bitter experience, and at the loss of a large proportion of them, many of them dying in early infancy.

No woman who aspires to the dignity of wifedom has a right to be ignorant of the practical duties of a well-ordered household. She has no right to shun her own kitchen, or to be unlearned in the chemistry of cooking. How can she direct stupid, and careless, and ill-trained servants in a science of which she herself knows nothing?

Americans, as a class, are ashamed of domestic service, and are willing to grant its monopoly to a set of incompetent bog-trotters, imported for the purpose. To their stupendous ignorance and tender mercies we entrust the selection and preparation of our daily food and the cleanliness of our premises.

"Filthy" is the word which most fitly describes the part over which they rule supreme.

The teacher of a certain female academy, not far away, makes her boast that she knows no culinary art except to make molasses candy! Fortunately, she has never succeeded in catching a husband, else he would soon be surfeited in sweets; but what an example she makes of herself to the young ladies of her class. According to their respect for her, they despise housework.

She teaches them accomplishments, appearances, drawing, dancing, dressing and conversation. Every year she graduates a set of pale-faced, small-waisted, insipid young creatures, who she deems "finished" in brain and body. Far better would it be for their future husbands and for the human race if they were never *begun*. All these things have their lawful place; but if a girl's education must be confined either to this or to some good cooking school, we would certainly prefer the latter.

At all kinds of trades it is expected that one will serve some sort of apprenticeship, all save these, the most important of all—those of wife and mother, and the house-

hold queen. The merest chit of a girl has no misgivings about her qualifications for such a position the moment it is offered to her. What wonder that disaster, divorce or death often follow the bridal hour!

A young clergyman, fascinated by the radiance of youth and beauty, married a woman of eighteen summers. When he afterwards found she did not know how to wind a clock, nor scarcely how to tell the time of day by it, he was so disgusted that their wedding ended in tragedy and a life-long misery.

The girl wife had spent years of study in music and in foreign languages, but not one month in fitting herself for domesticity.

What kind of wisdom has such an untutored, undisciplined woman? What kind of wisdom has she wherewith to make a home?

When discomfort and disease comes in at her door, and stalks through her house, her husband's love and respect will surely fly out at the window.

Lately we have noticed several advertisements calling for "a mother's help." Some one willing to assist in the home instruction and care of the children, and the lighter duties of housekeeping; in short, some one to supplement the weary mother.

This is a step in the right direction. It would not only relieve the over-burdened matron, but be a valuable means of instruction and preparation for the unmarried young woman.

Did you ever notice how many mothers are invalids before they are thirty, and broken down, wrinkled and prematurely old by the time they have reached the age of forty?

It is not a woman's fault if she is not born handsome and strong; but it is largely her own fault and that of her education, if she does not attain to some measure of beauty and strength by the time she has reached middle life.

Yet, alas! how closely marriage and invalidism have become associated in the public mind.

The Frenchman Nichelet, speaking of American women, says: "She is an exquisite invalid, with a perennial headache and a tendency toward nervous prostration.

If women only knew it they could change all this.

In the first place, the girl should study her own organization and her special constitution. Anatomy and physiology should become familiar sciences. She will then

know better than to compress her chest with corsets; she will know better than to decrease her breathing capacity, and to reduce the power of the thoracic muscles. If you confine any part of it so it cannot perform its function, that part becomes weak and comparatively useless.

"I put on my corsets the moment I leave my bed," a lady told me. "I should faint away if I did not."

The muscles of that part had so long been idle, so long been bound in splints of whalebone and steel, they had become weak and atrophied. What support could they afford in an hour of trial?

What could a man do at defending himself whose arms had been carried in a sling for weeks, to say nothing of years in a tight-fitting corset?

At the lower part of the chest are the so-called "floating ribs." These are very readily compressed. Sometimes they become folded inward, thus still further contracting the breathing space. From this cause the air cells in the lower part of the lungs become like the pores in a dried-up sponge.

That broad, flat muscle, the diaphragm, which Nature intended should assist in respiration, is confined as if held in a vice, and is quite unable to do its work. It is, in fact, actually forced to do mischief. It is obliged to help in pushing down the important viscera which lie below it, thus causing a dreadful prolapsus of many delicate parts.

As if this were not enough, the foolish and misguided woman puts her pretty feet on high heels, and so produces further displacement and then disease, prolonged suffering, and often death. In this way her offspring are robbed, at the very outset, of their vitality, and cheated out of their birthright to health and strength.

Surely, the mother who would knowingly do this is neither wise nor conscientious, and cannot be healthful herself either mentally, morally or physically.

The trouble is, they do not know.

Myriads of young girls on the very threshold of womanhood are standing with shattered systems, who, if they knew and could explain the cause, would say, "My mother never told me."

Between the parent and the growing youth or maiden, there should be the most perfect confidence and freedom of conversation on the most sacred and most intimate laws of life and of hygiene.

The mother who cannot intuitively understand even the temptations of her son, has no right to have a son. The woman who cannot so order her own life, and so prescribe anti-natal conditions as to reduce temptations to a minimum, and bring resistance to temptations to its maximum, has no right to be a mother.—*Henrietta P. Westbrook, M.D., in Home Queen.*

### Recognition of the Eastern Star by Masons.

Everybody concedes that the Masonic Order is a grand and noble Institution; that it makes its members better, wiser and more useful, and that it has a greater power in retarding crime and aiding the march of civilization than perhaps any other in our land. And yet this great and noble Order, as an institution, declines to recognize an Order composed of their female relatives, and thereby lends its aid in holding woman inferior to man, instead of raising her to a position of equality.

There are many reasons assigned why the Eastern Star cannot be recognized as an auxiliary to the Masonic Order, most of which are purely and simply nonsense. This does not apply to all Masons, only to those who are not members of the O.E.S., for those who have seen the "light" emanating from the "star," know that it is as noble and elevating as Masonry. But there is a class of "back number" Masons who object to the Eastern Star.

Some of them are afraid the women will learn their "valuable secrets," and lack the ordinary common sense to digest the fact that the women would not accept their secrets as a gift, and could make no use of them if they had them. Some of them fall back on the "landmarks," and say we should "not allow women in our Lodge-rooms," and forget the fact that they permit the use of their Lodge-rooms to the Shrine, which has none, and claims no connection with Masonry whatever.

One of the greatest objections is that "it costs too much;" and not long ago the writer saw a letter from a lady, stating herself and others would like very much to organize a Chapter of the Eastern Star, but it could not be done because the Masons said it would cost too much.

When these old fogies joined a Masonic Lodge and paid \$40 or \$50 for the degrees, it did not cost too much; then, when they took the Chapter, Council and Command-

ery degrees, at an expense of \$100, it was cheap; and when the same old fogies go down to a meeting and afterwards adjourn to a bar-room and spend from \$1 to \$5 for beer and whisky, it doesn't cost too much! Oh, no! But when their wives, daughters, sisters and mothers wish to join in an organization that will benefit them, it costs too much!

Woman, for all ages, has toiled patiently for man; shared his perils and his poverty; the victim of servitude, the unappreciated mother of his children; and when she seeks to emancipate herself, she is denied the rights common to humanity.

Women have essentially the same interests in the world as man, and whatever diversity of gifts there may be between men and women, it does not touch their ability to understand and watch over these vital interests. Women have particularly an interest in the public welfare, made up of the welfare of men, women and children, a portion of which falls upon women to understand and watch over. But she cannot discharge her duties and responsibilities through others, and it becomes necessary that she shall be taught to act and speak for herself.

This the Eastern Star tends to accomplish by an additional development of personal life, and a widening of thought, feeling and action.

Instead of throwing obstacles in the way, Masons should assist this noble Order with their means and talent. They should take pride in seeing the women become something more than slaves, and use every means in their power to place her upon that throne where she rightly belongs.

Throw open the doors of your Lodge-room and bid her enter. You have nothing there that she cannot as well look upon as you, except your dirty floors and tobacco-stained walls, and she will cleanse them for you and purify the atmosphere. Spend a couple of dollars a year in an endeavor to teach your wife and daughter something useful, and less for "Texas six-shooters." Get out of that gang of "good fellows" in the Shrine, who make night hideous with their orgies, and invest the money you spend that way in a useful manner. Be a man, not a fossil. Freemasonry don't teach bigotry or narrow-mindedness, but that all are equal, and it applies as well to women as to men.

You might just as well recognize the Eastern Star now as later on. It is here

to stay, and is bound to make itself acknowledged and respected as a power for good in the land, and a co worker in the Masonic Order, and might as well submit to the inevitable.—*Eastern Star*.

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### The American Mason Abroad.

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We are so often asked the question as to the requirements for American Masons traveling abroad, that the writer gives his experience in various countries. In England and the British Possessions generally there are to be found three different Grand Bodies. The United Grand Lodges of England, the Grand Lodges of Scotland and Ireland. Canada and some other Provinces have Provincial Grand Lodges, but they all sprang from these mother Grand Bodies. The fact is, that a great deal of trouble is experienced by traveling Masons from the fact that there is no Grand Lodge of the United States and no uniformity of diplomas. But you must have a diploma of some kind, and of course with the Lodge seal, then be sure and have the same certified to by the Grand Secretary of your Grand Lodge, whose gold seal goes a great ways. The title "Grand" abroad covers a multitude of red tape. A recent letter, received from the Grand Secretary of England, states that the diploma is indispensable, as we know, but in addition they also require now personal identification of the holder.

On the Continent, there are a number of Grand Bodies, especially in Germany. They are all, however, legitimate, and the various Lodges can be visited on your diploma, and usually there are always present somebody who speaks enough English to examine it. In Norway, Sweden and Denmark the brethren are very hospitable, and require only the main signs of recognition. They are out of the way of much imposition, and credit you in full faith. In Russia it is best not to seek a Lodge. A Masonic charm or pin will bring some one to see you and greet you outside of police espionage, which is very rigid. In Austria Masonry is forbidden, but Lodges exist there cautiously guarded. In Italy you will find very pleasant friends and many courtesies. In Constantinople, once known, you are the care of the Craft which flourishes there in luxurious ease, and through them you will be able to visit places closed to the ordinary traveler. In Egypt a Mason is never lost sight of; your

rooms are kept fragrant with flowers; you are the guest of those hospitable brethren; excursions are planned, entertainments of all kinds are gotten up, a visit to the Pasha is arranged, and even a peep into the harem is permitted. On the Nile they keep you company, lunch you amid the ruins of Luxor, and help you climb the Great Pyramid.

The best document for a Masonic traveler to have in South America, and in fact everywhere, is a patent of the Scottish Rite. Its seals and its signs are recognized the world over. Its authenticity is never questioned, it is the "open sesame" to all Bodies. It makes no difference, whether India or Algiers, that crest of the 32° commands respect at once.

Of course, in foreign lands, especially in those outside the English speaking countries, you will not understand the work even, but you will find plenty of signs and other familiar tokens, and you will find the square and compasses universally; and you being an American Mason, is an introduction of itself—only take with you the highest degree, a "gentleman."

—*Kansas Freemason.*

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#### Unanimous Ballot.

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At the late convocation of the Grand Council of Royal and Select Masters of Missouri, what will appear to some as a radical departure was taken. It was made the law in Select Masonry in Missouri that two black balls are necessary to reject an applicant for affiliation. Many brethren regard it as a landmark that the ballot for initiation or admission to membership must be unanimous; and yet *there is no such landmark!* Mackey, in his twenty-five landmarks, does not even suggest this as one, but he does say, "No. 22. The equality of all Masons is another landmark of the Order." The principle involved is, that one Mason is, on an average, about as good as another. The rejecting member is not, generally, a better man or Mason than the rejected party. If a member of a Masonic body knows of any good reason why a Mason in good standing should not be made a member of such body, it is his duty to go before the committee of investigation and make such reason known to them. If the reason so stated by him is good and valid, and if the committee *believe him trustworthy*, they will report adversely, which will, of course, settle the

matter. The plea that an applicant for affiliation may be so disreputable that some particular brother cannot conscientiously sit with him in Lodge, Chapter or Council, as the case may be, is utterly untenable. If the other fifty members, as good and pure as he is, desire the applicant's association, let the objector waive his judgment, or himself retire. In fact, very often the Masonic body would be benefitted by the withdrawal of the persistent blackballer.

We have said that one Mason is, on an average, about as good as another. We will add, that one man is, on an average, about as good as another. The one who is already in is not necessarily a better man than the one who is out and desires to get in. In a large majority of Grand Lodges outside of the United States, two blackballs are necessary to reject an applicant for the mysteries of Masonry, and I hope the day will come when this will be the universal rule in balloting, whether for initiation or affiliation. Then the best citizens of a community will not be rejected through personal spite, or for retaliation, or because the applicant differs politically or religiously from some narrow-minded member who happens to have got in first.

—*Allan McDowell, in Consequation.*

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#### The Care of the Aged.

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The *Medical Review* gives this piece of advice, which, if followed closely, may result in adding not only to our existence "here below," but in increasing our happiness as well:

"When a man or woman passes seventy years of age, great care should be given to the conditions surrounding him or her for the prolonging of life. The vital forces are greatly enfeebled at that period of life, and the powers of resistance in consequence of age are the weakest. A man of three-score years and ten and over, is like an old machine that by proper care given to its condition has been kept running many years, and is still able to do work, but its wheels and axles and pinions are much worn and are rickety, and if it should be pushed, even to a small extent, in excess of its diminished powers, it breaks down and cannot be repaired, for every part of it is shattered. But if worked carefully and intelligently by a person who understands its condition and knows its capabilities, it can be kept in action a much longer time than would be possible if a careless engi-

neer controlled it. In these fast times, however, it is generally not profitable to husband the resources of an old machine. But this is not true as regards our old men and women. It is desirable to hold on to them as long as possible, and if we can succeed in prolonging their lives five or ten years or more, it will greatly enhance our happiness."

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### She Wanted a Live Doll.

In the "Journal of Emily Shore," there is a true story that convinces one that little girls are sometimes able to drive wonderful bargains. This talent cultivated in the women is probably one reason why "bargain counters" are so popular in the stores.

A little girl near us was one day playing before the house, when a woman appeared and begged a few pence. She had a baby in her arms, and the child was so delighted with the little thing that she asked the woman if she would sell it to her.

"What will you give for it, Miss?" was the counter question.

"Half a crown."

"Very well," said the woman; "let's see the money."

It was produced, and the sale made. The little girl took the baby, carried it upstairs and laid it on her bed, and after she had fondled it "enough for once," scampered down-stairs, calling her mother.

"Mamma! mamma! I've a live doll! I always wanted one, and now I've got it!"

The baby was found, and the story frankly told, but although the beggar woman was sought all over the town, no trace of her could be discovered. Meanwhile the baby's little "owner" begged so hard that it should be kept that the parents yielded, and the "living doll" became a household blessing.

— O —

Despair is the conclusion of fools.

— O —

### How Could I Tell?

How could I tell skies would be gray,  
When you, dear heart, had gone away?  
How could I know the summer sun  
Was glad of you to look upon,  
And it was you who warmed the day?  
What part had you to make the May,  
And how the very June was gay  
With something from your presence won—  
How could I tell?

When you were here a fervid ray  
Of sudden summer lit my way;  
Now you with love and life are done,  
The very light seems me to shun,  
And through the dark I darkly stray—  
How could I tell?  
—Louise Chandler Moulton.

### "Magna est Veritas et Prevalebit."

Truth will prevail, though shadows darkly gather,  
Though howling tempests whirl and black clouds lower;  
Yet through the gloom, though glimmering e'er so faintly,  
Will shine the light of Truth in all its power.

Truth will prevail, and lies will flee before it  
As from the north wind flees the darksome wrack:  
And like the morn, though threatening clouds may hide it,  
The clouds will go, the light of Truth come back.

Truth will prevail; tremble, ye tyrants, therefore;  
List to the words, though still in earthly bed,  
Great is the truth, its power is everlasting;  
It shall come back and touch the sleeping dead.

On that great morn, when all the gathering nations  
Shall render their account before the throne:  
Then shall the truth burst forth in radiant brightness,  
And each false deed all naked shall be shown.

All deeds of darkness vanish into lightness,  
The snares of Satan powerless, break and fail,  
While the new heaven and earth their motto brandish:  
"Great is the truth, yea, and it shall prevail."

— O —

### The Lodge Kicker.

Hall-wards the Lodge kicker wends his way,  
With countenance gloomy and sad;  
But now let us follow—'tis good as a play,  
And the finest amusement we've had.

Back in the corner he sets himself down,  
As though he had not long to stay;  
While o'er his visage there settles a frown,  
As if heaving himself for the fray.

The order of business, the Master calls,  
Till the good of the Order is reached;  
When out steps the kicker, away from the wall,  
And slowly commences to preach.

The Secretary pauses, the Master sighs,  
The Wardens look like they would fall;  
The goat whisks his tail and rolls up his eyes,  
And quickly lies down in his stall.

The old member places his head in his hands—  
He has tackled the kicker before;  
The new member says that he can't understand  
How a brother can be such a bore.

Yet we who know him acknowledge his worth—  
His heart, it is truer than steel;  
He believes he is filling his mission on earth  
In forcing all others to yield.

We're lonesome without him, he keeps us in line—  
Our duty's made plain all the quicker;  
Then, brother, don't let it worry your mind,  
For every Lodge must have its kicker.

— O —

### The Husband to His Wife.

What do I want for breakfast, dear?  
My wants are in my mind quite clear;  
You, with your cheerful morning smile  
And pretty dress my thoughts beguile  
Into thinking of flowers; an earnest word  
That will all through my busy day be heard,  
And make me sure that my morning light  
Beams strongly true e'en while dancing bright.  
Be certain to give me these, all these,  
And anything else that you can or please.

But dinner, what will you have for that?  
Well, dear, when I enter, doff my hat,  
And turn to the table, I want to see you  
Standing just as you always do,  
To make me lose all the forenoon's fret,  
And cheer me for the afternoon work to get.  
Tell me all your news, and I'll tell mine,  
And with love and joy and peace we'll dine.  
Be certain to give me these, all these,  
And anything else that you can or please.

And what for tea? Have I any choice?  
Yes, dear; the sound of your gentle voice  
And your gentle presence. I always feel  
The cares of the day like shadows steal  
Away from your soul, light; and evening rest  
Comes just in the way I love the best.  
So, when you are planning our twilight tea,  
With a special thought in your heart for me,  
Be certain to give me these, all these,  
And anything else that you can or please.

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**Per Capita Representation in Grand Lodge.**

Bro. Frederic Speed, P.G.M. of Mississippi, and a writer on Masonic jurisprudence and Correspondence of much ability, opposes the *per capita* representation in Grand Lodge as an innovation, and deprecates "improving" Masonry in this way. If the brother will recur to history, he will find that in former times Grand Lodges were not always composed as now. Once all, even the humblest member of the Craft, had a voice and vote in Grand Lodge meetings, and none could be excluded. Now, under the smallest pretence, brethren not members are asked to retire, and even without provocation are debarred from listening to the proceedings. The voices of some of the most eloquent, charitable, fraternal and enthusiastic Masons are never heard in Grand Lodge, because they have not filled any official position in Lodge, which alone qualifies one to participate in the deliberations of that truly august and conservative body. We have heard several most eloquent and prominent Masons express regret that they could not be heard in Grand Lodge except by asking permission. In exceptional cases this, perhaps, may be granted; but unless it is so asked and granted, the advocate of the cause of the great mass of the Craft must remain silent. Grand Lodge is valued mostly as an annual reunion of a few hundred old and conservative leaders, who have for years—perhaps generations—assembled together and greet and congratulate each other that they "still live," and forgetting the great object of the assemblage, proceed to call the roll, hear the reports of the membership, count the pile in the treasury, parcel out the offices, vote them-

selves their per diem and expenses, make the necessary appropriations for the future expenses of the year, install the officers, and go home, hoping to meet again next year and go through the same routine. They hold that no innovations can be made in Masonry, and Grand Lodge guards with jealous care every proposition which is a departure from existing custom. The questions of refreshments, reduction of fees, dues, expenses, etc., and any other disturbing legislation, are always opposed by the old conservative element, which, from experience, know how by parliamentary tactics, to subvert or divert the will of the majority; and often Masonic bodies continue a course contrary to the science of progress and destructive of the best interests of the Craft. For the past two centuries the civil governments of the world have gradually become more liberal and popularized, and thus are under the control of the people, while Masonry has unconsciously been retrograding and becoming more strict and arbitrary. Instances need not be named where this condition is not to be denied.

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**Decision on the Cerneau Fraud.**

The decision of Judge Catlin is one that is especially interesting to members of the Masonic Order, as it relates to what is generally termed among them as the "Cerneau Rite" of Scottish Masonry, and which is declared by the two recognized jurisdictions of the Scottish Rite in the United States to be illegitimate.

Powell S. Lawson sued to restrain the defendants, Adolphus Hewell, Thos. Flint, Sr., and others, who represent the Grand Chapter of Royal Arch Masons of California, the members of Stockton Chapter, No. 28, R.A.M., and John W. Boyd, High Priest, and A. J. Vermilya, Scribe of Sacramento Chapter, No. 3, from proceeding to try him on the charges preferred in Sacramento Chapter for a violation of General Regulation No. 21, on account of his connection with the Cerneau Rite of Scottish Masonry.

The demurrer to the complaint was argued for several days before Judge Catlin by ex-Judge Myrick of San Francisco, and McKune & George of Sacramento, for the defendants, and by S. S. Holl and C. A. Elliott for the plaintiff.

Judge Catlin sustains the demurrer, and

gives his reasons at length for so doing in the following language:

From the statement, as made by the complainant, which is met by a general demurrer, the proposition is plainly presented as a necessary one to be decided in order to reach the relief prayed for, that the court must adjudge that the Cerneau branch of the Scottish Rite is a genuine and legitimate Order, in the Masonic sense, and that the Albert Pike branch of the same Scottish Rite is spurious and illegitimate; and further, as a consequence, that the Grand Chapter of Royal Arch Masonry in California has not the right under its Constitution, rules and usages, to exclude from its membership any member of the Cerneau Scottish Rite for the reason of being such, or to prefer fellowship with a rival Order alleged to be "monarchical and despotic." In other words, that Regulation No. 21, which stands in the way of these contentions, must be removed by a decree of the court pronouncing it to be unconstitutional and null and void, and restraining Sacramento Chapter, No. 3, and Stockton Chapter, No. 28, and the other defendants herein from taking any action under said Regulation.

It is claimed by plaintiff that this Regulation is unconstitutional, judged by the canons of Masonry as well as the laws of the land. As to the first of these propositions, the court will not undertake to decide; as to the other, it can find no ground for condemning the Regulation as being immoral, contrary to public policy or in contravention of the law of the land. It must stand or fall by the doctrine of Masonry as defined, not by the courts, but by the authorities of Masonry.

In *Otto vs. Tailors' Union*, 75 Cal., 314, the fundamental objects of the association were clearly understood and made known to the court. They were quite simple and plain. Can the court see in this case and declare what the fundamental principles and objects of the Masonic Order are, so as to be able to determine whether plaintiff has been guilty of conduct violative of such principles? Again, is it not sufficiently manifest that something more, and of more importance than the participation in "benefits," so-called, is involved in the fundamental principles of the Order? Matters of vital importance to the existence and purposes of the Order may be apparent, and yet a court may not be able to define and declare what such principles and pur-

poses are with the certainty necessary as the basis for a judicial decree. Differences of opinion may exist among the members of the Order as to the scope of these principles and their bearing upon the conduct of individual members. As to what is or is not "un-Masonic" conduct on the part of a Mason must be a Masonic question.

It appears from the complaint that, though the Cerneau Scottish Rite has no connection or affiliation whatever with Royal Arch Masonry, yet, as stated by plaintiff's counsel on the argument, it recruits its members exclusively from the ranks of Master Masons in good standing. It may be that this is regarded as dangerous to the well-being of Royal Arch Masonry, and that this Ordinance, No. 21, may be, as indeed it claims to be, a measure of protection on the part of Royal Arch Masonry to prevent its members from being drawn into a rival body to such an extent as to endanger its own integrity and strength. The necessity, the policy and the justice of such a regulation must be left to the judgment and determination of Masonic Councils. They must be permitted to prescribe the qualifications for admission to membership as well as for continuance therein.

It is, however, contended, that vested property rights of plaintiff are involved, and that the action of defendants sought to be enjoined threatens the deprivation of such rights. This is, in truth, the only ground upon which, if it is well founded, the interposition of a court of equity can be successfully invoked.

What, then, is the character of the property plaintiff has as a Royal Arch Mason?

His individual property right is the right, while he is a member in good standing, to be assisted when he is in need or distress from the funds of the society in the manner and to the extent prescribed by the rules of the society. This right is not proportionable or severable, nor is it alienable. The interest is not a copartnership interest as in some Mutual Benefit Associations it has been held to be. It ceases to have potential existence when his "good standing" ceases; and he accepted membership with such understanding and upon such conditions. In societies of this kind fraternal fellowship is the main object; the accumulation of property is a mere incident in aid of the main object. Such property remains with the society as long as it exists, and, doubtless, could be lawfully

distributed among those who constitute the society at such time as it might cease to exist.

In *State vs. Odd Fellows' Grand Lodge*, 8 Mo. Appeals, 155, the court said: "It is competent for the Odd Fellows to determine who is an Odd Fellow; and these are questions into which the courts of this country have always refused to enter, holding that when men once associate themselves with others as organized bands, professing certain religious views, or holding themselves out as having certain ethical and social objects, and subject thus to a common disciplinary, they have voluntarily submitted themselves to the disciplining power of the body of which they are members, and it is for that body to know its own. To deny it the power of discerning who constitute its members, is to deny the existence of the society."

The ethics of Masonry must necessarily be founded in its usages, rules, laws, and in the decisions of its own peculiar tribunals and authorities, both ancient and modern, and then by those only who have the entre. We shall search for them in vain from Lord Coke to John Marshall. Evolution may work changes in discipline and even in doctrine, and when such changes do not meet the approval of a portion of its members, and resistance within the Order is ineffecual, there remains the privilege of retirement with those to whom conformity is intolerable, or the alternative of expulsion to those who will not submit. In neither case can they take any of the property of the society with them. In the course of time and nature, and by abnormal circumstances, membership continually changes, but the property of the society remains unaffected by the coming in and going out of members. The judicial authority may not be called on to interfere, and adjudge what shall or shall not be a principle or a valid law of Masonry. Such interference is not within the pale of its lawful jurisdiction. While it may, and should, protect property rights, it cannot perform even that function when it cannot be performed without usurping an unwarranted power over the conscience and personal liberties of the citizen.

A recent case in Ohio, decided by Judge Evans, of the Franklin County Common Pleas, is in full accord with these views, and is interesting from the fact that Wm. A. Hersheiser, the presiding head of the same Order to which plaintiff belongs, the

condemnation of which is complained of in this case, and others, were plaintiffs, seeking to have S. Stacker Williams, the Grand Master of Ohio, and the officers of Goodale Lodge enjoined from proceeding to expel them from the Lodge.

The averments of the complaint that the plaintiffs were charged "with un-Masonic conduct, alleged to consist in said plaintiffs being members of the Ancient Accepted Scottish Rite of the United States, its territories and dependencies, otherwise known as the Cerneau bodies of the Ancient Accepted Scottish Rite, and soliciting members of said Goodale Lodge and members of other Masonic Lodges to become members of said Scottish Rite bodies, and that plaintiffs are about to be and will be expelled from said Lodge on said charges unless this court shall interfere."

In all necessary analogies the case was exactly like this. All questions pertinent to the controversy were fully considered, particularly the question of alleged property right as a basis for interference by a court of equity, and numerous authorities cited and quoted from. The court held that the Goodale Lodge "is a society, not for profit, but for Masonic purposes, and that it has power to expel one or more of its members for un-Masonic conduct, and to determine wherein un-Masonic conduct consists, and that this court has no jurisdiction to restrain the Lodge from proceeding to expel a member or members for any alleged irregularity by the Lodge, or its proper officers, in the exercise of its power of expulsion." The court sustained a general demurrer to the complaint. I am informed that, on appeal to the Supreme Court of Ohio, this case has been affirmed, though not yet reported.

There is another ground of objection which, according to all authority, is fatal to the maintenance of this action: "Courts of equity decline to interfere with voluntary benevolent associations so long as the means of relief provided by the society itself have not been availed of and exhausted." (*Levy vs. Magnolia Lodge*, 10 Cal. Dec., 246, and cases there cited.) Here, there is no want of notice; and full opportunity to be heard in defense is given; and after that, there remains the right of appeal from the subordinate Chapter to the supreme authority. The mere expression of a bare fear that a fair trial cannot be had is insufficient to move a court of equity to prevent a transfer of the trial from Sac-



ramento to Stockton, especially when no facts are stated in support of the belief that the question of un-Masonic conduct in dispute cannot be tried as fairly in one place as the other; *non constat*, but it was ordered to Stockton by the High Priest for the purpose of a fair trial, which possibly might not be had in the Chapter where the charges originated.

The conclusion of the court, therefore, is, the demurrer must be sustained.

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**Mrs. Mary E. Partridge.**

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In these days, when women step forward and ascend the ladder of life side by side with the sterner sex, it is not at all wonderful that they become themselves luminaries instead of satellites, as in olden times, and the subject of the present sketch, Mrs. Mary E. Partridge, Most Worthy Grand Matron of the Order of Eastern Star of the United States, is no exception.

Born in Wortley, Yorkshire, England, she passed the first twenty years of her life there, when her Star of Destiny sent her westward to the land of the Setting Sun. She has been a resident of California for over thirty years, twenty-six of which she has been an honored sister in the Order of Eastern Star. She received the degrees in Golden Gate Chapter, No. 1, San Francisco, February 13, 1871, but some time afterward dimitted and affiliated with Oak Leaf Chapter, No. 8, of Oakland, where she is still a member. She was elected Associate Conductress with its first corps of officers. She has successively filled the offices of Assistant Conductress and Conductress, Secretary, Associate Matron and Matron; has served in various offices and on all important committees in the State and National jurisdictions of the Order.

Mrs. Partridge was appointed Worthy Grand Adah of the General Grand Chapter at the session held in Indianapolis in 1889. In 1892 she served on the Jurisprudence Committee, and was at that session elected R.W. Associate Grand Matron, and at Boston, in 1895, was elected M.W. Grand Matron, which office she holds until 1898.

Possessed of strong inherited mentality and great executive ability, she is a recognized leader, and her personal magnetism and genial disposition draws around her hosts of friends from all the ranks of life. For many years Sister Partridge has been engaged in temperance work, and her ef-

forts in that direction are not only well known and appreciated in her own adopted State but adjoining and Eastern States as well. She was a member of the Board of Lady Managers of the Good Templars' Home for orphans, located at Vallejo, Cal., for eighteen years, and President seven years, and is also a member of the W.C. T.U. Her home is in West Oakland, and its walls are adorned with many engrossed tributes to her worth and zeal.

Sister Partridge was raised a Methodist, and she has been a faithful church-worker. There is no office in the ladies' society of the church that she has not ably filled from time to time. In her home life she is wholly unselfish and unassuming; a perfect hostess, devoted wife, loving mother and faithful friend. To the sick and unfortunate she is a frequent and very welcome visitor, as she always brings substantial comforts if needed, as well as cheerful words.

The Order of Eastern Star is proud to acknowledge allegiance to so noble a woman, and esteems it an honor to give honor to her. Long may she live, and may her love for humanity increase, casting its benign influence on the masses until the tender voice of her beloved Master says: "It is enough. Come up higher and receive your well-deserved star-bejeweled crown!"

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**James Bestor Merritt.**

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Bro. Merritt was born at Spring Hill, Marengo County, Alabama, December 31, 1839, and removed to Connecticut in 1844. He was educated in the schools of Connecticut, and Wilbraham and Amherst, Mass. He worked in a fuse factory in boyhood; afterwards taught school in Connecticut and New Jersey. He removed to Illinois in 1858, where he taught school and farmed. He was married at Payson, Adams Co., Illinois, to Catharine E. Conmeng; and coming to California in 1871, took charge of a fuse factory.

Bro. Merritt was raised in St. Marks Lodge, No. 36, Simsbury, Conn., Jan. 22, 1866; affiliated with Payson Lodge, No. 379, Payson, Ill., October 10, 1866; was Senior Deacon in 1870-71. Affiliated with Oak Grove Lodge, No. 215, Alameda, Cal., in 1881; Junior Warden in 1882; Senior Warden in 1883-84, and Master in 1885. Was also Inspector of the Twenty-fourth District in 1886.

He was exalted in Alameda (now Oakland) Chapter, No. 36, Oakland, March 2, 1881, and was King in 1892-1895, and High Priest in 1896.

He was greeted as a Royal & Select Master, June 15, 1882, being the first petitioner to Oakland Council, No. 12; was Deputy Master in 1883; Master in 1884 and 1894. He was Grand Steward in 1884; Grand P. C. W. in 1885; D.G.M. in 1886-1887; Grand Master in 1888.

He was knighted in Oakland Commandery, No. 11, Red Cross, July 19, 1881; as Knight Templar, August 23, 1881; Standard Bearer, 1882-83; Generalissimo, in 1884-85; Commander, in 1887.

Bro. Merritt received the Scottish Rite degrees, from the 4° to the 30°, in Bodies of San Francisco, in October, November and December, 1882; the 31° and 32° in the Grand Consistory, January 11, 1883. He is a charter member of Oakland Scottish Rite Bodies, and was Senior Warden of Oakland Lodge of Perfection, No. 2, in 1883-84, and Ven. Master in 1885; Wise Master of Gethsemane Chapter, No. 2, Rose Croix, in 1886; Em. Commander of De Molay Council, Knights Kadosh, No. 2, in 1887; Bearer Beauseant, Grand Consistory, in 1886-87-88-89; Grand Constable in 1890; Grand Preceptor in 1891; Grand Prior in 1892, and Ven. Grand Master in 1893.

He was elected to the 33° in October, 1886; crowned January 16, 1887, at San Francisco, by Ill. Thomas H. Caswell.

Bro. Merritt received the Royal Order of Scotland from Bro. J. H. Drummond, Provincial Grand Master of the United States, at Washington, D.C., in October, 1892.

Received the degrees of O.E.S., in Oak Leaf Chapter, No. 8, Oakland, in June, 1883; was Patron in 1887, and was elected Grand Patron of the Grand Chapter of California at Los Angeles in October, 1895.

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#### Editorial Chips.

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The Grand Lodge of California will meet in San Francisco Tuesday, October 13, in annual communication. During the week the corner-stone of the new Masonic Home will be laid at Decoto.

The Masonic Veterans' Association of the Pacific Coast will hold its annual meeting in San Francisco, at Masonic Temple, on Thursday, October 15, at 7:30 P.M.

The Trustees of the new Masonic Home are showing commendable activity in the construction of the buildings at Decoto, and as the amount in view is not sufficient for its completion, funds to that end will soon be needed. We hope no begging will be proposed, but that the funds which have been accumulating in the treasuries of some of the organizations of Masonry for an emergency will be used for the purpose. The exigency for their use has now arisen, and a more opportune occasion for the use of a small portion will never again occur. A small percentage will cover the necessity, and avert begging in hard times.

Golden Gate Commandery, as usual in the van of surprises, held a meeting on August 17, and created three companions as Knights of the Red Cross. By invitation, the first section of the ceremonies of conferring the Order was performed by Oakland Commandery, and the last section by California Commandery, which bodies had been invited to be present for that purpose. Of course, each body put their best foot forward, and could hardly be excelled in the execution of their duties. After the closing ceremonies, an excellent repast was provided in the banquet hall, at which about 350 Sir Knights refreshed themselves, and continuing until the small hour of night listening to eloquent addresses from R.E. Sir Reuben H. Lloyd, Deputy Grand Master of the Grand Encampment of the United States; R.E. Sir Trowbridge H. Ward, Grand Commander of California; V. E. Sir George D. Metcalf, Deputy Grand Commander of California; E. Sir Martin Jones, Commander of California Commandery; Sir William R. Davis, of Oakland; E. Sir E. H. Morgan, Commander of Oakland Commandery; Samuel M. Shortridge, of San Francisco; Hon. Samuel G. Hilborn, and Rev. Dr. Walk.

In petitioning the Grand Master of California for a dispensation to organize a new Lodge, the petitioners who are members of other Lodges are required to take out dimits and file them with their petition. If the dispensation is not granted or the charter is refused by Grand Lodge, the petitioners are "out in the cold," and either remain unaffiliated or are required to petition for membership and pay the affiliation fee, if any is required, to obtain "good standing." This does not seem to be right.

Dimits should not be required until the charter is granted. If the dispensation or charter is not granted, then the petitioners resume their rights as members in their own Lodges.

We met a brother, a Past Master, a few days since, who, since we last greeted, had lost his right arm, and we wondered if Masonry would ever erect the standard of physical perfection so high for a requirement for membership as to expel one for such a misfortune; and we thought there would be as much sense in so doing as there is in requiring physical perfection in a novitiate. The one can practice the reciprocal duties of brotherly love and friendship as well as the other, and that is the principal work of Masonry.

In former days a Chaplain was a conspicuous officer of the Lodge. He is now conspicuous for his absence except on public occasions.

The Craft in Detroit, Michigan, are discussing the proposition of raising the fees and dues of the various bodies in order to pay an immediate liability of \$43,500 on their new Temple. It is proposed to add \$20 to the initiation fees of Lodge and Chapter, and double-up on the dues. While the brethren are cussing and discussing the project, we would suggest that the plan of using some of the accumulations of Grand Bodies and soliciting subscriptions from the wealthy brethren, would better accomplish the desired object. The blunder was in not counting the cost and providing for it before commencing the undertaking.

The printed proceedings of the Grand Encampment of the United States for 1889, contains the Code of Statutes and Digest of Templar Law, as adopted in 1874, and subsequent amendments up to and including 1886. In this volume we find the first mention of the requirement of "a firm belief in the Christian Religion" to become a Templar. We were made a Templar in 1863, and until 1884 the old form of application, which omitted all mention of this requirement was used in the Commandery of which this writer is still a member, and for aught he knows, is still used. We have one of those blanks in our possession, which we obtained of the Grand Recorder of Maine in 1863, and no reference to the Christian religion is contained

therein. The interpolation of this requirement, as well as that of a belief in the doctrine of the trinity, is contrary to a section which follows this amendment, which says, "No Commandery, Grand or Subordinate, has the right to add new requirements." The requirement of "a firm belief" is a new requirement, for only "a preference for the Christian religion in case of a religious war," was required before. Therefore, we believe the last named section virtually nullifies the requirement of "a firm belief." It is doubtful if ever, in the history of the Order, that all its members were "firm believers." Certainly, all are not now, and the innovations of sectarian enthusiasts should not prevail against the general tendency to liberal thought and religion, which is better than the narrow lines of creeds and dogmas which have governed the world in the past.

The *Masonic Chronicle*, of New York, thinks we are not consistent in our advice and our treatment of Frambes, and has a fling at our parentage. We do not know about the birthright of Frambes. The difference between Frambes and THE TRESTLE BOARD is, that Frambes persists in going wrong and cheating the Craft with his Cerneau fraud when he knows it to be such, while we endeavor to prevent it. It is not kind or fraternal for the *Chronicle* so to twit us about our parentage. We could not remedy that, but we have endeavored to make amends since, while Frambes persists in his ignominious course.

Sir Robert Brewster, Grand Recorder of the Grand Commandery of Texas, died at Houston, July 25.

Bro. John M. Smith, well known in the Masonic Fraternity of San Francisco as a Past Master of Excelsior Lodge, No. 166, and the present Inspector of the 26th District, has removed to Chicago, and carries with him the kind wishes of many friends for his future success.

Bro. John Haigh, of Somerville, Mass., died at his residence August 20, aged 63 years, 7 months and 20 days. He was a native of Dukinfield, Cheshire, England, and came to America in 1855. He received the degree of Master Mason in 1859 in Grecian Lodge, Lawrence, Mass., and filled the positions of presiding officer in Chapter, Council and Commandery. He

was Deputy High Priest of Grand Chapter, Grand Recorder and Grand Master of Grand Council and Grand Conductor of General Grand Council of the U. S. His private library is, perhaps, the first in choice Masonic literature in New England.

The *Orient* exercises its talent in an attempt to be facetious at the expense of THE TRESTLE BOARD. It is sometimes the case that young persons laugh at their elders, and our contemporary is showing his "bringing up." He is excusable from the fact that he is only two years old. His memory, also, is short, and he has forgotten all about the requirement of the belief in the doctrine of the Trinity, or do you give it up, Doctor?

The *N. Y. Masonic Chronicle* thinks we have a prejudice, inconsistent with our teachings, against the emmissary of the Cerneau fraud who swindled the Craft in California and other States out of thousands of dollars in selling them rights in a body which has scarcely a recognition, if any, among universally recognized bodies of Masons. It is difficult for us to please the *Chronicle*.

Can anybody inform us as to the object of gathering together such immense sums as are being accumulated by many Grand Bodies? The membership are beginning to ask this question among themselves, in view of the present hard times.

The *Keystone*, of Pa., says that "Masonry is not religion, but *is*, however, *religious*; and has not been inaptly termed a religion's handmaid." We would ask two questions of our contemporary: one is, "What is religion?" and the other is, "Is the position of a handmaid an honorable position for the Masonic Institution to occupy?"

The thought has occurred to us, that it would be a matter of great interest to the Craft to have the total figures of amount expended by each Lodge for charity reported with their annual returns; or, perhaps, the figures should be in two items, for members and for non-members.

The colored Masons, who have been propogating the Scottish Rite under the title of the "Southern and Western Jurisdiction," are congratulating themselves that they are receiving recognition from

the white Masons of the "Supreme Council of Ancient Accepted Scottish Rite of the 33° for the State of Louisiana." This latter concern is only another fraud, an offshoot of the Grand Orient of France, which has no recognition among regular and legitimate bodies. The colored Masons had better let them alone.

We suppose the *Orient* esteems Templarism as religion *par excellence*, and that Masonry is its handmaid. In the early history of Templarism, that Order did the fighting for sectarians, and were not composed entirely of followers of the meek and lowly Nazarene. These were finally excommunicated and almost exterminated as an Order for their "heresies," "vile practices" and "inordinate avarice." There is more humanity now in Templary than religious enthusiasm, and the interpolation of the new test of a "firm belief in the Christian Religion," in the applications for admission, and the recent attempt to require a "firm belief" in the dogma of the trinity, will only meet with defeat. *Sectarian* religion is on the wane. Universal religion is demanded in this age of the world.

A brother in San Francisco recently took out a dimit from his mother Lodge, intending to change his residence to another State, but circumstances occurred which prevented his removal, and he concluded to remain where he was. He applied for membership and tendered his dimit with the recommendatory certificate thereon to his mother Lodge, and was blackballed. This is the way the sacred right and the "ancient landmark" of the secret ballot is exemplified. It should be abolished on applications for membership, for one Mason is generally a better man than the one who throws a blackball against his brother.

Hereafter all Masters of Lodges in Washington are required to receive the degree of Past Master before being entitled to a seat in Grand Lodge. It is required that Masters elect pass an examination of the Inspectors of Lodges as to their proficiency in the rituals. How much more important it is to have their qualifications known concerning the Constitution, laws and manner of governing the Lodge over which they are called to preside. Every Master who has passed through the ceremonies of the Past Master's degree, if conferred in full form, knows their importance and

learns lessons that he will never forget, but will better qualify him for the duties of the chair.

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Talk about innovation! Nonsense! Lodge dues are an innovation; the incorporation of Grand Lodges is an innovation. When a Lodge exacts dues, holds jurisdiction over material, and recognizes certain rights as acquired by a Mason in good standing, and then brazenly repudiates its debt, because, forsooth, there is not sufficient money in its treasury to meet the liability, the whole transaction smacks of fraud; and where a Grand Lodge is an incorporated body, we believe the courts ought to hold it responsible for the liability of the bankrupt constituent body.

—*Tyler.*

Our contemporary indites the foregoing with reference to the action of Washington on the "Wisconsin Proposition." We would apply its ethics to the transaction about ten years ago between Lafayette Lodge of Indiana and the widow and orphans of one of its members, where the Lodge borrowed \$4,000 of life-insurance money of the widow, Mrs. Laura Page, under a false representation and to relieve the Lodge of liability or inability, the Grand Lodge dissolved the Lodge, paying the widow only about \$240, the value of its paraphernalia, and then disclaimed any further *legal* claim on account of such action. The *Tyler* righteously protests against the action of organized Masonic Grand Bodies on the question of reimbursement or equalization of burdens. We would go further, and protest against Grand Lodge relieving constituent bodies unless they assume their burdens. There is a principle of justice involved which should be recognized by all Masons.

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The *Keystone* has received the impression from THE TRESTLE BOARD, through its complimentary notice of the Temple at Sacramento, that the Eastern Star met in the same apartments at the same time with Masonic Bodies. We hasten to assure our contemporary that each of their apartments are secure from the other, and that they meet in separate apartments, and each have their guards with drawn sword in hand. In fact, there is so much exclusiveness in the Eastern Star, that we have not yet been able to gain admission, although we received the degrees of the Order more than thirty years ago at the hands

of its first Grand Patron—Bro. Robert McCoy. Our contemporary must know about the usual protection around Lodges against cowans and eavesdroppers.

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We have been in error about the influence of Past Masters in Grand Lodge of New York. The *N. Y. Dispatch* says they have no voice in the legislation of that august body, and we stand corrected. In the Grand Lodge of California the Past Masters of a constituent Lodge have one-fourth the voice of the Lodge, and over one-fifth the total vote in the legislation of Grand Lodge, the permanent membership of Grand Lodge, consisting of Present and Past Grand Officers, holding nearly the same. We have always supposed all Grand Bodies were thus constituted. No, Bro. Duncan, we think the certificate under those conditions is very proper, and we should prize one very highly were we entitled to it, but we are opposed to any special or permanent privileges in Grand Lodge thereby.

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Our contemporary, *The American Tyler*, is in travail with some of his Hebrew patrons, on the sectarian bias of his journal. It cannot see any Masonry except that taught by Christian Masons and which it imbibed from its mother Lodge, and has not yet been weaned from to feast upon the more solid and life-giving food of universality and toleration. Masonry is too broad and charitable to be cramped by the doctrines and dogmas of sect or creed; and though one may be reared as a Mason in a Christian, or a Jewish, or a Moham-medan or any other sectarian community, if he is a thoughtful, persistent and devoted Mason, he will soon begin to discern the tares among the wheat, and discard them as inconsistent with its spirit, and useless in the performance of his duties to God and to man. We are not surprised at the defense of our brother with his sectarian proclivities, when he says that he must adhere to the present work and lectures of Masonry, because he believes they embody the genuine spirit of Masonry, and if omitted would make the Institution sectarian. It cannot see the beam that is in its own eye. Our contemporary forgets that its first well known Grand Master existed before Christianity, and was a Jew of great wisdom. Though the doors of Masonry have been closed to his descendants at times, and are now in some Lodges, we

must commend the great degree of toleration, charity and true Masonic spirit which prevail among that race which has so markedly preserved its nationality while without home or country. The Grand Lodge of the grand State of New York has taken the step to obliterate all sectarian allusions from its rituals, and this is the beginning of genuine universality which will ultimately prevail over the earth, perhaps long ages hence.

The "man on the fence" asks, "Don't you think the banks are spreading it on a little thick to ask the people to have confidence in them? A fellow goes into a bank, deposits \$100, and gets a bank book with the amount entered in it, as his sole and only security. Ain't that confidence? The same fellow goes to the same bank to borrow the same amount, and, before he can get it, he's got to put up four or five times the amount in collaterals, or mortgage his ranch or his home, or get some other fellow with property to go his security. Ain't that lack of confidence on the part of the banks?"

This writer assisted in conferring the degrees of Lodge and Chapter and Orders of Knighthood upon Hon. Arthur Sewall, in which bodies he continues an active member.

The Freemasons of Northampton, Mass., will erect a three story Temple, 120 by 100 feet ground space, at a cost of about \$55,000.

Masons of Donaldsonville, La., have begun work on a Temple which will cost \$10,000 when completed.

Kennebec Lodge, of Hallowell, Maine, recently celebrated its one hundredth anniversary. Its charter bears the signature of Paul Revere, who was the Grand Master of Massachusetts in 1796.

The Grand Lodge of Nebraska provides that Master Masons who have been in good standing for thirty years, and who have reached the age of sixty-five, may be exempted from all Lodge dues, and the Lodge exempted from dues on such members to the Grand Lodge.

The Board of Trustees of the Mississippi Masonic Home have about \$16,000 in the

fund. It is hoped that the home can be built in three or four years. It will cost \$50,000.

The Masonic Temple company of Atlanta, Ga., will soon begin the erection of a Temple and office building ten stories high, to cost \$200,000.

The obligation taken upon becoming a Mason rests with just as binding force upon one who is suspended or expelled, or has of his own accord withdrawn from membership, as upon one who is active and in good standing.

The Grand Lodge of Washington, at its communication in June, approved the following decisions of its Grand Master:

Can a Mason who has lost the first joint of his right thumb serve as Warden or Master of a Lodge? He can.

A pastor of a church hired to preach in jurisdictions of two Lodges, and residing six months in each, cannot petition without residing the full time in one or the other.

In 1892 petition was received and E.A. degree conferred on candidate. In 1895 he requested that another Lodge be authorized to confer the other two degrees, which was refused. He then demanded the return of his \$50 fee. Held, that the fee referred to was for initiation, and the whole amount of the fee is due at the time of initiation. A brother whose advancement has been stayed for cause, or fails to present himself for advancement, cannot under any law of Masonry claim a return of the fee or any part thereof.

All claims of a brother Mason's wife on Masonry cease when she is legally separated from her husband. The rights of the minor children follow the standing in Masonry of the father.

A Lodge cannot receive petition of an agent for liquor manufacturer, who does not handle the goods himself. The statutes make no exceptions.

A slight defect in a candidate's heel, whereby it was about an inch short of touching the floor, does not debar his initiation.

The laws of the Order of the Mystic Shrine have been so amended as to require a Noble, in order to retain his membership in the Order, to keep up his standing in both Commandery and Scottish Rite, if he be-

longs to both, or to either if he belongs to one only. He is not permitted to dimit from either. As soon as he does so it acts as a sentence upon his Shrine membership and cuts him off.

The Grand Chapter of Indian Territory, O.E.S., held its 7th annual session in Masonic Temple, Muskogee, Creek Nation, Indian Territory, August 13. The following officers were elected:

Mrs. Rebecca M. Swain, Grand Matron, Vinita, I.T.; Leo E. Bennett, Grand Patron, Muskogee, I.T.; Mrs. Sallie M. Scott, A.G.M., Muskogee, I.T.; Henry Rucker, A. G.P., Perry, O.T.; Mrs. Carrie M. Perkins, G. Secretary, Guthrie, O.T.; Mrs. Mary E. McClure, G. Treas., Oklahoma, O.T.; Mrs. Emmeretta Lankford, G. Conductress, A-to-ka, I.T.; Mrs. Laura LaFayette, A.G.C., Checotah, I.T.; Mrs. Carrie Breedlove, G. Lecturer, Muldrow, I.T.; Mrs. Nina Bamford, G. Ada, Guthrie, O.T.; Mrs. Lavina A. Green, G. Ruth, Vinita, I.T.; Mrs. Mary A. Mann, G. Esther, McAlester, I.T.; Mrs. Martha Thomas, G. Martha; Mrs. Mary L. Herrold, G. Electa, Eufaula, I.T.; Mrs. Mollie Clark, G. Warder, Durant, I.T.; John C. Meyer, G. Sentinel, Perry, O.T.; W. F. Stanley, G. Chaplain, McKey, I.T.; Mrs. Carrie B. Brown, G. Marshal, Checotah, I.T.; Mrs. Ida B. Labsitz, G. Organist, Perry, O.T.

The next Grand Session will be held in Perry, O.T., Thursday, after the second Tuesday in August, 1897.

#### Chips from Other Quarries.

Several alleged Masonic Lodges have been organized in this city without authority or charters from the Grand Lodge, F. & A. M., of Ohio. These bodies are, therefore, regarded as clandestine by the Grand Lodge, F. & A.M., of Ohio. At a recent meeting of Lafayette Lodge, No. 81, F. & A.M., of this city, Mr. Granville A. Frambes, of Columbus, was tried upon the charge of being the organizer of these clandestine Lodges, and was expelled from the Order of Free & Accepted Masons for un-Masonic conduct.

—*Cincinnati Enquirer.*

A man is not a Knight Templar simply because he wears the sacred emblem of the Order upon his watch-chain, any more than a pirate ship belongs to us because she floats our standard of liberty. In other words, it takes more than our ceremony and the watch-charm to make a true soldier of the Cross. The idea that all there is in Templarism is to be found in the uniform and on dress parade must be banished, or we perish. The things which must perpetuate the Institution are its sublime teachings, which are everlasting, and not the outer coverings and ceremonies, which will decay and be forgotten. A Knight Templar must be an enemy to vice in all its forms, and it will be found that

whenever there is a reconciliation between the two, the Templar is no more. He may hold his sword, but he has dishonored it by drawing it in other than a just and virtuous cause. He may be able to go through the ceremonies of the Order, but they are to him utterances of vain words, without meaning or import."—*Grand Commander Mellette, of Arkansas.*

Every Masonic body in the United States ought to know and cause it to be understood by their members, that the sanguinary Captain-General of Cuba has ordered all Masonic Lodges closed under severe penalty. We presume he is acting from instructions from the Romish Pope, and nothing would please the old man better than another "auto da Fe," with Masons burned at the stake as of old. As the leader of the Cuban patriots is a 33° Mason, we ought all to at least pray for the speedy recognition of the Republic and the downfall of mis-rule, bigotry and superstition in that unhappy island.

—*Kansas Freemason.*

In Glamorganshire, Wales, Dr. William Salmon recently celebrated his 107th birthday, and he has been a Mason for 85 years. He has not been outside the grounds of his house, however, since his 100th birthday, and quit smoking when he was 90. He sleeps 15 hours out of the 24, and for 70 years has taken two glasses of wine with 6 o'clock dinner. His eldest daughter, who is 80 years old, keeps house for him. He has been a magistrate of the county for 70 years, and occasionally presides over court in the library of his residence.

I want to say something that I hope you will believe and never forget. It is this: Masonry is a helping hand to every woman that 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. Holy motherhood, helpless widowhood, devoted wifeness, loving sisterhood, and dependent childhood, are the special wards of our Order. Every strong right arm in this room to-night is sworn to be raised in defence of the body and character of every woman in this presence, if some craven should assail her, or some libertine attempt to sully her fair name. Let other women say aught they please against Masonry, but let every Mason's wife, mother, widow,

daughter or sister, entertain for the Order the highest respect and the profoundest reverence, for the Order has the highest respect and profoundest reverence for you; counting no task too heavy, nor any sacrifice too great, to relieve your burden and defend your unspotted name. Masonry is woman's fair angel, protecting her virtue and granting her aid.

—*Rev. Dr. Charles B. Mitchell.*

Justice and equity are for the protection of the law-abiding, and not intended as a means of escape for the criminal. Still, position in society and wealth to buy unscrupulous lawyers can, in a majority of cases, clear the culprit, while the person not in possession of these requisites must suffer the penalty. Thus the charge is made, and with great force of truth, that there is one law for the rich man and another for the poor man. Take the instance in Washington recently, where a rich young woman was sentenced to pay a fine of \$500 and serve an hour's imprisonment for killing a colored boy. In New York two young women of aristocratic families, who broke into their neighbors' houses and stole several thousand dollars worth of property, were allowed to go in peace. Even when the exception takes place and the rich culprit is convicted, the case is dragged from court to court, entangled in all the quirks and quibbles of counsel, until the very name of the case becomes tiresomely odious. Our State prisons, in nine-tenths of their convict citizenship, are filled with the poorer classes, and money and social position seem to be good things to have where the possessor is accused of crime. It is a hard thing to admit, but the fact is that wealth is seemingly a great protector of crime.—*Tyler.*

Whether it seems a reckless statement or not, we make the statement just the same, that the question of getting behind the adverse ballot cast against a candidate for the mysteries of Freemasonry out of personal spite, or even disagreement of views, with every other evidence of fitness and good report in his favor, is a living issue. If the Institution is progressive, and we so understand it, then in this age of specific personality we must provide for a forward movement on this question. To see a man of the highest fitness and character standing without the door, barred by the person whose presence is distinguished

only when this particular application is to be voted on is, to our mind, a greater travesty on the "ancient landmarks" theory than some provision for the hearing of the case on its merits before a prudential committee, where the accuser and the representative of the accused may be heard, and if none appear brave enough to oppose him there, then let him enter. We honor the fathers with a true reverence; the Masonic truths they have handed down, ancient when they received them, are sacred to us; but we have the right to let the light of this generation in upon the oldest landmark, and where a forward step is necessary, let it be taken without fear of danger. The sacredness of the ballot does not lie in the privilege to defraud "worthy and well qualified" applicants of the privileges of Masonry, any more than it does to take any other liberty with each others rights. We are deeply sincere in this view of the case, and while we have before us the evidence we now have of the evils of the method, we shall cry aloud and lift up our voice, for some means of relief from continued and malicious blackballing of good men for unfair and un-Masonic reasons.

—*Freemason and Fez.*

Some years ago, an eminent surgeon of San Francisco, who was at one time demonstrator of anatomy at the Chicago University, was called into the country to attend a millionaire who had been Governor of California and United States Senator. He performed a trifling operation, and presented no bill for his services. Shortly afterward the Senator died, and his widow asked the doctor to send her a statement of his account. He sent a bill for \$50. She was surprised that he should charge such a trifling fee, and took the earliest opportunity to expostulate with him.

"Your services were certainly worth more than that," said she.

"No; that is what I usually charge for such an operation," declared the surgeon, "and if I charged you any more it would be for the sole reason that you are wealthy, not because my services were worth it."

The lady wrote her check for \$500, and handing it to the doctor, said:

"If you will charge no more for that service, you can at least apply the remainder of this to account of some one who cannot afford to pay."

The surgeon took the check and charged himself with \$50. After that, whenever he



saw a crippled or deformed child whose suffering could be relieved by surgery, he tendered his services and charged it to the fund in his hands. When it was exhausted he sent the donor an itemized account of its expenditure, and was surprised to receive another check for a similar amount, with instructions to continue his charitable work. And ever since it has gone on. As fast as the fund is exhausted it is renewed, and many a little sufferer owes life and health to the unknown charity.

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Bro. Theodore Masters, of St. Louis, was given the alternative of giving up his membership in the Masonic Fraternity or in the United Presbyterian Church, and he chose Masonry.—*Buffalo News.*

And wisely, we think; for while we do not for a moment claim that Masonry is or can be regarded as religion, nor indeed as a "good enough religion," as some would claim, yet a church that is so marrow-minded and bigoted as to cut a man off for belonging to a Society whose fundamental principles are a belief in God, and a reverence for His holy name, and whose teachings are the purest morality, whose lessons are taken from the same book the preachers of their denomination preach from, is not fit for a man's consideration. There is not a spark of religion in such bigotry. Masonry upholds the pure doctrines of the church, and its path is directly to the sanctuary of divine worship. Masonry requires the practice of all the duties man owes to God, his neighbor, his family and himself. It makes the Holy Bible the rule and guide of faith and conduct, and thus requires every Mason to be just and upright before God and man.

—*N. Y. Dispatch.*

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Robert Ingersoll spoke as follows of the abuses and terrors of the Roman Catholic Church:

"That church is the only one that keeps up a constant communication with heaven through the instrumentality of a large number of decayed saints. That church is an agent of God on earth. That church has a person who stands in the place of Deity; and that church, according to their doctrine, is infallible. That church has persecuted to the exact extent of her power—and always will. In Spain that church stands erect, and that church is arrogant. In the United States that church crawls. But the object in both countries is the

same, and that is the destruction of intellectual liberty. That church teaches us that we can make God happy by being miserable ourselves. That church teaches you that a nun is holier in the sight of God than a loving mother with a child in her thrilled and thrilling arms. That church teaches you that a priest is better than a father. That church teaches you that celibacy is better than the love that has made everything of beauty in this world. That church tells the girl of 16 or 18 years of age, with eyes like dew and light—that girl with the red of health in the white of her beautiful cheeks—tells that girl, "Put on the veil woven of death and night, kneel upon stones, and you will please God." I tell you that, by law, no girl should be allowed to take the veil and renounce the beauties of the world until she was at least twenty-five years of age. Wait until she knows what she wants. I am opposed to allowing these spider-like priests weaving webs to catch the flies of youth; and there ought to be a law appointing commissioners to visit such places twice a year and release every person who expresses a desire to be released. I don't believe in keeping penitentiaries for God. No doubt they are honest about it. That is not the question."

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On a beautiful, bright, sunshiny Sabbath morning (St. Bartholomew's day), years ago, the Protestant Huguenots of France were preparing to go to their churches to worship the God of Heaven, when quite suddenly their houses were all broken into and the Catholic soldiers of the King of France attacked the defenceless Protestants, killing men, women and children in all directions. People tried to fly away, but were met by the Roman French police, and those whom they expected protection from were as brutal as the soldiers, and the police killed, too, as long as there was a Protestant man, woman or child living! Stabbed, shot, hacked down, butchered in every way, were these Protestants—hated of the pope and his obedient followers. Ten thousand or more were killed in the city of Paris alone, and thousands upon thousands in many of the French provinces. Admiral Coligny, a prominent Protestant, after being once shot and wounded with a poisoned bullet, was afterward visited by about half a dozen murderers, who finally killed him with their daggers in his bedroom. Then the Duke of Guise, the leader

of the Roman Catholic butchers of the pope, shouted out, "Throw the dead dog out of the window!"—which they did into the street. For this successful massacre, the Pope of Rome ordered a *Te-Deum* sung at St. Peters, Rome, and a medal struck in commemoration of the great victory over the "Protestant heretics!"

The pictured rocks throughout Arizona are declared to bear some relationship to Masonry. Cut on the rocks of the Verde River and Oak Creek, in Eastern Yavapai and Coconino counties, exist some of the emblems, such as the square, the compass and the keystone, cut, not into the rock, as would naturally be supposed, but cut in relief upon the rocks, which necessitated the removal of the entire surface surrounding the emblems. It further appears, that not only Blue Lodge Masonry was practiced, but higher Masonry, as is indicated by the Royal Arch emblem, was known.

The great purpose of Freemasonry is not selfish; it is not narrow, exclusive or dogmatic. It would efface the prejudices among men, annihilate bigotry and superstition, do away with tumult and war, and help along the era of eternal and universal right, binding men and nations with cords of love, that the whole human race might become one family of brothers.

—*Edwin B. Holmes. of Mass.*

In Detroit (Michigan) almost every church, both Protestant and Catholic, has its corps of cadets, and those not so provided have organizations in contemplation. Are our Sunday Schools to become prostituted to the cruel art of war? Are our little boys to have planted within their tender breasts the ethics of human butchery? Are our places of religious instruction to become converted into nurseries for the perpetuating of human hate? We can only wonder that men set apart by their holy calling can countenance or permit such a horrid innovation upon the Lord's Prayer or the Sermon on the Mount! Can we wonder at crime when children are becoming educated in the art of legalized murder? It is time that men and women having the responsibility of feeding the lambs, should awake to the full knowledge of this pernicious evil, which is fast finding a place at the foot of God's altar. It is bad enough when the rights of home or country are invaded, to gather in defense

of the same, but we protest against war being made a plaything for the children of our Sabbath Schools.—*Tyler.*

The Prince of Wales spoke "a word of common comfort" the other day, while visiting Guy's Hospital, London. A poor child, lying in the accident ward, hearing that the Prince had passed that way, said to the nurse that he had never seen his Royal Highness, and he wished he could see him only a moment. The Prince was told of the boy's desire, and at once returned to the ward, went to the little fellow's bedside, and remained talking with the tiny patient for a few moments.

It was, of course, a little thing for the heir of the British crown to do, as little as the cup of cold water which is divinely commended; but it made a wee sufferer forget his pains, and so cheered him that the dull ward for the remainder of the day was almost a place of delight. The Prince is noted for his social tact and good manners, but this willingness to heed the request and give pleasure to a little sufferer shows that he has also a kind heart. If the boy lives, and the Prince ascends the throne, there will certainly be one loyal subject to the new king.

—*Youth's Companion.*

Bishop Henry C. Potter recently related the following experience, as illustrating the advantages of being a Freemason:

"Some years ago I arrived one afternoon at the Sweitzerhof Hotel, in Lucerne, Switzerland. In the office I met the Earl of Dysart sitting disconsolately on the end of his portmanteau. I had met him in London, and knew that he was a great swell. He told me he was waiting for a room, which seemed difficult to obtain, as the house was crowded. I walked over to the clerk, gave him a Masonic sign, and was at once assigned to the only remaining room in the house. The last I saw of the Earl he was sitting on his portmanteau. My advice was perhaps not along the line of the Brotherhood of Man, but it certainly was in accordance with the Brotherhood of Masonry."

The word "free," in connection with Mason, originally signified that the person so called was free of the company or guild of incorporated Masons. For those operative Masons who were not thus made free of the guild were not permitted to work

with those who were. An idea prevails that the word free is used to express freedom from slavery. According to Mackey, the old lectures formerly used in England give the following account of the term: "The Masons who were selected to build the Temple of Solomon were declared free, and were exempted, together with their descendants, from imposts, duties, and taxes. They had also the privilege to bear arms. At the destruction of the Temple by Nebuchadnezzar, the posterity of these Masons were carried into captivity with the ancient Jews. But the goodwill of Cyrus gave them permission to erect a second temple, having set them at liberty for that purpose. It is from this epoch that we hear the name Free and Accepted Masons."

When I was a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. My father, instead of scolding me, made me stop, and said very quietly:

"Look here, my son, there is one thing I wish you to remember: that is, that every ladder has two ends."

I have never forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he sees only one end of the ladder, the one pointing toward pleasure, and that he does not know that the other is wounding his parents' hearts. Ah, yes; every ladder has two ends, and it is a thing to be remembered in more ways than one.

Sixty years ago, says an exchange, the cashier of a Liverpool merchant received a Bank of England note, which he held up to the light to make sure it was genuine. He then saw some very indistinct red marks of words traced on the front of the note and on the margin, and he, from curiosity, tried to decipher them. At length he made out the following sentence: "If this note should fall into the hands of John Dean, of Longhill, near Carlisle, he will learn thereby that his brother is languishing a prisoner in Algiers." Mr. Dean, on being shown the note, lost no time in asking the government of the day for assistance, and accomplished the freedom of his brother on payment of a ransom to the Bey. The unfortunate prisoner had been a slave for eleven years, and had traced, with a

piece of wood for pen and his own blood for ink, the message on the bank note, in the faint hope of it being seen sooner or later.

Patient Man—"Suppose a woman makes it so hot for her husband that he can't live with her, and he leaves her, what can she do?"

Lawyer—"Sue him for support."

Patient Man—"Suppose she has run him so heavily into debt that he can't support her because his creditors grab every dollar as quick as he gets it, besides ruining his business with their suits?"

Lawyer—"If for any reason whatever he fails to pay her the amount ordered he will be sent to jail for contempt of court."

Patient Man—"Suppose she drives him out of the house with a flat-iron, and he's afraid to go back?"

Lawyer—"She can arrest him for desertion."

Patient Man—"Well, I don't see anything for me to do but go hang myself."

Lawyer—"It's against the law to commit suicide, and if you get caught attempting it you will be fined and imprisoned. Ten dollars, please. Good day.—*N. Y. Weekly.*

"John," said Mrs. Atwood, thoughtfully, "everybody in society appears to think an awful lot of genealogy these days."

"Jennie what?" exclaimed John, looking up from his evening paper.

"Genealogy," repeated Mrs. Atwood.

"What's that?"

"I don't exactly know," replied Mrs. Atwood; "but I think it's a tree of some kind. At least, I heard some ladies refer to it as a family tree."

"Well, what of it?" he asked.

"Why, it seems to be a sort of fad, you know, and every one who is any one has to have one, I suppose."

"Buy one, then," he said, irritably; "buy the best one in town and have the bill sent to me, but don't bother me with the details of that affair. Get one, and stick it up in the conservatory, if you want one, and it isn't too large."

"But I don't know anything about them."

"Find out, and if it's too large for the conservatory, stick it up on the lawn, and if that ain't big enough, I'll buy the next lot in order to make room. There can't any of them fly any higher than we can, and if it comes to a question of trees, I'll buy a whole orchard for you."

Still she hesitated.

"The fact is, John," she confessed at last, "I don't just know where to go for anything in that line. Where do they keep the family trees and all such things?"

"What do you suppose I know about it?" he exclaimed. "You're running the fashion end of this establishment, and I don't want to be bothered with it. If the florist can't tell you anything about it, hunt up a first-class nurseryman and place your order with him."

Tom met an old friend, who was formerly a prosperous young lumberman up in Northern Minnesota, but whose bad habits of drinking brought him to a pretty "hard-up" condition, although he has since reformed and is doing better,

"How are you?" asked Tom.

"Pretty well, thank you; but I have just seen a doctor, and he couldn't give me any encouragement. At least, he could not find what I went to find."

"What did you expect him to find?"

"I asked him to look down my throat for the sawmill and farm that had gone down there in drink."

"And did he see anything of it?"

"No; but he advised me, if ever I got another mill, to run it by water."

When you can say a good word to a brother, say it. It helps him in his work and encourages him to greater effort. A brother may be despondent because he fears his labors are not appreciated, and he may be ready to give up the contest, when a word from you would dispel the clouds of discouragement and send a sun ray of hope into his soul. Do not fail to speak a good word when you can.—*N. Y. Dispatch.*

What the world calls avarice is oftentimes no more than compulsory economy, and even a willful penuriousness is better than a wasteful extravagance. A just man, being reproached with parsimony, said that he would rather enrich his enemies after his death than borrow of his friends in his life-time.

Economy is the parent of integrity, of liberty, and of ease, and the sister of temperance, of cheerfulness and of health; and profuseness is a cruel and crafty demon, that generally involves her followers in dependence and debts, that is, fetters them with "irons in their souls."

There are some Junior Wardens who claim that the right to confer the E.A. degree belongs to them; and there are some Senior Wardens who are of the opinion that the right to confer the F.C. degree is invested in them. In this they are mistaken, for the right is invested alone in the Master, and it is by his permission and courtesy that they are permitted to do any work, except that which properly belongs to the station to which they have been elected.—*Keystone.*

A sportsman hastily made a bullet out of a piece of plug tobacco, and shot it through the body of a dog which had gone mad. The animal died. Here we have another forcible illustration of the fatal effects of tobacco on the system.

Mr. Dunn (unpaid bill in his hand): "When shall I call again, Mr. Owens?"

Mr. Owens: "Well, it would hardly be proper for you to call again until I have returned the present call."

### Literary Notes.

We have received printed copies of the Proceedings of the following Grand Bodies, for which the Secretaries have our thanks: Grand Lodge of Manitoba; Grand Chapter, R.A.M., of New Hampshire; Grand Councils, R. & S.M., of California and Washington; Grand Commaneries, K.T., of Colorado, Minnesota, Mississippi, North Dakota and Wyoming; Grand Chapter, O.E.S., of Colorado; Council of Deliberation, of Illinois, A. & A.S.R.

The Evidences of Freemasonry. From Ancient Hebrew Records, in three Lectures on the Three Degrees; with a brief introduction on the History and Traditions of Masonry, by Rabbi Bro. J. H. M. Chumaceiro, Augusta, Georgia. It is essential that Masons should possess a correct knowledge of Speculative Masonry; they are instructed in its ceremonies and their meanings, but are left in ignorance as to their origin. Many attempts have been made to furnish the Craft with this important information, but as far as we have been able to discover, it has never been undertaken to trace that origin to the ancient records of Hebrew history and traditions. The author presents in the above pamphlet the result of his inquiries from these reliable sources in a brief history and three lectures, with elaborate notes and comments, giving the authorities for his explanations and illustrations. Price, per single copy, fifty cents.

### Deaths.

In San Francisco, August 9, Wm. Humphreys, a native of Detroit, Mich., a member of Zion Lodge, No. 1, Detroit, Mich., aged 52 years, 9 months, 20 days. His funeral was attended by Golden Gate Lodge, No. 30.

In San Francisco, August 17, August Helbing, a native of Germany, a member of Pacific Lodge, No. 136, aged 72 years, 7 months, 4 days.

In San Francisco, August 17, Dr. Adolph T. Ehrenberg, a native of Zerbst, Anhalt, Germany, a member of Hermann Lodge, No. 127, aged 67 years, 10 months.

In San Francisco, August 17, William T. Hunter, a native of Missouri, a member of Abell Lodge, No. 146, Ukiah, Cal., aged 48 years, 3 months, 7 days. His funeral was attended by Mt. Moriah Lodge, No. 44.

In San Francisco, August 18, Francis M. Loane, a native of Missouri, a member of California Lodge, No. 1, aged 49 years, 5 months, 14 days.

In Modesto, Cal., August 30, David Plato, a native of Posen, Prussia, aged 75 years. His funeral was attended by Doric Lodge, No. 216, in San Francisco.

## THE TRESTLE BOARD.

Rates for advertising in The Trestle Board may be ascertained at the office.

### Premiums for 1896.

We will send THE TRESTLE BOARD one year to any subscriber who will send us four *new* names and \$4.00 at one remittance.

We have for sale a beautiful Masonic Emblematic Record, a fine lithograph in colors suitable for framing, 20 x 26 inches, with spaces for engrossing the Masonic history of Master Masons and which will make a beautiful wall ornament in any parlor. We will send one post paid for 75 cents, or *free* to old subscribers for three *new* subscribers.

Any subscriber sending us six *new* subscribers and \$6.00 at one remittance can have Anderson's Masonic Manual, edition of 1894, 432 pages, price \$2.00.

We will send a copy of Mackey's Encyclopædia of Freemasonry, latest edition, free, to any one who will send us twenty *new* subscribers and \$20.00.

We will pay ten cents for copies of The Trestle Board for February, 1894.

We are in want of a copy of the printed Proceedings of the Grand Lodge of California for the years 1862 and 1863, for which we will pay a fair price.

Subscribers are cautioned not to pay money on our account to A. P. Leavitt, as he is no longer our agent.

### 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
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#### COMMANDERIES OF KNIGHTS TEMPLAR.

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

#### LODGE OF PERFECTION, 14°, SCOTTISH RITE.

6.	Yerba Buena . . . . .	Friday . . . . .	Masonic Temple
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#### CHAPTER OF ROSE CROIX, 18°.

4.	Yerba Buena . . . . .	At Call . . . . .	Masonic Temple
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COUNCIL OF KNIGHTS OF KADOSH, 30°.  
1. Godfrey de St. Omar . . . At Call . . . Masonic Temple  
GRAND CONSISTORY, S. P. R. S., 32°.  
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 . . . . . 1st & 3d Friday . . . . . 32 O'Farrel St.  
27. Ivy . . . . . 1st & 3d Tuesday . . . . . 625 Sutter St.  
99. Beulah, 2d & 4th Monday. Corinthian Hall, So. S. F.

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#### MASONIC VETERANS ASSOCIATION.

Pacific Coast . . . 2d Thursday . . . 5-6, cor. Bush & Kearny  
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### 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°, A. A. S. R. 1st & 3d Mon. "  
5. Gethsemane Chap, R. C. 18°, " 2d Monday "  
2. DeMolay Coun. K of K. 30°, " 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, 312 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.  
Beth horizon, 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, 18 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, 7th 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.

## THE TRESTLE BOARD.

Cambridge, No. 42, 1st Wed., 685 Massachusetts Ave., Cambridgeport.  
 Cœur de Lion, No. 34, 3d Tu., Thompson Sq., Charlestown.  
 De Molay, No. 7, 4th Wed., Masonic Hall, 18 Boylston street, cor. Washington.  
 Joseph Warren, No. 26, 1st Mon., 207 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. 2, 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<sup>o</sup>, 1st Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.  
 Giles F. Yates Council, Princes of Jerusalem, 16<sup>o</sup>, 2d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.  
 Mt. Olivet Chapter, Rose Croix, 18<sup>o</sup>, 3d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.  
 Massachusetts Consistory, 32<sup>o</sup>, 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., 1 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.  
 Ruth, 2d and 4th Mon., 280 Broadway, Chelsea.

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, 1<sup>u</sup>. 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, 4th Wed., Gilman Sq., Somerville.  
 Napt'ali, 4th Fri., Masonic Hall, Chelsea.  
 Roxbury, 4th Mon., 2307 Washington st., Roxbury.

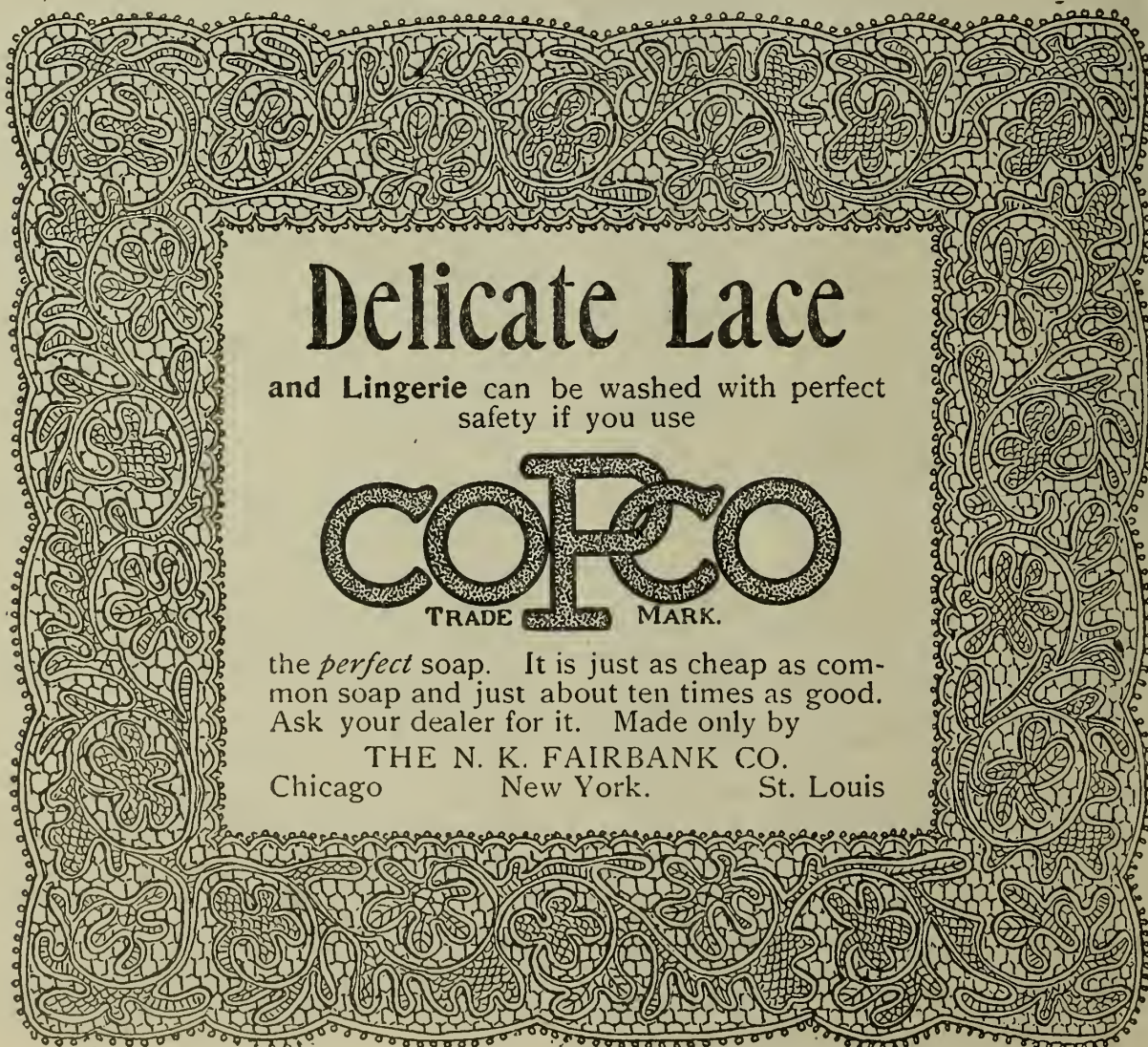
### COMMANDERIES KNIGHTS TEMPLAR.

Grand Commandery, May and Oct., Masonic Hall, 18 Boylston street, cor. Washington.  
 Boston, No. 2, 2d Wed., Masonic Hall, 18 Boylston st., cor. Washington.

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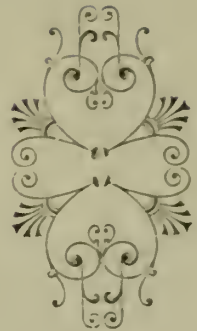
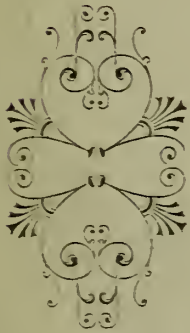
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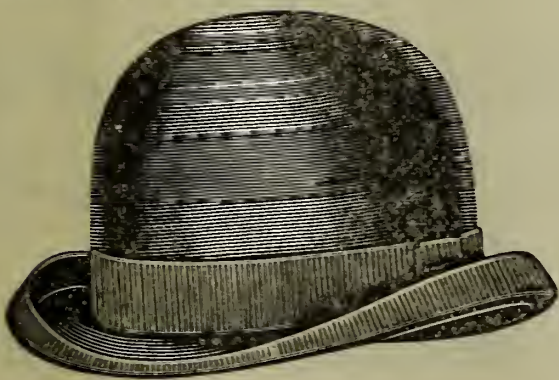
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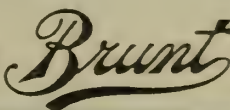
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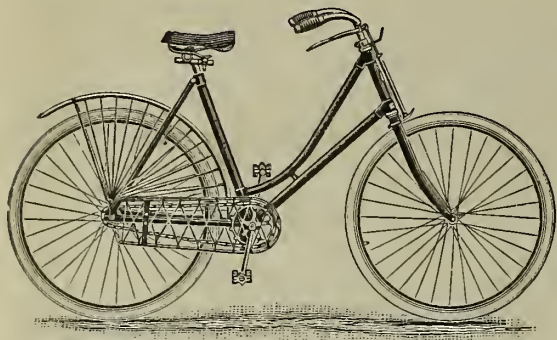
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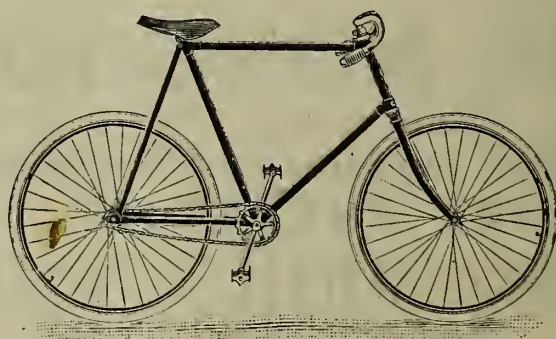
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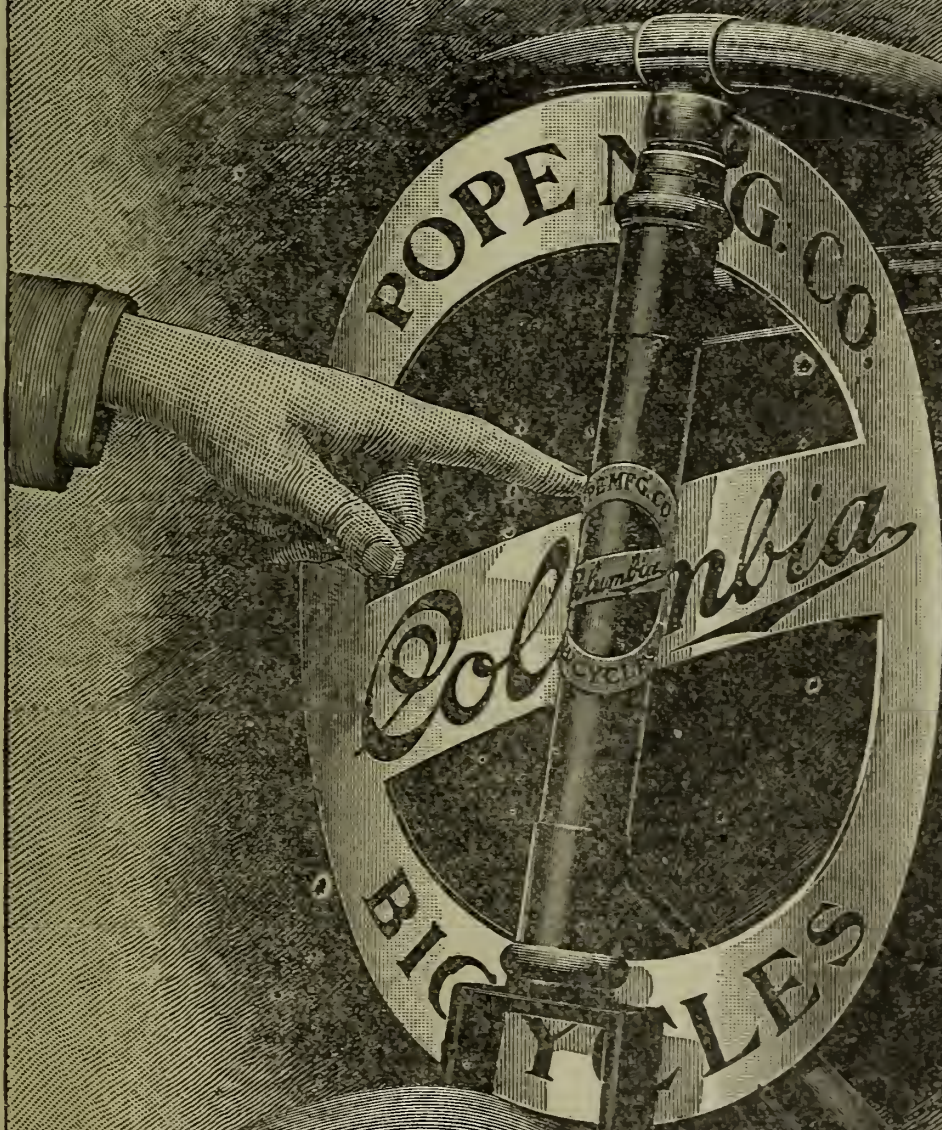
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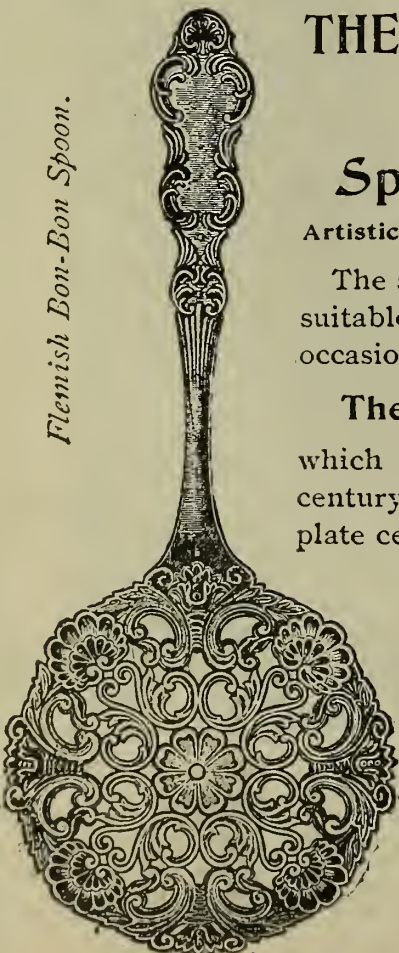
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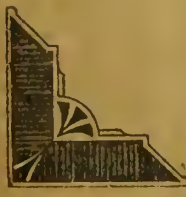
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that we build and sell more PHAETONS than all other factories combined?



### REASON:

We build PHAETONS exclusively. We study points of excellence in this one class of vehicles alone. We get the cost down to a right price—a surprisingly low price when real merit is considered.

### RESULT:

Low prices for best Phaetons built. Send for our illustrated booklet and prices on different styles. You can order direct or through your dealer Address Sales Department.

**THE COLUMBUS PHAETON CO.,**  
COLUMBUS, Ohio.

OVER 4000 TONS SOLD IN 1894.

APPLY IT—No Stain  
 RUB IT—No Dust  
 HEAT IT—No Odor

That's why seven people in ten use

## Enameline

The Modern Stove Polish  
 Sold by all dealers

## NORTH Packing AND Provision Co.



HIGHEST AWARD MEDAL AND DIPLOMAS WORLD'S FAIR CHICAGO.

FOR PURE LEAF LARD, HAMS, BACON, DRY, SALTED AND PICKLED MEATS, BARREL PORK, PURE LARD, SAUSAGES,

FOR SOMETHING EXTRA CHOICE

TRY THEIR **NORTH STAR BRAND** SURE TO PLEASE.

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