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THE
TRESTLE BOARD.

A MONTHLY MASONIC AND FAMILY MAGAZINE.

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The Future of Islam.

BY ERNEST DE BUNSEN, LONDON, ENG.

We have tried to indicate in general outlines the relations between Islam and aboriginal Christianity. We believe to have done so without prejudice, according to the acknowledged principles of scientific investigation, and with an eye to peace and good will among the religions of mankind; we now consider the important question, whether the place which Mahomedan States occupy in the civilized world is that which is due to the fact that Mahomed has revived and applied to changed circumstances the doctrinal system which Jesus and the Apostles at Jerusalem had promulgated before Pauline opposition during the nine years preceding the conversion of Paul to the Essenic gnosis applied to the doctrines of Jesus, and in direct opposition to the same. For general terms our answer to this question must be that Mahomedan States have, by various circumstances, been prevented from encouraging that intellectual and social progress without which Islam cannot fulfill its high destiny. These have been the chief hindrances to such a progress as the doctrines promulgated by the prophet of Arabia must have been intended to bring about.

In the first place, it is wrongly assumed that the words of Mahomed have been correctly reproduced in the Koran; it is an undeniable fact that he never ordered a collection of his sayings to be composed. He would have protested against the assumption that whatever he taught was new and revealed, and that, for this reason or

any other, a book was necessary which should be regarded as a forever binding code of laws. Mahomed must have known that the founder of the prepaulinic religion, that Jesus would have protested against that amalgamation of two essentially different traditions which forms the basis of the New Testament, as a whole. Neither Jesus nor Mahomed have left anything in writing. Mahomed would not have sanctioned a book for religious use without frequent references to the best authenticated sayings of Jesus, such as were transmitted by Scriptures in the possession of Ebionites, and by their verbal tradition. For it cannot any longer be doubted that prepauline Christianity formed the basis of Mahomed's teaching. It may, therefore, be asserted that Mahomed regarded as the most genuine and most important sayings of Jesus those contained in the Sermon on the Mount, and parables about the kingdom of heaven on earth, the prayer which he taught his disciples, and perhaps the words which he addressed to them in secret, some of which Mahomed may have believed to be recorded in the fourth Gospel. There is nothing in the most genuine sayings of Jesus which could have been construed as favoring any of Paul's peculiar doctrines, which were rejected by the Ebionite Christians, and thus by Mahomed. Mahomed's teaching, even as later recorded or indicated in the Koran, shows a harmony with the results of scientific Biblical investigations which cannot be regarded as a chance coincidence. If this remarkable general agreement could be explained by human design, not by the trustworthiness of Edionite tra-

dition, based on aboriginal Christianity, the Koran would point, in a prophetic sense to those results of Biblical criticism, unknown even two centuries ago, without which the various Scriptures forming what is wrongly called the Book, would have remained for all, what the Bible is for millions, a sealed book of mysteries.

Only by the application of scientific principles it has become possible to excavate the foundations of prepaulinic Christianity and thus of the Koran. If it be objected that some of the doctrines conveyed by the Sermon on the Mount, such as the injunction to love the enemy and to be peacemakers, have not been practised by the followers of Mahomed, Christians have to reproach themselves in like manner. The Muslim will be able, it is hoped, not only to read and explain the Koran according to its "tone reading," as it is recommended in this book, but also to have a feeling heart for the incomparably sublime prayer which their Lord Jesus addressed to the One God. Muslims will recognize the Lord's prayer as a prayer for the Divine "direction" of humanity, a prayer for the submission, resignation or Islam of the human will to the will of God. The time may come when Mahomedans will teach that prayer in their schools, repeat it in their mosques, and at their private devotions. Mahomed may well have been afraid that by the word "Father," which in the Koran is never applied to God, his unenlightened followers might be misled into the belief that, in a literal and fleshly sense, man can be a son of God. The Muslims will remain in perfect accord with the doctrines of the Koran if they pray, with their Jesus the Messiah, "Our Father which art in heaven."

The "name" of God, said to have been "in" the angel accompanying the Israelites in the wilderness, means the holy spirit of God, whom Gabriel brought to Mary and to Mahomed. According to the Koran, God himself "breathed" of his spirit into Jesus, and various passages mysteriously indicate that Mahomed was under the influence of the Spirit. He must have known, through the Ebionites, that Jesus had taught the innate presence of that divine power in man, though Israel's rulers had kept this fact a secret. If Mahomed had promulgated this doctrine of Jesus, he would not have been understood by his followers. Therefore the Koran states no more than that it is by the Spirit,

as is implied, "God sends down of his grace on whomsoever of his servants he wills." That grace, that spirit, was sent to Mahomed as it was to Jesus, the "holy" son of Mary. The Koran indicates that Jesus performed miracles "with the permission of God." The recorded fact that contemporaries of Jesus likewise cast out devils by the spirit of God, Mahomed must have known, and if, as far as we know, he did not refer to this important circumstance, this may be explained by the ignorance of the people. Notwithstanding the Koran's apparent silence on the indwelling of the spirit in man, as Jesus was the first to teach by word and deed in Israel, Muslims will not act contrary to Mahomed's implied doctrine on the spirit when they pray, as Jesus did, "hallowed be thy name." The meaning of these words would remain essentially the same if Mahomedans prayed, "hallowed be the name of Allah." The Muslim believes that he must be resigned to the will of God, and therefore he can give expression to his ancestral faith by the words of the prayer which Jesus taught to his disciples: "Thy will be done as in heaven so on earth." Mahomedans, Jews, and Christians, in future all men, will pray to God for the daily bread, food for body and soul. Like Jesus, Mahomed has taught that God forbids sin, and that men are to forgive trespasses. With Jesus Mahomedans will pray, "Forgive us our trespasses as we forgive them that trespass against us." To pray for the continuity of Divine guidance is to pray that man may never be forsaken by the Divine enlightening power, by which a spiritual communion can be established between man and God. Without this sacred monitor within himself, man would be exposed to the temptation of following his own will. This is the meaning of the words, "Lead us not into temptation, but deliver us from evil." It will be nothing new for the followers of Mahomed to pray with Jesus, "Thine is the kingdom, the power and the glory, forever and ever."

It is a striking confirmation of our theory that antipaulinian Ebionite Christians instructed Mahomed in the general truths of aboriginal or prepaulinic Christianity, to find that the prayer which Jesus taught his disciples, whilst not containing the slightest references to the latter, introduced new doctrines of Paul, may be said to form the foundation for the doctrines of Mahomed, even as after his death recorded in the

Koran. That prayer must have been taught to Mahomed by the Ebionite Christians of Syria. Mahomed will have regarded it as of the utmost value, for what it contains as well as for that which it excludes. We do not fear to err by submitting, that Mahomed often repeated the prayer of "Our Lord Jesus Christ, son of Mary," that it was for him a guidance and a comfort, and that he regarded its author as being at the head of those whom Mahomed called his "associates above." Followers of Mahomed! Rise to the conviction that Mahomed, like Jesus, preached aboriginal or Jewish Christianity in all its essential points; that the Koran, like the prayer of Jesus, absolutely excludes what has been wrongly called, during nearly two thousand years, the Christianity of Jesus. We venture to assert that those be excluded from the predicted trial, from this foretold will, who have striven to preserve the Jewish Christianity which was preached by Jesus and Mahomed, instead of having been misled into the blind acceptance of a gnostic Christianity of oriental origin, never recognized by Judaism, by Jesus nor by his chosen apostles, and firmly opposed by Islam. Which will be the land promised by the Psalmist to the righteous, or Muslim, who shall inherit it and dwell therein forever? It will be the holy land from the Euphrates to the Nile, said to have been promised to Abraham; Israelites with Islamites and many from other nations will there live peaceably together, in spiritual unity without uniformity.

Only a revision and partial reform will be required with regard to the five foundations or pillars of practice in Islam. The recital of the Kalimah or creed: "There is no Deity but God, and Mahomed is the Rasul or Apostle of God," will remain an unaltered institution; for the Koran constantly connects Mahomed with the previous apostles, above all with Jesus the Messiah. The Sulat (Salat) or prayer will remain "the pillar of religion." The partial ablutions ordered to precede prayer will be explained as symbols of the spiritual purity which the Muslim strives to attain. The Ramazan or month of fasting stands in connection with similar Jewish and Christian rites. The Zaka't, literally "purification," the legal alms or poor rate, is an admirable provision for the poor. The yearly Mahomedan pilgrimage, not obligatory, and undertaken only by those in easy circumstances, if freed from all super-

stitions, will be in future a true symbol of the brotherhood of mankind. Under the protection of efficient arrangements, it will help to establish that progress, based on liberty, equality and fraternity which was the most sacred aim of Mahomed's mission. With regard to the house of God, the ideal of Mahomed was that to which Isaiah and Jesus referred, "a house of prayer for all people." As a matter of fact, the Mahomedan is not forbidden to worship in a Jewish synagogue or in a Christian church. The apostle who destroyed idolatry wherever he could do so, had it not in his power to remove all idolatrous practices at the Kaaba and in other places. He cannot have wished to prevent, even if he could have done so, a future development and reformation in Islam. The principles of Islamic reform which we are indicating are either expressed or implied in the Koran and by living tradition.

To the progress of Islamic nations the present position in which woman is placed offers a serious hindrance. Unlimited polygamy probably prevailed among the Arabs prior to the promulgation of Islam, and it would have been impossible for Mahomed to provide efficient remedies against the accumulated evils of polygamy. As regards his own example, we are of opinion that if Khadija had survived Mahomed his faithfulness to her would have made of his life a protest against polygamy. Respecting his marriages after Khadija's death, they ought to be considered from the most humane point of view, after duly weighing extenuating circumstances. Apart from the degradation of woman by polygamy, her social position is better than it has been generally acknowledged in Europe. It is not true that according to the faith of Islam women have "no soul;" passages in the Koran prove the contrary, and it is a fact that the religious position of Moslem women is not inferior to that of Moslem men. Professor Leitner, who has lived the greater part of his life among Mahomedans, and based his critical examination of Islamic schools on about 6000 school reports, asserts that "nothing except perhaps the Hindoo family life in the higher castes, can exceed the respect, tenderness, purity and legitimate influence of women in the Mahomedan household." Mahomedan women are in possession of greater legal rights than are possessed by English women, even since the Married Women

Property Act of 1882. With regard to the veil, it was not introduced by Khadija, yet the traditions about her gave a special sanction to it. It is said that she was told by Warakah, an angel of light would flee on beholding unveiled woman, and that therefore when she saw an angel fly away whilst she took off her veil, she felt convinced that it was Gabriel who had appeared to Mahomed. It was believed that the veil prevents evil spirits from doing harm. This superstitious idea may have stood in some connection with the rabbinical explanation of Genesis VI, about the sons of God seeing the daughters of men, that they were fair.

Another hindrance to the progress of Islam lies in the want of a suitable education for the lower and middle classes. A carefully composed extract from the Koran, also translated in other languages, similar to the Bible extracts now demanded in parts of Protestant Germany, with annotations pointing out its innermost germ, and a popular epitome of the world's history, the elements of the comparative science of religions, the laws of nature, love towards all men, kindness to animals, love of truth, cleanliness and sanitary science ought to be taught to the followers of Mahomed by the best attainable teachers, irrespective of their nationality or creed. Thus enlightened, the people of Islam will be saved from the consequences of superstition, and soon understand the necessity of not regarding the Koran as a compendium of revelations. It was inevitable that the people of Islam should fall into this great mistake, since during preceding centuries a similar position has been assigned to the Scriptures collected in the Bible. This great and misleading error has only during the last centuries begun to be corrected by applying to the Bible the principles of critical investigation, thus proving, though not yet to all Christians, that these Scriptures may be explained to contain God's word, but that they are not the word of God. This lamentable error among Christians ought to be a warning to the people of Islam. Another effect of a suitable general education among Mahomedans, greatly to the advantage of those Christians who are adverse to the persecutions of Jews, will be the disappearance of the still legally secured inequalities between different nationalities, between persons of different ranks and creeds, and the abolition of slavery. "

Centuries before Mohamed, the Jewish law against slavery has been set aside, according to which "he that stealeth a man (an Israelite?) and selleth him, or if he be found in his hand he shall surely be put to death." But Paul argued that the slave in a Christian household, though he have the prospect of being freed, is not to aim at his liberation. Even the runaway slave Onesimus, whom Paul had converted, was sent back to his master Philemon, who was told to receive him as a "beloved brother," wherein the legal emancipation is not necessarily included. It has been argued with the convincing power of truth, that whilst slavery was not in the apostolic age denounced as a curse of humanity, yet that, "by connecting the most onerous responsibilities with its practice, Mahomed's religion provided for its gradual but absolute extinction." Mahomed exhorted his followers to enfranchise slaves, "than which was not a more acceptable act to God." He ruled "that for certain sins of omission the penalty should be the manumission of slaves; he ordered that a slave should be allowed to buy himself off by the wages of his service, and that in case the unfortunate beings had no present means of gain and wanted to earn in some other employment enough to purchase their liberty, advances were to be made him from public funds. In certain contingencies it was provided that the slave should become enfranchised without interference, and even against the will of his master. The contract or agreement in which the least doubt was discovered was constructed most favorably in the interests of the slave, and the slightest promise on the part of the master was made obligatory for the purposes of enfranchisement."

What in our day is not happily called "a crusade against slavery," a word to which "a crescentade" has been opposed, ought not to have been connected with the assertion that "to reduce the negro to slavery is a right, since it is on Mahomedan doctrine that it reposes." This direct charge against the Koran by Cardinal Lavigerie has not been repealed on another occasion when, however, he challenged the Sheiks ul Islam to declare that they consider the violent capture of an infidel, and his sale by the believer, as contrary to natural and revealed law.

He added, "I do not know in Africa a single independent Mahomedan State whose sovereign does not permit, under

the most atrocious conditions of barbarism, the hunting and the sale of slaves." We must admit this evidence, but such practice is a violation of Mahomed's words: "The worst of men is he who sells slaves." These words are transmitted by the second source of Mahomedan law, the authenticated tradition or Hadis, accepted by Sunnes and Shiahs alike. The strangest confirmation of Mahomed's protest against slavery lies in the fact that if a Mahomedan woman has been tempted or forced to enter the harem, it is forbidden she should become the slave of the Mahomedan master, who must legally marry her. For a woman to be a Mahomedan is to be preserved from slavery. The words of the African traveler Rohlfs are in the implied sense contrary to truth: "At present Islam has triumphed, and slavery, the inevitable consequence of Mahomedan government, is re-established."

Political influences, contrary to the injunctions of the Koran, will not forever be permitted to stand in the way of measures such as those taken by united Powers to prevent in Africa the exportation of slaves and the importation of arms and ammunition. Even the conception of a crusade against Islam would be impossible in our days of enlightenment. If such an attack were ever attempted, it would inevitably call forth the Jihad, or "the utmost effort" for "the protection of Mahomedanism against assault." But even the so explained Jihad, and what was later called "the holy war," a "righteous effort of waging war in self-defence against the grossest outrage on one's religion," is strictly limited by the Koran. "Permission is granted unto those who take arms against the unbelievers, because they have been unjustly persecuted by them, and have been turned out of their habitations injuriously and for no other reason than because they say, 'Our Lord is God.'" "And if God did not repel the violence of some men by others, verily monasteries, churches and synagogues and mosques, wherein the name of God is frequently commemorated, would be utterly demolished."

Another hindrance to Islam's progress, and to the peaceful relations, is the want of knowledge respecting symbols, particularly the symbol of the cross. According to the teaching of Jesus the cross symbol continued to be what it had been for ages in India and Egypt, the symbol of Divine

enlightenment (Vol. XII, p. 181). The aboriginal cross, similar to the Greek letter *tau*, to which points the Greek word for cross, *stauros*. in the form of a yoke, was by the ancient Egyptians and Indians connected with the sun and fire respectively. The hieroglyphic of the Egyptian Tau meant "ankh," or enduring life. The Tau-cross is represented, on a monument of Dynasty XVIII, at the end of a solar ray, connecting Pharaoh's nostrils with the solar disc, symbol of the throne of God. Enduring life is thus indicated to have been sent by God to Pharaoh, his vicegerant. Moses, or another in his name, knew this symbolism when he wrote in Genesis that God breathed into man's nostrils the breath of life. The Indian swastica-cross, perhaps originally in the form of Tau, was formed by the two fire-sticks, the arcani of the ancient Indians. Fire became the symbol of the spirit, and thus the original Christian cross indicated spiritual enlightenment, the anointing. Jesus certainly connected no other sense with the cross. In order to follow him, man in whom is the holy spirit, is to take up his cross, the easy yoke of spiritual obedience. To Mahomed the cross was known only in the new sense which Paul had first given to it, by connecting with the cross his doctrine of redemption, asserting that the reconciliation between God and humanity had been brought about by Messiah's blood shed on the cross. Absolutely denying this Paulinian doctrine, Mahomed could not accept this symbol of the cross, and he, probably like all Jews and Christians, knew not how to explain the cross-symbol of Jesus and of antiquity, which absolutely excluded the meaning which Paul gave to it. In the historical sense, Paul and his followers were and are "the enemies of the cross of Christ"

A reformation of Islam in the spirit of its founder, but beyond what Mahomed could contemplate, is considered to be an impossibility by a high but not unprejudiced authority. Sir William Muir regards "the low position of Islam in the scale of civilization" as the necessary consequence of two causes. Islam's founder intended this religion only "for Arabia, not for the world; for the Arabs of the seventh century, not for the Arabs of all time; and being such and nothing more, its claim of divine origin renders change or development impossible." With respect to the first point, the writer admits it to

be doubtful whether Mahomed in his later days may have contemplated the reformation of other religions beyond the peninsula. The second point is the most important. All the injunctions "social and ceremonial as well as doctrinal and didactic" are embodied in the Koran "as part of the Divine law," so that "defying as sacrilege all human touch," the Koran stands "unalterable forever." From the stiff and rigid shroud in which it is thus swathed, the religion of Mahomed cannot emerge. It has no plastic power beyond that exercised in its earliest days. Hardened now and inelastic; it can neither adapt itself nor yet shape its votaries, nor even suffer them to shape themselves, to the varying circumstances, the wants and development of mankind."

To the unprejudiced reader we would submit the following reply: What has become of the many injunctions in the Old Testament, embodied with every peculiarity of detail as part of the Divine Law? How is to be explained the doctrinal developments in the Bible? We are told in the New Testament that since the most ancient times essential doctrines were "kept in silence" till the mystery was made known by prophets. Thus Jesus declared that the doctrine of the Spirit of God in mankind, the spiritual new covenant foretold by Jeremiah, that the kingdom of heaven on earth had been kept back and its spreading hindered by the law and the prophets until John. Did Jesus consider that this imposed silence was in accordance with a Divine command, or did he for this reason call Moses and the prophets "thieves and murderers," because they had "taken away the key of knowledge" from the people; because they had covered the Scriptures "by a veil;" for having done what Paul implies to have been the falsifying of God's word? Who were inspired, the original writers, or those who revised and developed their doctrines? If the latter then that which is recorded in the Bible as part of the Divine Law, defying as sacrilege every human touch, was nevertheless reformed with divine sanction. If the text of the Bible and its interpretation has not stood unalterable forever, how can it be asserted that a revision and reformation of the Koran, in the spirit of Islam's founder, is impossible? The superstitious and now proved unhistorical and misleading conceptions respecting the inspiration of the Bible as an infallible

record, have led to the unauthorized belief in the Koran as a book come from heaven. With Barthelemy St. Hilaire, we neither revolt against Islam nor despair of its transformation and progress.

If the exigencies of our advancing time require a reform of Islam, the questions arise, who shall give the first impulse to it, who shall take the lead of the movement? Certainly not Christian missionaries, who, without the necessary knowledge of church history, by their teaching, deny the connection of Islam with the doctrines of Jesus, and thus with the prophecies of the Old Testament. The development of Islam can be furthered only by the example of men of higher culture, the application of all established results of scientific investigations, the avoiding of all attempts at conversion, the support of suitable teachers in Mahomedan schools, and above all, by the gradually increasing conviction that, from a church history point of view, Mahomedans are Jews, that the true followers of Mahomed, like the true followers of Jesus, represent in essential points Jewish-Christian or prepaulenic Christianity. The Sultan would have the power to carry through such a reform, if political interests in the future should suggest such a movement, which is probable. For the democratic theocracy of the Sunnis recognise the in fact existing Khalifat (khafat) of the Sultan for the time being. This they do without going counter to the general expectation in the Mahomedan world of a spiritual head or Imam, whom the Shiah expect as a Koreishi by descent, and as the reappearance of the twelfth or last Imam Muhammad Mahdi, who is said to have disappeared A. H. 265, or A. D. 878-879.

————— o —————

What Makes the Negro Black.

What makes the negro black and the white man white? And here are all the intermediate shades of color derived which distinguish the scattered races of the world?

A scientist who has spent years studying the matter believes he has found the solution of it.

But the solution involves no hope of doing away with the black man's blackness.

Dr. Robert L. Watkins, physiologist and microscopist, in his investigations of the race and color questions, has had under observation negroes, mulattoes,

Chinese, Indians and the half-castes of all these different races, and has experimented in skin grafting, sweating and lighting processes.

It was by accident that Dr. Watkins made the discovery which started him upon his course of investigation and experiment. He was making microscopical examination of a native African's blood for germs of consumption. In a piece of skin which had been scraped off he remarked the enormous size of the sweat glands. The idea flashed upon him then that he had found the secret of race color. With that as a nucleus he began the great labor of investigation.

"Physiologically speaking," said Dr. Watkins, "there are only two general divisions of the human race—the white man and the colored man. All the variations between the extremes of these—that is between a perfect Albino in Massachusetts and an ebony black Matabele—are one of degree and character, of pigment and its production.

"In the skin and hair of one there is not the slightest sign of black pigment. These features of the other are completely covered with pigment. The two are just alike chemically and in anatomy, and all other respects physiologically. The long line that stretches between them may be likened to the column of a thermometer, beginning in cold, white zero and reaching, in growing black figures to the highest heat.

"On the column, ascending to a certain degree, are noted the various shades of colors found in the white races; then follow the red and brown, and then the black. There are, of course, noted differences in physiognomy among the different races, but these are probably secondary.

"But down at the bottom of this difference in degree and character of pigment, or coloring matter, lie some vital facts. I have noticed with much interest how rapidly a patch of white skin, when grafted upon a negro's arm, will become black and how the hopper-like mouths in the pores of this skin will increase in size. The negro's skin on the white man in the same way, will take a white hue even faster than the white man's will turn black on the negro. The sweat pores, too, of the black skin engrafted on the white man will decrease their hopper mouths.

"Then there is the outside of the secret. Every observer knows the negro

perspires more than the white man does, probably a third more; and this accounts for his insensibility to great heat, light and moisture. It helps to explain, too, why he is black.

"Down under the skin of man, running from its surface to its lowest layers or strata are long, crooked tubes. In these deep strata the tubes branch out into a number of tiny roots with small mouths. As they mount these roots they often make their way to the surface of the skin with the curves of a corkscrew, and end at the surface with a hopper-shaped mouth.

"That is man's sudoriparous or sweat gland. In the average man there are some 2,500,000 of these cork-screw shaped tubes or glands. The size, depth and activity of these tiny glands have much to do with man's complexion and fiber hair as well as his choice of geographical location and climate.

"In all the colored races the sweat gland is larger and more active than it is in the white race, and in the negro it is largest. As has already been suggested, its size and activity are responsible for the deep color of his skin. Down about the roots of this gland is stored a deep layer of black pigment. In the Chinaman and the Indian, in the half casters and in many pure white men this layer of pigment is simply one of less degree. The white man, when he is swarthy or bronzed or olive hued, has a much less amount of it stored under his skin than is similar in a colored man in the brown and red races.

"There is a wide difference among physiologists as to what produces this pigment. Some authorities are of the opinion that it is the result of the action of the blood upon the hemoglobin. Others deny this, but confess their inability to explain it. But the fact remains that the larger and more active the sudoriparous gland the more pigment there is produced and brought to the surface of the skin. It is not produced in the blood, for that, in all races, is microscopically and chemically alike, but it is probably produced from the great action of the blood on these glands, and as it comes to the surface of the skin the more intense the light the darker it becomes.

"We know that the skin of a negro poorly nourished, or for a long time ill, will take on an ashy hue, showing that the skin has lost some of its pigment. This is due, perhaps, to a defect of the blood, or

the lack of energy in its action with the glands. The negro will also lose his glistening blackness if long confined in a dark room, as a white man will bleach under the same circumstances.

“But light has a powerful influence in deepening the color of this pigment, as heat and moisture of the atmosphere have in exciting the glands to produce it. Every negro child is born red. The skin is almost transparent. But in a cold, dry climate a few weeks of mild light will have greatly darkened its skin. This shows that light alone will make these negroes black before these glands in their skin have had much occasion to exercise themselves.

“It would be very interesting after a number of years, to observe what sort of color a negro child would have if kept in a dark room at a temperature of, say, 60 degrees, and dry. If it were practical to make such experiments it might be possible in two or three generations for the negro to become white. We know that the negroes in the dryer and colder climates of the United States are much brighter in complexion than those in the hot, humid belts in the South. There is one notable fact in this connection, discovered among the dark races of Africa. Nubia has a cool, dry climate, and its inhabitants, who are pure negroes and are almost as old as its hills, are of light brick red complexion. This evolution is the result of their long environment. The dry, elevated plains, say, of Colorado, would after a long time, produce similar results.

“The lack of uniformity in resuming heat in Asia and Africa may explain the different shades in the colored races. At any rate the difference in the sudoriparous glands that the origin of the races is largely climatic. My belief is that a family of Englishmen, if they should go naked and be left to themselves, would become negroes in Africa in a thousand years.

“There is nothing in the history of the brown races of Asia to give the slightest hint of the origin of their color. History finds them in a much higher state of intelligence than the tribes of Africa, and so they may have had a very different sort of climate, or may have been better able to protect themselves against it.

“My observations of the sudoriparous gland of a Chinaman have shown that here is little difference between it and that

of a white man, but it is more active, and there is to be found a good layer of pigment in his skin.

“In people of the white race who have come to dwell in the torrid belts, the sudoriparous gland has, as a matter of fact, increased and become more active. That I know from microscopical observation, but the white race, with its inheritance and means of civilization, would never become brown or black in these regions any more than the colored races will be able to become white in the temperate zones, that is, if the present climates of the earth continue.

“So, if a man ever becomes physiologically uniform again, it will be by the mixture of the races.”

The difficulties attending Dr. Watkins' investigations on these lines, with the microscope, may be known from the fact that these cells and glands may only be photographed by sections and put together in drawings. Sometimes he has had to turn a section of skin containing one of these glands for hours under his glass before he could get a focus of what he wanted. He has spent days on the study of one of these glands. He has put his subjects to a vast variety of experiments in studying the action of heat, light, moisture and cold upon their skins—such as hot bath sweating, exercise in cold air, skin painting and grafting, and bleaching black skin with peroxide and other chemicals.

—*New York Journal.*

Rome and the Secret Orders.

The Masonic Order has long stood under ban of the Roman Catholic church. Indeed, the church of Rome recognizes Freemasonry as its most formidable foe. The revolutions in Mexico and Brazil, whereby the absolutism of church rule was broken and church and State divorced, are constantly referred to in Catholic journals as results of Freemasonry. The Government of Mexico is called a Masonic Government, and it is held that the strength of the revolution in Brazil was in the Masonic Lodges.

The recent interdict of the Odd Fellows, Knights of Pythias and Sons of Temperance by the Roman pontiff has brought the church into conflict with the free and liberal spirit which our institutions are developing even among Catholics. Many members of the church have become mem-

bers of these Orders, and when summarily ordered to withdraw from them show some spirit of resistance to this supreme authority of the Pope. The order was not immediately obeyed, and the church is compelled to lose her members or make concessions. We have therefore a modification of the order. The *Catholic World* of March 11 has the following:

"This most important question was submitted by his Holiness to this Supreme Congregation for an answer. The Congregation, after mature deliberation, judged it proper to answer as follows:

"As a general rule it cannot be permitted. It may be tolerated, however, provided the following four conditions are verified in each case:

"1st. If the member joined any of these societies in good faith and before their condemnation was made known to him.

"2d. Provided no scandal will occur and all danger of such shall be removed by a timely declaration to the effect that the member pays his dues so that he may not be deprived of the benefits accruing therefrom. The member must, however, in the meantime, abstain from all association or commingling of any character with these sects.

"3d. The renunciation must entail upon himself or his family a notable and serious loss.

"4th There must not be any danger of loss of faith, either for the man himself or for his family, arising from the sects, especially with regard to the circumstances of sickness or death, and every possibility of funeral rites foreign to the Catholic ritual must be removed."

"These conditions, when they were made known to his Holiness, were fully approved and confirmed. Since, however, the question is a most grave one and replete with difficulties and dangers, and one which affects not only many dioceses, but also ecclesiastical provinces, the Holy Father, to the end that a uniform rule should be observed, orders that in particular cases your Eminence and your successors in the Apostolic Delegation shall have jurisdiction."

There is here a good illustration of Catholic adroitness. The church accommodates when and where she must, rather than lose her grasp. But she still draws, with wondrous show of holy sympathy, her children into the most absolute servility.

Reproof and threatening, exhortation and long-suffering are all used to secure this result.—*J. E. Godby, in the Trowel.*

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Manner vs. Matter.

It is my deliberate opinion that there is a great deal too much education in the world generally, that the happiness of the individual and the prosperity of the mass would be promoted in its best and truest sense if he went back to the standard of the Somersetshire clown or the French peasant!

But with Freemasonry it is altogether a different matter. It can be easily proved that in one of its different aspects it is an intellectual cult. That we make the Chisel a working tool is *irrefutable* evidence of this—prayer, conscience and knowledge, gauge, gavel and chisel form a trinity whose power should be acknowledged, sought after and promoted by *every* Masonic aspirant.

By *which means alone* we are rendered fit and proper members of all regularly organized society; this is strong and distinct language, brethren—it admits of no doubt, it suggests of no ambiguity and it is one of the first expressions which falls upon the ear of the initiate.

Are we hypocrites and humbugs, as the Holy Father asserts? or do we give in our adhesion to the Macchiavellian utterance, that language was given us to *conceal* our thoughts.

Freemasonry is, presumably, a "regularly organized society," and therefore makes the principles symbolised by the chisel not only a necessary pre-existent qualification for its membership, but also one which is never to be lost sight of in the future, to be honored, respected, and striven for in its technical and its most liberal sense, by every member of every Lodge.

And yet we find men who neither have, nor desire to have, Education continually presuming to occupy the chair of honor, and to rule over those who do respect the symbols of the Craft, and over whose life, studies and efforts, Freemasonry has had its proper influence. We find that these men, themselves uneducated, in a society which professedly values education, intellect and refinement, *look for*—and to say sooth—by means and for reasons equally inscrutable, *obtain* the highest positions which the select few who dwell in the inner

chamber of the Holy of Holies can confer.

And here it may be fairly demanded that I should define the education which is, in my opinion, symbolised and set forth as a requirement of the Chisel.

Do I mean that a man must have been college educated—that he must have read the eloquence of Cicero in the original; that he must be able to mouth forth Homer's Greek like thunder, and that Herbert Spencer shall be the entertainment of his leisure hours?

No, brethren, I mean no such thing. The greatest scholars, the truly wisest man, those who have most influenced and most benefited the world, and who have left the most glorious intellectual heritage, have been *self educated* men. Men who, without any other motive than the pure love of wisdom, and the desire to testify to the Great Architect their appreciation of the glorious intellect and almost unlimited capacity which he has conferred upon humanity; with poverty for their bed-fellow and neglect for their guerdon, have through hours of bodily weakness and want burned the midnight oil to grasp the horse of the Altar of Truth.

What has been the characteristic of men like these? First, *effort!* and again, *effort!* and lastly, *effort!*

Now that the Craft is entitled to expect that its W.M's. and officers shall be properly impressed with the qualifications required at their hands, qualifications so specifically and pointedly recited before they take office; and the habit of affirming that they can conscientiously accept office on the condition stated—in the face of common sense—in the face of their own inner consciousness and in direct violation of their conscience, shall at once and absolutely cease; and that we shall thereby be relieved as an institution from at least one glaring inconsistency between our tenets and our deeds which makes us the laughing stock of our critics and the jeer of many of the most esteemed men in the community.

We have a distinct right to expect that every man who looks forward to the possibility of office, and every man to whom an office has been entrusted shall feel himself under a solemn obligation to consult unreservedly some competent brother to feel in what respects he falls short of the manifest requirements for fulfilling his duties with dignity, grace and efficiency. Study and

unremitting effort become his immediate and imperative duty.

He must remember that Beauty, Strength and Wisdom are the pillars of the Lodge, indeed, are the supports of the Craft; that strength and wisdom are but aspects of beauty, and that the beauty of a Lodge is to a vast extent dependent upon the evidences of education and of its corollary, refinement in the W. M. and officers.

Now, knowledge and information cannot be conveyed to refined and educated in the dialect of the slum or of the workshop, and even upon uneducated men pure English, purely pronounced and well delivered has a wonderful refining effect; a charm which they acknowledge though they cannot analyze it, and under the spell of which the finer chords of their nature, long time dormant, thrill to finer feelings and a gradually growing desire for better things, even as sunshine will wake into life plants that were before invisible, and will force into more luxuriant beauty those which had struggled on in gloom.

Now, I have long ago been reluctantly forced to the conviction that a man's mode of speech is one of the very best tests and evidences of his natural intelligence and of his artificial culture, and also that purity of expression reacts wonderfully upon a man's power of learning and of interpreting both for himself and for others any branch of knowledge in which for the time being he is interested.

For the above reasons—the outcome of thirty years' thought, observation and reading it is my deliberate opinion that an improvement in the English spoken in our Lodges is a matter of very great importance, and that it is an unquestionable obligation upon all officers to train themselves to speak correctly.

I affirm without the slightest hesitation that except upon the wharf and the honorary bench, I have never heard worse English than that which has fallen upon my ears in many a Masonic Lodge, and it is undeniable that the style and quality of Lodge English is below instead of being above the average of that spoken by the general community.

Would you expect a Halle to listen unconcerned while a youngster with no soul for music scrapes a fiddle with barbaric strokes? Would you expect a Raphael to gaze with calm contentment on a school-boy's first cartoon? Would you expect a Michael Angelo to rapturously admire an

Australian wigwam? Then how can you be surprised if the horrid jargon falls like a leperous distilment upon an educated ear, jars upon every nerve, suggests horrible suspicions as to the *bona fides* of the Craft's pretensions, and in many cases sends a man shuddering from the Lodge doors to despise quietly, if he does not openly revile the Craft that holds aloft the *gleaming chisel!*

A writer on Architecture says that, however uninviting a spot may have previously been, however degraded the form of its buildings and their inhabitants, let there but be a noble edifice erected there, and this will ere long dominate the landscape; the objectionable elements feel their inconsistency and flee, and the noble building becomes the keynote of a perfect harmony in the structures around.

So does purity of speech, on the part of the officers infuse into the Lodge an atmosphere of beauty, grace and satisfaction out of all proportion to the cause, and prove the greatest possible incentive to desire for and acquisition of still more important general knowledge.

But it is very generally asserted that, if a man's education has been neglected, or if it is imperfect previously to initiation, it is hopeless to expect him to effect an alteration. That the utmost that can be demanded of him is that he should learn off the ritual, so as to be familiar with the signs, steps and bodily movements therein set forth.

This assertion is arrant rubbish, and the man who makes it is either a rank coward, or is consumed with idleness. It is in the power of every man to improve his power of acquiring knowledge, and his capacity for communicating it to others, by simply making determined and industrious effort.

But if it is the individual's duty to make strenuous effort on his own behalf, it is equally the duty of the Craft to guide and help him on his way. This should be the duty of Instruction Lodges.

Now, it appears to me that the office of lecture master in a Lodge of Instruction should involve the very highest qualifications obtainable in the Craft. That the man holding it should *above all things* be an educated man; a man who understands and speaks pure English; a man of good mental capacity and with a fair amount of acquired knowledge; a man incapable of analyzing the subjects with

which he deals and of discovering recondite meanings; quick to discover and apt to explain beauties both of thought and expression; a man with the tact and the courage not merely to exact a knowledge of the words and movements involved in the ritual, but also to correct all errors of speech and style until amendment is affected and to give constant practice and instruction to would-be officers in the mode of expressing their own views upon matters connected with their duties as leaders.

Where Instruction Lodges are not managed by such men it is my belief that they prove in many cases positive hindrances to the aspirant, cramping or checking his natural powers, making him as mechanical as a marionette and confirming in him beyond all power of redemption of speech and expression, which should have been constantly and firmly checked by a competent man.

Given lecture masters endowed with the qualities just mentioned, it is probable that they would regard the work done in a Lodge of Instruction as similar in many respects to that carried out by the managers and supervisors of the marvelous passion plays of Oberammergau.

They would recognize that dramatic precision and the appearance at all events of educational refinement must form the basis of success and usefulness. They would probably divide the work into departments—mechanical, didactic, rhetorical and ethical, and by the force of their own personality, tact and ability, would demand, and eventually obtain, even from the apparently dull, a reasonable perfection in these departments, both as separate entities and as component parts of one harmonious whole.

Such men as these would thoroughly recognize the great efficacy of united as contrasted with isolated effort, and would be fully alive to the merits of the simultaneous system of teaching in which the Tyro loses that self-consciousness which is the cause of so many failures, and takes heart of grace from the sense of companionship in effort. His self-consciousness once forgotten all his best qualities are on the alert, and he is in a condition to profit by and often to better the instruction received.

To insure uniformity and correctness of diction, a list of all words notoriously mispronounced or misunderstood, or misapplied, would hang upon the Lodge walls,

and copies thereof would be given to each brother attending the Lodge of Instruction. The more rhetorical parts of the ritual would be analyzed, their beauty of thought and appropriateness of diction commented upon, a rendering thereof delivered by the Master, and simultaneously repeated after him by the members.

Further details of working I should like to enter upon, but time will not permit. I would ask the members of Instruction Lodges to remember Lord Chesterfield's dictum: "Success depends more upon *manner* than *matter*."

My opinion, if correct, will crystalize into this: *Preserve the lustre of the Chisel; give no honors to mere Masonic busybodies, but only to those whose personal efforts realize the intent of our symbols; reform our Lodges of Instruction.*—H. J. L. Batton.

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Ritualistic Masons.

A very excellent article appeared in *The Keystone* some time ago, under the title: "Masons of Circumstances," in relation to the very objectionable plan of making what the author calls, "Masons by steam." In other words, of conferring the three degrees in a lump by means of a dispensation granted as a favor to one who desires to obtain them under pressing emergency. No doubt the practice is very objectionable, and impressions on the candidate's mind are not only vague and weak, but must be absolutely bewildering to a candidate of an active and intelligent imagination, and it is very questionable whether the proper result is ever afterwards attained, and the lessons taught duly appreciated as they ought to be. And should he be obliged to travel, and find it necessary to appeal to the members of the Craft, it is next to impossible for him to give lawful or satisfactory proof of his having entered a regularly constituted Lodge.

On the other hand, a full fledged ritualistic Mason is not necessarily the best kind of a Mason. He may be able to repeat everything perfectly, without the least mistake or hesitation, and yet know as little and understand as little of the real symbolic Masonry, intent, purpose and wisdom of the lessons and symbols, as the man who was made a "Mason by steam," and got his degrees in a lump by dispensation. He may have had the very best and most proficient ritualistic precep-

tor, and yet the sublime wisdom and teaching of the Fraternity, forming the very soul of sentiment of the words he may be ignorant of. Every district lecturer who has a Lodge of Instruction knows how difficult it is for some men, who are not in the habit of memorizing, to commit to memory a long paragraph and retain it. In the course of time, although frequent visitors of the Lodge, such men will forget all they memorized, because having no official position nor occasion to repeat or retain it. Later on in life a man of this stamp may be compelled to travel and settle in a town where he would naturally desire to make friends, and take a seat in a Lodge with his Brethren, but finds himself in precisely the same critical condition as the "Mason made by steam," and cannot repeat the ritual nor prove himself a Mason. This is far from being an uncommon case; they could be cited by the score, and the number may mount up into the hundreds in such places as New York, Boston and Philadelphia. The result has been they have ceased to be Masons, altogether from circumstances over which they had no control, and from sheer necessity compelled to take no further interest in Lodge work.

Ritualistic Masons, who do not imbibe the spirit of Masonry, are prone to be unjust in their examination of visiting strangers, and more exactitude and perfection demanded than should be expected. We have more than once known a strange visitor go through the first and second with credit, but was defective as a M. M., and refused admission on technical grounds alone—a slip of memory was enough for the stern ritualist. But the greatest injustice we know of, arising out of technical ritualism, is found in cases where a ritualistic Mason of the Pennsylvania school refuses admission to a stranger visitor of the New York school. Masonry in such cases becomes Masonic and sectarian bigotry—reducing this Order of universal Brotherhood into a sect. State Masonry is a farce, for symbolic Masonry knows no State limits, and does not belong exclusively to any country or State.

We may cite a case of this kind of recent occurrence that has come under our notice. An old Mason raised in Howard Lodge, No. 35, New York, in year 1859, and therefore a Mason of thirty-three years' standing recently removed to a town in Pennsylvania, and went as a visitor to the

Lodge of that town and was refused admission on account of the difference between the two State rituals. He showed a committee of two Past Masters and W.M. of the Lodge, his certificate signed by the officers of his Lodge, and endorsed by the Grand Secretary, with the Grand Lodge seal of New York; also his dimit from the same. One of the committee wrote to the Grand Secretary of New York, and received a favorable reply, giving name and date of the applicant, agreeing with the certificate. This was done as a preliminary step. He then made his visit to the Lodge, was examined by the above named committee and reported affirmatively, and the above facts named in open Lodge, but a member refused his admission on the ritualistic ground. The gentleman made his visit to the Lodge with a desire to affiliation and become a member. This case is the more notable from the fact that the applicant is not only an old Mason, but has done good work as a Masonic lecturer in his time, and written some Masonic works. Mackay, in his Encyclopædia, refers to him in the following terms:

“Bro. — is evidently a man of ability and considerable research, etc.” and subsequently alludes to his Masonic books. His works are still on the lists of Masonic books. The Pennsylvania ritualist did not know the visiting Brother either personally or by name, and made no effort to see him, or become acquainted with him, and refused to admit him, after all the above facts had been reported favorably by committee in open Lodge. Masonry is not sectarian, nor is it the exclusive wisdom and property of any country or State. During the recent Grand Lodge visitations in Pennsylvania, eight days were spent among the Lodges. At its reception by the Robert Burns Lodge, No. 464, of Harrisburg, there were twenty-five Lodges of Pennsylvania, and one of Maryland represented. At Huntington, Mount Moriah Lodge, No. 300, there were representatives of twenty Lodges of Pennsylvania, one of New York and one of Ohio. At Phillipsburg they were met by representatives of twenty-nine Lodges of Pennsylvania, and one of New York. At Pittsburg they were received by representatives from sixty-three Lodges of Pennsylvania, three of Ohio, one of Illinois and one of California. At Altoona there were representatives of forty-two Lodges of Pennsylvania, two of New Jersey, two of Del-

aware, one of New York, one of Kansas, two of Maryland, one of Michigan, one of Indiana and one of Massachusetts. And at their last visit to Union Lodge, No. 324, in Mifflintown, they were met by representatives from twenty Lodges of Pennsylvania and one from Illinois. This clearly shows that Masonry is a bond of universal Brotherhood, and knows no exclusive east, west, north or south.

Our own experience is doubtless the same as that of every other Mason of long standing, that besides the bad and pernicious practice of “making Masons by steam,” there are good grounds for complaining of making mere ritualistic Masons in a mold, and utterly ignoring the spirit and soul of symbolic Masonry. For such persons look only to official position, emolument or honors, and the secular advantages their Masonry may confer or enable them to obtain. It is evident that a regularly made Mason of high and good standing may find himself amongst strangers, and his Masonry and experience of thirty-three years utterly useless in the presence of a machine-made ritualistic Mason who thinks the words of his ritual are everything there is in Masonry, and the spirit of Brotherly love and Masonic courtesy to a strange Brother is as nothing whilst every other member of the Lodge without exception may feel deeply aggrieved and humiliated at such unmasonic conduct.—*S. Beswick in the Keystone.*

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Striking Back.

Recently, during a discussion of matters connected with the Fraternity, the remark was made that “Freemasonry is strong enough to treat with contempt the attacks of its enemies.” We cannot fully agree with the brother who made the remark. Nothing ever conceived by man was or can be strong enough to disregard the attacks of its opponents. No human organization was ever so strongly built up that it could not be thrown down. It is easier to destroy than to construct. Freemasonry is strong in all that the word implies. It inculcates the purest morality; its system of instruction the best ever developed; its membership largely composed of the best men of all countries, and its position first among the humanitarian agencies of the world. It is these very things which bring upon it the wrath of the bigot, the fanatic, the ignorant and the intolerant. It is be-

cause of its influence and wonderful progress, of its prominence among societies of men, and of its refusal to become a partisan of any particular religious creed or political faction, that it is so persistently attacked.

For ages it has borne, almost without remonstrance, every vile epithet, every slander and every lie that malice could invent or intolerance devise. No method has been too base for its opponents to employ. They have disregarded everything holy and good, have cast aside every noble trait of manhood, stifled the purest sentiment of our being, and for what purpose? To destroy that "pernicious society known as Freemasons, now so active in England, Germany and America." Yet all these efforts, so degrading to the true man, so repulsive to every honorable feeling, have accomplished only what other and nobler methods would have done. They have demonstrated that Freemasonry is just what it claims to be, a brotherhood based upon fraternity, morality and charity. Although this is the result of their warfare, it does not indicate that their attacks will cease. Nothing can be further removed from their puerile minds. Repeated failure has not convinced them of the utility of all human agencies to disrupt or destroy the Institution which, next to the true religion, has done more than any other organization to promote the happiness of man.

We have perhaps inadvertently furnished some of the weapons which they use against us, for every misstep, every mistake, every shortcoming, has been magnified, distorted and falsified, and in this shape given to the world. We know that falsehood is their only reliance; but what have we done to demonstrate the falsity of their statements? We know their vulnerability, but what have we done to show to the world that they are "whited sepulchres?" We have contented ourselves with the belief that we are "strong enough to treat with contempt the attacks of our enemies." Why should we not resist? We have nothing to be ashamed of. No bloody massacres stain the pages of our history. No rack and torture blot its fair fame. Can any of those arrayed against us truthfully say as much for themselves?

We make no claim that Freemasonry is perfect or that it even approaches perfection. We make no claim that it is a religious system. We claim, and our records conclusively prove the claim, that it is a

fraternity of good and true men, associated together for the best and purest purposes, and that it has never deviated from its original plan, that it is not the follower or slave of any creed or dogma, religious or secular.

We assert that no human association has done more for the material advancement of mankind than Freemasonry. We assert that it is the promoter of civilization, and that wherever it flourishes civilization is most advanced. We assert that where it is unknown, life and property are unsafe and civilization but a name. We defy contradiction of these assertions.

If Freemasonry is as vile as the fanatic and fool says it is, why have so many of the illustrious men of every age and every country been ardent and devoted followers? Examine its roster to-day, and tell us why it is that this "pernicious society, known as Freemasons," numbers so many of the brightest intellects and grandest men of the world among its members? Why are so many eminent divines, famous wherever religion is a power found among its most enthusiastic and faithful adherents? Who has ever successfully contradicted the statement, that "the greatest, wisest and the best of men of all ages have been members of the Fraternity, and encouraged and promoted its purposes?"

Were the great and glorious names that adorn history, borne in life by men who, as Freemasons, were worse than charlatans, if they were members of so vile a thing as it is claimed (by our enemies) Freemasonry is?

Was George Washington uttering a falsehood when he said: "Freemasonry is a society whose liberal principles are founded in the immutable laws of truth and justice," and "that the grand object of Masonry is to promote the happiness of the human race?"

Frederick the Great said: "I have never found anything in Masonry that is subversive of any of the laws of the country or inimical to the best interests of the crown." Soon after this controversy he assumed the title of "Protector of Freemasonry." Did he utter a falsehood?

We might go on and cite innumerable instances where celebrated men claimed for Freemasonry only the purest and noblest purposes.

We want no contention with any religious system. We will not fight any religion that teaches man to worship his God.

We have no animosity against any system of religious belief, but we will wage war against the efforts of any man or body of men to force us to worship our God as they demand. We are just as capable of reasoning out the problem of our existence as any other man. We clearly understand that the development of our reasoning powers and all those other faculties which the beneficent Creator has given us for our enjoyment and for His glorification, will destroy their influence, for their power can only be exerted when their followers are ignorant or superstitious. The moment that the light of reason illumines the mind ignorance and superstition flee like the shadows of night before the dawn. Freemasonry teaches man to reason and act for himself, that he is a rational being, that he has an immortal principle within his physical frame that will survive the grave; that he is accountable to his Creator; and that he must regard all good men as brethren. Freemasonry also tells him that he has a right to worship his Creator as he deems proper.

Such being the position of Freemasonry, shall we strike back? Shall we hurl back into the teeth of our enemies the lies they publish as truths? Shall we show the world that they are "asses in lion's skins and wolves in sheep's clothing?" Shall we remain on the defensive, or carry the war into the enemy's country? Do you honestly believe that "Freemasonry is strong enough to treat with contempt the attacks of its enemies," or shall we strike back?"

Would it not be well to do as the countryman did at the circus: "strike whenever we see a bumb?"—*Square and Compass.*

A Burning Shame.

Recently I received a letter from the Secretary of one of the Lodges in this jurisdiction, which called out the above expression. A venerable Mason, aged about eighty years, has been left to the mercies of strangers, being forsaken by his family, and turned out to die like an old and useless animal. He has several children, some of whom are well-to-do. One is a merchant, living in the town from which the letter was written. He is said to be worth from six to ten thousand dollars, besides having a farm of 160 acres of land, within three miles of his home in the town aforesaid. His aged father lived

at a point remote from his son's residence. The Masons furnished the old brother money with which to reach the home of his son. On arriving there, the son being absent, the family refused to receive and care for him, but turned him over to the Lodge located in that place. A nurse was hired by the Lodge until the son returned, and the feeble brother was taken care of. When the son returned home the father was put out in a smoke-house, with but one door and no ventilation, where the flies have free access to him, with no one to assist him to the —, to which he has to crawl. He is blind, deaf and feeble. Receiving the above information, I at once wrote the Lodge to which this unfortunate brother belongs, and asked why he was thus abandoned by his own Lodge, and thrown upon the heartless and brutal children of his life. The answer came that the son had said "that he would take care of him?" The Lodge is weak and without means to do for their brother what Masonry dictates. But what of that son? This vet-ran brother has been a Mason in good standing "over fifty years," and the letter says "once "well to-do." Now in his utter helplessness he is abandoned by his own family, and his "well-to-do" son writes a letter asking "the Lodge to take some action toward getting his father in the Masonic Home." I fail to find language with which to characterize the heartlessness of that son who will allow his father to suffer as is reported in the letter received. If I could apply terms merited by his conduct, I would blister his face—of conscience he has none—and place a brand of shame upon his brow more degrading than that worn by murderous Cain. It is proper to remark that this unworthy son is not a Mason. Yet the cruel wretch seeks to absolve himself from filial duty and obligation by pushing his aged parent on the charity of the Masonic Fraternity, to die among strangers in a distant city. Doubtless he would be glad for others to bear the expense of caring for his father, or even permit him to find a final resting place for his worn and wasted body in the "Potter's field." I will not pollute the columns of your paper by publishing the name of the unprincipled creature who has by his actions shown himself to be as destitute of manhood and character as his meanness has rendered poor and penniless the needy father in his "smoke-house," with no com-

panion but "the flies which have free access to him," What a pity the law of the land cannot lay its hand upon that ungrateful wretch of a son and make him do his duty, or run him out of the community. The letter states that this unhappy old brother has "five sons and one daughter, all in good circumstances but one. And yet these children of a worthy man have not soul enough to prevent him from being an inmate of a "smoke-house" in his blindness and destitution. God of the helpless, what ingrates they must be, and what a curse must come upon them. The feeble sighs breathed from his lonely confinement should haunt the slumbers of those children, the care of his better days and paternal love. Those sightless eyes, piteously appealing for relief that comes not, should pierce their hearts—if they have any—like daggers, flame-tipped and burning. That emaciated form, blighted by eighty winters, should, ghost-like, stand in the presence of that godless man and his family at every meal and cry, "bread, bread, bread."

And yet the fools who make a mock of sin tell us the world is getting better! The above is from the pen of the Rev. John D. Vincil, D. D., Grand Secretary of Missouri. It is none too severe. But in the condemnation of the ungrateful son, do not let us lose sight of the duty Freemasonry owes to that blind and aged brother. It was the Samaritan who cared for him who was bruised, wounded, and dying, neglected by the wayside. And if "the Lodge is weak and without means to do for their brother what Masonry dictates," and the individual brother was unable likewise to render assistance, then the Lodge should have at once drawn upon the Grand Lodge, and never for a moment have helped the helpless brother to the cruelties of such a family of degenerates. —*Tyler.*

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Life Membership.

Many difficulties during the past year have grown out of provisions for life memberships. While young the Lodge suffers little, but as it grows older confusion and embarrassment multiply. There are two methods in vogue. One is by paying a lump sum in advance. This plan is least objectionable, but it has its serious complications. The Lodge uses the money thus paid, thereby mortgaging the future.

Later financial complications arise, and these life members are exempt from all dues. Grand Lodge dues must be paid by the Lodge. The life member as he pays nothing is a positive load to carry for Grand Lodge dues must be paid on him. Faith must be kept with these life members. The contract was made and cannot be broken without their consent. The law can be repealed and further complications avoided, but the existing status must be maintained. The by-laws cannot be so changed as to make them subject to dues. The other way is still worse. It provides that the Lodge by vote may make life members of all who have each year paid their dues for a fixed term of years. When one member is placed on the roll and exempted from dues all others are equally entitled to the same consideration when they finish the specified period. Practically all must be made life members. Gradually there grows up a favored class. Such a system has proven not only useless, but positively harmful. There is little justice in it. Often those most able to pay are thus exempted from all expenses of the Lodge. The poorer brethren are paying for lights, fuel, rent and other necessities enjoyed by the wealthier. What credit is a member entitled to who pays his annual dues? He simply has borne his equal share of maintaining the Lodge, the privileges of which he has enjoyed. He paid for what he got. If he pays annually for twenty or fifty years he simply does his duty each year. Who can object to paying on an average less than a cent a day to maintain Masonry in the community in which he lives? No one who is a Mason at heart. Our provisions for honorary membership apply only to members of other Lodges. No one can be made an honorary member of his own Lodge. Life membership and exemption from dues, based on the payment annually of no greater sum than that required of every other member, is practically doing by indirection what by our law can not be done directly. It creates a privileged class and makes resentment among those who are paying the expenses. The class of life members who have done nothing more than pay their regular Lodge dues have no contract rights. The by-law can be repealed, and the members put on the paying list from the date of the change. Of course back dues could not be collected. On the whole, it seems, from present experience, far wiser to abolish all provisions for life

membership involving exemption from paying an equal share in the burdens of Lodge, and Grand Lodge. Brethren able to pay cannot complain. If there are those too poor they should have their dues promptly and cheerfully remitted.

—Owen Scott, G. M., of Illinois.

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A Gleam of Sunshine.

There was a baby in a railway car the other day. It was not an unusual child, but it had a decidedly bright face and pretty ways. For the first few miles she was very quiet, and her blue eyes looked about in wonderment, for evidently it was the little one's first ride in the cars. Then, as she became used to the roar and rumble, the baby proclivities asserted themselves and she began to play with her father's mustache. At first the father and mother were the only parties interested, but soon a young lady in an adjacent seat nudged her escort and directed his attention to the laughing child. He looked up, remarked that it was a pretty baby and tried to look unconcerned, but it was noticed that his eyes wandered back to the spot occupied by the happy family, and he commenced to smile. The baby pulled the hair of an old lady in front, who turned around savagely and glared at the father with a look that plainly said: "Nuisances should be left at home." But she caught sight of the laughing eyes of the baby, and when she turned back, she seemed pleased about something. Several others had become interested in the child by this time, business men and young clerks, old ladies and young girls, and when the baby hands grasped the large silk hat of her father and placed it on her own head, it made such a comical picture that an old gentleman across the way, unable to restrain himself, burst out into a loud guffaw, and then looked sheepishly out of the window, as if ashamed to be caught doing such an unmanly thing. Before another five minutes he was playing peek-a-boo across the aisle with the baby, and every one was envying him.

The ubiquitous young man, ever on the move, passed through, and was at a loss to account for the frowns of everybody. *He had failed to notice the baby.* The brakeman looked in from his post on the platform and smiled. The paper boy found no custom *till he had spoken to the baby* and jingled his pocket of change for her

edification. The conductor caught the fever and chucked the little one under the chin, while the old gentleman across the aisle forgot to pass up his ticket, so interested was he in playing peek-a-boo. The old lady in front relaxed, and diving into her reticule unearthed a brilliant red pippin and presented it bashfully to the little one, who, in response, put her chubby arms around the donor's neck, and pressed her rosy little mouth to the old lady's cheek. It brought back a flood of remembrances to that withered heart, and a handkerchief was seen to brush first this way and then that, as if to catch a falling tear.

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It is a Faulty System.

Freemasonry, with all its boasted charity, has a very faulty method of bestowing the same, through its relief boards. These latter are all based upon the idea of being merely "provisional," and under no legal obligation to assist a brother in distress; and possibly they, as a board, are nearly right. If we have not forgotten to remember that part of our O.B., there was nothing said about relief from Lodges or boards, but all about what we, as individuals, should do to aid a brother in distress. It was not that "I should immediately place him in communication with a relief board or Lodge, but that in so far as my means would permit I would assist him." This relief system at present in vogue is therefore a matter of expediency, organized to take the obligated responsibility from off the brother who may not be pecuniarily able to furnish the assistance needed. We think this is the view THE TRESTLE BOARD takes of this vexed question when it says:

"Is it not wronging, cheating and defrauding when a Lodge authorizes outlays and expenses in behalf of one of its members, and then refuses to pay these expenditures? This is what is often done by Lodges in other jurisdictions to the Board of Relief of San Francisco. This is what makes the balance due the Board of Relief of San Francisco amount to nearly a quarter of a million of dollars for assistance rendered their members and remaining unpaid; and this is what caused dues to remain at \$12 a year in many Lodges in California. There are many Lodges which answer telegrams that applicants for relief are in good standing and never offer to bear even a share of the burdens. Would

not California be justified in refusing aid only to their own membership where such injustice prevails?"

We believe that every Lodge should take care of its indigent members wheresoever dispersed, and while Masonry is not a mutual benefit society, still we as bodies of obligated Masons are bound by the most sacred ties to shield our helpless ones from distress. Therefore, where this relief has been afforded by a body of foreign brethren, simple justice demands that the Lodge to which the distressed brother belongs should reimburse the one making the outlay. Only in this way can Masonic charity be universal.—*Tyler.*

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The Jews in Jerusalem.

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The Jewish population in Jerusalem is said to be about 12,000, and it is steadily increasing. I entered two of the synagogues, but their dirtiness, poverty and barrenness, and the absence of beauty and taste in their decoration, formed a great contrast to both Christian and Mohammedan edifices. The Jews, however, make one most remarkable demonstration in Jerusalem every week. On Friday evening, just before the beginning of the Jewish Sabbath, they repair in great numbers to a spot facing a piece of the old wall, and there bewail the fate that has overtaken the Holy City. The "wailers," as they are somewhat rudely called by English visitors, include Jews of every class and every age. Some I saw wore rich and costly gaberdines, and others the same garment of more common material. There were Jews of nearly every nationality, including Russia and Poland, and many of them wore the lovelock which is peculiar to the children of the tribe of Benjamin.

A more impressive and pathetic sight it would be impossible to imagine. The whole company stand with their faces to the wall, and they chant, not together, but each one for himself or herself, a litany of lament over the fate of the City of David. The litany is in Hebrew, and every one present had with him the Hebrew prayer book. There is no unison or harmony in this recitation of sorrow and humiliation. Each one as he arrives begins to deliver his lamentation, bending frequently to the wall, which he believes to be a remnant of the old city. While the "wailing" is at its height, one hears a general, confused but penetrating note of woe. Of the in-

tense sincerity of this weekly service there can be no doubt. Many of those who take part in it are deeply moved. Some of the men and nearly all of the women (for women also take part in it) were shedding tears. The Turks, no doubt, view the performance with complacent scorn; in its combination of patriotism and religion it affords a striking testimony of the vitality of the Jewish race.—*Statesman.*

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The Fog is Lifting.

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The Grand High Priest of one of our Northern States proclaimed the following:

Question.—Is a Brother who has lost the first two fingers of the right hand at the third joint, eligible to receive the degree conferred in a Chapter?

Answer.—No. A Brother so maimed is disqualified; he is not possessed of the requisite physical qualifications.

As grips, signs and physical perfection build and maintain homes, and is the source of all moral and mental worth, of course a Master Mason who has been so unfortunate as to lose an inch or more of his right digits, has lost all desire to maintain Homes, and contribute to worthy, distressed companions, their widows and orphans. Therefore he must be disqualified. We have been wobbling around in a fog of misconception so long as to what constitutes a man, that our mind can just see a few faint streaks of Masonic dawn. When we received the Masonic degrees out there in that wilderness called Ohio, they told us that it was the "inner" and not the "outer" that qualified a man to become a Mason. That it was the heart that makes a man and not his shape. But our eyes are slowly being opened. The mist is clearing, and just as soon as we can secure a lawyer we intend to enter suit against the Masonic Order of Ohio for teaching spurious Masonry. If the Lodge had even hinted that Masonry consisted of mere grips, signs, perfect fingers and bodily shape, we might have guessed the rest; but to teach us wrongly and with malice aforethought, leaving us to grope for twenty years in the delusive belief that Masonry of the nineteenth century consisted in acts, deeds, moral uprightness and mental perfection, instead of toes, fingers and flexible joints!—That such a deception should be practiced upon us makes our choler rise. Thanks to this Grand

High Priest for his great decision! The fog is lifting.—*The Orient*.

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Only for the Wealthy.

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The deadly parallel is a very effective manner to show up inconsistencies. The following shows the difference between the poor Templar and the rich Templar:

Poor Templar—Title XVII, Sec. 2, of Code.—“A Commandery *cannot* exempt a member from all yearly dues, * * but may donate to an impoverished member a sum sufficient to meet his arrears.”

Rich Templar—Title XVII, Sec. 7, of Code.—A Commandery may enact a by-law providing that a member upon the payment of a fixed sum of money, may become a life member, and thereafter be exempted from annual dues.”

It is evident from this that the Templar who cannot buy an exemption or life membership must pay, and his only hope from suspension for non-payment of dues lies in the magnanimity (?) of his Commandery by dubbing him an “impoverished member,” and donate the “unfortunate” Sir Knight a sufficient sum. The Sir Knight who is fortunate enough to be rich can buy his release and be for ever exempt from dues, and not be proclaimed a pauper. And this is Masonry!! Faithfulness to every Masonic trust, the payment of dues for years until old age comes with its feebleness, often with its impoverished conditions, brings no reward, no rest. Pay, pay, or be donated to as a pauper. Life membership is only for the wealthy. The poor man need not apply.—*Orient*.

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Masonic Incidents.

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Captain Robert Townsend, of Newport, Kentucky, in writing to a friend in Toronto, speaks of his Masonic experience during the American war as follows:

“I intend giving you a few incidents of Masonic interest that came under my observation during the War of the Rebellion in the United States for the preservation of the Union, in which I took an humble part from 1861 to 1865. Before the war I was a Master Mason. In my regiment, the Twenty-third Kentucky Volunteer Infantry, there were many Masons; we tried to get a traveling charter, and the Grand Lodge of Kentucky would not grant one, but some of the States did, notably Indiana. Our brigade was composed of four

regiments, and a six gun battery of artillery, and at times a squadron of cavalry. The regiments composing the brigade consisted of one from Ohio, Indiana, Illinois and Kentucky, by that means a spirit of emulation or prowess existed in the battle, each thought they were as good as the other, and would not be outdone for gallantry under fire. The Kentucky troops on both sides had the prestige of being natural fighters, consequently when the General wanted a forlorn hope led or a desperate charge made, the Kentuckians were assigned that duty, and very often we were imposed on, I thought, owing to the fact that we had no Governor from whom we could seek redress.

Our State was largely in sympathy with the rebels, the Northern portion of the State, that bordering on the Ohio, Indiana and Illinois were intensely loyal to the Union, and there was a large element in the eastern and middle portions of the State true to the Government. Nearly all the able-bodied men in Kentucky went either to one side or the other. Kentucky is a great Masonic State, hence both armies contained a large number of the Craft. Churches were divided, families split up, one brother going to the North and another to the South, but grand old Masonry was the only thing that the war did not touch. When any of our forces were taken prisoners they invariably made themselves known as Masons, and by doing so always received humane treatment. Although I was never taken prisoner, yet I learned from those who were, as to how they were treated.

The incidents that came under my observation, and those that were told me by others, would fill a book, but time and space will only allow me to quote a few. One night after the first day's general engagement at Stone River, or Murfreesboro—it is one and the same battle—I was officer of the day in charge of our picket line. I was making the grand rounds at midnight visiting each picket to see that he was vigilant, and also to learn what the enemy were doing, if possible. When I came to one of my company he informed me that the enemy's picket in his front, about sixty feet, was disposed to be very friendly, and on making inquiry I learned from my man, that the enemy's picket had told him that one of our men was inside of his beat, and from the sound of his voice he was getting weak from loss of blood.

This occurred on the night of December 31st, 1862, and men freeze very rapidly in cold weather when losing blood. I told my man to start a conversation with him again. The brother who was wounded and inside of the rebel lines was using words only used when the sign cannot be given, or the party addressed seen. I then took part in the conversation and made myself known. "Hurry up and get your man, as I will soon be relieved, which they were doing every two hours, and the relief picket may not be one of my kind,"—meaning a Mason, — I said "Honor bright." He said, "Yes, it is a go." He laid his gun down, went and got our man and escorted him to our lines. We heard the relief picket coming, I gave the enemy's picket the true grip of a M. M. and said "good-bye, God bless you," planted a little money in his hand, and my man was saved, who otherwise would have bled to death or have been frozen.

On another occasion, November 24th, 1863, the date of the battle of "Lookout Mountain," and the day before the grand and great assault on Mission Ridge, in front of Chattanooga, my regiment made a charge on Orchard Knob, a knoll intervening between the town and the ridge. General Grant used this place for his headquarters in observing the assault that was made the next day. It was a good position to place a battery to cover our movements. During the assault we captured ninety prisoners, among them was a captain, and a lieutenant, the latter was wounded in the neck, and was looking pale from the loss of blood. My regiment was in line awaiting orders. I was in command of the company on the extreme right of my regiment, where there was a space of about twenty feet between us and the next regiment, through which the captain was leading the lieutenant going to the rear of our line. In passing me, the captain was using his right arm, making the sign of a M. M., I recognized it immediately, and stepping rapidly to the right, I whispered in his ear, "I recognize you, what can I do for you?" He said, "I am a Mason and so is the lieutenant, who is losing blood very fast, and I would like to get his wound dressed." As it was against orders for me to leave my position, as we were in line of battle, I took the chance, and said, "Follow me." I stepped rapidly to a spot behind a large tree and knoll, where our field surgeon, also a Mason,

was temporarily attending to the bandaging of our wounded soldiers, when they were placed in ambulances and sent to the field hospital in the rear. I caught hold of the surgeon's coat tail, as he was leaning over, and whispered to him to dress this wounded rebel officer as he was a Mason. He straightened up, caught hold of the rebel lieutenant, and calling the hospital steward and panier bearer to get the necessary bandages, he proceeded to dress his wounds. While this was being done I was engaged in conversation with the captain. I asked him, what State he was from? He said he belonged to the Fourth Georgia Regiment. I asked him how he was fixed financially, he said, "I have plenty of money, such as it is, but it is of no account now that I am in your lines." I put my hand in my pocket, took out a ten dollar bill, folded it up, and in shaking hands with him left it in his hand, saying, "Good-bye," then returned to my place in the line. It was all done so quickly, that my regiment had not had time to move.

When we were penetrating into Tennessee and Georgia on a Sunday, sometimes we halted and went into bivouac. General Rosencrans would not fight on Sunday unless attacked. When we did, word would be passed around that a Lodge would meet at such a place and at such a time. A very high hill was selected upon which to have the meeting. Captain Waterman of the Thirty-first Indiana Regiment was the Master, he had the warrant and a box containing the officers' jewels, books, etc., that were necessary, and we opened in regular form. I was S. D. Of course we appointed a chain of tylers to prevent approach to the meeting. We made some Masons in the field on these occasions.

Then the rebels on one occasion captured a steamboat on the Cumberland river below, or west of Nashville, on which was a merchant who was following up the army buying cotton. He had some thousand dollars with him, and of course, that was taken. The merchant asked to see the rebel general in command, who proved to be a Mason, and after stating his loss to the general, his money was restored to him.

After an engagement many prisoners fell into either hands, as is always the case when two armies of seventy-five or one hundred thousand men were on each side. The rebels kept the commissioned

officers at Macon, Georgia, the enlisted men at Andersonville, Ga., or Belle Isle, Salisbury or Libby Prison. When a batch of fresh officers' prisoners arrived at Macon they generally had plenty of money. There were about eight hundred officers prisoners at that place, and as soon as they arrived they bought luxuriously so far as their money went, and divided the good things with the boys who were Masons.

Those who belonged to the Fraternity fared better than those who did not, as to privileges, etc. In going through the South any house that contained a Masonic Diploma, always got protection from maurauders; a guard was placed around it, and the ladies were free from insult. All the able-bodied men were in the Southern Army. Women tore up their carpets to make blankets for the rebel army. Many a brother saved his life by giving the Grand Hailing Sign. A custom at one time prevailed in the army of retaliating for some fellow our side had shot by order of a court martial. The rebels would cast lots by causing our fellows who were prisoners to draw a black or white bean, as the case might be, the one who drew the black bean was to be shot the next day. On one or more occasions a Mason drew a black bean, and when it came to the ears of the rebel general in command of that portion of the work, who was a Mason, he generally found some means to declare the drawing irregular and ordered another drawing, knowing full well that lightning never strikes twice in the same place.

General John M. Palmer, now a Senator from Illinois, was in command of the Division to which my regiment was attached at the battle of Stone River, December 31st, 1862, there being six or seven days fighting in all. While we were encamped there, and we were holding our Lodge meetings on the high hills and in low vales, Palmer paid us a visit to meet with us, and as no one could vouch for him, a committee was appointed to examine him. It consisted of private soldiers, who tested and examined him and found him to be a Master Mason. So that you see we met upon the level in the army.

In our army a man who carried a musket was often the superior intellectually and socially of the man who commanded him, something that could not be obviated in war of the stupendity of ours. While I have been wounded, and feel the effects

now of the exposure of long service, I am thankful that I have lived in a day and generation that my life has not been a blank. I have had the satisfaction of having served the army under the administration of Abraham Lincoln, the grandest character that the nineteenth century has produced, and when he stands at the last day before his Lord and Master to give an account of his stewardship while on earth, he need not open his mouth, but cast at the feet of his Master the shackles of four millions of bondsmen who have become free, surely it can and will be said, "Well done, thou good and faithful servant, the sweetest tuned harp and largest pair of wings are reserved for you," and may we be there to witness the grand tableau.

—H. T. S., in *Toronto Freemason*.

Stories of an Old Kansas Lodge.

Bro. A. H. Roby, of Stafford, in a Masonic conversation with the writer recently, related some reminiscences of one of the pioneer Lodges of Kansas. The incidents related occurred when Bro. Roby was a small boy, but made a lasting impression on his youthful mind. The Lodge referred to is located in a small country town, and is reputed to be one of the wealthiest in the jurisdiction. Its affairs from the date of institution have been conducted on the strictest business principles, and although wealthy, it has never expended a penny for the Masonic luxuries of gilded columns, flashy pedestals and emblematic carpets. Possessing money and credits to the amount of \$10,000, it is prepared to relieve the distress of the worthy and at any time loan to its own members.

A few warrants of this old Lodge and its manner of conducting its affairs may be of interest to the readers of the *Freemason*, and are given as related by Bro. Roby, it being borne in mind that the facts all occurred years ago.

At one time this old Lodge became the owner of a yoke of large white oxen, just how is not stated, but becoming the possessor of them the Lodge, not desiring that two white oxen should become one white elephant, decided to make them, if possible, a source of revenue. They accordingly drafted a set of rules relative to the use of the "Lodge Oxen," and gave them into the possession of an old brother as custodian. Thereafter, when any of the brethren desired the use of them in his

farm work, he went to the custodian, and if they were not in use he was allowed to take them, paying at the rate of fifty cents per day, which sum the custodian paid into the Lodge treasury, he receiving for the care of the oxen their use while in his possession.

The old custodian was a good Mason, but like the illustrious Bobby Burns, at times took a wee drop too much. This usually occurred when he went to the town to mill, and when it did occur the custodian deliberately, calmly and methodically, and no doubt with the owl-like gravity of one in that condition, proceeded to make up a bed among the sacks in the wagon, into which he cuddled, and after starting his team, coolly went to sleep and the oxen took him home. No doubt feeling their great importance as a part and parcel of a great Fraternity, they took the whole road, refusing to give way for any one, and over hill and down valley, across creeks and through woods the big fellows took the custodian and his jag—now don't laugh, we mean his "jag" of grinding—until they reached home.

One of the members of this old Lodge was a bachelor considerably advanced in years. He made the acquaintance of a maiden lady whom he subsequently married. It seems that his new wife was made after the pattern of the wife of the great philosopher who took his departure from this world via the Hemlock limited. Not possessing the philosophy of Socrates, the mind of the one-time bachelor went wrong, and he one day loaded a shot gun and going out into a field where two of his wife's brothers were working, and with whom he had trouble, he killed one and wounded the other so that it was necessary to amputate his arm. He then went to his residence and killed his wife and himself.

After the killing a will was discovered, whereby he had bequeathed all his property, amounting to some \$10,000; to his Lodge. The Lodge took administration and settled up the business, realizing the full amount of \$10,000, of which they paid the widow of the murdered man \$5,000, and to the one who had lost his arm \$5,000.

During the years when the grasshopper was a burden in Kansas, one of the charter members of this old Lodge fell behind in his dues. He ceased attending Lodge, although not suspended. The brethren could not coax him to attend, but one night got him as near the Lodge room as

the store beneath the hall. Some time after opening they sent down a committee which informed him that his dues had been remitted and a life membership voted him.

—*Kansas Freemason.*

The Rivals.

"Were we courting long? Bless you, yes! Seven or eight years.

"And did the course of true love run smooth all that time?" I asked smiling.

"No, indeed!" was the emphatic rejoinder. "We had a split, and never spoke to one another for eighteen months."

"Whatever was it about?" I asked.

"Do you mind telling me?"

"Not at all," Mr. Ansell answered, laughing. "If you weren't a stranger in these parts, you would know it already. For it made quite a sensation in the village at the time, and everybody talked about it.

"To begin at the beginning, I must tell you that my mother was a widow, and that I was her only son. We were very much attached to one another, and lived together. We kept a shop which I can best describe as a general dealer's. We sold a bit of everything. Such shops are only to be found in villages, where all sorts of wants have to be supplied from one source. My sweetheart, Annie Lason, was a native of the same village. It happened, rather curiously, that she also was an only child, and that her father was a widower. A nice old gentleman he was, too. I was very fond of him for his own sake, as well as for the fact of his being Annie's father.

The two lived together very comfortably in a nice house in the center of the village and I used to go courting with the full approval of our respective elders.

"So things went on very smoothly for some years. But I say now—and I give it as my candid opinion!—I wouldn't advise anybody to go courting so long. One falls into a matter-of-fact way, a good deal of the romance dies out, and, perhaps half unconsciously, one gets to think about marriage as nothing very urgent.

"The shop I at that time occupied was not in a very convenient position. That is to say, it was not central, being almost on the outskirts of a long, straggling village. I had several times wished I could obtain other premises, and at last the opportunity came. A house exactly opposite Mr. Lason's became vacant, so I at once

took it, and set about turning it into a shop.

"Of course folks began to talk—as folks will!—and said the long-looked-for wedding was certainly coming off, and that I was removing in order that Annie might be near her father. So the course of events was watched with the breathless interest always manifested by country people in the affairs of their neighbors.

"Well, at last all was in readiness, and we prepared to remove. As the distance between the two houses was comparatively trifling, my mother—good, careful soul!—announced her intention with regard to some of the smaller articles.

"'I am not going to let my best glass and china to be put on a wagon, James,' she said. In those days folks didn't send off for furniture vans, but packed their things as best they could with village accommodation. So mother went on: 'I shall take them myself in a basket, and then I shall know they are safe.'

"'But you will have to go to and fro so many times, mother,' I remonstrated.

"'I don't care,' she said, with the mild obstinacy which I knew it was useless to try to combat. 'I shall carry them, James, so there is the end of it.'

"Annie happened to be up at our house while this conversation was going on. So she said in a minute:

"'I will come and help you, Mrs. Ansell.'

"'Very well, my dear,' said my dear mother.

"So it was arranged that next day she and Annie were to do this light work between them.

"It happened that business called me away from home in the early morning, and I did not return until rather late. when a man comes in dead tired, he is apt to feel rather cross as well, so it came to pass that when my mother spoke to me, I answered her a good deal shorter than I should have done in an ordinary way.

"'Annie hasn't been up to-day, James' she said.

"'Then let her stay away!' I rejoined in no very amiable tones. 'We can do without her, I expect.'

'Now, when I said this I meant nothing in the world, I can faithfully assure you. It was just one of those hasty speeches which, I suppose, everybody makes at times. Little did I think what its consequences were going to be.

"An officious neighbor happened to be in, and straightway took the story to Annie, with additions. Annie had a temper of her own, and made a rather scathing remark, which drifted back to me, as such things always do.

"Annie was too aggravated to come and justify herself, as it afterward turned out she easily could have done, and I chose to be offended at her staying away. So there we were with matters at a deadlock.

"You will, perhaps, hardly believe me when I tell you that from a trivial cause like that sprang an estrangement that all but parted us for good and all. If we met in the street we never spoke. One night I saw her, and she looked at me with something like a laugh in her eye, but I held my head up stiff, and gazed straight before me. That made her wild, and an idea began to come into her head.

"My business has prospered well since my removal. I had the full run of the trade in the village, for there was no opposition; so far as monetary matters went, I had good reason to be satisfied with the state of affairs.

"You will remember I told you that Mr. Lason's house was exactly opposite my own. One morning when I went out to take down the shutters I was surprised to see a lot of workmen already beginning to be busy across the way.

"I wondered what on earth they were going to do, but was too proud to inquire. I was not, however, long left in ignorance. News soon flies, and before the day was over the matter had been discussed times over by gossips in our shop.

"My mother was the first to hear, and when she had a bit of leisure she came out to where I was unpacking goods in the back yard.

"'James,' said she 'whatever do you think? Mr. Lason's house is going to be turned into a shop, and Annie is going to start in business.'

"'Oh!' I replied, indifferently, 'What is the shop going to be?'

"'A general dealer's,' said my mother. 'My lad, there isn't room for two shops here. If one flourishes, the other can't.'

"I felt a bit queer, but I never said a word. Day after day the work went on, and things were done in a style that made my place look dull and old-fashioned. At last bills appeared to say that the new shop would be opened on the following Saturday night.

"Now, Saturday night was always our busiest time. We were used to taking about one hundred and fifty dollars over the counter between five o'clock and closing time. I had set out my windows to the best advantage, but when the blinds of Annie's shop were drawn up, I knew I was beaten.

"That night mother and I stood waiting for the customers that never came. We didn't say much to one another, but I know how we felt.

"You may guess there was plenty of talk outside, and now and again scraps drifted in to us. Public opinion was divided; some freely abused Annie, while others flung hard words at me.

"'Served him right!' I heard one indignant voice exclaim. 'Why didn't he marry the poor girl, after courtin' her all them years? Shabby beggar!'

"Then came a remark from the opposite side:

"'She wants shootin', she does, trying to take the bread out of an honest chap's mouth. She'll come to no good!'

"But even those who sympathized with me did not come in and bestow their custom as usual. Curiosity was too strong for them. They wanted too see what the new shop was like.

"That night when, after closing time, we went through the farce of counting up, the contents of the till were exactly five dollars.

"My mother was inclined to burst into tears, but I maintained a dogged silence, and utterly refused to discuss the state of affairs in any shape or form.

"But I can't tell how I felt as the days and weeks went on, and matters did not improve. Annie's shop became the rage, so much so that the people from surrounding villages began to flock to it.

"She started in another branch—dress-making and millinery. This was such a success that she soon had about three women working for her. I used to be able to see them all at work with Annie standing superintending. But Annie never glanced my way, and I began to feel that life was unbearable.

"Was I angry with her?" No, I can truly say that such a feeling never entered my mind. The estrangement had simply taught me how much I loved her, and I do believe that if, at that time, she had married any other man I should have killed him.

"It began to be rumored that a young man, George Dodson; was 'going after' her. When that first came to my ears it seemed to change dull pain into active agony, but I never spoke.

"What could I say? I had, perhaps, seemed rather careless when my position, both as a lover and a business man, had been apparently assured. I had, I knew, been stubborn and stupid, when a different line of action would have altered everything. What could I do now? Now, when an interested motive might very readily be assigned to me?

"I don't know how I lived through the next few weeks. I caught my mother often looking at me anxiously, but she was a wise woman and knew when to be silent. But her heart was, I believe, almost as heavy as mine.

"At last, however, the climax came. One night I was standing at my shop door, when I saw George Dodson walk up into the shop, but through the private entrance. And I think the sight drove me mad.

"I stood a few minutes, my brain in such a whirl, my whole being in such a tumult, as no words of mine can describe to you. Then suddenly I dashed across the road and into the house.

"I can see the whole thing now. Annie was standing at the far end of the room, and by her side was George Dodson. There were also two other persons present, old neighbors, Mr. and Mrs. Fleming.

"But I never heeded them. I saw nobody but Annie. I ran to her and took her into my arms. I kissed her ardently, wildly! And in return I got one soft kiss, which I knew meant everything.

"I sank down on my knees and hid my head in her lap, her hands resting gently on my hair, and I think we both forgot all else save each other until we heard old Mr. Fleming, who had only just recovered from the state of stupefaction into which my entrance had thrown him, ejaculating:

"'Well, I'm dashed!'

"Then I jumped up, and we all laughed. For George Dodson, who would, I suppose, have felt but little inclined for merriment, was gone. Yes, utterly disappeared. He evidently had the sense to see that the tide had turned, and that he might just as well make himself scarce.

"Then we heard Mr. Lason's voice. The poor old gentleman had been ailing some time, and was then keeping his bed altogether. But he could hear that some-

thing unusual was going on, so Annie ran up to him, glad, I think, to make her escape for a few minutes.

"She came down with an April face.

"'Father wants to see you, James', she said.

"So up I went, and I'm not sure that I did not shed a few tears by the old gentleman's bed. For there had always been a real liking—amounting, indeed, to affection, between us, and it seemed no small matter to once more take what so long seemed my rightful place as his prospective son.

"'Welcome back, my lad!' he said, stretching out kindly hands to me. 'We shall have a wedding now soon, I hope.'

"We didn't, however, for Mr. Lason grew rapidly worse and died soon afterward. But his last moments were soothed by the knowledge of the mutual affection between Annie and me.

"Annie would not be married until a year had passed, out of respect for her father's memory. But during this time of probation we were almost like one family—my mother, dear old soul, being unfeignedly rejoiced at our reconciliation—and we joined forces as to the shops. Business seemed to flow back to me, for Annie used to send customers across for anything she happened to be out of, and so people got into the way of coming once again.

"She used to laugh about George Dodson.

"'I knew that would fetch you,' she said. 'I knew that if you could stand all else, you could never stand seeing me with another young man.'

"At the end of the twelve months I shut up my own shop and went to live across the way, Annie's house being the larger and the better of the two.

"I am thankful to say that our business continued to thrive and grow, but better than all has been the steady love and confidence between my dear wife and myself. I know the past has taught me one lesson. When I stood up in church being married, I made a solemn resolution. It was this: That if ever in our after life we had any little disagreement or quarrel—and who has not?—I would always be the first to speak, the first to make overtures toward reconciliation, always ready to say, 'Let's kiss and be friends.'

"I have done so, and the plan has worked well. We often wonder now how either

of us could have been so stubborn in the days gone by. But in conclusion we laugh and exclaim:

"'All's well, that ends well.'"

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Faithfulness in Little Things.

"Is Mr. Harris in?" inquired a plainly but neatly dressed boy of twelve or thirteen years of age, of a clerk, as he stood by the counter of a large bookstore.

The clerk regarded the boy haughily, and answered: "Mr. Harris is in, but he is engaged."

The boy looked at the clerk hesitatingly, and then said: "If he is not particularly engaged, I would like to see him."

"If you have any business to transact, I can attend to it," replied the clerk. "Mr. Harris cannot be troubled with boys like you"

"What is this, Mr. Morley?" said a pleasant-looking man, stepping up to the clerk; "what does the boy want?"

"He insisted on seeing you, though I told him you were engaged," returned the clerk, a little abashed by the manner of his employer.

"And what do you wish to see me about, my lad?" inquired Mr. Harris, kindly.

The boy raised his eyes, and, meeting the scornful glance of the clerk, said timidly, "I wish you to look at the bill of some books which I bought here about three months since. There is a mistake in it which I wish to correct."

"Ah, my boy, I see," replied Mr. Harris; "you have overpaid us, I suppose?"

"No, sir," answered the boy; "on the contrary, I purchased some books which are not charged in the bill, and I have called to pay for them."

Mr. Harris looked at the boy earnestly for a moment, and then asked: "When did you discover this mistake?"

"Not until I reached home," replied the lad. "When I paid for the books I was in a great hurry, fearing the boat would leave before I could reach it, and I did not examine the bill."

"Why did you not return before and rectify the mistake?" asked the gentleman in a tone slightly altered.

"Because, sir, I live some distance from the city, and have not been able to return until now."

"My dear boy," said Mr. Harris, "you have given me great pleasure. In a long life of mercantile business I have never met

with an instance of this kind before. You have acted nobly, and deserve a recompense."

"I ask no recompense," returned the boy. "I have done nothing but my duty—a simple act of justice—and that deserves no reward but itself."

"May I ask who taught you such noble principles?" inquired Mr. Harris.

"My mother," answered the boy, bursting into tears.

"Blessed is the child who has such a mother," said Mr. Harris, "and blessed is the mother of such a child. Be faithful to her teachings, my dear boy, and you will be the staff of her declining years."

"Alas, sir," said the boy, "my mother is dead. It was her sickness and death which prevented me from coming here before."

"What is your name?" inquired Mr. Harris.

"Edward Delong."

"Have you a father living?"

"No, sir; my father died when I was an infant."

"Where do you reside?"

"In the town of Linwood, about fifty miles from this city."

"Well, my boy, what are the books which were forgotten?"

"Tacitus and a Latin dictionary."

"Let me see the bill. Ha! signed by A. C. Morley! I will see to that! Here, Mr. Morley," called Mr. Harris, but the clerk was busily engaged in waiting on a customer at the opposite side of the store, bowing and smiling in the most attentive manner.

"Edward," continued Mr. Harris, "I am not going to reward you for what you have done, but wish to manifest my approbation of your conduct in such a manner as to make you remember the wise and excellent precepts of your departed mother. Select from my store any ten books you choose, which, in addition to the two you had before, shall be a *present* to you; and henceforth, as now, my boy, remember and not 'despise the day of small things.' If you ever need a friend, call on me, and I will assist you."

The grateful boy thanked his kind benefactor, and, with tears in his eyes, bowed and left the store.

Edward Delong wished for knowledge, and though the scanty means left him by his mother could hardly satisfy his desire, by diligence and economy he had advanced

far beyond most boys of his age. By working nights and mornings for a neighbor, he had amassed what seemed to him a large sum of money, and this was expended in books.

Edward's home was now with a man who regarded money as the chief end and aim of life, and severe and constant physical labor as the only means of obtaining that end. For two years Edward struggled with his hopeless condition, toiling early and late to obtain a livelihood.

Edward now resolved to go to the city to seek some employment better adapted to promote his education. He entered the same store where he purchased the books, and inquired for Mr. Harris.

"He is engaged," replied the polite clerk. "If you will wait a moment, he will be at liberty."

"Did you wish to see me?" asked Mr. Harris of the boy, whose thoughts were so intense that he had not noticed the approach of his friend.

"Mr. Harris!" exclaimed Edward, and it was all he could say, for the remembrance of past favors bestowed on him by his kind benefactor so filled his heart with gratitude that further utterance was denied.

"My noble Edward," said the old gentleman. "And so you needed a friend? Well, you shall have one."

Five years from that time Edward Delong was the confidential clerk of Mr. Harris, and in three more a partner in the firm. The integrity of purpose which first won the regard of his benefactor was his guide in after life. Prosperity crowned his efforts, and happiness blessed his heart—the never-failing result of *faithfulness in little things*.—*Eliza A. Chase*.

The Carrier Dog.

Widow Ludlum was obliged to sell her small farm and move into town in order to educate her ten-year-old boy, Hugh. When she told him about her plans his eyes sparkled, and the first question he asked was: "Can Shep go too?"

"Well, no; I'm sorry," his mother told him, "but the city is no place for dogs, and we'll have all we can do to buy meat for ourselves, without the dog."

"I'll give him my share, mother, if you'll only let him go."

"Don't tease, Hugh. We'll have no use for the dog; there'll be no cow to drive to pasture."

"But don't we want a watch-dog?"

"It's your bedtime; don't talk any more about the dog to-night," his mother said.

So Hugh went upstairs, carrying at heart his first real sorrow. He cried himself to sleep, and then dreamed of the dog. The first sound he heard in the morning was Shep barking in the yard, and the sound of the dog's voice increased the weight which he had felt on his heart all night.

When Hugh and Shep trotted down the lane after the cow, Hugh did not tell the dog about the sale of the farm and the new home in the city, because he did not have the heart to make the dog feel badly. Shep skipped lightly along the grassy margin of the path, but Hugh scuffed heavily through the dirt with his bare feet, leaving a cloud of dust behind him.

All day Hugh pleaded with his mother, but she still said that the dog could not go. That night Hugh sat out on the back porch with Shep beside him.

"Shep," he said, "we're going away, and mother says I can't take you along."

Hugh expected to hear Shep howl; but the dog just looked up in Hugh's face and thumped the floor of the porch with his tail.

"We're going away, and *you can't go*," Hugh said, putting his mouth close to the dog's ear.

Shep seemed to understand "can't go." for he hung his head and looked ruefully out of the corners of his eyes at Hugh. When Hugh saw the look he threw his arms around the dog's neck.

"Don't feel badly, shep. I'll try to get you a good home somewhere," Hugh said.

Hugh went to the farmers and asked them to take Shep; but all the farmers had dogs of their own, and did not want Shep. The farmer who had purchased his mother's farm had a dog, so Shep could not remain there.

His mother said that the dog must be killed. So Hugh said: "If Shep's got to be shot, I'll shoot him myself. I don't want any other feller a-firing a dozen shots into my dog. If he's got to be killed, I'll do it myself, and then I'll know if he suffered or not."

Hugh had never fired a gun in his life; but he thought he knew how to handle one. He borrowed an old rusty weapon of a farmer and hid it in the stone wall of the pasture lot.

Every morning, when he and the dog drove the cow to pasture, he glanced furtively toward the place in the stone wall

where the gun was; but the gun remained in covert, and Shep came home alive.

His mother did not say anything more about the killing of the dog until the day that she and Hugh were to leave the farm to go to town. Then she told Hugh that he must kill the dog that morning.

Hugh started down the lane, with Shep bounding along by his side.

There had been heavy frosts, but now the weather was mild and hazy; again the crickets chirped in the stone walls; crows cawed over in the woods; squirrels and chipmunks raced in and out of the rail fences; a robin tilting on the topmost bough of a hickory tree whistled a mid-summer song. Hugh noted all this. The lane had been his playground every summer of his life. He was as much attached to it as the birds and squirrels were. But now it seemed a hideous place, for it had suddenly become the battle-ground where he must kill, not his enemy, but his dearest comrade. And it was a real battle; he never fought a harder one in all the rest of his life. Children's sorrows are very intense; they see nothing beyond. They feel that they must obey, without reasoning a way out of the difficulty.

Hugh walked slowly, dragging his feet after him. Shep hunted along the fences, scaring the chipmunks from their hiding-places. When Hugh came to the place where the gun was hid and sat down on the ground, Shep came and lay down beside him, panting and lolling. Hugh tried not to look at the stone wall, but he could not keep his eyes away from the place where the gun lay. He wished the farm had not been sold. He did not like the city, and he did not see why his mother wanted to move there; he did not see what use there was in going to school. He did not look at Shep, for fear the dog would mistrust about the gun in the stone wall.

At last Hugh stood up and pointed toward the woods, saying, "Sick 'em, Shep!" and the dog ran off to hunt in the woods.

Then Hugh crawled slyly toward the stone wall and drew the gun out. He held it up and sighted a flying bird. His arm trembled so that the gun wavered to and fro. When he heard Shep coming back he hid the gun behind him. The dog ran up to him, barking, as if trying to tell him what he had seen in the woods. Hugh waited a moment, then brought the gun in front of him. When the dog saw it he prostra-

ted himself before Hugh, whining and licking Hugh's bare feet. Hugh did not look at Shep, but watched two crows flying over by the woods. Hugh stepped backward and raised the gun; before he had to aim, Shep dragged himself forward and raised his head just high enough to lick Hugh's hand.

Hugh stood the gun against the stone wall, threw himself prone on the ground, and sobbed:

"I can't kill you, Shep; I can't kill you!"

Shep was delighted to see Hugh put the gun down, and barked and scampered about, licking Hugh's ears, and nosing about his head and face.

Two hours later Hugh's mother walked down the lane to see what had become of him, and found him lying on the ground fast asleep, with Shep close behind him.

"Come, Hugh, it's time to start for the train," his mother said, touching him gently on the shoulder.

"You go on to the city, mother; I'll stay here and take care of Shep," Hugh said, still keeping his face toward the ground

"Nonsense, Hugh, hurry, or we'll be late," his mother said, helping him to rise.

"But I can't shoot Shep, mother; so I'd better stay and take care of him," Hugh said, sobbing as if his heart was broken.

"We'll take him along; perhaps we can manage to keep him," his mother said, for she saw how deeply grieved Hugh was over the loss of the dog.

Shep was very happy trotting up the lane alongside of Hugh. The mother walked behind them and carried the gun, so that the dog would not see it. Hugh returned the gun to the farmer, and to this day he hates the sight of one.

When Hugh and his mother was settled in their city home, Hugh carried one of the morning papers to help buy his clothing and Shep's meat. But Shep truly earned his own meat. Early on dark winter mornings, when the readers of the papers were snug and warm in their beds, Hugh and Shep trudged through the deep snow, delivering the papers at the doors. Hugh went down one side of the street and left the papers, and Shep ran across the street carrying the papers to the other side. Hugh folded each one and gave it to Shep, saying: "Take it over, take it over," and the dog took the paper in his mouth and bounded across the street. Then, when he

was on the porch, Hugh said: "Drop it, drop it!" and the dog laid the paper on the mat right in front of the door.

When the maid came out to sweep the porch she picked up the paper and noticed a row of dog tracks across the porch, she wondered what dog came there regularly. When the papers were being read Hugh was in school and Shep was asleep behind the kitchen.

In time Shep became quite celebrated. He was known to the press and the public as "The Carrier Dog."

Little children jumped out of bed early in the morning to see the dog carrying the morning paper. They sent small sums of money to "The Carrier Dog," in care of Hugh Luman. Shep soon learned to look for the little faces at the windows, and when he saw them he wagged his tail and barked; but he had to hurry along, for Hugh would say: "Hurry up, Shep; take it over, take it over."

And "The Carrier Dog" hurried on with the morning paper. — *Charlotte Curtis Smith, in Our Animal Friends.*

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A Scientific Explanation.

"Can you tell me the reason for the fresh, healthy appearance of the English people?" inquired an American tourist of an English friend, according to Larks.

"Your complexion is far superior to ours or our countrymen over the herring pond."

"Well, I know what Professor Huxley says."

"And what reason does he advance?"

"Well, Huxley says it is all owing to the old maids."

"Owing to the old maids! You surprise me."

"Fact: Huxley figures it out this way: Now, you know, we English are very fond of roast beef."

"But what has that to do with old maids?"

"Wait a bit. This genuine English beef is the best and most nutritious beef in the world and imparts a beautiful complexion."

"Well—about the old maids?"

"Hold on, you see the excellence of this English beef is due exclusively to red clover. You mark that?"

"All but the old maids. They are still hovering in the shadows."

"Well, this red clover is enriched, sweetened and fructified by bumble bees."

“But where do the old maids come in?” said the inquisitive Yankee, wiping his brow wearily.”

“Why, it is as plain as the nose on your face. The only enemy of the bumble bee is the field mouse.”

“But what have roast beef, red clover, bumble bees and field mice got to do with old maids?”

“Why, you must be very obtuse. Don't you perceive that the bumble bees would soon be exterminated by the field mice if it were not for —”

“Old maids?”

“No; if it were not for cats, and the old maids of England keep the country thoroughly stocked up with cats, and so we can directly trace the effect of the rosy English complexion to the benign cause of English old maids—at least that's what Huxley says about it. Science makes clear many mysterious things.”

A Conciliation Committee.

Masonry should mean something. Masons should regard one another as brothers members of the same household, bound together by the most sacred ties. The obligations that we voluntarily assume should never be violated.

And yet, what do we see? Masons backbiting each other, speaking evil of brother Masons, endeavoring to bring trouble upon them, failing to warn them of impending danger, and in some instances actually committing physical violence upon them, not in self-defense.

The result is, that Masonry is brought into disrepute. Our glorious Institution suffers through its unworthy members. The good that Masonry does is lost sight of, and the wrong-doing of a few becomes conspicuous.

There ought to be appointed in every Lodge a Conciliation Committee, whose duty it would be to investigate all serious disagreements between members, and bring about a reconciliation among brethren. This would prevent to a great extent evil speaking and personal difficulties. It would also prevent many a case in the courts.

There is no reason in the world why differences among Masons should not be adjusted in the sacred precincts of the Lodge-room. There is no reason why hatreds, enmities and feuds should be permitted to exist among the members of the

same Lodge. The mission of Masonry is to promote peace and brotherhood.

Let us resolve, henceforth, that we will be true to our obligations. Let us ever remember that we are Masons, that we are bound to each other by the strongest ties; that Love is the cement that unites us, and that Charity is the brightest jewel in the Mason's crown.—*Masonic Herald*.

Smoking Masons.

The few, or even the many, ought not to be allowed to pollute the air of the Lodge room so that the non-smoker is nauseated and rendered miserable. They would not do this in church, why should they in a Lodge?

—*J. H. Brown, of Kansas.*

The writer of this report has suffered tortures through the selfishness of his brethren by their smoking in season and out of season. No one evil of the nineteenth century has done more to develop selfishness and rude disregard of other's feelings than this filthiness of smoking tobacco. We poor, weak-stomached fellows are persecuted by every class, and in every walk of life. The number of men who withhold from smoking in deference to non smokers, is about one-quarter of one per cent of the entire army of incense burners. Pah! How our gorge rises while we allude to it!

—*G. C. Connor, of Tennessee.*

Such offending probably is, in most cases, more from thoughtlessness and force of habit than from selfishness and rude disregard of others' feelings. It certainly is impolite, even in an ante-room, and wholly out of place in a Lodge-room.

—*Voice of Masonry.*

Whether from thoughtlessness or force of habit, it is not the less objectionable. Some of our Lodge-rooms are as gloomy sometimes as the streets of London on a foggy morning. Hoodwinks of tobacco are not desirable. Let us have a clear atmosphere and not a bedimmed ceremonial. The trustees at the hall have politely requested the brethren not to smoke in the Lodge-room (bad enough in the ante-room), but the request is disregarded in many instances. It is amusing, some times, to see the brethren turn around to pick up the stump they carefully laid aside when the Lodge was called to labor; they seem to read the oughts of the Master

and know when he is going to allow a few moments of "liberty," and before he has opened his mouth the ashes are brushed off and the stump held up to one of the "representatives" for renewed energy. The evil ought to be stopped.

—*Royal Craftsman.*

I quit smoking about ten years ago, but I have some lively explaining to do sometimes when I go from the Lodge meetings with hair and beard full of smoke from my brother's cigar.—*Masonic Trowel.*

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The Trouble With Our Colleges.

The old doctor, standing with his guest among the crowd of villagers, watched the black pine coffin as it was lowered into the grave. A large, portly man, handsomely dressed, was the only mourner. He gave a cold, decent attention to the simple ceremonies, and walked briskly back to the hotel for his dinner when they were over.

"There is the end of a story which might, I fear, be duplicated in many a village or city," said the doctor. "Sarah Gibbs, whom we happened to see buried there, was left an orphan at fifteen years of age, with a brother of three. That big fellow yonder, hurrying for something to eat, was the child.

"Sarah had great ambitions for her 'baby brother,' as she called him. She worked as a servant to feed and clothe him and send him to school. When he was older, she went into the mills in New London, did extra work, lived on tea and dry bread, would not buy a gown in years, to save every cent that she might help him through a college course in Harvard.

"He was always well fed and well clothed, and a noted athlete. His digestion, heart and lungs were watched under the eye of the professional gymnast of the college.

"He was a superb animal when he left college; his brain had been trained, too. He was keen and quick-witted, and went into business, and has, I hear, been very successful.

"And yet, when I remember that he has left this old sister here alone in comparative and lonely poverty all of these years, I suspect that his heart education was forgotten."—*Youth's Companion.*

The above is a striking illustration of the neglect of heart education which prevails in a large proportion of our colleges and universities.—*Geo. T. Angell.*

Freemasonry a Silent Force in the Building of a State.

Freemasonry has exerted a great influence upon the communities in which its rites are practiced. This is much more manifest in the newer States of the West than the older ones of the East and South. Freemasonry as a silent force has long been observed and noted; it was well, therefore, that the speaker of Iowa, at the recent semi-centennial celebration, should have made mention of this fact. The Grand Secretary of the Grand Lodge of Iowa, Bro. Dr. T. S. Parvin, delivered the principal address, and in the course of his discussion of the various influences, he presents that of "Freemasonry," of which he was most thoroughly cognizant, being a pioneer both in the State and in the Masonic Institution, and identified with both interests from their beginning in the region now known to the world as *Iowa*. We present an extract from his address bearing the above title:

"There was another force, silent it is true, but none the less effective, working in its way in the building of the State, of whose labors little is known by the general public, and yet its effects have been telling and lasting upon the work and the progress which the State has made in later years. I allude to the Fraternity of Ancient Freemasons, the oldest of all secret societies in the world, and the first to make a claim in our new and virgin territory.

"The first Lodge, Des Moines, No. 1, was organized in this city in November, 1840, Governor Lucas and myself being two of the eight charter members. The Masons will be conspicuously absent on "Secret Society Day" of this Semi-Centennial Celebration, only for the reason that the laws of the Society forbid its Lodges to appear in public except upon strictly Masonic occasions. The members are present in large numbers, and the heart of the association or society goes out in thankfulness for what has been accomplished, and in prayer for the future success of our noble State.

"The Grand Lodge of Masons was organized and doing efficient work three years (January 8, 1844), *before* Iowa became a State. The Grand Lodge of Odd Fellows not until two years *after* Iowa's admission to the Union (1848). All the other secret societies that may take part on the day set apart for such organiza-

tions were of very much later date, none of them, indeed, had an existence in Iowa until some two decades after the adoption of the present Constitution (1857), or a quarter of a century after the State was builded, in which they took no part.

"The Masons, and they alone, have permeated all and every rank and position in society, Governors, Judges, Legislators, Congressmen, Senators, Foreign Ministers, all of the learned professions, and the bone sinew of the State life, the agriculturist—among all of whom the Masons have been the most efficient and distinguished workers."

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For The Trestle Board.

Program of the International Anti-Masonic Congress at Trent.

BY BRO. DR. E. RINGER.

FIRST PART. OBJECT AND CHARACTER.

Art. 1. The Roman General Directory of the Society to oppose Freemasonry, takes the initiative of convoking an International Anti-Masonic Congress, to be held at Trent, September 26-30, this year.

Art 2. It is the object of the Congress to call attention to the immeasurable injuries inflicted by the Sect of Freemasons both upon Church and State, and to organize, internationally, a continuous resistance and opposition against the same.

Art 3. The Congress bears an essentially Catholic character, and shall be pervaded by the sentiment of sincere charity. Only adherents of the Roman Catholic Church and of its visible head, the Pope, can take part in it.

Art. 4. The Congress places itself under the special protection of the Mother of God, under the title: "Help of the Christians" and Refuge of Sinners;" of the Archangel Michael, the commander of the Heavenly Hosts; and of the holy Augustin, Bishop and Father of the Church, who as a zealous pioneer of the Catholic faith combatted the errors of the Manicheans, which in our time the Freemasons have embraced.

ORGANIZATION.

Art. 5. The organization of the Congress as a body has been entrusted to the Central Executive Committee, whose members reside at Rome. A National Committee shall also be formed for each nationality, whose duty it shall be to pro-

mote the aims and objects of the Congress, to prepare motions, and to induce as many as possible to join the Congress of those whose judgment with respect to matters of doctrine and practice of the Freemasons is competent.

It shall be left optional with the National Committees to establish Provincial Branch Committees.

Art. 6. The Branch Committees correspond directly with their respective National Committees, and the latter with the Central Committee. To this end a Bureau of Correspondence has been erected at the seat of the Central Committee, which communicates in all languages in use of the telegraph service.

Art. 7. The members of the Congress are divided into honorary, active and contributing members. Zealous Catholics, high in station, can, upon recommendation of the National Committee, be nominated honorary members by the Central Committee.

Active members are those who take part in the Congress, either of their own free will or as delegates of the National Committees; as representatives of the press or of Catholic bodies and societies. Contributing members co-operate for the success of the Congress by sending in the results of their labors and studies and eventually by making motions. Ladies are also accepted under this rubric.

CONTRIBUTIONS AND EXPENSES.

Art. 8. Honorary members are exempt from contributions, active members pay each ten francs; with co-operating members payment is optional.

Art. 9. The National Committees are to pay into the treasury of the Central Committee ten francs for every member asking for a copy of the Proceedings—honorary members excepted.

Art 10. The Central Committee shall defray all expenses incurred by the Congress; expenditures for the propaganda and publications in their respective countries are to be met by the National Committees.

PRESIDENCY AND PROCEEDINGS OF THE CONGRESS.

Art. 11. The Presidency of the Congress belongs of right to the highest dignitary of the diocese in which the Congress is held. The President is to be assisted by the Central Executive Committee

and a Presidential Bureau, to be nominated at the inaugural session.

Art. 12. Reports and speeches can be made either off-hand or be read. No language admitted to the telegraph service is excluded.

Art. 13. It is incumbent upon the Central Committee to publish all the official documents of the Congress. Only such translations of official documents shall be considered authentic as have been approved by the Central Committee.

Art. 14. The honorary as well as the active members of the Congress are each entitled gratis to one copy of the Proceedings.

SECOND PART. LABORS OF CONGRESS.

Art. 15. The first Anti-Masonic Congress occupies itself with the following questions:

(a.) The theoretical study of Freemasonry.

(b.) Practical conclusions derived therefrom for opposing the same.

1. The system of Freemasonry.
2. Masonic activity.
3. Prayer-meetings.
4. The combatting of Freemasonry.

(A.) THEORETICAL STUDY OF THE SYSTEM OF FREEMASONRY.

Section 1. System of Freemasonry. Its Messias. End and object of Freemasonry. Conditions of growth.

Sec. 2. Masonic activity. Freemasonry as a Sect. Its aims and means. The favoring of every non-Catholic cult. War upon the Catholic cult. Secularisation of church property, of charitable institutions. Civil marriage and burial. Cremation, etc.

Freemasonry as a political body; its influence upon the government, the parliaments, the public administrations.

The Universal Republic. Cosmopolitanism of Freemasonry. The morality of its means. Freemasonry in civil societies; its egoism. Man, woman and child, according to Masonic conception. Engagements on sacred days. Sporting Clubs. Workmen's Societies of Mutual Assistance. Institutions of Benevolence. Rifle Clubs. Life saving Societies.

The School. Elementary Schools. Intermediate Schools. Academies. Universities. Professors. Pupils. Students' Clubs. Masonic Administration. Privileges. Favoritism.

Monetary Resources of Freemasonry.

One-sided exploitation of industry, agriculture and commerce. Leases. Concessions. Companies of Navigation. Commercial Houses. Bankers.

The Masonic Idiom: alphabet, cipher-writing. Masonic Symbols; visitors and visitresses, etc.

Freemasonry and the armed peace. Masonic propoganda in the army. Prisoners of war and wounded soldiers, etc.

Equivocal Politics. Forced Alliances. The European Equilibrium. The Colonies, etc.

Religious Persecutions. Catholic Societies treated as Revolutionary Combinations. Public Security.

Masonic Agents. Liberty of Conscience. The Masonic Press. Censorship of the Press, etc.

Security for the Impartiality of Jurymen.

Removal and pensioning off of Civil Officers. Future Plans of Freemasons.

(B.) PRACTICAL CONCLUSIONS FOR OPPOSING FREEMASONRY.

Section 3. Prayer. General and private prayer for the conversion of Freemasons. Other pious Institutions for the same purpose, as for instance, the reading of daily Masses for the conversion of Freemasons.

Sec. 4. Repression of Freemasonry.

Encyclicals and other Papal and ecclesiastical Edicts against the Freemasons. Organization and Confederation of all forces aiming at their overthrow. Efforts to be made for conversions among Freemasons. Protection and assistance of converts. Societies for mutual assistance. Union of artists and mechanics. International Committees of Charity in case of public accidents. Support of the daily Press and of periodicals. Publication and diffusion of anti-Masonic literature. Pamphlets, popular writings, circulating libraries. Encouragement of the leaders battling against Freemasonry. Other ways and means of defeating the Freemasons.

The Central Executive Committee.

This is a formidable program, and many brethren on this side of the Ocean will fail to see the relation of many of its points to Freemasonry. "The Freemasons have embraced the errors of the Manicheans." This is news, indeed! and shows the utter darkness and ignorance of the organizing Central Committee with reference to the

religious standpoint of our Institution. Who were the Manicheans? They were the followers of Mani or Manes, who lived in the third century of the Christian era. His history is narrated in various ways. It is said that he descended from the Magi, and had distinguished himself as scholar and painter. In his later years he became a Christian, and as at his time an attempt was made to re-establish the Zoroastrian religion, he conceived the idea of combining some of the forms and doctrines of the old Persian religion with the Christian in order to make the latter more acceptable to his countrymen. He dedicated himself to the Paraclete (Holy Spirit), promised by Christ. In consequence, the Magians persecuted him, and after many vicissitudes and tribulations, he was, by order of King Varanes, flayed alive. The system of his religion is somewhat allied to that of the Gnostics. The appearance of evil in the world was a problem in the solution of which the latter were much engaged, and which led them to introduce oriental ideas into Christianity, as for instance, the Realm of Darkness contending against the Realm of Light.

The Manicheans were the adherents of the religious system of Manes, who, with twelve apostles chosen by him, was their chief. The communities were under the care of seventy-two bishops, elders and deacons, all of the class of the Elect, to which also holy Virgins belonged; but as the Church government was organized on democratic principles, the former filled their positions principally as teachers. Their cult was of great simplicity. They had neither temples, altars, pictures, sacrifices, nor any other sensible means of religious worship. Their divine service consisted in singing, praying, and reading their sacred books and in the delivery of discourses on their doctrine. The Eucharistic ceremony was performed without wine. Baptism was deferred to a mature age. They desired to be considered Christians, but suffered persecution in spite of their moral purity, and finally succumbed.

The second Section of the Second Part treats of Masonic activity, which according to the program, is infinite. With respect to Freemasonry in civil societies, to workingmen's unions, societies of mutual assistance, institutions of benevolence, etc., as mentioned, we will state that benevolent Masonic activity with reference to the profane world is practiced to a far larger

extent in some of the countries on the Continent of Europe than it is either in England or America.

For the sake of illustration, we will quote from a book but recently issued on the occasion of their millennial festival by the Grand Lodge of Hungary, entitled "Freemasonry in our Country." The Symbolic Grand Lodge is composed of only forty constituent Lodges, with a membership of 2,781 brethren. Under the head of its Benevolent Creations, in which the Lodges are engaged, the following are mentioned: Sheltering Houses for the homeless; the establishment of public kitchens; a free Lyceum for the diffusion of useful knowledge by the delivery of lectures and discourses; the Friendly Society for the feeding of poor children; the Louisa Society for disposing of the products of female labor; the Amphiasais Society, for clothing poor adults; the Society for the care, support and instruction of deaf mutes; the Society for taking care of and finding places or work for culprits after they had served their time in prison—only fifteen out of a number of fifty three proved unworthy; the Society for establishing Vacation Colonies, that is, sending poor children into the country and maintaining them there for their health and recreation; the establishment of Warming-Rooms in different parts of the city; the Children's Protective Society; a Home for convalescent lying-in women; a voluntary Life-saving Society; Society for the education of the weak-minded; Clothing of poor school children; the Support of poor students at the University; Workingmen's Casinos; Improvement of the condition of the laboring classes: Improvement of the condition of female servants; Servants' Bureaus without middle-persons; legal advice and assistance gratis to the poor in law-suits, etc., and besides all this, providing for the needy of their own household.

Such is the scope of the benevolent "activity" of our Hungarian brethren, members of the "hell-born" Institution. God bless them!

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"Dat is a purty nice-lookin' mule," said Rastus, coming closer to the animal under consideration. "I kinder like de way he holds hissself. Yes," said Rastus, ten minutes later, "I still likes de way he holds hissself, but I ain't positively got no use fer de way he lets hissself go."

Symbolic Masonry in Mexico.

BY BRO. DR. A. W. PARSONS, MASTER OF
TOLTEC LODGE, NO. 214, AT THE
CITY OF MEXICO.

In the years 1805 and 1806, the celebrated German naturalists, the Arago brothers, with the equally famous antiquary, Fausto Ehlullar, founded the first Masonic Lodge in the Capital of Mexico, a Lodge with which were connected the most remarkable men of the vice-royalty, whether of European or Mexican origin, all of whom were well capable at that time of embracing the sacred cause that animates Masonry. Among these enthusiastic believers was Miguel Hidalgo, curate of the village of Hidalgo, in the State of Guajuato, who later on became the Father of Mexican independence.

On account of the proclamation of independence in 1810, this Lodge suffered persecution at the hands of the Spanish authorities, but it continued its labors in secret, and in 1822 other Lodges were founded, all of which worked in the Ancient and Accepted Scottish Rite.

In 1825, Friars José María Alpuche Infante and Miguel Ramor Arizpe, together with José Ignacio Esteva, Secretary of the Treasury; José Antonio Mejia, Colonel of the Mexican army, and Guadalupe Victoria, President of the Republic, founded, in company with a respectable number of Scottish Rite Masons, five Lodges under the Ancient York Rite, and Hon. Mr. Poinsett, United States Minister to Mexico, gave them his support, procuring for them the recognition of the Grand Lodge of the State of New York, and by authority from the latter, constituted a Grand Lodge of York Rite Masons in the Republic.

Through the inexpertness of the Mexican Masons and their slight knowledge of Masonic principles, they mixed in political matters, so much so that the York and Scottish Rite Lodges gave their support to a political party; conspiracies were organized in their temples, and after the country had obtained its independence from the Spanish Crown, these disorders brought about the decadence of Masonry, and the Lodges one by one disappeared.

From this, up to 1860, Masonry led a precarious life in Mexico, with only one Lodge, which was called "Union and Fraternity, No. 20," belonging to the York

Rite, which continued its labors from the date of its foundation in 1825.

This Lodge, which in 1865, had a membership of two hundred Masons, under the administration of its Master, James C. Lohse, at the solicitation of some Portuguese Masons, Manuel B. de Cinharesis and Francisco Pires de Almeida, was divided into three Lodges, of which one worked in the Spanish language, another in English, and another in German, and they together re established the Ancient Grand Lodge of the York Rite, which had been established in 1825 by the American Minister, Hon. Mr. Poinsett, rechristening it "The Grand Lodge Valley of Mexico, No. 1," on account of its being the first Grand Masonic Lodge instituted in the Mexican Republic. This is the one that now exists and works under the jurisdiction of the Grand Symbolic Diet of the United States of Mexico, its present Grand Master being Emilo G. Cantón, who is also Grand Secretary of the Grand Diet and a 33° Mason.

As there was little or no knowledge in Mexico of the rights of Symbolic Masonry, and as a Supreme Council of the 33° of the Ancient and Accepted Scottish Rite had existed in Mexico since 1860, the "Grand Lodge Valley of Mexico, No. 1," through ignorance, placed itself under the jurisdiction of that Supreme Council.

In 1878, the distinguished patriot and literateur, Ignacio M. Altamirano, was elected Grand Master of the Grand Lodge Valley of Mexico, No. 1, and having made a careful study of Masonry throughout the world, he became convinced that Symbolic Masonry in Mexico, as elsewhere, should be free and sovereign; and therefore he proclaimed its independence from the Supreme Council of Mexico, whereupon the Grand Lodge Valley of Mexico, No. 1, at once declared itself absolutely sovereign. The brothers composing the Grand Lodge Valley of Mexico, No. 1, who thus proclaimed the symbolic sovereignty and independence of the degrees of Entered Apprentice, Fellowcraft and Master Mason from the subjection in which they had been held by the superior degrees of the Scottish Masonry in Mexico, found themselves subject to the attacks of the latter, who even went so far as to issue a decree of expulsion against them; whereupon, with the fifty-one Lodges then under its jurisdiction in the Republic, the Grand Lodge Valley of Mexico, No. 1, organized, in 1879, a

body which was called The Supreme Grand Orient of Mexico, which, on the first of January, 1890, comprised 18 State Grand Lodges and 193 constituent Lodges, with a total of 1000 affiliated Masons.

Thus the Symbolic Lodges and Grand Lodges maintained their sovereignty and independence, and the Masonic Bodies, from the fourth to the thirty-third degree inclusive, were equally sovereign in their degrees, and had nothing in common with the Symbolic Lodges. Therefore, the Grand Lodge Valley of Mexico, which was the founder of the Grand Orient above mentioned, in no way lost its sovereignty or the honor of having been the first to proclaim the independence of Symbolic Masonry in the Republic of Mexico.

In 1880, the Grand Orient, for good and sufficient reasons, declared the Lodges Obreros del Templo, No. 14, and Lumen, No. 12, of Vera Cruz, irregular and clandestine, revoking their charters. These Lodges, after begging for new charters from various Masonic powers in Europe, without obtaining favorable answers, addressed themselves to the United Grand Lodges of Colon and Cuba, petitioning for protection; and that Grand Lodge, being at variance with the Grand Orient of Mexico, because it recognized the Grand Orient of Spain, admitted these petitions, and invading Mexican territory, where the Grand Lodge Valley of Mexico, No. 1, already existed, with absolutely sovereign powers for the government of Symbolic Masonry in the Republic, it issued charters to the aforementioned Lodges. It afterwards issued another charter to a new Lodge organized in Vera Cruz, under the name of "Iris," and it then constituted in Mexico in 1881, with the State of Vera Cruz, the Grand Independent Lodge of Mexico, the organization of which gave rise to an energetic protest on the part of the Grand Lodge Valley of Mexico, and the Grand Orient of Mexico.

In 1883 the Supreme Council of the 33° issued a decree waiving all claim to the government of Symbolic Masonry in the Republic of Mexico.

At the end of 1889, the Grand Orient of Mexico, being desirous of uniting and consolidating all the regular Masonic elements in the Republic, and by virtue of the sovereignty that had been acquired in 1878 by the Grand Lodge Valley of Mexico, No. 1, for the government of Symbolic Masonry, celebrated a treaty with the Supreme

Council of the 33°, by virtue of which the Grand Orient was dissolved, and the Grand Symbolic Diet of the United States of Mexico was founded, with the object of assuming the exclusive control of the degrees of Entered Apprentice, Fellowcraft and Master Mason. This Grand Body was solemnly organized on the 15th of February, 1890, and Gen. Porfirio Diaz, President of the Republic, was elected Grand Master.

Through negotiations entered into by the Grand Diet, which would not permit any Lodges to exist in Mexican territory under the jurisdiction of foreign Grand Lodges, the Grand Lodge of the State of Missouri, which had issued a charter to Toltec Lodge, No. 520, in 1883, cancelled the same and petitioned the Grand Diet to issue a new charter to Toltec Lodge, which was done on the 14th of February, 1894.

In order to correct an abuse which existed in the Supreme Council of Mexico, which body gave its patronage to Lodges of Perfection of the 14°, which were composed of women, the Grand Diet committed the grave error of issuing charters to four of these Lodges, under the belief that it was an anomaly that women should be given higher degrees before having obtained the first three degrees.

In consequence of the vigorous protestations which were at once made by Toltec Lodge, No. 214, Anahuac Lodge, No. 141, and Germania Lodge, No. 219, all under its jurisdiction, insisting upon the immediate cancelling of the charters before mentioned, and for the establishment by law in all Lodges of the three Great Lights, the Grand Diet issued, on the 12th of August, 1895, Decree No. 18, cancelling these four charters, and prohibiting women from being initiated into Masonry, and ordered the use of the Bible in all the Lodges within its territory, which order has been fully complied with.

This decree, however, produced some dissatisfaction among ignorant Masons, and at a meeting of the Grand Lodge Valley of Mexico, No. 1, held on the 13th of August, 1895, when this decree, which was the finishing touch to the perfect organization of the Grand Diet was read, seven Master Masons, amongst whom was the Grand Master of the Grand Lodge, Ramon I. Guzman, refused to obey the Supreme Body, protesting that they would never admit the Bible, and would not exclude women from their Lodges.

These recalcitrant Masons were at once expelled from the Grand Lodge, and Past Grand Master and Deputy Grand Master Ermilo G. Cantón was elected Grand Master. The Grand Lodge Valley of Mexico, continued its labors, protesting its submission to the edict of the Grand Diet, swearing on the Bible that it would never admit women to enjoy the privileges of Masonry in the United States of Mexico.

The Grand Lodges of the States of San Luis Potosi, Puebla, and Chichuahua, as well as Lodges Frontera, No. 102, of New Laredo, and Dr. Gonzalez, of Bustamante, Nuevo Leone, which were under the jurisdiction of the Grand Lodge Luz de Frontera, No. 14, of New Laredo, and which rebelled against the admission of the Bible and the non-admission of women in Masonry, were declared clandestine by the Grand Diet, and withdrew from its jurisdiction.

For the same reason the Lodges George Washington, No. 196, in San Luis Potosi; Washington Hidalgo, No. 24, in Chihuahua; San Juan Bautista, No. 184, and Alpuche Infante, No. 185, in Tabasco; José M. Aguirre, No. 57, in Saltillo, Coahuila, and a few other Lodges throughout the Republic, were declared clandestine, and their charters cancelled.

At present the Grand Diet of Mexico is formed of four State Grand Lodges, one in the capital of the Republic and the others in the States of Jalisco, Coahuila and Tamaluipas, and of 112 Lodges, scattered throughout the States of the Republic, with a total of 16,020 Masons.

SUMMARY.

Regular Symbolic Masonry was founded in Mexico under the patronage of the Grand Lodge of the State of New York, in 1825.

The Grand Lodge Valley of Mexico, No. 1, which was the founder of the Grand Symbolic Diet in the United States of Mexico, is the legitimate successor of the above mentioned Lodge, and proclaimed the independence of Symbolic Masonry in 1878.

The Grand Diet of Mexico is an exclusively Symbolic Body, working entirely in accordance with the landmarks of the Free and Accepted Masons of England and of the Grand Lodges of the United States of America.

The Grand Diet of Mexico does not admit women in any of its Lodges, and displays upon its altar the three Great Lights of Masonry.

These facts can be proved through Ma-

sonic authorities in Europe, America and Mexico, and also by the records of the Grand Diet; in consequence of which the Grand Symbolic Diet of Mexico is now recognized by seven Grand Lodges in the United States, viz: California, Iowa, Kansas, New Hampshire, New York, North Dakota, Texas and Montana.

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We could never reconcile the inconsistency of retaining members who became maimed after receiving the degrees, and refusing to accept any with physical defects. If they are unfit for Masonic work and can't make themselves known as Masons, the reason for expulsion when a member becomes maimed is as just and as strong as the rejection of a maimed candidate. The absurdities to which the application of the rule would lead, by the use of sound logic and reason, seem enough to give pause to these strict constructionists. Do brethren ever think how absurd this rule of physical perfection must appear to men of intelligence outside of our Order? Of course, we anticipate the answer: that it is none of their business. All the same, we make public many of our principles and usages, and they become thus the subjects of legitimate criticism, if we do not invite it. Surely we do not want to become the laughing stock of intelligent men? It is conceded that intelligence is increasing, and that the men of intelligence rule the world. If we confine our choice to able-bodied men alone, will it not give ground to some crank to charge that we have military schemes in view? This belies our professions, for really, Masonry is the greatest and most effective peace society in the world, devoted to the principles of arbitration and the suppression of wars, as well as the mitigation of its horrors. To sum up and dismiss this subject, that is so prominently presented in Grand Master Belcher's (of New Jersey) address, we think if the English Masons, the most conservative portion of a very conservative people, among whom landmarks of Masonry were first set up, and their natural guardians, have discarded this prerequisite of physical perfection, the American Masons have no good reason to cling to it, and we should leave to our constituent Lodges the whole question of the suitability of the material offered, insisting only that the moral and intellectual qualifications should chiefly be regarded.

—Cornelius Hedges.

Masonry in Massachusetts.

The Grand Lodge of Massachusetts holds quarterly communications, and in addition an annual, called a "stated" communication, December 27, for the installation of the Grand Master elected at the quarterly earlier in the same month. The "stated communication" held in December, 1895, is numbered the 162nd, dating from the time Henry Price convened the ten Masons living in Boston, and after making eight others, constituted them, with himself, into a Lodge called St. John's No. 1. All that can be claimed is that organized Masonry in Massachusetts began about 1733. Its early history is traditionary and desultory. It dates its independence from March 8, 1777, and from that time gives an unbroken list of Grand Masters. None of these who served prior to the organization of our Grand Lodge in 1866 are now living.

In his address Grand Master Holmes informs us that a volume of early records of this Grand Lodge, from 1733 to 1792, has been published, which we hope to secure for our library, and then we shall know the best results of historical research on early Masonry in this country.

There are 234 Lodges in Massachusetts, with a membership of about 36,000, indicating an average membership of over 150. Grand Lodge dues are about 35 cents *per capita*. This Grand Lodge is in excellent financial condition, having a Temple assessed for taxation at \$561,000, besides \$105,000 in its Charity Fund, and cash in its treasury besides. Unfortunately, the Temple was badly damaged by fire, which occurred about a week after the close of the Triennial. A settlement has been made with the insurance companies for the sum of \$110,179 70, of which \$38,880 86 was for the damage on the buildings. Fortunately, nothing was destroyed that cannot be replaced. It would seem that the building has been partially repaired, so that it was tenantable, and Grand Lodge met there in December. The fire occurred September 7.

We had become familiar with the Temple during the late Templar's Triennial, and thought it very fine and convenient. But before the fire there was talk of having to build more commodious apartments. We hope the location will not be changed, for it seems to us the finest in the city, looking out upon the Common. A building

on this site of the elevation of the Chicago Temple would certainly give all the accommodations needed for a century to come, and the view from the top would be worth a journey to Boston to enjoy. More permanent quarters than the old Temple refitted, have been found near by, corner of Washington and Boylston streets, the sixth floor of which has been leased for three years, by which time it is to be presumed that the new Temple will be about ready for occupancy. The injured Temple has been in use near thirty years, and the Grand Master seemed to think the December meeting a farewell occasion.

During the year Bro. Collamore, whose previous generousities have been noted, gave \$15,000 to constitute a charity fund, the income from which will cause some to bless his memory; and St. Andrew Lodge, for the like purpose, gave \$1,000. With all these resources for dispensing relief, and notwithstanding the general depression during the year, the demands for charity were only \$325.

There were not less than four special communications during the year, held to commemorate centennial anniversaries: and King Solomon's Lodge, of Charlestown, celebrated the hundredth anniversary of the erection of the first monument to the memory of General Joseph Warren. The oration on that occasion was delivered by Governor Greenhalge, since deceased. During the Triennial, the Grand Master was kept busy entertaining visitors from all parts of the country; and on August 29, through the kindness of Brother Savage, treated no less than seven Grand Masters to a steam yacht sail.

Grand Master Holmes remonstrated against the use of the stereopticon in Lodge work, the costuming of Fellow Crafts, and the introduction of too much music.

Bro. Henry A. Belcher was appointed Deputy Grand Master. Grand Secretary Nickerson issued over 2,500 diplomas during the year,

The Grand Feast of St. John, such an one as we warrant that eminent patron of Masonry never sat down to, was celebrated at the rooms of the Exchange Club. The Grand Master introduced the speakers in a felicitous manner, and the post-prandial speeches sparkled with wit. The custom of putting these speeches in print seems to have had a little restraining, if not depressing effect, especially in Bro. Gallagher's

case. Some of the incidents related are familiar, but have not lost all their power to provoke a laugh. It is very kind of our Massachusetts brethren to invite us all to enjoy the best part of their feast. Auld Lang Syne closed the feast.

— *Cornelius Hedges, of Montana.*

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Bread upon the Waters.

In 1864, several Union and Confederate wounded soldiers lay in a farmhouse in the Shenandoah Valley. Mrs. B——, the mother of one of the latter, rode ten miles every day to see her boy, bringing such little comforts as she could. Her house was burned, the plantation in ruins, trampled down by the army. One day she carried him some beef tea. Every drop was precious, for it was with great difficulty that she had obtained the beef from which it was made.

As she sat watching her boy sip the steaming, savory broth, her eye caught the eager, hungry look of a man on the next cot. He was a Yankee, perhaps one of the band who had burned her home. She was a bitter secessionist, but she was also a noble-hearted Christian woman. Her eyes stole back to the pale sunken face, and she remembered the words of the Master: "If thine enemy thirst, give him drink."

After a moment's pause, and with compressed lips, for it required all the moral force she could command, she filled a bowl with the broth and put it to his lips, repeating to herself the words, "For His sake; for His sake; for His sake I do it." Then she brought fresh water and bathed the soldier's face and hands as gently as if he, too, had been her son. The next day, when she returned, he was gone, having been exchanged to the North.

Last winter the son of a Senator from a Northern State brought home with him during the Christmas vacation, a young engineer from Virginia. He was the only living son of Mrs. B——, the boy whom she had nursed having been killed during the later years of the war. She had struggled for years to educate this boy as a civil engineer, and had done it. But without influence he could not obtain a position, and was supporting himself by copying.

Senator Blank inquired into his qualifications, and finding them good, soon after secured his appointment on the staff of engineers employed to construct an important railway. The Senator enclosed with the

appointment a letter to Mrs. B——, reminding her of the farmhouse on the Shenandoah, and adding, "I was the wounded man to whom you gave that bowl of broth."

The divine principle embodied in this act of the true-hearted Southern mother was never better exemplified; and the fruit of it, like those of every obedience to divine law, was a natural result and fulfillment of the promise that "Bread cast upon the waters shall be found after many days."

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Non-Affiliation in Maine.

In Maine the proportion of non affiliates is so small as not to attract notice, and although they cannot claim Lodge privileges they are generally welcomed. Yet, we notice, they generally keep away. One class of non affiliates is composed of those who find no interest in Masonry. Severe legislation against them is ineffective, because they have already renounced it. But, frequently, under mild legislation which always beckons to them, they return to their allegiance and become valuable members. Another class drop out from some fancied grievance. Severe legislation only embitters them, while mildness often brings them back in time. A third class find the burden heavy at some time, but are glad to return when circumstances are better. A few may dimit from selfishness, but this class is too small to be regarded. To prove that it is so, we call attention to the fact that one suspended from *membership* for non-payment of dues may remain out for ten or twenty years, and then reinstate himself by paying the amount due when suspended, perhaps only for two years, saving the dues for all the intervening time, and thus reinstating himself when he feels age or ill health coming on. Yet we have never seen a case where this seemed to have been taken advantage of, excepting where some acute person had advanced the money to reinstate a hopeless invalid for the purpose of shifting the burden of his support back upon the neglected Lodge. The lesson is that men will not submit to be bullied. Let it be understood that if a Mason wishes to go out he can go freely. If he elects to support a part and not the whole, allow him to do so. Let him understand that, while he cannot claim the privileges he has renounced, he is still near and dear, and he will still be a moral support, and a distinct advantage to the Fraternity.—*Stephen Berry.*

The Road to Wealth.

There is a man, like many more,
Who wasn't very wise;
He kept a most enticing store,
But didn't advertise.

But though his goods were wondrous cheap
And of the latest styles,
And well displayed, he had to keep
Them where they lay in piles.

In vain he put the prices down,
And then to make them go,
He marked them under cost. The town
His bargains didn't know.

He even tried to give away
A lot to start a sale,
But no one wanted 'em. The day
Was near for him to fail.

He saw the other stores so proud
Were thronged with buyers fast,
And reaping fortunes from the crowd
Which his store daily passed.

And then he thought and thought and thought
Why such a thing could be,
Until the reason that he sought
Came to him suddenly.

And then this man, like many more,
With courage to be wise,
Commenced to advertise his store
In type of largest size.

And when the women— as they will—
His advertisements read,
His store at once began to fill
With buyers thither led.

And though he marked the prices high,
And "bargains" higher yet,
The throngs that crowded in to buy
Enough could hardly get.

Now he who richer grows each day,
Knows nothing—not surprising,
Which is, that buyers stay away
When he stops advertising.

MORAL.

When anything a person needs,
Before he'll go and buy it,
The advertisements first he reads—
And no one can deny it.

—H. C. Dodge.

Have Charity.

Be not ready to condemn him,
Though he early fall from grace,
For sooner you might be condemned
Were you in the sinner's place;
For the fallen have forgiveness.
Learn to live and to let live,
As you hope to be forgiven,
Let your inmost heart forgive.

Stop and think before you scorn him
In your haughtiness and pride.
Has your life been perfect—
Have you nothing you would hide?
If your hidden thoughts were printed
On the pages of a book,
Think you they would bear inspection?
Would you ask the world to look?

When you stand before your Maker,
Looking on the path you've trod,
Will your record then be purer
Than the sinner's before God?
Is your soul so pure and spotless?
Is your heart so free from guilt?
Are you sure from never sinning—
Is your house so strongly built?

When we're casting stones at others,
Let us think before we aim,
Ere the stone may reach another
We may find ourselves in shame.
While we long for heavenly mansions,
For that world so bright and fair,
Without charity for others
We may never enter there.

—Masonic Tidings.

Gone to School.

The baby has gone to school—ah me!
What will the mother do,
With never a call to button or pin,
Or tie the little shoe?
How can she keep herself busy all day
With the little "hindering think" away?

Another basket to fill with lunch,
Another "good-bye" to say,
And the mother stands at the door to see
Her baby march away,
And turns with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn,
When the children, one by one,
Will go from their home out into the world,
To battle with life alone;
And not even the baby be left to cheer
The desolate home of the future year.

She picks up garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced—
If the house were always as still as this,
How could she bear the loneliness?

A Sign-Board.

I will paint you a sign, rumseller,
And hang it over your door;
A truer and better sign-board
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
This wonderful piece of painting,
So like the reality.

I will paint yourself, rumseller,
As you wait for that young boy,
Just in the morn of manhood,
A mother's pride and joy.
He hasn't thought of stopping,
But you greet him with a smile,
And you seem so blithe and friendly,
That he pauses to chat awhile.

I will paint again, rumseller,
I will paint you as you stand
With a foaming glass of liquor
Extending in each hand.
He waves, but you urge him:
"Drink, pledge me just this one,"
And he lifts the glass and drains it,
And the hellish work is done!

And I next will paint a drunkard:
Only a year has flown,
But into this loathsome creature
The fair young boy has grown.
The work was quick and rapid;
I will paint him as he lies
In a torpid, drunken slumber
Under the wintry skies.

I will paint the form of the mother,
As she kneels at her darling's side,
Her beautiful boy, that was dearer
Than all the world beside.
I will paint the shape of a coffin,
Labeled with one word: "Lost!"
I will paint all this, rumseller,
And paint it free of cost.

The sin and the shame and the sorrow,
The crime and the want and the woe,
That is born there in your work-shop,
No hand can paint, you know.
But I'll paint you a sign, rumseller,
And many shall pause to view
This wonderful swinging sign-board,
So terribly, fearfully true!

When We Are Gone.

When we are gone,
The generations that come after us
Will have far other thoughts than ours.
Our rums
Will serve to build their palaces or tombs;
They will possess the world that we think ours,
And fashion it otherwise.

—Longfellow.

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A Fine Point.

THE TRESTLE BOARD gives the information among other items, that the San Francisco Board of Relief has, in the last fifteen years expended \$1,748.30 in affording assistance to members of the jurisdiction of Iowa, and asserts, "But for Ahishar, 'there is no mercy,' and Grand Lodges like Indiana, Iowa and Kentucky will be slow to show pecuniary charity to the long overburdened Grand Jurisdiction of the Pacific Coast." We have no disposition to treat the assumptions of our contemporary lightly, but we do think the reflection is unfair, in so far as Iowa is concerned, and that the mode of procedure by which this balance against Iowa has grown to its present amount should have been long since seen too, and if after the Lodge to which each brother belonged had been unable to pay, and had indorsed the claim as to the identity and worthiness of the claimant and had petitioned the Grand Lodge for aid in the discharge of the obligation, then and not before, we believe, the Grand Lodge of Iowa should be asked to take the responsibility. We see no lawful demand upon Grand Lodges unless some means be placed at their disposal for such cases.—*Freemason and Fez.*

The Board of Relief of San Francisco is as careful in the distribution of the funds entrusted to it as possible, that its relief shall be given to only those entitled to it and in good standing. The members of the Board are composed of the Masters of the sixteen Lodges, and they have no personal interests at variance with equity and justice. The standing of every applicant is ascertained before action is taken, and we have no doubt that every

Lodge in Iowa whose members have been aided by it have been consulted by telegraph, or as speedily as possible before expenditures were made, and the identity and worthiness of the applicant established. If any Lodge in Iowa has failed to reimburse the Board of Relief of San Francisco, the Lodges of San Francisco and the Grand Lodge of California has reimbursed the Board of Relief for it, for the Board of Relief has no other resources. As our contemporary says, no *lawful* demand can be made upon the Lodge or Grand Lodge whose membership is aided, for there is no lawful authority above the Grand Lodge, and if they *won't* pay that is the end of it; but we think, as do all the Fraternity on the Pacific Coast, that Lodges and Grand Lodges should be responsible for their own membership, otherwise organization is a farce.

Editorial Chips.

This issue completes the tenth year of THE TRESTLE BOARD. We thank our patrons for their generous patronage, and hope to merit a continuance for another ten years.

We print this month the statement of Bro. Dr. Parsons, who was for six years Master of Toltec Lodge, in the City of Mexico, concerning Mexican Symbolic Masonry. Toltec Lodge is the largest Masonic Lodge in that Republic, composed of nearly 200 active members, all speaking the English language, and has been visited by hundreds of Masons from all parts of the world. We believe it a correct and concise statement of the history and condition of Masonry in Mexico.

The *Tyler* claims to be "the leading paper of the Craft," having attained that position over many others that are its seniors by three times its years. It "has religiously read THE TRESTLE BOARD for ten years," and has just *discovered* that it is surfeited with its "wash," because of its opinions regarding sectarianism in Masonry. It says "there is and can be, in the very nature of things as they exist, but one religion that is universal, and that is the religion of the Lord Jesus Christ," and it calls it "raving" when one differs with it. It has "been unable to find satisfactory evidence that the Jews ever practiced Masonry or encouraged it in others."

After devoting about a whole page to an effort to sectarianize Masonry and the demolition of THE TRESTLE BOARD, it concludes with saying that "when the Grand Lodge of New York takes the second step in the direction indicated by THE TRESTLE BOARD, and accomplishes the impossible, the *Tyler* fancies it will be long ages hence, when the world passeth away, and the lust thereof." The Grand Lodge of New York has made a beginning in appointing a Hebrew for its Grand Chaplain, as California has before done. We hope our contemporary will not allow his sectarian opinions to overcome him, but keep them within due bounds, especially toward a brother, and not call hard names because he is a Jew, or a Mohammedan, or a Parsee; and he should always meet him on all the points of fellowship whatever his religious opinions may be. A bigot cannot be a good Mason.

No greater act of justice can be granted by Congress than the repeal of the clause in the postage laws which enforce the charge of eight cents per pound to deliver THE TRESTLE BOARD in San Francisco, which we are charged only one cent per pound to deliver in any other town or city in the United States, Canada or Mexico. We cannot understand this inequality, and especially while weekly publications are delivered in San Francisco at one cent per pound.

In Iowa, any brother with a dimit, no matter how old it is, can petition for a new Lodge. In California, if a dimit is 12 months' old, the brother is obliged to pay six months' dues to some Lodge to entitle him to the right to petition for a new Lodge, or even membership in an old Lodge. The Grand Lodge of Maine passed resolutions recognizing the necessity of uniform legislation concerning rejected candidates. THE TRESTLE BOARD believes that uniform legislation is needed to keep up membership, and a National Grand Lodge only can enforce uniform regulations.

Amendments to the Constitution of the Grand Lodge of Illinois have to be submitted to the constituent Lodges. This is right, for the constituent bodies would often reverse proposed amendments and also other legislation if the opportunity was given them to decide, which is now

enacted by Grand Lodge. Evils are thus often perpetuated which otherwise would not stand a day. We believe the proposition for a National Grand Lodge would receive three-fourths of the vote of the Craft of the country, but Grand Lodges would perhaps not approve. The Craft will sooner or later take control of the legislation, and the confusion concerning jurisdiction, affiliation, and reimbursement among Lodges, etc., which now exists, can only then be settled.

The *Orphans' Friend*, printed at the Masonic Home in North Carolina, rebukes the *Masonic Record*, of St. Paul, Minnesota, for its abuse of the "nigger," saying:

"Has it ever occurred to our brother of the *Record* to ask himself, 'Who is my neighbor?' Perhaps all negro Masons are not of the 'aggravating class' our brother has met in his rounds."

It is often the case that a man who knows least about a subject is the loudest voiced and most positive in his opinions, and those who are better qualified to judge have the least prejudice. Thus it is with the "nigger" question in Masonry.

Mrs. Armstrong, a Mason's widow, and a member of the Eastern Star, is in distress, and asks the aid not alone of the Masonic Fraternity, but of all charitably inclined persons, in bringing her daughter from the East, that mother and daughter may unite their efforts in making a livelihood. A valuable watch and a heavy gold ring will be raffled to secure the means, and the watch will be redeemed, if the winner permits, the full value and interest being refunded. Mr. R. Brunson, a Past Master of Athens Lodge, has taken the matter in hand and will place tickets in the hands of Masters and Secretaries of Lodges who may be willing to take an interest in her case, and in the name of charity, Mr. Brunson asks that they do what they can for a lady whose worthiness is beyond question.—*Woodland Democrat*, Nov. 23.

Such transactions are not characteristic of California Masons, or any other section that we ever heard of before, and we hope a more generous charity will find other means of aiding a widow than relieving her of her jewels.

El Monte has an interesting historical relic, it being the first Masonic Lodge edi-

fice ever built in Southern California. The building was erected in 1857, and still does service for its original purpose.

The Masonic Home in California is in want of funds to complete the erection of the buildings, of which the corner-stone was laid by the Grand Lodge in October last. An effort was made to tax the membership of Lodges one dollar a year additional to their present taxes, which was very promptly negatived. THE TRESTLE BOARD believes the reserved assets of Grand Lodge should be drawn upon, and also the accumulations of all other Masonic bodies in California to the amount of only 10 per cent, which would be amply sufficient for the purpose, and avoid putting additional burdens on the over-taxed Craft. It is for such an emergency in past times that these accumulations have been made and granted by the Craft, and the "prominent members" should be swift to see that the great work may be thus consummated.

THE TRESTLE BOARD has a suggestion to make to jurisdictions other than California, that if they desire to aid that jurisdiction in establishing a Masonic Home for their membership when they become stranded in California, that they obtain the figures of their indebtedness to the Board of Relief of San Francisco alone, and contribute 50 per cent without interest; and if all do so, the completion of the Home will be assured and their membership be certain of continued relief without any guarantee of reimbursement.

The *N. Y. Chronicle* devotes two and a half pages to THE TRESTLE BOARD, because it condemns the bad work of Frambes and do not say bad things of another member who recently deceased. We would be more than a ghoul to gloat over one's dishonor. We should only remember the departed with kind words. We are not a believer in original sinfulness or total depravity of man; and if we should live longer than Bro. Frambes or Bro. Barker, although we do not fear ghosts of departed spirits, we would remember all the good they have done and endeavor to undo and forget the evil. We have no patience to repeat history and show our contemporary its omissions in its records. We have never been convinced that the union of 1867 was not a good and valid one, and am content, and so were all until the schism

began in 1883, of which our contemporary is securing all the benefit, because it is the official and only organ of that schism. Masonry is not a perfect institution, and if we cannot always have our own way about affairs, we accept the decision of the majority for harmony, rather than "kick," as the *Chronicle* does, especially when no principle is involved. All the wrongs and errors, if there are any, can be remedied within the body, but in this case it cannot be by schismatic action. This our brother must eventually realize.

We believe the Grand Encampment of the United States should strike out of the present form of application the requirement of a "firm belief" in the Christian Religion as an innovation, and tending to divide and disintegrate the membership, and require only the former assurance of a preference in case of a religious war. Every Grand and constituent Body in the United States should insist upon this return to the original plan of Templary.

An interesting ceremony in Masonic circles recently in Los Angeles, Cal., was the "healing" of the members of La Valee de France Lodge by Los Angeles Lodge. La Valee de France Lodge was under a different dispensation than that in vogue in the United States, and it was necessary in order to be recognized as Masons, that they should be "healed." This is precisely the ceremony that should be performed toward the colored Masons, and as we understand the claims and merits of the case, there is no valid objection except the color line. Our opinion of that obstacle has been often stated.

Our venerable brother, Theodore S. Parvin, of Iowa, has been bereaved in the death of his wife, who has been his companion for fifty-three years. Their lives have been blessed with six children, four sons and two daughters, all of whom but one of the latter survive. Our esteemed brother has our heartfelt sympathy.

The Grand Lodge of Georgia transacted its business in two days, and thereby lessened its expenses over \$1200.

A proposition in the Grand Lodge of Georgia to reduce mileage from 6 cents per mile to 5 cents, was defeated by an overwhelming vote. Such a proposition should

be referred to the constituent Lodges, as they are the ones to pay the bill, and Grand Lodge delegates will not of course reduce their own pay. Such action was a farce.

The *Mystic Mirror* is the title of a new weekly fraternity paper of eight quarto pages just started in Los Angeles. It includes the Masonic Fraternity in its catalogue of societies. It is neatly printed, and will be a good medium for local fraternal news.

The salary of Grand Secretary of the Grand Lodge of Georgia has been reduced from \$1800 per annum to \$1300. Georgia has 405 Lodges and a membership of 16,838.

The dues to the Grand Lodge of Massachusetts are 35 cents per member. In California they are \$1.25.

Long Beach Lodge, No. 327, was constituted Nov. 12, with 25 members, by P. G. M. Henry S. Orme.

The *Masonic Gavel* is the title of a new sixteen-page weekly Masonic journal, issued by Bro. John W. Fitzsimmons, at Detroit, Michigan, at \$2.00 a year. It will be non-sectarian and non political in editorial conduct. It is neatly printed and promises much for the future.

The Wilmington, Del., Board of Relief reports \$7.22 expended for charity, and \$2.85 for postage.

The corner-stone of the Rhode Island State House was laid by Grand Lodge on Oct. 15. M. W. Bro. Wm. H. Crawley, Grand Master, presided at the services.

Fifteen Commanderies, K. T., of Department No. 2, held a conclave at Sacramento Nov. 21st. under the inspection of R. E. Sir T. H. Ward, Grand Commander. A parade on the streets opened the program. This is the first District Conclave which has been held in California. A banquet, given by Sacramento, No. 2, closed the conclave.

At the 40th annual conclave of the Grand Commandery of Illinois, held at Chicago, Oct. 27-28, Edward C. Pace, of Ashley, was elected Grand Commander, and Gil W. Barnard, Grand Recorder.

Bro. Wm. H. Edwards, Grand Lecturer of the Grand Lodge, F. & A. M., is making an active and efficient officer, and is filling in the time drilling District Lodges of Instruction at different points in California. The Grand Lecturer has held Lodges of Instruction at the following places and dates: Santa Rosa, Nov. 12, 13 and 14; Stockton, Nov. 20, 21 and 22; Fresno, Nov. 25, 26 and 27. He will pay an official visit to Woodland Dec. 11 and 12; to San Diego, Dec. 21, 22 and 23; to Los Angeles, Dec. 28, 29 and 30; to Anaheim, Dec. 31, Jan. 1 and 2.

The *American Tyler* has changed to a semi monthly.

The Grand Lodge of Arizona held its annual communication at Tucson, November 10-12, M. W. Artemas L. Grow Grand Master, presiding. The following officers were elected: W. F. Nichols, G. M.; W. M. Griffith, D. G. M.; Joseph Creamer, G. S. W.; F. M. Zuck, G. J. W.; Martin W. Kales, G. Treas.; George J. Roskruge, G. Sec'y. Returns show 11 Lodges, with 550 members.

The Grand Chapter of Arizona held its annual convocation at Tucson, Nov. 10. The following officers were elected: Morris Goldwater, G. H. P.; John M. Ormsby, D. G. H. P.; James D. Monihan, K.; George Shand, G. S.; George J. Roskruge, G. Sec'y; M. W. Kales, G. Treas. Returns show four Chapters, with 190 members.

The Grand Commandery of Arizona held its annual conclave at Tucson, Nov. 11-12. Returns show three Commanderies and 116 members. The following officers were installed: John M. Ormsby, Grand Commander; B. N. Fredericks, D. G. C.; P. P. Parker, G. G.; H. O. Underwood, G. C. G.; Charles J. Chase, G. Prelate; Frederick Brecht, G. S. W.; Thomas Armstrong, Jr., G. J. W.; G. H. N. Luhrs, G. Treas.; Geo. J. Roskruge, G. Recorder; Geo. Shand, G. St. B.; A. A. Johns, G. Sw. B.; C. H. Knapp, G. W.; Geo. W. Cheyney, G. O.; F. M. Zuck, G. C. G.

At the 47th annual convocation of the Grand Chapter, R. A. M., of Illinois, held at Chicago, October 29-30, Frederick C. Winslow, of Jacksonville, was elected Grand High Priest, and Gil W. Barnard, Grand Secretary.

"The Lodge can only exclude from itself; it has no jurisdiction as to the whole institution, hence the Grand Lodge must determine the validity of the sentence of expulsion."—*Wm. R. Singleton, of D. C.*

Upon this theory Grand Lodge can only exclude from its own jurisdiction; it has no power elsewhere; hence other jurisdictions must determine the validity of the sentence by any other jurisdiction. A Mason who is expelled in one jurisdiction is only expelled from that jurisdiction and none other. He is still a Mason, and under Masonic obligations, and can be recognized as such in all other jurisdictions. This is the logical conclusion of Bro. Singleton's statement, and in the view of THE TRESTLE BOARD is correct.

The Grand Commandery of Massachusetts and Rhode Island, at its 90th annual conclave in Boston, Oct. 29, elected these officers:

Wm. R. Walker, Pawtucket, Grand Commander; Walter Cutting, Pittsfield, D.G.C.; Geo. L. Shepley, Providence, G. Geno.; Herbert F. Morse, Roxbury, G.C.G.; Rev. Thos. E. St. John, Haverhill, G. Prelate; Winthrop Messenger, Melrose, G. S. W.; Geo. E. Hilton; Lynn, G. J. W.; James H. Upham, Dorchester, G. Treas.; Benjamin W. Rowell, Lynn, G. Recorder; Trustee of the Grand Fund for three years, Geo. H. Burnham, Providence.

The following are the appointed officers of California Grand Chapter, O.E.S., for the ensuing year:

Mrs. Polly Martin, Reno, G. Conductress; Mrs. Lilly Forbes, Sacramento, A. G. C.; Mrs. Maud T. McCullough, Auburn, G. Marshal; Mrs. Jane F. Raab, Healdsburg, G. Chaplain; Mrs. Florence Potts, Los Angeles, G. Adah; Mrs. Marie Leonard, Los Banos, G. Ruth; Miss Jennie Steen, Santa Cruz, G. Esther, Miss Nellie Dinwiddie, Petaluma, G. Martha; Mrs. Mary Littler, Oakland, G. Electa; Mrs. N. J. Andrews, Merced, G. Warder; Miss Nellie Darling, San Francisco, G. Organist; Maurice Pritchard, Sierraville, G. Sentinel.

Chips from Other Quarries.

There seems to be a lack of sociability among the Fraternity that causes the "newly made" to wonder sometimes wherein lies the claim of Fraternalism. He has been told in well rounded phraseology that we "meet upon the level and part upon the square," but somehow or other the musical lines prove only a pretty little romance in daily business life. Only when seasoning is needed for the political broth does he find his hand clasped on the street, or the smile of welcome recognition accorded by the Brother who talked so pleasantly with him during refreshment season or as his seatmate in the Lodge. Well, my dear young Brother, this is not the fault of Masonry; there has been no

misrepresentation, as you will discover in due season; it is only an inherent, con-foundedly selfish tendency of human nature. Man in this so-called highly civilized state of existence overdoes things, and the strain on his faculties causes him to imagine all sorts of things about his fellows. He will take no chances. Paraphrasing the unpleasant statement of King David that "all men are liars," civilized man says "all men are ready to do me up;" consequently all but relatives and friends must be kept at a distance, and woe unto you if you speak without having been duly introduced. He has inherited this watchful suspicion of his fellows from generation to generation, and year by year man is becoming like unto the tortoiseman's shell, being composed of a material termed "self reserve," instead of the bony substance that shields the retiring tortoise. If you recently came from farm to city, you are perhaps homesick because your neighbors view you as a crank if you say "good morning" without introduction, and an icy stare is the only recognition given your innocent assertion that the "day is fine" to the street car passenger you have come to know by sight. So when you heard those words, "we meet upon the level," your heart gave a great bound of joy that at last you had found a lot of sociable fellows.

But you have learned otherwise; and your circle of speaking acquaintances has not largely increased. Well, my young brother, you will learn all the whys and wherefores by degrees as you pass through the world's school, and through the hands of its many teachers. Nevertheless we do meet upon the level and part upon the square, and some other time *The Tyler* will tell you how the seeming contradiction is not a contradiction at all.—*Tyler.*

When is it *realized* Bro. Tyler?

Bro. George E. Edwards, of New Jersey, is not favorably inclined to androgynous Masonry; thinks women should not be encouraged to assume even a nominal connection with Masonry, and cites the horrible example of France in days when the laws of God and the experience of the ages were equally set at defiance. We will say that our experience and observation, whatever they may be worth, have led us to a different conclusion. While we are no more an admirer of masculine women than feminine men, we believe

most thoroughly in the natural capacity and adaptation of true women to assist in all the relief and charitable work of Masonry, and this is really the most important work to be done. Those who refuse their co-operation are rejecting the most worthy, desirable and efficient ally that could be offered. Allow that they cannot be Masons in the restricted sense, they are bound to us by even stronger ties than we are bound to each other. Good women, God bless them! Their occupancy of our Lodge-rooms can be, not desecration, rather a reconsecration, and when it comes to the relief of our widows and orphans, who else could begin to be as serviceable? Are we sincere in asking our Heavenly Father's assistance in all our laudable undertakings, and when such assistance is tendered, turn our backs upon it? Without a particle of sentimental gush on the subject, we have watched the Eastern Star movement with close attention, and while we have not seen a single bad effect, we have noted some very positive and considerable good effects, and anticipate more.

—*Cornelius Hedges.*

M. B. M. Duke, of Durham, N.C., who is not a Mason, offered last year to give \$5,000 towards the erection of new buildings, provided the Masons would raise as much more. In this they failed, but he has renewed his offer, and increased the amount to \$10,000, to secure which, strenuous efforts are being made and with fair promise of success.

Masonic periodicals are published that rival any other periodicals. The improvement we are glad to see. Yet there is a vast field for improvement, and the way to bring about that improvement is for the brothers to subscribe and pay for these periodicals. Masonic editors can not live on faith and hope, any more than any one else. Faith and hope is a good theme to be sentimental on, but a mighty poor one to fill an empty purse.

It is amusing to hear the different excuses that are offered by those who are not readers of Masonic literature. One can't afford it; another hasn't time to read; another knows all about Masonry without the aid of periodicals; another is so fearful that some secret may be divulged; while another sees nothing beyond the ritual.

Can't afford it! Perhaps in a few in-

stances that excuse may be a good one, but they are rare. Can't afford to pay a dollar a year for a Masonic periodical, but you can afford cigars and take a glass of —of—lemonade when you want it. Now, there are quite a number of first-class Masonic periodicals published at a dollar a year—nine cents a month. Just smoke one cigar, or drink one glass of—lemonade less a month, and your paper bill is paid for.

Can't find time! You do find time to loaf around stores or some public places, talking politics or gossiping about your neighbors. Shut down on that a few moments each day and devote it to Masonic literature, and see what you can accomplish.

Knows it all! That chap is the quintessence of egotism, and not deserving a place in Masonry.

If you want Masonic literature to improve, let each brother subscribe for at least one periodical. Let even one in ten of the Masons in the United States do so, and you will be surprised at the change.

—*Frank W. Baxter, in Masonic Chronicle.*

Writing of a Papal bull which bans three societies, amongst them being the society of Freemasons, the *Sydney Morning Herald*, says: "But how comes Freemasonry into this category? We know what the Craft is under its three British divisions. Those who belong to it extol its philosophy, its antiquity, imposing ritual, and its social prestige, its munificent charities, its discreet conviviality, though they may scout its descent from Hiram or its activity at the building of Solomon's temple. Among us it has a distinct British characteristic, in that it takes no account of creed or caste, provided the neophyte comes to it under proper guarantee of personal worth, and is willing to subscribe to its conditions of secrecy. It has been what it is for nearly two centuries, and once, when the British Government was forced to take legislative powers against secret societies during the French Revolution, Freemasonry was expressly excepted. Even in Great Britain this society has been banned by the Church of Rome, and people are so convinced of the high character of Freemasons as a class that the accepted explanation is that the Popes are intolerant of any jurisdiction but their own, and will not suffer a man to have any secret from the confessional. But there is

a wide gulf between the non-political non-sectarian organization of the British Craft and the organization of certain Grand Lodges on the Continent, with which English, or Scotch, or Irish Freemasonry, as such, has no fraternity. It is quite possible that the lodges of Italy or Sicily form *foci* for the revolutionary sympathies of the educated and the higher classes, just as the Mafia or Mala Vita gathers the discontented proletariat."

The Grand Lodge law of California assumes to deprive a brother otherwise worthy, who fails to be a contributing member of a Lodge, of the ancient and inalienable rights of a Mason, and that without charges or trial—a law that we deem harsh and not in consonance with the spirit of Ancient Craft Masonry. We would use every artifice to encourage affiliation, but enforced membership is of little value, except for the dues collected. We contend that a brother who for justifiable reasons may not desire to be affiliated with any Lodge may yet be a good Mason, and reflect as much honor on the Fraternity as many who are members of Lodges but Masons only in name. But the California law puts a brand upon such, no matter what his former services have been, while adjoining and most other jurisdictions treat them as non-affiliates in good standing in the universal brotherhood. We refer, of course, to those holding dimits.

—*Wm. A. Davies.*

We can't repress a smile at the apparent alarm felt over the possibility of some of the vital secrets of Masonry getting loose. There are thousands of pretended expositions, but none that the uninitiated know wherein they are correct or false. Possibly some imposters have gained admission through such means. It is known that sometimes persons, even women, have seen the secret work, by being concealed in Lodge-rooms. Nevertheless, the Institution has never been seriously shaken by any such illicit disclosures. There are many other ways besides the secret methods of recognition by which the genuine Craftsman may be known. In many jurisdictions diplomas are used and required, with the autograph. In some rites, and and we believe generally outside the United States, this is the main if not the only means of identification. We know that where the mouth-to ear transmission is re-

lied upon entirely, that changes are constantly being made, and without some standard in some shape to refer to, correction is impossible; for those who rely upon memory alone will each vindicate the correctness of his own. If there are any who feel that it would be a violation of obligation to make or use some cipher work of reference, they ought not to violate their consciencies. We only wish they would be equally consistent in observing other obligations equally as binding. The worst class of traitors we know of, is that whose professions are all orthodox, but whose practice is very heterodox, whose lives are a constant repudiation of the best principles and teachings of Masonry. The hardest and most important of Masonic work is to make our lives consistent with our professions: *Hic opus, hic labor est.*

—*Cornelius Hedges.*

The ugly rocks of "perpetual jurisdiction" have caused more than a ripple upon the smooth waters of amity and good fellowship separating the Grand jurisdictions of Indiana and Pennsylvania. One Geo. Snyder, at one time a resident of the latter State, was twice rejected by a Lodge therein. Removing to Indiana, after acquiring a residence, he petitioned for, was elected and received, the degrees. Becoming informed of that fact, the Grand Master of Pennsylvania issued an order to Lodges of that obedience forbidding them to admit the "said George Snyder as a visitor." Not satisfied with this he instructs Lodges that when a person from Indiana presents himself to visit that he shall answer an interrogatory as to whether he has ever lived in Pennsylvania, and if so whether he has ever been rejected by a Lodge of that jurisdiction. All this in a jurisdiction wherein Grand Masters frequently take a day out and go gunning for material out of which to "make a Mason at sight, so that the prerogative may not become obsolete by non-user." Obejam satis. This last is Latin for "Gosh?"

—*Kansas Freemason.*

Bro. Rice, of the *Masonic Advocate*, pleads for a "needed reformation" in the Lodges where the membership is large, and the attendance is small, and thinks the reason is in a want of zeal on the part of the brethren. We think the real reason is that Lodges get into the hands of a little coterie which does all the business and

confers the degrees, and then "kicks" because a big crowd do not come night after night and watch for two hours how the Master's pets do it. Great want of wise tact is evidenced in keeping the "work" in the hands of a chosen few continuously. How would it do to notify Bro. A that he will be expected to fill such a place at the the next raising? This would set the absentees at work, whether willing or not, on due sign or summons, and at the same time give the kickers an opportunity to show how much superior "their way" of doing things would be.

How is it that in England, whence we confessedly derive all our Masonry, such a thing as physical disqualification—according to Bro. Hughan, one of the highest Masonic authorities known, and who certainly knows what he is talking about—does not exist, and the candidates are received only on their moral and mental qualifications? This is one of Bro. Mackey's landmarks. Is it possible that the Grand Lodge of England is disobeying one of the landmarks? Isn't it more likely that physical perfection is not a landmark, than that English Masons knowingly violate it?—*Cornelius Hedges.*

A record of forty years shows that the San Francisco Board of Relief has disbursed \$338,347.40 for the relief of Masons, their widows and orphans, of other jurisdictions, besides caring for their own members. It is a record for those to study who deny a request for reimbursement. Let those criticise who have done half so well. We have only words of admiration and praise.—*Cornelius Hedges.*

It is certainly true that one can be a Mason without being a visitor or even a member of a Lodge, but only in the sense that he cherishes within himself the spirit of Masonry. The fundamental ideas and principles of Masonry can entirely exist without a Lodge—not so Freemasonry, for this requires Masonic practice of the art within the Lodge, in fraternal intercourse and fellowship with the brethren.

In electing officers a Lodge cannot instruct the secretary or any other brother to cast the vote of the Lodge for a brother, although he may be the only one placed in nomination. The brethren have the power to vote for and elect one not in nomination

at all. There must be a ballot for each elective office, at which each member present shall have the opportunity to vote.

—*Owen Scott, G. M., of Illinois.*

The Tennessee Masonic Home is caring for seventeen widows and eighty-three orphans, making a round hundred. The Lodges of the State observed St. John's Day for the purpose of obtaining money for the Home.

This the way the organist of Temple Lodge puts it: "It was a long time I look for you, and don't found you, aber; now I've got you, and look out.

—*Orient, Kansas City.*

The writer once knew a brother of the same nationality who rendered it: "You can't stuff dat vid me. Give me some-dinks vat I hafn't got."

—*Kansas Freemason.*

Unnatural as it may sound, the ruin of many young girls can be traced directly to their parents. This is terrible, I know, but all the more need of correction. If parents allow their girls to associate with men of low character and never utter one word of protest or warning, and she fall, whose is the greatest sin! O, parents! Many of you sacrifice almost life itself for the worldly prosperity and so-called well-being of your daughters, and we are amazed at the sublimity of your unselfish devotion, yet never a word of that without which all else had better never to have been.—a spotless character. May your daughters ever be innocent. Let it not be the innocence of ignorance, but the strong, vigorous innocence of a heart and mind trained in the fear of God to discern between the evil and the good, and to make no compromise with evil.—*Orphan's Friend.*

My predecessor at Hollister, Rev. W. M. Winters, had a very fine cat of which, with his well-known kindly nature, he made a pet. At the Conference of 1886 he was removed to Salinas, leaving the cat at the parsonage. It would not, however, fraternize with the new-comers, but at once took up its abode at the house of one of our stewards on the next block. It occasionally looked into the back-yard, but never once entered the house. A month since Brother Winters called on his way to Conference and stayed over night. The next morning early I was surprised to find

the cat on the back porch, and the moment I opened the door it rushed into the house; and when Brother Winters came into the dining-room it ran toward him, purring merrily with most manifest pleasure. "Has he forgotten the way to box, I wonder?" said Brother Winters, pretending to hit him, when the cat at once sat back on its haunches and struck out with its paw, blow for blow, in scientific style. Its former kind master left by the early train; the cat returned at once to its adopted home, and has never been near the parsonage since. Brother Winters said he believed he heard that cat under his bedroom window during the night. Was it instinct, memory, scent, or what?

—H. Boyers, Hollister, Cal.

It happened the other day on the Lehigh Valley railroad. The train had just left Easton, and the conductor was making his first round, when he observed a small white dog with a bushy tail and bright black eyes sitting cosily on the seat beside a young lady so handsome that it made his heart roll over. But duty was duty, and he remarked in his most deprecatory manner:

"I'm very sorry, but it's against the rules to have dogs in the passenger cars."

"Oh, my! is that so?" and she turned up two lovely brown eyes at him beseechingly. "What in the world will I do?"

"We'll put him in a baggage car, and he'll be just as happy as a robin in spring."

"What! put my my nice white dog in a dirty baggage car?"

"I'm awfully sorry, Miss, but the rules of this company are inflexible."

"I think it's awful mean, and I know somebody will steal it!" and she showed a half notion to cry that nearly broke the conductor's heart; but he was firm, and sung out to the brakeman:

"Here, Andy; take this dog over into the baggage car and tell 'em to take the best kind of care of him."

The young lady pouted, but the brakeman reached over and picked the canine up as tenderly as though it was a two-weeks'-old baby, but as he did so a strange expression came over his face, and he said hastily to the conductor:

"Here, you just hold him a minute," and he trotted out at the car door and held on to the brakewheel.

The conductor no sooner had his hands on the dog than he looked around for a hole to fall through.

"Wh-wh-why, this is is a worsted dog!"

"Yes, sir," said the miss, demurely. "Didn't you know that?"

He laid the dog down on the owner's lap, and walked out on the platform, where he stood half an hour in the cold, trying to think of a hymn-tune to suit the worst sold man on the Lehigh Valley road.

Once upon a time Horace Greeley, the editor of the *New York Tribune*, was accosted on the street by a man, who said:

"I have stopped your paper, sir."

Mr. Greeley looked at him with some surprise, and said:

"My friend, you have stopped the *Tribune*?"

"Yes, sir," said the irate individual. "I won't take your paper any longer, sir."

"And you have stopped it?" said Mr. Greeley. The editor took hold of the man gently, and said:

"Come back with me, please, to Ann street."

The man turned and went with Mr. Greeley, and when they reached the little building in which the *Tribune* was then published, they found the machinery running, the men all busy, and everything in proper order. Mr. Greeley said:

"Why, the paper is not stopped! I thought you had stopped it?"

"I didn't mean that I had stopped your paper. I meant that I had stopped taking it."

"Oh, oh! said Mr. Greeley, "that won't bother us much. You are the only loser."

Literary Notes.

We have received printed copies of the Proceedings of the following Grand Bodies, for which the Secretaries have our thanks: Grand Lodges of Illinois, Delaware; Grand Chapters, R.A.M., of Indiana, Montana, Minnesota; Grand Councils, R. & S. M., of Maine, Minnesota; Grand Commanderies, K. T., of Nebraska, New Hampshire, New York; Grand Chapters, O. E. S., of New Jersey, Indian Territory, Arkansas (colored).

Deaths.

In Alameda, Nov. 11, Robert G. Kelley, a native of Reading, Pa., aged 58 years, 2 months, 14 days. His funeral was attended by Crockett Lodge, No. 189.

In San Francisco, Nov. 16, Martin Hencken, a native of Hanover, Germany, aged 64 years, 1 month, 20 days. His funeral was attended by Golden Gate Lodge, No. 30.

In San Francisco, Nov. 20, Peter W. Campbell, a native of Scotland, a member of Plantation Lodge, No. 581, aged 30 years. His funeral was attended by Golden Gate Lodge, No. 30.

In Newark, Cal., Nov. 22, Matthew Peterson, a native of San Francisco, a member of Mission Lodge, No. 169, aged 25 years, 8 months, 3 days.

In San Francisco, Nov. 26, John Godfrey Bloomer, a native of Wurtemberg, Germany, a member of King Solomon's Lodge, No. 260, and Golden Gate Commandery.

In San Francisco, Nov. 29, Paul Breon, a native of Alsace, a member of Oriental Lodge, No. 144, and Golden Gate Commandery, No. 16, aged 53 years, 4 mos., 25 days.

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Masonic Bodies in San Francisco.

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

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

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- 2. California 1st Wednesday Masonic Temple

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- 1. Golden Gate 1st & 3d Thursday 629 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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- PAST MASTER'S ASSOCIATION, Last Saturday each mo.

Masonic Bodies in Boston.

LODGES.

- Grand Lodge meets on second Wednesday in March, June, Sept., Dec., and Dec. 27, at Masonic Hall, 18 Boylston street, cor. Washington.
- Aberdour, 2d Tuesday, Masonic Hall, 18 Boylston st., cor. Washington.
- Adelphi, 3d Tuesday, 372 W. Broadway, South Boston.
- Amicable, 1st Thu., 685 Mass. Ave., Cambridgeport.
- Baalbec, 1st Tu., Meridian, cor. Eutaw, East Boston.
- Bethesda, 1st Tu., 337 Washington st., Brighton.
- Bethoron, 2d Tu., Brookline.
- Charity, 1st Mon., I. O. O. F. Hall, North Cambridge.
- Columbian, 1st Th., Masonic Hall, 18 Boylston street, cor. Washington.
- Eliot, 3d Wed., Green st., opp. depot, Jamaica Plain.
- Faith, 2d Fri., Thompson Square, Charlestown.
- Gate of the Temple, 4th Tu., 372 W. Broad'y, S. Boston.
- Germania, 4th Mon., Masonic Hall, 18 Boylston street, cor. Washington.
- Hammatt, 4th Tu., Meridian, cor. Eutaw, E. Boston.
- Henry Price, 4th Wed., Thompson Sq., Charlestown.
- John Abbot, 1st Tu., Gilman Sq., Somerville.
- Joseph Warren, 4th Tu., Masonic Hall, 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., 685 Mass. Ave., Cambridgeport.
- Mt. Lebanon, 2d Mon., Masonic Hall, 18 Boylston st., cor. Washington.
- Mt. Olivet, 3d Th., 615 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, 4th 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 Beth'hem, 3d Wed., Masonic Hall, Chelsea.
- Temple, 1st Th., Meridian, cor. Eutaw, E. Boston.
- Union, 2d Tu., Hancock st., near Upham's Cor., Dorchester.
- 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., 2307 Washington st., Roxbury.
- Palestine, No. 10, 2d Wed., 685 Masonic Hall, Chelsea.
- St. Bernard, No. 12, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.
- St. Omer, No. 21, 3d Mon., 372 W. Broadway, S. Boston.
- Wm. Parkman, No. 28, 2d Th., Meridian, cor. Eutaw, E. Boston.

ROYAL ARCH CHAPTERS.

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

COUNCILS ROYAL AND SELECT MASTERS.

- Grand Council, 2d Wed. in Dec., Masonic Hall, 18 Boylston street, cor. Washington.
- Boston, last Th., Masonic Hall, 18 Boylston street, cor. Washington.
- East Boston, 2d Tu., Meridian cor. Eutaw, E. Boston.
- Orient, 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, 3d Wed., Masonic Hall, 18 Boylston st., cor. Washington.

SCOTTISH RITE.

- Boston Lafayette Lodge of Perfection, 14^o, 1st Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.
- Giles F. Yates Council, Princes of Jerusalem, 16^o, 2d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.
- Mt. Olivet Chapter, Rose Croix, 18^o, 3d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.
- Massachusetts Consistory, 12^o, 4th Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

MYSTIC SHRINE.

- Aleppo (irregularly), Music Hall.

EASTERN STAR.

- Vesta, No. 10, 1st and 3d Fri., 11 City Sq., Charlestown.
- Queen Esther, No. 16, 1st and 3d Thurs., Dudley, cor. Washington.
- Keystone, No. 18, 2d and 4th Tu., 730 Washington.
- Signet, No. 22, 1st and 3d Tues., Cambridgeport.
- Mystic, No. 34, 1st and 3d Monday, Meridian, cor. Eutaw, E. Boston.
- 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.

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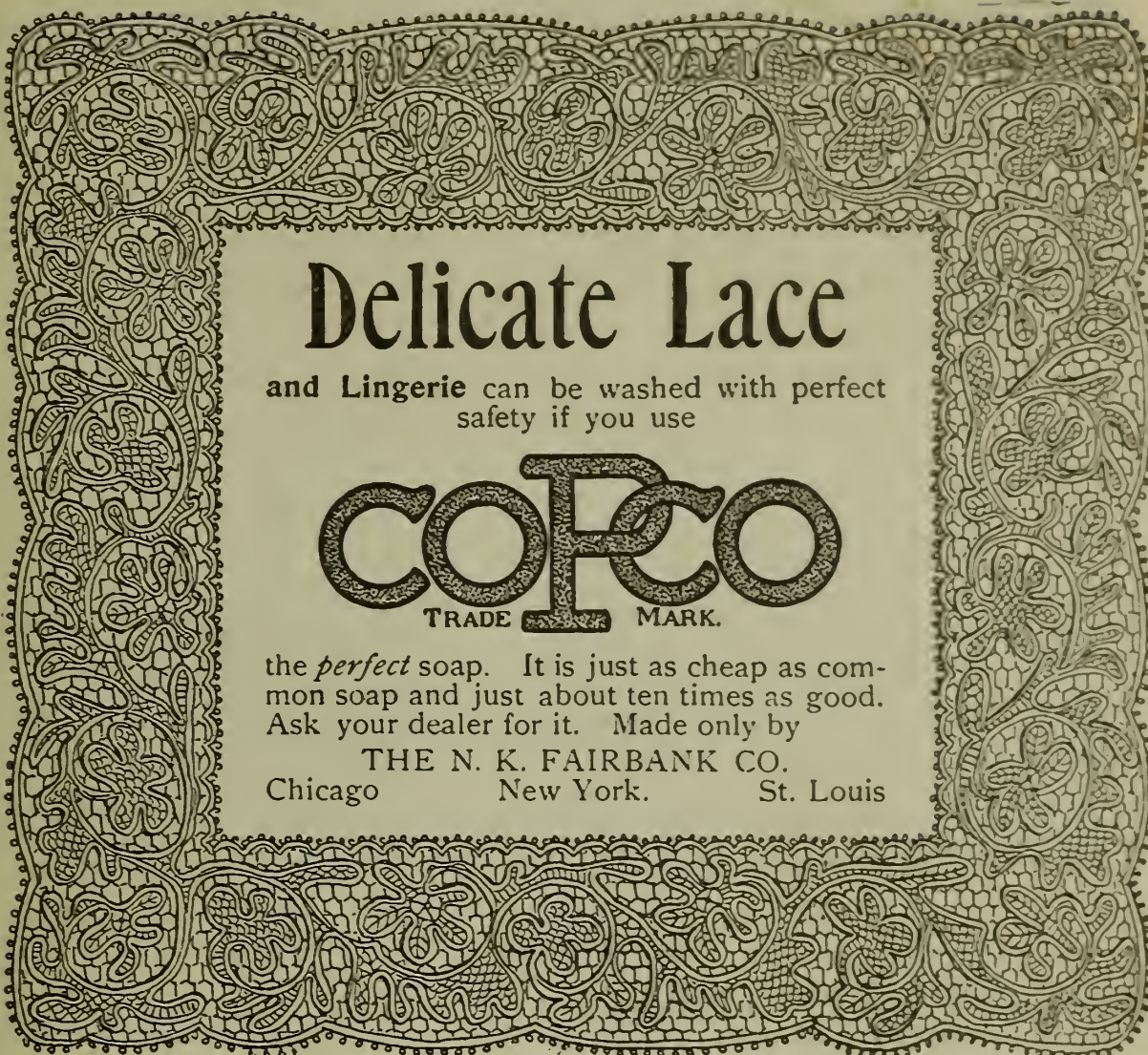
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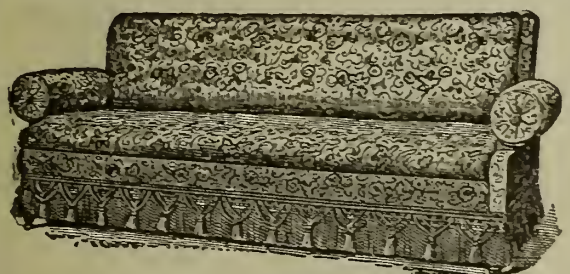
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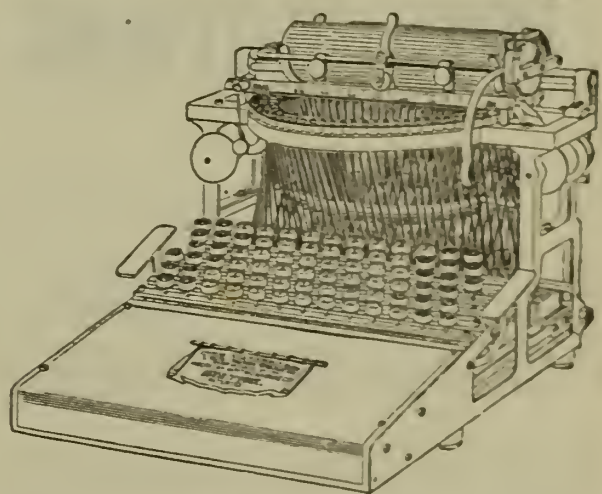
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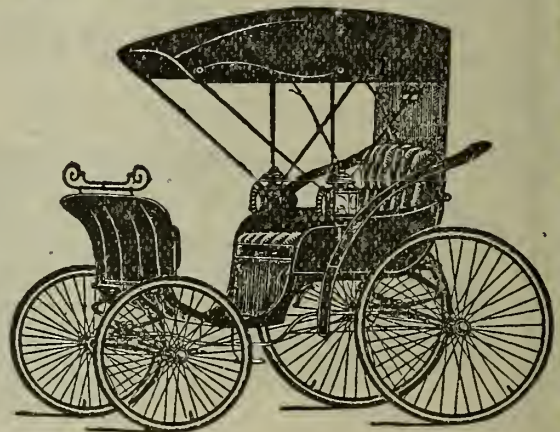
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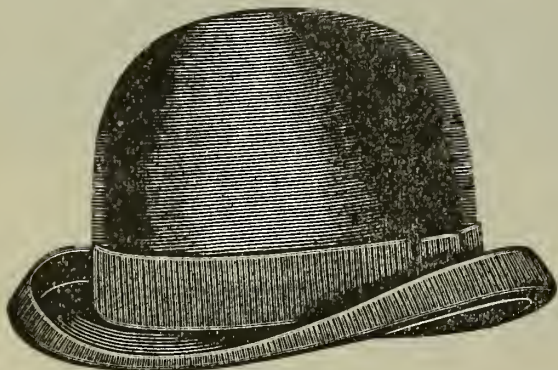
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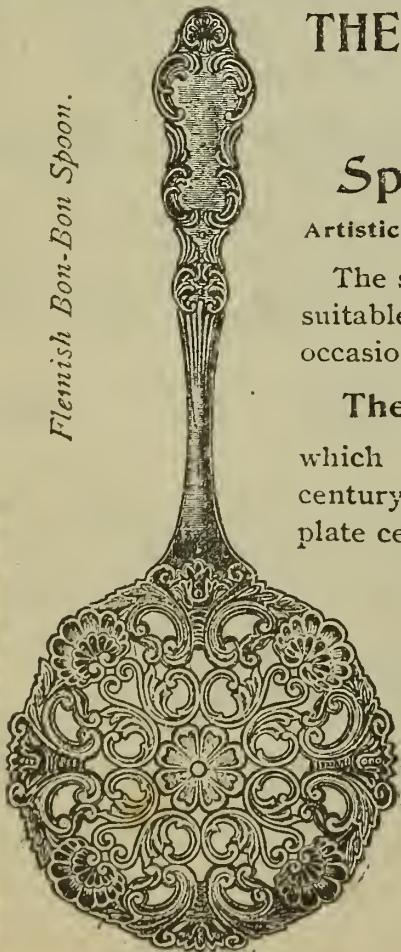
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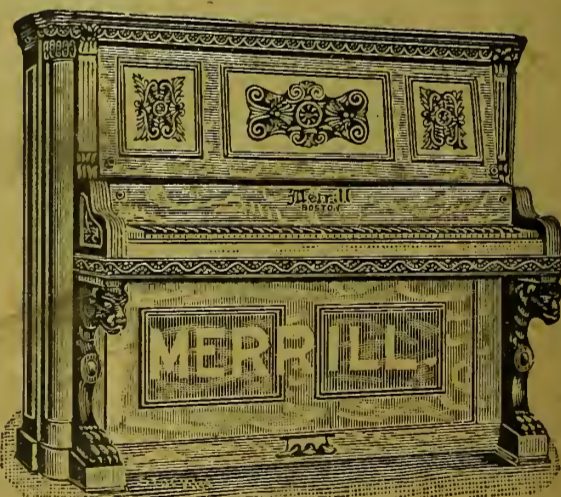
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