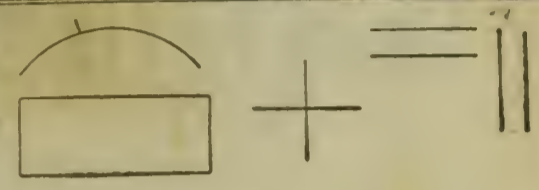




THE TRESTLE BOARD

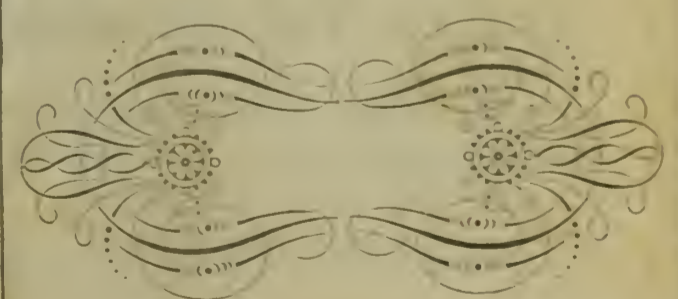


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Is Cremation Un-Masonic?

A Paper Read Before Durant Lodge, No. 268, February 5, 1897, by Bro. John Williams, of Oakland Lodge, No. 188.

Worshipful Master and Brethren: On the 27th of December, 1893, at the Annual Communication of the Grand Lodge of Masons in the State of Pennsylvania, the Grand Master, Michael Arnold, reported among the decisions rendered by him, the following:

THE DECISIONS.

“Complaint was made to me that the Master of a Lodge declined to entertain a motion to permit the cremated remains of a deceased brother to be placed in the Lodge-room, which decision was approved by the District Deputy Grand Master. In reply I also gave my approval of the action of the Master and the decision of the District Deputy Grand Master. A Lodge-room is a place for Lodge labor and refreshment, and not a place of Sepulture; nor is it a substitute for one.

“On another occasion permission was asked to have the Masonic burial service performed at a crematory, which I refused. The burial service all through provides for a ceremony to be had over an open grave. A scroll is dropped in the grave and a sprig of evergreen. There is no provision in the Masonic burial service for dropping the scroll, the lambskin or a sprig of evergreen in a furnace. The right of the brethren to have their bodies disposed of in this quick and summary manner cannot

be denied, but the mortuary tributes of the brethren should not be so summarily disposed of. The propriety of cremation is a matter on which each individual must form and hold his own opinion. Consequently, if a brother directs that his body be cremated, and his family desires the presence of the brethren at the house or church in which the funeral ceremonies are held, there is no objection to the attendance of the brethren thereat; but there is no burial service prepared for Masons to be used at a crematory. A vault is a grave, a furnace is not.”

The report of Grand Master Preston, made to the Grand Lodge of Masons in California on October 13, 1896, contains this decision:

“The act of cremating the body of a deceased Mason does not constitute a Masonic burial. The performances of the ceremonies of our ritual for burial would not be appropriate on such an occasion.”

The decision was approved by the Grand Lodge, and is now the law in this jurisdiction. Therefore, as the law now stands, no Master Mason in Pennsylvania or in California who desires to have his remains cremated can be accorded a funeral with Masonic honors.

Is this good Masonic law? Is it founded on Masonic principles? Is it correct in ethics? Is there valid objection to it, from an ethical, a sanitary or a Masonic standpoint? These are the questions, that, with all proper respect for the authority of the Grand Master and the Grand Lodge, it is the purpose of this paper to inquire into.

WHY DID CREMATION GIVE PLACE TO
INHUMATION?

For the purpose of this inquiry I shall define cremation, or incineration, to be the act of burning to ashes, the human body after death, in contra-distinction to inhumation, or burial of the body in the earth.

Notwithstanding the statements of some eminent authorities to the contrary, cremation is not a "fad" of modern origin. It is beyond question that the Romans and the Greeks buried their dead in the earliest ages of which we have any historical record, but many centuries before the Christian era, they had discarded inhumation in favor of the pyre. "The pious care be ours the dead to burn," says the *Illiad*, but to-day the descendants of both Greeks and Romans bury their dead. It is also certain that nearly all the early Christians, who were not of Semitic origin practiced cremation. Why then did cremation fall into disfavor and be superceded by inhumation among them?

The answer is in part because they gradually came to regard cremation as a purely pagan custom, and like all converts they abhorred whatever tended to remind them of the faith they had abjured; in part because the great majority of the early Christians belonged to the Semitic races, among which custom and tradition were all in favor of inhumation. There were other reasons also, that will presently be referred to, not the least potent of which was the belief in the literal resurrection of the physical body, a belief in those days, with which burning the body to ashes was inharmonious and abhorrent. And it should not be forgotten that a powerful stimulus to earth burial was furnished by the example of Christ, whose body had been laid away in the tomb.

The Egyptians, a Semitic race, embalmed their dead to prevent the destruction of the body; for it was their belief that at death the soul had only gone on a journey, and that at some future time it would return and inhabit the body again. The Jews, another Semitic race which furnished large numbers of the early Christians, derived many of their customs from the Egyptians. They interred their dead, and burned in the fire of Tophet, outside of Jerusalem only such as were struck by lightning, suicides and unteethed infants.

The tenth verse of the sixth chapter of the Book of Amos, speaks of burning the

body; and the last two verses of the last chapter of the first Book of Samuel, tells us that the bodies of Saul and his sons were burned, and their bones buried under a tree. Like the request of Jacob to be buried in the land of his fathers, the statement is narrative only. There is no commandment in the Scriptures as to the manner in which the dead shall be disposed. Both the Old Testament and the New are absolutely silent except as to historical narrative.

The early Christians looked with disfavor upon cremation. After the third or fourth century of the Christian era, all the teachings and traditions of the Church favored earth burial, and they continue to favor it to this day. If the newspapers may be believed, a series of sermons is now being preached in St. Ignatius Church in San Francisco, that seeks to prove that by reason of an ordinance of the Apostles, it is forbidden a Christian to direct that his body shall be cremated after death. But the Reverend Father may be pardoned for failure to point out the ordinance, for no ordinance of the Apostles exists or ever has existed. Within a few years a Philadelphia priest refused to permit the incinerated remains of one of his flock to be brought into his church. Truly, inhumation, as opposed to cremation, makes strange bedfellows; the Catholic Church and the Masonic Grand Lodges in Pennsylvania and California. The Grand Masters may, however, be pardoned if they deem their venerable ally unkind when it classes cremation as a Masonic custom.

In the early Christian centuries many men and women who had lived lives of extraordinary holiness, or had suffered martyrdom for the faith, were declared by the Church to be saints, and supernatural powers were attributed to their relics. But the great merit that attached to the bones of a saint would have no foundation if no bones existed, and none could exist if the body had been burned instead of buried.

From the beginning to the present day the Church has taught veneration and reverence for the holy relics of saints and martyrs. The Holy Coat that was worn by Christ at the crucifixion is still preserved in the Cathedral of Treves. It is periodically exhibited to bless the vision and strengthen the faith of hundreds of thousands of devout pilgrims who flock to see it from every part of Europe. Treves

is a seat of learning, with a university, whose charter dates from the year 1450, but it is doubtful if some famous professors now attached to California universities could obtain a chair within its walls.

According to Gibbon, the most illustrious of the saints and prophets received the honors of martyrs. "The bodies of St. Andrew, St. Luke and St. Timothy had reposed near three hundred years in the obscure graves, from whence they were transported, in solemn pomp, to the Church of the Apostles, which the magnificence of Constantine had founded on the banks of the Thracian Bosphorus. About fifty years afterwards the same banks were honored by the presence of Samuel, the judge and prophet of the people of Israel. His ashes, deposited in a golden vase, and covered with a silken veil, were delivered by the bishops into each others hands. The relics of Samuel were received by the people with the same joy and reverence which they would have shown to the living prophet; the highways from Palestine to the gates of Constantinople were filled with an uninterrupted procession, and the Emperor Arcadius himself at the head of the most illustrious members of the clergy and senate advanced to meet his extraordinary guest, who had always deserved and claimed the homage of kings. The example of Rome and Constantinople confirmed the faith and discipline of the Catholic world. The honors of the saints and martyrs, after a feeble and ineffectual murmur of profane reason, were universally established, and in the age of Ambrose and Jerom something was still deemed wanting to the sanctity of a Christian church till it had been consecrated by some portion of holy relics, which fixed and inflamed the devotion of the faithful."

The resting place of the remains of St. Stephen, the first martyr of the Christian faith, were revealed in a vision to Lucian, a presbyter of Jerusalem. The ground was opened by the bishop in the presence of an innumerable multitude. When the coffin was brought to light the earth trembled, and an odor such as that of paradise was smelt, which instantly cured the various diseases of seventy-three of the assistants. The remains were transported in solemn procession to a church constructed in their honor on Mount Zion, and the minutest particles of those relics, a drop of blood or the scrapings of a bone were acknowledged in almost every province of

the Roman world to possess a divine and miraculous virtue.

St. Augustine, the most profound theologian of his day, "a man whose understanding scarcely admits the excuse of credulity," has attested above seventy miracles performed by the relics of St. Stephen, of which three were resurrections from the dead. At Minorca the relics converted in eight days five hundred and forty Jews, but a profane historian ventures the suggestion that the relics of the saint received very material assistance through some wholesome severities, such as burning the synagogue and driving the more obstinate of the infidels to starve among the rocks.

In illustrating the veneration in which holy relics were held by the early Christians, I have taken the case of St. Stephen at random, not because there is any exaggeration in it, but because it offers a fair average of the number and character of the prodigies performed. The record of these miracles performed in fourteen hundred years, and the veracious testimony supporting them would make a large library. Had cremation, however, not given way to inhumation the miracles would needs have been of some other character; they could not well be based upon bits of bones, for cremation would have destroyed the bones.

CREMATION AND THE ROMAN CHURCH.

It must not be supposed that hostility to the practice of cremation is confined solely to two Masonic Grand Masters and the Catholic Church. Cremation has many opponents among Protestants, both clergymen and laymen, but there is no organized opposition. Among all classes of Protestants it probably has more advocates than opponents. Organized opposition, that is worthy the name, comes only from the Catholic Church. There is no other. I shall try to show before I close, that the hostile attitude of the two Grand Masters is the result of accident or carelessness, rather than of Masonic sentiment.

The attitude of the Catholic Church towards cremation is well known, for its bishops and clergy have frequently expounded it since the official decree was promulgated at Rome in 1886. The Very Rev. J. Hogan, S. S., thus defines the position of the Church in Donahoe's Magazine for July, 1894:

"Doctrinally the Church has nothing to

oppose to it, for no divine law has determined the manner of disposing of the dead. Practically she is prepared to admit it in cases of necessity, such as those of war or pestilence, when a large number of decaying bodies may become a danger to the public health unless they are reduced to ashes."

"We go farther and say, that if we could suppose in some remote period the necessity to have become common, doubtless the Church would accommodate herself to it. But in the present circumstances she objects to the practice. She objects first of all, because she is instinctively conservative, and dislikes all unnecessary changes, especially when the change would be a departure from what she has practiced universally and invariably from the beginning."

After citing the several decrees of Rome in relation to the questions of cremation referred to the Vatican from 1884 to 1886, he continues:

"From these rulings it is easy to gather the mind of the Catholic Church. She dislikes a change; she maintains her ancient customs, to which she is bound by many ties; yet she is ever ready to take into account the requirements of the day and the advent of new methods so long as they are not introduced in a spirit of hostility to her faith. She clings to the past, yet she leaves to each individual Bishop to decide in what measure it may be advisable to depart from it."

Bishop Hedley presents the position of the Church from a slightly different point of view, in this language:

"There is nothing defined by the Church on the lawfulness or unlawfulness of cremation in the abstract; and it is easily conceivable that under certain circumstances the Church might, in deference to medical and sanitary authorities, allow the bodies of the dead to be burned. But the ancient Catholic and Jewish tradition is to lay the body in the earth. This expresses and symbolizes that 'sleep,' as St. Paul calls it, which is to be ended by the trumpet of the resurrection. It is the traditional and immemorial signification of belief in the resurrection of the body, and it is the basis of a ritual which embodies prayer for the dead, and which proclaims our fellowship with our brethren who are gone before. As a fact, although in this country many advocate cremation without in any way

denying the resurrection of the body, it is found that on the continent it is chiefly promoted by anti-Christian societies who intend thereby to weaken belief in the life to come. Hence, the Holy See has forbidden Catholics to practice cremation, or in any way to advise or countenance it. No one could be buried with Catholic rites who left directions that his body should be cremated."

The decree itself, issued at Rome on May 19, 1886, is of special interest to all Masons, and because of the Masonic information it contains, it should be particularly interesting to Past Grand Masters Preston and Arnold. It is as follows:

"Several Bishops and prudent members of Christ's flock, knowing that certain men possessed of doubtful faith, or belonging to the Masonic sect, strongly contend at the present day for the practice of the pagan custom of cremation, founding special societies to spread the custom, fear lest the minds of the faithful may be worked upon by these wiles and sophistries so as to lose by degrees, esteem and reverence towards the constant Christian usage of burying the bodies of the faithful—a usage hallowed by the solemn rites of the Church. In order, therefore, that some fixed rule may be laid down for the faithful, to preserve them from the insidious doctrines above mentioned, the Supreme Congregation of the Holy Roman and Universal Inquisition is asked:

"1. Is it lawful to become a member of those societies whose object is to spread the practice of cremation?

"2. Is it lawful to leave orders for the burning of one's own body or that of another?

"Their Eminences, the Cardinals General Inquisitors, after grave and mature consideration answered:

"To the first question, no; and if it is a question of societies connected with the Masonic sect, the penalties pronounced against this sect would be incurred. To the second, no.

When these decisions were referred to our Holy Father, Pope Leo XIII, His Holiness approved and confirmed them, and directed them to be communicated to the Bishops, in order that they might instruct the faithful upon the detestable abuse of burning the bodies of the dead, and might do all in their power to keep the flock entrusted to their charge from such a practice."

CREMATION VERSUS INHUMATION.

Let us now apply ourselves to the merits of the question. In the time at my command it is not possible to discuss all the evidence that can be produced for and against both inhumation and incineration. I can only lay down my own conclusions and merely hint at the character of the testimony that has influenced me in reaching those conclusions. Permit me to hope that in doing so I may arouse sufficient interest in the question to prompt you to continue the investigation for yourselves.

Burial in the ground, consigning the dead to the "secret and decent chemistry of nature," as Bishop Coxe calls it, is a hallowed custom, hoary with age. It is the only method of disposal of the dead that the great majority of people on this continent have ever given a thought to. The literature of every Christian people, and of many peoples that are not Christian, is filled with gentle reference to the grave and tender sentiment regarding the peaceful sleep of the dead beneath the green sod and the blue sky. Sentiment, religion and poetry are bound up in the tomb. Burial in the ground is practiced by nearly 400,000,000 of Christians and over 800,000,000 of Non-Christians. Nevertheless, familiar as the custom is to all of us, hallowed as the sentiment is to most of us, both custom and sentiment rest upon a trinity of ignorance, prejudice and superstition. None of its advocates have advanced a single argument in its favor, that is not based upon sentiment. I submit, that in the face of utilitarianism, in the face of sanitary considerations that powerfully affect the welfare of the living, a sentimental argument carries but little weight.

I assert this proposition, whatever is against burial in the earth, is an argument in favor of cremation.

The whole question is purely a sanitary question; there is not a particle of sentiment or religion about it. To introduce argument based upon either sentiment or religion will only becloud it. But should it by any chance become a question of sentiment, argument would be useless, for the advocates of cremation see less to shock the nerves in the few minutes of the quick consuming flame, than in the long years of putrescent feeding of worms in a cold damp grave. When it comes to a question of taste, argument stops. There can be no disputing about taste.

Now, how can burial in the earth injuriously affect the public health? It affects it:

(1.) By exhalation of noxious gases rising through the soil and causing air pollution.

(2.) By drainage, introducing poisonous matter into wells and other water-courses, causing water pollution.

(3.) By the possibility of producing an epidemic through the opening of graves of persons who have died of an infectious disease.

Time and the limits of this paper will only permit the citation of a few proofs in support of each proposition.

First, as to air pollution and the dangers that arise from it. It is the experience of all large cities that in time their cemeteries become overcrowded, and several corpses are put in the same grave. Noxious gases escape into the air or into the sewage drains, and thus reach houses, or will percolate so as to contaminate water which is afterwards used for domestic purposes. The great Paris cemeteries inflict headaches, diarrhoea and ulcerated sore throat on those who live in their immediate vicinity. In the epidemic of cholera in Burlington, Iowa, in 1850, it was observed that the neighborhood of the city cemetery was free from the disease until after some twenty interments of cholera victims had been made. After that the disease became virulent in the vicinity of the cemetery, and always in the direction from which the wind came.

The investigations by the Massachusetts Board of Health shows that diphtheria and typhoid fever are disseminated not only by infectious emanations from sick rooms, but also from the graves of persons who had died from these complaints. In 1814, in the city of New York, a battalion of militia was stationed on a lot on Broadway, the rear of which abutted on the Potters Field, from which arose an odious effluvi-um. A number of the soldiers were attacked with diarrhoea and fever, and although they were removed at once, one died. The others rapidly recovered. In March, 1883, during an alarming prevalence of typhoid fever in Carmansville, N. Y., it was shown that all the cases developed on three sides of, and close to Trinity cemetery, and that there was no other discoverable source or cause of the epidemic.

The late M. Pasteur in his investigations of the origin of bacteria discovered that

these microscopic forms of life develop in infinite multitudes in dead bodies, work their way up through the soil to the surface, where they are scattered in every direction by the winds, with the possibility of propagating innumerable diseases. In Denmark a virulent cattle disease was communicated to some cows from their grazing in a field where, twelve years before, cattle dying of the same complaint had been buried.

The conclusions reached by Pasteur from his experiments were confirmed through the investigations of Dr. Domingo Freire, of Rio Janeiro, during the epidemic of yellow fever in that city. The investigations of Dr. Freire showed that the soil of the cemeteries in which the victims of yellow fever were buried was absolutely alive with microbic organisms, identical in every way with those in the blood of patients dying from the disease in the hospitals. "I gathered," said he, "from a foot below the surface, some of the earth overlying the remains of a person who died of the fever about a year before. On examining a small quantity with the microscope I found myriads of microbes exactly identical with those found in the excreta of persons stricken with the disease. Many of the organisms were making spontaneous movements. These observations, which were verified in all their details by my assistants, show that the germs of yellow fever perpetuate themselves in cemeteries. In fact, the cemeteries are so many nurseries of yellow fever, for every year the rain washes the soil, and the fever germs with which it is so thickly sown, into the water courses and distributes them over the town and neighborhood."

A guinea-pig whose blood was shown by examination to be in a pure state, was shut up in a confined space in which was placed the earth taken from the grave just mentioned. In five days the animal was dead, and its blood was found to be literally alive with the parasites in various stages of evolution. The injection of a grain of blood charged with these organisms into the veins of a rabbit was followed by death in a quarter of an hour. The blood of the rabbit was then found to contain the germ, and the injection of a grain of it into a guinea-pig was followed by death, the microscope showing that the blood of the guinea-pig swarmed with the parasite. This is the doctor's concluding warning after narrating these experiments: "If each

corpse is the bearer of millions of millions of organisms that are specifics of ill, imagine what a cemetery must be in which new foci are forming around each body. In the silence of death these worlds of organisms, invisible to the unassisted eye, are laboring incessantly and unperceived to fill more graves with more bodies destined for their food and for the fatal perpetuation of their species."

Now as to the pollution of water. Dr. E. G. Ranney, Secretary of the Michigan State Medical Society, is authority for the statement, that "contamination of well water has been directly traced to cemeteries situate more than half a mile distant." In the summer of 1877 when portions of the town of Hornellsville, New York, were scourged with diphtheria, the disease was most virulent and fatal in those districts where the wells were supplied by natural watercourses flowing from Mount Hope, where the village cemetery is located. In the same year the town of Watkins, N. Y., suffered from diphtheria to such an extent that whole families of children were swept away. The disease committed its ravages only in those parts of the town where the drinking water was supplied from courses having their rise on the hill west of the village. On this hill is "Lake View," the village cemetery.

The danger to be apprehended from wells in cemeteries, or from any streams in the vicinity is thus pointed out by the London *Lancet*, one of the foremost medical publications in the world:

"It is a well ascertained fact that the surest carrier and most fruitful nidus of zymotic contagion is this brilliant enticing looking water charged with the nitrates which result from organic decomposition. What, for example, was the history of the Broad street pump, which proved so fatal during the cholera epidemic of 1854? Was this water foul, thick and stinking? Unfortunately not. It was the purest looking and the most enticing water to be found in the neighborhood, and people came from a distance to get it. Yet there can be no doubt that it carried cholera to many who drank it."

The next statement is from Dr. Thornburg, in the *Chautauquan* of November last. "A single case of typhoid fever, if the excreta be improperly disposed of, is sufficient to contaminate a whole reservoir, lake or river, and endanger the health and lives of thousands of persons. Strikingly

illustrative in this connection is the epidemic which occurred at Plymouth, Pa., in the summer of 1835. The estimated population of the town was 9,000. Of this number 1,104 were attacked with the fever and over ten per cent. of the cases proved fatal, there having occurred in all 114 deaths. The epidemic was traced to a single case of typhoid fever, located upon a hill side up the stream which supplied water to the reservoir of the town. The dejections were not properly disposed of, and in the spring when the annual thaw came, the germs of typhoid fever were carried down the hillside into the stream, and then into the reservoir from which the residents received their drinking water.'

As to the possibility of producing an epidemic through opening graves of persons who have died of an infectious disease. In an address delivered before the New York Academy of Medicines in 1891, Dr. J. L. Smith mentioned the case of an unfortunate gravedigger, who, having disinterred the remains of persons who had died twenty three years before from diphtheria, fell a victim soon after to the disease himself. In 1828, Professor Bianchi demonstrated how the fearful reappearance of the plague at Modena was caused by excavations in the ground where, three hundred years previously, the victims of the pestilence had been buried. The malignity of the cholera which scourged London in 1854 was augmented by the excavations made for sewers in the soil where, in 1665, one hundred and eighty-nine years before, those dying from the plague had been buried. Sir John Simon predicted this result, and warned the authorities of the danger of disturbing the spot.

When the parish church of Minchinhampton was rebuilt in 1843 the superfluous soil of the burying ground adjoining it was disposed of for manure and deposited in many of the neighboring gardens. As a result, the town was nearly depopulated.

I have cited a sufficient number of illustrations to prove that the subject of cremation is, when properly understood, of deep interest and vast importance. The dead should not be permitted to endanger the health of the living. The remedy is the remedy of the old Greeks and Romans—fire. Neither freezing nor boiling will kill certain kinds of disease germs, but no germ known to medical science can pass through fire without being destroyed.

This earth was intended for the living, not for the dead. The dead in their graves are powerless to help us, but their power to harm by polluting the air we breathe and the water we drink is beyond calculation.

According to the character of the soil in which the body is buried, and the manner in which it is confined, it takes from eight to forty years for a body to become entirely resolved into its original elements. That means that hundreds of thousands of bodies are in a state of putrescent decomposition every minute and hour of the year.

What is the difference between resolution in the grave and resolution in the furnace? In result there is none. Chemical science demonstrates that decomposition is but slow combustion. Sir Henry Thompson, in the *Contemporary Review* for Jan., 1874, says:

"The problem which nature sets herself to work in disposing of the dead animal matter is always one and the same. The order of the universe requires its performance; no other end is possible. The problem may be slowly worked or quickly worked; the end is always the same. It may be thus stated. The animal must be resolved into

- (a) Carbonic acid, water and ammonia.
- (b) Mineral constituents, more or less oxidized, elements of the earth's structure, lime, phosphorous, iron, sulphur, magnesia, etc.

The first group gaseous in form, go into the atmosphere.

The second group ponderous and solid, remain where the body lies until dissolved and washed into the earth by rain.

The problem to be worked is: Given a dead body, to resolve it into carbonic acid, water and ammonia, and the mineral elements, rapidly, safely and not unpleasantly. The answer may be practically supplied in a properly constructed furnace. The gases can be driven off without oppressive odor, the mineral constituents will remain in a crucible. The gases will ere night be consumed by plants and trees. The ashes, or any portion of them, may be preserved in a funeral urn, or may be scattered on the fields, which latter is their righteous destination."

I have gone into all this detail to show that the manner of disposal of the bodies of the dead is a subject in which every man, whether Mason or profane, has a deep interest. To the Mason it not only

has a Masonic interest peculiar to himself, but it has a sanitary interest as well that affects every living member of his family.

THE GRAND MASTER'S PROHIBITION.

In searching for the authority that justified the Grand Masters in putting cremation in the Masonic *Index-prohibitorius*, these questions suggests themselves. What is Masonry? and, what are the sources and characteristics of Masonic Law?

I am one of those who believe that Masonry is something more than an organization of men that is held together simply by bonds devised by men. I place no reliance whatever in the legend that gives it birth at the building of King Solomon's Temple. It has within itself, in its outward symbols, and in its great cardinal principles of Right, and Truth and Justice, the evidence that it existed long before the Israelites as a people appear in history. Its symbols, both esoteric and exoteric, point to a Chaldean origin long before Egypt became a nation. I do not wish to be understood as asserting that it has always existed in its present form, or that it has always borne its present name. Such an assertion would be childish. I do claim, however, that its cardinal principles are the same now as they were thousands of years ago, when on the plains of Chaldaea, the pomegranate, the lotus and the pillars now styled Jachin and Boaz, commanded a reverence as religious symbols that is not surpassed in our own day by the reverence that is paid to any religious symbol whatever.

At various periods in the world's history these principles have found expression in organizations of men drawn together by mutual tastes and sympathies, having for their object always the betterment, never the spoliation of their fellowmen, teaching in their rites and ceremonies the ethical duties of man, the unity of God and the immortality of the soul.

We recognize them at one period in the Osiric Mysteries of the Egyptians, and the Mithraic among the Persians. We find them in the Dionysiac and the Eleusinian Mysteries of the Greeks and Romans, that according to Cicero brought to their Temples men from the remotest regions of the earth. We see them again in the Essenian Mysteries of the Jews, in the Druidic Mysteries of the Celts, and in the Masonic Mysteries of our own times. We find them frequently changing the name by

which they are known to the world; frequently changing subordinate regulations to conform to the requirements of a particular age or country; but we never find them changing the great central doctrine of the pursuit of Truth, a doctrine that is at once their duty to expound, and their warrant for existence.

A traveler following the course of a river sees it at one time a broad smooth stream winding its way between low grassy banks that stretch out into broad green meadows. Again he will see it sweeping by precipitous cliffs, its bed narrowed and the placid stream turned into a rushing torrent. The direction of his road changes, and the river is lost to his sight. After days of travel he again comes upon it, but now bed and banks and landscape have again changed. A different soil imparts a new color to the water. He is in another country whose people have a language and laws and customs vastly different from those of his own, and the name of the river is not now the name by which it is known in his own land.

Nevertheless, it is the same stream, changed only by its environments.

It is thus that I look upon Freemasonry. Its cardinal principles have always existed, and always will exist. They may disappear for a time, as in the shifting scenes of history, nations and dynasties rise and fall, and carry their customs with them, but the cardinal principles can never become entirely lost. When they reappear possibly their outer covering may be changed to suit the requirements demanded by new surroundings. They may bear one name now, and another again, but stripped of the husks of local environment they are the same principles forever and in all places.

I am one of those who believe that Masonry is a natural religion, and by natural religion I mean a religion that appeals to human reason, a religion that is common to and can be accepted by all mankind. Such a religion is founded in the Masonic Landmarks. Brotherly Love, Relief and Truth, the Spirit of Right, and Truth and Justice. Such a religion does not teach that God, the Grand Architect of the Universe, ever intended to restrict His mercies and His blessings to any one race or sect, and consign all the rest of His children to everlasting misery. The religion of Masonry teaches no such creed.

I have seen the Master Mason degree conferred upon a Hindoo disciple of Bud-

dha. There were present, lending willing assistance, Jews and Christians and Mohammedans. Among the Christians were those belonging to nearly every sect. I cannot name them all, but I recognized among them Episcopalians, Presbyterians, Baptists, Congregationalists, Methodists, Unitarians, Spiritualists and Theosophists.

But in that Lodge-room there was no sect. Every man there called every other man brother, and would fly to the other's assistance if assistance were needed. Every man there looked upon every other man as being one of God's creatures on a level and an equality with himself. All were working at the same time, in the same way, for the same object, and that object was the ascertainment of how best to apply the Masonic principles of Right and Truth and Justice in benefitting Mankind. There was no contention, no strife, no argument.

That Lodge room was a sight to put to shame and confusion the puerile squabbings and hairsplittings of the purblind tribe of theologians that would make of God's vineyard a field of battle. It was such a sight as can only be witnessed within the walls of a Masonic Lodge. If it was not the Spirit of God speaking through that natural religion the Essence of Right and Truth and Justice, that in some degree is in the heart of every man, then I do not know what to call it. I have no other name for it.

SOURCES OF MASONIC LAW.

Masonic law can only spring from three sources:

- (1.) The Ancient Landmarks.
- (2.) The Will of the Grand Master.
- (3.) Legislation by the Grand Lodge.

Let us first consider the will of the Grand Master.

By the very nature and form of the Masonic Institution, the Grand Master of Masons is a unique personage. There is no officer like him known to the civil law. In the exercise of his prerogative he has an authority to command implicit obedience that is only equalled by that of the Czar or the Pope. When the Grand Lodge is not in session, the Grand Master *as Grand Master*, is an autocrat. His will is the Supreme law. No matter how illogical or unjust his decisions may be, they must be obeyed under penalty of discipline that may even extend to an arrest of the charter and dismemberment of the Lodge. He

may rule that black is white, and the ruling will be law, until the Grand Lodge reviews and sets it aside.

As a source of Masonic law, any edict issued or decision rendered by the Grand Master, whether originating with himself or coming up to him from the Brethren, becomes law, and remains law, until the Grand Lodge changes it, either by refusal to confirm, or if confirmed, by subsequent repeal.

At the Annual Communication of the Grand Lodge, the usual procedure is for the Grand Master to report his official acts since the last regular Communication. In this Jurisdiction his decisions on questions of Masonic law are referred at the opening of the session to the Committee on Jurisprudence, and that committee after examination of the decisions, reports back to the Grand Lodge. If the committee be of the opinion that the decisions are based upon sound Masonic principles, it recommends that they be concurred in, and the decisions be confirmed. On the other hand if, in the judgment of the committee, a decision is not based upon sound principles, the recommendation is that the decision be not concurred in, and if the recommendation be adopted the decision thereupon ceases to be binding as law.

Grand Masters have, time and again, rendered decisions that have failed to receive the confirmation of the Grand Lodge, but it may be doubted, if such a decision has ever been rendered, when the facilities or the time at the Grand Master's command have permitted a full examination of the law of the question before him.

If there be one man in the Fraternity who more than any other is a hard-worked man, that man is the Grand Master. The office is the pinnacle of Masonic honor, but it is no sinecure. As a rule, in his private capacity, the Grand Master is a citizen of considerable importance in the community, having his full share of private business that may not be neglected. On the top of this come the duties that adhere to the office of the Grand Master, and, like his private business, they may not be put aside. *Noblesse oblige* There is hardly a mail that does not bring him correspondence from every part of the Jurisdiction upon every conceivable topic, Masonic and sometimes un-Masonic. Then too, he is in almost constant communication with the dignitaries of foreign, or of Sister Grand Bodies. From

his own obedience comes for settlement every sort of Masonic dispute, and he is called upon to interpret almost every section of the Constitution. A few years ago a Grand Master facetiously reported to his Grand Lodge, that during his term of office, he had at one time and another been importuned to grant dispensations to permit the violation of nearly every principle of Masonic law, and the great number of requests that had come to him to interpret the plainest and simplest provisions of the statutes led him to believe that many of the Brethren adopted that method in order to obtain the Grand Master's autograph.

There have been instances where the Grand Lodge has refused to adopt the recommendation of the committee, but as a rule the Grand Lodge looks to its committees for information and leadership in legislation. The committees therefore, in great measure, mould the law.

It often happens that the Committee on Jurisprudence (the most important of all the committees) is burdened at the very beginning of the session with an enormous amount of work. In the short space of three or four days during which the Grand Lodge is in session, the committee is expected to examine and make a recommendation upon every question that comes before it. Frequently in so short a time it cannot give some particular question the mature consideration which its importance demands, and it asks leave to refer such question to its successor, the new committee to be appointed by the incoming Grand Master. Frequently also, many questions receive insufficient consideration, and hasty and sometimes unwise legislation is the result.

I have long entertained the belief that it would be better for the Craft if the Grand Master were required to file his decisions with the Committee on Jurisprudence as soon as rendered. Such a procedure, by giving the committee plenty of time to examine the law on intricate questions, before the meeting of the Grand Lodge, would in a large measure correct the evils from which spring hasty, ill-considered legislation.

AS TO LAW MADE BY THE GRAND LODGE.

The Grand Lodge is a representative body composed of its own Past Grand Masters, and the Past Masters and Masters and Wardens of all constituent Lodges un-

der its obedience. It is pre-eminently a body of high intelligence, composed as it is of those who have had experience in the actual work of the Craft. Every man in it is, or has been, an officer in his own Lodge, experienced in the consideration of the questions that perpetually come before the Craft, long before such questions find their way into the Grand Lodge. Composed as the Grand Lodge is of such men, it is at once apparent that the chances are all against unwise legislation. But, nevertheless experience has shown that a faulty law will occasionally creep in.

“Even deep browed Homer sometimes nods.”

All statute law emanates from the Grand Lodge. Within the confines of its own territory its authority is supreme, and in California it even places restrictions upon some of what were once considered to be the inalienable prerogatives of the Grand Master. For instance, a California Grand Master is not permitted by the Constitution of the Grand Lodge to make a Mason at sight. The Grand Lodge has the power to repeal or amend laws of its own enactment.

LANDMARK LAW.

Next we come to the law of the Ancient Landmarks. One injunction runs through the entire web and woof of Freemasonry, and that injunction is that the Ancient Landmarks shall not be disturbed. Let us ask then, What are the Landmarks? Briefly they are the immemorial usages and fundamental principles of the Craft, and they are fixed—unchangeable.

In Dr. Mackey's Encyclopedia of Freemasonry the introduction to twenty-five landmarks that are there discussed is in this language:

“In ancient times it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which by malicious persons would be the occasion of much confusion, men having no other guide by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. ‘Thou shalt not,’ says the Jewish law, ‘remove thy neighbor's landmark, which they of old time have set in thine inheritance.’ Hence those peculiar marks of distinction by which we are to be separated from the profane world, and by which we are enabled to designate our inheritance as the ‘Sons of Light’ are called the landmarks of the Order. The *universal language*

and the *universal laws* of Masonry are landmarks, but not so are the local ceremonies, laws and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks by which we examine and prove a Brother's claims to share in our privileges is one of the most heinous offenses that a Mason can commit."

And he closes as follows: "The last and crowning landmark of all is, that these landmarks can never be changed. Nothing can be subtracted from them. Nothing can be added to them. Not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors."

With the unwritten landmark law, I class the general or universal laws and regulations that are contained in the old Constitutions and Charges. These were enacted by bodies that at the time had universal jurisdiction, and therefore operated over the Craft wheresoever dispersed. As the bodies that enacted them have long since passed out of existence, it is the opinion of many eminent Masonic jurists that they are unrepealable.

Three of the ancient landmarks have a direct bearing upon the question we are discussing. I will therefore quote them in full as given by Grant in his "Ancient Landmarks:"

First. "Every Mason must be obedient to the laws of the country in which he lives or sojourns."

"Do you promise to conform to the laws of the country, respect magistrates, not to be concerned in plots or conspiracies, but patiently submit to the decisions of law?" was one of the very old charges given to a Master at his installation.

Second. "Freemasonry existing from a time when the memory of man runneth not to the contrary, was anciently operative and speculative; it is now speculative, embracing a system of ethics, moral, religious and philosophical, and relates to the social, ethical and intellectual progress of man."

Third. "Every affiliated Master Mason is entitled to a burial with Masonic ceremonies and honors."

We have seen that Masonic law can spring only from the landmarks, from *ex-cathedra* decisions of the Grand Master, and from legislation by the Grand Lodge.

We shall now consider the question. Has a Grand Master any moral or ethical right to refuse to the Craft any reasonable request that is not forbidden by the laws of the land, by the landmarks, or by the statutes of Freemasonry?"

I will try to show that he has not.

The law of the landmarks is rigid as iron, but unless effort be made to evade it, its grasp is as soft as velvet. It imposes no irksome burden upon a conscientious mind. On the contrary, the highest expression of the principles and philosophy of Freemasonry is found in a painstaking endeavor to observe and obey in all their fullness the mandates of Masonic landmark law. Living the life that the law inculcates, makes men better husbands, better fathers, better neighbors, better members of society and more useful citizens of the State.

In the command that her ancient landmarks shall not be disturbed, Masonry is inflexible; but otherwise she is an indulgent mother, denying her children nothing they may ask, unless the request is forbidden by her own laws or by the laws of the land. By the very nature of her organization, no request that would be for the good of her children can be condemned, either by her own laws or by the civil law. A progressive science, keeping pace with the advancing civilization of the age, she encourages the philosophical investigation of every question that can influence the moral, ethical, spiritual or intellectual welfare of mankind. The highest attainable measure of human duty is the standard she perpetually urges her children to follow. As a guide and a light unto men, teaching by precept and by example, she regards with instinctive abhorrence any attempt to shackle the freedom of inquiry into any question whatsoever in which humanity has an interest.

The educated mind is the power that molds the thought of a people and the destinies of a nation. By the very nature of her duties to mankind in the dissemination of the principles of Right and Truth and Justice, Masonry is *compelled* to keep in the fore front of human progress. Any attempt to confine her within bounds prescribed by a past age, but which the progress of the world and the advancement of the race, have outgrown and cast aside, interferes with the mandates of her landmarks, and cannot stand. Her landmarks and the spirit of her philosophy are un-

changeable guide posts that point the way to an inquiry that is as broad and unbounded as the necessities of mankind.

When Grand Master Arnold, of Pennsylvania, and Grand Master Preston refused to permit the Masonic funeral service to be performed over the remains of a deceased Mason at a crematory, the refusal became Masonic law in their respective Jurisdictions. As good Masons we must obey the law, no matter how illogical or unjust it may be, but we are not forbidden to criticize it, nor are we forbidden to pursue within proper bounds measures and methods having for their object its repeal.

We have the landmarks for our authority that Masonry embraces a system of ethics, moral, religious and philosophical, and relates to the social, ethical and intellectual progress of man.

Ethics is the science of human duty. The moment it is shown that humanity has an ethical interest in the manner of disposal of the bodies of the dead, that moment the question becomes a live question, and falls within the purview of Masonic landmark law. If it can be further shown that of two methods, (neither of which is forbidden by any law, civil or Masonic), one is capable of producing harmful consequences, while the other produces no such consequences, then the question is simplified. In such a case, if the Grand Master were called upon to promulgate an official preference, the law of the landmarks would *compel* him to select that method which was least injurious to the health of the living. Masonry has as much interest in the welfare of the living, as any Institution can possibly have.

Should the Grand Master decline to give official preference to either method, then the question would remain just as it was before it came up to him. Neither method being illegal, it would be a matter of choice, in which case the last wishes of the deceased brother should be carried out to the letter. If those wishes were that his remains should be cremated, then cremated they should be, and with Masonic honors, for there would be no law, human or Divine, to forbid it.

In Pennsylvania and California cremation is tabooed by Masonic law, but I cannot believe that this law has its foundation in sound Masonic principles. I cannot believe that it is other than obnoxious to the great body of the Craft, to those who

favor inhumation quite as much as to those who favor incineration, for the reason that it interferes with personal rights and privileges that every Mason is entitled to who preserves his standing in the Fraternity. It violates the Masonic birthright conferred by the ancient landmarks that give to every Master Mason the *right* to have the Masonic funeral service performed over his remains.

But, it may be urged, cremation is not burial in the earth, and burial in the earth having come down to us as established custom from times of old, it is quite as much a landmark as is the right to demand the performance of the funeral ceremonies prepared for it.

Examination of the objection will demonstrate that it is untenable. The funeral ceremonies do not constitute a landmark, but the right to demand their performance does. Burial is not a landmark, nor can cremation, or any other method of disposal of the body ever become a landmark.

There is a wide difference between a landmark that is firmly fixed within the control of the Institution and a custom subject to changes over which the Fraternity can exercise no control.

The rites and ceremonies incidental to its ritual are its own children, the product of its own creation, and as such they are always a component part of the Masonic Institution. Burial, cremation, or any other method of disposal of the dead, are customs governed by local laws, and as such are subject to change. Masonry has no control when the civil law steps in.

The law of the landmarks governs principles, customs and usages which are entirely and unqualifiedly Masonic. The disposition of the body after death cannot always be controlled by the Fraternity.

Neither in the landmarks nor in the ritual is there one word of *command* as to what shall be done with a dead Mason. Nor can there be. A man may be drowned and his body lost beyond recovery; he may perish on a desert, or be devoured by wild beasts, and in such, or similar cases, the disposition of his body cannot be controlled. Control of the body cannot be the subject of a landmark. Masonry does not attempt impossibilities.

The question then as to whether cremation is or is not a burial cuts no figure. The disposition of the body is a matter that at any time may be made the subject of regulation by the laws of the land. In

such a case Masonry neither could nor would attempt to control it, for it is an unalterable landmark that a Mason must obey the laws unless they are aimed at the destruction of the Fraternity.

Let us now examine the objection that the funeral service has been prepared for use over an open grave, and not over a furnace. Again, I think the objection is not well taken. The principle involved is the Masonic funeral honors. To attach more importance to some particular part of a changeable ceremony than to the principle upon which the ceremony itself is founded, is like placing a higher value on the husks than upon the ear of corn that is within them. The particular language used in the funeral service is subject to regulation. It requires no extraordinary degree of intelligence to change a word or a phrase here and there, to adapt it to use over an open grave, over an open furnace or over a body about to be buried at sea. To argue otherwise is not complimentary to the mentality of the rank and file of a Fraternity that numbers among its members some of the brightest intellects and most brilliant scholars the world has ever known. The supposition is absurd and unthinkable. The Spirit of Masonry never contemplated a funeral ceremony so rigid that its honors could be accorded to only one method of disposal of the body.

To say that the Masonic funeral service shall only be performed over an open grave is, apart from its absurdity, equivalent to a demand under penalty of forfeiture of Masonic honors, that the body shall be buried, even though it had been the wish of the deceased that his body should be burned. If such a demand be not an unwarranted interference with personal rights and privileges, what is it? No Mason will imagine for a moment that the Grand Masters had any such interference in contemplation, yet no other logical conclusion is deducible from their decisions.

Suppose an epidemic should appear whose contagious characteristics compelled the passage of a law that the dead bodies of its victims should be burned instead of being buried. Such a law would be a sanitary law to protect the public health. Will any one say that Masons would not obey the law? Will any one say that in such a case it would be consonant with the Spirit of Masonry to forbid the Masonic funeral service over the

remains, because the law of the land compelled incineration instead of inhumation? I think not. To forbid the service would be contrary to the spirit of Masonry, which always adapts itself to its ethical surroundings, and would be in violation of the landmarks which say that every Master Mason in standing is *by right* entitled to have the Masonic funeral service performed over his remains.

I again repeat that the *form* of service is changeable according to local requirements. It is not a landmark, but a local custom, that can be changed at any time to meet local exigencies without violation either of the laws or the spirit of Masonry.

A few years ago a large party of Masons, among them being the Grand Master for California, visited the Hawaiian islands. Now, had it so happened that one of their number had died while on shipboard, and that the rules of the ship, as ships' rules usually do, required an immediate burial, would Masonic law justify resistance on the part of the surviving Brethren to a burial at sea? Would Masonic law refuse the honor of its burial service because circumstances beyond its control consigned the body to the fishes in the ocean instead of to the worms in the earth? Will any one say that the loving remembrance that prompts, and is the foundation of every funeral service in the world is null and void and inoperative, and shall not be respected unless the ceremony is performed over an open grave? If a Mason perish in a conflagration, as Masons have perished, shall Masonic honors be denied his memory? The Spirit of Masonry contemplates no such distinction between tweedle dum and tweedle dee.

When the spirit has left the body, what takes place? By operation of natural laws the body resolves itself into its original elements; the gases find their way into the atmosphere, where they are absorbed by trees and grasses and other forms of vegetable life; the water either evaporates or seeps away, and the minerals remain in the earth, some time or other to mingle with and become a part of it. There is absolutely no other disposition of the body to be made; on land or sea the end is the same.

In the grave the process of resolution is continued for a long number of years before it is finally completed, and it carries with it great danger to the living. In the crematorium the process is the same, but it

terminates in an hour, and is absolutely without danger to any one.

The Grand Masters having determined to single out and give their official approbation to one particular process of nature in her task of reassimilation of the elements that compose matter, it would seem reasonable to expect that preference would be given to that method which is declared by every natural, ethical and sanitive law to be least harmful to the public health. That they should give preference to a method, which by the same laws is declared to be fraught with grave danger to mankind, is a paradox that can best be explained by the assumption that their choice was made without having given to the subject the due consideration demanded by its importance.

It would also seem reasonable to suppose that if a process were not under ban of any law, the Grand Masters would have hesitated before arraying themselves against it; and that they would have returned the answer to their petitioners, that the process not being forbidden by any law of nature, of ethics, of morality, of religion or of the State, neither would Masonry forbid it. Indeed, it is difficult to see how Masonry *can* forbid it, without transgressing her own law of the landmarks.

That the present funeral service was prepared for use over an open grave, and not for use in any other manner, simply argues that it was prepared at a time when the question of cremation had not become sufficiently prominent to attract any considerable attention.

It must not be forgotten that there is a wide difference between a landmark and a custom, and that the funeral ceremony is a custom subject to change, while the RIGHT to the ceremony is a landmark and unchangeable. To hold that the phraseology of the funeral service is a rigid formula that cannot be changed to meet the exigencies of a particular situation, is to ignore the teaching that Masonry is a progressive science, is to assert that Masonry is lacking in common sense, by placing a higher value upon the husk than upon the grain that is within it.

We are taught that Masonry is universal, that it exacts from its children a belief in a Supreme Being, but that it does not attempt to interfere with, or inquire into the manner by which that Supreme Being manifests or makes himself known in the hearts of men.

There are countries whose inhabitants are believers in God, whose laws both religious and civil are widely at variance with our own. Nevertheless, Masonry is not debarred from such countries; the local customs affect the shell of Masonry, not the heart. There are countries where cremation of the dead is the custom of the land or the law of the tribe. Because the body is not buried in a grave should a Mason dying there be refused the honors of the funeral rites of his Craft? If he were a subject of such a country, amenable to its laws, and those laws made cremation compulsory, it would be his Masonic duty to obey the law, even though his personal preference should be in favor of interment. Masonry teaches obedience to the law.

What law does the Mason violate when he asks that his body shall be burned instead of buried? Does he violate a law of the land? No. Does he violate a law of the Church? Masonry gives no official recognition to any Church or sect, and is not bound by ecclesiastical canon. Does he violate a sanitary law? No. Does he violate any law based upon the principles of morality or of ethics? No. Does he violate any of the ancient landmarks, statutes or principles of Freemasonry? The answer again is no.

As a question of morals, of ethics and of Masonic common sense, then why should his request be denied?

This brings us back again to the original question, what moral or ethical right has a Grand Master to refuse to the Craft any reasonable request that is not forbidden either by natural, civil or Masonic law?

The answer is that he has none.

From these considerations I cannot believe that any Grand Master, in the absence of statutory provision, is justified by Masonic law in refusing permission to perform the Masonic funeral service over the cremated remains of a Master Mason.

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Devil Worship in France.

A volume under the above title, by A. E. Waite, recently issued from the press of Geo. Redway, London, England, covers matters of considerable interest to the Masonic Fraternity of the United States.

The title is somewhat misleading. The book, in reality, is a defense of high-grade Masonry from the aspersions of its enemies, who accuse its possessors of occult

practices, adverse to Christianity, because based upon satanic worship, and which enable them to bring about, among other manifestations, an actual materialization of the evil one himself.

An assertion of this kind to a Mason—or even to a profane of ordinary intelligence—must appear utterly preposterous, but, nevertheless, it must be regarded with some degree of seriousness, when we consider the nature of the evidence adduced, the number of witnesses, the collateral testimony brought forward, and the absolute belief in the truth of the accusation which is entertained by a number of intelligent people of power and influence in the higher ranks of society.

During the middle ages and later, a belief in the power of certain persons to evoke, communicate with, and receive aid or guidance from the powers of darkness was common, but in these modern days, such credence has been relegated to the ignorant negro or wilder savage with whom voodooism and fetich worship seem more naturally allied.

To assert then, gravely, that even now, in these days of Christian enlightenment, there actually does exist a cultus of Lucifer, would seem to tax credulity heavily, and yet such is the actual fact. There does really exist such a sect, possessing creed, ceremonial and liturgy; widespread in dissemination, and of sufficient unity and numerical strength to support a periodical devoted to its own peculiar interests. It is the knowledge of this fact which gives a certain amount of force to the effort to ally it with the mysticism of Masonry in the upper philosophical degrees.

Modern Devil Worship may assume one of two forms. It may be the worship of the evil principle, acknowledging its wickedness, but in awe of its power, seeking to propitiate its wrath; or it may be the adoration of a power, regarded evil by other religions, but which this cultus believe to be good. The former are the cultivators of what is styled Black Magic, and these do not seem to be organized as a sect, but act separately and as individuals. The latter hold Lucifer—the light-bearing sun of the morning—as the beneficent god, whilst the Christian Adonai is held to be the Prince of Darkness and the veritable satan. It is inferred from the condition of the world at present, that the mastery of the moment resides with the evil princi-

ple. Adonai reigns surely, as the Christian believes, but this sect considers him the author of all human misery, and Jesus, the Christ of Adonai, the messenger of misfortune, suffering and false renunciation. These worshipers of Lucifer profess to have taken sides with the cause of humanity and work to prepare his kingdom, and he promises to raise up for them a Savior who will be anti-Christ, their leader and king to come.

Thus this doctrine of Lucifer is a kind of reversed Christianity. It is in fact the revival of an old heresy founded on a philosophical blunder; in a word it is a Manichian system with a special anti-Christian application.

This blasphemous cultus is that which is said to be now propagated by what is called the Palladian Order, and forming a part of the mystery of Masonry as interpreted in an active anti-Masonic movement now at work in France.

The Masonic archeologist, Ragon, published a ritual of the Order of the Palladium, or Sovereign Council of Wisdom, constituted in France on May 20, 1737, and which, after the manner of the androgyne Lodges then springing into existence, initiated women under the title of Companions of Penelope. This Order failed to spread, but in some untraceable way was supposed to have been connected with the legendary Palladium of the Knights Templar—the idol Baphomet. Little, however, was heard of this mythical image for a period of over sixty years, but in 1801, according to these recent anti-Masonic writers, an Israelite—Isaac Long—is said to have carried the original Baphomet and the skull of the Templar Grand Master, Jacques de Molay, from Paris to Charleston, S. C., and was afterward concerned in the reconstruction of the Scottish Rite of Perfection and of Heredom under the name of the Ancient and Accepted Scottish Rite, organizing a Lodge of the 33°, which became the Mother Supreme Council of that Rite throughout the world.

Eight years later, on the 29th of December, 1809, Albert Pike was born in the city of Boston of parents who, although of humble position, by hard struggles succeeded in sending him to Harvard College, where he was graduated M. A. in the year 1829. Beginning life as a schoolmaster, his romantic and roving disposition carried him to the wild West, leading him to explore even the then imperfectly

known regions of the Rocky Mountains. In 1833 he settled in Arkansas and, drifting into journalism, founded the *Arkansas Advocate*, and by both his prose and poetry obtained a reputation in literature. After the civil war, in which, upon the Southern side, he took an active part, he followed law and literature, re-establishing in Memphis the *Memphis Appeal*, (now the *Commercial Appeal*, which still shows the Masonic impress), which he sold in 1868 and migrated to Washington. In Little Rock Albert Pike was initiated a Mason, and ten years later, that is in 1859, he was elected Sovereign Commander of the Supreme Council of the Scottish Rite at Charleston, and by his wonderful knowledge of the ritual, antiquities, history and literature of Masonry, combined with extraordinary powers of organization, became a person of wide and commanding influence in the Scottish Rite.

Thus far in the sketch of Albert Pike our writers have adhered pretty closely to history, but now they follow with a most fantastic combination of fact and fancy. They go on to state that when the Italian patriot, Mazzini, projected the centralization of high-grade Masonry, he could find no person in the whole Fraternity more suited by his position and influence to collaborate with him than Albert Pike. Out of a secret partnership, which he then formed, there was begotten, on September 20, 1870—that is to say, by a remarkable coincidence, on the very day the Italian troops entered Rome—a “Supreme Rite and Central Organization of Universal High-Grade Masonry,” the act of creation being signed by the American Sovereign Commander and the Italian liberator, the two founders sharing the power between them. A “Supreme Dogmatic Dictionary” was created in Charleston, S. C., with Albert Pike at its head, under the title of “Sovereign Pontiff of Universal Masonry,” while Mazzini took the position of “Supreme Executive,” with headquarters at Rome, under the title of “Sovereign Chief of Political Action.”

During the whole space of seventy years the De Molay skull and the Baphomet had remained on deposit at Charleston, and that is the very intelligent reason why the just constructed organization was called the “New Reformed Palladian Rite.” Subsequently, our writers continue, five central Grand Directories were established—at Washington, Montevideo, Naples,

Calcutta and Port St. Louis, in Mauritius. Thus by a twofold apparatus—the Palladium and the Scottish Rite—Albert Pike held all Masonry in the hollow of his hand.

Four persons are cited as Pike’s coadjutors in the United States—Gallatin Mackay, of honorable memory; a Scotchman named Longfellow, whom some of our French authors confound with the poet; somebody simply called Holbrook, and finally Phileas Walder, a Swiss, who was first a Lutheran minister, then a Mormon, afterward a Spiritualist and finally an occultist and disciple of the great French magus, Eliphas Levi.

When Mazzini died, our writers say, he named Adrian Lemmi, of Italy, as his successor, and when in the fullness of years the Sovereign Pontiff himself passed into the “higher life of fire” (the palladian notion of beatitude), the pontificate itself, after resting briefly upon the shoulders of Albert George Mackey, was transferred to the Italian and the seat of the “Dogmatic Directory” removed to Rome.

It is claimed that while the Scottish Rite continued its speculative teachings, the Palladium betook itself to magic, and succeeded so well that there was a perpetuity of communication between Charleston and the unseen world.

But, before briefly reviewing the testimony in regard to the ceremonials of the New Palladium, it is well to consider what of necessity must be the character of the witnesses. Those who speak from hearsay may be thrown out of court, because we have the evidence of those from whom they gathered their story. It is manifest that the remaining witnesses may be divided into two categories; first, those who claim to have been spies and deliberately committed perjury for the purpose of betrayal, and, second, those who claim to be penitent sinners, and evidence their repentance by acknowledging violation of solemn vows in order to enhance the sale of their alleged confessions. These so called “exposures” are all published in cheap penny-dreadful style, the better they pleased the taste of the curious masses, and the more popular their works.

Bearing these facts in mind, a rapid summary will suffice to give the character of these revelations.

In 1891, Gabriel Jogand-Pages, over nom de plume of “Leo Taxil,” gives a ritual in detail, which upon examination proves to be a series of mutilated pass-

ages from Eliphas Levi's "Dogme et Rituel de la Haute Magie" pieced clumsily together to show the methods used in evocations of the elementary spirits. He claims to have obtained his information by the not very creditable proceeding of bribing an officer of Paladian Grand Council, and his ceremonials, other than those above noted, are disgusting combinations of obscenity, diabolism and sacrileges. As this witness was expelled from Masonry after receiving the first degree, it is to be feared that his exhaustive researches were a little biased by his hurt feelings.

Following this writer, came a multitude who wrote "from personal experience," and everybody in Paris had all the passwords, signs and catechisms, or else thought they had, and it was evident that in the languid state of trade, a new infusion of horror was needed.

A. M. Recoux essayed to do this, but did not quite succeed, and it was reserved for a Dr. Battaille, in November, 1891, to lead the ranks by the exactitude of his detail, and his exposure (published in an indefinite series of penny numbers, with sensational illustrations), sent thrills of horror down the backs of the pious people of Paris.

Considering the fact that a governing Order such as the Palladium is represented to be, conceived in secrecy, kept shrouded in silence, and supposed to hold a select membership carefully chosen from High Masonry, it seems remarkable in the history which the learned and devout doctor gives of the career of Sig. Gaetano Carbuccio, that the Order should be so widespread and numerous, and also so readily accessible to profanes.

According to the doctor, the above-named Italian was made a Mason in Naples by Glambattista Pessina, "most Illustrious Sovereign Commander, Past Grand Master and Grand Hierophant of the Antique and Oriental Rite of Memphis and Mizraim," after which for 200 francs more he was allowed to enter the thirty-third grade of the sublime mystery, and then for a further modest subscription of fifteen francs annually, was made a Grand Commander of the Temple. He now became violently enthused, rushed among the occult Masons, became Sublime Hermetic Philosopher, optimated with the Society of Rethurgists, took the veritable initiation of the Magi, and fraternized with the brethren of the "New Reformed Palladi-

um." Some time after this rush his business took him to Calcutta, where he found the Palladists in a flutter of excitement because they had just received from China the skulls of three martyred missionaries, which were indispensable in a new magical rite composed by Albert Pike.

A seance was about to be held. The skulls were placed on a table, Adonai and His Christ were impressively cursed, Lucifer was blessed and solemnly invoked. Nothing could be possibly more successful. Result, shock of earthquake, threatened demolition of buildings, confident expectation of immediate entombment alive, burst of thunder, vivid lightning, and then an impressive silence, followed by the sudden manifestation of a being in human form seated in the chair of the Grand Master. There is no space here for his description. He was a beautiful beardless Apollo, with a faint flush of inferno suffusing his entire skin, and wearing nothing in the world but a melancholy, nervous smile. Apparently unconscious of his not being in evening dress, he discoursed amiably to his children and then, his majesty walked around the room, greeting the brethren with a piercing look in the eye. Finally approaching an English visitor present, George Shekelton by name, he asked him to shake hands. Brother Shekelton complied with a horrible yell; then there was an electric shock, followed by black darkness. The torches were lighted and Shekelton discovered dead. The brethren then sang an improvised anthem, the refrain being "Glory immortal to Shekelton! He hath been chosen by our omnipotent god!"

It is impracticable, within proper limits, to repeat all the Doctor's evidence; how he himself visits Pondicherry and under the guidance of Brother Ramassasipountamly-pale-dobachi (without any difficulty in the little matter of language) saw a lot of fakir brethren enjoying life in an advanced state of putrefaction; witnessed Baalzebaub invoked by a sister Mason who plunged her arm into a tripod of burning coals, and inhaled with great delight the delicious fragrance of the roast meat; helped sacrifice a white goat; and visited the seven Temples of Dappah, located among dead bodies, festering in the sun. How, subsequently, he was present at the initiation of a Mistress Templar, according to Palladian Rite, which took place in a Presbyterian "Chapel," and in

the course of which, the Master of Ceremonies picked up his own shadow and arranged it on the wall in the shape of a demon which answered questions.

It is to be regretted also that the evidence of Mistress Diana Vaughan must be omitted here. It is a pity because she was initiated into the Palladian Order, near here, at Charleston, S. C., and was thus enabled to defy the laws of gravitation, and even to skip out of sight with Lucifer himself, and return to the wonder-stricken Brethren in an hour or two in good order and well-conditioned.

It seems surprising that such absolute rot as all this should obtain sufficient credence of a character to warrant an intelligent man gravely to write in rebuttal a book of 325 pages. Yet we are assured that these Arabian Nights' tales are taken up in all seriousness by men learned in the law, and by ecclesiastics high in the church, and by the latter made texts for homilies against Masonry.

It may be, perhaps, for this reason, as well as from the delicate ironical vein which pervades it that the work affords exceedingly entertaining reading.

It contains besides, considerable incidental information in regard to the modern Rosicrucian Society of England, organized for transcendental research, which society has been frequently referred to in the publications of the *Lodge Quatuor Coronati*.—*Memphis Appeal*.

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Class Lodges.

From the early part of last century, when Freemasonry put on its modern attire, down to a period not very remote from our own, it was an established practice that every new Lodge should be "constituted" by the Grand Master or his Deputy.

These proceedings were of the simplest character, and during the first half of the eighteenth century it was a common thing for the noble brethren presiding for the time being over the Society to perform the duty of constituting Lodges in person, instead of vicariously by their Deputies.

Later still, the old practice fell into desuetude, and instead of being "constituted" in homely fashion by the Grand Master or his Deputy, the habit sprang up of all new Lodges within the London district being "consecrated" with much pomp and ceremony by the Grand Master.

The recent proceedings, therefore, at Lincoln's Inn, when the "Chancery Bar" Lodge was duly consecrated in the presence of H. R. H., the Prince of Wales, "Most Worshipful Grand Master," may be conveniently described as a blend of the old system with the new.

This Lodge, as the name denotes, has been established for the association in Masonic fellowship of gentlemen of the long robe who are, or have been, practitioners in the courts of equity as distinguished from those of common law.

The founders of the new Lodge cannot, indeed, lay claim to having ushered into existence the first body of the kind, the membership of which is restricted to the higher branch of the legal profession. This distinction is enjoyed by the original members of the Northern Bar Lodge, an association formed in 1876 for the convenience of barristers practicing on what is called the common law side of the profession, and who at the same time have made choice of the Northern circuit.

For the origin, however, of class Lodges or, to be more precise, of Masonic sodalities recruited from a single profession, or separate class of men, we must look back more than a century and a half.

The first of these Fraternities would appear to have been a military or regimental Lodge attached to the First foot, now the Royal Scots, in 1732, from which date army or traveling Lodges increased and multiplied at such a rate that about the third quarter of the last century no garrison towns and few regiments of cavalry or infantry in Great Britain or France were without one.

An English Masonic calendar for 1763 gives under a separate heading, "Sea and Field Lodges," meaning thereby the Masonic brotherhoods actively at work in British men-o'-war and the various arms of the sister service.

At different times of the eighteenth century French Lodges were constituted in London, but all of them proved to be deficient in staying power, and one after another passed off the scene. The Pilgrim Lodge, however, founded in 1779 for the promotion of good fellowship among Germans residing in the metropolis, has been more fortunate, and the entire work is still carried on as it was happily begun, in the language of the fatherland.

Of the other class Lodges in existence the Grand Stewards, dating from 1735

and consisting of Freemasons who have served the office of Steward at the annual festival, can justly claim pride of place. After which comes the Royal Alpha, composed exclusively of councillors and friends of the Grand Master.

Military or regimental Lodges, properly so-called, are fast dying out, but of stationary Lodges which restrict their membership to persons in either the land or sea service some examples may be presented. Thus the Royal Artillery can take their choice between the Ubique and the Ordinance, while the honorable artillery company of London find a Masonic home in the Fitzroy, at the headquarters of their corps. The Royal Naval College Lodge exists for the convenience of our "first line of defense," and quite recently the distinguished admiral who is now serving his country as second in command in the Mediterranean, was Master of it.

The reserve forces are represented by an infinity of Lodges, bearing the titles of the volunteer battalions with which they are connected.

The medical profession can enjoy Masonic fellowship in the Æsculapius, and the chemists in the Galen. Architects congregate in the Hiram, engineers in the Britannic, rowing men in the Argonauts, actors in the Asaph and Drury Lane, and the musical profession at large in the Chough, Orpheus, Guildhall, School of Music and other Lodges.

In the United Lodge of Prudence members of the Stock Exchange are enabled "to meet on the level and part on the square." The United Northern Counties afford a common meeting ground to Masons from the Northern shires. Graduates of the University of London can resort to a Lodge of the same name. "Old Westminster" are in a like position, and the former members of another great school substantially so, the only difference being that the Lodge of the latter, instead of "Merchant Taylors" bears the time-honored name of Sir Thomas White.

The Israel, Scots, Savage Club, Anglo-American and Empire Lodges disclose their respective missions at a glance. La France is equally suggestive, and scarcely less so the Gallery—which would be nothing without reporters, or the Sir Walter Raleigh, where manufacturers and brokers, alike interested in the fragrant weed, seek a welcome solace (after the Lodge work) in the consumption of it.

Total abstainers meet with Brethren of congenial tastes under the banner of King Solomon, though the propriety of naming a Masonic Lodge with a bias in the direction of a temperance principle after the wise king, is a point upon which there may be some difference of opinion. In the case, however, of the gas industry, a happier title has been selected, and those members of it who have fraternal yearnings can gratify them appropriately enough by the light of the Evening Star.

Lastly, there is the Quatuor Coronati, with a notice of which I will bring the present article to a close. This Lodge, which derives its name from the four crowned martyrs, the legendary saints of the building trades, was established for the promotion of Masonic study and research. No members are admitted without a high literary, artistic or scientific qualification. An original paper is read at each meeting, which is followed by a discussion. The Lodge began its labors in January, 1886, and a year later instituted an outer or correspondence circle, consisting of subscribers to its printed *Transactions*, which already numbers more than 1,600 members, and is steadily increasing at about the rate of 300 additional subscribers in each year.—*Bro R. F. Gould, in N. Z. Craftsman.*

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The Dignity of Freemasonry.

Pride is commendable, provided it is tempered with wisdom. That is, wise pride is not to be despised. There is just pride of one's ancestry, whose names run back in the centuries untarnished, noted for deeds of valor and unsullied honor; of our intimate friends, whose characters are above reproach and whose reputations are honorable; of our own lives, free from the imputation of wrong doing, and noted for righteousness. This sort of pride begets dignity. We hold ourselves aloof from the baser part of humanity, not from a feeling of superiority, but because we fear contact with evil. We recognize the fact that we are mingling with those whose tastes differ from ours, whose preferences are for the ways of sin, cannot benefit them, but must injure us. A pint of muddy water poured into a gallon of clean water will pollute it, but a pint of clean water poured into a gallon of muddy water will be lost in the pollution. And so pride or dignity leads us to rather remain with the pure than mingle with the impure.

There is a dignity about Masonry that ought to be observed. Masons are but men, but when they become Masons they add to their responsibility in the world. Masonry elevates, or should do so, every man who enters its mysteries. After a man has passed the threshold of the Lodge-room, he enters upon a new life—one that should make him a more dignified and better man. He voluntarily assumes the uniform of virtue, and from the moment he wears the emblem of innocence he is marked. The world has a right to expect that he will be a better citizen, a more considerate, truer friend, a man of probity, to follow whose example will be safe.

In all the ceremonies incident to making a man a Mason, in all the lessons that are taught, in every lecture there is a marked dignity, and that man who fails to see the ennobling, elevating principle of the Institution loses the true meaning of its existence. Masonry, like the Church of God, draws its inspiration from the same divine source, and holds forth the same sublime teachings. Many, perhaps the majority of Masons, fail to recognize the real glory of the Institution. It is in no way the Church. It never pretended to be. It is in no way antagonistic to the Church, it is a helper. It would dignify manhood, and elevate man to a higher and purer plane of morality. Nowhere in all its multifarious avenues is there a spot where vice can creep in. Every road in Masonry leads to God and Truth. There are inexhaustible mines of divine wisdom in it, that are yet to be explored. Every one who searches in its recesses beholds something new, and every new thought is ennobling.

It does not proscribe a man's religious belief. The real essence of Masonic teaching is a belief in God, and a reverential service paid to His holy name, but the manner in which that service is to be rendered is left to each individual heart. The Christian, of every sect, the Jew, the Mohamedan may accept the principles of Masonry and living by them, dignify their profession as Christian, Jew or Mohammedan.

We ought to recognize the dignity of our position as Masons. The fact that a man was connected with the Institution ought to be a passport into any respectable society. Membership in a Lodge ought to give a man an undoubted reputation for honesty and fair dealing. The reason such is not the case is, because we do not rec-

ognize the dignity that attaches to membership in the Institution. Men unite with it for mercenary purposes, and do not respect the principles of virtue that are inculcated. Such men are not Masons, except in name. They do not possess the qualifications of heart or mind necessary to fit them for the dignity of Masonry. They have falsified their very first statements. They were not "prepared in heart" as they professed to be, for the revelations of Truth that were made to them. Alas, that there are so many in the Institution whose lives belie their professions, and whose actions destroy the dignity of the name they bear! The dignity of Masonry cannot be preserved without a more careful selection of men for members—those who will dignify the Institution and the Institution will dignify.—*W. J. Duncan, in N. Y. Dispatch.*

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Negro Masonry.

John G. Jones, a colored lawyer of Chicago, stands upon the top round of the Masonic ladder of colored Masons, having taken the thirty-third and last degree in Masonry. He was at the session of the Supreme Council of the 33° of the A. A. S. Rite for the Southern and Western Masonic Jurisdiction of the United States of America, held at the Grand Orient in Washington, D. C., on October 21, 1895, elected Most Puissant Sovereign Grand Commander, and re-elected in October, 1896. In Ancient Craft Masonry there is nothing which prevents a free-born colored man from receiving any of the Masonic degrees. Race prejudice would very generally cause the colored candidate to be blackballed in a white Lodge; notwithstanding this, however, at least three colored brothers have been raised to the Master's degree in white Lodges in Illinois. A colored man has been elected Master of a Lodge of white Masons in New Jersey.

—*Chicago Legal News.*

There, now, what are you going to do about it? Nothing, we answer, except stand upon our rights as guaranteed us under the ancient landmarks of Masonry. It will indeed be an exceedingly cool day for Masonry when the Fraternity of this section anywhere in the South will throw wide their portals for the reception of the colored brother, or even allow one of them to cross the threshold of a regular Lodge. It is all right enough for those who like it, but we are exceedingly glad to know that

“we are not built that way.” there is no accounting for taste, “as the old woman said when she kissed the cow,” but there is a sad want of respect and gentility when any Lodge of white Masons allows a negro to enter it, much less to make him their Master. This Lodge in New Jersey who thus degraded themselves is entitled to, and should receive, the utter contempt of all white Lodges. Indeed their name and number should be heralded throughout the confines of this country, and whenever a member thereof presumes to visit another Lodge, or in any way mix with the brethren, he should be told to pass on, and treated as a clandestine Mason. It is a very sad commentary upon the white blood of any Lodge to elect a negro Master, and they should be made to associate with and carry him to their homes. We are not opposed to negroes becoming Masons provided they are regularly made in their own Lodges. There let them rest. It is the veriest rot in the world for some Masonic journals to be continually agitating this question. If they are so fond of the negro they ought to be allowed to get out of their own Lodge and join one of his color. It is a question that cuts no caper in the Fraternity as a whole, because every Lodge is the judge of its own material.—*Memphis Appeal.*

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The Devil's Half Acre.

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The following story was told by Dr. Rob Morris many years ago, which illustrates the primitive age in which it was told:

In the upper part of Louisiana, near the Arkansas side, there used to be one of the most God-defying set of people ever heard of. There was no Sabbath day amongst them, for they served their master, the devil, seven days a week with freedom, fervency and zeal.

Horse racing, cock fighting, and the most cruel sports of all kinds were their diversions. Fighting, gouging and murder were common enough. As for such a thing as legal restraint, the very idea was laughed at. Grand juries were compelled to wink at what they dared not present, circuit judges suffered the grossest infractions of the law to pass unchecked under their very noses; sheriffs and constables were hail-fellows well met with the wickedest of them. Such was Louisiana, near the Arkansas line, fifty years ago.

The Methodist Conference had long looked eagerly at that region, for the nearer the devil is to getting a man, the more that church tries to save him.

More than once their Bishop had sent an itinerant preacher there, but he was so glad to get away with a whole skin that he took care to say as little about what happened to him as possible. At last old Father Goolsbury offered to itinerate that field if the Bishop desired it, and the Bishop gladly jumped at the chance. Parson G. was a man of great experience, particularly in a department like this. He had itinerated clear around, from the Falls of Niagara to Red River, keeping right on the edge of civilization all the way, and he was the very man for the place. Nobody could preach oftener in a day than Father Goolsbury, or do it in ruder places. Nobody could eat rougher, sleep harder, ride longer, swim bolder or laugh heartier than he. So he offered to go to North Louisiana, and the Bishop appointed him instanter. A collection was taken up to buy him a splendid horse, the only thing in the world, except sinners, the old man loved. The kind Sisters turned in and made him half a dozen shirts, a new suit of clothes out-and-out was bought for him, and then with a joke and a prayer and a tear, and two stanzas of Wesley's songs, the intrepid parson started.

Now, there was a village in the very heart of this pandemonium, called by the proprietor, Tockville or some such name; but from the quality of the atmosphere, and the murderous brawls that continually occurred there, the country people had christened it “The Devil's Half Acre.” No traveler ever stopped there twice; no sober neighbor ever visited there on a public day; no respectable woman ever rode through there at all. There was no church and no school-house in Tockville, but there was a score of grogshops, bowling alleys, gambling houses, etc., and there was a racecourse hard by, which, to many a poor fellow, had proved to be the entrance to eternal death.

At this very place, unpromising as it seemed, the old itinerant published his first appointment. He rightly thought that if he could make the thing grind at Devil's Half Acre it would grind anywhere; but if he thought to get an easy grist of it he made as great a mistake as if he had torn his shirt, for no sooner was his notice posted on the tavern door than it was torn

down with a rage, and a popular order given to the daring minister to evacuate the village forthwith. Nothing daunted, however, he wrote out a second announcement, and declared that he would return the next Sabbath, and preach in the public square if he couldn't get a house, for the Bishop had ordered him to preach and preach he would.

Now, Father Goolsbury was not a man to face such a devil's crew as the Tockvillers without some preparation. He had been ducked and whipped, and tarred and feathered too often in his ministerial career not to know where he stood, and when he made his appointment at the Devil's Half Acre his whole plan was well matured. It was nothing more or less than to make a Masonic affair of it.

There was a Masonic Lodge in the adjoining county, many of the members living near Tockville, and the old man set himself diligently to hunting them up. As fast as he found one he showed him the necessity for religion in that community; the many efforts that had been vainly made to introduce it; the danger to a brother Mason now, and other things equally pressing. His summons was answered in the same spirit in which it was made. So, when the Sabbath morning rolled around, the Rev. Jabez Goolsbury rode into the Devil's Half Acre, accompanied by sixty-three mounted Masons, well armed, and prepared either for peace or war. It was peace. The Tockville folks were overawed, and not a hand was raised against them. The sermon was a good one, and it was followed by an exhortation that would have done credit to the Bishop himself. At three o'clock a second sermon was delivered, and considerable feeling manifested among the audience. At night a general calm was apparent, so promising, in fact, that the Masons left their pistols at the tavern, and Parson Goolsbury was permitted to preach in one of the bowling alleys, in view of the bad cold he had caught. Never was there such a knocking down of pins in that alley before! The itinerant out-preached all creation. It was a perfect pentecost. The hardest hearts wilted. Women screamed. Men groaned and fell on their faces. The Masons generally became convicted. In short, a revival was started that night, and it lasted two weeks. Then came the baptizing. Parson G. organized a church at Tockville, with more than eighty mem-

bers, and named it the Plucked Branch Church, and after he had got through baptizing the people he threw a handful of water into the air and said: "Devil's Half Acre, I baptize thee by the name of Jerusalem," and ever since that time it has been so styled. ROB. MORRIS, JR.

South Tunnell, Tenn.

Can You Prove Yourself?

In a recent issue of the *Masonic Record* was related an incident that occurred recently in a certain Lodge in St. Paul, whereby, when the Lodge was being purged, a visitor was unable to procure suitable avouchment, and he was about to be invited outside the Lodge-room to undergo an examination when he stated he was a member of that particular Lodge; upon which the Secretary consulted his records, and it was eventually proven that the brother's statement was correct and he was entitled to a seat in the Lodge. It was an actual occurrence and a striking homily upon the necessity of brethren showing up occasionally at the meetings of their own Lodge, so that they need not be entirely forgotten by every member and placed in the unenviable and embarrassing position in which this brother's neglect of his Masonic duties had landed him.

We will now relate an episode of a somewhat similar nature that occurred in St. Paul on the evening of January 28th last. A would-be visitor, claiming to hail from a Lodge in a small town twelve miles distant from Boston, put in an appearance and requested to be examined. He made the usual stereotyped excuse about being "a little rusty," and before the examination was completed, and he was invited to put on his coat and leave the building, the committee thoroughly agreed with him in all that he had said about being "rusty," with the single exception of the adjective "little." He was the rustiest visitor that it had ever been the ill fortune of the committee to encounter. He was completely covered with the oxydized orange-yellow coating from the top of his cranium to the base of his pedal extremities. He absolutely knew no more about Masonry than Butcher Weyler does of mercy to a fallen foe, or a mile post of sociability. He was so encased in the foul extraneous matter that were he composed of iron he would break into a thousand pieces if struck with

a cambric needle. If there is one thing more than another that causes us to have "that tired feeling," it is to have a visiting brother make the announcement that he is "rusty," for there is scarcely any need of any one being in that condition in this era of Masonic enlightenment.

However, the committee propounded a few questions to our Bay State friend in order to ascertain if he really knew anything at all about Masonry. Upon being asked if he was a Mason, he replied: "Oh, yes; I've been a Mason now for six years." Of course, it was very pleasing to the committee to meet one who had for such a length of time acted upon the square, so he was asked to state what the inducement was that prompted him to become a Mason, and his reply was: "So that I could have a good time with the boys." We hope "the boys" made it real pleasant for him. The committee then inquired as to where he was made a Mason, and he furnished the explicit information that "— Lodge, No. —, twelve miles from Boston," was the place, which was very considerate of him to go into such minute detail in his answers.

The examining committee was so well pleased with the brother's (?) ready answers to all of its interrogatories that, after a few more questions, which were all equally as well and promptly answered, it concluded, instead of pursuing the examination further along the line of question and answer, to permit the gentleman to tell in his own words about anything that occurred during his initiation, passing and raising, but he was so absolutely ignorant of everything pertaining to the subject, that in disgust the committee was compelled to put an end to the farce and invite Mr. Rusty to leave the premises.

Now, this party may perhaps be a Mason, (in name at least), and then again he may not be one. But if he is one, he is a disgrace to the jurisdiction from which he hails—he is a wart on the name of Masonry, and is not entitled to the slightest consideration. Any Mason who cares so little about the institution that he will not go to the trouble to post himself sufficiently to enable him to tell something, however little it may be, just so it is enough to satisfy the committee that he is not an impostor, should never endeavor to visit a Lodge where he cannot be vouched for.

And right here we wish to add that the

Lodge that made this individual a Mason (if he ever was made such) has done him a grievous wrong. It has not done the proper thing by him at all. Its conduct is as reprehensible as is that of a merchant who gives short weight in the commodity in which he deals. It took his money and in return gave him what? Nothing but the skeleton of the work, the rhine of the fruit, the seed of the grape. All Lodges are under certain obligations to their initiates, and that obligation in part consists in actually seeing that they have a proper opportunity of becoming somewhat familiar with the work of the Order. We do not expect every Mason to have the ritual at his tongue's end, neither do we hope to find all visiting brethren "bright" Craftsmen, but we have a right to expect every Mason to be so thoroughly taught the sublime truths promulgated by the Institution that all recollections of his journeyings toward the East in search of Masonic light will not be in a few short years eradicated from his memory. Any one who has ever been properly posted can in ten minutes time satisfy the most exacting committee as to his genuineness.

We sincerely hope that no Minnesota Mason will ever cause it to be said of him that he knows no more of Masonry than a Sioux warrior does of kindergarten work; or the rudiments of teaching Sunday school.—*Masonic Record*.

Caricature in a Church.

An extraordinary architectural discovery has just been made in London. It was a very common practice in bygone days to adorn the exterior of a church, and especially the tower, with curious and grotesque effigies which often served the useful purpose of acting as gargoyles or water spouts. Notre Dame in Paris, is, of course, the most famous example of this architectural custom. No two of these images are alike and to those students of architecture and folk lore who gain pleasure by looking at conceptions of the evil one in almost endless variety, Notre Dame is almost a Mecca.

But London boasts a still more remarkable collection of church ornaments. St. Giles', Camberwell, which is situated in one of the most thickly populated districts of the metropolis, is the oldest and most historic church in South London. When

the church was erected, about a couple of centuries ago, the builders adorned the exterior of the tower with the heads of famous saints carved in stone, and prominent among these was the head of St. Giles. Even saints' monuments are not exempt from the weather. Wind and rain played around the heads of the images, and slowly but surely the features of the heads succumbed to the onslaught. First the noses went, then the chins, and finally the features were unrecognizable, and the heads at last had the appearance of being nothing but smooth stone balls. The church itself was also falling into decay, and twelve or fifteen years ago the rector and curates decided that something must be done to save the fane from utter ruin.

A meeting of parishoners and others interested in local religious work was convened, and many appeals were made to the hearts and pockets of those present. The result of the affair was that within a comparatively short time a sufficient sum was obtained to entirely renovate the sacred building, at least so far as its exterior was concerned. A clever architect and sculptor was sought out, and although his name was unknown, his work and business record were considered sufficient recommendation for the restoration of St. Giles' to be put into his hands. How he carried out his task has only come to light now.

Scaffolding was erected, mortar and stone and bricks were carried up, and after some months it was declared that no fear need be entertained, at least for a long time, of the building's falling to pieces, or of the outer walls crumbling away. When the scaffolding was removed the rector went to the sidewalk of the opposite houses and gazed long and earnestly upon the work. His pride was great, for the church could compare with any parish church in London. But that rector must have been shortsighted, and so must the parishoners of Camberwell, or they would have noticed a remarkable thing.

Not long ago a man was standing near the church, and, looking up at the tower abstractedly, when he received a shock. He fancied almost that he had seen a vision, for staring him in the face were the unmistakable features of the Grand Old Man, Gladstone. He looked like some celestial being, for, fixed to his shoulders were angelic wings. After a time it dawned upon the gazer that what he saw was simply an effigy in stone, and not the

Grand Old Man himself, but he could scarcely believe his eyes, for surely a parson would allow such a figure to be upon his church. It must be a mere coincidence, thought the man. But looking further along the tower the man saw another well-known face, but, oh, how differently treated! There was nothing angelic about this. The face was that of Lord Salisbury, and protruding from each side of his head were long, pointed ears like those of a fox terrier. The fore part of a dog's body was also shown, and supporting the large bearded head of the Tory chief were puppie's legs and paws. This did away entirely with the theory of coincidence, for the images were no passing likenesses. They were splendid portraits, such as Herkomer himself might not be ashamed of.

The explorer now decided to continue his search, and among others discovered Lord Randolph Churchill, John Bright, and Charles Bradlaugh. This last was probably the most remarkable figure of all. Protruding from the head of the famous atheist were horns like those usually portrayed upon the devil himself, and he was still further accommodated with cloven hoofs. The sculptor was evidently a man of strong political feelings which were all in favor of the Liberals, but certainly he had no love for infidelity, even when associated with Radicalism. John Bright's face was a portrait pure and simple. There was no caricature, and the only peculiarity was a small skull cap upon the head. Lord Randy was there, however, in all the glory of a huge mustache. He was decorated with a pair of wings, but, unlike Gladstone's, his are not those of an angel. They are a vampire's. Another peculiarity is that he has his mouth wide open; and the sculptor apparently wished to put upon record his lordship's loquacity.

As soon as the explorer had recovered from his amazement he went to the rector and curate and invited their inspection. They came, and to their consternation found the story true. There was only one thing to do, and that was to seek out the sculptor and discover whether the features were purposely fashioned like the politicians of the day, and why Liberals were angelized, while the Tories were as animals of the lower orders. But in the years which had elapsed since the restoration of the church, the architect and sculptor had

died, and not the least explanation of the remarkable affair could be obtained. It was decided that funds would not permit of another restoration, and so these extraordinary caricatures of living and dead politicians still remain on the tower of St. Giles', Camberwell, and can be seen to-day by any passer-by. How such a thing could have passed unnoticed until after the death of the sculptor is a mystery.

—*N. Y. Sun.*

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The Un-Masonic Tongue.

Every Mason is taught to hear and obey the tongue of the Lodge. How excellent it would be if the brevity of its utterances had more imitators among the brethren. "Keep thy tongue from evil, and thy lips from speaking guile," says the Psalmist. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

No one enters the mysterious circle of the Fraternity except under the tongue of good Masonic report. In the earlier rituals of a century past, the tongue is called the key to the secrets of a Mason. As to how it should be used, one of the toasts that was given in the Lodge fully informs us. It ran in this wise: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a brother as in his presence; and when that cannot be done with honor, justice or propriety, that adopts the virtue of a Mason, which is silence."

"But," says the Apostle James, "the tongue can no man tame; it is an unruly evil, full of deadly poison."

And this un-Masonic tongue! Have you ever felt its sting? Has its poison ever entered into your soul? "There is that speaketh like the piercings of a sword," said Solomon, and Jeremiah cried out, "And they will deceive every one his neighbor, and will not speak the truth; they have taught their tongue to speak lies, and weary themselves to commit iniquity." "Come," say they, "and let us smite him with the tongue." The un-Masonic tongue wags unceasingly. It speaks half truths that tend to deceive. Under the seal of secrecy it communicates that which not only affects a Brother Master Mason's character, but deprives him of his Masonic right to his defense. When any one approaches you, intimating that he has something to communicate "on the square," beware of him! He starts out in

this way: "Some one has said something that he thinks you ought to know, but he does not want to be brought into a controversy." Decline his confidence. If he tells you something affecting a brother, demand his proofs. Ask him if he is willing to confront the brother with his charges. Masons should stand breast to breast, and their loving arms should be ready in mutual support. It is un-Masonic to breathe a suspicion or hint at a wrong motive; your absent brother's character is in your keeping.

The un-Masonic tongue assails character as if it were a thing of little worth. Shakespeare says in his "Othello,"

"Good name, in man and woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 'tis something,
nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

In the language of Job, oh! that we might "be hid from the scourge of the tongue."

Is one a candidate for Masonic honors? The un-Masonic tongue attacks your character and your motives. Detraction is made to do duty for intelligent and legitimate discussion. Fitness or unfitness, desirability or undesirability, these are proper subjects of inquiry. Nothing, however, should be said that might not be said in the presence of the one under discussion.

Has one gone astray? The un-Masonic tongue magnifies the wrong. Has a conversation been overheard? The un-Masonic tongue hastens to repeat it in garbled form to those supposed to be affected by it. The un-Masonic tongue speaks of Masonic things in the presence of the profane. The un-Masonic tongue cares nothing for cowans and eavesdroppers. Freemasonry asks no one to enter its portals. The un-Masonic tongue implies an invitation when it says to a profane, "You ought to be a Mason." The un-Masonic tongue is a gossip—a tale bearer.

Bro. Mackey says: "While with candor and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it." If, then, accepting the seal of secrecy, we listen to the defamation of a brother's character, how shall we manage to fulfill this part of an important obligation? Be assured that a Brother Master

Mason's character, even when the truth is spoken, is not a legitimate subject for Masonic secrecy. When you obligated yourself that a brother's secrets, delivered to you as such, you would keep as you would your own, you obligated yourself solely to the keeping secret such matters as could pertain alone to the one communicating them. Were this not so, the two obligations would be in conflict. Freemasonry does not impose the impossible.

The un-Masonic tongue implies an un-Masonic ear. It does not wag to unwilling ears, but to those eager or at least willing to hear. If "wickedness be sweet in his mouth though he hide it under his tongue," so also is it sweet to the willing hearer. Close your ears, Oh, Brother! to the un-Masonic tongue. "Remember, also, that around [the] altar you have solemnly and repeatedly promised to befriend and relieve every brother who shall need your assistance; that you have promised to remind him, in the most tender manner, of his failings; and aid in his reformation; to vindicate his character when wrongfully traduced; and to suggest in his behalf the most candid, favorable and palliating circumstances, even when his conduct is justly reprehensible. If you faithfully observe these duties, the world will observe how Freemasons love one another, in obedience to the will of God."—*Keystone*.

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The Superannuated Brother.

It is true that in these days of munificent gifts to the many charitable institutions of the land, that of a Home for old Masons is entirely lost sight of. Not that it is unworthy of our charity, but it is because the occupants would be men instead of women and children. As a matter of fact, there is not a Masonic institution of this kind throughout this broad land of ours. Large cities have their "homes for old men" as well as for "old women and orphans," but we of the Fraternity have no place where we can maintain and support the old brother who can no longer care for himself. He must either go to the almshouse or eke out a miserable existence by the few pennies he can gather daily from the charitably disposed members of the Fraternity, and when he wears his welcome out in one city gets to another as best he can. And so he goes from pillar to post, tossed about by the rough waves of adversity until his old

bark strikes the breakers of death and—he is at rest.

The life of an impecunious old man reminds us very much of an old broken-down horse, who, after having worn his life out in the service of his master, falls from exhaustion under an up-hill pull, is released from his load and turned out upon the grass to die as a mark of appreciation for his past services. Better consign him to the soap vat, by a well-directed bullet, than to let him blindly hobble about with the buzzards almost roosting on his hip joints, while they are waiting for his poor old carcass to tumble into a ditch and there become their prey.

The only difference between an old man and an old horse is, that one is a human being and thereby "created a little higher than the animals," which makes him susceptible of a higher life and better treatment. It may be that in his young life he was a leader in his class, educated and raised a gentleman, and when the time came for him to bid adieu to his loved ones at home and "strike out for himself," he was the recipient of a father's blessing and a mother's kiss. Every venture he made was a success, and the first score of his life closes with a handsome competency for one so young.

Full of energy and push he begins the second score, or manhood of life. He enters mercantile life on a large scale; he marries and begins to multiply his family, and finally becomes a Master Mason. He now feels the responsibilities of life in earnest. But as the "Lord fits the back for the burden," so also does he apply himself with double diligence and moves on to greater things. He takes interest in public matters; he gives largely of his means to the upbuilding of his town or city; he is a leader in all public enterprises; he stands high in his church, and with his wife and growing family contributes largely to its support. His interest in the Fraternity increases, and the charity side of his ledger shows that he does the full measure of his duty. He becomes Master of his Lodge and is universally beloved by the entire Craft of his section. Thus does he close the second score of his life amid sunshine and flowers.

He enters the third score in all the prime of vigorous manhood, but scarcely has he crossed the threshold before reverses, thick and fast overtake him. He

sees his fortune gradually but surely fading away before him; he tries to avert it, but of no avail. Sickness and death fall upon his loved ones; he buries one after another of his children, and finally his wife. He tries to rally, but the hoar frosts of time has stiffened his limbs, blighted his hopes and paralyzed his energies. His credit is gone and his place is filled by others. But amid all this devastation and ruin of himself and fortune, he has ever been true to himself, true to his friends and true to his God. Surely "the ways of Providence are past finding out."

Worn out with fatigue, bowed down by trouble, and almost disgusted with life, he enters his fourth score of years with the record of a blighted life as his only legacy. He feels like the old horse, he has been turned out to die, but just when that happy consummation will come he does not know. To hasten it would be to violate God's law, and thereby overthrow the good record of his past life. Too proud to beg, and too honest to do wrong, in his dire extremity he turns to his Lodge, feeling fully assured that the good he has done in bygone days, "like bread cast upon the waters," will return to him. And so it does. But, like all old men who live long enough, he enters his second childhood. He imagines that he has lived too long and worn his welcome out with his Lodge, and in a moment of desperation decides to become a Masonic tramp. Kind hearted transportation men carry him from place to place; he works the relief boards in large cities and individual brothers in small towns. He keeps this up until his health fails and he is landed in some charitable hospital, where he survives only long enough to give his name, place, name and number of his Lodge, and then, unattended by friends or loved ones—he dies. A telegram from the Master of his Lodge gives him a decent burial, a handful of the Craft say, "Alas! my brother!" the clouds close over him and he is gone—"unhonored and unsung."

This is no overdrawn picture, but is of daily occurrence in large cities. And why is it so? Simply because there is no Home, either State or National, where these old brothers can go and be cared for. It is as much charity to provide for them as it is for others. In the days of their prosperity they gave largely of their time and means to the Fraternity and esteemed it a great privilege to assist the poor. What

a noble charity it would be to provide a Home where these old brothers could spend the evening of their lives without feeling themselves paupers. Let it be understood to be their Home, which they helped to build and maintain in their prosperous days, and that they are now drawing the interest only on the principal invested by them, and their feeling of dependence in a large measure will be dispelled, and they can hold up their heads and look their brothers in the face with a much better grace than they could if asking alms.

It does seem to us that some large-hearted brother, who has enough of this world's goods, and to spare, would gladly endow an institution of this kind, or at least put on foot, by a large subscription, a movement looking to this end. It might be possible that there are enough wealthy Masons in the United States to get together and found a "National Masonic Home for old Men."

The brethren who are able have given largely to our Widow and Orphan Asylums, and now that we have these God-given institutions pretty well in hand, let's think of the old men. Aside from a National institution of this kind we would be glad to see every State have such a Home. We believe that we have enough philanthropic wealthy brethren here in our midst to start the enterprise, and we are fully satisfied that if once it is completed its maintenance is assured. It is surprising beyond measure to know what a great interest there is among the old men of our city concerning this matter. Who will start it, and thereby build unto himself a monument more lasting than marble, as enduring as time and fading only with memory? Protect and care for the old man by a well-directed charity, and sweet will be your reward, and happy will be your life in the "sweet bye-and-bye."

—Bro. Bun F. Price.

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The Mysterious Lodger.

"You say he never sleeps here, Mrs. Allen?" said young Mr. McCandless, who had lodged and boarded with that worthy woman for seven years, and was much esteemed by her for his knowledge of the world.

"Well, I never find the bed disturbed, although the counterpane is sometimes soiled by his muddy boots in the morning," replied the landlady, smoothing the

wrinkles out of her apron with her podgy hand.

"Ahem, that is curious," mused McCandless, removing his glasses and wiping them with his handkerchief.

"And he never spends the whole night here," pursued she.

"You don't mean to say he leaves before daylight?"

"That's just what I do mean to say, and I can't make up my mind that he's a respectable man," said the landlady severely.

"Just tell me when he comes and when he goes, and all you know about him, Mrs. Allen."

"Well, let me see. About a month ago—shall I describe him?"

"Yes, yes, go on; omit nothing."

"He's a slim young man with a very thin face—a hatchet face, I should call it—very small, piercing, black eyes, and just a bit of a dark mustache."

"Then he is rather a mysterious looking man?" put in McCandless, compressing his lips.

"He is, indeed," returned the landlady, "but not half as mysterious as his doings."

"And how was he dressed?"

McCandless had taken out an envelope, and was busily making notes on the back of it.

"His clothes were shabby," said the landlady, "and he always carried a rough oak stick. Well, as I was saying, about a month ago he rang the door bell one afternoon, and I went to the door. He was pale and worried and—"

"Sort of a hunted look?" queried McCandless.

"That is just what I thought," cried Mrs. Allen.

"There may be something in this," said her lodger darkly; "but go on Mrs. Allen."

"Where was I? Oh, yes, he asked in a low broken voice if I had a room to let. The side room on the top floor was the only one vacant, and I told him so with misgivings, for I didn't think he was good pay. He asked me the rent, and I said \$2 a week. Looking up and down the street in a queer way, he said he'd take it."

"Did he appear to think he might be followed?" asked McCandless, wiping the perspiration from his brow, for he had been trying to take down Mrs. Allen's statement in long-hand.

"I don't know what he thought, but he seemed to be nervous and uneasy. Well, I took the \$2, which he offered me, and asked him when he wanted to move in, and where his trunk was. He stammered out that he had no trunk, but would it matter so long as he paid in advance? I said I didn't care, if he paid me regularly."

"Don't you think you ought to have asked him for references, Mrs. Allen?"

"I never expect references for hall bedrooms, Mr. McCandless, especially when they're on the top floor."

McCandless coughed uncomfortably and his landlady went on:

"When I asked him how soon he was coming, he said he would be here the same night, upon which I gave him a latchkey on the usual condition—payment of a quarter. Just as he was going down the steps I inquired his name and he turned red and mumbled something."

"By George! Mrs. Allen, it looks peculiar. I have a theory. But you insisted upon knowing his name, of course?"

"Yes, I put the question again, and he said I might call him Peterson."

"Plainly a *nom de guerre*. I mean a fictitious name. When did you see him again?"

"That's the surprising part of it," said Mrs. Allen, who was now all of a flutter with excitement. "I didn't see him for three days, and then he came after dark, passing me in the hall without so much as a 'How d' ye do?' That night, it must have been two in the morning, I heard a foot on the stairs and opened my bed-room door to look out. Who should I see but Mr. Peterson going down. Then I heard the front door slam."

"Was he carrying anything out?" demanded McCandless.

"Oh, you may be sure I thought of that. No, he had nothing in his hand but the oak stick which he always carries."

McCandless looked disappointed, and the landlady continued her story:

"He came the next night and departed just as mysteriously, but the queer thing about it was, that he always banged the door when he went away."

"Hem! I don't know that that was anything more than low cunning, Mrs. Allen. He may have wanted to give somebody, the police, for instance—the idea that he had a right to come and go unmolested. Now, I think that was a more

suspicious circumstance than if he had closed the door after him noiselessly."

The landlady looked at McCandless with admiration written on every feature.

"Well, you have a head full of ideas, Mr. McCandless. Nobody could fool you."

"You flatter, Mrs. Allen," said her lodger, flushing with pleasure, "but I may say to you that some of my best friends are connected with the Central Office, and they tell me that I ought to be one of them. I come to my detective talents naturally, for my father was a park policeman."

"Have you ever seen Peterson carry anything up stairs?"

"I have," returned Mrs. Allen impressively.

"State what it was."

"I cannot, except to say that it was a bundle which he held tightly under his left arm."

McCandless was perplexed.

"Did you ever find anything in Peterson's room on any morning following his occupancy of it?" he said, after a pause for reflection.

"Nothing; absolutely nothing."

"This is one of the most singular cases I ever heard of," said McCandless decidedly.

"What do you think of it?" ventured the landlady.

"Think of it? I think Peterson is a suspicious character who will bear watching. He may be a counterfeiter, a forger, a fugitive from justice."

Mrs. Allen was distressed and frightened.

"What am I going to do about it?" she asked.

"Leave everything to me," said McCandless reassuringly. "I will make it my business to clear up this mystery. Peterson shall be kept under surveillance."

Several days passed during which McCandless was very taciturn at his meals, and went to and fro in a brown study.

When interrogated by Mrs. Allen he merely said: "I may have something for you in a day or two."

Sure enough, on Saturday morning McCandless asked with a non-committal air to see Mrs. Allen in the parlor.

"By the way," he began in a thick voice, "I will see that you have a check for my account in the course of a few days, but I wanted to talk to you about a much more important matter. I think I have run Peterson to earth."

McCandless said this in a grave, confidential tone.

"You don't say so, Mr. McCandless. What have you found out about him?"

For answer McCandless drew from his pocket a thick paper, which he slowly unfolded, showing a poster printed in very black ink with a cut of a man's face at the top.

"Read it, Mrs. Allen," urged her lodger huskily.

This is what the landlady read: "Look for Thomas Gallagher, *alias* David Moffett, *alias* Morton, *alias* Geohegan. Wanted for highway robbery. Height 5 feet 8; weight, 147 pounds. Spare face, dark eyes, small mustache. When last seen wore a brown slouch hat, dark coat, mixed trousers, and gaiters. One thousand dollars reward will be paid to any one giving evidence which shall lead to his conviction. Thomas Binns, Chief of Police."

"Now, I want to ask you, Mrs. Allen, whom that picture resembles?"

The landlady studied it hard.

"Does it not bear a strong resemblance to Peterson, Mrs. Allen?"

"That's what I was thinking myself, Mr. McCandless. I can't swear to it, but it looks a good deal like Mr. Peterson."

"When I think of the way he hides himself in your house, Mrs. Allen, comes in the night and goes in the night, I could almost swear Peterson is Thomas Gallagher. But I won't rest until I prove it, and I'm going on his trail to-night."

The following morning Mr. McCandless came down to the breakfast table red-eyed from the want of sleep, but in high spirits.

"Could I see you in the parlor, Mrs. Allen?" he whispered as he slipped away from the table.

The landlady excused herself as soon as she could, and made her way up stairs with all the speed her embonpoint would permit. She tingled with curiosity to her fingertips.

"I have made a great discovery," McCandless burst out as soon as she had shut the door behind her.

"Yes, yes?"

"Peterson is living a double life, and he is probably the man Chief Binn is looking for. The reward is almost within our grasp."

"How do you know? What have you found out?" said the landlady, her generous bosom heaving in her excitement.

McCandless spoke rapidly, evidently carried away by his discovery.

"Last night Peterson left the house at two o'clock, and I followed him wearing gums. He walked at a quick pace toward Washington Square—so fast, in fact, that I had difficulty in keeping him in sight. Crossing the square, he entered a house near Sixth Avenue with a latchkey. There was one lighted window on the second floor of the house. In a moment I saw his shadow on the curtain. I could identify him by his slouch hat and by his figure. A woman came and stood beside him. Suddenly there was the cry of an infant, loud and shrill. The woman disappeared. Her shadow fell on the curtain again, and she had in her arms a child. She held it out to Peterson. He removed his slouch hat and took the child. For an hour he carried it to and fro in the room. At length its cries ceased, the woman took it. Peterson began to undress, and the light went out."

McCandless stopped from sheer want of breath.

"But what has all this got to do with the reward?" asked Mrs. Allen, with a woman's doubts.

"Give me time. One minute," said McCandless. "There is plenty of evidence. I marked the house with a piece of chalk. This morning I was round there early and pumped the colored servant, who was sweeping the sidewalk. She told me that the occupant of the second floor front was named Andrews. From her description there could be no doubt he was identical with Peterson. I asked her about his habits, and she said that he was often absent until the small hours of the morning. The woman was his wife, and they had an infant two months old. They had been in the house about five weeks, which would correspond with the time Peterson has occupied your hall bed-room on the top floor."

McCandless looked at Mrs. Allen triumphantly.

"What do you think of that for detective work?" he said.

"You were right," returned the landlady admiringly. "Peterson is a suspicious character, probably a criminal, as you supposed."

"He is the very man the police are looking for. Of that I am convinced," said McCandless. "Just read that from the *Morning Post*."

Mrs. Allen put on her spectacles and read aloud as follows:

"The police have reason to believe that Thomas Gallagher, *alias* David Moffett, *alias* Morton, *alias* Geoghegan, who is wanted for highway robbery, and for whose apprehension a reward of \$1,000 has been offered, is in hiding in this city. They hope to trace him through his young wife and child who are living somewhere on the West side."

"Can there be any doubt of it, Mrs. Allen? I am going to communicate with my friends at the Central Office at once. The reward is as good as secured, and when we get it, Mrs. Allen, I'm going to put a question to you."

The buxom landlady blushed and cast down her eyes.

"You're a gay deceiver, Mr. McCandless, she said.

That night McCandless let Burke and Roache, of the Central Office, into the house at ten o'clock, and concealed them in the basement. Peterson had not come, although it was one of the nights when he was accustomed to visit the house. McCandless was on tender hooks, fearing his prey had escaped them. About eleven o'clock the rattle of a latch key was heard in the front door. A click, and it opened. McCandless looking through the parlor portieres recognized Peterson. At the end of half an hour McCandless and the officers mounted noiselessly to the top floor. There was the sound of a voice in Peterson's room, sad and labored, as of some one in deep affliction. They listened intently.

"Remorse burdens my spirit," they heard the voice say. "Hardened as I am in crime, I have some conscience left. Perhaps it is the still small voice which tells me I am not a lost soul. Oh, could I but atone for this last damning crime by giving myself up to the officers of justice! I would gladly do so if the act would not involve others. Oh, my God, how shall I attain to that peace which passeth all understanding?"

Then the voice fell and silence followed, so profound that McCandless could hear his heart thumping. He whispered hoarsely to Burke and Roache: "It is your man; break in the door."

"I guess we're safe," said Roache to Burke.

"It's a go, if you say so," said Burke. Roache, a heavily built man, without

another word threw his shoulder against the door, the lock gave way and the Central Office men rushed in with levelled pistols, McCandless at their backs with a sword cane.

"The game's up," cried McCandless, dramatically.

A pallid and very much scared young man rose from a chair at a table covered with sheets of paper. He was in his shirt sleeves, and his hair was tousled.

"What is the meaning of this intrusion?" he demanded. "Do you want to kill me?"

"No, only to lock you up," said Roache.

"My God, gentlemen, it's a mistake."

"There's no mistake about it," shrieked McCandless; "your name's not Peterson, and you know it."

The young man looked confused and was silent.

Burke made a rush at him, overturning the table and sending a bottle of ink spilling in all directions. In a twinkling he had a pair of handcuffs on Peterson's wrists.

"We must go round and take the woman for a witness," said Roche.

They pushed and half carried Peterson down the stairs to the street; Peterson was hurried along across Washington Square, protesting that it was a mistake and that he could explain.

"This is the place," said McCandless, ascending the steps of a house on the corner of Sixth Avenue. He pulled fiercely at the bell, and when the door was opened, McCandless led the way up to the second floor, Burke and Roche hustling Peterson up before them.

"Knock at the lady's door," suggested Burke, politely.

McCandless knocked.

A young woman in a dressing gown appeared on the threshold. When she caught sight of Peterson in the grasp of the two officers of the law, with his hands bound together in front of him, she uttered a cry of fright.

"Oh, Henry, what have you done? What is the meaning of this?"

"It is an outrage, a police outrage," shrieked Peterson.

"Ha! ha! that's an old story," said Burke and Roche simultaneously.

"I was arrested on suspicion of something round in the other room," said Peterson. "Tell them about it. They won't believe me."

A light broke on the young woman.

"This is surely a mistake," she said sweetly. "I am Mrs. Andrews, and that is my husband Henry, who is a writer of plays. We have a baby as you see. There he is in the crib. My husband found he could not write at home, the baby cried so much; so he hired a room somewhere else, and there he went several nights each week to write in peace, coming home when he was tired."

"That is what I was doing when those scoundrels arrested me," said Peterson indignantly.

"What was that you were saying about remorse burdening your spirit before we broke in?" demanded Roche suspiciously.

"I was reading from my play, 'The Atonement of Blood,'" answered the young man.

"Oh, look here, this won't do," broke in McCandless. "Why did you tell Mrs. Allen your name was Peterson?"

"My name is Henry Peterson Andrews," said the young dramatist, "and I gave her my middle name because it was as good a one for her as any other, since I didn't want to live in her room or explain to her why I rented it."

"Henry wouldn't be a dramatist if he wasn't a little mysterious," said the young woman, with a charming smile.

Burke unlocked the handcuffs from Peterson's wrists.

"Any one can see that this lady isn't a crook's wife or this gentleman a crook," said the detective. "McCandless, I think you're an ass. Come, Roche, let's be going. Madam, for my side partner and myself I want to say that we've been victimized, and hope you'll overlook our zeal. We're awfully ashamed of ourselves, Mr. Andrews. If you'll forgive and forget we'll be your everlasting friends. Don't report us at the Central Office or we'll be ruined."

"I won't do that," said Peterson grimly. "I'll do better. I'll put it in a play."

Burke and Roche shook hands and bowed themselves out. McCandless stumbled after them, sheep-faced and shrunken.

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The Boy Was Better.

Their meeting was an ominous one. Smith entered Bock's office with erect carriage and uncompromising hair. His "Good morning, sir," had a crisp and chilling sound.

"Good morning, sir," echoed Bock. Neither offered to shake hands.

"I understand that you have refused to sanction the marriage of your daughter to my son," said Smith, going straight to business.

"Yes sir."

"Why?"

"I don't care to enter into explanations."

"Oh, those are your tactics, hey?" snorted Smith. "Don't you like my family, Mr. Bock?"

"I'm prejudiced in favor of my own."

"That's something. You admit prejudice. Did you ever hear of any of my ancestors being hung or committing arson, robbery or treason?"

"Really, Mr. Smith, I have never been sufficiently interested to investigate, and the presumed extent of your family connections would make the task an appalling one."

"You have known me for twenty years. Have I not lived a reputable life and amassed a fortune by honorable means?"

"Admit it. I don't understand that you are desirous of marrying into my family."

"No, thank the Lord."

"Amen," cut in Bock. "But candidly, I don't like your son."

"Your daughter does."

"I'm the one you're trying to convert, Mr. Smith. The boy seems to lead an aimless life. He is utterly lacking in conversational ability. When he's out in society his feet get tangled up and he doesn't know what to do with his hands. If he has brains, he keeps the fact a profound secret."

"Bob doesn't blow his own trumpet or issue any notices that he intends setting the harbor afire. But he is a hard student and already has two electrical inventions that will make him a snug fortune. He does not shine in society, because afflicted with hereditary bashfulness. I was the same way."

Here Bock interrupted with a sneer, and Smith turned on a stronger current. "But when you say that boy doesn't know what to do with his hands you simply make an ass of yourself.

"Explain yourself, sir."

"Bob is just about as clever with his hands as any of the amateur boxers."

This was touching Bock in his weakest spot. Hadn't he been one of the cracks

in college, and hadn't he enjoyed an occasional round or two with some friends ever since?

"Perhaps your son's ability in that direction is also inherited," he said insinuatingly and with a glitter in his eye.

"I have always managed to take care of myself."

"We're about the same age and weight, Mr. Smith. I keep a couple of pairs of gloves here just for the amusement of the clerks. Suppose we take a little whirl to cool off and get better acquainted."

"Oh, that would be foolish in two old codgers like us, especially when we have no love for each other."

Bock felt disappointed and used the prod.

"Very well, Mr. Smith, but if the boy inherits your discretion I'm puzzled to know how he got his reputation as a sparrer."

"Bring out the mitts!" roared Smith, "You've made your insinuation. Now we'll see how you take your medicine. I'll just throw these things on a chair," as he stripped down to his shirt and made a belt of his suspenders.

"Lock the door," said Bock to his private secretary, and soon the two men, with children old enough to marry, confronted each other. They fiddled and danced and for a few seconds, when Bock let go with his right and soaked Smith in the ear.

"Good eye!" yelled the Secretary.

"It'll be a bad eye before I get through," growled Smith, who looked dangerous, while Bock wore an aggravating smile of confidence. He trusted to the same tactics again, but this time Smith threw his head aside, and, as Bock came with the force of his blow, met him with a straight jab from the left that threw his head back between his shoulder blades, sent in a horrible smash with the right and knocked Bock under a table eight feet away. He crawled out the other side, got to his feet in a very uncertain manner, leaned on the table and looked daggers.

"I'll send you to the hospital for that, Smith. I'm something better than a raw hand at hard hitting myself," and Bock stroked the "good eye" that was now very bad.

"Oh, you couldn't knock down a man's suit of clothes if you were an auctioneer," retorted Smith, who wanted more of the game and knew how to get it.

"I'll show you!" whooped Bock, who

made a rush and worked like a windmill. But this time he got it in the nose and went down so hard that the Secretary groaned. Bock was badly punished, and Smith suggested calling it a draw.

"Never a draw!" shouted Bock. "I knew there was a yellow streak in you, Smith."

"I'll make you think it's a streak of lightning before we're through."

"Oh, you blow too much!"

"So does Corbett. Get to work!"

This time Bock was wary, and Smith took the aggressive. He feinted at the stomach with his left, and as Bock doubled up set his jaw to rattling with the artist's favorite.

When Bock was resuscitated, he feebly inquired, "Smith, is the boy as good as you are?"

"Better."

"Say, Smith, don't you mention our little friendly sport. Send him up. I've relented." And when Bob called she told him how shockingly "dear papa" had been wounded by the explosion of a bottle of fire extinguishing fluid.

—*N. Y. Sunday World.*

Defects of the Postal System.

"Go, my son," said the great Chancellor Oxenstiern to his son, who was setting out on the grand tour of Europe, "Go, and see with what little wisdom the kingdoms of the world are governed." It is true to-day, as then, and of republics no less than monarchies. We need not take time to refer to Carnegie and the iron armor matter, as to which the government was shown to have paid \$520 per ton for steel armor which the same establishment was furnishing at the same time to the Russian government, laid down in Russia, at \$247 per ton. There are many similar incidents, though smaller perhaps, in the amount of the frauds, to be found in other departments of the government. The object of this article, however, is not to expose frauds—it seems an endless and a bootless undertaking—but to point out some of the maladministration of that great department of the government which comes nearest the citizen and visits him more frequently than any other, the tax collector not excepted, and whose agents constantly go in and out among us, and whose tolls are a daily tax upon our pockets—the postoffice department.

The growth of this department is more phenomenal than that of the republic itself. Starting with seventy-five post-masters and an annual expenditure of \$37,000 under Washington, it had grown in 1886 so as to report 53,000 postmasters and \$44,000,000 of expenditures, and this with a constantly decreasing rate of charges, which by that date had come down to three cents for the carriage of one-half-ounce letters anywhere in the republic. The ten years since 1886 have seen postage reduced to two cents for one-ounce letters, and the postoffice department increased to nearly 75,000 post-masters and \$92,000,000 expenditures. What it will be even ten years hence, if the proposed reduction of letter postage to one cent shall be made, and especially if telegraph or telephone offices shall be established by the government, with low rates, at every postoffice in the land, in town and country, no man can estimate.

In the main, the subordinates of the postoffice do their work efficiently and honestly. There is no department or organization working a large force of men, scattered widely apart, which can show a smaller percentage of defalcations or fewer derelictions in duty. There is no complaint of the working staff, of the vast mass of men who do the drudgery and the labor of the great machine which is so material to the comfort and convenience of the republic. If there had been shortcomings in them, there would have been reform long since. Where the department immediately touches the people it is usually regular and irreproachable. Yet there are vast defects, criminal shortcomings, which, stupendous in amount of losses, prevent betterments and ameliorations in the service rendered the public. It is of these that this article wishes to treat.

The two gravest defects in the administration of the postoffice department are the enormous overcharges paid to the railway service, amounting to fully \$15,000,000 annual loss to the government, and the prevention by corporate influences of the adoption of the telegraph and telephone as a postoffice betterment and facility, although they have been adopted by the postoffice department in ninety-five per cent. of all the postoffices in the other civilized governments of the world.

And first, the overcharges paid the railways for mail service are such as to stag-

ger belief. According to the Postmaster-General's reports, the government pays eight cents per pound for the transportation of mail matter, in addition to paying rentals of the postal cars, while the express companies, who make large profits, are charged one cent per pound and less for the same service. And not only this, but while the average life of a postal car is twenty years, the government pays on an average 200 per cent. on the cost of a postal car as yearly rental, in addition to paying eight times the charge per pound paid by express companies for hauling the car.

To get down to details, Postmaster-General Bissell's report for 1894, page 53, and Wilson's for 1895, page 31, show that the average price for carrying the mail was eight cents per pound, and this for an average distance of 448 miles. The Texas and Southern Pacific Railroad carries caps, boots, cassimeres and hardware for eight-tenths of a cent per pound, from New Orleans to San Francisco, 2,500 miles, five times the average haul of the mail for which eight cents a pound is paid; *i e.*, the government pays fifty times as much. On an investigation before the Interstate Commerce Commission, George R. Blanchard testified that the express companies carried milk to New York, a distance of 396 miles, at a charge of one-sixth of a cent per pound, returning the cans free, and that the distance could be increased to 1,000 miles, and there would still be a profit at one-sixth of a cent; while the government pays for transportation of mails, over the same lines, eight cents for an average of 448 miles, besides paying for the annual rental of the cars largely more than 200 per cent. on their cost. Joseph H. Choate, who appeared for the railroads at the same investigation, testified that, at a rate of one-third of a cent per pound on forty quart cans of milk, there would be a profit of 200 to 300 per cent.

The amount paid the railroads for the rental of the postal cars is \$3,600,000 annually—a sum more than enough to build outright nearly double the number of postal cars in use, costing \$3,500 to \$4,000 each. These the government could build for less than \$2,000,000, and the average life being twenty years, it follows that, at the present rental of \$3,600,000, the government is paying \$72,000,000 for property it could acquire for \$2,000,000. On the Pennsyl-

vania railroad the government pays annually \$7,327 per car for the rent of sixty-nine cars, which could each be bought outright for less than half the money; thus over 200 per cent. is paid by the government as rental of postal cars which it should own. On the New York Central the government does worse, and actually pays \$8,500 each for annual rental of postal cars which can be bought for \$3,500 or less, nearly 250 per cent. interest. In this way \$3,600,000 a year is spent for rentals; whereas, if the government would build the 500 cars at, say, \$3,500 each—a full estimate—the outlay would be \$1,750,000, being less than half the annual rental. Three per cent. interest on this sum would be only \$52,500 per annum. The life of a car being twenty years, the annual depreciation would be \$87,500, and the repairs added would not make the entire annual cost exceed \$200,000, instead of the present \$3,600,000.

Besides the annual \$3,600,000 for rental of postal cars, the sum appropriated to railroads for hauling the mails is \$29,000,000, an amount which many deem fully \$15,000,000 in excess of a fair and moderate charge. Not only this, but it is in evidence that in the month set apart for the quadrennial weighing of the mails, many railroads, if not all, are in the habit of shipping vast numbers of sacks of congressional mail, books and pamphlets to points on their lines, and then reshipping them again and again, to swell the gross weight on which they are to receive pay for the next four years; and so common is the habit that, when some were caught redhanded, the excuse of their officers was "They all do it," and the department was not powerful enough to have any punishment meted out to the confessed offenders. So well known are these abuses, that when Senator Butler offered an amendment to the postal appropriations bill that the government should not pay for the annual rental of any postal car more than ten per cent. of its value (double pay, if the life of a postal car is twenty years), nor more for the transportation of mails than express companies pay per pound for like service, the Senators did not dare to go on record upon the motion, and protected themselves by refusing an "aye and nay" vote upon it.

In the discussion in the Senate, in February, 1897, Senator Vilas, formerly Postmaster-General, concurred in the substance

of the above statements and the necessity of greater reductions. He stated that the rate for railway mail had been hurriedly tacked on to an appropriation bill in 1873; that the rate was exorbitant then, and though railroad charges generally had been reduced forty per cent., their charges to the government, which were extravagant even in 1873, had not been reduced at all. Senator Gorman, who has never been suspected of being on unfriendly terms with great corporations, made the following frank statement :

I do not impute to the men who are in the postoffice department, or those who preceded them, a want of ability or courage to act ; but the fact is, Mr. President, that the great power of those corporations, who control everything, who are powerful enough to dictate policies and make and unmake public men, is so omnipotent that no executive officer has been found in the last twelve years, except in the single instance and to the extent I have indicated, who has attempted to reduce the compensation for mail transportation.

Were the government to build and own its own postal cars, and merely pay the railroad companies for hauling them, as the millionaires have their private palace cars hauled, over \$15,000,000 a year would be readily saved out of the present yearly expenditures of the postoffice. With this done, not only would there be no annual deficit as now, and not only could letter postage be reduced to one cent and postal cards to one-half cent, but even the postage on books and newspapers and pamphlets could probably be somewhat reduced. There could be no further attempt, by a "Loud bill," to stop the circulation of free silver and anti-monopoly literature, under the pretext of a necessity to increase postal rates to prevent a deficit. The way to prevent a deficit is for the government to own its own postal cars and pay the railroads the same rates only for hauling them that others pay.

The second great deficit in the postal service is that the swift mail service — the electric mail — is illegally turned over to private companies, who operate it at "the highest figure the traffic will bear," and furnish offices only at the points which will pay handsomely, thus giving the smallest possible benefit to the great mass of the people, and the largest possible profit to the multi-millionaires who have confiscated the lightning to their sole profit. This is done illegally, as the constitution places the postoffice in the exclusive control of Congress, and no one but the government has a right to operate this best part of the mail service. What would be our condition if the steam mail

service had been turned over to private companies as the electric has been ?

In practically every country except the United States and Canada the telegraph and telephone are a part of the mail service. The average rate for telegrams in Europe is ten cents for twenty words, and the average cost of telegrams is thirteen cents each. The average charge for telegrams in this country is thirty-one cents each. Then, too, in other countries the postoffice department has a telegraph or telephone at nearly every postoffice in the country, as well as in the town. It should be so here. It would go far to destroy the isolation of farm life, and would enable those living in the country to procure the service of physicians in less than half the time, and with far less expense than sending a messenger. The market prices in towns could be known each day, and whether it would be well to carry in produce or not. Then many a useless trip to the railroad station for freight that has not come, or to the county town as witness in a case that has been postponed, could be avoided. Then, too, by increasing the number of postoffices, most of the advantages of country free delivery could be had, as messages requiring dispatch could be telephoned.— *Hon. Walter Clark, Associate Justice of the Supreme Court of N. C.*

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We believe the funds of a Lodge should be held as charged to relieve its members in distress and should be sacredly guarded accordingly, and we see no reason to shirk that primary responsibility if a member falls into distress away from home. Such an one may have claim upon individual Masons, but he has none at all upon any lodge but his own. If the funds of a lodge are properly chargeable to the relief of its members, those who contribute to those funds ought to be regarded as having some claim superior to those who have not so contributed. Though most Grand Lodges have refused to assent to the Wisconsin resolutions, we believe they are sound and correct in principle and will yet be accepted when Masonry gets its eyes wide open. Wouldn't it concern a Grand Lodge if one of its subordinates allowed a "decayed member" to be sent to the poor house instead of contributing to his relief? There is some ultimate responsibility upon Grand Lodges.

— *Cornelius Hedges, Montana.*

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The Fruits of Non-Affiliation.

When, years ago, the Craft of New York was burdened with debt, when a heavy mortgage rested upon the temple, and the Home seemed like a dream, like a far-off and uncertain vision, some alleged Masons, some luke-warm brethren, tired of the burden, tired of the good cause, grew weary of well-doing and refused to help the brethren carry the burden and carry on the good work to the utmost completion; refused to assist in the struggle and left their lodges, left their brethren to struggle on alone, and go on with the work in hand with the object then, as now, uppermost in the minds of the brethren; that is, a solid material foundation for the Home and a paid-up structure yielding a revenue to maintain this Home. While this often disgusted and disheartened the honest toiler, it had, like all dark clouds, its silver lining; it left the sturdy, true Masons at work in the quarries, and shut out the traitor from the honest and unselfish patriotic worker.

It is different now. We own outright (all paid for) a magnificent structure yielding a handsome revenue; we own a Home in Utica, with its broad and fertile acres, all finished and furnished, paid for and in full operation, with additions being constantly made thereto; the trustees have a handsome sum of money in bank, waiting for a profitable investment, and ready, if needed, to make still more and more improvements to the fine structure in Utica; and, besides being very prosperous, Masonry is also very popular and fashionable just now; hence, some of those alleged Masons are trying to "sneak" back into the ranks—the ranks they deserted when there was work to do—and they now want to share the fruits and labors of others.

Almost every lodge in the metropolitan district, and doubtless all lodges throughout the State, have similar experiences of just such "coffee-coolers" who want to come back now in their declining years and enjoy the prosperity of the Craft of to day.

It is the duty of every Master and of every member to protect his lodge and the fraternity at large from these selfish marauders, who, with an effrontery only equalled by their unbounded selfishness, come, or try to come, sneaking back now, and, holding up the old and long since exploded fallacy, "Once a Mason always a Mason," try to claim all the rights and privileges of the worker, of the toiler and of those who remained steadfast and true through all the struggles, privations and sacrifices.

Watch them, and permit none to re-enter our portals, and be equal unto you. We may make an occasional mistake in allowing a stranger—a profane—to come among us, but make no mistake in allowing the deserter, the unaffiliate, to come sneaking back now, since there has been so much accomplished for the good of the Craft—work in which he took no part and should not be entitled to any of its results.

Fortunately, the strict rules of our trustees and the watchful care of these faithful servants of the Craft have drawn a cordon of safety and protection around those who have borne the heat and burden of the day, and who are first entitled to all the privileges of the Home, and who must be first, and who are first considered by the trustees. The deserter in no country and in no government receives any reward. He may be forgiven and taken back into the fold, but not at the expense or sacrifice of the true and faithful soldier who successfully stood his ground and fought his battles till victory crowned his honest efforts.

Always, however, be discriminating and charitable toward the honest brother, who for good and sufficient reasons, aye, "for ample reasons," remained away, and is now anxious to take hold again and help the Craft as of old, and is desirous to be again among us, among his brethren of the Craft, and do his share of good work within his lodge. There are some of these, too, only few, and they should receive due consideration and charitable brotherly treatment.—*N. Y. Dispatch.*

For cold-blooded uncharitableness the

foregoing "takes the cake." Our brother must have the dyspepsia. As if ashamed of his screed, in the closing paragraph, he relents a little and does not include *all* the non-affiliates under the ban of his contempt, which excuses about ninety-nine per cent of that class. None should take up a burden they cannot bear. The Craft of New York did so when they built their magnificent Temple, and thousands of brethren were overburdened in consequence and became non-affiliates. Through the splendid work of Grand Master Lawrence and the heroic effort of the Craft, the immense debt and interest thereon was paid. The history of that work is patent to the Masonic Fraternity. But was it *all*—every dollar—paid by the Craft, or did the public lend its aid? And if the Craft paid the whole of it, is it a cause for virtual expulsion of those who aided in the past and as long as they were able in carrying that immense debt? And what are the rights and privileges of a non-affiliated brother if he succeeds in passing the gauntlet of the secret ballot? Why is our brother so suspicious? Are any of them in want of assistance, or the privileges of the Home? If so, it is for such as these that the great charities of Masonry are for. It is for those who have dropped by the wayside, whether it is within six days, or six months, or six years. Some brethren, with stouter hearts, can carry a burden six years, and even more, before laying it down. Should such be excluded from our care, love and protection, and only those who have recently, and perhaps mercenarily, called for the rights and benefits be permitted to enjoy the privileges of the Home? The sweeping denunciations of non-affiliates should be stopped.

Physical Qualifications.

The Grand Master of the Grand Lodge of Ohio says the landmark of physical qualifications "ought to cease" being "of no possible or conceivable use," and "it is positively injurious to the Fraternity." He further says: "To be compelled to tell a worthy man, as good as any in the Lodge, that according to our peculiar customs, for which we give no rational excuse, we cannot admit him, is humiliating to every Master." Again hear him: "Which part of a man hears an orphan's cry or a widow's appeal, or is touched by the dis-

truss of the poor? If it be his stiff knee or missing finger, then legislate for legs and hands. If it be his head and his heart and not his shape, let us care for them, and look to acts, words and moral uprightness, and mental perfection, instead of toes, fingers and flexible joints."

The Grand Master of South Carolina is of the opinion that "our (his) Grand Lodge has gone so far on this question of physical qualification that I think it is time we should amend our constitution. I have had to rule out men with one eye, the loss of the first joint of the little finger of the left hand, a little toe of the left foot, the first joint of two or three toes of the left foot. We learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. Can we not do all these things with one eye? What have the fingers and toes of the left foot to do with subduing our passions, acting upon the square, keeping a tongue of good report and practicing charity?"

Past Grand Master Cornelius Hedges of Montana says: "Such a thing as a physical disqualification, according to Brother Hughan, is unknown in England, and candidates are received only on their moral and mental qualifications." He then asks the question, "Isn't it more likely that physical perfection is not a landmark than that English Masons knowingly violate it?"

Grand Chapter R. A. M. of California.

The Grand Chapter R. A. M. of California held its 42d annual convocation at Masonic Temple, San Francisco, on April 20th and 21st, M. E. Comp. Thomas Flint, Sr., G. H. P., presiding. Nearly 400 delegates were in attendance. From the reports of the various officers the order appears to be highly prosperous. Its membership is 5,343, a gain of 165 during the year. The funds of the Grand Chapter amount to about \$33,000, of which \$34,000 is invested and \$4,000 in the treasury. The following officers were installed for the ensuing year:

Wm. Frank Pierce of Oakland, G. H. P.; Eli Tucker Blackmer, San Diego, D. G. H. P.; Florin L. Jones, Pasadena, G. K.; Edward R. Hedges, Stockton, G. S.; Franklin H. Day, San Francisco, G. Treasurer; Thomas H. Caswell, San Francisco, G. Secretary; Chas. E. Stone, Marysville, G. Chap.; Thos. H. Caswell, San Francisco, G. Lecturer; Samuel H. Wagner, San Jose, G. C. H.; Lewis C. Wittemeyer, Martinez, G. R. A. C.; Samuel D. Mayer, San Francisco, G. Organist; James Oglesby, San Francisco, G. Guard.

Grand Council of R. and S. M. of California.

The Grand Council of R. & S. M. of California held its 37th annual assembly at San Francisco, April 19th, M. I. Comp. William H. Davis, Grand Master, presiding. The address of the Grand Master and the reports of the Grand Treasurer, Grand Recorder and Finance Committee showed an increase of membership and a good degree of prosperity and healthy improvement in the finances. The following officers for the ensuing year were installed:

Henry Ascroft, San Francisco, Grand Master; Robert Ash, San Francisco, D. G. M.; August Wackerbarth, Los Angeles, G. P. C. W.; Franklin H. Day, San Francisco, G. Treasurer; Thomas H. Caswell, San Francisco, G. Recorder; Thomas Kyle, San Francisco, G. Chaplain; Alex. J. Gardiner, Sacramento, G. C. of G.; Jacob H. Neff, Auburn, G. C. of C.; George Penlington, San Francisco, G. Lecturer; Wm. B. Scarborough, Los Angeles, G. Steward; Samuel D. Mayer, San Francisco, G. Organist; James Oglesby, San Francisco, G. Sentinel.

Grand Commandery K. T. of California.

The Grand Commandery held its 39th annual conclave at San Francisco April 22d and 23d, R. E. Sir Trowbridge H. Ward, Grand Commander, presiding. Thirty-six Commanderies were represented. The annual reports show the jurisdiction to be in a highly prosperous condition, with 3,069 members, 2,700 of whom have full uniform; total assets, \$97,394.29; liabilities, \$13,156.40; net assets, \$84,237.89, outstanding, \$12,634.90. The usual routine business was transacted. The Grand Commandery accepted the tender of an escort from California Commandery, No. 1 to the Triennial Conclave to be held at Pittsburg, Pa., in 1898. The following officers were installed for the ensuing year:

George D. Metcalf of Oakland, Grand Commander; Robert M. Powers, San Diego, D. G. C.; John F. Merrill, San Francisco, G. Gen'o.; Frederick M. Miller, Fresno, G. C. G.; Charles E. Stone, Marysville, G. Prelate; George B. McKee, San Francisco, G. S. W.; William Frank Pierce, Oakland, G. J. W.; Edward Coleman, San Francisco, G. Treasurer; Thomas H. Caswell, San Francisco, G. Recorder; Wm. D. Knights, Sacramento, G. St. B.; George Sinsbaugh, Los Angeles, G. Sw. B.; John B. de Jarnett, Colusa, G. Warder; Samuel D. Mayer, San Francisco, G. Organist; James Oglesby, San Francisco, G. Sentinel.

Grand Bodies of Maine.

The Grand Lodge of Maine held its annual communication at Portland, commencing May 4th, A. B. Farnham, Grand Master, presiding. Ten P. G. M. were present. The report on returns showed: Number of lodges, 192; initiates, 746; affiliated, 118; reinstated, 59; reunited,

160; died, 339. Number of members, 22,085, an increase of 132. The following officers were elected:

Joseph A. Locke of Portland, G. M.; Winfield S. Choate, Augusta, D. G. M.; Alfred S. Kimball, Norway, G. S. W.; Enoch O. Greenleaf, Farmington, G. J. W.; Marquis F. King, Portland, G. Treas.; Stephen Berry, Portland, G. Sec'y.

The Grand Chapter R. A. M. of Maine held its annual convocation at Portland, commencing May 4th, Henry S. Webster, G. H. P., presiding. Forty-eight Chapters were represented; twelve P. G. H. P. were present. Returns showed 56 Chapters, 6,024 members; a gain of 127 during the year; 342 candidates and 98 deaths. The following officers were elected:

Albro E. Chase, Portland, G. H. P.; Winfield S. Hinckley, Lisbon, D. G. H. P.; Fred'k W. Plaisted, Augusta, G. K.; Howard D. Smith, Norway, G. S.; Leander W. Forbes, Portland, G. Treas.; Stephen Berry, Portland, G. Sec'y.

The Grand Council R. & S. M. of Maine held its annual assembly at Portland, May 5th, Hugh R. Chaplin, Grand Master, presiding. The returns show 16 Councils, 2,341 members, 181 candidates and 23 deaths. The following officers were elected:

Oliver A. Cobb, Westbrook, Grand Master; Frank E. Sleeper, Sabattus, D. G. M.; James E. Blanchard, Augusta, G. P. C. of W.; Leander W. Forbes, Portland, G. Treas.; Stephen Berry, Portland, G. Recorder.

The Grand Commandery K. T. of Maine held its annual conclave at Portland, May 6th, Albro E. Chase, Grand Commander, presiding. Eighteen Commanderies were represented and twelve P. G. C. were present. Returns show 19 Commanderies, 3,153 members, 174 Knighted and 51 deaths. The following officers were elected:

Fritz H. Twitchell, Bath, G. C.; Frank E. Sleeper, Sabattus, D. G. C.; Herbert Harris, East Machias, G. Geno.; Albert M. Spear, Gardiner, G. C. G.; E. H. Vose, Calais, G. Prelate; C. J. Farrington, Portland, G. S. W.; G. P. Lombard, Belfast, G. J. W.; L. W. Forbes, Portland, G. Treas.; Stephen Berry, Portland, G. Sec'y; H. A. Duncan, Bath, G. St. B.; J. F. Hall, Rockland, G. Sw. B.; F. W. Plaisted, Augusta, G. Warder; Warren O. Carney, Portland, G. C. Guard.

The Maine Council of Deliberation of the Scottish Rite has re-elected Brother Marquis F. King of Portland as Commander-in-Chief.

Correspondence of THE TRESTLE BOARD.

The Misuse of the White Ball.

In the April number of THE TRESTLE BOARD is an article on the "Use and Abuse of the Secret Ballot," by Brother James B. Merritt. I have read the article carefully, and while satisfied that in writing the address our brother was actuated solely by Masonic motives, yet I am as

fully satisfied that he has taken a wrong stand; that the trend of his argument is not in accordance with the teachings of Masonry, and if followed will tend to cause a laxity in the use of the ballot detrimental to the Fraternity. It is true that our brother admonishes us that if we know an applicant is unworthy from any cause we should cast a blackball, and also adds the further truth that though a good man may be rejected, he can apply again; while if one who is unworthy is admitted, it is almost impossible to rid the Lodge and Masonry of him. But the tenor of his address is to the effect that it is the blackball that is injuring Masonry, and not the white; that we are rejecting too many good men, and not that we are admitting too many applicants useless as material and dangerous to the welfare of the Craft.

In the article it is stated, "the profane has the same right to become a Mason as you have to forbid him." As strongly as the affirmative of the above proposition is stated, I desire to assert the negative. No profane, though he be endowed with all the possible virtues that can be attributed to the most perfect man, has any claim upon Masonry. He has no rights that he can present and say, "By reason of these I claim an entrance into your Fraternity." The making a man a Mason is not the acknowledgment of a right inherent in him to be made a Mason, but is in the nature of a favor granted by those who are, and should be, as free to refuse the same as to confer it; otherwise Masonry is not the independent fraternity that we claim it is, but is held and restrained by powers outside of itself. Furthermore, this absolute right of a Mason to refuse or accept is inherent in every individual Mason to use as he may deem proper. Nothing can be found in the annals of Masonry, in its landmarks, statutes or regulations, or its history, written or legendary, that will warrant the assumption that a profane has any right to admission into its mysteries. He has simply a right to ask that a certain favor be granted him, and the individual Mason answers such request as best satisfies himself; and, in so doing, whether his answer be in the affirmative or negative, he is not infringing upon any right of the applicant, but is only exercising a right Masonically born in him.

While upholding strongly this individual Masonic right, and believing that

it should not be in the slightest degree abridged, I do not advocate its use for malicious purposes, nor do I believe that to any extent it is so used. The statement that "two-thirds of the rejections are caused by unworthy motives," I cannot accept as "given by those well qualified to judge," but, on the contrary, as given by persons who have hastily, and without due inquiry into the facts, given judgment. Were it true that only one third of the blackballs cast were cast from worthy motives, then it were well that a fraternity containing so little of true manhood, so false to its own teachings, should be abolished, and the name of Mason be a synonym of disgrace instead of integrity and worth.

It is undoubtedly true that at the present time one of the uses of the blackball is to protect the brother in the performance of his duty. But how did that necessity arise, and why does the necessity continue? The reason given is, that unworthy men got into Masonry and revealed the transactions of the Lodge. But these men who have proven themselves as "unworthy of the name of Mason" got into Masonry, and are getting into Masonry, not by reason of the blackball being cast too often, but because we do not use it often enough. The danger to Masonry, at the present time, is not so much in the abuse of the blackball as in the misuse of the white, and it is far better for the Craft that ten good men should be rejected from mistaken motives than that one man, unworthy to be made a Mason, should be admitted.

It is true that good material is sometimes rejected from unworthy motives, but the number so rejected is by no means as great as some would wish us to believe. The average Mason is fair-minded, and the very fact that he has the power to prevent the admission of the applicant into Masonry makes him careful in the use of his prerogative. We are too apt to impute unworthy motives to our brother in his exercise of this prerogative, and fail to extend to him the same trust in his honesty of purpose that we claim for ourselves. As Masons, we are constructing a Spiritual Temple as truly as our ancient brethren were constructing a temporal building, and the living stones that enter into its construction should be without blemish and the timbers sound. There will be no lack of material brought up for inspection, and though much that is sound and suit-

able may be rejected, the Temple will not suffer nor the workmen be forced to remain inactive because of rejected keystones thrown over in the rubbish.

Many of the rules that govern in Common Law will not apply to Masonry. A candidate should not be considered worthy until he is proved unworthy; but, on the contrary, his worthiness must be proved before he is acceptable. Negative qualities should never elect. It is not enough to warrant the casting of the whiteball, that you know nothing against the applicant, but you should be reasonably certain that his admission will add strength to the Fraternity, for a building is not strengthened by the number of its timbers, but only by those that bear their due proportion of the strain. It is therefore infinitely more important that you should be careful in the casting of the whiteball than the black for reasons already stated. Your paramount duty, as a Mason, is to protect the Craft from the intrusion of improper persons. While you should not be unjust to any one, if any doubt arises in your mind as to the advisability of admitting the candidate, the benefit of that doubt should be given to the Craft to which you are bound by the most sacred ties.

Too little stress is placed upon the effect of the whiteball. As Masons we are too apt to be bound by the walls of our lodge room; to consider the small sphere of our own activity a large portion of Masonry; and, in so doing, we fail to realize the far-reaching effect of a clear ballot. Masonry is not in any sense a society, in the modern application of the word, but a family, a brotherhood in the full meaning of the term. It existed before lodge organization was known, and in those days a man was made a Mason, not a member of a lodge, but admitted a brother into this grand Masonic family. The world was his lodge room, and in every country he met his brother. As Masonry increased in numbers the desire for mutual counsel arose, and lodge organization followed as a natural result. But what was true then is true now. By a clear ballot you make the candidate a member of your local lodge, and bind the brothers of your own lodge to him by the strongest ties. That of itself is of enough importance to call for serious reflection before assenting to his admission; but were that all, none but your own members could call in question the suitability of the material accepted.

Far more important has been your action; you have made a Mason, and you have admitted him into a brotherhood of which your lodge is but a very small portion—a brotherhood co-extensive with civilization. You have invested him with rights, the importance of which none but Masons can appreciate. You have placed upon the brethren of the Craft at large, wherever Masonry exists, obligations towards this newly made Mason "which can never be repudiated or laid aside." Is it not true then that when you stand before the altar the interests of Masonry should be considered, not those of the candidate; and your hesitancy should arise, not on the question as to whether you should cast the blackball, but whether you are justified in casting the white.

W. T. BOARDMAN,
P. G. M. of Montana.

Elections in Commanderies of California.

Golden Gate Commandery, No. 16, at San Francisco, held its 16th annual meeting on May 3d. The reports show a membership of 295, a net gain of 30 in the year. Thirteen members died during the year. The following officers were elected:

Jonathan M. Peel, Commander; Chas. L. Patton, Geno.; J. C. Campbell, C. G.; Robert Ash, Prelate; H. J. Saddler, Treas.; Wm. T. Fonda, Rec.; John Gilson, Sr. W.; S. L. Lent, Jr. W.; Thos. Kirkpatrick, St. B.; Christian Helwig, Sw. B.; Harvey D. Loveland, Warder; Sam'l J. Hendy, Chas. V. Manna, Reuben B. Hale, Guards; Wm. H. Smith, Sentinel.

Nevada Commandery, No. 6—Frank Aver, Commander; Chas. H. Eddy, Geno.; W. J. Rogers, C. G.; David E. Morgan, Prelate; D. E. Matteson, S. W.; John Werry, J. W.; John T. Morgan, Treas.; I. J. Rolfe, Recorder; Henry Fuller, St. B.; F. J. Thomas, Sw. B.; Thos. Ingram, Warder; A. Tam, Sentinel; Fred Tellam, Wm. Floyd, Geo. C. Shaw, Guards.

Los Angeles Commandery, No. 9—George Sinsabaugh, Commander; William Downie, Geno.; C. W. Pendleton, C. G.; Arthur Brookman, Prelate; James A. Foshay, S. W.; C. G. Worden, J. W.; W. C. Durgin, Treasurer; W. B. Scarborough, Recorder.

Marysville Commandery, No. 7—M. E. Sanborn, Commander; Sam. Ewell, Geno.; Joseph Peters, C. G.; W. T. Henn, Prelate; W. F. Peacock, S. W.; B. R. Boorman, J. W.; D. E. Knight, Treas.; J. F. Eastman, Recorder.

Sacramento Commandery, No. 2—T. W. Heintzelman, E. C.; E. W. Hale, Geno.; T. Scott, C. G.; J. W. Rock, Prelate; T. B. Reid, S. W.; L. C. Shindler, J. W.; A. A. Van Voorhies, Treasurer; A. A. Redington, Recorder; L. F. Breuner, St. B.; W. A. Gett, Sw. B.; W. W. Douglas, Warder; C. E. Scheunert, R. A. Alexander, J. E. Thompson, Guards; M. R. Beard, Organist; R. C. Irvine, Musical Director; W. H. Davis, Sentinel.

Santa Ana Commandery, No. 36—W. M. Garnet, C.; Dr. Wood, Geno.; C. D. Ball, C. G.; R. S. A. Wade, Prelate; J. H. Hall, S. W.; J. de Yoe, J. W.; I. D. Mills, Treas.; J. P. Greeley, Recorder.

Pasadena Commandery, No. 31—E. E. Gaylord, C.; Chas. J. Willett, Geno.; William Sibley, C. G.; L. S. Porter, Prelate; O. O. Freeman, S. W.; C. Hartwell, J. W.; S. Washburn, Treas.; R. Williams, Recorder.

San Luis Obispo Commandery, No. 27—Benjamin Brooks, C.; John Whicher, Geno.; Walter Bray, C. G.; Dr. J. H. Seaton, Prelate; Jos. Lind, S. W.; F. A. Dorn, J. W.; P. B. Frefumo, Treas.; R. P. Sutcliffe, Recorder.

San Diego Commandery, No. 25—John B. Wooten, C.; Thomas M. Shaw, Geno.; Albert F. Dill, C. G.; Charles C. Kellam, Prelate; Stephen H. Olmsted, S. W.; William J. Mossholder, J. W.; William A. Begole, Treas.; John P. Burt, Recorder.

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Editorial Chips.

The corner-stone of the new Masonic Temple of Mission Lodge, No. 169, on Mission street, between Twenty-second and Twenty-third streets, San Francisco, was laid on April 24th by the Grand Lodge of California, M. W. William T. Lucas, Grand Master, presiding. The procession was escorted by California and Golden Gate Commanderies from the present Lodge room to the location. The oration was delivered by Brother William H. Cobb, the Senior Warden of Mission Lodge. The copper receptacle placed in the corner stone contained the following articles: Constitution and regulations of the Grand Lodge, F. and A. M. of California; proceedings of the Most Worshipful Grand Lodge, F. and A. M. of California, October, A. L., 5,896; by-laws, list of members and history of Mission Lodge, No. 169, F. and A. M.; original by-laws of Mission Lodge, No. 169, F. and A. M., A. L., 5,863; invitation, laying of corner-stone; list of officers of Mission Lodge, No. 169, F. and A. M., A. L., 5,897; list of directors of Mission Lodge Masonic Hall Association, A. D., 1897; list of officers and members of Mission Chapter, U. D., O. E. S., A. D., 1897; current coins of the United States, A. D., 1897; business card of Hermann & Swain, architects of building; copies of daily papers; front elevation of building; copies of Trestle Board, April, 1887, and March, 1897.

Our correspondent, Brother Boardman of Montana, denies that the profane have any rights in Masonry. We have always understood that Masonry was a universal institution, that in every country and every clime Masons were to be found, and that there was no exclusion of race, sect or color. In fact, every man who applies is asked by what right he applies, and he invariably answers that he is a man and of good reputation and well recommended. Every lodge admits the validity of such a man's claims to recognition and *should* admit him, but occasionally such men have a blackball intervene between his desires and his rights. The *object* of Masonry is one universally desired and prayed for

by all good men, and all good men, by virtue of their being such, are entitled to the privilege of assisting in the great and good work of brotherly love, relief and truth. Hence, none such should be excluded through the caprice of the blackball. As Masonry is a progressive science, why should it not improve in the methods of adding to its membership. If bad men are too often seeking membership, why not abolish the reception of petitions as a practice, and substitute the selection of material for the membership, and then bad men cannot possibly get in. Beside this, Masonic honors would be more highly esteemed by good men because they were unsought and tendered without solicitation. We believe every *good* man has an inherent right to become a Mason, and the obstructive methods of the Craft is alone the reason why all good men are not members, and its membership is not counted by millions instead of thousands. We are not so exclusive that we cannot largely increase our membership with plenty of good men, neither do we think we are so very much better men than millions of the profane.

The funeral services of the late Brother Clay Webster Taylor, Past Grand Master, were held in Masonic Temple, San Francisco, May 6th, and were conducted by the Grand Lodge of California, Brother William T. Lucas, Grand Master, presiding. An eloquent eulogy was pronounced by Brother Henry E. Highton. The interment took place at Cypress Lawn Cemetery.

The Methodist Book Concern, supported by one of the great Christian sects which protests against the iniquities and creed of the semi pagan Romish "church," has been charged with employing a large number of its natural enemies. There would seem to be some reason in an establishment supported partially by Romanists giving employment to some of its patrons, but the Methodist Book Concern is blacklisted by that "church," and is sustained wholly by Methodist people. This is the inconsistency of people. They will not encourage their own, or even patronize their best friends, sometimes. The Grand Lodge and Grand Chapter of California and the Grand Lodge of Arizona each have, for years, had their printing done by a Romanist to the exclusion

of more than half a dozen printers who were Masons in good standing in their own Bodies. Masons in business will refuse to advertise in THE TRESTLE BOARD and other Masonic periodicals, and will bestow their patronage on Romanist journals, with even smaller circulation, and no hope for any return therefrom, for Papists encourage and patronize their own always. Their priests would not help them through purgatory if they disregarded their instructions, and they dare not disobey. Yet most Masons do not think of this, and give the cold shoulder to their own brethren.

There comes to us a complaint that a Mason who is foreman of a large mine in Bisbee, Arizona, employing four hundred men, who passes by his brethren in giving employment to men, for there are thousands of Masons in mining as in other occupations. This is all wrong and as much a violation of obligations as the disregard of any other tie.

The Grand Lodge of Washington, with a common inconsistency, declares that it considers "that each Mason is bound to contribute to the relief of distressed worthy brothers so far as his necessities require and the donor's ability permits"; "that the gift must be that of pure charity, for the love of the brethren and for mankind, and without hope of fee or reward." Why does its constituents suspend brethren for the non-payment of an arbitrary assessment of an equal amount on the poor brother as well as the rich unless a remission is asked by the unfortunate or impecunious brother, while it is a Masonic principle and strongly enjoined that an indigent brother should not know from whence the relief comes. The principles of Masonry are often reiterated, and none can plead ignorance thereof. Why should Masons forget them?

"The *Tyler* has no faith in the oft-claimed connection of Freemasonry with the Eleusinian, the Orphic and other innumerable mysteries practiced by the brethren in every age. To confound Masonry with these idolatrous rites is to stigmatize it with infidelity, if not atheism, and charge it with renouncing every Scriptural doctrine contained in revealed truth." Our brother has forgotten about the legend of our first Grand Master, King Solomon, who was a Jew, and by the standard of the *Tyler* would be considered

unfit to be a Mason. Masonry is a progressive science, and THE TRESTLE BOARD does not perceive why it could not have progressed from the Eleusinian and Orphic fraternities as well as that Christianity has progressed from Judaism and paganism. Infidelity, in a liberal sense, is not necessarily atheism or heresy.

An esteemed brother, writing us from another city, commenting on Brother James B. Merritt's article on "The Abuse of the Blackball," in our April number, says: "Masons want to be impressed on the use and abuse of it. God knows the abuse is very glaring in this city. I often feel heartsore when the result is announced cloudy to men whom mostly every member knows is good." We assure our brother that, under the peculiar proneness of human nature, there is no certain remedy for the evil except to abolish the secret ballot and substitute the more frank and manly method of open deliberation and consideration of all propositions for initiation and membership. In an experience of nearly two score years in Masonry, we never knew an instance where we were not thus willing to express our judgment openly. The only way to disarm a tiger is to extract its teeth and claws.

Brother Benjamin Dean, P. G. M., of the Grand Encampment of Knights Templar of the United States, died at South Boston, Mass., on April 9th, aged nearly 73 years. He was born in Clitheroe, Lancashire, England, April 24, 1824, and came to this country when a boy. He was made a Mason in St. John's Lodge, Boston, in 1854, and filled many positions in grand and constituent bodies. He was Grand Master of the Grand Encampment from 1880 to 1883, and presided at the Conclave in San Francisco. He was of a genial nature, welcoming friends with a smile, and sympathetic.

Our esteemed Brother Price, editor of the *Memphis Appeal*, whom we have often quoted, and approvingly, seems hardly yet reconciled to accept as a finality the revered President Lincoln's Emancipation Proclamation, or the amendments to the Constitution of the United States necessarily made to conform thereto. We do not know the landmark of Masonry which excludes a man of any race or color. If there is no such landmark, then our

brother would violate a landmark if he should exclude a worthy colored brother from his Lodge except for "irregularity" of affiliation. Would he wait to ascertain his regularity in case of distress or imminent peril before responding to his appeal as a Mason? We wot not. He would be quite as culpable in violating his obligation, and some unknown ancient landmark—as the old woman who kissed her cow was in bad taste. We do not profess to much gentility, as our Southern brother would make us believe he possesses, and now we know we have not, if this is his test. One may kiss a dog or cat without losing caste, but to sit on one side of a Lodge-room in which might happen to be a man with curly hair and very dark skin is evidence of less gentility and good breeding, and to elect a negro as Master is the unpardonable sin.

The Grand Master of Louisiana is asked the question: "Is a bastard eligible for initiation?" He answers: "He is not. In the 4th of the ancient Charges which this Grand Lodge looks upon as 'a declaration of Landmarks,' 77—1856, still in force and never can be changed, 29—1881; it is said that the candidate 'should be descended of honest parents,' and this seems to have been founded upon an older regulation, in which the words used are: 'and no bastard.'" —Mackey's Jurisprudence, page 50.

From the foregoing it would seem that a new form of application for candidates is necessary to cover this point, and as it is a delicate subject to interrogate one upon, it can be accomplished in a roundabout way, something like the following questions being interpolated in the usual application: "Date of your parents marriage?" "Date of your birth?" By a comparison of dates his legitimacy could be established.

Several years ago this question was mooted in another Grand Lodge with nearly the same response. We mentioned in connection the fact that one of these unfortunate individuals had filled the station of United States Senator, and also as Secretary of the Treasury, with great honor and credit to himself and the nation, and that his father had been a Grand Master of a sister Jurisdiction, and ever acknowledged and honored the son, as did also the son his father. The son was not a Mason, whether for the reason above or some

other we do not know, but Masonry would not have been disgraced by his connection with it. There are Landmarks, and there are Landmarks, but there are none which if they are wrongly placed cannot and should not be pulled up and moved. Masonic Landmarks have been set up, and have been pulled up again by the ablest Masons of our own and past generations, and this one deserves attention. In justice, a child is not to blame for the sins of parents, though he may be punished and suffer for those sins. But, is it equity? We believe a man should be estimated by his own character, and not that of his ancestors. Otherwise our Saviour, whom we all revere, might not be accepted because of questionable circumstances attending his birth. Masonry is a progressive science, and should pull up all such foolish Landmarks, and substitute reason and common sense therefor.

When one's logic is bad its author will make use of slurring charges. In reply to such we make no response. With the "constantly inconsistent manner of mixing things so common with THE TRESTLE BOARD," so says Bro. Dr. John D. Vincil, Grand Secretary of the Grand Lodge of Missouri, we stated that "a Lodge in Missouri declines to reimburse a Lodge in New York city for the support of the widow of a deceased member of the Missouri Lodge, but is willing to pay her expenses to Missouri and provide for her the balance of her life in the Masonic Home, if she will return to Missouri," and that "for some reason, perhaps friends or relatives she prefers to remain in New York." We gathered the statement from some printed Masonic authority, which we do not now remember, and believed to be facts, and only stated them to enforce the necessity of adopting the Wisconsin Plan of reimbursement among Lodges, and to go further and establish a National Relief Board or Body. We did not mention any particular Lodges — only that it was in Missouri and New York jurisdictions. Bro. Vincil, we *presume*, is opposed to any National Symbolic Body. He gives us the facts and names of the Missouri Body, which we properly withheld as well as a more particular reference to the widow alluded to. No good effect would have resulted from a more particular mention, as we thought. Bro. Vincil corrects us in his sometimes caustic language, and

says the Missouri Lodge, the Grand Lodge of Missouri and other Masonic Bodies have for years contributed to the support of this aged widow, and for years "have sedulously sought by every kind of appeal, by letters and by her friends, to induce her to come back to St. Louis, and enter our (their) Masonic Home," and as an inducement offered to bring her in a palace car, pay all expenses, and give her every comfort she might desire in our (their) Home of Love. Every offer has been persistently refused. No Lodge in New York city has ever been asked to support a widow of a deceased member of the Missouri Lodge." We refrain from mentioning the number of the Lodge, or name of the widow, and stand corrected. But we ask Bro. Vincil whether it would not be better to have a National fund to draw from and allow the widow to remain in New York if she wishes to.

The Stanford Masonic Association is being formed at Stanford University, at which there are about twenty Masons among the students and faculty. At the preliminary meeting S. G. Bailey was elected Chairman and G. W. Garrett temporary Secretary. Others present were: J. F. West, George F. Maddock, F. J. Polley, S. P. Elias, J. H. Coverly, W. A. Pritchard, M. A. Tucker, W. A. Cannon and W. J. Thompson.

King Solomon's Lodge, No. 260, have formed a Building Association with the following officers and directors: Gustav Gundersorfer, President; G. R. Fletcher, Vice-President; William Filmer, Treasurer; Harry Baehr, Secretary, A. H. Kayton, J. H. Goldman, L. Schilling, A. M. Blade and G. W. Whitman. The Association proposes to build a Temple on Devisadero street, between Ellis and Eddy. The corner-stone will be laid July 4th. The building will cost \$25,000.

Equal arbitrary assessments are contrary to the ancient landmarks of Masonry, because it is not in accordance with the obligations assumed by every brother to contribute as far as they can without serious injury to himself and those dependent upon him. The principle of assessing an equal amount on the poor and the rich brother is contrary to all the principles of equity, and particularly Masonic justice. We may extend this remark further, by say-

ing that equal assessments on poor and wealthy Lodges are contrary to the principles of equity, and the Grand Lodge cannot expect all to pay alike. Therefore the invitation to pay an equal arbitrary sum for every member of all Lodges should not be expected, and might be distressing some Lodge or its membership, and prevent them from caring for their own widows and orphans at home.

The annual meeting of the Past-Masters' Association of San Francisco was held at Masonic Temple, on Feb. 27th. The following officers were elected: John J. Stofen, President, Excelsior Lodge, No. 166; W. W. Moore, First Vice-President, Mission Lodge, No. 169; Louis F. Dunand, Second Vice-President, Doric Lodge, No. 216; James Patterson, Treasurer, Golden Gate Lodge, No. 30; Ludwig Schumacher, Secretary, Hermann Lodge, No. 127; Charles H. Bryan, Marshal, Excelsior Lodge, No. 166; David M. Richards, Tyler, Mount Moriah Lodge, No. 44.

Brother L. E. Heil, the editor of the *Texas Freemason*, has recently made a six weeks' trip in Mexico. He says: "In regard to the status of Masonic matters in our sister republic, after a careful investigation of the men composing the several Masonic organizations of that country and the methods employed by them, I can unhesitatingly say that, in my opinion, the Grand Lodge of Texas made no mistake in establishing fraternal relations with the Grand Dieta Simbolica of Mexico."

The several Masonic Bodies were well entertained in San Francisco during the annual meetings with meetings of various local bodies, but the principal event was the exhibition drill held at the Pavilion at the close of the week for the benefit of the Masonic Home, at which California Commandery, No. 1, San Jose Commandery, No. 10, Oakland Commandery, No. 11, and Golden Gate Commandery, No. 16, participated. There was a concert preceding the drill, and the occasion was closed with dancing.

The Grand Lodge of Utah is not in favor of the "mutual or co-operative plan of charity" as proposed by the Grand Lodge of Wisconsin and agreed to by the Grand Lodges of California, Idaho, and perhaps others. As Masonic charity is an

individual duty entirely, we wonder that the Grand Lodge of Utah is in favor of the "mutual or co-operative plan of charity" as is dispensed in the association of brethren in bodies called Lodges.

At a recent meeting of the Liquor League of Ohio one of the officers delivered an address in which he gave utterance to the following remarkable language: "The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquors, like others, will die, and, if there is no new appetite created, our counters will be empty, as will be our coffers. After men are grown and their habits are formed they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed! Above all things create appetite!"

Masonry is religion divested of sectarianism. Sectarianism may have some of the attributes of religion, but can never become universal. Masonry claims to be adapted to every man's needs, and therefore can become universal, for all sects agree to its principles and teachings. It only remains for Masonry to open its doors to admit every good and worthy man, and, as in every good cause, seek them out and invite them to aid and assist in the great work of its purpose, and it will become universal.

No sensible man should, or ever does, get angry because a publisher duns him for his money. A dun is not an impeachment of a subscriber's integrity, but is simply the result of a publisher's necessities.

The Grand Secretary of the Grand Lodge of New Jersey, in a personal letter to the editor of the *Kansas Freeman*, says: "We have a Lodge in New Jersey made up largely in its membership of colored brethren. The Lodge is located at Newark; its number is 116 and its name Alpha. The warrant was originally granted to white brethren, but, in course of time, petitions were received from those of the opposite color, and, being found worthy, were elected to the honors of Masonry. Very few, however, according to the estimate

set upon them by the colored members, are worthy." The last sentence is a little ambiguous, but, we suppose, the writer intended to express at least a conservative view of the race.

An instance, perhaps of frequent occurrence, illustrating the practical work of Masonry, in comparison with the scores of other fraternal organizations, came to our notice recently. A brother who was once wealthy, and what is termed a "jiner," living in a Western State, and who had filled many positions of honor in many, if not all, of the various bodies of which he was a member, became impecunious in his old age. As a consequence he became delinquent in his dues. He had lost his standing in all the bodies, and is now the beneficiary alone of the Masonic fraternity. Brethren who are anxious to become a "jiner" should take notice of such facts, and govern themselves accordingly.

The *Masonic Advocate* is of the opinion that there is an opening for a "good Masonic journal" in California. We think the same. That's the reason Brother Lloyd started the *Freemason*, and why we prefer California to publish THE TRESTLE BOARD in. We are of the opinion that there is a better chance in Indiana for a "good Masonic journal," one that will not advocate on the side of legal responsibility against moral obligation when Grand Lodge is asked to make restitution where a widow and orphans are defrauded of their inheritance. If we were to seek another location, we should select Indiana as good ground to cultivate.

Oak Leaf Chapter, O. E. S. of Oakland, Cal., celebrated its 25th anniversary April 23d, at Masonic Temple, with a banquet and toasts, about 400 being present. Only 6 of the 25 original charter members are living and were present, and were each presented with souvenir silver spoons.

Easter services were very generally attended in California by the Commanderies of Knights Templar. California Commandery attended at Trinity church and Golden Gate Commandery at the First Congregational church with full ranks.

Has somebody been rejected in your Lodge? Then, please remember that it is a fraternity secret.

Any man, who, being able, will dimit from his Lodge to avoid paying his proportion of the just debts of the Fraternity, may have been initiated, passed and raised, but he was never made a Mason.

—*Masonic Advocate.*

What of a Grand Lodge, which, being able, will revoke the charter of a Lodge, and by such action becoming "morally though not legally" *particeps criminis* in avoiding the payment of a just debt to the widow and orphans of a brother for the life insurance money loaned the Lodge to build a Masonic Temple? We refer to the Paige case at Lafayette, Indiana, before fully stated on our pages.

The Scottish Rite Bodies of Oakland, Cal., installed their officers in their new Temple, May 4th, Brother Charles F. Crocker, Grand Master, performing that ceremony, as follows:

Oakland Lodge of Perfection, No. 12—D. E. Fortin, Master; John Williams, S. W.; A. L. Smith, J. W.; G. B. Daniels, Treasurer; R. W. Meek, M. of C.; Robert Greig, S. E.; A. A. Wrede, J. E.; George S. Pierce, C. G.

Gethsemane Chapter, No. 5—John Williams, M.; D. E. Fortin, S. W.; J. B. Merritt, Orator; G. B. Daniels, Treasurer; E. H. Morgan, M. of C.; A. H. Merritt, S. E.; G. S. Pierce, J. E.; E. B. Smith, C. G.

De Molay Council, No. 2—D. E. Fortin, Commander; John Williams, 1st Lieutenant; E. H. Morgan, 2nd Lieutenant; W. J. Reed, Chancellor; J. B. Merritt, Orator; G. B. Daniels, Treasurer; Webb N. Pearce, Turcopilier; A. L. Smith, 1st Deacon; A. H. Merritt, 2nd Deacon; C. K. Smith, Guard.

At the 43d annual conclave of the Grand Commandery K. T. of Texas, held at Houston, April 21st, the following officers were installed:

L. T. Noyes, G. Commander; A. A. Johnston, D. G. C.; P. T. Morey, G. Geno.; A. R. Howard, G. C. G.; J. C. Carpenter, G. Prelate; F. M. Gilbough, G. S. W.; J. F. Zurn, G. J. W.; Robt. M. Elgin, G. Treasurer; J. C. Kidd, G. Recorder; W. W. Bell, G. St. Bearer; Edwin Chamberlain, G. Sw. Bearer; T. F. Harwood, G. Warder; Will E. Race, G. C. of G.

Standing Committees: Returns—J. C. Kidd, R. S. Chas. Hammond, J. M. Murch, J. P. Regan and J. Q. Tabor.

Finance—L. T. Fuller, A. V. Lane, W. E. Hall, J. L. Patrick.

Grievances and Appeals—D. C. Proctor, E. J. Fry, Jno. McDonald.

Jurisprudence—H. B. Stoddard, J. F. Miller, Jas. Garitty, L. M. Knepfly, L. M. Openheimer, F. B. Sexton.

Correspondence—Robt. M. Elgin, N. W. Hunter, R. O. Rounsavall, W. V. R. Watson.

Printing—J. C. Kidd, Robt. M. Elgin, J. S. Wilson.

Necrology—J. F. Miller, D. R. Gurley, T. F. Harwood, J. F. Brinkerhoff.

Templar History—J. C. Kidd.

The officers of Trinity Commandery, No. 7, at Augusta, Maine, were installed April 16th by Sir John W. Ballou, P. G. C., as follows:

James E. Kingsley, Commander; Albert T. Murphy, Geno.; Jos. E. Badger, C. G.; Frank L. Staples, Prelate; Manning S. Campbell, S. W.; Winfield S. Choate, J. W.; Treby Johnson, Treasurer; James E. Blanchard, Recorder; Wm. G. Boothby, St. B.; Lorenzo D. Merchant, Sw. B.; Greenwood G. Flagg, Warder; Charles W. Jones, Chas. H. Cunningham and Louis L. Dolliver, Guards; Wm. T. Jones, Sentinel.

The Scottish Rite Chapters of Rose Croix 18°, on the Pacific Coast, observed the ceremonies of Maundy-Thursday and Easter Sunday accompanied with the "Mystic Banquet."

In the Northern Jurisdiction of the Scottish Rite \$100.00 is charged for the 33°, while in the Southern Jurisdiction a fee of \$180 is charged.

Pure and undefiled religion before God (and man) is this: "To visit the fatherless and the widow in their affliction, and to keep oneself unspotted before the world."

Preston Lodge, No. 281, of Louisville, Ky., has resolved to discontinue the custom of celebrating St. John's Day in June, and will in the future make a free-will offering to the Masonic Home in lieu thereof. The Lodge has 520 members and disbursed \$1,703 in relief in 1896.

The fifth annual session of the Grand Chapter, O. E. S. of Colorado will be held June 2d, at the Masonic Temple in Denver.

The Lodges are generally displaying the National flag in their meetings throughout California.

A new Lodge in Bridgeport, Cal., is proposed to be established.

Mission Lodge, No. 169, was chartered 32 years ago with 13 members. It now has over 350 members.

The Grand Chapter O. E. S. of Oregon will meet at Portland June 14th.

Chips from Other Quarries.

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.—*Com. on Cor., Grand Commandery of Maine.*

The regulations of the Grand Lodge of Connecticut provide that lodges are permitted to receive and act upon applications for affiliation unaccompanied by a demit, provided, however, that such action if favorable, should not take effect until the demit of the applicant shall have been deposited with the secretary of the lodge. This regulation of the Grand Lodge was adopted, in order to expedite affiliation, so that the lodge could act without waiting for a formal demit. Has the brother a demit from the first lodge? if not, he is still a member and entitled to it, if not under charges of Masonic censure, or if his withdrawal would not materially reduce its membership. If he has a demit, then he is an unaffiliate Mason, unless the action of the lodge in permitting a new ballot and thereby rejecting him was unlawful.—*G. L. of Com.*

The Master of a Lodge wrote to ask the Grand Master of Tennessee what the Lodge should do with an old brother who had always been a zealous Mason, but lately had become so deaf he could not often at-

tend Lodge, and so poor he could not pay his dues. Here is the Grand Master's answer:

"It will cost your members about one and a quarter cents a year each to pay the good old brother's dues. Carry him on until he reaches the brink of the river, and God will carry him safely over; you will all feel better by even having given the good old brother even a cent and a quarter a piece for a short time. Bury his remains with Masonic honors when he dies, and in the sweet bye-and-bye, when his hearing is restored to him in the celestial lodge above, where he can hear the voices of the angelic hosts, may he never hear that you asked the Grand Master the question 'What shall we do with him?' Go, learn again the early-taught lessons in Masonry of brotherly love and relief."

—*Masonic Constellation.*

Mr. T. S. Parvin and his son Mr. F. Parvin, of Cedar Rapids, Iowa, are at the Iturbide, City of Mexico. T. S. Parvin, is eighty years of age, yet this is his fourth visit to the republic in the last fifteen years. The last time he was here was in March, 1895. He has been longer a Freemason than any man living in the United States, having joined the Order on his twenty-first birthday. He has reached the 33°, and stands high in the esteem of his brethren. Probably no man is better known in Masonry than he. His son, Frederick O. Parvin, will enter the employ of the Guggenheims at San Luis Potosi, where another son holds a responsible position.

—*Two Republics, of Mexico.*

An exchange says that a venerable and level-headed deacon, who had united with an Order, was asked by one of his church members why he belonged to such an organization as that one, and his reply was, that it had such an admirable system for the benefit of their Fellows that he hoped ultimately to engraft it into his own church. And such an adoption of benevolence and charity would not hurt the church either, but would make it nearer what its professions claim for it. "And the greatest of these is charity."

The prohibition law of Maine is enforced—not sweepingly, not as it ought to be, not as it can be, but still it is enforced better than I ever believed possible. I would not see the prohibitory law taken

from the Maine statutes for any consideration under Heaven. I have heard it said that the Maine law was a farce and a scandal. I declare that accusation to be a lie; I do, with all my soul, and I am ashamed of the men who utter it.—*Rev. H. B. Rose, Universalist, Auburn, Me.*

The Catholic press seems to be in great glee over the election to the Presidency of Chili, in the person of Don Frederico Errazuriz. They assert that "it was a coalition of the better elements of the Republic against the Socialistic and Freemasonic radicals." They go farther and quote the oath of office taken by the new President, from which we excerpt: "I, Frederick Errazuriz, swear by God, by our Lord and by the Holy Gospels, that I will discharge faithfully the duty of President of the Republic, that *I will conserve and protect the Catholic Apostolic Roman Religion.*" At the conclusion departure was taken to the Cathedral, where the religious part of the ceremony was carried out.

—*Masonic Constellation.*

Nothing better could happen to the young man who has the right kind of grit, than to be thrown on the world and his own resources. A well to do judge once gave his son a thousand dollars, and told him to go to college and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the judge said to his son: "Well, William, are you going to college this year?" "I have no money, father." "But I gave you a thousand dollars to graduate on." "It is all gone, father." "Very well, my son; it is all I could give you; you can't stay here; you must now pay your own way in the world." A new light broke in upon the vision of the young man. He accommodated himself to the situation; again left home, made his way through college, graduated at the head of his class, studied law, became governor of the State of New York, entered the Cabinet of the President of the United States, and has made a record that will not soon die, for he was none other than Wm. H. Seward.—*The Cube.*

A suspended Mason is deprived of the privileges of Masonry, and should therefore not be chargeable with dues, it matters not how and why he was suspended,

during the time which the suspension is operative.—*Grand Lodge of Georgia.*

It is said that Prof. John Stuart Blackie often told "on himself" this anecdote, which seems to indicate that personalities are not agreeable, even to those who deserve criticism.

This genial old professor used to form a very picturesque feature in the Edinburgh streets. He was a wiry old patriarch, with handsome features and hair falling in ringlets about his shoulders; no one who had seen him could possibly forget him.

One day he was accosted by a very dirty little bootblack with his — "Shine your boots, sir?"

The professor was impressed by the filthiness of the boy's face.

"I don't want a shine, my lad," said he. "But if you'll go and wash your face, I'll give you sixpence."

"A' richt, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning he held out his hands for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is."

"I dinna want it, auld chap," returned the boy, with a lordly air. "Ye can keep it and get yer hair cut!"

—*Youth's Companion.*

Literary Notes.

Fifty Years of Masonry in California, Part I, from the press of Geo. Spaulding & Co., San Francisco, is on our table. It is in quarto form, printed in the most elegant style of the typographic art on coated paper of heavy weight, beautifully illustrated with steel engravings, and bound in handsome illustrated paper cover. The entire work will contain about 800 pages and 200 illustrations. The editor is Bro. Edwin A. Sherman, whose name is a sufficient guarantee of its value. It will be completed in twenty parts and issued monthly at \$1 each, to be paid for on delivery. We commend it to the kind consideration of the Craft in California.

We have received printed copies of the Proceedings of the following Grand Bodies, for which the Secretaries have our thanks: Grand Lodges of Louisiana, Mississippi; Grand Chapters, R. A. M. of Louisiana, Pennsylvania; Grand Councils R. & S. M. of Maryland, Louisiana, Michigan; Grand Commanderies, K. T. of Louisiana, Pennsylvania. Also to Bro. Marquis F. King, of Portland, Maine, for favors.

Deaths.

In San Francisco, April 24th, Thomas B. Simpson, a native of Montreal, Canada, a member of Pacific Lodge, No. 136, aged 55 years.

In San Francisco, April 28th, Henry R. Meyers, a native of Pennsylvania, a member of Mt. Moriah Lodge, No. 44, aged 66 years, 2 months, 27 days.

In San Francisco, May 1st, Hon. Clay Webster Taylor, a native of Michigan, P. G. M. of Grand Lodge of California, aged 52 years, 7 months, 20 days.

In San Francisco, May 4th, Gardner C. Bowen, a native of New York, a member of Arcata Lodge, No. 106, aged 71 years. His funeral was attended by Pacific Lodge, No. 136.

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Masonic Bodies in San Francisco.

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

ROYAL ARCH CHAPTERS.

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

COUNCIL ROYAL & SELECT MASTERS.

- 2 . California 1st Wednesday Masonic Temple

COMMANDERIES OF KNIGHTS TEMPLAR.

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

LODGE OF PERFECTION, 14^o, SCOTTISH RITE.

- 6 . Yerba Buena Friday Masonic Temple

CHAPTER OF ROSE CROIX, 18^o.

- 4 . Yerba Buena At Call Masonic Temple

COUNCIL OF KNIGHTS OF KADOSH, 30^o.

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

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

- California At Call Masonic Temple

MYSTIC SHRINE.

- Islam Temple 2d Wednesday 625 Sutter St.

CHAPTERS OF THE EASTERN STAR.

- 1 . Golden Gate 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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MASONIC VETERANS ASSOCIATION.

- Pacific Coast 2d Thursday 5-6, cor. Bush & Kearny
- 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.

Beth-horon, 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., 6⁵ Mass. Ave., Cambridgeport.

Mt. Tabor, 3d Th., Meridian, cor. Eutaw, E. Boston.

Prospect, 2d Mon., Roslindale.

Putnam, 3d Mon., E. Cambridge, Cambridge and 3d sts.

Rabboni, 2d Tu., Masonic Hall, Hancock st., Dorchester

Revere, 1st Tu., Masonic Hall, 18 Boylston street, cor. Washington.

Robert Lash, 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 Bethlehem, 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, 2d Wed., Gilman Sq., Somerville.

Naphthali, 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, 15^o, 3d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.

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

MYSTIC SHRINE.

Aleppo (irregularly), Music Hall.

EASTERN STAR.

Vesta, No. 10, 1st and 3d Fri., 11 City Sq., Charlestown.

Queen Esther, No. 16, 1st and 3d Thurs., Dudley, cor. Washington.

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

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

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

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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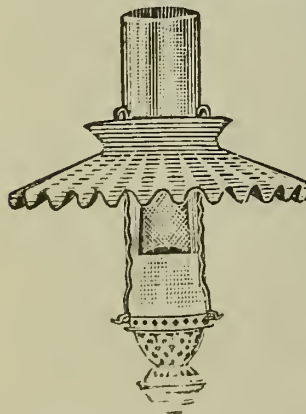


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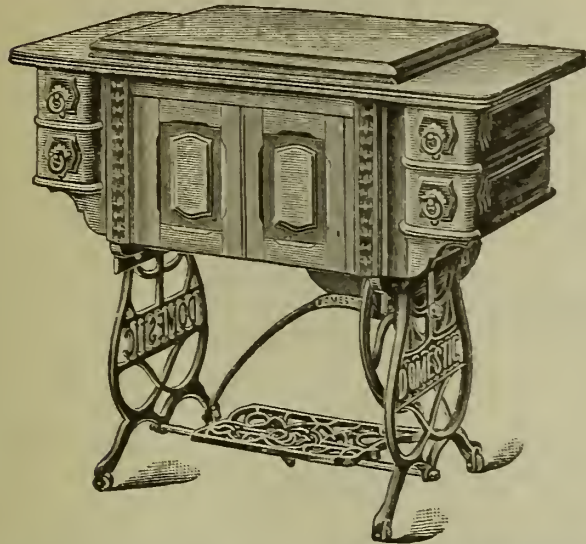
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