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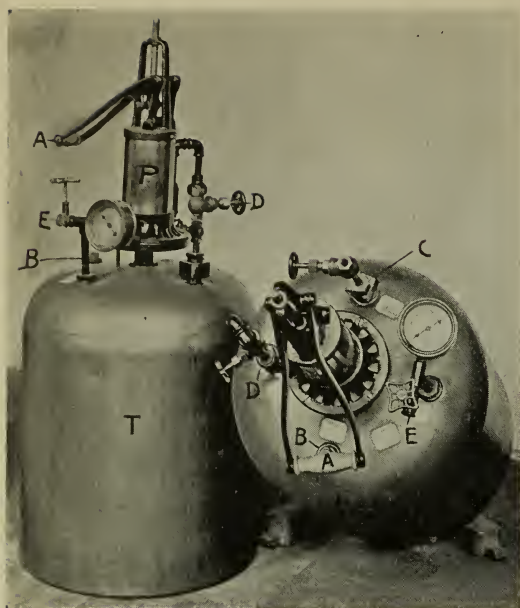
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The Source of Masonic Symbolism.

A South African paper reports that a successful attempt has been made to establish on the Diamond Field a "Local Correspondence Circle" in connection with the Lodge Quatuor Coronati, No. 2076, London, with the object of encouraging and advancing Masonic and archæological research. At the first meeting of the Kimberly Correspondence Circle, which was held in the Masonic Temple, Bro. Da Silva, read a highly interesting paper on "The Source of Masonic Symbolism," in the course of which he said:

"In this age of progress, when the pursuit of science is the aim of almost every portion of civilized society, the study of a science that tends to consolidate and intensify the spirit of religion and the true essence of divinity, should be the one most studied by the grand majority. The various theories that have been put forward of late years by professed philosophers, such as Tyndall, Spencer, Huxley, Darwin, etc., have tended in some degree to destroy the true and absolute religious belief of many; and the theory of evolution by itself must be considered a direct attack on Biblical history. Is it, therefore, to be wondered that a science such as Freemasonry whose aim is to 'beautify and adorn the inward man,' should, at the present day, be making such vast strides in its work of propagation? Freemasonry raises itself as a barrier against infidel science in aid of true religion, and by its teachings serves to prepare the mind of man for the due appreciation of the infinite. Many of the uninitiated look upon

Freemasonry as a kind of solemn farce, combined with fantastic orgies; but we who are initiated into its mystery know that it is a system full of intellectual beauties and moral precepts, and there are again many among us who, looking deeper below the surface, find in all its symbols greater beauties, greater truths, and still greater virtues. When the neophyte, standing at the threshold, acknowledges the belief in a Divine Creator, the spirit of religion is aroused, which is continued through each graduation of the mystic ceremony.

"Mysticism in every form, from the earliest days, has been associated with the propagation of religious ideas and theories. And there can be no doubt that Symbolic Freemasonry, as a mystic science, has been brought down from the various mystic doctrines of the tenth to the thirteenth centuries. The studies of the Pythagoreans, as also the Eleusinian doctrines had, as their primary object, the adoration of a Supreme Being. The great secret society of Islamism, in the twelfth century, called the 'Assassins,' had the worship of Allah continually enjoined on them. The Pythagorean theory, or rather belief, was that all things are number, or that number is the essence of everything. Aristotle says: 'The Pythagoreans seem to have looked upon number as the principle, and, so to speak, the matter of which existence consists.' They supposed the elements of numbers to be the elements of existence, and pronounced the whole heaven to be harmony and number. In addition, they believed in a peculiar system of astronomy, basing their ideas on the existence of a central fire, round which moved

the heavenly bodies known to science in those days. The principal object by which the Pythagorean theory is known in these days was their belief in the transmigration of souls; this, however, need not concern us here this evening. The Eleusinian Rites were held at Athens to commemorate certain events in Grecian mythology. They had one great feature, apart from the most inspiring mysticism in the dramatic symbolism, which described the revivication of the earth after the death of a winter. This symbolism assumed forms which could explain their meaning even to the uninitiated. The grand ceremony of initiation, etc., into these mysterious rites lasted nine days, and were attended only by those who had been previously initiated into the lesser mysteries. The whole of the inhabitants of Athens attended some further ceremonies which lasted until the eleventh day. Many of these rites and ceremonies were adopted by the followers of Pathagoras, and became part of the Pythagorean creed. The Assassins were a military branch of that secret religious sect of Islamism, whose first Grand Lodge was held at Cairo at the commencement of the tenth century. The Assassins, being more advanced, left the main body of this Order, and migrated to Persia, where they obtained possession of a strong fortress, called Alamet, and under this Great 'Sheik at Jebal,' or 'Old Man of the Mountain,' gained immense power over the surrounding countries. The peculiar tenets of this body were marked by the distinctive feature of secret assassination against all their enemies, and this formed the essential characteristic of the sect. They were ruled and governed on true Masonic lines. Under the Old Man of the Mountain were three Grand Priors who ruled over the three provinces to which their power extended. Next came a body of Priors who were fully initiated into the mysteries, but the main body were the Assassins proper; these were kept uninitiated, and the blindest obedience was exacted and yielded by them. They it was who would perform long and arduous journeys to assassinate those who had offended their Order. Their lives they considered as nothing, and they would resign them at word from their Sheik. In order to preserve subordination in their ranks, the Islam religion was rigidly enforced. A long list of their victims could be enumerated, and their power lasted nearly two hundred years. In the year 1255 their

stronghold was destroyed, and over 1,200 Assassins were massacred, the rest were scattered far and wide; many returned to Cairo and Alexandria, where they, together with the other mystic societies, flourished side by side for many years. Although the Assassins could not in any way be called a Masonic body, yet their system of organization and some of their ceremonies were afterwards adopted by the Cabbalists, and introduced into their teachings.

"Thus, we find in Alexandria, during the twelfth and thirteenth centuries, societies of religious teachings—Pythagoreans, Eleusinians, Islamistic, Jewish and Pagan—each differing in creed, yet all basing their various ceremonies on symbolism. Thus it came about that these gradually became merged into each other, and striving to penetrate through the impenetrable barrier of nature, they found a semi-neutral body, which by absorbing most of their symbols, became the one great school of teaching for that and many succeeding ages, and, although at first founded on cosmopolitan opinions, became, before long, the recognized school of Jewish faith and tradition. This was the 'Cabballa,' that mystic form of doctrine which, by symbols, was supposed to point out the true duty of man in every situation through life. These symbols were arranged in what we should term Masonic devices by square and by triangle, by the formation and peculiar arrangement of the letters of the alphabet, the combination of words in their Sephiroth, together with various symbols and signs used by the seers of old (the flight of birds, the force and duration of the wind, divination and second sight). Bro. Gould, in his 'History of Freemasonry,' refers to the origin of the Cabballa as follows: 'Alexandria was an emporium, not only of merchandise, but of philosophy, and opinions as well as goods, were bartered there to the greivous corruption of sound wisdom, from the attempt which was made by men of different sects and countries—German, Egyptian and Oriental—to frame from their different tenets one general system of opinion. The respect long paid to Grecian learning, and the honors it now received from the hands of the Ptolemies, induced others, and even the Egyptian priests, to submit to this innovation. Hence arose a heterogeneous mass of opinions, which, under the name of eclectic philosophy, caused endless con-

fusion, error and absurdity, not only in the Alexandria schools, but also among the Jews (who had settled there in very large numbers) and Christians; producing among the former that spurious philosophy which they called the Cabballa, and among the latter a certain amount of corruption for a time at least, in the Christian faith also.' Bro. Gould then proceeds to point out how those doctrines became adopted by the Jews in particular. 'From this period there can be no doubt but that the Jewish doctrines were known to the Egyptian, and the Greek to the Jews. Hence, Grecian wisdom being corrupted by admixture with Egyptian and Oriental philosophy, assumed the form of Neo-Platonism, which, by professing a sublime doctrine, enticed men of different countries and religions, including the Jews, to study its mysteries and incorporate them with their own. The symbolical method of instruction, which had been in use from the earliest times in Egypt, was adopted by the Jews who, accordingly, put an allegorical interpretation upon their sacred writings. Hence, under the cloak of symbols, Pagan philosophy gradually crept into the Jewish schools, and the Platonic doctrines mixed first with the Pythagorean, and afterwards with the Egyptian and Oriental, became blended with their ancient faith, in their explanations of traditions. And the Cabbalists formed their mystical system upon the tenets taught in the Alexandria schools.'

'The Cabballa treated of the mysteries of divine nature and other sublime subjects, which after the manner of the Egyptian and Pythagorean mysteries were revealed only to those who were bound to secrecy by the most solemn oaths. The cardinal doctrines of the Cabballa comprise the nature of the Deity, the divine emanations of Sephiroth, the cosmogony, the creation of angels and import of the revealed law. The divine emanations or Sephiroth are divided into ten parts, corresponding with the ten heavenly bodies of the Pythagoreans, and they are named the Crown, Wisdom, Intelligence, Love, Justice, Beauty, Firmness, Splendor, Foundation and Kingdom. The principal book, what may be termed the Bible of the Cabbalists, is named 'Zohar,' which means light, from the words, 'Let there be light.' The Sephira are arranged in symbolical triads, and the Deity is called 'En Soph.' The Zohar says: 'Just as the 'En Soph' is represented by the number three, so all the

lights; *i. e.*, Sephiroth are of a three-fold character.' The Cabballa, since the thirteenth century, has likewise become the exclusive application of that system of theosophy which claims to have been transmitted uninterruptedly by the mouths of the patriarchs and prophets ever since the creation of man.

"Thus I have shown how these mysteries became adopted by the Jews, was incorporated into their religion, and became part of their teaching. The Jews, in their commercial pursuits, soon brought them to Europe, and many Cabbalistic schools were opened. In Italy especially, the Cabbalistic doctrines took firm hold of the people, not only of the Jewish faith, for many of their symbolical observances were adopted by the Romish church, and still continue to flourish; we read that in 1450 a number of Jewish converts in Spain published compilations of the Cabbalistic treatises to prove from them the doctrines of Christianity, and in the sixteenth century Pope Sixtus was so convinced of the importance of these doctrines that he had them translated for the use of divinity students. These doctrines were eagerly adopted by the various Masonic Bodies, and the Benedictines in particular, who had ever made geometry their favorite study, now with the sanction of their Pope, adopted the Cabbalistic teachings, and incorporated many of their symbols into their religious practices."

Having shown the importance of the Cabballa to symbolical religion, Bro. Da Silva proceeded to point out its importance to symbolical Freemasonry, and he concluded by saying: "The Bible history permeating our ceremonies points to a source beyond the mediæval age, and to a source that had Biblical symbolism as its basis. This is a sure proof that the Cabbalistic doctrines engrafted on Freemasonry had given the Order the substratum of religion as its ground work. Its foundation has been deeply laid in the adoration of the Deity, and he has cemented and adorned it with every moral and social virtue."

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There are manuscripts of Masonic "Old Charges," in existence dating from 1390 up to 1852, some of which are preserved in the British Museum, and others are in the possession of Masonic Lodges and members of the Fraternity.

Old Friends.

There are no friends like old friends,
And none so good and true,
We greet them when we meet them
As roses greet the dew.
No other friends are dearer
Though born of kindred mold,
And while we prize the new ones
We treasure more the old.

There are no friends like old friends
To help us with the load,
That all must bear who journey
O'er life's uneven road;
And when unconquered sorrows
The weary hours invest,
The kindly words of old friends
Are always found the best.

There are no friends like old friends
To calm our frequent fears,
When shadows fall and deepen
Through life's declining years;
And when our faltering footsteps
Approach the Great Divide,
We'll long to meet the old friends
Who wait the other side.

o

General Albert Pike.

My first knowledge of General (then Mr.) Albert Pike was in the "forties," before the Mexican war. When that came on, he went into the field under General Taylor as a captain of a company, of what were then known in the army as dragoons. I often saw notice in the paper of the "Arkansas Poet" in letters from Mexico. The company was incorporated into Governor Yell's regiment. Governor Yell was killed at Buena Vista.

My first personal acquaintance with him was in the fall of 1851, when I was present in a Chapter of Royal Arch Masons where he was a visitor, and it was the first time those present ever heard a lecture on the Royal Arch degree. Three candidates were exalted that night. Later on, in 1859, I became more intimately associated with him. At that meeting of the Supreme Council, there was present Bro. Pike as Grand Commander. He had only a few months previously been elected to the office that he filled until April 2, 1890, when he passed to a higher life. The other officers present were Bros. A. G. Mackey, the Secretary-General, and Achille Le Prince, the Treasurer-General. Other members were in the city, but did not attend the meeting.

There were three candidates elected, and who received the 33°; viz.: Bro. Benjamin Rush Campbell, P. G. M., of South Carolina; Bro. Henry Buist, G. M., or D. G. M., I do not remember which; and the present Secretary-General of the Supreme Council; all of those named, save the latter, having joined the great majority. I re-

peatedly met and corresponded with him ever after.

On January 9, 1860, the Supreme Council met in Charleston, and adjourned to meet in Washington, D. C., on March 28th following. It was a memorable year, and politics ran high—four Presidential candidates were in the field. It was the first time a Lodge of Sorrow was ever held by the Rite. Bro. Wm. D'Arcy Haley was made a 32° Mason. He was a Unitarian minister, and furnished his church, now the police court, for the purpose. There was a fair attendance, and the church was packed with visitors curious to see what was then a novelty. It was held in memory of General John A. Quitman, 33°, of Mississippi. At the session, among those crowned was John C. Breckenridge, Vice-President of the United States.

On March 30th, the Supreme Council paid a visit to Mount Vernon, escorted by Washington Commandery of Knights Templar, where a Lodge of Sorrow was opened by Bro. Mackey, acting as venerable Master, after which an address was delivered by Bro. Charles Scott, 33°, the author of several celebrated works on Masonry, now but little known. It was a novel and interesting meeting, and, at this date, not one who participated in the session and Lodges of Sorrow lives but the writer of this, and but one other member of the Supreme Council, who was not present, Bro. Parvin, of Iowa.

On April 1, 1861, the Supreme Council met in New Orleans. It was a memorable meeting. Side by side sat men who, a few months later, were engaged in mortal combat, or, at least, on opposite sides of the "little unpleasantness" that lasted for over four years.

A P. G. M., of Massachusetts, (I forget his name), was present, compelled to leave Texas and all he had on account of political feeling. I believe the ordinance of secession had just been passed there. The meetings and the partings at that session will never be forgotten by those who survive, and they are very few. The war cloud soon burst—Bro. Mackey on his way home, while at Branchville, S. C., early in the morning waiting for his train, heard the first gun fired at Fort Sumpter. He often spoke to me of his feelings on hearing it. Bro. Pike, as was natural, living in the South, and all his interests there, entered the service of the Confederacy, yet, in spirit, he was a Union man, as

many have heard him say. The State of his adoption knew his value, and in May, 1861, sent him to treat with the five civilized tribes of Indians; but all this, and much more of his war history, has been written, and this, perhaps, is not the place to say some things that might be said even in his behalf.

On February 16, 1862, four brethren, citizens of Charleston, met, but no quorum being present, no meeting was held. The Grand Commander was in the West with the troops.

Another effort to have a meeting was made on November 16, 1862, when Bro. Pike and five others were present. Some nominations were made, and the Grand Commander delivered an address which covers ninety-four pages of closely printed matter, and shows that even with the duties devolved upon him during the four years previous, his love for Masonry and this Rite especially was always before him. The Supreme Council then adjourned to meet in Washington on the 16th of April following.

There, for the first time, met men—as brothers—who were lately hostile to each other, battling for what each believed to be right. Representatives were present from the far-off golden shores of California, the great Northwest, the Middle and Southern States—all met in love and harmony. It was a veritable love feast, and the banquet at the Metropolitan hotel was one of the best and largest ever spread for a Masonic body up to that time. It was the beginning of great prosperity for the Rite, and from that session may be dated the spread of the Scottish Rite all over the world as the rituals adopted by the Supreme Council were more or less accepted by Supreme Councils of the Latin races.

From that on Bro. Pike presided at every meeting, even including the session of 1890, when he was very feeble, and had to call upon Bro. Frankland to read his allocution, which, like a few previously delivered, breathed a spirit of love for all, and the belief that he could not preside at any more meetings. Indeed the writer knows that he did not think he would ever preside after that session (1890). His frequent expressions after the session breathed a desire for a few years more, but little hope. His great desire was to live until 1901, which would be the centennial of our Supreme Council, when he at once said to me, "If alive I will be in Charles-

ton then if I have to be carried there on a stretcher." Alas! that God willed otherwise.

He was a devoted father and friend. His closest friends were not men whose position in society was on top of the ladder, but, like Christ, he preferred to gather around him men and brethren who would listen to the words of wisdom that fell from his lips. He was equally at home with the learned, and here let me give you an example. In Washington there still resides an old man who is a scholar and linguist, and is a very remarkable man. He had never met Bro. Pike, but in a conversation with Bro. N., the latter referred to Bro. Pike and his wonderful powers. The sage smiled, but finally consented to be introduced to him, which Bro. N. did a day or two later. May I say the literati sat and listened for over two hours, scarcely speaking except when he had to in the conversation, and went away with the conviction that he was certainly one of the most extraordinary men he had ever met, and ever afterward when opportunity presented itself was proud of the privilege of visiting him. As a man of tender feelings for those suffering or in distress, I can say I have known him to give the last cent he had in his pocket, and the writer has had more than a dozen times to escort tramps from the room, and in one instance had to call in the police to prevent his being annoyed by them.

As I said, his conversational powers were remarkable. He would sit for hours recounting his various experiences and journeys over the country from the time when, as a boy of fifteen years of age, he taught school on the shore of Massachusetts bay; how he was unable to enter Harvard for want of the money to pay for his two years fees, and had to learn and educate himself, and here I may add that the college that denied to him, a poor boy, the opportunity he sought, when he was prominent in the world, in later years, tendered him a college honor of some kind, which he declined.

He left home and traveled West, and with a train started across the plains in 1831, on the Santa Fe trail, to that ancient city, and which, in 1884, he again visited with great pleasure and astonishment. He has often spoke of his residence there for over a year, how he clerked in a store, and slept on the counter with a big dog for a companion, and how, in September,

1832, he joined a trapping party at Taos, went down the Pecos river and into the staked plains, where he and four others left the party; two or three of the companions were lost on the way. He and one other kept together, and, later on, parted, his companion going into Louisiana and he into Arkansas, where he arrived at Fort Smith on December 10, 1832. His subsequent life is a part of the history of Arkansas, military, legal and civil. He was then twenty-three years of age. I have often heard him speak of his early married life, and how simple was the furniture of his home, and compared it with what the present young men expect when they get married, and try to maintain.

He edited the *Advocate*, doing a large part of the typesetting himself, as well as the editorial work. Many of his articles, it is said, were copied as editorials by Horace Greeley, and so polished were they that when read outside of the State they were attributed to James Woodson Bates, who was styled the Chesterfield of the West. During his spare hours from the paper he was preparing for his admission to the bar, rarely sleeping over six hours a day. On presenting himself for admission some of the old lawyers said he had not studied long enough, but Judge Lacy, who was Judge of the territorial Supreme Court, and who knew of Bro. Pike's ability, after asking him some questions, granted him license to practice, remarking that a law license was not like a medical one, for it did not give permission to take one's life and fall back on the parchment for defense.

After running the paper for some time he sold it out for \$1,500, and after many efforts to collect the various accounts due him, became so disgusted that he put them in the stove to help kindle the fires, he said, to save further trouble. This is characteristic of him in later years, and I knew similar instances myself and of larger amounts. In 1849 he was admitted to the Supreme Court of the United States at Washington, at the same time as Abraham Lincoln and Hannibal Hamlin. A curious thing that both the men, eleven years later, should be President and Vice-President of the United States. In 1853, he moved to New Orleans. When presented to the court for admission—bear in mind that Louisiana law is slightly different from the laws of the States, as many of the old French laws are still in force—the

Judge, an old Frenchman, asked him what works he had read on the Roman law. His answer was: "I have read the Pandects, made translation into English of the first book, and"—but the judge stopped him, and said that was satisfactory, and he was at once admitted.

He was then engaged in large Indian claims in Washington in the Supreme Court, and had to give up his practice in New Orleans, as he was compelled to be absent a great many months at a time. After the war he edited the *Memphis Appeal*, and in its pages can be found his replies to the controversies between Bro. George F. Gouley, of St. Louis, and himself, and which were afterwards published in a pamphlet styled "Vindication." Again the spirit of kind and brotherly feeling was brought out. This pamphlet was published at considerable cost, but after Bro. Gouley and he came to an understanding he burnt all of them that he could lay his hands upon, remarking it did no good to perpetuate hard words said in debate.

From Memphis he moved to Washington, which was his home ever after. He went into partnership with ex-Senator Robert Johnson, and then prepared and completed fourteen large volumes of maxims of the Roman and French laws, but as no publishers would risk their publication they are now the property of the Supreme Council library. Had he succeeded in receiving the money he earned on the Choctaw suits he would have printed them himself, but that fee was paid to an attorney by the nation for him, and it was never paid over, the attorney taking it and other similar payments, and changing his local habitation, thus defrauding him of money earned before the war.

I have often listened to him about his project of a Pacific railroad, for he was really the projector of the scheme. He represented Arkansas in a commercial convention in Charleston. There he opposed the resolution in favor of a renewal of the slave trade, and later when he addressed the legislature of Louisiana, and obtained the passage of the charter for the Pacific road.

Of his literary labors I would like to say something, but if you have space some time I can tell you more about them later than I can well now do, and will be glad to do so in an article separate from this. They will go back many years, and end only with April 2, 1890.

—*Square and Compass.*

The Hand of a Friend.

We struggle through life, with its sorrows and cares,
 Before us its pitfalls, around us its snares,
 And often the heart would adrift cast its load,
 And leave it forever alongside the road;
 Though many the shadows that meet o'er the way
 Across it falls often a hope-giving ray,
 And the clouds disappear which so dark o'er us bend
 At the magical touch of the hand of a friend.

It lightens our cares and it strengthens the weak,
 The hue of the rose it brings back to the cheek,
 The cords of the soul that were silent so long
 It strikes with the notes of a wonderful song;
 The grasp of a hand that is honest and true
 Refreshes the mind like the orient dew,
 And it seems that the blessings of cycles descend
 When we feel the soft touch of the hand of a friend.

O'er mountain and desert we wander afar,
 Our couch is a cot 'neath a pitiless star;
 But there, even there, in the stranger's abode,
 We dream of the touch that can lift sorrow's load;
 For Friendship the hearts of the faithful doth bind
 With the ties that forever unite human kind;
 With an ocean between us and home we can blend
 Our joys with the touch of the hand of a friend.

I would not exchange for the diadems of old
 The grasp of the hand never sordid or cold;
 It never betrays one for wealth or for fame,
 In sunlight and shadow 'tis always the same;
 How quickly disaster would meet us half way
 If the hand that we love should desert us to-day;
 But of all earthly things it is true to the end,
 And we crown with our blessing the hand of a friend.

Washington's Oath as a Freemason.

An interesting feature in connection with New Bedford's celebration of its incorporation as a city, which will occur on October 10th to 14th, will be a reproduction, with as large a measure of historical accuracy as is possible, of the British invasion of 1778.

On the fifth day of September, in that year, a hostile English fleet landed, destroyed the shipping and burned the town. The British acted in the matter, there is no doubt, from motives of retaliation and punishment, rather than for purposes of plunder. The same expedition afterward proceeded to Marthas' Vineyard, and carried off large numbers of cattle, with considerable money, but there is no account that any money was taken from Bedford, as the village was then called. New Bedford's harbor had from the beginning of hostilities been noted as a rendezvous for privateers, and the damage inflicted upon English commerce by the whalers had excited the deepest resentment. As early as May, 1775, but a few weeks after the battle of Lexington, the British cruiser *Falcon* had captured in the bay three vessels belonging to Sandwich. A vessel was fitted out from Bedford under command of Captain Egery, which recaptured two of these vessels with fifteen British officers and sailors. The privateer *Providence*,

whose name was associated with many brilliant naval achievements, had her rendezvous in New Bedford. She was a sloop of about ninety tons, and, at one time, it is said, was under the command of Captain Paul Jones. Her most famous exploit was with his majesty's brig, *Diligence*, of eighteen guns, which she captured and brought into the New Bedford harbor after a most determined and bloody engagement.

Major General Grey, under orders from Sir Henry Clinton, at New York, arrived in the bay and anchored off Clarks point, a jutting headland which makes out into the bay, about noon of Saturday, September 5, 1778, with two frigates, a brig-of-war with some thirty-six transports, with about 5,000 men. The main body of the troops was landed on Clarks point that afternoon, and marched in the course of the night past the head of the river, a small settlement at the extreme north end of the town, and passing on a road east of the village of Fairhaven, which is on the opposite side of the Acushnet river from New Bedford, direct to Sciticut neck, a headland somewhat similar in contour to Clarks point and about three miles distant, re-embarked, and were all on board the fleet by Sunday noon, the 6th. On the march a detachment turned from the county road, now County street, in these days a famous residential center, down to the wharves, burning the stores and vessels at their moorings. A good many of the ships destroyed were prizes, and large amounts of prize goods were burned. Another party proceeded further up the river, and destroyed the shipping there. A fort, which stood on the Fairhaven side of the river on a huge natural boulder commanding the approach to the inner harbor, was blown up by the invaders, after its guns had been spiked.

Major General Grey, in his official report, stated to the Commander-in-chief of the British forces, that the expedition destroyed "eight sail of large vessels, from two hundred to three hundred tons, most of them prizes; six armed vessels, carrying from ten to sixteen guns; a number of sloops and schooners of inferior size, amounting in all to seventy, besides whaleboats and others; amongst the prizes were three taken by Count D'E-staing's fleet; 26 storehouses at Bedford, these filled with very great quantities of rum, sugar, molasses, coffee, tobacco, cotton, tea, medi-

cines, gunpowder, sail cloth, cordage, etc.; two rope walks, with their contents.”

Among the several dwelling houses destroyed, of none of which the British commander makes mention, was the habitation of Bartholomew West and his two sons, whose domestic affairs were managed by Hannah Sogg. All the time of the invasion the old man was feeble, helpless and unable to leave his bed, and thus the Britishers found him. On entering the dwelling the soldiers treated the inmates with great rudeness because of the patriotism of the old man, who was an enthusiastic supporter of the American cause. While looting the house they informed the Wests that they intended to burn it, and refused the request of Miss Sogg to remove the old man to a place of safety. She, like a true heroine, carried him out herself, and placed him on a feather bed against a wall in the orchard, from which he watched the house burn to the ground.

Among the many articles carried away from the old man's home by the invaders was a Bible, which was destined to have a history. It is to this day in the possession of the 46th regiment, now known as the Duke of Cornwall's regiment, light infantry, through whose Chaplain, Rev. R. Stewart Patterson, its history was finally traced.

The family traditions regarding this famous Bible have been well preserved, for down through the successive generations the story has been told that the old man Bartholomew held the book in great veneration, and to his death spoke of its loss with great regret. He supposed that it was burned with the other household goods; and so during the long century intervening, the family of Wests had no knowledge of the sacred volume's existence.

Upon this Bible, as Chaplain Patterson has discovered during his long search for facts in regard to it, Washington took one of the degrees of Masonry.

The 46th regiment was originally numbered the 57th, and was raised in 1741. Six year's later, by the disbandment of eleven regiments, it became the 46th Foot, by which name it was known until 1881. In 1752, when quartered in Ireland, a Masonic charter was obtained from the Grand Lodge of that country. The regiment Lodge was numbered 227 and was also known as the Lodge of Social and Military Virtue, its motto being, "*Libens solvit*

merito votum.” Both name and motto, it is to be remarked, have the same initials, “L. S. V. M.”

The regiment formed a part of General Grey's expedition to New Bedford, and it was soldiers belonging to its ranks who carried away the West family Bible. It is stated that the volume was once retaken by the Americans, but they, not knowing its value as a keepsake of their own Commander-in-chief, returned it to the 46th before that corps sailed for England in 1782.

After having been quartered in Ireland for several years, the 46th proceeded to Gibraltar in 1792; thence to the West Indies in 1794, and back to England in 1796, where it remained until 1804, when it proceeded to garrison the Island of Dominica, which was shortly after attacked by an overwhelming French force. The English commander was forced to evacuate, and the Bible had to be abandoned, but was afterwards restored to the regiment under a flag of truce, as is set forth on a silver plate attached to the walnut case, with glass lid, in which it is kept in the ante-room of the officers mess, the inscription on which reads as follows: “On this sacred volume Washington received a degree of Masonry. It was twice taken by the enemy, and both times returned to the regiment with all the honors of war.”

This Bible followed the fortunes of the corps afterwards to England, Jersey, the Isle of Wight, New South Wales and India. Here the Masonic Lodge, which appears all along to have been the custodian of the book, ceased working in the year 1827. The Bible and jewels were taken to England by the regiment in 1833, when the Lodge was revived.

Some sixteen or seventeen years ago, when the regiment was quartered in Bermuda, the case was opened to display the book to some guests, when the page which contained the signature of General Washington mysteriously disappeared. The Bible is about ten by twelve inches, is handsomely bound in morocco, and is richly stamped in gold, with Masonic emblems.

H. W. B.

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In the old lectures a Freemason was described as “a free man, born of a free woman, brother to a king, fellow to a prince or companion to a beggar, if a Mason.”

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When you dispute with a fool he is certain to be similarly employed.—*Ex.*

Now.

Look not with mourning to the past,
 "It comes not back again";
 The course of time, with portents vast,
 Moves on in ceaseless train.

Thine only is the present time,
 The future dimly seen;
 Go meet with earnest thought sublime,
 With holy faith serene.

Present call to present duty
 Our souls and lives should fill:
 Zeal that glows with life and beauty
 Should every fiber thrill.

—G. W. Worthen.

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The Doctrine of Exclusive Jurisdiction.

The doctrine is essentially modern and almost exclusively American. There has always been, as far as we know, some general principle governing the inter-jurisdictional relations of Grand Lodges with each other, and as Bro. Chetwode Crawley, in his "Notes on Irish Freemasonry," No. II, in Volume VIII, Part 2, "*Ars Quatuor Coronatorum*," points out, "at the present time almost every Grand Lodge in the world has given its implicit or explicit adherence to some modification of the principle which may thus claim to that extent, and no more, the force of an Established Usage, though it can never be classed as an Ancient Landmark." But the extent to which this principle was, and outside Freemasonry in the United States and British North America still is, limited, is shown in the passage he quotes from an anonymous pamphlet published in London in 1765, and entitled, "A Defense of Freemasonry as Practiced in the Regular Lodges, Both Foreign and Domestic, under the Constitution of the English Grand Master":

"But the English Masons should be cautious with whom they converse, as there are many irregular Masons; *i. e.*, modern Lodges under the title of Ancient or York, who, some time ago, pretended to be constituted or authorized by the Grand Master of Ireland, who, by-the-bye, I am credibly informed, refused to countenance them, as it would be highly absurd for one Grand Master to constitute Lodges in the territories of another."

— The same writer, in the same article, quotes a case noted in the minutes of the Grand Lodge of Ireland in 1796, in which sundry brethren of the "Loyal Inverness Fencibles" applied for a warrant of the said Grand Lodge, and were referred by it to their own Grand Lodge in Edinburgh;

and though we cannot lay our hands for the moment upon the reference, we have read of a similar case in which certain Scottish brethren, residing in London, applied to the Grand Lodge of Scotland for a warrant, and were referred to the Grand Lodge in London. This principle of the territorial jurisdiction of Grand Lodge was, indeed, as Bro. Speth points out in a note on Bro. Crawley's article, established, so far as the Grand Lodge of England was concerned, in 1770, when "in acknowledging the new Grand Lodge of the Netherlands, it agreed to refrain in future from establishing any new Lodges in that country, but it explicitly insisted upon the right of such Lodges of its Constitution in Holland as chose to adhere to their English jurisdiction being allowed to do so undisturbed."

The principle thus laid down in 1770 has been consistently followed by the Grand Lodge of England ever since, and, as far as we know, by the Grand Lodges of Ireland and Scotland, which have concurrent jurisdiction with it in those parts of the British Empire in which there are not recognized local Grand Lodges.

In the United States of North America each State has its Grand Lodge, whose territorial limits are coincident with those of the State. In British North America—exclusive of Newfoundland, which remains under the jurisdiction of the Grand Lodges of the United Kingdom—there are seven separate and independent Grand Lodges, each with its territorial limits clearly enough defined, but in Nova Scotia there is one Lodge and in the Province of Quebec three Lodges which have elected to remain in their own allegiance to the Grand Lodge of England.

Turning our attention to the Craft at the Antipodes, we find one Lodge in New South Wales and one in Victoria still remaining in allegiance to the Grand Lodge of England, and in South Australia one which retains its connection with the Grand Lodge of Ireland; while, as showing that we adopt towards other Masonic powers the principle we have laid down for ourselves, there is in Cape Colony and adjoining territories a considerable body of Dutch Lodges under the administration of a Deputy Grand Master, notwithstanding that Cape Colony has been British territory ever since the early years of the present century.

As we understand it, the American doc-

trine of Exclusive Jurisdiction lays it down that when a local Grand Lodge has once been set up by a majority of the Lodges located within a certain territory, the Lodges constituting the minority, though deriving their warrants from the identical Grand Lodge or Grand Lodges which set up the majority, cease, *ipso facto*, to have any will of their own. They are no longer free agents, nor have they the right to say, we derive our existence from the Grand Lodge of England, Ireland or Scotland, as the case may be, we have flourished under her banner, we desire no change, much less do we wish for a severance of the connection with our parent Grand Lodges. You claim the right to secede and set up your own Grand Lodge, and, we trust, you may have before you a long and prosperous future; but, we claim, with equal right, to remain as we are, and as we have been, from the very outset of our existence. The Laws of the Grand Lodge or Lodges which warranted us sanction our adoption of this course, nor will those bodies accord you recognition as a supreme authority unless you allow us that freedom of action which you are exercising for yourselves.

But we demur emphatically to the claims thus set up in favor of this law of Exclusive Jurisdiction. We say that in the form which it is now sought to give it, no such general law has ever existed in Freemasonry. It may or may not be accepted as such among the Grand Lodges of the United States, but it does not follow that, if or because it is so accepted, all the other Grand Lodges in the world must accept it likewise, and so elevate it to the dignity of a universal law of Masonry. Bro. Crawley has shown that the law of territorial jurisdiction was enacted in the first instance by the Grand Lodges of England and Ireland, while the interpretation placed upon the law by the bodies which enacted it has been consistently the same as shown by Bro. Speth in the case of the Grand Lodge of the Netherlands in 1770, and by the course adopted by England and Ireland when recognizing the Grand Lodge of Canada and Grand Lodges of later creation. As Bro. Crawley very pertinently remarks: "It seems impossible to resist the conclusion that when the law is to be interpreted, the limitations laid down by the authorities that enacted it must be accepted as part of the law." This, however, is just what the supporters of this law of Exclusive Jurisdiction decline to do. They

take the law, put their own interpretation upon it—ignoring all other interpretations—and christening it a Landmark call upon all other Grand Lodges to accept it or reject it at their peril. This, or something very much to the same effect, is what we have said in former articles on the subject, and this is what it will be our duty to repeat in any further discussion that may arise.

There is, however, just one remark which it may be convenient to add. No agreement will ever be possible between the advocates and opponents of this supposed law of Exclusive Jurisdiction until the former are prepared to allow that a Masonic doctrine which is taught almost exclusively in America is not on precisely the same level as a doctrine that is accepted universally by the whole body of Masons. When this point has been conceded, the greatest difficulty in the way of an exact definition of the law will have been overcome.—*The Freemason, of London.*

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Not long ago we listened to a severe denunciation of a Craftsman who has been a faithful member of the Fraternity for a long term of years, the special offense charged against the brother so criticised being that he put a cube into the box instead of a white ball, on the occasion of a recent ballot. As to the particular case under discussion we have no knowledge, and would not express an opinion. But there was one statement which fell from the lips of the harsh critic which has lingered in our mind ever since, and concerning which we have a word to offer. The remark was this: "No Mason has a right to cast an adverse ballot on the petition of an applicant unless he knows him to be a man of unworthy character. If he has a respectability as a citizen, and wants to become a Mason it is a shame for a member to keep him out." We dissent from these conclusions. Not every man of upright character is by nature, education or associations fitted to enter the lines of Freemasonry. It is the part of wisdom to keep him out. A Masonic Lodge is a private society, having the right to choose its own members. If the coming in of a man from the outside would seem to interfere with the good fellowship of those within, or if his presence would be seriously objectionable to even a single member, it does not seem either base or unkind that the application should be rejected.—*Freemasons Repository.*

Kiss Her and Tell Her So.

You've a dear little wife at home, John,
Whose affection you won years ago,
She's the dearest of all in this life, John,
Just kiss her and tell her so.

Mayhap she is weary to-night, John,
And thinking of days long ago;
Let her know that you, too, remember,
By kissing and telling her so.

The tired hands are folded to-night, John,
As she gently rocks to and fro,
Is she more to you than life, John?
Then kiss her and tell her so.

There's a sad, tired look in her eyes, John,
There are furrows of care that show
How much she has been to you, John—
Then kiss her and tell her so.

You are not growing cold, I am sure, John,
You are only forgetful, I know,
Of the one you cherish the most, John—
Then kiss her and tell her so.

The years that have come and gone, John,
Are turning her tresses like snow,
But the heart always warm for you, John,
Craves the kiss of the days long ago.

—A. L. Cotton.

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 Triumphant Woman.

A change in public sentiment on the question of feminine occupations have taken place in the last decade, and the jokes perpetrated at their expense have turned on their perpetrators like boomerangs. At no class have these shafts been levelled as upon the typewriters, but they have stood the test, and are now riding on the top wave, enjoying the comforts that come after a hard fight. She has proved with satisfaction to the business world that accuracy, punctuality and capability are not questions of sex, but of training.

Typewriter girls are not well paid, but they receive more for their services than do shop girls, cashiers or seamstresses, and they lead much freer lives and have better opportunities for physical and mental development. The average salary of the typewriter girl is twelve dollars a week, though in exceptional cases she may earn from twenty to thirty dollars weekly, and some as low as five or six dollars.

A great many typewriter girls have chances, through their employers, to make money outside of their salaries. Particularly is this true of those employed in bankers' offices. They often get points from writing the brokers' letters, and make some very successful deals. It is said that one young woman in New York has profited \$30,000 by buying stocks, and contenting herself with selling at a slight advance. Many a mother to-day finds herself with a little home in the suburbs, in her old age, as the result of her typewriter girl's suc-

cessful speculations. Some people have an idea that the typewriter girl is a frivolous creature who gets through with her work so that she can draw her pay, which she spends for cheap finery, and that she is ready to flirt with every man who comes along, and to marry the first one who asks her. This is not true. These girls, if they receive their business education at a really first-class institution, imbibe with their studies the knowledge of how to meet a man on strictly business grounds, and learn not to expect those courtesies that make up so much of social life. They learn that success means always being in one's place, always giving the closest attention to even the smallest duties, always being amiable, gentle mannered and neat.

It is an undisputed fact that the typewriter girl has revolutionized the offices of this city. There are people who hold that the mere fact of a woman doing work for which she is paid in money takes something away from her, and that men do not feel the same toward her. When asked if this was true, a New York merchant, who employs thirty stenographers, all girls, in his offices, replied most emphatically:

"No, and the man who says that is a cad—a snob. I used to employ all men in my office, and it was by accident that I changed to girls. One day one of my boys secured a better place. I had the greatest confidence in him, and asked him to recommend some one who he felt sure could do the work satisfactorily. To my amazement he recommended his sister. 'What! have a girl in my office?' I exclaimed. 'Never.' He said: 'I'm sure you would get more comfort out of her than you say you have got out of me.' After a good deal of talk I gave her a trial

"She came the next day and took her place at his desk, and there's been a different atmosphere in that musty old office ever since. Her gentle presence changed things as if by magic, and the boys grew more gentle and courteous, and my head men seemed to go about their work with a new enthusiasm. The little girl attended strictly to her business, but when she looked up it was always with a smiling face, and when she tripped from desk to desk the very swish of her skirts seemed to make things different. Gradually this, that, and the other boy dropped into places in other offices, or went into business for themselves; some of them became managers in my

office, until, finally, I found all my typewriters girls. They do the work more satisfactorily; they get along pleasantly with one another, and they are always in their places cheerful and amiable. Men who come in now to transact business, when they see my array of bright-faced, tastefully dressed, trim looking girls, act like gentlemen, and refrain from smoking, spitting all over the floors, and swearing, and this without a word from anybody. I don't say that all typewriters are perfect. Some of them are pretty bad, but so are some of the society girls. We find imprudent, immodest women in every walk of life, in every line of business; but, on the whole, I think that the typewriters of this city deserve much credit and much respect. Of course I mean those who are competent and are filling places that give them a fair living."

Many typewriter girls have chances for marriage that young women, supported by fathers in moderate circumstances, may well envy them. Often they marry men connected with the firms for which they work, or, oftener still, captivate customers.

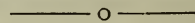
"About one hundred young women go out from this institution every year," said the President of one of the oldest commercial colleges in New York to a *Sun* reporter, "and find excellent places as typewriters. It has always interested me to note what excellent marriages they make as a rule. This is easily accounted for, I think. They become very much interested in their work, and are not absorbed with the idea that they must marry the first man who offers himself. They wait until love comes to them, as a rule, and by this time their knowledge of the world and human nature is such that they do not fall in love with a ne'er do well. I remember so well one case that interested me very much. A young woman came down from a back part of the State, and perfected herself in stenography and typewriting. She had a most attractive personality and a most comprehensive and sympathetic mind. I was casting my eye about for the kind of place I knew she would fill well, when I received a message from the editor of a magazine to send him a competent typewriter at once. I told the office boy to tell him that I had the very girl he needed.

"The boy declared that the editor had said distinctly, time and again, that he would not have a girl around, and finally said he knew his employer wouldn't even

see her. As the editor was a friend of mine I told the boy to tell him I knew better what he wanted than he knew himself, and I was sure that this girl, who would call next morning, would fill the bill. The girl went, and was employed. In a few weeks I met the editor, and he told me that he had never in all his life had any one take such care of his affairs as did this girl. Things went on this way for two years, and then I received cards to their wedding. A day or two afterward they called together. She said laughingly he married her to keep her, because she had had an offer of a much larger salary.

"That case is a typical case. Every little while my old girls come in to tell me of their engagements, and never yet have I known of a case where a marriage has turned out badly."

Of course there are unsuccessful typewriters, and hundreds of them are glad to work for a pittance, but there are exceptions to all cases and in every department of labor.—*Saturday Mail*.



We give an account of the way the Craft in England celebrated the Queen's Diamond Jubilee, by spending \$75,000 in aid of charity. This is the way our Masonic Shriners are reported to have spent their funds at the recent meeting held in Detroit:

"There were 35 Temples represented—about 3,000 'Shriners' in all. The expense of entertaining the visitors by Moslem was about \$7,000. Here is the way our industrious accountant figures out the total bill of the Shriners:

Hotel bill	\$ 24,000
Railway fares	35,000
Expense of Moslem Temple . . .	7,000
Spent in Detroit bars	20 000
Expended for liquor and cigars outside the bars.	80,000
Incidentals	80,000
	\$250,000

The railroad fare paid by the Shriners would probably average \$10 apiece, and the fares of the 5,000 people who came to Detroit from nearby points to see the fun was easily \$1 each, so that the transportation companies gathered in about \$35,000."—*Canadian Craftsman*.

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The world is our Lodge, and among all classes of mankind are our brethren.

Speak Nae Ill.

Other people have their faults,
And so have you as well;
But all ye chance to see or hear
Ye have nae right to tell.

If ye canna speak o' good,
Take care, and see and feel;
Earth has all too much o' woe,
And not enough o' weal.

Be careful that ye make nae strife,
Wi' meddling tongue and brain;
For ye will find enough to do
If ye but look at hame.

If ye canna speak o' good,
Oh, dinna speak at all;
For there is grief and woe enough
On this terrestrial ball.

If ye should feel like picking flaws,
Ye better go, I ween,
And read the Book that tells ye all
About the mote and beam.

Dinna lend a ready ear
To gossip or to strife,
Or, perhaps, 'twill make for ye
Nae sunny things of life.

Oh! dinna add to others' woe,
Nor mock it with your mirth;
But give ye kindly sympathy
To suffering ones of earth.

Fresh Air Mission.

"Take a fresh air girl!" said Farmer Bruce, "Well, I'll be—" "Father!" said Mother Bruce sharply. Then Farmer Bruce gave a discreet cough, and looked at his wife for further directions from the letter she held in her hand.

"I told you summer boarders would bring bad luck, and now you see what comes of taking that young minister to board last summer. Wants us to open our heart and home to a little city waif, does he? Wal, I fer one don't see as we're called on to keep a poorhouse for any one jest yet. You're so wrapped up in that young feller and his schemes though, I suppose you're goin' to consent."

"I am," said Mother Bruce firmly, though in her heart she was far more afraid of a fresh air girl than her husband was. But she had always made it a point to be on the opposite of the question, and she was carrying out her principles.

And so little Peggy Trumble, freckles, dirt and all, came to stay as long as circumstances and her own good behavior would allow her to at Bruce farm. Now, take Peggy amid the stones, bricks, fire escapes and crowds of her own city, and

her peculiarities would only be characteristic traits which thousands of her own companions had. But set her down alone in the country, with two elderly, honest people devoid of any guile, and she loomed up as a very striking and amazing person. Her slang, her grimaces, her general recklessness and her shocking views nearly drove good Mrs. Bruce wild. It was full a month before she could make Peggy understand that she could sit down at the table and eat all the food she wished. She would grab a roll or other food from the table, and run out into the orchard to eat. Her views were intensely practical. She plainly told them "tree times a day was too often to eat; no wonder dey waz fat."

After a month she toned down a little, and then Mrs. Bruce really began to grow fond of her. The parlor with its hair-cloth furniture and crocheted "tidies" was kept closely locked, and the blinds had not been opened for so long that the honeysuckle vine had grown over them. One Sunday afternoon, as a rare treat, Mrs. Bruce unlocked the door, and let Peggy accompany her into the parlor. Peggy shivered as the damp, musty air struck her. She looked at the fearful crayon portraits and cheap chromos on the wall. In one frame was a wreath made of the hair of departed members of Mrs. Bruce's family; under a glass case on a little table was a vase of wax flowers, and on the mantel, reposing by a china dog was—yes actually—was a coffin plate. That settled poor little Peggy.

"Let's git out," she said, "it's like der undertaker's."

Mrs. Bruce was troubled and hurt. Peggy surely had never seen as grand a place as her best room, yet the child seemed actually to be afraid.

"This room," she said, intending to impress Peggy, "is never used except when we have company."

"Why not?" asked Peggy.

"Why, child, it's too fine. Those chairs have been in my family ever since my mother was married. This carpet is brussels; do you suppose I'd let Hiram come in here with his heavy boots? There isn't a finer best room in the whole country than mine."

"Bet I'd use it den," said the irrepressible Peggy. "You and him's a getting old, and there haint no kids to muss anytin', and from de front windows you kin see clear down the walley, and it's heaps

cooler in summer and gayer (she meant more cheerful) in winter. Why don't youse?"

The result was that good Mrs. Bruce actually did turn her musty parlor into the pleasantest sitting-room in the county, for she was forced to admit she had no earthly reason for keeping it sacred. It was the same way with her best china and silver. Once she had shown it to Peggy, the latter insisted that "nuthin'" was too good for Farmer Bruce and his wife. She loved Farmer Bruce because he let her run riot in the big barn, drive with him, and "encouraged her rowdyism," his wife said. Well, Peggy's sharp common sense or her frank "Why not?" when she was told the best things must not be used, had its effect. The whole of the farmhouse was thrown open to the sun and air, the coarse china and pewter gave way to the best china and silver for the family. The old carryall that had been mended and remended also gave way to a more modern and better carriage, for Peggy had laughed when told they couldn't afford a better one. "What're yer savin' yer money fer?" she asked. "Some one'll spend it fer yer."

Farmer Bruce felt this might be so, and began to look out to make things more comfortable for mother. The old chain pump which made her back ache gave way to a windmill which pumped the water right into a tank in the kitchen, and made a bath-room possible, and also made it more convenient to water the stock in the barnyard.

Peggy's two weeks lengthened into two months. Her joy over the fruit and flowers knew no bounds. But the fact that so much of it went to waste caused her much worry.

"If we could only get it in town," she said, "I knows lots of kids that never tasted cherries."

The vegetables and the flowers, the birds and the bees made her wild with delight. She thought how poor little Davy, lying alone in a back room with a bad hip, would love the flowers, and she puzzled her little brain to think how she could get them to him. Finally, one evening, as she trotted along bare-footed with Farmer Bruce, helping him keep the cows on the straight and narrow path, she slipped her little brown hand into his, and said:

"I knows lots of kids what never did see the flowers and fruit, and I can't sleep 'cause I keeps tinkin' of dem. S'pose we

load a big wagon, and take 'em in lots of tings."

Peggy saw no difficulties, and by the time she had told Farmer and Mrs. Bruce of the different families to whom a gift of flowers and fruit would be a rare treat, they became interested too. There were loads of fruit going to waste on the place, and there were many other things that could be spared at a pinch, and when Mrs. Bruce was once interested in Peggy's donation party, as she called it, it was wonderful the practical things she found stored away in the chests. Blankets and quilts that she never would find use for, and many other comforts. Farmer and Mrs. Norris, living on the adjoining farm, became interested, and by the time everything was ready, there was the big farm wagon full of fruit, vegetables and bundles of bed clothes, with a big hamper full of old-fashioned flowers. Peggy, Mrs. Bruce and the farmer rode in the family carriage, and Jonas drove the big wagon. Peggy's heart nearly burst with pride, as she made a triumphant entree into the dingy city court with her carriage and her wagon of gifts. It was the red letter day of her life, and she thoroughly enjoyed it. She picked out her special friends, and grandly bestowed her favors upon them, and they were too overcome to "call her down." Her biggest and best gifts were for Davy, but when Mrs. Bruce climbed the six flights of stairs, and went into the dark, bad-smelling little closet of a room, and saw the poor little shrunken frame and big eyes staring at her with piteous appeal, she decided at once that Davy should go back with them to the farm. She had long ago decided that Peggy should stay, but she could not leave Davy.

So Peggy's cup of happiness fairly bubbled over in her delight when she saw Davy clean and happy in a little white bed in a small room off the sitting-room at the Bruce farm.

When the young minister came out to spend a few days at the farm, he said:

"Well, you certainly have been doing some blessed missionary work, my friends."

But Farmer Bruce pulled one of Peggy's little red braids:

"Peggy's been the missionary," he said.

—*Laura A. Smith.*

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Masonic members throughout the country are objecting strenuously to the use of Masonic emblems in and about saloons.

What Might be Done ?

Dr. Winslow Lewis was Grand Master of Masons in Massachusetts in 1855, and was present at a notable celebration of St. John's Day, by Montgomery Lodge of Milford, Mass., on Saturday, June 23d of that year. In response to a toast complimentary to the Grand Lodge he made a felicitous address showing what might be accomplished if men were banded together in good works. Near the close of his address he quoted Bro. Chas. Mackay's suggestive words, and added a stanza most appropriate for the occasion. We present, herewith, the original poem and the added lines.—*Repository*.

What might be done if men were wise—
 What glorious deeds, my suffering brother,
 Would they unite,
 In love and right,
 And cease their scorn for one another ?

Oppression's heart might be imbued
 With kindling drops of loving kindness,
 And knowledge pour,
 From shore to shore,
 Light on the eyes of mental blindness.

All fraud and warfare, lies and wrongs,
 All vice and crime might die together;
 And milk and corn,
 To each man born,
 Be free as warmth in summer weather.

The meanest wretch that ever trod—
 The deepest sunk in guilt and sorrow,
 Might stand erect,
 In self-respect,
 And share the teeming world to-morrow.

What might be done? This might be done,
 And more than this, my suffering brother,
 More than the tongue
 E'er said or sung—
 If men were wise and loved each other.

May it be done ! Let the mild sun
 Of love Fraternal warm each other,
 So mote it be
 Eternally,
 With each and every faithful brother !

An Indian Legend.

An Indian chief, growing old and weary of life, determined to set out for paradise, or the place of rest, which he believed to lie beyond the winding and blue hills in front of his dwelling.

He started, accompanied by his wife, his son, and two faithful followers—his favorite dog keeping close at his heels.

The way was long. The track lay up steep hillsides, and across parching plains, then through the deep snows of mountains.

After a time the chieftain's wife left his side, and returned. The dog, after looking back with a low whine, followed his master.

The way grew more difficult, till at length the son, too, faltered, fell back and left his father.

The chieftain's dog and two of the servant's still remained; but, after a while, their courage failed. They besought him to turn homewards; but the chieftain turned towards the brilliant light streaming from the setting sun, where he could already see the pearly gates of the Golden City, and said:

"Return if you will; I will struggle onward alone."

The men turned back, sorry to leave their chief, yet glad to have his permission to go; but the faithful dog lifted his wistful eyes to his master's face, nestled his rough head under his hand, and refused to leave him.

Day by day, night after night, the pair went on together over crag and swamp, and hill and valley, till at length there lay but one snow-capped peak between the chief and his long desired journey's end. The rosy and golden light from the Heavenly City streamed over the snow; but that did not make it less cold and deep.

As he bravely ploughed a passage across the chill height, against the freezing blast laden with snow flakes, he fell overpowered by the wind's icy breath.

But the dog, which had kept close to him all the while, now sprang forward, and lying on his breast kept the warmth in his feeble heart, and licked his beloved master's face and hands, making sharp cries to rouse him from the drowsiness which was creeping over him.

The chief awoke, and stumbled to his feet, patted the good dog, which by joyful gambols and cheerful barking tried to lead him onward.

In another half hour the chief stood knocking at the gate of Paradise, and a shining winged one looked over the glittering door.

"I wish to come in," said the chief.

"Willingly," replied the angel of the gate. "But what is that in the shadow behind you?"

"It is my faithful dog," replied the chieftain.

"He cannot enter here," replied the angel. "You may come in, but you must leave him outside."

The chief pleaded earnestly with the angel, begging that his companion might be admitted; but all in vain.

"It is forbidden—it must not be," said

the keeper at the gate. "Enter, but the dog must remain without."

"Then I will stay with him," said the Indian. "This creature has been faithful when all others forsook me. He saved my life; where he goes I will go. I will share his fate as he shared mine."

The chieftain was turning to leave the gate when, lo! at his side instead of the trembling limbs of the frightened dog with upturned timid face, there stood a bright form with white wings and a radiant countenance, but with clear eyes full of just such mild love as the creature's had been. Smiling, this fair vision took the hand of the chief, and leading him in at the open gate, said: "I was your guardian angel. If you had not been true to me, I could never have guided you within these gates. We will enter together, and be happy forever."—*St. Nicholas*.

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A Mysterious Theft.

Harold Ames was proud and happy when Mr. Jones, the great newspaper agent, took him on as one of the boys. Not a moment late was he with any of the papers, and the wages were a quarter more than in his last place. Every one of those quarters should be put aside to buy mother the new dress she needed.

Harold's mother was a widow, and he was her only child.

Five weeks had Harry kept his place, and five quarters rattled in his money-box—the rest of the money he always handed over to his mother to buy his food and clothes—when a terrible trial befell the boy. Subscribers complained that their papers were not left regularly, and one man even sent word that, though paid for, his paper had not come for a whole week past. Of course Harry was sent for and reprimanded, but he could only say, earnestly: "Please, sir, I always did leave the papers at every house."

"And the answer was: 'Don't make matters worse by telling a lie.'"

He was not dismissed, but was to have a week's grace.

Poor Harry! Tears of indignation welled into his eyes. As to the missing papers, he knew nothing about them. It was a mystery, and it was a mystery that continued. He left the papers regularly in Mortimer street, yet again people called at the office, and said they had never got

them. At the end of the week the boy was called up and dismissed.

In vain Harry's mother pleaded for her child, a good boy, with a good character for honesty wherever he had been in a place; it was of no use.

Poor Harry was sobbing bitterly at home, when Mr. S., the photographer round the corner, knocked at the door to ask Mrs. Ames to send his wash home a little earlier. He was surprised to see Harry in tears, and asked the reason. Mrs. Ames explained.

"Look here," the young man said, "I'm fond of mysteries, I'll take the boy," and the photographer laughed. "Cheer up," he said to Harry. "Come and work for me, and we'll find out this riddle."

He knew Harry; knew him for a good boy.

A few days later Mr. S. called at the newspaper office. "Papers gone regularly since you dismissed young Ames?" he asked.

"Not a bit of it. Worse complaints than ever," was the reply.

"Ah, a mystery," said Mr. S., and went away.

Next day he got up very early, and walked up and down Mortimer street. Harry's successor was dropping the morning papers on every doorstep. Mr. S. leaned against the portico of No. 1 and waited, keeping an eye on the whole street. Then he went home chuckling and staring hard at No. 8, where the door stood open to air the house. You could do that in this quiet street.

He asked Harry if No. 8 had ever complained of his papers coming irregularly, but Harry shook his head.

"No. 8 was too ill," he said. "They thought he was dying all last week. The girl told me so."

"Do they keep a cat," he asked.

Harry stared. "They keep a dog," he said, "a jolly one; it can do heaps of tricks."

"It is too clever, by half," said Mr. S. "Come with me, my boy. You and I will go and ask how No. 8 is."

Harry wondered, but got his cap and followed.

To this question the girl answered joyfully that her employer was a great deal better; out of danger.

"Can he read the papers yet," asked Mr. S.

"Well, now, how odd!" said the girl.

"I was just going to get it for him when you rang. Rover takes it always off the doorstep, and lays it in the little smoking-room; but this two weeks past we've none of us thought of the paper, or even gone into the room, we've been so dreadfully anxious about poor Mr. Orr."

"May I see the smoking room?" asked the photographer.

"Certainly, sir," said the girl.

But when Harry, Mr. S. and Sarah entered the room there was still a greater surprise, for the floor was littered with papers, yet folded, carried in from various doorsteps by the busy Rover. During his master's illness no one had taken the paper from him, and praised him for doing it, so he must have tried to earn praise by bringing in more papers, searching every doorstep up and down the street.

"And we all too upset to notice it!" said Sarah. "Well, I never!" Rover, you're a thief! This will be news for your master."

"The mystery is discovered," said the photographer. "Could I ask as a favor that this room be left as it is for Mr. Jones of the newspaper office to see? I think your employer will not object when he hears that a boy has been accused of taking the papers."

"Certainly, sir," said Sarah.

The agent was taken to No. 8. He found there all the missing papers, and Rover was kind enough to make things clear by bringing in another stolen paper during his visit.

"You are entirely cleared, my lad," he said. "We must have you back. This is a queer affair," and he patted Rover on the head.

"Thank you; but I can't spare my boy; he suits me," said the photographer.

"Well, then, we must give Ames a present, for he has suffered unjustly."

"I don't want anything, sir; I'm only too glad to be cleared."

"The boys said you were saving money for some purpose; perhaps I could help you to that."

"Oh, nothing, sir, for me; but I did want to get mother a dress."

"Ah, yes! I won't keep you now. Good-bye, Mr. S. You have done us a valuable service by clearing up this affair."

That evening a knock came to the Ames' door, and a parcel was left directed to Harry's mother. It contained a beautiful dark dress "from Rover."

Contentment.

"I have learned in whatsoever state I am, therewith to be content," same as Jim.

Everything pleased my neighbor Jim;

When it rained

He never complained,

But said wet weather just suited him,

"There never was too much rain for me,

And this is something like," said he.

When earth was dry as powder mill

He did not sigh

Because it was dry,

But said if he could have his will

It would be his chief, supreme delight

To live where the sun shone day and night.

When winter came, with its snow and ice,

He did not scold

Because it was cold,

But said: "Now this is real nice;

If ever from home I'm forced to go

I'll move up north with the Esquimaux."

A cyclone whirled along its track

And did him harm—

It broke his arm—

And stripped the coat from off his back;

"And I would give another limb

To see such a blow again," said Jim.

And when at length his years were told,

And his body bent

And his strength all spent,

And Jim was very weak and old—

"I long have wanted to know," he said,

"How it feels to die"—and Jim was dead.

The angel of death had summoned him

To heaven, or—well,

I cannot tell.

All I know that the climate suited Jim,

And, cold or hot, it mattered not,

It was to him the long-sought spot.

Look Out, Father.

"Ah, that you, Mr. Mildway, up here? Bless me, yes, it's you on this ere mountain!"

And in his fulsome, half sincere, patronizing way, Squire Clipper went on to greet his pastor, the Rev. John Mildway.

"There's no man nor woman I am so glad to see as my own pastor. How—dy—do?"

"I thought, squire, I would climb 'Old Bald' to get the view."

"And it is as purty a sight as ever you will see," said the squire, "and all of them things do about as han'sum as they possibly can."

Here, with a patronizing air, he nodded toward the valleys and the hills and the forests and the villages, thereby encouraging them to do as well as they could.

The two men here walked to the edge of "Great Cliff," that had a high, imposing, beetling front. The portly parishioner allowed his big foot to play with a small boulder, and then he gave it a push, and sent it rolling over the edge of the cliff.

It went clattering and shattering down, sending up the sharp echoes of a small avalanche.

"That's the way to start a landslide, squire."

"Sartin true!" Many a big slide starts, I suppose, in jest that ere way; a push and a kick, and away it goes. Dreadful easy to set things agoin' in this world. I'll try another. Hark!"

This second beginning of an avalanche went rattling, rushing down, arousing a flood of echoes.

Suddenly a clear ringing cry came up from the abyss.

"Look out, father! You'll be hitting me! Look out, father!"

"Why," exclaimed the squire, "that's my Jimmy! I forgot he went down that way. He came up with me."

Holding on to a stout bush, Simon Clipper looked down over the edge of the cliff.

"You down there, Jimmy? I can't see ye. All right! Meet me at the hotel soon."

"I will, father; but I shan't if you keep starting things, and sending them down this way. They get quite big by the time they arrive, and I may be hit. Look out, father."

The father was glad to change the subject, and he called out:

"I'll see you at the hotel!"

He turned to his minister:

"Now I am ready to go down."

"I am stopping at the hotel, too, while my family is away on a visit."

"You are? Then I want you to be my guest to-day. Let me pay the bill, and you take dinner with me. I want you to see my Jimmy, too. He is at home on a vacation from school. As bright a boy as you'll see. Yes, I'm dreadful glad to see you."

Here the squire gave the minister with his big hand several affectionate bear-pats between the shoulders. The parson was thin and slender, and Simon Clipper's energetic affection threatened to send all the breath out of the Rev. John Mildway. The latter braced up, though, and took

good-naturedly this bruin-like demonstration of love.

"You are very kind, squire, but what if you dine with me?"

"Oh, no—no—never!"

He hemmed and he hawed and shouted. "Never! never!" and rubbed his hands together as if they were two washboards and "never" was an article of soiled clothing promptly to be made clean. "Never, never, no—"

The minister here assented, and so the washing came to an end.

As they entered the hotel the squire called out to the landlord:

"Dinner for two—no—three—and none of your minister-dinners! Give us one fit for a king."

Winking and smirking and doing still more work with his two washboards, he led the meek man of the cloth into the dining-room, now and then lovingly pounding his companion on the back.

They were in the midst of palatial courses, Simon's plate bountifully loaded with turkey, suggesting a battle with hunger behind a stout fortress of center platters, while dishes of corn and peas and tomatoes and potatoes were the outlying works, on whose seasonable support Simon might rely.

In the midst of a bravely fought battle a boy with a bright sparkling face ran up to the squire, saying: "Here I am, father!"

"So I see, Jimmy! Mr. Mildway, this is my boy, Jimmy. Jest shake hands with him. He has a good grip, like his father."

The clergyman and the boy shook hands promptly, and were warm friends at once. Jimmy was a boy that people labeled "handsome."

The squire was very hospitable, and was not backward in proclaiming it to the colored waiter.

"Waiter, I say, your best! This is to be a dinner for a king, three of 'em."

"Yes, sah!"

"Waiter, I say!"

"Bring me a bottle of that beer I like, the kind you know you can taste."

The waiter returned, and set down beside the squire's plate a bottle of beer never yet known to be weak, but apparently strong enough to stand up without the help of a bottle even.

"Parson, lemme pour ye a glass of this ere beer."

"You are very kind, squire, and I thank you, but I never indulge in beer."

The squire hawed-hawed and laughed, and said it was all a good joke."

"Why, this beer," he said, "why it makes as little trouble, it goes down as easy as the rocks I started down the mountain; yes, goes down easier than the rocks."

Here he smacked his lips, and called out:

"Jimmy, come here!"

Jimmy stepped to his father's side.

"Try this beer, Jimmy."

With a troubled face, he looked at his father. What would he do? It is a hard place to put a boy in—a temperance boy.

Jimmy's thoughts were in rapid motion. He did not want to take the beer, and yet his father offered it. What ought he to do? He could see only one way.

"Father," he said, in a slow, hesitating voice, "you just now spoke about the rocks you started down the mountain."

"Well, of course, I did; but what has that case got to do with this case?"

"The rocks came pretty near hitting me, and I said, 'Look out, father,' for I knew you were up there. Things get agoing, and you can't stop them—and—and—"

Simon Cooper looked very troubled.

"Yes," said the minister, "it is a mountain-slide that you can start so easy."

Here the father rose from the table, hemmed, wiped his face and looked in a bewildered way about him. Then he sat down, covered his face with his hands, murmured:

"My boy is right. This is the way to start things, and I don't want them started in him, and end like an avalanche. No! no! I don't want 'em."

"And you don't want them for yourself," said a voice."

It was the squire's minister.

"No, no, it won't pay," said the squire. "Here, waiter," he called aloud.

The waiter came promptly.

"Take this bottle and this glass away. No more for me!"

"Yes, sah."

Bottle and glass were quietly removed.

"Thank God!" said the minister in his heart. Thank God for a boy who can stand up and say, "No!"

—Edward A. Rand.

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A man must get a release from the Maryland Lodge which rejected him thirty years previously before he can petition a Delaware Lodge for the degrees.

A Serpent Under the Bed.

"What's the matter with you, Harry? You act as though you were afraid."

"Oh, papa," burst from the lips of the trembling boy, "there's something under the bed, a burglar, or—"

"Maybe a big snake like we read about in—"

"Sh, Harry!" whispered his brother.

"Let's go and see," said their father, quietly taking up the lamp and bidding them follow him.

"Shure an' it's somethin' bad we'll find under the mattress," said Bridget.

Instead of poking under the bed, or calling on the burglar to come out, or holding his revolver ready to shoot, Mr. Martin set down the lamp and began stripping off the bed covers.

"Papa," said Fred nervously, "don't you think you'd better call a policeman?"

"I think not," said Mr. Martin, lifting the mattress.

Harry became very much excited. He turned pale.

"I—I—wouldn't look any further," he stammered.

"I'm not going to," answered his father. "Bring me the tongs. Here is the serpent." He took the fire tongs and lifted out a book, an exciting tale which Harry had been reading to his brother, and which had so filled their imaginations with silly notions as to make them afraid to be in the dark.

"There," he said, dropping it into the open fire, "that snake will not bite another boy as he has bitten you. It is a more dangerous kind than the rattlesnake. Where did you get it?"

"Charlie Sherman loaned it to me," whimpered Harry.

"You see the mischief it has already caused. A book that makes a boy afraid to go to bed is not going to do you any good. Promise me you will never bring another book into the house without me seeing it. I prefer to kill the snake in the street." And Harry promised, as every boy should.

Boys, never read a book that makes you afraid of the dark.—*Our Morning Guide.*

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Wife—I mended the hole in your pocket last night after you had gone to bed. I am a careful little woman am I not?

Husband—Yes, but how did you know there was a hole in my pocket?

Rev. W. E. Smith at Ferndale.

Bro. Rev. W. E. Smith, Prelate of California Commandery, No. 1, is frequently heard as a workman in the last section of many of the degrees of Masonry in San Francisco, and as he is not confined entirely to the ritual, his addresses are peculiarly characteristic of the brother. We do not recollect of seeing any of his impromptu productions in print, and finding the following in the *Eureka Standard*, place it on our pages to be preserved for future ages to read, and realize the beauty and grandeur and dignity of Masonry as exemplified and explained in the cycles of the past. The occasion was at the institution of Ferndale Chapter, No. 78, during the recent trip of California Commandery to Humboldt county. Bro. Smith said:

"The antiquities are of interest, not only to scientists, but to every man and woman of intelligence. Questions of vital moment have been solved by the study of hieroglyphics traced on tablets of brass, and chiseled on imperishable stone. Light has been shed on the civilization of extinct nationalities by the researches of the antiquarian. The impressive lessons of the early ages are ours. They are not obscure in their presentations of truth. They come to us from the hoary past, down through numberless centuries with the tread of an athlete, and emphasize to us the inspiring fact that man has been a thinker, a worker and a success under all the varying phases of his splendid development.

"To some types of mind there is an eminent fitness in preserving relics and retaining curios, but when it comes to the perpetuation of antique institutions, a protest is voiced. The present age, it is said, is one of quickened impulse and remarkable activity, and the law of correspondence must be illustrated in the fostering of the new, which harmonizes with the progress of our development. The new is unquestionably in order, but there is in this no reason why the old should be displaced to find entombment in our archives. It does not follow that the new is an improvement of the old. The sea is old, so are the tall, dark mountains. The stars are very old, but who can improve upon sea, mountain and star?

"Men say, Why plant upon American soil an institution like Masonry, whose

principles, purposes and spirit are ancient? Why go back to far distant lands and early forms of civilization for inspiration for seed to plant upon virgin soil?

"The reason is simple and significant. Masonry, though as old as the hills, has the spirit of the morning. There is nothing appertaining to the Order that is on the line of the effete. Masonry teaches the imperishable truths voiced in the well-known phrase, "The Fatherhood of God and the brotherhood of man." Can any improvement be made upon such teaching? Masonry cherishes the sublime principles inhering in this two-fold proposition, and presents them to her novitiates with impressive ritual and solemn ceremonial.

"The instituting of a Chapter of Royal Arch Masons by Companion Frank Pierce, the Grand High Priest of this magnificent jurisdiction, in the delightful town of Ferndale, is not only in order, but eminently befitting his station, and every way worthy of the high spirited gentlemen who are to manage its affairs.

"This Chapter will not only conserve the best interests of each man identified with it, but will prove a blessing in his home and become an honor to the town, and, I trust, an inspiration for nobler living by all who come within the sphere of its influence. To accomplish these ends unanimity of action is necessary. Each member of the newly formed Chapter must do his part, whatever it may be. The ladies comprising the Eastern Star can be of great service in this direction. The ladies of Ferndale are capable. The splendid collation spread for us this afternoon, and the feast yet awaiting us, tell what these ladies can do. If you co-operate with the Companions of the Royal Arch in the maintenance of this Chapter you will be crowned with success and Masonry, as exemplified here, will become a perpetual blessing to this community.

"I am confident that the companions identified with this newly constituted Chapter will realize that much depends upon their individual faithfulness. If you are true to your vows of fidelity the future of your Chapter will be a brilliant one.

"There is an old legend which comes to me freighted with significance. It is said that during the erection of King Solomon's Temple one of the workmen hard by the quarries was assigned a stone to fashion by his chisel into peculiar form. He was a man of trained eye and skilled hand.

At first he murmured as he studied the design. He could see no use for such a stone, and was about to cast it aside, on the supposition that a mistake had been made by the supervising architect, when the thought came to him, 'This work has been assigned me by the master builder. He makes no mistakes. I will cut the stone into form according to the design.' He proceeded with his work, and in due season it was creditably finished. Months passed, and in the untiring industry of his vocation he had about forgotten the peculiarly shaped stone he had chiseled into form.

'The day came for the dedication of the magnificent Temple. Straightening himself up, removing the dust of his toil from his beard, he worked up the mount to the edifice which bore the imprint of his chisel. He wondered in what part of the structure his handiwork had found place. He questioned as to whether it had been cast over into the rubbish by the inspectors of the work.

'As he stood before the Temple, that splendid pile of architecture, which has since been immortalized in song and story, he raised his eyes, and to his great surprise discovered that the unique stone he had cut according to design was the key to the magnificent arch at the main entrance to the sacred edifice. The legend says he was so profoundly moved that the tears coursed down his cheeks, and bow-wind. No one but a true brother can know them. But of this the world may be sure: There is a Mystic Tie which unites members of the Craft into a Fraternity which, while world-wide, is really only one family. This, after all, is the great secret of Freemasonry—our secret bond of sympathy.

Freemasonry and Religion.

Freemasonry is a religious institution. Its religious character cannot be well understood and defined unless we draw a distinction between subjective religion, the religion of the heart, and objective religion, the religion of the mind.

By subjective religion, the religion of the heart, we understand that divine disposition and influence instinctively dwelling in man, the voice of God within, manifested by piety and devotion, by love and reverence, adoration and worship, of the Supreme Being, the Father of us all. It

is the religion—emotional in character—which changes, purifies and sanctifies the heart. Having its source and origin in God, it is purely divine, and therefore immutable; being common to all men, it binds man to man; it is the religion in which all men agree. This is the religion of Freemasonry.

By objective religion, the religion of the mind, we understand religion objectively treated and scientifically reduced to a system, called theology.

It is the product of the human intellect, and therefore varies and changes in accordance with the condition and standard of the mind. It is the religion of ecclesiastical dogmatism of the various churches, religious institutions, denominations and creeds; as, for instance, of the Unitarians, Trinitarians, Universalists, Calvinists, Romanists, Jews, Mohammedans, etc.

Although having a common basis is subjective religion, being the work of the human mind, it is truth mixed with error; it is the religion of creeds, in which men disagree, which estranges man from man, productive of intolerance, hatred and persecution, of bigotry, hypocrisy and fanaticism. In this religion Freemasonry has no part.

The aim and object of Freemasonry is not to make the Christian more Christian, the Jew more Jewish, and the Mohammedan more Mohammedan, but to make the Christian a better Christian, the Jew a better Jew and the Mohammedan a better Mohammedan.

—E. R., in *Hebrew Standard*.

Widow of a Mason.

Question.—Is the widow of a deceased Master Mason who remarries entitled to the protection and assistance of Masons.

Answer.—The decisions of the Grand Lodge are, that a widow marrying again has no claim as a widow until after the death of her second husband, 571-1852; when a widow marries a profane she loses the right to aid and assistance from the Fraternity, her widowhood being merged in the wife. She has a new protector, and the Lodge is under no further obligations to contribute to her relief, except as individuals, and, then, only under the ordinary obligations of charity, 55-1873.

This is all wrong, proceeding as it does, upon the idea that the covenant runs to the widow, whereas, it was to the deceased

husband, who was our brother, that the promise was made to protect and assist her. She was then the wife of that brother, and she still is the person described in the contract made with him; she is still his widow, notwithstanding her subsequent marriage. If she has been called by her name of Jane Smith, there could not have been a more complete identification of the person intended in the mind of every individual present who witnessed the solemn pledge given to the dead man. Her subsequent remarriage does not make her in law any the less the widow of the man who preceded her to the grave, and a legacy describing her as John Smith's widow would be held valid in any court of christendom, notwithstanding that she is now Jane Jones. Is she any the less so in that High Court of Equity, the Masonic Lodge? Is she not still the object of the affectionate solicitude of the dead brother who has left her but for a time, to the tender care of the brethren who remain? And would he not claim for himself, as his right, if he were permitted to do so, the performance of the promise given to him by Masonry, to throw the strong arm of brotherhood around her, a shield and buckler, against every stormy wind that blows? "Once a Mason, always a Mason," is not a piece of pretty sentimentality, for its covenants run forever. A widow of a Mason is, so long as she lives, notwithstanding a subsequent marriage, entitled to every right and privilege she obtained by the contract entered into with the brother with whom we contracted to shield and protect his wife, his widow and his child, and nothing on earth can abate the binding force and effect of the relationship which was then established.

—G. L., of Mississippi.

Masonic Veterans.

The veteran movement throughout the country is continually gaining in strength. In Minnesota, as in other States, the time is surely approaching when to become a member of a Veteran Association will be regarded as the crowning honor of a Blue Lodge Mason. This opinion has been greatly strengthened through observations made during a recent visit in the East.

On the 27th of June, 1895, I attended the twenty-fifth annual meeting of the Connecticut Masonic Veteran Association at New Hartford, Conn. At every station and junction between New Haven and the

place of assembly, the cars were invaded by crowds of old men, displaying the badge of their association. The local Lodge at New Hartford was opened on the third degree, and then in grand procession, two by two, these old sons of Hiram were ushered into the Lodge, and moved, "with the sun," around the altar to the strains of a march played by the organist. Having completed the triple circumambulation, all faced the east, while they were fraternally welcomed by the Worshipful Master. This formally accomplished, the venerable Master of the Association assumed the chair, and the regular business of the body was transacted behind tiled doors. Never in my life have I been seated in a more venerable assemblage. Of those present, the oldest had reached the age of eighty-six, and four others were over eighty, nineteen were upwards of seventy, fifty had passed sixty, and of the rest all had gone beyond the half-century mark. In due season, I was called upon to apologize for my youth, and to confess I was by five years the youngest veteran present. In Masonic age, again I stood at the foot of the list, with only a paltry twenty-five years to my credit, while one of their members had been a Master Mason twice that period and ten additional years. Just as the veterans of Grant and Sherman, of Lee and Stonewall Jackson, travel across half a continent to grasp each other by the hand and fight again their battles, so came these veterans of the Mystic Tie from the remotest corners of old Connecticut to meet once more in brotherly concourse before the span of life was ended. With most of them, perhaps with all, official aspiration and personal ambition were forever left behind. They had but one thought, and that the exemplification of the power of Masonry in molding men of varied interests into a complete brotherhood, and teaching their because they are workers of iniquity. It is not so with Freemasons.

Freemasonry is *not* a secret society, because its purpose is a matter of common knowledge. In this it has nothing to conceal. Recognizing the fact that Freemasonry should be above suspicion, it openly admits as much to the world. We are the friends of humanity as well as of the initiated; we acknowledge the Fatherhood of God and the brotherhood of man; and, hence, are ready to do good to all men, while we love most and best those who are

encircled with us by the Mystic Tie. Many are the charities, in all Masonic Jurisdictions, bestowed upon us by the worthy profane after great public calamities. This is our positive, practical acknowledgment of the brotherhood of man.

Freemasonry is *not* a secret society, because its principles are well known to the public. The "Constitutions" of the Craft are in print, its history is in print, and every Jurisdiction has its proceedings printed annually. From all these the public can readily gather the principles of Freemasonry. These are in no sense Masonic secrets, and we do not strive to hide them.

Now, can a society whose stated places of meeting are known, whose membership is known, whose purpose is known, and whose principles and history are known, in any proper sense be styled a secret society.

But, on the other hand, Freemasonry is a secret society, because while the public know a part of it, they do not by any means know all of it. A Masonic Lodge is not like a tavern, with the latchstring hanging out, and into which any one may enter. It is for the elect alone. Every applicant must be closely examined. His moral character must be free from flaw. He must be of good repute in the community. This is no secret, for it prevents many from seeking Masonic initiation, and it causes some who do seek it to be rejected.

Freemasonry is a secret society, because its charities are, in large part, unknown to the world. What transpires in a lodge room is not a matter of public news. Every meeting night the various Masonic bodies are aiding those of its members who are in distress, and, although not only the aggregate, but the individual sums gathered are often large, the profane never hear of them. Such facts are confined to the knowledge of the initiated. These secrets of Freemasonry are of the utmost value to the world, without their being aware of it. Our charities often exceed those of the Church. The Craft deserves to be honored in the highest degree, both for having and for treasuring such secrets.

And, then, Freemasonry is a secret society, because it has other secrets. What are they? The world has long been trying to discover them. It has often said it has discovered them—but has it? To profane search they are as elusive as the ing his head upon his breast he breathed

out a prayer for forgiveness for momentarily questioning the wisdom of the Master Builder in assigning him the work of fashioning that stone into shape. Then raising his head with a happy light into his now clear visioned eye, he gave thanks to God that he had been found worthy to have had assignment of duty in connection with the erection of such a splendid Temple.

"Companions! We have been assigned to duty along honorable lines of toil. Let us be wise, so that no matter how unimportant our work may seem to be, we will measure up to our tasks like men, for it may be that our work will bear a more vital relation to the whole than we imagine. If it is not beneath the dignity of the Infinite God to assign us a piece of work, it cannot be unworthy of us, if we do it, and do it well.

"You have a splendid valley; your surroundings are superb. Heaven has been gracious unto you. I am told that your grasses are always green. Yes, your rich soil responds to the kisses of God, as the flowers and fruits and other products of your labor illustrate. May it be thus with this community in other respects. May the establishment of this Chapter of Royal Arch Masons be as a benediction of God to you, and may the outgrowth therefrom be pure, rich and abundant, in everything that gives tone and character to intelligent men and advancement to civilized communities. May the blessing of God rest upon you and our regular Masonry now and forevermore."

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Masonry Exemplified.

An incident has just occurred in Rome, Georgia, which beautifully illustrates the universality of Masonry. Last fall Bro. William Milne came to Rome from Minnesota, and procured employment at the Lindale Cotton Mills. Here he met with an accident which disabled him, and in a short time he became a victim of consumption. Being a stranger and without means, he was taken to the county almshouse. In a short time the Master of Cherokee Lodge, No. 66, received a letter from Bro. H. S. Goff, Secretary of Minnehaha Lodge, No. 165, of Minneapolis, Minn., stating that Bro. Milne was a member in good standing at that Lodge, and asking the Rome brethren to administer to his wants, and that Minnehaha Lodge would be respon-

sible for all expenses incurred in caring for the distressed brother. Bro. Milne was thereupon at once taken from the almshouse, and for a week sojourned at a private hospital, after which he became an inmate of the home of Bro. J. P. Earle. Here he received every attention from Bro. Earle and his family, and was surrounded by all the comforts of a home. Minnehaha Lodge donated a generous amount for the sick brother's care, and the Rome brethren also contributed for the same purpose. Bro. D. T. McCall gave all necessary medical attention, free of charge. On August 17th, Bro. Milne died, and was buried with Masonic honors by Cherokee Lodge on the following day.

Bro. Goff, in one of his letters to the Master of Cherokee Lodge, beautifully says: "Truly, Masonry is not sectional, but country and world-wide. It has the compass, but no points of compass. Our hearts are warm towards you, brethren in the South."

The Rome brethren were more than glad to contribute to the relief and comfort of the Minnesota brother, who had met with accident and misfortune far from home—a stranger in a strange land. And yet he was not a stranger, for the hands of brothers smoothed his couch of pain—tenderly ministered to his wants, and when the last summons came, closed the weary eyes, whose light had gone out forever.

At the cemetery the scene was sad yet beautifully impressive. Bro. Milne had no known relatives, and not a mourner stood beside the open grave. And yet around that stranger's bier, with uncovered heads and reverent mien, stood forty of Rome's best and truest citizens, clad in white gloves and aprons—the insignia of a great and noble brotherhood. Sadly the last words were spoken—tenderly the sprig of acacia, the emblem of hope and immortality, was thrown upon the coffin—solemnly the last prayer ascended to the throne of grace, and as the sun sank to rest behind the western hills, the voice of the choir, mingling with the rustling leaves o'erhead, sang the final requiem—

Lord of all below—above,
Fill us with thy truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

—*Masonic Herald.*

Experience keeps a dear school, but fools will learn in no other.

A Queer Little Hen.

There was once a little brown hen,
A dear little, queer little hen,
Her work was to lay
Just one egg every day,
And she did it, this good little hen.

She'd fly up in a tree, and right then,
Seated high on a branch, this queer hen,
Her egg she would lay,
Her one egg every day,
This good little, queer little hen.

'Twas a strange thing to do, I must say,
Lay an egg from a tree every day.

And what good was the egg?
Just tell that, I beg--
That fell from the tree in that way?

But some people do things just as queer;
I know it; I've seen it, my dear.

They have a good thought,
But it just comes to naught;
From the wrong place they drop it, my dear.

There's a lesson for you and for me
From the hen that laid eggs in a tree.

If we do a right thing,
If a good thought we bring,
Let's not choose a wrong place, you and me.

—G. S. Sharp.

Woman and Masonry.

There is a picture hanging in the low reception-room of the Masonic Temple, on the corner of Twenty-third street and Sixth avenue, New York, that seems to invite the threatened invasion of women into the ranks of Masonry.

The movement began about a year ago, in England, the home of the Masonry of to day, but so far no successful progress has been reported, the whole matter limiting itself to a great deal of brave talk on the feminine side and an equal amount of voluble parrying on the other. However, the ladies rest content with the thought that if ever a real ladies' man gets into the office of Grand Master they will obtain a charter for founding a Lodge, and after that they will have easy sailing. This hope and explanation has only one weak point, if one so may express himself without offering insult to majesty. Of the English Lodges the Prince of Wales is Grand Master; therefore the question is pertinent: Has H. R. H. ceased to be a ladies' man, or does he take no active interest in his great office, ruling it by proxy, like other sovereign Grand Masons?

The portrait above referred to, hanging, as it does, among a dozen or more fine likenesses of past Grand Masters, past Grand Secretaries and Grand Treasurers,

is that of Elizabeth St. Leger, afterward Lady Aldsworth, the only woman Mason, if we may believe her male brethren, of to-day. As there was only one female Pope (Johanna, styled John VIII, reigned one year, 855-856), they say, so there was only one female Mason, both female Pope and female Mason being products of accident.

Historical investigation does not quite agree with this theory regarding the only female Mason.

In 1771 the Duke of Chartres, afterward Duke Orleans Egalite, became Sovereign Grand Master of all French Masons, naming the Duke of Luxembourg as his representative, and conferring upon the Grand Lodge, Orient de France, the right to issue charters. The Orient divided itself into two councils, the one containing only members of the nobility, the other composed of ordinary mortals.

In 1774 the Grand Council of the nobility—Orient—issued a decree recognizing "Masons by adoption," males and females, and expressly stipulating that females might obtain even the highest degrees of Masonry.

Thus, it seems, Elizabeth St. Leger was not the only woman Mason, though she was probably the only English woman Mason that ever lived.

The story of how she attained that dignity and how she lived up to her vows is well worth telling, the more so as it contains a lesson to those Masons of to day who are loud in declaring that woman is utterly unfit to embrace Masonry.

Elizabeth St. Leger was the daughter of the first Viscount Doneraile, who died in 1727, his son, who succeeded him, being Grand Master of a Lodge of aristocrats, styled Lodge No. 44, and which was composed of the country gentlemen and wealthy inhabitants of the people belonging to the township of Doneraile, Ireland.

Lord Doneraile held the chapters usually in a large hall of his castle, one side of the hall being separated from an unused dark passage by a so called "false wall" of stucco. Elizabeth had often questioned her brother about the strange rites connected with Masonry, and, receiving no satisfactory answer, resolved to see for herself. On the day preceding the meeting she removed part of the stucco at a point which could not be observed by the people in the hall, but which commanded a full view of the mysterious room to one

standing on an old chest of drawers which the young lady had placed against the partition.

As soon as the Masons assembled Elizabeth put herself into position. On that particular occasion two degrees in Masonry were being conferred, and the curious woman watched the proceedings from beginning to end. Finally, when the meeting was about to break up, she stepped from the box, but in doing so upset the old chest, which, as is often the case with unused pieces of furniture, had one leg missing.

The commotion that followed was awful. The sergeant at-arms first appeared, flourishing a sword in one hand and a torch in the other; all the members of the Lodge ran in after him in their full regalia, their faces white with anger.

Lord Doneraile was as mad as the rest of the brethren, but, recognizing the offender, placed himself before the prostrate form of his sister, who was half dead with terror. He commanded the Masons to withdraw, and then, aided by his bosom friend, the Hon. Richard Aldsworth of Newmarket, county of Cork, applied himself to the task of resuscitating the girl. Then the two drew from her the story of intrusion, learning, to their relief, that she had been prompted by curiosity.

This information his lordship carried to the brethren, leaving Mr. Aldsworth and the sergeant behind to guard the unhappy criminal, for such his unfortunate sister was, according to the rules of Masonry.

Another chapter was then held, which took the form of a court of law, the presiding judge, the Grand Master, being the advocate of the absent defendant. Two long hours Lord Doneraile pleaded for his sister, but could not change the stern sentiments of his brethren, who insisted that the usual penalties of offenders of that kind, death, should be inflicted without delay. Lady Elizabeth, they said, should be strangled, and her body carried away and thrown into the river.

Meanwhile Mr. Aldsworth had become greatly enamoured with his fair prisoner, and, learning the desperate state of affairs, bethought himself of the only possible remedy; that of initiating her ladyship into Masonry.

Leaving his post, he entered the council and submitted this proposition in the usual form, offering to stand sponsor for the new sister, together with Lord Doneraile.

This solution of the perplexing situation was accepted after long debate, and toward midnight Lady Elizabeth was led to her initiation, instead of to her death.

After a year or so she married the Hon. Richard Aldsworth, and in the course of time she received the second degree of Masonry. Her biographers say that from the time of her initiation she became a true sister of mankind, seeking out the poor and needy and spending her great fortune in works of true charity.

Lady Elizabeth, as her portrait in the Masonic Temple proves, was a very beautiful woman, with a high forehead, and a face full of gentleness and intelligence. The picture represents her clad in a white flowing dress with an overdress of dark material, open in front. Around her neck she wears a Stuart collar and a chain of pearls. She wears the Mason's apron and a ring exhibiting the insignia of the Order on her right hand, which is pressed to her heart. The index finger of the left hand points to the page of a book with the badge of the brotherhood of "Free and Accepted Masons."

Opposite to Lady Elizabeth's picture hangs that of Colonel E. M. L. Ehlers, Grand Secretary of the Masonic Order in New York, who seems to keep a kindly eye upon this ancient and "only" sister. The Colonel, by the way, is heartily opposed to the admission of women into Masonry, and though singing the praises of Lady Elizabeth, rejoices in the fact that she sleeps in the chapel of Doneraile. Grand Master John Stewart also promises to make trouble for any woman or body of women attempting to invade what he considers man's sole domain, one of his arguments being that women have never been Masons and builders at any time. But this reasoning holds good for the period when Masonry originated only, while the last census of the United States shows that there are hundreds of female architects, designers and master masons, and in some parts of the country thousands of women are directly engaged in the building trade. Besides, the Masons of to-day do not pretend to adhere to their old vocation. They claim as one of their objects in life the building of noble character, and that, say many progressive women, is right in our line, is in fact a task justly accorded to us. The greatest writers and finest minds of all ages have upheld women as builders of characters.

Some silly enemies of woman's progress assert that women are not eligible to Masonry because they cannot keep a secret. But is there really so much secrecy about Masonry nowadays? In Austria Masons are treated like any other society and a police official attends each of their meetings. And bringing the matter nearer home, Grand Secretary Colonel Ehlers employs a very pretty girl typewriter in the very office that is associated with such awful secrecy.

But it would be a dangerous innovation, cry others.

This objection has already been met by the foregoing historical reminiscences, and, furthermore, it might be stated that Masonry is not constitutionally opposed to progress.

Twenty-five years ago, for instance, Jews were strictly excluded from Masonry in Prussia, Hesse, Sweden and Denmark, and then the only Jewish Lodge in Germany, having headquarters in Frankfurt-on-the-Main, was under the protection of the Grand Lodges of England. Besides, there is a sort of secret Society of Masons and their wives, mothers, siser and daughters and the widows of Masons, flourishing in our very midst, the Order of the Eastern Star, which will hold its annual convention shortly. The Eastern Star rejoices in many secret rites, a ceremonious initiation, with peculiar grip, signs and passes. One hundred and twenty-five thousand women belong to this organization, but its many quaint customs and symbols are to-day no more known than at the time of its foundation in November, 1870. In New York and Brooklyn live 10,000 members of the Eastern Star, some of them pretty society women, like Miss Annie Demarest, Mrs. Jennie Americus, Winston-Joanson and others.

Will the portrait of either of them ever hang in the reception room of the Masonic Temple?—*Henry W. Fischer.*

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Tears Were Forbidden.

She was a dainty little thing, and the old gentleman appeared to be prepossessed in her favor right from the start, but there was evidently something that made him pause.

"Look here," he said in his blunt fashion. "I like you and your references are all right. You run the typewriter as if you knew all there is to know about it,

and you don't look like a girl who would be sick every third day and want to get away an hour or two early all the rest of the time, but before I engage you I want to have a clear understanding with you on one subject."

"Yes, sir," she replied, looking at him inquiringly.

"Of course," he explained, "I expect you will be perfectly satisfactory, but if you are not there must be no doubt about my right to discharge you."

"Certainly not."

"If I want you to go, I'll just have one of the clerks put a note on your desk or leave it with the cashier for you, and you're to take that as final."

"Naturally," she said, looking at him in some surprise.

"You're not to enter any protest or file any objections," he persisted, "and most of all you're not to weep."

"Why, I suppose I can ask you why?"—

"You can't ask me a thing," he broke in. "If you get a note asking you to quit, you're just to put on your things and walk out without a whimper or question of any kind. Is that understood?"

"It is," she replied.

"Have I your promise to live up to that agreement?"

"You have. But it is such an extraordinary request that I—I"—

"Young woman," said the old gentleman impressively, "I've been in business here for fifty years, and up to the time woman got a good foothold in the business world I was in the habit of engaging and discharging clerks as seemed to me best from the standpoint of my business. In an unguarded moment, however, I was induced to hire a young woman to run a typewriter for me, and after I found that she wasn't satisfactory to me it took me over eight weeks to discharge her. I left a note on her desk and she promptly came in and wept on mine. I turned the job over to various subordinates, but each time she came into my private office to do her weeping, and inside of a week she had the whole force wrought up to a point where business was being neglected, and she was still drawing salary just the same. Woman in business may be all right, but when it comes to getting her out of business somebody else can have the job. However, if you'll make a solemn promise to go without a single weep if you don't suit, I'll try you."—*Chicago Post.*

His First Case.

"I am often amused when I think of my first patient," said a prominent doctor. "For days I had waited for some one to call upon me, and he or she didn't call. I would go out every morning with my medicine case as if in a prodigious hurry, to convey the impression that my services were very much in demand. But I thought that people smiled when they saw me, as though they divined my little artifice. One day, when I had about given up hope, there came a ring at the door. 'A patient at last,' I thought, and arranged my table as though I had been very busy among my books and papers. Then I went to the front door.

"'Be you the doctor,' said a small voice, and looking down I beheld the owner, a golden-haired child, with bright blue eyes.

"'I am,' I said in answer to her question.

"'Then come quick!' she urged breathlessly.

"'Is it so important?'

"'Indeed it is; he may die.

"'What's the trouble, my child?'

"'He's got something in his throat and it's choking him.'

"'I will follow you, my dear. We will soon see about it.'

"I followed the child to a handsome house and she led me in the side door.

"'This way,' she said, 'he's up in my playroom.'

"I thought this strange, but made no observation. She threw open the door of her playroom, and there, among dolls and other toys, was a French poodle dog, choking and gasping.

"'Can you keep my Fido from dying, Mr. Doctor?' implored the little one.

"I was highly indignant, but accepted the situation with the best possible grace.

"'I will try,' I answered, and putting a hand down the blessed poodle's throat extracted a good-sized bone. Fido at once became easier.

"'Will he need any medicine?' she asked.

"'I think not.'

"As I was leaving I met her stately mother, who stared at me in surprise. The child told her why I had been called, and the lady apologized to me for the child's presumption, as she called it. I answered with as good grace as possible and then departed. But one's fortune

may hang on a slender thread. The child was taken sick some weeks afterward and insisted upon my being sent for. They resisted her; she became worse; she wouldn't speak to the other doctor; I had cured her dog and she wanted me. So finally they sent for me—ostensibly to consult with the other physician. The family doctor was very agreeable; the girl got better, and told everyone how I had cured her, when really she had cured herself. At any rate such was the beginning of a practice which I may say with a certain pride is probably second to that enjoyed by few doctors in the State. My little miss is now a handsome matron with a good-sized family. I am their family physician, and if a call comes from them you may believe I do not delay answering it."—*Detroit Free Press.*

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Freemasonry as a Secret Society.

Is Freemasonry a secret society? asks the *Keystone*, and replies: You may answer either yes or no, and be correct.

Freemasonry is *not* a secret society, because its members assemble in a place known to the public, open to the public at certain times, and occupying a site so marked as to be familiar to all citizens. Secret societies, obnoxious to criticism, are such as meet in secret places for secret purposes. They hide from observation because their deeds are evil. The fact that they hide condemns them. Freemasons have no reason to conceal their places of meeting because their purposes are all commendable and noble.

Freemasonry is *not* a secret society, because its individual membership is open to public observation. Brethren openly visit the Masonic Temple, openly march in processions of the Craft, openly participate in the laying of corner stones, the dedication of Masonic Temples and the burial of the fraternal dead. No brother seeks to obscure the fact of his Masonic membership; he is proud of it rather than ashamed of it. It is otherwise with the members of organizations which have not the common weal at heart. Conspirators seek to be unknown younger brethren the joys of perfect fraternal intercourse.

Two evenings later, at the solicitation and in the company of Ven. Bro. Daniel Sickels, I went to the regular monthly meeting of the Brooklyn Masonic Veterans. The temperature was high, the street

lamps were dim, the rain was pouring and the mud was deep. Under these circumstances, I expected to find an attendance of perhaps a score of the faithful, who are always the supporters of a Masonic body. Imagine my surprise on being ushered into a room filled to overflowing by nearly three hundred of the liveliest, jolliest, most enthusiastic Masons it has ever been my good fortune to meet. I will not attempt to describe at length the extremely interesting order of exercises. One feature, however, struck me as particularly happy. Reports were called from and made by district committees, covering the entire city, in regard to the sick, or those in any way distressed among the large membership of the Association. But that meeting, as a whole, I shall never forget. It was worth a trip of thirteen hundred miles to be present. I have attended no end of Masonic gatherings of every kind and every degree, but over that one the spirit of genuine Masonry and brotherhood was brooding, felt but unseen, indefinable, but no less real.—*Geo. R. Metcalf, of Minn.*

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The Sign of Distress Recognized.

A writer, in a copy of the *Democrat*, of London, Ohio, in detailing various scenes and incidents occurring during the "Kansas Border Warfare," writes thus of an incident wherein the Masonic sign of distress was recognized in a peculiarly opportune manner:

"Although Governor Geary's heroic efforts at pacifying all parties and disarming and mustering out the quasi militia had brought about apparent peace to distracted Kansas, lawlessness was by no means suppressed. Marauding parties of border ruffians would slip over the border from Missouri, drive off the stock and burn the houses of Free Soil settlers. Some of these, more bold than the rest, would even take up claims and fortify them, while they made it unpleasant for all anti-slavery men within a radius of several miles. A party of this kind, under the leadership of one Colonel Saunders, an Alabamian, had located about six miles from Lecompton, and built a small log fort. The persecution inflicted on peaceful settlers by these men soon became unbearable, and two companies of the Lane Guards were called out to disperse them, commanded by Colonel Sam Walker. Lieutenant Peck's company was one of these. The men and officers were very bitter against Saunders and his

marauders, and had agreed that when the fort was taken the men who resisted were to be shot, while Colonel Saunders was to be hung to the nearest tree. Among those who expressed themselves most strongly in favor of stringing Saunders up was Colonel Sam Walker. He could hardly find language strong enough to express his hatred of the Alabamian. The fort was surrounded, the door battered down, and the attacking party rushed in. Colonel Saunders, seeing that further resistance was useless, threw up his hands as a sign of capitulation, crying, "Don't shoot!" The Lane men were then astonished to see the late blood-thirsty Colonel Walker throw himself between the prisoner and the ready guns of his own men, crying: "I'll protect this man with my life!" The men were dumbfounded, and could not understand the cause of the sudden change in their leader, nor did they understand it fully until long afterward, when it was developed that the Colonels were both Freemasons, and that in giving himself up Saunders had given the Masonic sign of distress, which Walker felt in honor bound to respect. The prisoners were protected, and escorted over the Missouri line. Lieutenant Peck was not a member of the Order at that time, but the incident made a lasting impression on him, and confirmed him in his early determination to join the Masonic Fraternity, which he did at his first opportunity."

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A Chapter of Masonic History.

The following extract from an address delivered by Bro. William G. Mazyck, 32°, of Charleston, S. C., at the centennial celebration of Philanthropic Lodge, No. 32, A. F. M., in Yorkville, S. C., on Thursday, December 27, 1894:

"At the beginning of the 18th century Freemasonry was in a highly prosperous condition in England, and, doubtless, in an unorganized form was more or less familiar to the inhabitants of the colonies in America, but there is neither evidence nor tradition of the existence of a Masonic Lodge in the province of Carolina, prior to the year 1736; the first Lodge in the confines of the present State of South Carolina—our Solomon's, No. 1—having been opened in Charleston, on Thursday evening, 28th of October, in that year. John Hammerton, Secretary and Receiver General of the province being chosen W. M. The fact that he was appointed "Provin-

cial Grand Master" by the Grand Lodge of England in the same year would seem to indicate that the zeal of the brethren who were engaged in the work of the introduction of the Order into Carolina was too great to be confined to the organization of a single Lodge, and caused them to ask for a deputation which should constitute the colony into a Masonic province, and it is especially noteworthy that from the first, men high in position and dignity in the civil affairs of the colony were chosen as the recipients of the high honors, distinctions and trusts of the Craft.

"Freemasonry thus instituted in Charleston rapidly became prominent amongst the societies and other benevolent institutions of the city, and as evidence of the prosperity of the Order in the youthful colony, it may be mentioned that in 1737 only nine months after the formation of the new Lodge, it is recorded that there were thirty members present at a communication, and in the issue of the *South Carolina Gazette* of Friday, December 29, 1737, we read that 'On Tuesday last, being St. John's Day, all the members of the Ancient and Honorable Society of Free and Accepted Masons in this place met at Mr. Seaman's, Master of Solomon's Lodge, from whence they proceeded, all properly clothed, under the sound of French horns, to wait on James Greene, Esq., Provincial Grand Master, at his house on Broad street, where they were received by all the members of the Grand Lodge. After a short stay there they all went in procession, and with the ensigns of their Order into the court room, at Mr. Charles Shepherd's house, making a very grand show. Here, to a numerous company of ladies and gentleman, who were admitted by ticket, the Grand Master made a very elegant speech in favor of Masonry, which we here universally applauded.' This is the first notice which we have of the existence of a Provincial Grand Lodge. The great feast was celebrated in the next year, 1738, with unexampled splendor, 'the day being ushered in with the firing of guns at sunrise from several ships in the harbor, with all their flags flying. At 11 o'clock both Lodges (this, I presume, means Solomon's Lodge and the Grand Lodge) went in procession to church to attend divine service. Later in the day a very eloquent speech was delivered by the Provincial Grand Master at the court room to a numerous assembly of ladies and gen-

tlemen, and later still, after an elegant dinner, all the brethren were invited by Capt. Thomas White on board the *Hope*; there several loyal healths were drank, and at their coming on board and return on shore they were saluted by the discharge of thirty-nine guns, being the same number observed in each of the different salutes of the day, so that in all, there were about two hundred and fifty guns fired. The evening was concluded with a ball and entertainment for the ladies, and the whole was performed with much grandeur and decorum.'

A celebration such as this furnishes the most irrefutable proof of the popularity of the Institution at that time and of the lively interest taken by the public in its affairs.

In 1741 the Grand Lodge of England enacted a law, forbidding any brethren to print, or cause to be printed, the proceedings of any Lodge, or part thereof, or the names of persons present at such Lodge, and thenceforward until 1750, there is not the slightest item of Masonic interest to be found in the pages of the contemporary newspaper. The Order, however, although it had retired from public view in obedience to the mandate of its superior, continued to exist, and, doubtless, to flourish, as it is stated that in 1743 the Grand Lodge of England granted a warrant for Prince George Lodge at Georgetown, S. C. In 1751 the long silence is broken, and we read in the *Gazette* of an elaborate celebration of the festival of St. John the Evangelist by a Lodge of Free and Accepted Masons at Beaufort. In 1755 St. George's Lodge at Dorchester celebrated the feast, and in the next year we learn that there were six Lodges in the Province. In 1759 Solomon's Lodge evinces its prosperous condition by public advertisement that £600 belonging to the Lodge "are to be let upon interest.'

"So ends the first quarter century of Masonic history in the Province. The activity of the Order, though doubtless affected by the disturbed political condition of the country continued vigorous, and at the Annual Communication in 1777 the Hon. Barnard Elliott was elected, and duly installed 'Grand Master of Masons in this State,' this being the first use of the word State in place of province, which had been formerly employed, and thus was the Grand Lodge of the State of South Carolina, the first independent Grand

Lodge on the continent of North America formally organized."

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408 California St., San Francisco, California.

Business in Masonry.

From oft-repeated occurrences in Masonic organizations, which are not only of interest on the line of morals, but of business, there is need of better application of business methods in the business affairs of some Masonic bodies. Human nature is not entirely transformed from the imperfect to the all perfect by the process of initiation or the administration of obligations. Masons are liable to err with temptation, and, as is said in a trite and somewhat correct phrase, that "every man has a price," it would seem that Masons are not exempt from allurements. If temptation was never placed in the way, there would be no falling from grace. In all the business affairs of Masonry there would seem to be no reason for temptation to be laid in any one's way if the ordinary methods of good business principles were followed. There is a small degree of responsibility and faithfulness required, but the checks which frequent reports and returns would evidence, would reduce the evils to a minimum. It is not a safe business way for a merchant to leave his check book around with his signsture attached to blank checks for anybody to fill out *ad libitum*. It is not a correct business method to have a secretary or a treasurer to receive and disburse, or otherwise account for thousands of dollars without bonds, especially if he is engaged in business himself, where the temptation to misappropriate could possibly occur, nor without frequent verification by auditing committees of the correctness of his records and accounts, and funds in his possession. It is not a safe proposition for a merchant to

give his collector a duplicate of his ledger with his business blank receipts to be used in collections without daily requiring an accounting and strict comparison with his stubs. It is not a safe business method to employ any one in a fiduciary position whose habits and expenses are not well known and vouched for, or guaranteed by some good responsible surety company. These safeguards should be thrown around Masonic organizations that the sacred contributions given for the relief of the distressed brother, his widow and orphans shall not be misappropriated, and also to protect the brother who might not, had temptation never been placed in his path, have been disgraced and expelled from this grandly charitable and magnanimous Fraternity. No degree of confidence or high standing should permit a delinquency or disregard of strict business methods in the accountability of every brother acting in a fiduciary capacity, and which, if he is honest, will be no hardship to him. It is no hardship to keep one honest, while the way of the transgressor is always afterward a path of thorns.

While the utmost caution and placing all the safeguards around the precious contributions for charity should be used, we should not, where delinquency and defalcations have occurred, forget that temptation has, through our confidence and neglect of the common business methods, led and betrayed them into that temptation. We should consider all the circumstances carefully, and, in imagination, place ourselves in their position, and ask ourselves whether or no we should have done as they did. If so, should we not be charitable in our dealings with them? Should we render any other justice to them than we would have rendered to ourselves? There are minds whose sense of justice is so exactly straight that it leans backward. They forget that infinite justice is always tempered with mercy, and our criterion should be to imitate the Great Teacher of every creed and faith, and always to deal kindly with the erring brother. We have known a brother who was thus made a delinquent, and expelled, to make restitution afterward, remain for years in the same community, yet have no sign of forgiveness, or receive restoration to the body from which he had been expelled. We have known brethren through well-known adverse circumstances or sickness in family and other causes to be

tempted to misappropriate funds in their possession, little by little, hoping to retrieve themselves without exposure and met failure, which were in violation of Masonic obligations to individual brethren as much as Lodge. While the offense was recognized and punished as against Lodge, it would be ignored sometimes when against brethren it being deemed a matter for the civil or criminal courts to adjudicate. These should all be dealt with by our own Fraternity, and never allow it to go unnoticed more than we would an offense against Lodge. It is equally an offense, whether against Lodge or individual, and is equally a scandal against the honor and reputation of the Institution. We indite these thoughts for the consideration of brethren who are prone to speak occasionally about these matters, hoping it may aid in more careful attention to business affairs, and more charitable and merciful dealing with offenders.

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“Sectarianizing Masonry.”

The Tyler has the fairness to print our article in the June issue making accusation of its sectarian proclivities. Its readers are competent to judge of its truthfulness. We have no reply to its opinion of us—of “stupidity and ignorance,” or of “impudence.” We make no pretensions, and leave that peculiar argument to our brother. The pages of *The Tyler* speak for it, as well as our own for us. Denunciation is a “cheap” argument, but not always truth or convincing. The comments of our brother confirm our statement that *The Tyler* would sectarianize Masonry so as to bar out all the world except those who profess a “firm belief” in Christianity, and, we will now add, also, that of his own particular creed and dogmatic belief. This is contrary to the Masonry which we have had taught us for almost two score years. And the fact that men of every nation, color and religious belief are members is an irrefutable proof of its universality. The invocations and extracts from the old manuscripts used in the charges and ceremonies of the Craft of to-day were from the “Book of the Law” of those who placed them there, and prescribed their use because they had the power to do so, the same as our brother would, if he could, prescribe the requisite of a “firm belief” in his peculiar sectarian creed. For aught

we or he know, we both may be of the same faith in all particulars. But we object to the prescribing our, or his, particular creed in the ritual and ceremonies, or the requirement of a "firm belief" in more than a Supreme Being, as a matter of faith, to entitle a good man to become a Mason. As a Mason, we stop there. The faith of Jesus Christ is not a *requirement* of Masonry, although it is *permitted*, as is any other which recognizes a Supreme Being. The requirement of faith in Jesus Christ was not required in American Templary until 1883, and previous to that year only a preference for the Christian religion in case of a religious war, an advance having been made by sectarians to sectarianize Templary almost without protest. Now come sectarians with a purpose to sectarianize the great body of Masonry, and if an objection is made then the protestant is called "stupid," "ignorant," "impudent" and "mean thief." While Bro. Brownell is all right in other things, this is his error and his weakness. We cherish no ill feeling toward him for his views; those he cannot help. We are creatures of our education. But there is no use of losing temper—never—and no excuse among gentlemen.

What is Religion?

M. W. William A. Sutherland, Grand Master of New York, at the laying of Richmond Lodge corner-stone, Staten Island, said:

"I sometimes hear it remarked by Masons that they are Masons, and therefore have no use for any other religion. There is but one answer to such a remark: The man who utters it knows nothing about religion and very little about Freemasonry. While they are separate and distinct, each can help the other to make the world better."

We would respectfully ask the M. W. brother to kindly tell us what religion is. THE TRESTLE BOARD writer has been industriously seeking for religion for over three score years, most of that term in the places of worship of the multitude, and has failed to find in any of these the principles of *pure* and *undefiled* religion as taught by Christ and exemplified in his life. In all these, religion is preached, but too much was required of faith in some pet theory or dogma, interpolated without basis or authority from the Great Teacher, and we were lost in the mists of

doubt, intolerance and uncharitableness toward dissenters in matters of minor importance. Notwithstanding our ill success we continued our search, and though our ideal has not been fully discovered in practice, we have, after close analysis and comparison, found a system perfect in theory, and, when carefully exemplified, free from adverse criticism except where sectarian or mercenary influence has contrived to introduce its sinister legislation to suit its own purpose. The great Institution of which our M. W. brother, the Grand Master of Masons of New York, is, in theory, the one we refer to, and we wonder that one who has attained that eminence should not have discovered its perfection. If he has not, we would again repeat our request for more light, and not permit it to be hidden under a bushel, that the wayfarer though a fool can read and understand.

Dangers of Masonic Railroading.

There is little doubt but that Masonry is much too rapid nowadays, greatly to the detriment of the Order. A newly raised Master Mason, long before he is able to stand a creditable examination in the third degree, is railroaded through the Chapter, quickly followed by being dubbed a Knight, then he has the Scottish Rite from the fourth to the thirty-second degree communicated, takes a whirling journey across the burning sands to the Shrine, is decked off with gorgeous emblems and charms indicating his "high degrees" attained through the only merit of a plethoric purse, but a perfect Masonic ignoramus except in the first two degrees, if, indeed, he has not, in the crowding and jumble, forgotten what he learned there.

All this tends to reduce the "high degrees" into a Masonic farce. Is this class of Mason a wiser and better man by reason of his Masonic eminence? He poses as a shining Masonic light, while he even could not give a rational explanation of the Master Mason's obligation, much less repeat it verbatim. Through proficiency and tried worthiness only should he be advanced in Masonic rank, and if this rapid way of conferring degrees is allowed to continue, growing from bad to worse, we, in the United States, will soon reach the point charged against the Supreme Council of Mexico 33° of giving the 33d° to a profane.—*Texas Freemason.*

There are too many examples of that kind in St. Louis. We have in mind one whom we recently asked to attend his Lodge, and received a reply that he didn't care for the Lodge; the only body he attended was the Shrine. It was there he advised all his friends to go, as 'twas the only degree in the lot he cared for. He could not pass an examination for admission as a visitor to a Blue Lodge. Let us be thankful that there are not more, and try to make those that have not yet "got there" go slow. Don't lay the foundation loosely, but put in plenty of cement.

—*Sprig of Acacia.*

There is only one method for checking the indiscriminate increase of membership in the Masonic Fraternity; that is, to pull up one of the "landmarks," and abolish the practice of receiving applications "unbiased by friends and uninfluenced by mercenary motives," and adopt the more business like and sensible method of *selecting the material* with which to erect the edifice with due consideration and deliberation without giving any one the opportunity to gratify petty spite or private animosity through the secret ballot, which so often rejects men better than those who cast the blackball. In every other sphere of life this plan would be practiced. Why should it not be so in Masonry?

Masonry and Masons.

Masonry will not discard any man for his sectarian views.—*Trestle Board.*

History says *The Trestle Board* is not good authority. For years after 1717 no Jew could gain entrance into the Mother Grand Lodge of England. In this country, the Grand Lodge of Illinois expelled Brigham Young and 1,400 of his followers at one kick, and *The Trestle Board* can not warrant that his Lodge would admit a Mormon to day even.—*Tyler.*

It was *sectarian Masons* who refused admission to Jews, and *not* Masonry. Masonry has ever taught toleration and liberty, and all *good* men and true were *eligible* to enter the Fraternity. Sectarianism is not taught or even permitted in the true teachings of Masonry, but sectarians have interpolated and interlined precepts and sentiments entirely at variance with the spirit and object of the Institution; for instance, the requirement of the "firm belief" in any dogma taught by any one or

more sects of the world except the "firm belief" in Diety and the brotherhood of man. The Jew and the Mormon are members of the Craft, *now*, and more may become members, if eligible, if the capricious ballot does not stop them. The Grand Lodge of Illinois expelled Brigham Young and 1,400 of his followers at one kick, not for their sectarianism, for some Mormons are now members of the Fraternity, but because a portion of them scandalized Masonry as well as civilization by the practice of polygamy and other evils not consistent with the law of the country in which they lived. No, Brother *Tyler*, we cannot warrant that our or any other Lodge will admit a Mormon to-day or any one else, not as long as the secret ballot is the gauntlet to pass and human nature is the same. There is sometimes a difference between the acts of Masons and the teachings of Masonry. It is not a matter of history at all. Masonry is not responsible for all the acts of Masons.

No Fee or Ballot For Membership.

There is one thing we would rejoice to see done in California Jurisdiction more than any others. It is the abolishment of the ballot on affiliation. There has been more exhibition of un-Mason spirit in the use of the blackball in affiliation than in any other way within our knowledge. Brethren filling the highest stations in other Bodies and in the community are as persistently blackballed as if they were the lowest in general estimation. It is not safe for anyone to take out a dimitt and expect to gain admission to membership in another Lodge. Brethren who stand high and have held the highest positions in constituent and Grand Bodies have told us they dared not take out their dimitts to change membership, and several such now affiliated have freely stated that they knew *they* could not. The spectacle of unexceptional good men being denied admission is of monthly occurrence. To such extent has this evil attained that Grand Master Orme recommended the abolishment of the ballot on affiliation in his annual address, but for some reason the Committee on Jurisprudence took no cognizance of the matter which was referred to them for action. Brethren have been denied readmission into the Lodges in which they were initiated, and many more dare not attempt a change in membership to

Lodges nearer their residence because of the fear of being blackballed. Without exaggeration, it may be asserted that the Craft are demoralized more in consequence of this evil than anything else, for a large proportion of the attendance at Lodges are visitors from other Lodges who are denied the opportunity of attending their own Lodges by reason of distance of residence or occupation, and attend as visitors because more convenient. All such should be allowed to transfer their membership unrestricted by affiliation fee or ballot.

Sectarianism is Not Religion.

A writer in the *Masonic Herald* of Georgia, over the signature of "Tubal Cain," says Masonry "cannot be a religion because all religions must of necessity be sectarian." THE TRESTLE BOARD believes the converse of this statement, and that Masonry is true and undefiled religion because good men and true of all sects and opinions can gather under its banner, and no sect has any claim upon it. Pure religion and undefiled by sectarianism is to love God and our neighbor and visit the widow and the fatherless in their affliction and keep unspotted before the world. This, Masonry teaches fully and divested of all sectarian dogmas or creeds, unless trammelled by local influences which bias its action in its immediate vicinity, and as if to disprove his own statements the same writer indites in a succeeding paragraph the following well known facts:

"Over forty years ago I read in a Masonic publication of the conclusion the Grand Orient of France reached in adjudicating on the action of one of its subordinate Lodges. An eminent and virtuous man, known to be a Deist, but a believer in a future existence, was expelled from his Lodge on account of his peculiar beliefs. The Grand Lodge ordered the subordinate Lodge to restore him. He was guilty of no unMasonic conduct. No man must be punished by any Lodge for not believing in the divinity of our Bible. The Jews ignore the New Testament which Christians venerate sincerely. Mohammedans deny the authority of our Bible, Old and New Testaments, and only venerate the Koran. Buddhists disown any allegiance to any authority but that of Buddha. The wild Indian Masons (among whom are many) have no Bible or book of any sort on which they found belief, or

serve as a rule and guide to conduct or belief. Among the savages of Africa Masons are found. All these people are recognized by Masons in every country. The decision of the Grand Orient was approved the world over. Masonry includes in her wide fold all sects in religion, all systems of philosophy save Atheism, all nations of people. Masonry is the one and only universal bond of Union among men. Its tenets are brotherly love, relief and truth."

Right of Masonic Intercourse.

Question. Has a Mason the right to visit any Lodge?

Answer. No. Visitation is by courtesy. Any member of the Lodge can object to a Mason seeking to visit his Lodge.
—*Grand Lodge of No. Dakota, 1897.*

THE TRESTLE BOARD is aware that this decision is in accordance with the general regulations of perhaps all Jurisdictions, but does not understand *how* it agrees with the spirit of the assurance given everywhere to every novitiate when he is commended to the kind care, love and protection of the Craft whithersoever dispersed around the globe, and that in every country and every clime Masons are to be found; also that on the principle of brotherly love, Masonry unites men of every country, sect and opinion, and causes true friendship to exist among those who might otherwise remain at a perpetual distance; also that Masons are linked together by an indissoluble chain of sincere affection, and on this basis we form our friendships and establish our connections. Is it not a singular inconsistency for an Institution based upon such oft repeated maxims and teachings to exclude any brother from the social intercourse of Lodge meetings because one member out of several hundred may take it into his head that the harmony of the Lodge will be disturbed by one visitor who is perhaps as good a member of some other Lodge as himself? Where does brotherly love come in?

These questions are not asked Grand Masters on imaginary cases. They are real, though they seldom occur. We never encountered one personally in nearly two score years experience, though we often see brethren excluded because they do not have their last receipt for Lodge dues about them as proof that they are telling the truth on the Tyler's oath. But

the same spirit that will exclude a brother from Lodge visits by an objection, will not fail to seek some point of law to cover the secret motive. Charity and brotherly love, as taught by Masonry and concisely stated in the 13th Chapter of 1st Corinthians in the Great Light, does not behave itself so unseemly as to exclude a brother from his own home, which is wherever Masons are to be found.

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Dues vs. Contributions.

Some of the Lodges in Kansas City are occupying their time these red-hot evenings in raking over the ashes of the past, and bringing their books and memberships down to date, with the result that their rosters fail to show as large a membership as formerly, owing to suspensions for non-payment of dues. These are very unpleasant duties for the officers in charge, and for that reason they are too often neglected, greatly to the detriment of the Lodges guilty of such neglect. However unpleasant they may be they are unquestionably duties which are just as necessary, imperative and important as any duties pertaining to Lodge work. Unless the dues are kept equitably adjusted, and the financial and business features of Lodge work are carefully looked after, the Lodge will soon be unable to meet its current and legitimate expenses, its loyal members, who have always stood by it and supported it, will lose heart and interest in the work, and the result will inevitably be a Lodge so dead that it only requires the edict of the Grand Master to end its useless existence. To suppose that an active, successful, up-to-date Lodge could exist with a lot of drones in its hive who are delinquent for four, six and eight years dues, is simply a contradiction of terms, an absurdity, an impossibility. — *The Orient*.

We venture the statement that if the Lodges of Kansas City will abolish the system of charging dues, and substitute that of contributions, under proper inducements, every brother will continue his membership, and contribute as much as he can without serious injury to himself, and those dependent upon him, and the Lodges will pay their dues to Grand Lodge without defalcation, and perform the duties of brotherly love and relief to their indigent brethren in an entirely satisfactory manner. In Lodges where the dues are merely

nominal, this is done more agreeably than by the method of high dues. Brethren will perform their duties of their own free will and accord much better than when compelled by law, especially those which relate to charity and sympathy. From an abundance a man can give, but if in adverse circumstances, charity begins at home which claims his protective care. This writer has known instances where men would neglect their dues for years, and yet their purses were ever ready with five or ten dollars for the relief of worthy indigent brethren at the request of the Master. We believe in "passing around the hat" a few times every year, and soliciting donations of absent brethren.

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Can Pay and Wont Pay.

Comp. Ross, Grand Z. of the Grand Chapter of Canada, says "the army of unaffiliates keep up its everlasting and endless march. We hear the 'tramp, tramp' of these battalions as they pass our door. * * * We make recruits at the one end, and our average is low because we cannot hold those who should be with us. Some can pay and wont pay. * * * The business community has its opinion of those who can and won't pay their *debts*, and the Craft community has its opinion of men who can but won't pay their dues. Is a man who can and won't pay his dues better than the man who can and won't pay his debts? The lessons of the Craft have indeed been wasted upon the man who can and won't pay his dues. Debts and dues are synonymous terms. The man who can but won't pay the latter is apt to pursue the same course with regard to the former."

Bro. Ross says nothing in justification or extenuation of the conduct of those who don't pay because they cannot do so without serious injury to themselves or those dependent upon them. Fully ninety per cent, if their statements are accepted as truth, say that they become unaffiliated because of this reason. Yet, brethren ignore their complaint and class them with the ten per cent crowd who can but won't pay, and they are all indiscriminately placed under the ban of condemnation. The Grand Master's issue then tirades against them and the Committees on Correspondence echo and endorse the diatribes. There is no mercy for them. Masonry is no longer a charitable institution,

but, like a relentless creditor, exacts its pound of flesh as per contract. We believe there should be more mercy for such.

Scottish Rite In California.

The Grand Consistory of California held its final meeting on Thursday evening, September 2d, Bro. Webb N. Pierce, Grand Prior, presiding. This body was organized in 1870, and has therefore been in existence about twenty seven years. During this period it has been the governing body of the Scottish Rite in California, occupying a position similar to that of other Grand Bodies in the American or York Rite, but with its powers limited somewhat by the Supreme Council 33° at Washington, being supervised by the Inspectors General for the State. The growth of the Rite has been restricted in the State thereby, as constituent or Particular Consistories have not been encouraged or established as freely as is essential to the growth of the Rite. The Grand Consistory has until recently had the exclusive right to confer and retain the membership of brethren of the 31° and 32°. A Particular Consistory was chartered by it at Los Angeles about four years ago, which has grown faster than the parent body, and this fact and the demand for Consistories in other places in the State has led to the surrender of the Charter of the Grand Consistory of California and the granting of a Charter by the Supreme Council for a body to be called San Francisco Consistory, No. 1, with jurisdiction co-ordinate with other Consistories subject to the Supreme Council 33° at Washington. The membership, property, etc., of the old body is transferred as a whole to the new organization. At the opening of the meeting, the Grand Prior presiding in the place of the Grand Master, the late Bro. Charles Fred Crocker, referred to the death of the Grand Master, and on motion a committee was appointed to draft suitable resolutions to be printed in the final report of the proceedings of the Grand Consistory. Some further action was had upon matters connected with the transfer of membership and the settlement of affairs and conveyance of assets to the new body. The Grand Prior, Bro. Webb N. Pierce, then resigned his office, which was accepted, and the Grand Preceptor, Bro. Charles W. Conlisk, assumed the position of presiding officer. A petition for de-

mits was presented by all the brethren belonging in Oakland, except Bro. Edwin A. Sherman, which was granted, it being understood that they were to transfer their membership to a new Consistory which has been petitioned for and a Charter granted for at that place, and which is to be constituted at their new Temple on Thursday, September 9th, next. Thus there will soon be two Consistories—one in San Francisco and one in Oakland. Other Consistories will doubtless be established in other places in the State. The Consistory in San Francisco will simply continue its existence and hereafter be known as San Francisco Consistory, No. 1.

Editorial Chips.

Iowa Grand Lodge recognizes Grand Chapter, Grand Commandery, Eastern Star, Scottish Rite and Mystic Shrine as Masonic Bodies in its legislation, and also in its association with them in building a Masonic Temple at Cedar Rapids. Why not? The members of those Bodies are all members, or beneficiaries, if need be, of the Masonic Fraternity, and all work together on the same line of brotherly love and relief.

Why should not Lodges, and even Grand Lodges, associate themselves together in the performance of the great work of charity and relief among each other as well as individuals? Why not? If so, then the "Wisconsin Plan" should become general, though it will not until the National Grand Lodge is established, and legislation is had.

Bro. Bun F. Price says all international meetings of the Craft are tending toward the establishment of one International or General Grand Lodge, which he deprecates. We think Bro. Price should prepare himself for the inevitable, for sooner or later it will be accomplished.

There is a seeming inconsistency in a journal opposing parochial schools and advocating the justice of prescribing a "firm belief" in the dogmas of any sect as a requisite for membership in a Masonic Body. If the last is right, then the education of the child in the teachings of that sect is right, and will surely accomplish the fact. The *Tyler* should not oppose Archbishop Hennessey, of Dubuque, who

favors education in parochial schools, or else oppose the "firm belief" in Masonry. The *Tyler* is inconsistent.

Hon. Irving B. Dudley, United States Minister to Peru, on Tuesday, July 24th, at San Diego, was elected, and received the first three degrees of Masonry in the short space of twenty-seven hours, under a special dispensation from the Grand Master of California. This is almost the same as making a Mason at sight. He was about to depart for his post of duty, and there being no objection, it was the proper thing to do.

The form of government of any institution should conform to the form of the civil government of the country in which it exists, especially if the civilization of the people therein has established a republican or liberal government. The government of the Masonic Institution should be no exception to this rule. If the Grand Master, or presiding officer of any Masonic body has prerogatives inconsistent with the institutions and civil government under which it exists, these prerogatives should be restricted further.

Question.—Would a Lodge of Masons be permitted to pronounce the Masonic burial service over a brother whose interment was in a Catholic cemetery?

Answer.—Why not? Masonry asks no questions concerning a man's church or creed. There is no reason why Masons should not perform the funeral rites over a dead brother in a Catholic cemetery any more than in a Presbyterian.—*Illinois Freemason.*

There is no reason why they do not, except the fact that Catholics will not allow the Masonic funeral service to be performed either in their "churches" or their consecrated cemeteries.

The Grand Lodge of Pennsylvania has paid in the past twenty-one years \$979,275 of principal and \$1,661,357 of interest, making a total of principal and interest paid of \$2,640,632.08. The revenues of the Grand Lodge justify the belief that the present debt can be materially reduced annually, so that we can reasonably hope to see it extinguished in a few years. It being now reduced to \$500,000, by provision of the Ahiman Rezon, the dues and fees from constituent Lodges revert to

what they were in 1871, which is a well-earned relief to the Lodges which have so long and so patiently borne the burden and heat of the day.

The following decision by the Grand Master and concurred in by Grand Lodge of Oregon shows how a brother who dimit is disfranchised and denied the privileges of working and receiving the wages of even a Fellow Craft through the caprice of the blackball:

"A Master Mason who has been regularly dimitted from a Lodge within the Jurisdiction of the Grand Lodge of Oregon, presented his dimit, with application for affiliation, to this Lodge in October of last year, and his application was rejected. Said brother Master Mason has, on several occasions since, visited the Lodge, and at the stated communication held last evening (June 21) said brother stated that he desired to cast his ballot on the petition for the Masonic degree which was being voted on. Objection was raised by a member of this Lodge, on the ground that said brother, being a non-affiliate, had no right to vote. My answer was: A brother entitled to vote must be a member in good standing, and a member of a subordinate Lodge in this Jurisdiction."

Gen. Logan was a member of Oriental Consistory, Scottish Rite and Chevalier Bayard Commandery, Knights Templar of Chicago. On July 22d the Logan memorial statue was unveiled in Lake Front Park, and in the evening the Consistory entertained the Commandery with a banquet, at which over three hundred were present.

The Lodges in Western Illinois are becoming a little restive over the dues of seventy-five cents to the Grand Lodge and are proposing to ask a reduction to fifty cents. The brethren in Illinois should show sympathy with brethren in California by adopting the "Wisconsin proposition" of reimbursement among Lodges.

Grand Master Henderson, of Pennsylvania, in his annual address, referring to physical fitness for the degrees, makes the remarkable statement that "the only place to draw the line is where perfection would be on one side and imperfection, however slight, on the other. Once cross the line but a hair's breadth and the landmark

falls." This comes perilously near being the apotheosis of a ramrodism that has no warrant in the fundamental law of the Craft. If all the absolutely physically perfect Masons in Pennsylvania were brought together there wouldn't be enough of them to man all the offices and committees provided for in the Ahiman Rezon.

The Grand Lodge of Maine has made a proposition to all other Grand Lodges to have a general limit of jurisdiction over candidates of five years, and asks its adoption. This is a hopeless task, and it will result the same as every other proposition for unity of action among Grand Lodges. The success of the "Wisconsin proposition of reimbursement among Lodges" is an example. There is only one effectual remedy for such confusion of regulations, that is a National Grand Lodge.

When you allow yourself to be suspended for non-payment of dues, you not only injure your Masonic standing, but often humiliate your family, who are usually proud that you are a Mason, and feel very crestfallen when confronted with the fact that you are not in good standing, which is greatly intensified should you die in such a condition.—*Masonic Chronicle*.

We did not know before that it was a disgrace to be poor.

Bro. Samuel G. Hilborn, member of Congress from California, gives it as his opinion that before the present century shall expire that gold will become so plenty that it will become demonitized, the same as silver. As THE TRESTLE BOARD is a greenbacker, it hails the omens of the day as favorable to that result. Gold and silver are only a commodity, useful in the mechanical arts and useless for convenience as a currency in business in comparison with paper. Ninety-nine one hundredths of the business of the world is transacted with paper. The discovery of so many new gold mines is solving the monetary question.

An exchange asks: "Are there too many Masons?" We answer: "No, there are not, and there cannot be, too many Masons, but there may be, and there are, too many members of the Fraternity. There are members who are not sincere in their Masonic professions, and who do not even try to practice Masonic principles. They

disregard moral and Masonic obligations, and disgrace the Fraternity. Of that kind of Masons there are too many, and some thousands of them ought to be disciplined out. The fellow who takes your paper and refuses to pay for it is among them.

The Grand Commandery of Pennsylvania voted to do away with the white sash or baldric suspended from the right shoulder to the left hip, one of the conspicuous portions of the uniform. Hereafter this sash will be worn only by Sir Knights and officers of subordinate Commanderies under the rank of Commander.

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.

The Grand Lodge of New York presents a magnificent Masonic Home Report. The expenditures of the year were: For additions and betterments, \$54,170.16; for maintenance, \$28,482.94; for repairs, \$1,591.20; on farm and barns, \$2,377.51; making a total disbursement of \$88,126.94. The cost of the Home to date is \$323,633. The Home has a Reserve Fund of \$202,041, and an annual income of nearly \$90,000.

In Oklahoma when a non-affiliated Mason applies to join a subordinate Lodge and is rejected, he shall have the right to demand an investigation, and if upon investigation it shall appear that no cause for objection exists that could affect the standing of the applicant, then another ballot shall be held, and if again rejected, the party or parties making such objection shall, within one month thereafter, prefer charges against the applicant, and if charges are not preferred, or, when preferred, are not sustained by trial, then said applicant shall be enrolled a member of said Lodge, but in no case shall the proceedings herein required be unnecessarily delayed.

In Illinois so long as a Lodge is in possession of its Charter from Grand Lodge its constitutional and inherent right to representation in Grand Lodge cannot be denied, even if its dues remain unpaid,

for the Lodge is an integral part of the Grand Lodge. On the same theory, as long as a brother is a member of a Lodge and has not been suspended or expelled, he cannot be denied participation and representation in its affairs though his dues remain unpaid, for the brethren are an integral part of a Lodge. On this principle all by-laws disfranchising brethren for dilatory payment of dues are unMasonic.

Relative to the Wisconsin proposition touching Masonic relief, the Grand Master of Delaware says:

"I submit this for your consideration, but it seems to me if we place ourselves in a position that would bind us as a Grand Lodge to be responsible for the return of alms that may be given to a poor and distressed brother in obedience to a fundamental principle, then one of the foundation stones on which our structure is erected crumbles into dust. On becoming Masons one of the first lessons we are taught is 'charity.' Masonry is a charitable institution and not a beneficial one; therefore, when it becomes necessary to relieve a distressed brother, let us do so freely without thought of reimbursement. The adoption of this 'proposition,' in my opinion, would reduce our Fraternity to a mere beneficial organization."

The Grand Lodge took the same view, and refused to ratify the Wisconsin proposition.

THE TRESTLE BOARD would ask in this connection, What is organized Masonry for?

At a recent meeting of the Board of Directors of the Grand Lodge of Massachusetts plans were adopted for the erection of a new Temple to take the place of the one destroyed by fire a short time ago. The structure will show a front of 81 feet on Tremont street and 100 on Boylston, covering a lot of about 10,150 square feet, and will be nine stories in height. The exterior of the building will present a handsome appearance, and will be of cut Hallowell granite. The ornamentation will be classic, and, while not distinctively Masonic, will present a fine appearance. The building will be built with steel frame, and will be fire proof throughout. Toilet rooms will be placed on all the principal floors, finished in marble. The floors of all the corridors and toilet rooms will be of marble mosaic, with ornamental bor-

ders. Altogether the building will be one of the most convenient Masonic buildings in the country, and will provide for the needs of the Masonic Fraternity of Boston for many years to come.

At the eighth annual convocation of the Grand Chapter of Indian Territory, held in Perry, Oklahoma, August 12th and 13th, the following grand officers were installed:

Stollie M. Scott, Muskogee, G. Matron; Henry Rucker, Perry, G. Patron; Emmeretta Lankford, Atoka, A. G. Matron; M. W. Lafayette, Checotah, A. G. Patron; Carrie M. Perkins, Guthrie, G. Secretary; Rebecca M. Swain, Vinita, G. Treasurer; Mollie Clark, Durant, G. Conductress; Laura Lafayette, Checotah, A. G. Conductress; May C. Dowell, El Reno, G. Lecturer; Mary L. Herrod, Eufaula, G. Chaplain; Lulu Waldron, Muskogee, G. Organist; Alice Rambo, Pawnee, G. Adah; Ella Fisher, Norman, G. Ruth; Martha R. Dent, Chickasha, G. Esther; Maggie E. Thomas, Whitefield, G. Martha; Emma Cotton, Durant, G. Electa; Eliza Cole Shawnee, G. Marshal; Harriet E. Geary, Oklahoma, G. Warder; A. N. Green, Vinita, G. Sentinel.

The Grand Chapter of New York, O. E. S., was declared a clandestine Grand Chapter, and all O. E. S. intercourse with said Grand Chapter, or with members holding allegiance thereto, by members of this Grand Jurisdiction, is forbidden.

The General Grand Council of Royal and Select Master Masons of the United States will assemble at Baltimore, October 11th.

The General Grand Chapter R. A. M. of the United States will hold its triennial and centennial convocation at Baltimore on Tuesday, October 12, 1897. An address appropriate to the occasion will be given by Bro. Josiah H. Drummoud, of Maine.

Local Chips.

In California the fees for a Dispensation and Charter of a new Lodge is \$125; for a Royal Arch Chapter, \$150; for a Commandery of Knights Templar, \$200. THE TRESTLE BOARD believes these figures are too high, and not demanded by the needs of the Grand Bodies, and militate against the growth of those Masonic Bodies. We do not know the figures elsewhere, but we believe no Masonic Jurisdiction in the world can show such figures.

San Francisco has some Masons who seldom or never visit their Lodge, but are punctually and regularly in attendance at "higher degrees," where occasionally the social amenities are cultivated by refectations and touching toes under the table.

There are some Lodges which seldom or never use this method of sociability, and if it were not for the ballot on affiliation there would be a large exodus from such to those more socially inclined. As it is now the Craft dare not risk the chance of affiliation, for with the attempt would certainly result in a great increase of numbers of unaffiliates.

The comfort of electric lights in Masonic Temple is greatly observable since their introduction, and scarcely any complaints are heard about hot weather therein. As a consequence the numerical attendance is greater.

At a stated meeting of a Lodge in San Francisco recently, an application for degrees was recommended by two brothers, and the references were two other brothers of the same family, who were all members of that Lodge.

At an unusually large meeting of an Eastern Star Chapter during the past week it was noted that only 10 per cent of the attendance were Freemasons, 90 per cent being sisters of the Order. The brethren seem to like late hours very well, but we are of the opinion that the Chapter's late hours of opening are one strong objection in the minds of Master Masons and is a potent factor in decreasing their attendance.

For one dollar we will deliver prepaid twenty assorted copies of back issues of THE TRESTLE BOARD magazine. This will give an immense amount of good reading for a comparatively small amount. Each number is complete in itself.

The question of the unemployed Mason is a grave one, and should receive the attention of those who are in regular employment. You may not be in distress to-day, but you may be in such circumstances before you know it. While in different circumstances see that a portion of your time is devoted to the distressed worthy brother.

Bro. Herman Schoene, Tyler of Hermann Lodge, Mo. 127, has a collection of photographs that we believe cannot be equalled. His son, Charles Schoene, was born January 3d, 1877, and on the 3d of each month since that date a photo has been taken of him.

The word "team" used in connection with Royal Arch Masonry is inappropriate and un-Masonic. It has no Masonic signification and in the New England and other Eastern States is seldom used. The word sounds too much like the vernacular of the horseman.

To such an extent has the desire to "hit back" attained in the O. E. S. that recently a brother who had been suspended for non-payment of dues and desired to be reinstated, could not ob-

tain reinstatement for the capricious blackball. There is no possible reason therefor, for he is well known as an officer of a Symbolic Lodge. We call attention to such instances to remind objecting members of the unMasonic spirit evinced in refusing worthy men and Masons their just rights of membership. There is only one remedy for it all, and that is to abolish the secret ballot on membership. A brother should always be considered worthy until charges are made and conviction had.

We learn that the Committee on Ritual, appointed at the last communication of Grand Lodge of California, have about completed their labor, and will report at the meeting in October. From what we can learn, the work will give better satisfaction than now.

The fees for the degrees of the Scottish Rite, in this city, from the 4th degree to the 14th degree, inclusive, to which all Master Masons are eligible, are \$35.

We would suggest that upon the next visit of a Master Mason to his own Lodge, after having been made a member, the Master insist that he be not admitted until he has passed a regular examination before an examining committee as though an entire stranger. This would, in a great measure, remove the dread of visiting other Lodges, so common among brethren who fear their first examination.

California, Occidental and South San Francisco Lodges are without affiliation fees, while the amount charged by the remainder ranges from \$1 in Mission to \$25 in Doric.

The fees for the degrees of the Order of the Eastern Star, in this city, is \$5; a small sum, but keeps lots of desirable members out. The dues would sustain the Chapter much better.

We hear a rumor that a new Royal Arch Chapter will be established in this city, to work in conjunction with Mission Lodge, No. 169, after its removal to its new building. We can assure the Craft that such an organization will make a record for itself in the Mission, and hope the rumor is true.

Masons are divided into two classes, *purchasers*, who prefer to deal with their brethren, and believe that Masons should make themselves known through the advertising columns of THE TRESTLE BOARD, and *advertisers*, who refuse to use our columns for fear of being accused of trying to secure business on the strength of being members of the Craft. Which are right?

According to the proceedings of the Grand Chapter, Order of the Eastern Star, for California, for 1896, there are 117 brethren in good standing in the four Chapters which existed at that time; viz., Ivy Chapter, No. 27, has 35; Beulah, No. 99, has 33; Golden Gate, No. 1, has 27; and Harmony, No. 124, has 22; and the two new Chapters, taking an average, raises the number of brethren to less than 156 as a total number now on the rolls in this city. The last report of Masonic Lodges show a total member-

ship of 3,409 in good standing on the Lodge rolls thus giving the O. E. S. less than five per cent.

We are told every day by Masons that if THE TRESTLE BOARD was not a Masonic publication they would advertise in it. We may be tempted to drop its distinctive Masonic character sometime.

Bro. John D. Spreckles, who has recently assumed control of the San Francisco *Call*, is a member of Oriental Lodge, No. 144, San Francisco Chapter, No. 1, R. A. M., and California Commandery, No. 1, K. T.

Bro. Palmer Cox, the celebrated "Little Brownie" originator, is a member and Past Master of Mission Lodge, No. 169, of this city.

Yerba Buena Lodge of Perfection, No. 1, A. & A. S. R., held its stated meeting Friday evening, August 3, Bro. Wm. J. Smith, V. M., presiding. About 70 members were present. One candidate for degrees was elected, and one application for reinstatement in membership was granted. The usual routine business was transacted. The proposition to change the time of meeting from Friday to Thursday evening was defeated. The same proposition was entertained and with like result several years ago. It would seem that the day of meeting is now permanently fixed, and that no change will be made from the day which has been the one for over twenty-seven years. The argument advanced that Friday was generally considered an unlucky day lost somewhat of its force when the fact was shown that persistent effort and loyalty had overcome the power of fate and superstition, for the past five years has seen much growth in this Lodge in numbers and interest. It is not well to change so important a matter as the date of meeting when it is achieving success under existing auspices.

In this connection we note as a singular fact that although Masonry has been adjudged by most of the religious sects of the world to be a system of religion and its adherents a sect of religionists, that they are not so devoted to their creed as to attempt to use the day generally used for religious service for their purposes, but perform all their religious duties except the burial of their dead and Easter Sunday service on the other six days of the week. If they have the name they should have the game is an old adage, and knowing something about Masonry we have often thought there was no impropriety in the Fraternity meeting for their ceremonies and duties on Sunday the same as other religious and sectarian organizations. But woe to the brother who would attempt in earnest to bring such a custom into use. It would be better that he was never born. An attempt was made a few years since in the Past Masters Association to establish a course of Sunday evening lectures and other appropriate services, but it met with a most ignominious failure, causing almost *hari kari* to be committed. The subject is too delicate to be handled by the Craft.

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Men are often beaten with rods of their own making.

Chips from Other Quarries.

I do not fully concur in the proposition. I do not agree to the principle that one Lodge may have the power to create a debt and compel another to pay it, without previous assent thereto, and in this age of telegraphs and quick communication, I cannot see the potency of the excuse for it, even though it be strictly confined to actual necessities. A body of Masons which will not contribute to the necessities of a worthy sojourner in distress until they can communicate with his Lodge, it seems to me is not worthy to hold a Masonic Charter.

—Bro. J. W. Boyd, G. M., of Fla.

Some of our contemporaries are having a great deal of trouble with their subscription accounts. There is but one way to conduct a Masonic newspaper, and that is upon strictly business principles. The subscription account is a just debt, and should be collected just the same as are all accounts in the commercial world.

—Illinois Freemason.

One Worshipful Master wrote to this effect: "We have in our Lodge an old brother who was always a very zealous Mason, but he has become totally deaf. He was a regular attendant upon the Lodge meetings until he lost his hearing, since which he does not come so often. He has become so poor that he is unable to pay his dues. He wants to be in good standing when he dies, so he can have a Masonic burial. What shall we do with him?" I do not desire to report all that I said in reply. I wrote, however, in substance, the following, after looking to see the number of members in said Lodge: "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 till he reaches the brink of the river and God will carry him safely over, and you will all feel better by even having given the good old brother a cent and a quarter apiece, 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." Akin to

this, was a question from another Lodge, "What shall we do with a brother who was in good standing and became deranged and is now in the insane asylum, and left no one to pay his dues?" I answered: "In the name of charity, remit his Lodge dues, and carry him on the Grand Lodge roll, and you will never die poorer for having done so." I try to think that it was thoughtlessness in the brethren of these Lodges to raise the question as to this poor old brother's dues, as well as that of the insane brother, and in charity withhold the names of the Lodges asking the questions, trusting that no such little-hearted stinginess will ever enter another Masonic Lodge, nor either of these again. Let us not forget, always, to meet our brethren, whether rich or poor, upon the level.—*Bro. Geo. H. Morgan, G. M. of Tenn.*

The unpleasantness between Indiana and Pennsylvania over the making of a man in an Indiana Lodge—in conformity with Indiana regulations—who had been rejected by a Pennsylvania Lodge, still continues.

The postal savings bank idea is taking a firm hold on the people of this country, and by the time for the election of another Congress should assume the importance of a party issue. The people want postal savings banks, and the party that promises to take steps to secure them should receive on that account alone a large measure of popular support. The lessons of hard times have been severe ones. There are prospects of better conditions. The people are ready for some years of economy, but the tendency to save is discouraged by the insecurity of savings banks conducted as private enterprises.—*Chicago Journal.*

There are many brothers who will never forget a defeat for an office in a Lodge." Yes, they become disgusted with everything, and make up their minds never to do any work for the Lodge again. They will not support the brother who was elected. It sometimes happens that the disgruntled brother is again solicitous for office, and is successful. Once installed, he expects those whom he did not support during their term of office to jump into harness and do all they can for him, and if they hesitate about doing so, he again complains of unfair treatment. Our ad-

vice to such brothers is to take your defeat gracefully, and keep on working as of yore, and you will gain in the end anyway, and you will find many brothers who will support you in your efforts to increase the efficiency of the Lodge. You must be more patient, then you will become deserving and appreciated.

—*Square and Compass.*

Masonry is too popular in one sense, and not sacred enough in another. It has been bartered away too much as if an article of merchandise. The idle and curious, the passive and perverse, with an ease and readiness distasteful and repulsive to nobler manhood, have been permitted to purchase Masonic privileges as if they were no more than toys from a curiosity shop. There should be an end to this thing; then we may hope that many of the difficulties of non-affiliation and non-payment of dues will be solved and disappear.

—*Bro. Jos. M. Reed.*

The retiring Grand Master of the Grand Lodge of Utah recommended a discontinuance of the removal of the altar from the Lodge rooms in order to permit dancing to be indulged in. The five Past Grand Masters to whom the address was referred were divided in opinion thereon, and rendered a majority and minority report. Upon consideration the Grand Body voted to continue the dancing as heretofore.

—*Constellation.*

That is a peculiar kind of Masonry they have in Utah. We don't think any Lodge in America, outside of Utah, would permit dancing in the Lodge room.

—*Masonic Herald.*

Rev. Bro. C. W. Ayling, an ardent member of the Craft, now pastor of the M. E. church at Lexington, relates a little circumstance that carries with it an important lesson. During the conferring of one of the degrees in a town in the western part of the State, the candidate, a devout member of the church, volunteered an oral prayer. Such a thing being somewhat unusual, some of the brethren regarded it as humorous, and laughed so loud that it reached the brother's ears. The effect was such that when the brother left the Lodge room that night he left it never to enter it again. Levity has no place in a Masonic Lodge, and that brother who attends

Lodge in the hope of finding something to amuse him had better stay away.

—*Illinois Freemason.*

One of the most important committees of the Grand Lodge is that of Masonic Jurisprudence, yet because of its importance, the position should not be made one of life tenure. The policy should be inaugurated by placing the retiring Grand Master upon this Committee, and allowing the oldest member of the committee to retire. As it is now this would give each member about ten years' service, after which he should be willing to gracefully step down and out.—*Illinois Freemason.*

Certainly the most novel Lodge room ever occupied by any fraternal organization will be one where the Masonic Grand Lodge of Arizona meets this year—in the great cave of Bisbee—the most beautiful cavern ever discovered. Whispers are distinctly heard for hundreds of feet in this cavern; in fact, there seems to be no limit to the range of the voice except the sublime walls of this natural theater. Stalactites, rare, beautiful and delicate. more gorgeous than ten thousand chandeliers, overhanging the roof of the pit. Especially is this true in the principal room of the cave. Comparatively few have entered this beautiful cavern, which is situated several hundred feet below the surface of the Copper Queen mine the greatest copper mine in Arizona, perhaps in the world. After years of working, this subterranean cavity of great extent was discovered while running a drift to develop new fields of mining exploration. What a revelation it must have been to the discoverer! No grander or more sublime sight has ever been witnessed by man. In various parts of the cave was found rich copper ore, and from this at least five millions of dollars have been taken, including the rare specimen weighing several tons, the grandest mineral monument at the World's Fair. There is but one way to enter the cave, through a shaft at the mine by going down in a cage. As the mine works constantly, few visitors are admitted. and newspaper men who have been allowed to feast their visions, secured such privilege under the solemn pledge not to write what they had seen. This pledge was wholly unnecessary, as no pen, however trenchant, could picture the beauties of the scene. At any rate Ben Williams has offered the cave as an asylum for the

Masonic Grand Lodge, and were the full knowledge of the beauties of the place known, pilgrims from foreign lands would be present to commune with the favored Masons of Arizona's fair land.

Quite a number of our exchanges, and especially those of the secular press, with a so-called Masonic department, as heralding the very important information that President McKinley is a Shriner, and that blatherskite Sam Jones is a Knight Templar. While the Shrine may regard it as an honor to have so distinguished a personage enrolled as a Shriner, it is far from being an honor to the President of the United States to have his name thus enrolled, and to have that fact thus publicly proclaimed to the world. But to think of Sam Jones as a Knight Templar, after reading the speech he made at the banquet after receiving the Order of the Red Cross, is particularly nauseating. It is nip and tuck between them which is most out of place—President McKinley as a Shriner, or Sam Jones as Knight Templar.

—*Masonic Advocate.*

The *Tyler* has been repeatedly asked if the Shrine is not the "highest body" in Masonry. The answer is here given for the last time—"Yes." It is for this reason the Arabs of the United States use a rope and have claws, and carry a scimiter. The latter is used to cut the fellow down when he becomes a "high degree" Mason—he who is so often told about in the "profane" press. It is because it is the "highest" Masonry that the average Shriner is so averse to water—water gave him fits when he came down from his high altitude. Yes, it is the "highest" body in Masonry, and when you become a Shriner you have to "come down" all the time. Yes, if you want high Masonry, join the Shrine. It is a passport to credit, a cinch on political office and a guarantee of an occasional "high" old time—*Tyler.*

Seems passing strange that a body of Masons should fall all over themselves in their endeavors to memorialize, prepare resolutions and deliver addresses, after the decease of one of their number who had been affiliated less than three years, and had not attended the meetings three times and enjoyed the acquaintance of less than three times three members; while, at the same time and place, the death of one of

their members, who had been such for more than forty years, was passed by. This is not overdrawn, and the young participants should be ashamed of it.

—*Constellation.*

The Committee on Jurisprudence reported a resolution, which was adopted, prohibiting "the use of Masonic emblems by Masons as business signs or cards unless such business be exclusively or largely in Masonic goods, and the use of the word 'Masons' or 'Masonic' or 'Free and Accepted Masons,' or the letters 'F. & A. M.' in connection with any private business hereafter established, by solicitor, principal or employer."—*G. L. of Mich.*

It is said that there is one, and only one, work extant written in the language in which Jesus commonly spoke. The authority for this statement is Dr. Meyer, of the University of Bonn, who has made a special study of the question. The work is known as the "Jerusalem Talmud," and it was written in Tiberias in the third century after Christ. According to this authority Jesus spoke a Galilean dialect of the Aramaic tongue. The Aramaic is one of the Semitic family of languages, a sister tongue of the Hebrew. Aramaic was at one period the language of business between Syria and the countries further east.

Among the dispensations issued by the Grand Master of Colorado was one to a Lodge to attend divine service, on which subject he says:

"I believe the attending of church by a Lodge in a body must necessarily result in good, and, for this reason, I would advise giving the Grand Master authority to issue dispensations to Lodge, for this purpose, without fee. It is a practice that should be encouraged, and the Lodges should, in my opinion, be allowed to attend church without paying a fee for the privilege."

This found favor with the Jurisprudence Committee, upon whose concurring recommendation the by-laws were amended as advised. This, it will be seen, is a conclusion just the opposite of that contemporaneously reached by California, where the granting of such a dispensation was disapproved on the safe ground that a Lodge should not appear in public except on a Masonic occasion. No Masonic fee is required to enable the individual Mason to attend divine service as often as he

pleases, and there is no Masonic regulation discouraging him from so doing. Neither should there be any regulation placing even an implied constraint upon a brother to attend a church other than that of his choice because a majority of his brethren decide to do so.

—*Bro. Joseph Robbins, of Ill.*

A short time ago we stated that in California the use of wines and other intoxicants at Masonic banquets was forbidden. The *Trestle Board* asks for our authority. We found it floating around in the exchanges, and supposed it was true. It ought to be true if it is not. No Grand Jurisdiction comes up to the true standard of Masonic dignity and morality that permits the use of intoxicants at banquets.

—*Orient.*

Missouri Lodge, No. 1, of St. Louis, at a special meeting held Saturday, March 27, 1897, conferred the 3° on Bro. Dan Gillespie. His brother, W. D. Gillespie, Senior Warden of Missouri, No. 1, presided in the first section; another brother, A. S. Gillespie, Worshipful Master of Charity, No. 331, presided in the second section, and his father, Wm. Gillespie, Past Master of Missouri, No. 1, delivered the lecture and charge, and, what is better than all this, the work was done without skip or halt; fully up to the standard of grand old Missouri! Next.

—*Missouri Freemason.*

Some old Past Masters seem to take objection to a practice indulged in by some Worshipful Masters of calling upon subordinate officers to assist them in portions of the ceremonies, instead of calling to their aid the Past Masters, such as asking a Deacon to give a charge or an address in the presence of Past Masters. The contention of the Past Masters is untenable. The Worshipful Master has the right of demanding the assistance of every officer, and, for that matter, of that of every member in the Lodge to assist him in every way he thinks proper, so long, of course, as the work does not go to a higher degree than the brother.—*Keystone.*

In Mexico an Entered Apprentice is a member of his Lodge and pays dues. He has to serve seven months before he can be passed to the Fellow Craft degree, and five months more before he can be raised

A decision made by the managers of the Masonic Orphans' Home of Illinois, at Chicago, appears to have raised a little disturbance. Only the orphans of Masons can be admitted. It seems a Mason died, leaving a wife and children. The widow married a man not a Mason, afterwards applied for admission of the children to the Home. The refusal of the management was on the ground that the children were not the orphans of a Mason.

—*Constellation.*

to the sublime degree of Master, thus requiring a year to pass before he became a full fledged Mason. In this country some of them are 32° Masons in half that time.

A writer in the *Indian Freemason*, of Calcutta, India, asks: "Is it lawful for Christians to join in prayer addressed to the 'Great Architect of the Universe,' omitting all reference to our Lord's mediation, and using language purposely, such as Mahometan, Parsee, Buddhist, or any false believer can join in?" This fellow should get a copy of the "Lord's Prayer," and study it on his knees. If not of vindictive mind he won't have to ask such a question again.

In the "Story of My Life," which recently appeared in the *Ladies' Home Journal*, Rosa Bonheur, the eminent painter, speaks of her father as a Knight Templar, and says of him: In 1835 my poor, dear mother died, and I can say that her death has been the great sorrow of my life. After that my aunt took charge of me, and placed me to board with one of her old friends, Mme. Pelerin, who lived in Alle des Veuves, near the Champs Elysées. But I could not bear the separation from my people, and father had to take me with him, for he had left Menilmontant, and was living on the Quai de l'Ecole, only a few steps from the Café du Parnasse, kept by old Carpentier, whose daughter had married the famous Danton. At the café my father made the acquaintance of Fabre-Palaprat, Grand Master of the Knights Templar. Palaprat had at his home the sword, the helmet and the breastplate of Jacques De Molay, the martyr of his faith, who had been burned for his creed in 1314, in front of Notre Dame Cathedral. Need I say what enthusiasm my father had for his Order? I was baptized by the Knights Templar. They had a gothic chapel situ-

ated on the very spot of the Cœur des Miracles, now crossed by the Rue Daniette. Midst the remnants of a pristine splendor they had their altar, their pulpit and the baptismal fonts. And it was in that chapel that I was baptized anew under an arch of steel formed by the swords held aloft by the Knights dressed in full regalia. This impressive ceremony suited my temperament and chivalrous instincts so well that for the while I believed myself a true Knight.

Near the city of London alone there are three great Masonic benevolent establishments supported by voluntary Craft contributions approximating, and sometimes exceeding, \$250,000 annually. One of these institutions is a home for aged Freemasons and their wives. The two others are for the sustenance and education of the needy sons and daughters of departed Freemasons (founded ninety-eight years ago). Of the culture received therein by the two latter classes it will suffice to say that many of these youths (boys and girls) pass with credit examinations in the University of London. Situations, too, are found for many of them at the close of their tutelage, and others are given a start in business for themselves.

During the session of the Grand Lodge of Michigan a resolution was offered granting a per diem of three dollars and mileage of three cents for all members of the Grand Lodge. Fifty Lodges seconded the motion. Immediately thereafter an appeal was made to these same members for the Masonic Home, and the enormous sum of twenty-six dollars was realized. Verily, it is more blessed to receive than to give—in certain portions of the Masonic vineyard.

A gentleman in the country, who had just buried a rich relation who was an attorney, was complaining to Foote, who was on a visit to him, of the very great expense of a country funeral. "Why," said Foote, "do you bury your attorneys here?" "Yes, to be sure we do; how else?" "Oh, we never do that in London!" "No!" said the other much surprised, "how do you manage?" "Why, when the patient happens to die, we lay him out in a room overnight by himself, lock the door, open the sash, and in the morning he is entirely off!" "Indeed!" said the other in amazement. "What be-

comes of him?" "Why, we cannot exactly tell, not being acquainted with the supernatural cause. All that we know of the matter is that there's a strong smell of brimstone in the room the next morning."

Willie Smith was playing with the Jones boys. His mother called him, and said: "Willie, don't you know those Jones boys are bad boys for you to play with?"

"Yes, mamma," replied Willie, "I know that, but don't you know I am a good boy for them to play with?"

We respectfully submit that a Grand Lodge cannot rightfully forbid its subordinates to extend Masonic charity, or to bury a non-affiliate Mason--one who has simply dimitted from his Lodge. Lodges have rights which, in our opinion, the Grand Lodge cannot (properly) take from them, and the matter of extending its charity is one of those rights.

—*Bro. E. T. Schultze, of Md.*

The ritual and old usage contemplates that the objects of Lodge meetings are something more than to transact business and do work. In former times, refreshments were practically as necessary to holding a Lodge as the presence of the Charter. Excesses, unworthy of Masons, resulted, and we went to the other extreme. As I now see it (for, I confess, that it has taken years to make me see it), this departure from ancient usage was a perilous mistake. There is no doubt whatever that the relaxation from labor given by assembling around the table and breaking bread together, adds a charm to our meetings, which they cannot otherwise gain. I would by no means restore the use of intoxicants, and we may now have the full benefit of refreshments without their use. It was a tradition in my Lodge that when the custom of providing refreshments was entirely abolished many of the older members, who had been accustomed to the use of liquors on such occasions, preferred to have no refreshments than to make a partial change; at the same time, they admitted that the state of things was injurious to Masonry, and willingly voted to take away the cause; but it was also said that these members soon lost their interest, and ceased attending the Lodge. But even with this knowledge, I failed to see the importance of the old custom; one reason was that it was soon after the revival of

Masonry, when the Lodge was small and almost all its members were newly made Masons, and needed nothing to arouse or keep alive their interest. I am of the opinion that a similar state of things prevailed in nearly all our Lodges, and that the custom of having refreshments was not revived after the Morgan excitement. But I believe it would benefit Masonry to revive it now.—*J. H. Drummond.*

What do instructions amount to if the party instructed is not required to carry them out? In the opinion of your committee the Master must vote on a measure pending in Grand Lodge as his Lodge may formally instruct him to do. The old regulations expressly say: "The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Masters and Wardens, before the assembling of the Grand Lodge, etc., because their Masters and Wardens are their representatives, and are supposed to speak their minds."

—*Bro. E. T. Schultze, of Md.*

A special dispensation was granted to Fidelity Lodge, No. 32, of Michigan to enable them to confer the degrees upon a Mr. Russell, waiving all fees and the usual requirements. The occasion of granting this dispensation was that this gentleman was present, and witnessed a portion of the work during the conferring of the second section of the third degree. Under the circumstances, I considered it my duty to remove all obstacles, and make a Master Mason of him as speedily as possible, which was done.

The circumstances attending the case were peculiar. It appears that on the afternoon and evening of October 15th, Fidelity Lodge, No. 32, held a meeting for work on the third degree. Six Lodges of the county of Hillsdale were present, and participated in the work, and a large number of brother Masons from different parts of the county; that Edward Russell, not a Master Mason, was admitted to the ante-room by the Tyler, who stated he was vouched for; he entered the Lodge room, and shortly after was discovered, and, on being questioned, acknowledged that he was not a Master Mason. He was promptly removed, and, on being questioned as to how he happened to be there, stated that he was there by invitation, supposing that the meeting was open to the public.

On receiving information in an indirect way of what had occurred, I went to Hillsdale for the purpose of holding an investigation; but, on my arrival there, I found all of the parties connected with the affair, including Mr. Russell, out of town. On my return home I sent the dispensation referred to, and ordered a thorough investigation to be held. The investigation has been held, and I have received the report of the committee, and from their report I believe that it was an honest mistake of the parties who vouched for him.

—*Bro. E. L. Bowring, G. M., of Mich.*

The plan of Masonic charity, that is, the manner of its dissemination and the obligation of brother to brother, may be termed a landmark, and anything tending toward its removal or material change should be considered very critically. While it is true that Masonry is a charitable institution, its charity is not given like that of any other Fraternity. It is not a question of the dollars and cents of return for the dollars and cents invested. The only thing that gauges Masonic charity is worthiness coupled with need, and this considered with the ability of the donor. It is not an institution in which by the payment of a stipulated sum in dues the member knows just how much he will receive in "benefits" when disabled. If such a thing should be allowed to enter the Masonic Institution Masonry would cease to be Masonry, and sink to the level of modern charitable associations, in which for a specified investment there is a stipulated momentary return.—*G. L. of Kansas.*

They (non-affiliates) have the right of petitioning for re-instatement. They shall not have Masonic aid, nor be permitted to visit Lodges, walk in Masonic processions, or receive Masonic burial, but shall still be subject to Masonic discipline, and are under those obligations which can never be repudiated nor laid aside.

—*G. L. of Iowa.*

Ah, we find that the definition was necessary, only the slight distinction in name is altogether unnecessary. In Iowa expelled, suspended and non-affiliated Masons are placed on the same level; a brother too poor in his own judgment to belong to a Lodge is placed by this law on a level with the one expelled for violating Masonic obligations. "They shall not have Masonic aid, nor be permitted to visit

Lodges." Where, oh, where, was Bro. Parvin with his views of "the inherent rights of Lodges?" We have not agreed with him in his views, but this law almost converts us. That a non-affiliate shall have no right to those privileges is sound doctrine; but that a Lodge or a Mason shall not be allowed to grant Masonic aid to one is simply monstrous; a Lodge may aid a profane, but not a non-affiliate. But the grim irony of the climax of this law, that they "are under those obligations which can never be repudiated nor laid aside" would be laughable, were it not so terrible. The Grand Lodge, the Lodge and the Mason who is a member of a Lodge, have no obligations towards the non-affiliate, that may not be "repudiated nor laid aside"; it is the latter class only that are not the fortunate possessor of that power. We protest against this legislation, not only as an attempt to authorize individual Masons to "repudiate and lay aside" their obligations, but to compel them to do so. The tendency to make Masonry an article of merchandise, to be sold to select paying customers, has given us great anxiety, but that such a Masonic body as the Grand Lodge of Iowa should give in its adhesion to the doctrine makes us heart sick. And what's the good? The non-affiliate will still be there. If the promoters of this law had studied the statistics, they would have known that this forcing policy utterly fails to prevent, in the slightest degree, the evil of non-affiliation. It may prevent the annoyance of a few appeals for aid, but even that is doubtful.

—*J. H. Drummond.*

The dispatches tell us of two men who were fined fifty dollars each, a few days ago, for being drunk. Now we would like to inquire why this was done? Isn't that what our authorities license drunkeries for—for men to drink and get drunk? Then, why fine them for doing exactly what the authorities virtually say they ought to do—patronize the saloon, which they make respectable by throwing over them the mantle of law and protection? Could greater inconsistency be shown? If it is wrong for men to get drunk, then it is certainly wrong for our law-makers to invite them to do so by licensing saloons for that purpose. The saloon is the focus of all that is evil. Any definition and description of the saloon must be an indictment. It is the enemy of mankind, the

enemy of the home, the enemy of the State, the last ditch of municipal misrule and the enemy of the church. It builds an impassable barrier between man and his God, filling his heart with hatred for things good and pure --*Idaho Mason.*

A brother who so far forgets himself as to declare his candidacy and electioneer for office in the Grand Lodge, is unworthy of your confidence and support.

Attorney—"How many secret societies do you belong to?"

Witness—"Do I have to answer that question, your honor?"

The Court—"It can do no harm."

Witness—"Well, I belong to three."

Attorney—"What are they?"

Witness—"The Odd Fellows, Knights of Pythias and a gas company."

"I have a cat," said a lady to me the other day, "that knows when a letter comes to her."

"A letter!" I exclaimed in surprise.

"Yes, a letter; and if you don't believe it, I will prove it to you. Just wait a minute until I direct one."

My friend left the room, and in a few minutes returned with a sealed envelope, addressed to Miss Pussy, No. —, Marlboro St., city.

"Now," said she, "if you will kindly post that for me to-night, and be here when the postman comes around on his first delivery to-morrow morning, you will see that I am telling you facts."

I mailed the letter as she asked, and was at my friend's home promptly the next morning.

Soon the bell rang, and shortly afterward the servant entered with a bundle of letters, among which was that for Pussy.

Placing them near the cat on the floor, my friend said: "Now, Miss Pussy, pick out your letter."

Sure enough, Pussy at once showed an interest, and in a moment had pushed aside with her paw the envelope addressed to her.

"I was almost too surprised to speak, when my friend said:

"Wait a moment. She'll open it and eat up all that is in the envelope."

Scarcely had she said this, when Miss Pussy had torn the envelope open, and was enjoying her letter very much. The envelope was filled with catnip.

Literary Notes.

We have received printed copies of the proceedings of the following Grand Bodies for which the Secretaries have our thanks: Grand Lodges of Oregon, Washington, Nevada, South Dakota Texas (four years), and North Dakota; Grand Chapters, R. A. M. of California, Georgia, South Dakota, New Hampshire, Nevada and Connecticut; Grand Council, R. & S. M. of California; Grand Commandries, K. T. of California, Kentucky, South Dakota and Washington; Grand Chapters, O. E. S. of Oregon, Colorado and Washington; Council of Deliberation of Illinois A. & A. S. R., also to Bro. J. Ross Robertson, of Toronto, Canada.

No. III of the "History of Freemasonry in California is published and before us. The first page opens upon the genial and ever-welcome face of everybody's friend, Bro. Jacob Hart Neff, Past Grand Commander of Knights Templar, delineated in one of the finest steel engravings. Following is Chapter IV, describing the advent of Freemasonry into California, the relations of the Grand Lodges of Missouri, District of Columbia and Connecticut to that advent, in a narrative and attractive form. The illustrations of Sutter's Fort in 1848, the first Masonic Hall, where the Grand Lodge of California was organized, the first Masonic Hall, at 247 Montgomery street, San Francisco, which Bro. Wm. S. Moses, can attest as we have heard him so graphically describe. Also a view of the first Masonic Hall at Benicia, copy of the Charters of Lodge, notices of early Lodge and Chapter meetings, aprons, the Bible used at the organization of the Grand Lodge of California and its history. This number includes also biographical sketches of Bros. Nathaniel Greene Curtis, Silas Montgomery Buck, Jacob Hart Neff and Charles Egbert DeLong, who are prominent among the founders and builders of Freemasonry in California. The publishers have fully sustained their promise in the appearance of this number which reflects great credit upon them.

Deaths:

In San Francisco, July 30th, Alexander Frank, a native of San Francisco, a member of a Lodge in Victoria, B. C., aged 32 years, 9 months and 10 days.

In San Francisco, July 31st, Samuel Ostroski, a native of Kempen, Prussia, a member of Oroville Lodge, No. 103, of Oroville, Cal., aged 61 years. His funeral was attended by Fidelity Lodge, No. 120.

At Half Moon Bay, July 21st, George Riley Borden, a member of Hayward Lodge, No. 226, aged 86 years.

In San Francisco, August 2d, Chas. L. Crisman, a native of Pennsylvania, a member of Mission Lodge, No. 169, aged 81 years.

In San Francisco, August 1st, Jasper Newton Killip, a native of Bloomington, Ill., a member of Excelsior Lodge, No. 166, aged 62 years, 11 months.

In San Francisco, August 10th, Robert E. Chapman, late a member of Fallbrook Lodge, No. 317, of Fallbrook, Cal., a native of Ohio, aged 47 years. His funeral was attended by Doric Lodge, No. 210.

At Phippsburg, Maine, August 9th, Capt. James B. Percy, a member of Solar Lodge, No. 14, Bath, Maine, aged 70 years, 10 months.

In San Francisco, August 15th, Edward B. Rambo, a native of Cincinnati, Ohio; a member of Verba Buena Lodge of Perfection, No. 1, and Verba Buena Chapter of Rose Croix, No. 1, aged 52 years.

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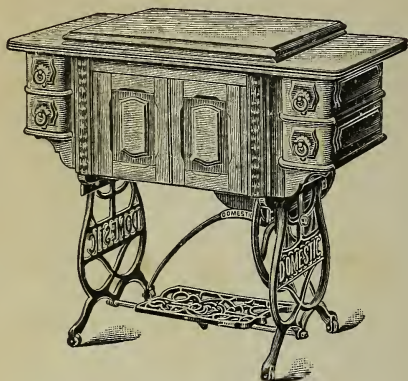
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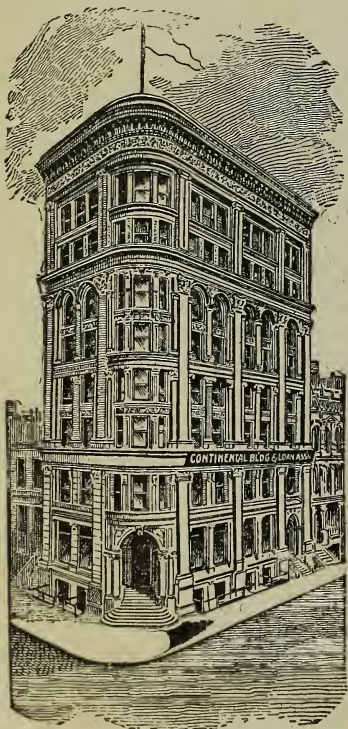
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