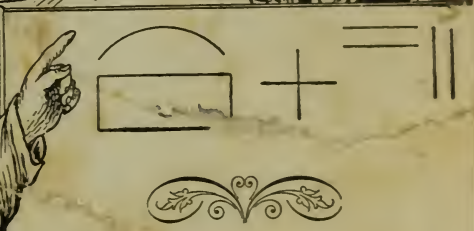




THE TRESTLE BOARD

MAGAZINE



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Our New Policy.

Since the first issue of this publication we have made a practice of "continuing until ordered discontinued," which has resulted in a negligent delay to remit on the part of many of our subscribers, and an omission on the part of many others to remit at all, even after being carried by us trustingly for years. This does not apply to the great majority of our subscribers we are thankful to say, and we would not change our policy at this late day but for one reason—the abuse we receive and ill feeling that is engendered among a small percentage on the impression that we are endeavoring to force or foist our magazine upon them contrary to their wishes. In future a notice will be forwarded at the same time the last issue due a subscriber is sent, and unless a remittance for renewal or an excuse is sent, the next issue will not be forwarded, and the name will be removed from our lists.

C. MOODY PLUMMER, Manager.

THE
TRESTLE BOARD.

A MONTHLY MASONIC AND FAMILY MAGAZINE.

VOL. XI.

NOVEMBER, 1897.

No. 11.

A Creed.

Live for some earnest purpose,
Live for some noble life,
Live for the hearts that love you,
Live that you conquer strife;
Live that the world may find you
Honest and pure of thought,
Live though it frown upon you,
Live as all true men ought.

What does it matter, brother,
If in the race for fame
The one gains a gilded carriage,
The other a poor man's name?
Life's but a little season,
Naught but a passing cloud,
One day it lives in sunshine,
The next—the winding shroud.

Why do you live? You murmur;
Why do you die? I ask,
When the golden good of kindness
Lies oft within thy grasp,
'Tis but a word of comfort,
'Tis but a softened heart,
'Tis but a look of pity
When tears are seen to start.

A Relic of Anti-Masonic Times.

There has recently been presented to the library of the Grand Lodge of Pennsylvania a manuscript document of great value to the Fraternity, being the testimonial of brethren long since passed away of the pure teachings and the loyalty to government of the Freemasons of Pennsylvania during the period known as the anti-Masonic excitement between the years 1826 and 1845.

Few brethren are now living who were members during this most exciting period, and while during its continuance the most sacred family ties were ruptured—father against son, son against father, brother

against brother, friend against friend—yet the wisdom of the members of Grand Lodge was manifested by a dignified silence. The Grand Lodge even went so far as to prohibit any of the members to reply to the various attacks made on the Fraternity, reserving to itself alone to speak for the Fraternity. This conservatism exists to the present day, and no one can speak on Masonic subjects without permission from the Grand Master or Grand Lodge. During the period mentioned, 1826 to 1845, the subordinate Lodges, with few exceptions, ceased to meet, and few there were among the Fraternity who dared to acknowledge himself a member thereof. It was mixed in with politics to such a degree that the anti-Masonic party had its candidates for all the offices in the gift of the people, from Constable to Governor, and even to the most exalted Presidency of the United States. Success marked its political life here and there to brighten like a falling star passing into darkness and chaos.

On December 2, 1835, one Thaddeus Stevens, a Representative from Adams county, Pennsylvania, in the House of Representatives of Pennsylvania, for some reason known only to himself, became the leader of the anti Masonic party in this State. The Journal of the House of that day says:

“Mr. Stevens gave notice that he would on to-morrow ask leave to bring in a bill entitled ‘An act to suppress secret societies bound together by secret and unlawful oaths.’”

He also presented petitions from a number of residents of Adams and Dauphin

counties, asking for an investigation into the evils of Freemasonry. A committee was appointed of which Mr. Stevens was Chairman, who reported a bill which passed third reading on February 27, 1835, which gave the committee full power to summons before them such persons as they wished to question on the evils of Freemasonry, to find out what was bad and smother what was good.

Among the large number of persons summoned were all the officers of the Grand Lodge and many of the leading Freemasons, who were brought before the bar of the House of Representatives for contempt in refusing to be sworn. When these brethren were summoned they prepared these valuable reasons for their refusal, the original of which, as we have before stated, is now in possession of the library of Grand Lodge, and it is without doubt one of the most dignified and complete answers that could be produced. The following is a copy of the reply:

"The subscribers, citizens of the Commonwealth of Pennsylvania, were recently summoned before a Committee appointed by the House of Representatives, and required to testify, as witnesses on oath, in relation to what are called the evils of Freemasonry. They believed it to be a duty to the cause of civil liberty, to the Constitution, to the community, to their families and to themselves, to resist a compulsory examination for that purpose, and they obeyed the dictates of their consciences by respectfully but firmly pursuing that course. Many of them have long ceased to participate in the meetings or deliberations of Masonic societies, and retain in recollection very little more than their general objects, principles and tendencies, but all of them are able to give to their fellow citizens under the most solemn of sanctions, and with the pledge of their characters as Christians and men, certain assurances which may be calculated to remove erroneous impressions and to dispel ungenerous suspicion.

"Appealing, therefore, to the Searcher of all hearts for the truth of what they say, they declare:

"1. That they do *not* know and do *not* believe that Freemasonry enjoins upon or sanctions in its members any conduct incompatible with the strictest and purest citizenship, with the most absolute obedience to the laws of their country as paramount to all voluntary rules and regula-

tions, and with the fairest administration of justice.

"2. That they do not know and do not believe that Freemasonry is or can be made an engine of political party, or of religious sectarianism; having always observed and understood that its societies were indiscriminately composed of men, hostile in political sentiment and action, and of every religious persuasion.

"3. That they do not know and do not believe that what are termed 'the secrets' of Freemasonry can impair the personal independence, or injuriously affect the morals of its members.

"4. And that while humbly sensible, that wherever human beings associate or exist, there must be error, misjudgment and folly in individuals, they do not know and do not believe that Freemasonry, as a society, has for its foundation or cement any principle or motive at variance with the cardinal ones of Charity, Friendship, Virtue, Knowledge and Industry.

"T. B. FREEMAN,
 "SAMUEL H. PERKINS,
 "JOS. R. CHANDLER,
 "SAMUEL M. STEWART,
 "CHARLES SCHNIDER,
 "WM. STEPHENS,
 "CHAS. STOUT,
 "JOSIAH RANDALL,
 "WILLIAM T. SPROLE,
 "G. M. DALLAS.

"CITY OF PHILADELPHIA:

"Sworn and subscribed before the subscriber, one of the Alderman in and for the said city, on the twenty-sixth day of January, 1836. "JOHN BURNS, Ald."

"The undersigned, who were summoned to and did appear before the said Committee, but were discharged without being required to give evidence, and would, if they had been so required, have declined taking the oath, do severally swear or affirm to the truth of the foregoing statement.

"SAMUEL BADGER,
 "JAMES PAGE,
 "ROBINSON R. MOORE.

"Sworn and affirmed Jan. 26, 1836.

"JOHN BURNS, Ald."

"I was summoned and did not appear in consequence of a very severe indisposition, but if present and required I should have declined taking the oath, but I do now swear to the truth of the foregoing statement.

"JOHN M. READ.

"Sworn and subscribed, Jan. 27, 1836, before "JOHN BURNS, Ald."

Not one is now living who signed this paper sixty-one years ago. We can recall them from history and tradition, and picture the scenes in which they moved. Who were these brethren, and what official Masonic rank did they fill? Tristram B. Freeman, Grand Master, 1836; Samuel H. Perkins, (father of the present P. G. M. Samuel C Perkins), Grand Master in 1839-40; Joseph R. Chandler, Grand Master, 1841-42, afterward U. S. Minister to Rome; Samuel M. Stewart, Grand Secretary; Charles Schnider, Grand Tyler; William Stephens, Charles Stout, active members of Grand Lodge; Josiah Randall, Grand Master in 1822-23; William T. Sprole, Grand Chaplain; George Mifflin Dallas, Grand Master, 1835, and Vice-President of the United States; Samuel Badger, Grand Master, 1829-30; James Page, Grand Master, 1846-47; Robinson R. Moore, one of the most active members of Grand Lodge; John M. Read, Grand Master, 1837-38, and Chief Justice of Supreme Court. Others as distinguished in Freemasonry also refused to be sworn, and finally the persecution failed, the Legislature paying the expenses of the witnesses, etc., at the session of 1836-37.

The excitement had its effect on the Fraternity, but in time all passed away. During the time, 1826-1845—nineteen years—only twelve Lodges were warranted, of which one was never constituted. Three of these Lodges still are at work; viz., Kensington, No. 211, Philadelphia, in 1827; Pulaski, No. 216, Pottsville, in 1831; and Honesdale, No. 218, Honesdale, in 1843. A number of Lodges suspended work for the time being, and with the revival became active and vigorous Lodges. During the eleven years, 1832 to 1843, not a Lodge was warranted. From 1846, the date of revival, to 1896—a period of fifty-one years—394 Lodges were warranted, of which number eight were never constituted or ceased work.

The Grand Lodge met during this period in four different Halls or Temples; viz., the Masonic Hall on Chestnut street (the hall of 1819), the Masonic Hall at Third and Spruce streets (the old Washington Hall), the Masonic Hall at Chestnut street (now the building of the Union Trust Company, etc.), and the Masonic Temple, Broad and Filbert streets. Truly, the fire through which the Fraternity has passed but purified and refined.—*Keystone.*

O Mother Lodge.

O Mother Lodge, we've wandered far
And knocked at many a door,
Since first we wore thy Lambskin gift
And trod thy Checkered Floor;
Since first thy symbols met our gaze
And claimed our constant thought;
Till patient search at length revealed
The hidden truths they taught.
When heart at name of brother thrilled,
And loyal but to thee,
We loved thy Square and Compass,
And adored thy letter G.

The Chapter held recovered truths:
Why not possess the same?
That thought awoke a new desire
And fanned it into flame.
The honor sought at length was ours,
We read the Keystone's face,
And saw the treasures long entombed
Brought from their hiding place.
Another tie had bound our heart,
Another name had we,
O Mother Lodge, we've wandered far,
Yet still we cling to thee.

The Council next a votary claimed,
We passed within its door;
The Orders then of Knighthood took,
But still we craved for more.
The Scottish Rite's prolific brood
Rose temptingly to view;
We reveled in the mysteries
Expressed by 32.

At last the crowning honor came
With figures 33.
O Mother Lodge, we've wandered far,
Yet still we cling to thee.

O Mother Lodge, we've wandered far
From thy more simple ways,
'Mid scenes of splendid pagentry,
With glories all ablaze;
Where dulcet strains fell on our ear
And pealing anthems rung,
And wisdom of the antique world
Was voiced by silvery tongue.
And, yet withal, true Son of Light,
With vision clear to see,
O Mother Lodge, we've wandered far,
Yet still we cling to thee.

O Mother Lodge, we've wandered far,
With longings vain possessed;
No higher jewel than thy Square
Is worn on Mason's breast;
No higher badge than thy first gift,
The Lambskin pure and white;
Thy Pointed Star ascendant is
O'er every grade and rite.
Between thy Pillars all must pass,
Or else must cease to be.

O Mother Lodge, we've wandered far,
Yet still we cling to thee.

— o —

“According to our thought the prerogatives of Grand Masters under the ancient law and practice include the power of making Masons at sight.”

—*Freemason's Repository.*

Robert Morris, L. L. D.

In the southern part of Colorado, Sierra Blanca rears its rugged peak high above all the other mountains of the State. It stands pre-eminent amidst an almost numberless array of high elevations which, towering heavenward, stand as a continual inspiration to mankind to higher thoughts, nobler deeds and greater achievements; an inspiration to better and purer living.

Like the mountains of Colorado the history of American Masonry furnishes us with an array of intellectual giants, men who by their ability and learning, their nobleness of heart and mind, have placed themselves on a high pedestal of fame, far above their fellows. Among the notable throng of illustrious men the name of Robert Morris, like Sierra Blanca, rises pre-eminent above them all. The greatest exponent of contemporary Masonry, who, by precept and example, has done more to elevate the Fraternity and enlarge its usefulness than any other one man. The luster of his fame will grow brighter with each succeeding generation, and his name will survive until the last page of Masonic history is written.

This distinguished Mason was born near the city of Boston, Mass., August 31, 1818. His parents were school teachers, and, like them, he was educated for and followed the same profession for a number of years of his early manhood. It would seem as though there was something almost prophetic in the fact that his early education and training should be such as to peculiarly fit him for the position which in after life he so ably filled, as the greatest Masonic teacher of his time.

Shortly after becoming of age, he left his New England home and settled in the sunny Southland, at Oxford, Miss., where, on August 26, 1841, he was married to Miss Charlotte Mendenhall, the daughter of a citizen of Oxford. On March 5, 1846, while principal of Mount Sylvan Academy, he was initiated into the Masonic Fraternity, and at once became deeply interested in the subject of Masonry. That he was an enthusiastic Mason is evidenced by his own testimony. He says:

"I became early fascinated with the wonderful machinery of Masonry, and what I felt I spoke and wrote. I could no more check my thoughts than the tempest can silence the sound it makes. Here was a body of selected men united by in-

dissoluble covenants, working out a few grand simple principles, and having celestial wages in view. Was not this a perfect theory? I wrote because my heart burned within me, and silence seemed impossible. I found that the effect of Masonry properly appreciated was to render men lovely to their fellows, pleasing to their God."

In these few lines, it seems to me, we have the reason for Dr. Morris' greatness. He at once grasped, as few men have been able to grasp, the full meaning of the sublime teaching of that "system of morality" known to the world as Freemasonry, the syllabus of which may be summed up as the fatherhood of God and the brotherhood of man; our duties to our Creator and to each other. I think we are entitled to assume that he thenceforth made it his life's work to teach and preach the lessons of the Craft.

A superficial examination of Dr. Morris' work is bound to convey a two-fold impression. First, the vastness of it, for he was one of the most prolific writers of the nineteenth century. Second, the scholarly superiority which pervades it all. He gave as from a perpetual fountain, and in all his works he has breathed out his depths of feeling, fervence and pathos, with brilliancy and vigor of language.

His publications number seventy-three works, in addition to which he was a large contributor to many Masonic magazines and various other sectarian and scientific publications. In addition to this vast amount of literary work, he found time to visit nearly every State in the Union, during which time he delivered over 1,000 lectures and visited over 1,500 Lodges.

A profound believer in the Bible as the inspired Word of God, Dr. Morris was led, early in his Masonic career, to propose an exploration of the lands of the Bible in the interest of Masonry. This plan he carried out in 1868. As a result of this pilgrimage he published, in 1872, an important book on travel and research entitled "Freemasonry in the Holy Land," a volume of over six hundred pages, a work which will always rank among the classics of Masonic literature.

His biographers state that his chief fame came to him through his poems. Out of more than four hundred pieces that make up his poetical collection, there are many of rare delicacy and great beauty. The greater portion of these were com-

posed during his travels—in stage-coach, railway cars, on steamboats, and many on horseback. Very many of these fugitive pieces have been set to music, and are in use in Eastern Star Chapters and Masonic Bodies all over the country. It is not surprising, therefore, that he should be selected, by unanimous consent, to succeed Robert Burns as poet laureate of Freemasonry. His coronation as such took place in New York city on December 17, 1884, in the presence of several thousand Masons. It was surely the crowning point of a wondrous life.

In this resume of the literary work of this gifted man there are sufficient reasons why his name should be held in affectionate remembrance for all time to come by members of the Masonic Fraternity.

There is another and important reason why the name of Dr. Morris should be held in grateful memory by the American women of Masonic families.

To advance and elevate humanity was the controlling motive in everything that Dr. Morris did. It seems very natural, therefore, that he should be unwilling to preach the gospel of brotherly love, relief and truth to but one-half of mankind, and the poorer half at that. To enlarge the privileges and usefulness of woman, and to raise her to a higher plane, was an idea that early took deep root in his mind, and to the consummation of this work he applied himself.

In the winter of 1850, while confined to his bed with a severe attack of rheumatism, he wrought out the system of adoptive Masonry, known as the Order of the Eastern Star; and, notwithstanding the deluge of abuse and derision for which he became an easy target, he gave the work to the Masonic Fraternity and the ladies of Masonic families.

The early history of the Eastern Star was a struggle for existence against the most bitter opposition. Masons all over the country imagined they could see evil in it. The cry was set up that it was an innovation in Masonry. Ridicule and abuse were both united in a grand assault to crush it out. Its author was threatened with all sorts of punishment. Even his Masonic standing was imperiled if he did not cease his advocacy of the Eastern Star. But he pursued the even tenor of his way with the consciousness that he was right. He conferred the degrees on Masons and their eligible female relatives at every op-

portunity that afforded, and despite the efforts of its enemies the Order grew and prospered.

That Dr. Morris was an innovator no one will deny, and so was every other man or woman who has accomplished anything that tended to advance civilization and benefit humanity. From the time that Galileo had the temerity to advance to his colleagues the theory that the earth was round, innovators have appeared on the stage of this world's theater. Most all of them have done something for the benefit of man. Many of them lived in an age when to advance a new idea was to court an intimate acquaintance with the public executioner; and it is a sad commentary on the civilization of mediæval Europe that such was the fate of many. Fortunately, Dr. Morris lived in an age when it was not a crime to be a public benefactor, and he lived to see the ripened fruits of his well-directed efforts.

In the progress of human events the Eastern Star has been, and will continue to be, an important factor. It is not necessary nor appropriate at this time for me to trace the history of our Order. In forty-six years it has grown so that its membership in the United States numbers nearly 150,000, with Chapters in nearly every town or city of importance in the country. An order professing the tenets taught in the lectures of the Eastern Star, with such a vast membership, could not help but be a power for good, and its influence has been such.

The Eastern Star ceremonies are such as may well commend themselves to the hearts of all Christian men and women, and this Order, so admirably adapted to the development and enlargement of the social amenities, to the rendering of aid and encouragement where these are needed, will in the future, unless all signs fail, achieve a growth and usefulness that will even exceed the wonderful upbuilding of the past.—*Bro. L. H. Wygant, Jr., Denver, Col.*

— o —

The Religious Element in Royal Arch Masonry.

Freemasonry in all its grades bears the touch of a religious quality. It recognizes Deity and the Divine law, and calls upon its members to take a reverent attitude before Almighty God, and to acknowledge his presence and grace as a directing force

in all the affairs of human life. The Royal Arch grade especially bears witness to the eternal verities as connected with the recognition of a personal Deity and of his all-pervading law of righteousness. According to the teachings and illustrations of Royal Arch Masonry life is full of God. He is always active in the affairs of men, making the Divine power to be felt in the movements of nations and peoples, in the progress of civilization, and in the experiences of individual life. Thus the well-instructed Companion walks as did Moses, "seeing Him who is invisible." Thus he is directed, uplifted and comforted as he pursues the journey of earthly pilgrimage, and as is his day so is his strength in the Lord; so do the lessons of symbols of the Royal Arch degree have power and value. The "Burning Bush" reminds the candidate not only of Jehovah's appearance to Moses, called to be a deliverer to an oppressed people, but of the Divine help constantly vouchsafed to the children of men. It is the same truth which is disclosed and emphasized by the Tabernacle, the Ark of the Covenant and other symbols made use of in the Royal Arch ceremonial.

What is the purpose and value of these things? Is it not to exalt the thought and deepen the faith of earnest men? Is it not to interpose a barrier against skepticism? Is it not to develop the spiritual faculty by the exercise of which we attain to insight and mastery in a kingdom more vast and real than that which the senses apprehend? Thus comes the illumination of soul, revealing transcendent glory; thus comes the consciousness of a touch of the Infinite upon the human spirit, which rouses life to its best service, and gives the peace which passeth understanding and makes heaven itself!

Is the religious element so pronounced in Royal Arch Masonry always recognized? Evidently it is sometimes obscured. Correspondent Ingersoll, of Tennessee, in the "Conclusion" of his excellent report, 1897, says:

"Another phase of Masonry—an accident and not a tendency, let us hope—strikes the careful reader of our Annual Reports. In some of the Grand Chapters the name or idea of God seems almost lost. In the address of one Grand High Priest—who shall be nameless—there was not a word spoken or an idea expressed suggestive of the loving Father. And in

all the proceedings of the Convocation only the Grand Chaplain seems to have remembered the Deity. Can we thus be Excellent High Priests of the living God? Lip service is an abomination, and cant a gross offense to God and man. But we are men, professing faith in God. Nay, more; we are priests, at least in our own families. We dare not blaspheme or deny him; and assembled in Grand Convocation we should not forget Him."

The tendency in some quarters to ignore the religious character of our institution, or, at least, to magnify the social and material features, to the disparagement of its moral and spiritual elements, needs to be repressed. One writer speaks of the "padding" of reports on Correspondence with "moral reflections," as if such reflections were out of place in vigorous, up-to-date papers addressed to the Craft. Our thought is that as writers of Correspondence we may properly take a little time and a little space in calling attention to truths and principles which are fundamental in any system of morals and religion, and which are made justly prominent in Royal Arch Masonry. It is no sign of doddering age, or mental weakness, or want of appreciation of other distinguishing features of our Institution, to bring out and dwell upon the thought of the "Great I Am of Ancient Israel, who is the foundation stone of true Masonry, and whose word is our great light."

In writing the closing words of this report we have in mind the power and value of Freemasonry as disclosed in multiplied ways. It contributes to build up and adorn a worthy character. It brings strength as well as sweetness to the life. It instructs the mind and quickens the faculties of the soul, and it ministers peace and rest to the tired heart. Freemasonry affects life for good in a thousand ways. Perhaps in no way does it more help and bless its disciples than in the friendships which it helps to form, the near and close associations which it provides, the fraternal feeling which it fosters, and the tender, noble sentiments which it inculcates. Freemasonry is charged with sentiment. Take away sentiment, and it would be left cold, formal, prosaic and unattractive. Let us not undervalue the sentiment which belongs to the Masonic system—to the work and fellowship for which Freemasonry makes the opportunity and gives the call. "Thank God, for

sentiment," says Ian McLaren, "thank God that people are sometimes carried away by sentiment in the service of man and the worship of God. Take sentiment out of literature, what do you leave? The most repulsive realism. If you take it out of politics, what do you leave? Hard, dry, doctrinaire theories. If you take sentiment out of religion, let us close religion. It will then have no atmosphere, no heaven, no beauty, no hope."

Applying the thought of the gifted writer to our Masonic institution, we may well rejoice that it is permeated by so much of sweet and holy sentiment, and that it helps specially to the zest of life and to the fulness of life. So we learn how to live at our best and be in fellowship one with another. Then is life found to be worth having, and worth living through and through as God gives it to us, for we have an abiding property of life. Then are we able to render the best service to our fellow man, not growing weary in well doing, but counting it all joy to labor for truth's sake and for love's sake even to the end, cherishing always the faith and the hope which most enrich human souls. Then may come the expression from the believing and glad heart:

I live for those who love me,
 For those who know me true;
 For the heaven that smiles above me
 And waits my coming too!
 For the cause that needs assistance,
 For the wrong that needs resistance,
 For the future in the distance
 And all the good that I can do.

—*Bro. Henry W. Rugg, of R. I.*

Masonry's Correct Title.

The earliest adjectives used to describe Masons was "Free." Next we find the word "Accepted" coming into use. There is much difference of opinion as to the meaning originally attached to the word "Free" in this connection, but when the expression "Free and Accepted Masons" became fully established—at what date the writer is not prepared to say—the word "Free" appears to have been deemed especially applicable to those of the Fraternity who were operative stonemasons, while the word "Accepted" reference to those who were not of that trade—the phrase thus recognizing the dual character of a Fraternity which was both operative and speculative. But in all these years,

or centuries, the adjective "Ancient" was not used to qualify the word "Mason." Until the present century we do not find it used in the title of any Grand Lodge outside of America. The four Grand Lodges which existed in England in the last century all described themselves as Grand Lodges of "Free and Accepted Masons" only. The same is true, we believe, of the Grand Lodges of Scotland and Ireland. Until some time after 1750 the only use of the word "Ancient" among Masons was in describing the word "Fraternity"—not the word "Masons"—in the phrase, "The Ancient and Honorable Fraternity of Free and Accepted Masons." In the third quarter of the last century, Laurence Dermott, the brilliant and aggressive Secretary of the young "Grand Lodge of Free and Accepted Masons according to the Old Constitutions," succeeded in affixing the word "Modern" as a stigma, to the Masonry of the adherents of the oldest of the Grand Lodges, and was equally successful in bringing the word "Ancient" into popular use to distinguish the adherents of his Grand Lodge. But it should be borne in mind that, in this semi-technical use of words, the expression "Ancient Masons" was not used in contrast with the expression "F. and A. Masons," but in opposition to the term "Modern Masons"—adherents of the Grand Lodge formed in 1717. In other words, both "Ancients" and "Moderns" were "F. and A. Masons." Such a phrase as "Modern F. and A. Masons" was never heard; nor was "Ancient F. and A. Masons" until recent times. As part of the title of an English Grand Lodge, the latter phrase first occurs in 1813, when the United Grand Lodge of England was formed by a union of the "Ancients" and "Moderns." But, in the meantime, Lodges had been warranted in America by the Ancients and the Moderns, and when Grand Lodges were formed here, some of them used the expression "A F. and A. M." Yet, in doing so, they were evidently influenced more by the respect for the antiquity of our Fraternity than by a desire to accurately record their origin, or by any clear idea of the technical force of the word "Ancient." Thus, we believe, one of these young American Grand Lodges, which was formed by "Modern" Lodges exclusively, assumed the style of "A. F. and A. M." and promptly interdicted communication with "Modern Masons."

As new Grand Lodges were formed in the west, the use or the rejection of the letter A seems often to have resulted from what Mr. Samuel Weller styled a matter of taste, but in some instances—as when the Grand Lodge of Washington was formed by Lodges chartered by the Grand Lodge A. F. and A. M. of Oregon—increase of historical knowledge led to the rejection of the meaningless letter A.

Most of the Grand Lodges in the present British colonies have naturally adopted the style of the United Grand Lodge of England. There is no historical warrant whatever for the use of the style "A. Y. M." by any existing body.

Our conclusion, from a consideration of the subject historically, is that, while it is not a matter of any great importance, there is no historical basis for the expression "A. F. and A. M."—that it were better to drop the word "Ancient" in that connection as meaningless; and that, whatever we may call ourselves, we are all members of one "Ancient and Honorable Fraternity of Free and Accepted Masons."

—*W. H. Upton.*

Royal Arch Masonry.

The Royal Arch degree in its substance is much older than the establishment of Chapters for the working of the degree. It may have been a part of the Masonic system which some intelligent students believe was originally included in one degree; or, in ancient time, after there was a defined, distinctive Master's degree, it may have formed part of that degree, being taken therefrom, as some maintain, when the Athol Grand Lodge was formed. Lawrence Dermott undoubtedly had something to do about the middle of the eighteenth century with the "arranging" of the parts of the Royal Arch degree and with the elaboration of the ceremony connected therewith, but that he manufactured the degree is not for one moment to be admitted. It is in evidence that a Royal Arch degree was recognized among Masons as early as the year 1739 or 1740, but there is no sufficient evidence of the actual conferring of the degree until December 22, 1753, when the Masonic Lodge at Fredericksburg, Va., exalted three brethren to the degree of Royal Arch Mason. Athol Lodge of Philadelphia conferred the degree as early as 1768 and St. Andrew's Lodge, Boston, presents

ample evidence to show the working of the degree by that body in 1769, while it seems probable that it conferred the degree as early as 1762. Not only did the Lodges named and others during the last half of the eighteenth century cultivate the degree of the Royal Arch, but they also worked other degrees belonging to the Capitular system. The rendering of these degrees was probably quite different from what is prescribed in the modern rituals.

The establishment of distinctive Chapter organizations in this country cannot be traced back of the last two decades of the eighteenth century. Washington Chapter, of New York, claimed to be the "Mother Chapter," and "by virtue of the power to us regularly committed," issued charters to several associations of Royal Arch Masons. It is a singular fact, to which Companion S. Stacker Williams, of Ohio, calls attention in his report presented to the Grand Chapter of that Jurisdiction October 7, 1896, that although the members of St. John's Lodge, Middletown, Conn., organized a Grand Chapter on the 5th of September, 1783, yet seventeen years afterward it accepted a charter from this "Mother Chapter" in New York city. Washington Chapter acted both as a Chapter for the conferring of degrees and as a Grand Chapter for the issuing of charters. Thus, in 1793, it gave a charter to Providence Royal Arch Chapter, and about the same time issued charters to five or six other bodies.

Companion Williams, referring to these newly chartered Chapters and to their work, says:

"So far as we are able to learn, there was no regularity as to degrees conferred. The Royal Arch, of course, was conferred by all. Washington Chapter cultivated the degrees of Excellent and Super-Excellent, whatever they were. In the early days of Vanden Broeck Chapter, No 5, of Connecticut, the degrees conferred were Mark Master, Excellent Master, Super-Excellent Master and Royal Arch Mason. They were conferred in the order we have here named them. It is also of record that on March 9, 1796, a candidate was elected to and received the Past Master's degree, although it is clear this was not a part of the regular curriculum of degrees. About the year 1800, the Past Master's degree appears to have taken the place of that of Excellent Master, and about the

year 1810 the conferring of the degrees of Excellent and Super-Excellent Master was discontinued."

Soon, however, came more of regularity and of orderly procedure. Thomas Smith Webb did good service as an organizer, and under his skillful hands the Capitular degrees became systematized, the ceremonies and ritual better arranged, while the relations between Chapters and Grand Chapters and the General Grand Chapter became more clearly defined. The organic life of Royal Arch Masonry in this country has grown vigorous and has attained a condition of deserved prosperity. We may well rejoice that Capitular Masonry, having made so good a record in the past, presents itself to-day so well prepared to maintain its power and usefulness, and to do the work which devolves upon it as a potent agency of moral help in the world.

—*Bro. H. W. Rugg, of R. I.*

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Truths Well Stated.

A few years ago a young man petitioned one of the Blue Lodges of this city for initiation. In the course of time he was elected and received the E. A. degree. Nothing more was heard of him, and a zealous brother, supposing that no one had volunteered to instruct him, offered his services, and was somewhat surprised to receive the information from the young brother that he had no desire to advance; that he was disappointed in the first degree; and, in fact, there was nothing in it. The zealous brother came to me and requested me to use my influence with the refractory brother. I advised him that as the brother was satisfied to remain where he was, to let him rest. If he saw nothing in the E. A. degree, would he be able to comprehend the beauties of the Fellow Craft, or the sublimity of the Master's?

If, through the solicitations of zealous Masons, such a man is persuaded to advance, would he make a good Mason? Would he reflect any credit upon the Institution, or would he be, as is often the case, a Mason in name only? It is sad, but nevertheless true, that too many seek admission into Masonry through mercenary motives. Often they expect to find in the initiatory ceremony ample opportunity for amusement at another's expense, and what is the result? They are disappointed, and so much so that even were

they capable of grasping the truths and beautiful lessons inculcated in the E. A. degree, they are unable, under the circumstances, to do so, and the degree becomes a complete failure, not only to them, but to the Lodge as well. This state of affairs is often the result of the indiscretion of some of the members, who frequently indulge in levity in the ante-room before the Lodge is open, for the benefit of the "victim." Such is unbecoming and improper, and the Masters of Lodges where such customs are practiced, should put a stop to them at once. There is no nonsense in Masonry, and we have no right to lead one to believe that there is, even in a roundabout way. It may be intended as a joke, but it sometimes makes a greater impression than you may think, and causes the candidate to look forward to something rich and racy. Masonry must be taken seriously, or it fails to accomplish its mission, and we should endeavor, so far as possible, to prepare the mind of the novitiate for the reception of those great truths, which make men wiser, better and happier, and which have enabled Masonry to withstand the persecutions of centuries.

—*Trowel.*

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Charity Between Lodges.

Grand Master Stewart, of New York, in his recent annual address, says of the Wisconsin plan of reimbursement among Lodges:

"The well-known and prescribed duties Masons owe to each other, the well-known and defined principles of our Craft, demand that our gifts must be a free-will offering, emanating from a pure desire to perform these duties and uphold these principles."

Our M. W. brother then must be opposed to exacting equal dues or any dues at all from individual Masons, and favor the principle of contributing so far as one's ability may enable him without injury to himself and those dependent upon him. The logical conclusion would be that equal dues are un-Masonic because not always a free offering. If we are to have equal dues among members, why should we not have equal dues among Lodges? There are Lodges which cannot bear their own burdens, while other Lodges are plethoric with money. As a consequence each become suspicious of the motives of their initiates and affiliates, fearing that some of

them will become a burden. The M. W. Grand Master is talking to the Lodges in the above extract, but in his Lodge he will doubtless urge the members to pay equally and share burdens alike. He will perhaps say the Secretary was direlict in his duty if he does not dun constantly and perseveringly the slow pay members whose only fault is that they have not the money to spare after paying necessary expenses to contribute to the work of charity which the inexorable law of Grand Lodge says must be paid or suspension follow. Why should there be one rule for the member and another for the Lodge? To our mind the same plan of bestowing charity should apply to Lodge as to individual members. If equal dues are required of members, equal dues should be paid into a general fund by Lodges, otherwise regulations are inconsistent and conflicting. If we are to ignore charity in collecting funds of members, and gather money on cold business methods and suspend if not paid, then should every Lodge take care of its own wherever they may be, and relief should never be dispensed except when funds were supplied beforehand to pay the expenses. This is the logical conclusion of the whole matter, and if it should prevail, we might all ask the question, "What is Masonry for?"

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N. P. D.
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The Lodges of this city seem to have taken up a spasmodic furore on the subject of non-payment of dues, and we heard a list of no less than ten suspensions read out in one of the Lodges the other night; and sorry beyond measure we were that such a thing should have been done. To our mind there was only one of the lot who deserved such a severe sentence as suspension.

We wonder if, when the brethren are sitting as judge and jury in these cases, they ever consider the vastness of the penalty for this offense, where the penalised criminal, in nine cases out of ten, is only guilty of committing a crime that he cannot help? There can be little doubt in the minds of many Masons who listen to these cases that the above mentioned proportion of them are cases where from hard times, out of work, sickness in the family, and other causes, the criminal is literally unable to pay, for the time being, though he may have the very best inten-

tions in the world, and that it would be much more Masonic and in accordance with all the teachings of the Order to sponge off the past, remit his dues, and give the brother another chance, rather than to brand him with the disgrace of suspension.

Here, in this city, it was scarcely a year ago that we had to consider the case of a man who had been guilty of a most revolting offense against humanity, and had been Masonically punished—by what? Just the same punishment as these nine who were guilty of being unable to pay their dues, viz:—suspension.

He got a remission after five years. They, of course, can get a remission of their sentence in even shorter time, if fortune smiles on them. But, pause a while and consider, if the case were yours how would it sound? Suppose a friend and brother met you and said:

"Say, Lloyd, we are going to have a big time in our Lodge to-night. Come up and be with us, will you?"

"Eh? oh—ah! yes! at least, no; that is, I am suspended because I lost my place last winter and could not pay my dues. I wouldn't care to come, even if they would let me in, which they won't."

Brotherly love doesn't cut much figure in these cases.

How much better it would be to have a well selected committee to take all such cases in hand, interview the delinquent and find out the cause of the omission, and report to the Lodge, with a proper recommendation in each case, and so save a good man from having to undergo the trying ordeal of appealing to the charity of the Lodge to save him from the same punishment that would be meted out to him if he had committed some crime, such as embezzlement, felony, or other breach of the laws of God and man.

Of course, if there were graduations of punishment in accordance with the heinousness of the crime, it would be a different matter, but in this case there is no alternative; hence great care should be used in exercising the prerogative of power.

Our remarks, of course, apply only in the case of the brother who would pay up if he could, and in no way concern the case of the other brother who possesses enough of this world's goods to pay if he would, but who from carelessness or other causes neglects to pay his proper share of the expenses of the Order. Such an one

could only have himself to blame if he came under the ban of suspension, and could reverse the process when he finds he has exceeded the patience of the Lodge.

A case came under the notice of one of the Lodges about a year ago, where a brother having got three years behind, inquiry was made by a special committee, and it was found that he had for years made a practice of letting his dues go unpaid, although it was found he was well able to pay them, being in affluent circumstances, and was simply using the Order for the pecuniary value there was in it; and he was rightly punished.

This is a subject well worthy the consideration of the Order, and is receiving much attention of late, for there have been many articles in the Masonic literature of this country on this same important subject, and we would like to hear from the members of the Fraternity in this district some expression of opinions on the subject.—*Los Angeles Freemason.*

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Readers of Masonic Publications.

A large majority of the members of the Masonic Fraternity show little interest for the literature of Freemasonry, and quite ignore the publications which set forth the history of the Institution, the application of its laws and principles, and which point out the evidences of its power and progress in the human world. The class to which reference is made do not care for the books treating of Masonic history and jurisprudence, some of which show the results of years of study and preparation, and contain information of highest value to those who wish to understand the system of Freemasonry in all its manifold forms of expression. They are likewise indifferent to the published proceedings of Grand Masonic Bodies, to printed reports of Committees of Correspondence, and to other papers and pamphlets of occasional issue, all of which have a ministry of enlightenment and help to the intelligent Craftsman who avails himself of such agencies.

Alas! that there should be this lack of interest in Masonic literature, that there should be so many who will not read the standard works of the Order, and who are likewise neglectful of the printed proceedings which mark the steps of advance taken by the system and the organization. Masons are assumed to be seekers for light

and knowledge, especially for whatever tends to reveal more clearly the true character and beneficent mission of that ancient Institution with which they are identified; hence, all the more is it a cause of surprise that so many brethren pay no attention to the books and pamphlets every year sent out to give information respecting Freemasonry as a system and as an organization.

A like neglect is shown by many brethren to Masonic periodicals. "I have no time to read your magazine," said a brother to the present writer, not long ago, making an excuse for having declined a request to become a subscriber. In this case we happen to know that the zealous Craftsman finds time to do a good deal of reading along other lines, while he seems to have abundant leisure to enjoy social occasions, Masonic and otherwise. Would he not "find time" for the perusal of a Masonic periodical if he had a trifle more interest in Freemasonry on its scientific and moral side, with something more of desire to keep posted in its movements outside the limited circle of his personal observation? "But" says a friendly critic, "Masonic periodicals contain so much with which I am not in sympathy that I do not care to subscribe to any of them; I have no interest in many of the topics treated by their conductors, or in the larger part of the Masonic doings chronicled by these publications; hence, I decline to patronize." This, too, is an excuse of the indifferent brother; he does not think that he must be in sympathy with all the utterances of the morning newspaper, yet he desires to see it every day; he has no interest in many of its reports, news items, etc., but there is enough left to claim his attention; and so, that he may keep in touch with the world about him, he takes a secular paper. It is much the same with his support of a religious journal or a literary magazine; he does not find pleasure or edification in all the articles, but there is something in each issue which arrests his attention and gives him satisfaction. In precisely the same way he may justify his support of a Masonic periodical.

A Masonic paper or magazine has no right to appeal to the Craft for patronage on the ground of charity. If it is worth sustaining it is because it furnishes an equivalent for its subscription price. It must represent Freemasonry in a way to bring no discredit on the Institution. It

must show results of study and research. It must enforce Masonic principles. It must communicate information respecting the doings of the Craft at home and abroad. As it fulfills such a ministry of wholesome service, may not the Masonic periodical expect a cordial support from those who rightly estimate its place and its value? The class of reading Masons is all the time increasing. In such a class may be found the thoughtful, active, potential men, to whom the Masonic Institution confidently looks for the utmost of help in the unfolding of its purposes and the applying of its benefits.—*Repository*.

General Grand Chapter.

The General Grand Chapter was organized soon after the formation of the Grand Chapter of Rhode Island, nearly one hundred years ago. It was organized by the representatives of Grand Chapters of New Hampshire, Vermont, Rhode Island, Connecticut and New York, and at first only claimed authority over the "Northern States of America"; after a few years, however, it extended its rule and assumed the title, "General Grand Chapter of the United States," which it has since borne. From 1859 to 1865, including the time of the civil war, there was no meeting of the General Grand Body, and it has been held by some eminent Companions that the failure to hold the Triennial Convocation in 1862 terminated the existence of the General Grand Chapter. Be this as it may, the Triennial Convocation of 1865 was held, and from that date until now the regular Convocation has been convened and an orderly course of administration maintained, albeit a number of Jurisdictions have not participated. This General Body has now forty-two constituents—Grand Chapters united under its name—besides a number of Chapters in unoccupied territory, which hold a direct relation of allegiance to the body.

The authority of the General Grand Chapter rests lightly upon the Grand Chapters which hold a constituent relation to it. There is no assumption of a governing power, either as regards matters of ritual or of administration, over State Grand Chapters by the General Grand Chapter. Companion R. I. Laughlin, of Arkansas, in his Correspondence Report of 1896, makes the following clear statement:

"The General Grand Chapter has no power to enforce the collection of any revenue, and assessments are voluntarily paid in. The General Grand Chapter Ritual has been adopted by only a few Grand Chapters. We cannot understand why so many correspondents contend for 'power' for the General Grand Chapter. It has no power over anybody or anything, except territory not occupied by a Grand Chapter, and over Subordinate Chapters in such territory it has the same powers as a State Grand Chapter; no more, no less. These questions have been discussed in the General Grand Chapter time and again, and always so settled, and are clearly as stated in the Constitution. As an 'advisory board,' or arbitration board, its deliverances are entitled to the most profound respect."

If the General Grand Chapter has only these limited powers and functions, it is rather a league, or a bond of union, than a supreme and governing body such as it is sometimes supposed to be. Some of its members would like, no doubt, to have it take on all the functions of a governing body, and exercise supreme authority over State Grand Chapters to be regarded as its subordinates; but the prevailing opinion seems to be otherwise. The present relations between the General Grand Chapter and its constituents could hardly be changed so as to increase the powers of the central body without causing much friction and ill feeling. It would be exceedingly unwise to disturb the harmony now generally prevalent by any attempted assumption of power on the part of the General Grand Chapter.

—*Bro. H. W. Rugg, of R. I.*

Un-Masonic Methods.

A good brother, earnest and faithful in Lodge work, remarked the other day, "Now we must get out and hustle for members." Just what he meant by "hustling for members," or how he was going to "hustle for members," we were at a loss to comprehend. We hear a member called a "hustler" if he brings in a large number of petitions, and he is looked upon as a kind of superior Mason because of his activity. He is regarded as a brother whose zeal is worthy of commendation. But is that always the case? Does it always prove advantageous to the Lodge to have a "hustler" in it? Is it not from

'hustling' that the unworthy are brought into the Fraternity?

Masonry is opposed to proselytism. It has no traveling "salesmen," no "drummers," no "missionaries." It is a purely voluntary association, and opposes any invitation on the part of members to those outside to enter its portals. No man who is solicited by his friends to join the Lodge can say absolutely that he is "unbiased by friends." The very solicitation, to a certain degree, affects his opinion. He must come of his "own free will and accord."

There is, we fear, too much "hustling," not that it is always done in an offensive way, but in too many cases the desire to increase membership or replenish the treasury leads to the use of undue influence to bring in candidates. Masonry is opposed in all its teachings to such methods. A man must appreciate the value of the Institution from what he sees of its good effects. He will not be a Freemason if he does not come uninfluenced. No man can say he is free who listens to the suggestion or request of his friend to "join my Lodge." While it is natural for us to desire to have our friends associated with us in good works, and in no place is there a more tender friendship than in the Lodge, yet it is not the spirit of Masonry to solicit any one to join. There is no doubt that friendship and association has very much to do with much of the 'hustling' that is done. This fact also exists, that the friendship is cemented and made stronger when those whom we esteem and love have the Lodge secrets in common with us. There is a kind of kinship, an emphasized brotherhood, that is found nowhere else. But, with all this, desirable and pleasant as it all is, the dearest friend we have must be a free man before initiation and a Freemason afterward.

We rejoice at the prosperity of Freemasonry. We are glad when good men unite in the great work. The more such men we have the better the Fraternity, and the better the world at large. The wider the influence of the principles of the Institution, the more good will be accomplished. Let the lives of the members of the Craft be so imbued with the spirit of true Masonry, the ennobling and sublime tenets of our profession, that every one will be as "a city set upon a hill," which cannot be hid; or a "candle upon a candlestick," which sheds a light for all. Then

will good men be attracted to it, and the Fraternity will grow without "hustling."

—Dispatch.

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Vouchment.
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Much attention has been given of late to the question of what constitutes a voucher of Masonic identity, and there is no doubt this is a matter of considerable importance to the Craft in general, especially in this section, where there is such a large contingent of visitors from all over the world; it is a matter that should receive even more care than in a country place where visitors are almost the exception rather than the rule.

And the same question has agitated the minds of the Craft for lo, these many years.

Our learned and well-beloved brother, Past Grand Master Orme, has had this question before him for years, and he gives us an autograph letter from possibly the greatest authority that could be had, certainly on this continent, on Masonic jurisprudence. We allude to Bro. A. G. Mackay, author of so much Masonic lore. The question had arisen in Los Angeles Lodge, when a brother had been refused admission, though vouched for by one who had sat with him in one or more of the higher bodies; and Bro. Orme had applied to Bro. T. H. Caswell to write to Bro. A. G. Mackay, the well-known Masonic author, whose decision we give in an extract from his reply, dated April 16, 1874:

"I should not hesitate for one moment to vouch for you as a M. M., although I have never sat with you in a Masters' Lodge; and that simply because I have sat with you in the Supreme Council. So would I vouch for one whom I had seen in a Chapter or Commandery. The principle laid down in my 'Jurisprudence' is not contrary to this. On page 221 I say, 'He may also vouch for him if he has received positive information of his Masonic character from a competent and reliable brother.' Now, who can be more 'competent and reliable' than a Chapter of Royal Arch Masons, and what information can be more 'positive' than that of seeing the visitor seated in such a Chapter, regularly formed, and he officially recognized by being so seated in the R. A. degree, as being in possession of all the preliminary degrees? The greater includes the less in Masonry

as well as mathematics, and a Royal Arch Mason must of necessity be also a Master Mason. Your construction of the law was, I think, correct and in full accord with the views laid down by me in the 'Jurisprudence.' I act on it constantly."

This letter seems to cover the ground all over, and coming from such a source has the stamp of authority. Still it would be well if we could have some positive instructions by which examining committees could be governed, so that uniformity could be adopted.

As matters stand now, a brother seeking admission has to run the gauntlet of a great variety in committees. In one he finds a common sense examiner whose sole care is the integrity of the Lodge, and not to prove whether the examinee is careful to cross his t's and dot his i's; while the next he may run up against will give him an hour's cross examination, and along about the time the Lodge is closing will cover himself (the examiner) with glory by finding out that the visitor does not know why the sun does not shine in the north part of the Lodge.

There should be more common sense and less red tape in this business. The effort on the part of the examiner to make an examination an ordeal that few men like to risk is all wrong and not in accordance with that charge which tells us to "render him every kind office which justice or mercy requires, and to do unto him as in similar cases we would that he should do unto us."—*Los Angeles Freemason.*

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Alvah Russell Conklin

Died in this city Tuesday, October 5th, of Bright's disease, aged 65 years. The funeral services were held in the Masonic Temple, on Sunday following, at which Bro. Rev. Dr. Jacob Voorsanger spoke as follows:

Most Worshipful Grand Master and Brethren of the Grand Lodge: It is said that at the obsequies of the Emperors of Austria a peculiar proceeding is witnessed by the mourners. Three times will the priests ask admission—the first time on behalf of his Imperial Majesty, the Emperor Francis Joseph; and, I am told, admission is refused. The second time solemn knocks at the door of the mausoleum are given, and admission is asked on behalf of the Emperor, Francis Joseph; and again it is refused. The third time weep-

ing mourners ask admission for Francis Joseph, a fellow mortal, and instantly the doors are opened, and the ashes are received. So Most Worshipful Grand Master and Brethren of the Grand Lodge, and Friends all assembled, it seems to me that the most fitting tribute of obedience and submission that, as Masons, we can pay to-day to the Supreme Architect of the universe is to ask admission to the Grand Lodge above, not for Grand Master Conklin, but for our brother, our fellow-mortal, Alvah Russell Conklin, shorn of all his titles, returning to his God just as he came. It seems to me, brethren, that that is the most important lesson of the day. We who are accustomed to the thought that life is a gift from heaven; we who are under the instruction and guidance of the Worshipful Master in the East, seeing him illustrate by precept and example, the transient nature of human life; we who understand and know that it is within the design of an Almighty God to give and to take, to open the doors of our lodge room and close them again, to put the evergreen at the door of each family that he selects, it behooves us, as fellow mortals and Conklin's brethren, who knelt together before the same altar to say, as we should, "His will, not ours, be done." And if it happens, as it happens to day, that instead of the common soldiers who fall on the battlefield, they who lead the cohorts are called first in order to give an account of themselves, even then it behooves us, as men who believe that He is just, to say again, "Thy will be done."

And now, Most Worshipful Grand Master, since we are here in the midst of these gloomy surroundings and the pall of death is near us, and the tear of grief is hanging upon the eye of fifteen thousand Masons, may we not ask once again: What is the character of this Masonry that guides man through life and accompanies him with a loving heart to his everlasting home? The answer will come again, as it always must come: The test of Masonry is not the trappings and adornments of office, nor does it consist of high titles or high sounding praise; the test of Masonry is character, religious lives, noble deportment, high citizenship, walking justly, acting kindly and walking with God, so far as one may. Any one who understands Masonry differently understands it wrongly. Both the condition and the reward of a Mason are his own life. To his brethren

the surest and safest teaching, the best testimony of his integrity, is his life itself. And, therefore, are we to-day mourning because of the gone out life of our departed Past Grand Master. His life was his Masonry; his character was his degree; his deportment and his humanity, they were his titles to his high office; he, as little as we, cared aught for the trappings that surround us. Among us all, perhaps he was the one whose philosophy was deepest in this respect. I, who associated with him whilst he was Grand Master, can testify to this fact. Humble he was, as if he were but the commonest apprentice, just led within the Temple to learn his craft. Modest he was, like the humble bearers of burdens, who, in days of yore, obediently carried out the instructions of their Master Masons. In all things considering not himself, but only the honor and welfare of the organization that for the time being was confided to him, the simple lesson of Masonry illustrated by a noble life, and he understood and taught it often. He taught it by precept and example, that the fruit of man lies not in the reputation the world is pleased to give him for his efforts, but in the inward character, in the deportment, in the walking before God and man; and, brethren, so much testimony we place upon the bier of Alvah Russell Conklin, with our hearts' affections and our benisons, to go with him beyond the grave. He was in all respects a man. The elements were so mixed in him perhaps that nature would stand up and pronounce his high title to manhood. We understand these things when we are among ourselves, and these are the times when we can communicate these mysteries of Masonry to the world at large. The highest title of a Mason is to be a man. Brother Conklin's title consisted in having served his God, his country and his fellow-man. Brother Conklin's Masonry consisted in educating himself for the discharge of his duties in the midst of his fellow-men. Brother Conklin's high position as a Mason was not made high by honors conferred upon him by his brethren, but by the character he exhibited in his deeds, by his loyalty and patriotism to his country in the time that tried the souls of its citizens, by the most exemplary conduct as a kind husband, father and relative, and in all things by exhibiting that loving kindness that proves to his brethren that the seat of God is in the hearts of

men; and I thank my maker that I knew my friend Conklin to be so created.

And so, brethren, we may say to day to the widow of our departed brother, and we may extend these salutations to all who are mourning and grieving for him, that fifteen thousand Masons in California sincerely grieve because one of the illustrious leaders of the cohorts has been called up to the Grand Lodge above; one of the chiefs of our profession; one who sat in the East; one from whose lips came words of wisdom; one who led us in paths of rectitude; one whose example was strong to guide his brethren into avenues of true happiness and piety; because in his coming and his going there was the brilliant writing of one of God's angels who wrote him down as one who loved his fellow-man. And therewith he must depart; the Lodge is called up; the signs of salutation are given; he departs in peace for the Grand Lodge above, where there are neither pass-words nor mysterious emblems; where every white soul comes before its God with only one pass-word, the test of rectitude on earth. So he enters before his God with confidence; and in the grave shall his mortal remains abide until the resurrection. Thence shall, from season to season, as the earth receives again the ray's of God's sun, sprout forth those gentle flowers, which no Mason who has the sprig of acacia in his bosom, regards in vain, for they are the symbols that nothing dies, but that everything in God's time shall bloom again. But to Masons particularly that is a sign that men like Conklin never wholly pass away. Though the earth holds their remains, though their souls depart for heaven, their memories their deeds, live forever. And as the Grand Lodge of California meets from year to year those choice spirits rise up in its midst, and though they shall not speak again, their presence in our hearts shall be eloquent, for though men pass away their deeds live after them, and in the temple of posterity is a niche for every noble life. Let us say again: The noblest test of Masonry is character, and the reward of life is life itself. Conklin was such a Mason, and therefore he ranks amongst our noblest chiefs.

Madam, the Grand Lodge of California mourns with you, and with his children and his relatives; our pain is like yours. We mourn with you and we pray to the Grand Master above that solace and con-

solation and comfort may come to you as time grows older, and as you will be better able to understand the wise designs of the Omnipotent merciful in life and in death. We tender you our most affectionate salutations, and as the relict of one whom we honored in life and regret in death, and before you, at the bier of their departed leader, the Masons of California deposit a wreath of immortelles—a loving token that his memory shall not die in our midst.

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Frederick the Great and the Freemasons.

In the year 1778 the defunct Lodge at Aix-la-Chapelle was reinstated through the mother Lodge at Wetzlar.

The rector of the Dominican convent at Aix-la-Chapelle, Father Greineman, and a Capuchin monk, Father Schiff, were trying in the cathedral to excite the lower classes against the Lodge. When Frederick heard of this he wrote the following letter, dated February 7, 1778, to the instigators:

"*Most Reverend Fathers:* Various reports, confirmed through the papers, have brought to my knowledge with how much zeal you are endeavoring to sharpen the sword of fanaticism against quiet, virtuous and estimable people, called Freemasons. As a former dignitary of this honorable body, I am compelled, as much as it is in my power, to repel this dishonoring slander and remove the dark veil that causes the temple which we have erected to all virtues to appear to your vision as a gathering point for all vices.

"Why, my most reverend fathers, will you bring back upon us those centuries of ignorance and barbarism that have so long been the degradation of human reason? Those times of fanaticism upon which the eye of understanding cannot look back but with a shudder; those times in which hypocrisy, seated on the throne of despotism, with superstition on one side and humility on the other, tried to put the world in chains, and commanded a regardless burning of all those who were able to read!

"You are not only applying the nickname of masters of witchcraft to the Freemasons, but you accuse them to be thieves, profligates, forerunners of anti-Christ, and admonish a whole nation to annihilate such a cursed generation.

"Thieves, my most reverend fathers, do not act as we do, and make it their duty to assist the poor and the orphans. On the contrary, thieves are those who rob them sometimes of their inheritance and fatten on their prey in the lap of idleness and hypocrisy. Thieves cheat, Freemasons enlighten humanity.

"A Freemason returning from his Lodge, where he has only listened to instructions benefitted to his fellow-beings, will be a better husband in his home. Forerunners of anti-Christ would, in all probability, direct their efforts towards an extinction of divine law. But it is impossible for Freemasons to sin against it without demolishing their own structure. And how can those be a cursed generation who try to find their glory in the indefatigable efforts to spread those virtues which constitute the honest man?" FREDERICK.

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Interview with a Mosquito.

As a reporter for the *Memphis Appeal* was strolling along the custom-house bluff yesterday evening attempting to look at the sunset and at the same time keep on the two foot pavement so as to "Keep off the Grass," he saw a mysterious object on the Arkansas shore. It was a gray form silhouetted against the white walls of the tabernacle that stands in Hopefield, with which many Memphians are acquainted. Soon the object began to move and sailed toward the custom house, looking like an airship out for a trial spin. Soon the reporter made out a pair of wings, several pairs of legs and all the other accoutrements of an able bodied mosquito. The individual finally landed on the custom-house grounds and looked long and steadfastly at the custom-house. Then the reporter knew he was a stranger.

"Just come across?" said the reporter.

"Yes," was the answer. "I decided to emigrate to Memphis."

"You are a citizen of Arkansas?" suggested the reporter.

"I pay my poll tax in Crittenden county, it is true, and while I was born in Arkansas my people are one of the first families of New Jersey."

"Why didn't you get one of Mr. Bennett's I'll-see-you-home free ferry tickets, and come across on the boat?"

"Now, see here," said the mosquito, leaning carelessly on the barb-wire fence and toying with his proboscis, "I didn't

come here as a broken-down sport; I came to practice my profession. Probably you don't know I am one of the finest physicians that ever came over."

Then the mosquito winked as he said: "I think I can find an opening in Memphis, and wherever I find an opening I generally manage to hold on."

"I didn't know you were a physician," remarked the reporter.

"Well," said the mosquito, "I'll excuse your ignorance. If everybody knew everything there wouldn't be any use in publishing the *Memphis Appeal* or in running that Cossitt Library there. It is true that I have never raided the hospital dead-house and have never cut a corpse into sirloins and sausages. In fact, I have never seen a 'stiff,' at least nothing stiffer than the odds at the Hopefield pool-room. I have never hunted for grape seed in vermiform appendices and never read a copy of the *Memphis Medical Monthly*. I am not a member of the Tri-State Medical Society, and really doubt if I am eligible."

"You advertise?" suggested the reporter.

"No, I don't," was the prompt reply. "Not even when I change the location of my office. But I do one very unprofessional thing continually, and that is, I practice for nothing. I see the no cure, no pay man and go him one better. No doctor who does that way could carry water or load quinine capsules for a medical society."

"Do you do a general practice?" asked the reporter.

"No, indeed," answered the mosquito. "I'm a specialist. Malaria is my line. You see, the fact is I know more about this inoculation business than half the medical colleges in the country. I never locate in a town where there is no malaria. My whole business in life is to stick my nozzle in people and dope them with my famous anti-malaria. Although I am an old hand at this game, I'll bet you 50 to 1, as they say over in Hopefield, that there is not a physician in Memphis can inoculate you against malaria. By the way, young man, did you know it is a good idea to get a puncture for that tired feeling."

The mosquito laughed while the reporter looked for the point in the joke. Continuing to interview himself, the mosquito said:

"My whole life is spent in rendering

man's system proof against malaria and doctors' bills. This is the reason I was blackballed in the medical society. When I see a man who is likely to be attacked by malaria, I rig up my well boring apparatus and prepare to make a puncture. There is a valve in my nozzle, and when the nozzle comes out on the other side of the man's skin this valve opens and I give the patient a hypodermic injection of my anti-malaria.

"Perhaps you don't fully understand the germ theory. The general idea is that a germ is a cross between a tad-pole and a carpet tack. They are rather curious looking animals, but I can use them in my business. As I was saying, this anti-malaria of mine is squirted into the patient, provided he has remained asleep all the time. Well, sir, those germs scatter through that man's system like crap shooters out of a Beale street house when deputy sheriffs run in on them on Saturday night. In less time than it takes to tell it they are in complete possession of the field.

"Now I will show you how this inoculation theory works. This man has been loaded with my weak germs. Now suppose, for example, that he lives in a villa on the banks of the Bayou Gayoso. The malaria germs from the bayou spot him and prepare to make a raid. The bayou germs mean business. They are sixteen hands high and are geared up to about 150. When one of them gets in your interior, provided you have none of my anti-malaria in you, your doctor can begin making out your bill. Now, when these malaria devils from the bayou get to this man they find another crowd in possession, and the S. R. O. sign hanging out. The first one of that bayou crowd that looks inside that man gets the short hook on his solar plexus, or is hit over the head with a piece of stovewood or anything else that comes handy to the people on the inside. This kind of thing doesn't go on long until the bayou crowd are counted out. They carry out the dead, put their wounded in ambulances and the whole crew sneak off and hide under a bayou bridge or crawl into a sewer and die. So, you see, I have saved that man from a spell of malarial fever.

"Another mistake people make about us mosquitoes is to think we swallow blood. This is a slander on the profession."

"Just the same," interrupted the reporter, "I see that your body gets mighty

red when you are biting somebody."

"Yes, that's true," answered the mosquito, "but nevertheless I never swallow blood. You see, when I stick my lancet in a man the blood has a tendency to rush out with a kind of bromo seltzer effect, something as the air in a bicycle tire when the wheel meets a tack pointing heavenward in the road. Some of the blood rushes up my pipes, and, of course, it paints everything red. Then I naturally get red in the face from muscular exertion. Sometimes I strike a man with a hide as tough as leather. I have to throw my hind legs ten feet in the air and get a purchase on the atmosphere in order to break through. You've seen a man try to raise a car window that has stuck fast on a wet day get up on the seat, tug and heave like a roustabout, and finally slip and fall like a ton of brick under the seat? Well, I have nearly that bad luck sometimes myself. Once when I was boring into a thick-skinned fellow my proboscis slipped out of the hole and I fell in a lump on my face and knocked out my two front teeth. And all the time I was wearing the point off my proboscis trying to save this man from a spell of malaria he was planning to commit assault and battery on me and wipe me out of existence. Talk about the boy stood on the burning deck! Yes, and when he was standing he wasn't deuce high in a dirty deck compared to me."

The sun was hiding himself behind the Arkansas woods. "Well," said the mosquito, as he looked toward the darkening city, "I have several professional calls to pay to-night," and he folded up his proboscis, unfurled his wings, struck up a tune on his harmonica and sailed away to make a round of the up-town hotels and boarding-houses.

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Accepting a Bribe.

The judge had dined and was enjoying an after-dinner cigar before turning to a pile of papers that lay on the table at his elbow. Yet even as he watched the flickering fire and puffed dreamily at his cigar luxuriantly in a little relaxation after a hard day's work in a close and crowded court, his mind was busy formulating the sentences he intended to sum up in a case that had been tried that day. There could be no doubt as to the guilt of the prisoner, who had been accused of a most impudent fraud, and though it was

a first offense, the judge intended to pass the severest sentence which the law allowed.

The judge was no believer in short sentences. He regarded leniency to a criminal as an offense against society—a direct encouragement to those who hesitated on the brink of vicious courses and were only restrained by fear of punishment. The well-meaning people who got up petitions to mitigate the sentence upon a justly convicted thief or murderer were, in his eyes, guilty of mawkish sentimentality. There was no trace of weakness or effeminacy in his own face, with its grizzled eyebrows, somewhat cold gray eyes, thin lips and massive chin. He was a just man, just to the splitting of a hair, but austere and unemotional.

He had conducted the trial with the most scrupulous impartiality, but now that a verdict of guilty was a foregone conclusion he determined to make an example of one who had so shamefully abused the confidence placed in him.

Stated briefly, the situation was as follows: The prisoner, Arthur Maxwell, was cashier for a firm of solicitors, Lightbody & Dufton. The only surviving partner of the original firm, Mr. Lightbody, had recently died, leaving the business to his nephew, Thomas Faulkner. Faulkner accused Arthur Maxwell of having embezzled a sum of \$1,200. Maxwell admitted of having taken the money, but positively asserted that it had been presented to him as a free gift by Mr. Lightbody. Unfortunately for the prisoner, the letter which he had stated had accompanied the check was not produced, and Faulkner, supported by the evidence of several well-known experts, declared the signature of the check to be a forgery. When the checkbook was examined the counterfoil was discovered to be blank. The prisoner asserted that Mr. Lightbody had himself taken out a blank check and had filled it and signed it at his private residence. He could, however, produce no proof of this assertion, and all the evidence available was opposed to his unsupported statement.

"Arthur Maxwell," soliloquized the judge, "you have been convicted on evidence that leaves no shadow of doubt of your guilt of a crime which I must characterize as one of the basest—"

The chattering of voices in the hall brought the soliloquy to an abrupt con-

clusion. The judge required absolute silence and solitude when he was engaged in study, and the servants, who stood in constant awe of him, were extremely careful to prevent the least disturbance taking place within earshot of his sanctum. He jerked the bell impatiently, intending to give a good wiggling to those responsible for the disturbance.

But the door was thrown open by his daughter Mabel, a pretty girl of twelve, who was evidently in a state of breathless excitement.

"Oh, papa!" she exclaimed, "here's such a queer little object that wants to see you. Please let her come in."

Before the judge could remonstrate a little child, a rosy-faced girl of between five and six, in a red hood and cloak, hugging a black puppy under one arm and a brown paper parcel under the other, trotted briskly into the room.

The judge rose to his feet with an expression which caused his daughter to vanish with celerity. The door closed with a bang. He could hear her feet scudding rapidly upstairs, and he found himself alone with the small creature before him.

"What on earth are you doing here, child?" he asked, irritably. "What can you possibly want with me?" She remained silent, staring at him with round, frightened eyes. "Come, come, can't you find your tongue, little girl?" he asked more gently. "What is it you want with me?"

"If you please," she said timidly, "I've brought you Tommy."

Tommy was clearly the fat puppy, for as she bent her face toward him he wagged his tail and promptly licked the end of her nose.

The judge's eyes softened in spite of himself.

"Come here," he said, sitting down, "and tell me all about it."

She advanced fearlessly toward him, as animals and children always did in his unofficial moods.

"This is Tommy, I suppose?" he said, taking the puppy on his knee, where it expressed its delight by ecstatic contortions of the body, and appeared to consider his watch chain a fascinating article of diet.

"I've brought you other things as well," she said, opening the brown paper parcel, and revealing a doll with a very

beautiful complexion, large blue eyes, and hair of the purest gold, a diminutive Noah's ark, a white pig, a woolly sheep, a case of crayons, a pen-holder, a broken-bladed knife, a small paint box, a picture book or two, and what bore some faint resemblance to a number of water-color sketches. She seemed particularly proud of the last named.

"I painted them all by myself," she exclaimed.

The judge thought it not unlikely, as he glanced with twinkling eyes at the highly unconventional forms and daring colors of these strikingly original works of art.

"Well," he said, "it is very kind of you to bring me all these pretty things, but why do you want to give them to me?"

"I—I don't want to give them to you," she faltered.

The judge regarded her with friendly eyes. He was so used to hearing romantic deviations from the truth from the lips of imaginative witnesses that frankness was at all times delightful to him.

"I'll give them to you, and Tommy, too"—the words were accompanied by a very wistful glance at the fat puppy—"if—if you'll promise not to send poor papa to prison."

A silence such as precedes some awful convulsion of nature pervaded the room for several seconds after this audacious proposal. Even Tommy, as though cowering before the outraged majesty of the law, buried his head between the judge's coat and vest, and lay motionless except for a propitiatory wag of his tail.

"What is your name, child?" asked the judge grimly.

"Dorothy Maxwell," faltered the little girl timidly, awed by the sudden silence and the perhaps unconsciously stern expression upon his lord-ship's face.

"Dorothy Maxwell," said the judge severely, as though the little figure before him were standing in the prisoner's dock awaiting sentence, "you have been convicted of the most unparalleled crime of attempting to corrupt one of Her Majesty's judges; to persuade him, by means of bribery, to defeat the ends of justice. I shall not further enlarge upon the enormity of your crime. Have you anything to say why sentence should not be—no, no, don't cry! Poor little thing, I didn't mean to frighten you. I'm not the least

bit angry with you—really and truly—come and sit on my knee and show me all these pretty things. Get down, you little beast.”

The last words were addressed to Tommy, who fell with a flop on the floor and was replaced on the judge's knee by his little mistress.

“This is very like condoning a criminal offense,” thought the judge to himself with a grim smile, and he wiped the tears from the poor little creature's face and tried to interest her in the contents of the brown paper parcel. But the thoughts the tears had aroused did not vanish with them. Arthur Maxwell was no longer a kind of impersonal representative of the criminal classes, to be dealt with as severely as the law allowed in the interests of society in general. He was the father of this soft, plump, rosy-cheeked, blue-eyed, golden-haired little maid, who would inevitably have to share, now or in the future, the father's humiliation and disgrace. For the first time, perhaps, the judge felt a pang of pity for the wretched man who at that moment was probably pacing his cell in agonizing apprehension of the inevitable verdict. A vivid picture started up before him of the prisoner's white face, twitching lips and tragic eyes. He remembered his own emotion when he first sentenced a fellow creature to penal servitude. Had he grown callous since then? Did he take sufficiently into account the frailty of human nature, the brevity of life, the far-reaching consequence that the fate of the most insignificant unit of humanity must entail?

At this moment the door opened, and his wife, slender, graceful woman, considerably younger than himself, with a refined, delicate face, came quietly in.

“Ah,” exclaimed the judge with a sudden inspiration, “I believe you are at the bottom of all this, Agnes. What is this child doing here?”

“You are not vexed, Matthew?” she asked half timidly.

“Hardly that,” he answered slowly, “but what good can it do? It is impossible to explain the situation to this poor little mite. It was cruel to let her come on such an errand. How did she get here?”

“It was her own idea, entirely her own idea, but her mother brought her and asked to see me. The poor woman was distracted and nearly frantic with grief

and despair, and ready to clutch at any straw. She was so dreadfully miserable, poor thing, and I thought it was such a pretty idea, I—I couldn't refuse her, Matthew.”

“But, my dear,” expostulated the judge, “you must have known that it could do no good.”

“I—I knew what the verdict would be,” answered his wife. “I read a report of the trial in an evening paper. But then there was the sentence, you know—and—and I thought the poor child might soften you a little, Matthew.”

The judge's hand strayed mechanically among the toys, and to interest the child he began to examine one of the most vivid of her pictorial efforts.

“You think I am very hard and unjust, Agnes?” he asked.

“No, no, no,” she answered hurriedly. “Not unjust, never unjust. There is not a more impartial judge upon the bench—the whole world says it. But don't you think, dear, that justice without—without mercy is always a little hard? Don't, don't be angry, Matthew, I never spoke to you like this before. I wouldn't now, but for the poor woman in the next room and the innocent little thing at your knees.”

The judge made no reply. He bent still more closely over the scarlet animal straying amid emerald fields and burnt umber trees of a singular original shape.

“That's a cow,” said Dorothy proudly. “Don't you see it's horns? And that's its tail—it isn't a tree. There's a cat on the other side. I can draw cats better than cows.”

In her anxiety to exhibit her artistic abilities in their higher manifestations, she took the paper out of his hands and presented the opposite side. At first he glanced at it listlessly, and then his eyes suddenly flashed and he examined it with breathless interest.

“Well, I'm blessed!” he exclaimed excitedly.

It was not a very judicial utterance, but the circumstances were exceptional.

“Here's the very letter Maxwell declared he had received from Lightbody along with the check. His references to it, as he couldn't produce it, did him more harm than good; but I believe it's genuine, upon my word, I do. Listen; it's dated from the Hollies, Lightbody's private address:

“MY DEAR MAXWELL: I have just heard from the doctor that my time here will be very short, and I am trying to arrange my affairs as quickly as possible. I have long recognized the unostentatious but thorough and entirely satisfactory manner in which you have discharged your duties, and as some little and perhaps too tardy recognition of your long and faithful services, and as a token of my personal esteem for you, I hope you will accept the enclosed check for \$1,200. With best wishes for your future, believe me,

Yours sincerely,

“THOMAS LIGHTBODY.”

“What do you think of it? I’ll send it round to Maxwell’s solicitor at once.”

“Oh, Matthew, then the poor fellow’s innocent, after all?”

“It looks like it. If the letter is genuine, he certainly is. There, don’t look miserable again. I’m sure it is. If it had been a forgery you may be sure it would have been ready for production at a moment’s notice. Where did you get this letter, little girl?”

Dorothy blushed guiltily and hung her head.

“I took it out of papa’s desk; I wanted some paper to draw on, and I took it without asking. You won’t tell him, will you? He’ll be ever so cross.”

“Well, we may perhaps have to let him know about it, my dear, but I don’t think he’ll be a bit cross. Now, this lady will take you to your mother, and you can tell her that papa won’t go to prison, and that he’ll be home to-morrow night.”

“May I—may I say good by to Tommy, please?” she faltered.

“You sweet little thing!” exclaimed the wife, kissing her impulsively.

“Tommy’s going with you,” said the judge, laughing kindly. “I wouldn’t deprive you of Tommy’s company for Tommy’s weight in gold. I fancy there are limits to the pleasure which Tommy and I would derive from each other’s society. There, run away, and take Tommy with you.”

Dorothy eagerly pursued the fat puppy, capturing him after an exciting chase and took him in her arms. Then she walked toward the door, but the corner of her eye rested wistfully on the contents of the brown paper parcel. The judge hastily gathered the toys, rolled them in the paper, and presented them to her. But Dorothy looked disappointed. The

thought of giving them to purchase her father’s pardon had been sweet as well as bitter. She was willing to compromise in order to escape the pang that the loss of Tommy and the doll and the paint box and the other priceless treasures would have inflicted, but she still wished—poor little epitome of our complex human nature—to taste the joy of heroic self sacrifice. Besides, she was afraid that the judge might, after all, refuse to pardon her father if she took away all the gifts with which she had attempted to propitiate him.

She put the parcel on the chair and opened it out. Holding the wriggling puppy in her arms, she gazed at her treasures, trying to make up her mind which she could part with that would be sufficiently valuable in the judge’s eyes to accomplish her purpose. Finally she selected the sheep and presented the luxuriantly woolly, almost exasperatingly meek-looking animal to the judge.

“You may have that and the pretty picture for being kind to papa,” she said, with the air of one who confers inestimable favors.

He was about to decline the honor, but, catching his wife’s eyes, he meekly accepted it, and Dorothy and the puppy and the brown paper parcel disappeared through the door.

“Well, well,” said the judge, with a queer smile as he placed the fluffy white sheep on the mantelpiece. “I never thought I should be guilty of accepting a bribe, but we never know what we may come to.”

The next day Maxwell was acquitted and assured by the judge that he left the courtroom without a stain upon his character. The following Christmas Dorothy received a brown paper parcel containing toys of the most wonderful description from an unknown friend, and it was asserted by his intimates that ever afterward the judge’s sentences seldom erred on the side of severity, and that he was disposed, whenever possible, to give the prisoner the benefit of the doubt.

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What shall I give? To the hungry give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cherry greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your household.

Two Views.

'Twas at the college first I met him
There competing for a prize;
And he gave his deep oration,
All his soul within his eyes.

'Twas a masterpiece, in Latin,
Full of feeling, fire and thought,
Rich with wild poetic fancies
Thro' the phrases interwrought.

And his proud young face shone on me
And his clear young voice rang loud,
Leaving in my ear an echo
O'er the plaudits of the crowd.

Thus I listened, thrilled, enraptured,
Hung on every ringing tone,
Till the heart within my bosom
Beat for him, and him alone.

On my breast I wore his colors,
Love's sweet tribute to his fame;
And while thinking of him ever
To my heart I called his name.

And we met again; 'twas summer,
I had waited long and well,
I was down beside the seashore,
Stopping at the Grand Hotel.

Seated all alone at dinner,
Wrapped in serious thought was I,
When a voice so deep and tender,
Murmured, "Peach or lemon pie?"

Then I looked up, pale and trembling:
There he stood within my sight,
In a waiter's badge all shining,
And a waiter's apron white.

He had hired there for the season,
And his wild, poetic heart
Now was struggling through the mazes
Of a dinner *a la carte*.

So I turned me coldly from him,
With a sad and sobbing sigh;
After all my weary waiting
All I said was "Lemon pie!"

Mrs. Seabury's Trial.

BY LUCIE D. WELSH.

"Well, now," said Mrs. Beaman, briskly, to the other members of the Sewing Society, "after we voted at the last meeting to get a dress for the minister's wife, I just went up there to see if anything else was needed."

"I've been thinking," interrupted Mrs. Lane, a gentle faced little woman, "that perhaps we'd better give the money to Mrs. Seabury, and let her get just what she wants for herself. What do you think about it, Mrs. Beaman?"

"I don't think nothin' about it," retorted that lady, sharply. "She hain't

got no judgment, I know well enough. See how rusty that black dress of hers is! If she'd a bought somethin' that wouldn't get rusty she'd a showed judgment, I say. It wouldn't be right to give her money to spend, and I, for one, would be against it."

Mrs. Beaman glanced around the little circle. She was a large, portly woman, with a massive double chin and keen black eyes. Her mouth had a habit of shutting tightly, and she would press her lips together until only a line was visible. She was dressed in a bright blue woolen gown, made perfectly plain, and ornamented about the neck by a ruffle of red silk. She was a wealthy widow, and as president of the society and the largest subscriber in the church, her word was law with every one.

Meek Mrs. Lane was the only person who ever dared to argue with her, and today she made a feeble effort to defend the minister's wife.

"Perhaps Mrs. Seabury didn't have money enough to buy a good black dress. They must have got awful behind with his not preaching for so long. And, really, it doesn't seem as if I should want any one to buy a gown for me."

She looked around for a supporting voice, but there was none.

"Well, now, I'll tell you just how I feel about it," said Mrs. Beaman. "If I wasn't a very good judge of dress goods, and somebody that was should go and pick me out a dress that would wear, and wouldn't fade nor cockle with dampness nor nothin', and should buy it and pay for it, I should feel to be thankful, I know."

There was a subdued murmur of assent from the other women.

"As I was saying when somebody interrupted me," went on Mrs. Beaman, with a severe look at Mrs. Lane, "I went up to Mis' Seabury's to find out if anything else was needed. Well, now, I tell you it made me feel bad. Mis' Seabury was tryin' to cut out a dress for Nannie—that's the one next to the youngest—and she didn't have half cloth enough. The biggest twin was washin' the dishes and the other twin was tryin' to keep the baby from cryin'. He certainly is the fussiest baby I ever see. He yelled the whole endurin' time that I was there, but his mother said she didn't think he was sick. Then Johnny had the toothache, and he bellered most of the time, and Mis' Sea-

bury was just as patient with 'em all, and just as perlite to me, as could be. I didn't see the minister, for he was writing his sermon, but I did have quite a talk with her. Why, they hain't got nothin' to wear, and no money to buy anything with. She didn't want to tell me, but it came out a little at a time."

Here she paused for breath, and Mrs. Driscoll, a tall, gaunt woman with a little wisp of hair twisted into a knob on the back of her head, made a remark.

"They must be awful shiftless people, I think. I don't believe she's got no faculty."

"That ain't either here nor there," retorted Mrs. Beaman. "They hain't got no clothes sure, and that's more our business than whether they've got any faculty."

She could criticise the minister's family herself, but no one else should have the same privilege.

"Well," she continued, "I went down to Claremont yesterday, and into Clarke's where I always trade; they had a piece of goods that was a bargain. It was a good heavy piece of twill, and by taking the whole piece they let me have it pretty cheap. It cost considerable more than we intended to pay, but I'll make up the rest out of my own pocket."

"Why, there'll be a lot more'n we shall want," said Mrs. Driscoll.

"No, there won't be, neither," answered Mrs. Beaman, "for we'll make a dress for every one of 'em, and a spencer for Johnnie and a cloak for that yellin' baby." And her glance swept triumphantly around the group.

"Won't they look kind of queer, all dressed alike so?" ventured Mrs. Lane again.

"I don't see as they will. They'll look kind of nice and neat, I think."

Mrs. Beaman's eyes were a trifle bright, and all her old friends knew what that portended.

"She'll be gettin' mad in a minute," they thought. "Then she won't do nothin'. It's her way or no way with Ann Beaman every time."

So there was no other dissenting voice, and the matter was considered settled.

"We'll cut and make 'em ourselves, and you can come to my house and sew on 'em. You know the conference meets with us next month, and we ought to have

'em done by that time, so we'll have to work fast."

"What color did you say the cloth was?" asked Mrs. Driscoll.

"It's a kind of a dark plaid, and not really dark, neither. It won't fade and it won't wear out for one while, I know. Now you all come to-morrow afternoon, and we'll begin. Mis' White's about Mis' Seabury's size, so we'll fit that dress to her. The biggest twin is about the size of my Rebecca, so we can get that dress easy enough, and we'll make one a little smaller for the other twin. The rest of 'em we'll have to guess at."

"I do hope the cloth isn't very bad," thought Mrs. Lane. "Ann Beaman hain't got no more taste than a settin' hen, and I do think Mis' Seabury would hate to wear anything very homely."

She knew it would be of no use to argue with Mrs. Beaman, so she said nothing.

A few weeks after this Mrs. Seabury sat by the window of her little sitting-room trying to amuse the fretful baby. Perhaps if the baby's mother had had less care and hard work the child would not have been so fretful. Even now her mind was filled with worry about the children's winter clothes. They had literally nothing, and the climate of northern Vermont necessitates something warm.

"Oh, if we could only get out of debt, how happy we should be!" she thought.

Her mind went back to that June day, twelve years ago, when she had married Mr. Seabury. How bright and fair everything had been to them! To be sure, Mr. Seabury was in debt for his education, but they were young and strong, and could soon pay the amount. But the children came fast. Then the minister lost his health, and was unable to preach for more than a year. The terrible debt still followed them, and now, after twelve years, they were no more able to pay it than they ever had been.

Mr. Seabury had no talent for making friends, and his manner in the pulpit had become diffident and halting. Perhaps he was discouraged with his fruitless struggle against fate. At any rate, he was thankful to get the chance of preaching in the little village of Dunbar, although he knew his abilities were far beyond the capacity of his hearers.

Through all these unfortunate years Mrs. Seabury's faith in her husband had

never wavered, and she brought up her children to venerate him.

Her sad reflections were suddenly broken into by the entrance of Esther, the largest twin.

"Oh, mother, mother!" she cried, throwing herself at Mrs. Seabury's feet, and bursting into tears. "I never can bear it in the world! Oh, dear! oh, dear!" And her speech was choked by an agony of tears.

"What is it, Esther darling?" cried Mrs. Seabury, laying the baby on the lounge, regardless of its wails. "Tell mother all about it, dear."

It was very unusual for Esther to break down. She was only eleven years old, to be sure, but in wisdom and experience she was twenty. She could scarcely remember when the burden of the housekeeping had not rested on her slender shoulders, while Hope, the smaller twin, had always had a baby in her arms.

"Tell me, Esther dear," repeated the anxious mother.

"Oh, mother, those awful dresses! We never can wear them—we never can! All just alike! And how the baby will look in a cloak of it! And poor Johnny has got to have a spencer, and it is such awful cloth!"

"Calm yourself, Esther, and tell me what this is all about. I don't understand in the least."

"I went down to see Rebecca Beaman this afternoon," said Esther, controlling herself with a great effort. "Her mother asked me to wait in the parlor a few minutes for Rebecca was busy. The dining-room door was open a little, and I couldn't help seeing into the room. All the ladies who belong to the sewing society were there, and oh, mother"—here Esther began to cry again—"they are making some clothes for us, and Rebecca was trying on my dress. They are going to make us each one, and a spencer for Johnny, and a cloak for the baby, all off the same piece of cloth, and here is a bit I picked up from the floor. Isn't it dreadful?"

It certainly was. As Mrs. Beaman told the ladies, it was a plaid. The predominant color was purple, and there were lines of green, red and yellow, the yellow being the widest. One dress of it would have looked strange, but the appearance of a whole family clothed in it would certainly be striking. Mrs. Lane had told the

truth when she said Ann Beaman hadn't no taste.

Mrs. Seabury took the sample in her hand. It was strong and fine, as Mrs. Beaman had said. Esther stopped crying to see how the cloth affected her mother.

Mrs. Seabury possessed a quick imagination and a keen sense of the ridiculous, which the long years of hardship had not dulled. Already she saw in her mind's eye the family of five, clothed in that startling plaid, marching into church.

It was too much for her to bear. She leaned back in her chair and laughed and laughed.

"Why, mother, how can you?" asked Esther, indignantly. "Why didn't they make a coat for father at the same time? It would be just as suitable for him as it will for you. Oh, have we got to wear them?"

"I'm afraid we shall have to, dear. There really is no money to buy anything else, and we cannot go without clothes. We must be thankful for what we can get."

She could laugh no more, but was just on the verge of tears.

"If it wasn't so queer I wouldn't mind. Why didn't they get some plain color? Rebecca says her mother selected it. I didn't stay to talk about it—I couldn't. Rebecca walked part way home with me, and she talked about it all the time. Her mother paid for most of the cloth, and the society is making it up. How could they do such a thing?" And poor Esther burst into tears anew. "Rebecca thought we'd be pleased," she added.

Mrs. Seabury had collected her scattered wits during this last speech of Esther's.

"Esther, my dear," she said, "this certainly is a cross for us to bear. But we must try to think of how little consequence clothes really are. The material is strong and warm. It will make us comfortable clothing, and we must wear it.

"I don't see why," said Esther, rebelliously. "You can wear your old black dress, and we children can stay at home."

"It never would answer," replied her mother. "Mrs. Beaman and the other ladies have meant to be very kind to us. We must consider their feelings. How hurt they would be if we refused to accept the present which has cost them so much, in time and expense! Come, Esther, you

must help me in this matter. The other children will take it in the way that you do. If you accept the gift cheerfully, and as if you were pleased, they will do the same. I shall depend upon you to do this."

"I will, mother, I will!" replied Esther. "And, above all things, do not let papa suspect that there is anything peculiar about the clothes, for it would grieve him so."

Esther's example was of so much value that not one of the children made any complaint when the new garments were brought home and tried on. When the cloth was made up it looked even more startling than it had in the sample. The girls' dresses, even little Nannie's, were made just like their mother's, with straight, plain skirts and short-waisted bodices, which buttoned in front. Such frocks had been worn by children when Mrs. Beaman was young and she saw no reason for making these in any different fashion. Her own daughter's was after the same style.

No one knew how hard it was for Mrs. Seabury to leave her house arrayed in such a garb. But it was a great deal harder for her to see her children made so conspicuous. There was no trace of her unhappiness in her face, however. Her struggle had been a silent one, in the solitude of her chamber, and no one knew that there had been a struggle.

It was indeed a fantastic procession, for the cloth had held out wonderfully well, and Esther and Hope had short capes to wear with their dresses, while little Nannie had a long one with a hood to it. The capes were lined and wadded, and were really very comfortable.

Mrs. Beaman had felt that the crowning point was reached when she found pieces enough to make a cap for Johnny in addition to the spencer.

The parsonage was about a quarter of a mile from the church, and the Seabury family had traversed nearly half the distance when a carriage drove up behind them.

"Herbert, Herbert, do see those queer-looking people," said the lady who was one of the occupants of the carriage to her husband. "They are all dressed in the same kind of cloth. They must belong to some institution, or perhaps they are strolling players, and dress in that way to attract attention. Do stop and ask them

something. I want to see their faces."

The gentleman, who was much older than his wife, smiled indulgently, and drew in his horse beside the little group.

"Can you tell me the way to Montrose?" he asked courteously.

Mr. Seabury turned to reply.

"Why, John Seabury, can this be you?" exclaimed the gentleman, holding out a friendly hand. "You don't know how pleased I am to see you again?"

"And I to see you, Professor Dawes. Ada," turning to his wife, "this is Professor Dawes, whom I knew so well at college. You have often heard me speak of him."

To save her life Mrs. Seabury could not repress the burning flush of mortification which rose to her cheeks as she acknowledged Professor Dawes' kindly greeting, and replied to that of his wife.

"What will they think of us in these grotesque clothes?" she thought. "Oh, they will see that John has not succeeded as a preacher, and they will think I have been a drag on him, and kept him from advancing. No woman who would dress herself and her children like this could be any help to a minister."

While these bitter thoughts passed through her mind Mrs. Dawes had been surveying the little family with kindly eyes; all the amusement had died out of them.

"A conference to-day," said the professor, turning to her. "What do you say about going in for a while? We can do so perfectly well, as our trip is one of pleasure and not of business. Our time is our own to spend as we please."

"I should like to stop very much," returned his wife.

"Then I will drive on and meet you again at the church," said the professor.

"I remember that John Seabury," said Mrs. Dawes. "He was in college when we were first married. You expected great things of him. Why is he buried up here?"

"He is doing good work here, doubtless," returned her husband.

"Well, I think he could do more of it in a larger place, where he would receive more salary. What a beautiful face Mrs. Seabury has! The children are very pretty, too. Did you notice the largest one, the girl with the big black eyes?"

"I didn't look at the children very much," replied her husband. "Were

they not dressed rather queerly? Is that the fashion now?"

"Oh, you dear, foolish man, of course it isn't. Can't you see that they have had a donation party or something, and all those clothes have been given them? They are obliged to wear them, but don't they hate to? You could see it in every face, even to the baby in the carriage. It's too bad!"

Her remarks were cut short by their arrival at the church.

Mr. Seabury was pleased to introduce his old professor to his brother ministers, many of whom were not college men. It placed him on a different footing among them, and gave him new life and confidence. When it was his turn to address the meeting every one was surprised at his eloquence.

During the intermission for lunch, all the ladies, even Mrs. Beaman herself, felt a little doubtful of the suitability of the purple plaid for the minister's wife. There certainly was something incongruous in her refined face and ladylike figure combined with that cloth with the crude coloring.

As for Mrs. Seabury herself, all thoughts of her attire had passed from her mind. She was engaged in conversation with Mrs. Dawes, and the time passed very pleasantly for both.

After lunch was over the professor and his wife went on their way again, with many good byes to the minister and his Joseph-coated family.

"Isn't it fortunate that we happened to go through Dunbar to day?" said Mrs. Dawes. "And how lucky it was that Mr. Seabury's family had been presented with those clothes! If they had not been dressed so queerly we shouldn't have noticed them. Then we shouldn't have stopped at the conference, and heard Mr. Seabury speak. And we shouldn't have known how his abilities were wasted here, and you wouldn't have had the opportunity of helping him."

"I help him, my dear?" exclaimed the astonished professor. "I never dreamed of such a thing, although it is a pity he should not have a larger field."

"I know it has not occurred to you, but it has to me, and that is the same thing. Mr. Merton, who edits the *Christian Messenger*, is going to resign in the spring to go to India. His wife told me so. And you are going to get his posi-

tion for Mr. Seabury, who can write beautiful sermons, but cannot preach them very well. I know all about it, for Mrs. Seabury told me, and this idea came into my mind at once. You will do it, won't you, Herbert?"

"Well, well, I don't know!" said her husband, dubiously.

The plaid dresses went to church every Sunday all winter, and appeared at the suppers and entertainments given by the society. Long before spring it was painfully evident to every one that those garments had been a grievous mistake—to every one but Mrs. Beaman; apparently she admired the work of her hands as much as ever.

"I declare," said Mrs. Driscoll to Mrs. Lane, "it makes me ashamed every time I see that circus procession marching up the broad aisle at church. If Ann Beaman ever gets us in such a box as that again, I guess she'll know it."

In the spring the town was electrified by the news that Mr. Seabury had received a very flattering offer to edit the paper of the denomination. The salary was so large as to seem miraculous to these simple people. There was no question about Mr. Seabury's acceptance. Of course he must take it. Such chances come only once in a lifetime.

If the people were surprised, how much more so were the minister and his family! They little knew how important a part the plaid dresses had played in the matter.

As soon as it was decided that they would go, Mrs. Beaman marched boldly up to the parsonage.

"Mis' Seabury," said she, "I guess I made a mistake when I bought that cloth. It really wasn't just what I thought 'twas, come to get it home. I guess you hated to wear the things, and I don't blame you any. You have looked mighty queer."

"Mrs. Beaman," answered Mrs. Seabury, "what you did was out of the goodness of your heart. You realized our necessities, and tried to fill them. I have always appreciated the true kindness which prompted you. The particular colors of the cloth were of little moment."

Mrs. Seabury hesitated a moment, then continued:

"It wouldn't be quite honest for me to say that I liked the garments or that I really enjoyed wearing them, or seeing the children wear them; but I never have

lost sight of the fact that your intentions were of the very best."

"Well, now," said Mrs. Beaman, heartily, "I'm glad you don't bear me no ill will for making you all look like a menagerie. I guess those things won't do to wear down where you are goin', though. So, if you'll just get all the clothes together, I'll take 'em home and color 'em so you'd never know what they had been."

Mrs. Beaman was as good as her word, and the twins rejoiced in dark blue dresses, while Nannie and Johnny appeared in brown. Mrs. Seabury's gown came home a fine black, warranted never to grow rusty. Mrs. Beaman had no equal in the county when she once began to color.

The baby's little cloak was left untouched, for he had fretted himself into a better world some weeks before, and the uncouth garment was always a most precious possession to Mrs. Seabury.

Every summer Mrs. Seabury and the children make a visit to Dunbar, spending most of their time with Mrs. Beaman; and the minister's wife never regretted the courage with which she faced her trial.

A Masonic Story.

Among the prisoners taken by the Union troops at the time Pickett made his great charge at Gettysburg was a Virginia sergeant. He was a Mason. Captain John A. Kellogg of the Sixth Wisconsin gave him a drink of something reviving from his canteen, and put some rations in his empty haversack. Their parting was that of brothers.

"In December, 1864," says the *Chicago Times-Herald*, "when Kellogg was a Colonel commanding his regiment, I accompanied him on a ride along the picket line a few miles east to the left of Petersburg. By some means, and without knowing it, we got between the picket lines. We were brought to a halt suddenly by the following unmilitary salutation: 'Is that you, Captain Kellogg?'"

Looking up and about two rods to the right we saw a Lieutenant and a dozen men in gray, who had apparently just taken their arms in preparation for serious business.

"That's my name, sir," answered the Colonel.

"Beg pardon, Colonel Kellogg. You were a captain at Gettysburg. Allow me

to extend congratulations upon your promotion."

It was becoming interesting, intensely so, and both of us were making plans for a shooting match between a dozen Johnny pickets with guns in their hands and two officers, who had only revolvers, and those not in hand.

"Guess you don't remember me, Colonel?"

"I guess that is so," said Kellogg, and he was more nervous than I ever saw him in battle.

"I'm the sergeant you gave a nip from your canteen and whose haversack you filled at Gettysburg. They have made me a Lieutenant since then. I'd like to have a visit with you, but the officer of the day is due here. Guess you would better get back to your lines."

"Thank you, Lieutenant," said the Colonel, saluting, and as we turned to leave, the Confederate gave the command, "Shoulder arms! Right dress! Present arms!" Then both of us lifted our hats. There was Fraternity for you.

I guess Colonel Kellogg and his adjutant can thank Masonry for an escape from a death that would have reflected no honor upon them.

Saved by a Slave.

Among the lucky miners in the Klondike is a former slave, a grizzled old African, who bears the high-sounding name of St. John Atherton. He has dug out \$30,000 in gold, and has a couple of claims which may be reasonably expected to yield \$100,000 more. He is probably the one man in Alaska who is planning to do a novel act of charity when the time comes for him to abandon his mining work, and return to the civilized world.

Before the war Atherton was owned by a Georgia family, which had a large plantation near Atlanta. When he got his freedom he drifted about the country doing odd jobs, and finally struck the Yukon valley, where he got work as a freighter. The ex slave had a hard time of it for years, and when the Klondike excitement broke out he made his way to the gold fields. There he toiled in diggings which had been abandoned by white men until he found a paying streak, since which he has been accumulating money very fast. When asked what he intended to do with

the \$30,000 which he has now on deposit in Dawson City, Atherton said:

"I'm going back to Georgia and buy the old plantation."

"Buy the old plantation? Why, what do you mean?"

"When I was a slave my master was a rich man. He was kind to me and his daughter was just like him. Things didn't go well with him after the war, and some years ago he had to mortgage the plantation. Since then he died, and his daughter is now living on the old place alone. The time is coming when it must be sold if the mortgage is not paid, and then she will have no home. What I want to do is to get back to Georgia and buy up that mortgage; then I will turn the plantation over to my old master's daughter, and nobody can drive her away from it."

"But she won't like the idea of having one of her former slaves for a boss."

"Huh! I don't want to be a boss. I'll just stay around and look after things for her like I used to. Somebody's got to do it, and I know she'd rather have me than a stranger. It will take \$30,000 or \$35,000, and the rest of my money will keep me well as long as I live."

Government Ownership of Railroads.

In Australia, on government-owned railroads, you can ride a distance of 1,000 miles for \$6.50, first class, while workingmen can ride six miles for two cents, twelve miles for four cents, thirty miles for ten cents, and railroad men receive from twenty-five to thirty per cent more wages for eight hours of labor than they are paid in this country for ten hours. In Victoria, where these rates prevail, the net income from the roads is sufficient to pay all the federal taxes, which is another convincing proof of the possibility of government without taxation.

In Hungary, where the roads are State owned, you can ride six miles for one cent, and since the roads were bought by the government the men's wages were doubled.

Belgium tells the same story—fares and freight rates cut down one-half and wages doubled, yet the roads pay a yearly revenue to the government of \$4,000,444.

In the United States, under private ownership, it is the other way. We have paid the railroads billions in land and

money, and are now paying them millions yearly for carrying the mail, and yet freight and passenger rates are so extortionate as to be almost prohibitive, while wages paid railroad employes are degrading and almost criminal in their smallness. Surely America has a deal to learn from its various mother countries.

In Germany you can ride four miles for one cent on the government-owned lines, yet wages are over 125 per cent higher than when the corporations owned them, and during the past ten years the net profits have increased forty-one per cent. Last year the roads paid the German government a net profit of \$25,000,000.

If our government owned the railroads we could go from Boston to San Francisco for \$10. Here is the proof: The United States pays \$275 for the postal car from Boston to San Francisco. A passenger car will carry fifty passengers, which, at \$10 each, would be \$500, or a clean profit of \$250 per car, and this, too, after paying five and a half per cent on watered stock, which is fully one hundred per cent on the cost of the road. These quoted figures are taken from a reliable source.

—Uncle Sam.

The *Chicago Tribune* is authority for the statement that J. Pierpont Morgan is now in control of the main trunk lines of the United States, aggregating a mileage of 50,550 miles. This also includes all the eastern anthracite coal roads, which gives one man almost absolute control of the transportation and anthracite coal.

Is it not about time that the people began to co-operate with the idea of having some say as to what they shall pay for their transportation and merchandise?

—New Era Union.

A Parable for Those Who Need It.

"Has THE TRESTLE BOARD come, Hannah?"

"Yes; there it lies on the center-table."

Mr. Oswald picked up his favorite weekly paper, glanced admiringly at the handsome cover, then placed his easy-chair near the window, and proceeded to read the editorials; or, rather, he tried to read them. But something seemed to distract his attention; he could not rivet his mind on those glowing paragraphs, do what he would.

The trouble was a tiny but extremely

acute arrow had penetrated his bosom, and was sticking in his heart. The disturbance it caused in the action of that member gave him an odd experience. Not only did it prick him, and thus divert his attention from the reading, but it brought a series of panoramas before his fancy, like dissolving views.

He seemed to hear the rumble of machinery, and lo! before his mind's eye, there passed a printer's "pit," or press-room, containing a half dozen or more large cylinder printing-presses, from which was issuing copy after copy of THE TRESTLE BOARD, and he noted that all the pressmen were as busy as they could be with their grimy toil.

Then he heard the click of type, and seemed to be transported to a large composing-room, where over a score of type-setters were standing before their cases, their hands flying deftly from the "boxes" to the "sticks." The next minute the editorial rooms swept before him, where men with large but deeply creased brows were bending over illegible manuscripts, or laboriously scrawling off copy for the next number of the paper.

Then it seemed that pay day had come, and this whole company of toilers had gathered before a window waiting for the reward of their labors. When they had received their money and were gone, Mr. Oswald caught sight of a large pile of paper bills, postage bills and bills of many kinds, all of which had to be paid, and paid at once. But Mr. Oswald observed that the business manager's brow was lowering and his face bore a worried expression.

"If only our subscribers would pa—" the business manager was saying.

But Mr. Oswald heard no more. The arrow piercing his heart gave a sudden twitch, causing him such acute pain that he looked at it searchingly for the first time, and, behold! the slender shaft reached down to his bosom from the little printed bill in his paper. He hastily examined the bill.

"Goodness gracious!" he exclaimed, "my subscription to this paper is overdue, and, of course, the publishers need the money to carry on their business. I'll send them a check this minute."

He did that very thing, and, odd as it may seem, the little pricking shaft was at once removed. Mr. Oswald felt happy,

and found that he could now read his paper with infinite satisfaction.

Queer how one's conscience will puncture one when one becomes delinquent.

—Adapted from the *Masonic Review*.

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In your choice for officers of the Lodge choose the brother best fitted for the position he is to fill, without regard to the question whether he is entitled to it by rotation. Rotating an incompetent person into office is a curse to every Lodge that does it.

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A Negro exhorter, while holding a meeting in Georgia, solicited a special collection to defray the expenses of the meeting. "We'll pass roun' de hat," he said, "enduring de singin' of de hymn on page 205—'On Jordan's Stormy Banks.'" And then he proceeded to "line out" the hymn, but so intent was he on the collection that he forgot whole lines of it and supplied others, with the following result:

On Jordan's stormy banks I stand
En cast a wishful eye
To Canaan's fair en happy land—
(Don't let that hat pass by!)

O de transportin', rapturous scene
Dat rises to my sight!
(Drap in dat nickel, Brudder Green!)
En rivers of delight!

Could I but stand where Moses stood
En view de landscape o'er,
Not Jordan's stream, or Death's cold flood,
(We want ten dollars more!)

—Atlanta Constitution.

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Two Old Cat.

Oh, yes, I saw the players, and their particolored socks,
And the "captain" and the "umpire" and the "pitcher" in
his "box":

They are modern innovations that I noted as I sat
Aloft with you. It won't compare with Two Old Cat.

You remember how we played it, Jim, when you and I were
young
And upon the farm together. Why has poet never sung
Of the game of lane and roadway? What can now com-
pare with that?
There is life blood in that memory of Two Old Cat.

When the odors of the haying sweet and musky made the
air,
And crows were cawing far away and Nature's face was
fair,
When the corn was waving softly, then the boy with rag-
ged hat
Felt his pulse thrill in the rivalry of Two Old Cat.

Our bats were whittled out of pine and any size would do;
Our ball of yarn wound tightly 'round a piece of rubber
shoe,
And covered o'er with calfskin tight, and, oh, Jehosaphat!
How we did welt the whizzing thing in Two Old Cat.

I'm in favor of improvements, but the style of ball to-day
Seems to lack the healthful features of the good old-fash-
ioned way;
It's too complicated for me, and the game those men were at
Wasn't stirring in comparison to Two Old Cat.

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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 sum. Each number is complete in itself.

Examinations of Visitors.

THE TRESTLE BOARD does not intend to overstep the bounds of propriety in its comments upon proceedings which it witnesses while visiting by courtesy the Masonic Bodies in which its writer has no rights of membership and only the general rights of the Craftsman, who is solemnly assured, at the close of the initiation ceremonies, that he has the privilege to visit wherever Masons are gathered together, and commended to their kind care and protection wheresoever dispersed around the globe. We do not allude to any practice or incident unfavorably, unless our judgment is convinced that such practice or incident is un-Masonic, unkind, unbrotherly and contrary to the spirit or morality taught by our precepts. We premise this statement because we would not appear invidious to any particular brother or any particular Lodge. The infraction in any *one instance only* is not to us sufficient justification for a particular allusion in print, and only when it becomes a custom do we find excuse for mention. An individual may be alone in some idiosyncrasy or notion, while all associated with him will disagree. We expect this, and so do all Masons of experience. In the methods of examination of visitors every brother has his own peculiar tests, and every Lodge has its rules which, at least, are not alike in different Jurisdictions and never can be until a

universal Grand Lodge shall formulate regulations and enforce them.

We are of late much given to visitation by inclination as well as in the discharge of our duty to our readers, and endeavor to observe and preserve all that may be of value to the Craft in the future. We observe the greater increase of the past few years both in work and attendance, and congratulate ourselves that we have not said nor done very much to retard or obstruct this growth, for we have this evidence in proof, that we are kindly and cordially welcomed, and therefore we think our words unlike the sting of the mosquito leave no signs of irritation. Perhaps it is for extraneous reasons, or it is that Masonic charity which suffereth long and is kind and considerate for the garrulness incident to old age. However it may be we will pass that, and revert to our subject.

Recently, in a Lodge, where the work of the first degree was to be performed, a brother, who was a clergyman, desired to visit. He had been a Mason but a few months, but had no credentials of Masonic connection, though he had those of his sectarian affiliation. He was, notwithstanding, accorded the privilege of examination, and failed only on the third degree, presumably because it is not the custom to require proficiency in that degree of a novitiate after his initiation, but is left to learn what he can without "coaching" or other instruction. The brother desired to visit a Lodge of the first degree, and he was required to pass an examination on the first, second and third degrees. What for? Because of the custom in San Francisco, which it is doubtful if it prevails outside California to any extent, and to avoid any future examination by that Lodge perchance he should desire to again visit it. So the reverend brother was excluded from communication with the brethren of the E. A. degree although he had passed a good examination on that degree.

This writer once examined three visitors for the same Lodge one evening when it was at work on the second degree, and not knowing this custom, proceeded no further in the examination than the second degree, and after the intermission between the first and second sections, introduced the three brethren as F. C. Masons. The Master instructed us to complete the examination to the third degree, which we

did, and when it was completed the Lodge was closed. The brethren, of course, were disappointed as they did not expect to visit San Francisco again, and perhaps did not want to do so in consequence of this episode.

These instances are doubtless the result of having been imposed upon by frauds in years past, and the rules are made to protect against imposition in future. It may have been necessary formerly more than at the present day. But, at any rate, some discretion should be permitted Committees of Examination, and, also, if it is a Grand Lodge regulation, the Lodges in such cases, for they are very frequent, and California Masonry should not suffer therefor. It should also cause some regulation to be enacted requiring an examination to be had on the novitiates of the third degree before they are permitted to become members of any Lodge, for it may be that they will desire, as did our clerical brother, to travel among strange Craftsmen.

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Georgia Law.

The *Masonic Herald* takes exception to THE TRESTLE BOARD criticism of the Georgia capital punishment law against non-payment of dues, saying that "it must first be shown that the member is able to pay and refuses to pay, and asks, Why should not capital punishment be inflicted on such an offender?" We answer the brother, partially in his own language. One who is not willing to pay is not always too mean to pay, but prefers to give pecuniary relief to his brethren in his own way and individual capacity, as it is his duty, and as he is a *free* Mason he has the right to do so. One is not *obliged* to be a member of a Lodge. Some horses can be lead to the watering trough, but you cannot make them drink; so with the Mason who is unwilling to pay. Better let him go, drop him from the rolls, and when he gets good and ready, the same as the horse gets thirsty, he will come back of his own accord, and like the prodigal son, he should be welcomed and the fatted calf killed for him, even if he has wasted his substance in the meantime. He is our brother, and what is Masonry for if it is not to stretch forth the friendly hand to save him from falling. Once a Mason, always a Mason. Vengeance is not ours to do. Forgiveness and reconciliation is

divine. Condemn the sin, but save the sinner. We do not question the magnanimity of Georgia Masonry for those who ask remission when they cannot pay, but it is for those who are *not* able and suffer expulsion because they do not beg for an extension of time or remission of dues we stand. From our observation, these constitute nine tenths of those who are suspended or expelled from Lodges for non-payment of dues. We think the charity taught in the 13th Chapter of 1st Corinthians so often heard in the Lodge should be more deeply impressed upon the heart of the Masonic Body, and we should do as we would be done by. The Golden Rule is the basis of Masonry in precept. Let it be exemplified in practice.

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Making Masons at Sight.

The *Sprig of Acacia* objects to cases of making a Mason in twenty-seven hours, although the Grand Master of California believes it was right in a given case. He says: "This man had plenty of time after reaching his majority in which to apply and receive the degrees, not only of blue Lodge, but of the other branches." The Grand Master probably knew all the circumstances, and governed himself accordingly, as he had a right. The novitiate may have been under other burdens as much as he could bear and short of funds, or it was otherwise inconvenient to apply or receive them. The Lodge asked for the dispensation, and understood the circumstances were sufficient. He could have waited several years more, but in waiting perhaps he would have become weary. The *Sprig* says: "Masonry can not be learned in twenty-seven hours," and perhaps it would keep him waiting a little longer, for he does not "believe that it benefits the Craft to get material so made." The Craft probably knew the candidate, for he had resided there at least a year to be eligible, and, if not otherwise eligible, the Lodge was to blame for not using the blackball. We have seen *good* Masons made in *two* days, and they knew as much of the third degree as any that are three months in being made. "Masonry cannot be learned in twenty seven hours," says the *Sprig*; and THE TRESTLE BOARD would add that it cannot be learned in twenty-seven or thirty-seven *years*. It is a progressive science and taught by degrees only. The science is never ex-

hausted. Masonry is not benefited by adding any novitiate, but the novitiate is benefited by Masonry, and as Masonry is intended for humanity, and, to be universal, all good men and true should be permitted to enter its Lodges even at short notice, which might require a special dispensation.

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Sectarian Templary.

THE TRESTLE BOARD still has occasionally a slight rigor, when it contemplates that dastardly "interpolation" of a "firm belief." We hope the rigor will not develop into a fit, catalepsy or a cataclysm. THE TRESTLE BOARD is good reading, anyway.—*Orient, of Kansas.*

What Knight Templar, if he had a spark of the spirit of the ancient Templar, would not kick after having been a non-sectarian Mason and a believer in the universality of Masonry for nearly two score years and for a nearly equal term a Knight Templar, having subscribed to a pledge to only wield his sword in defense of the Christian religion in case of a religious war, to find himself forced into the position of one who must confess to a "firm belief" in the religion of a sect with more than three score subdivisions and distinct interpretations of their Book of the Law, and is told to "get out" of the Order if he cannot. Has it come to this that by a trick of legislation the conscience of a Knight Templar can be bound in the brass chains of bigotry and intolerance, and forced to accept the *ipse dixit* of a few individuals who are elevated to positions of honor, and taking advantage of their power and position, force upon an hundred thousand valiant and magnanimous Knights Templar a test that only the strictest sectarian can profess, and as an alternative, he is told that he "had better get out" by one who has not been enlisted in the ranks a quarter of his years of service?

Brother *Orient*, the ancient landmarks of the Order should be strictly adhered to, and not disturbed unless submitted to an individual vote of every member of the Order. THE TRESTLE BOARD loves Masonry first, last and all the time, and all appendant branches should conform to the cardinal principle of Masonry—universality. The effort to sectarianize Templary when well understood will occasion a

"slight rigor" in the mind of every liberal-minded Mason, and it will react upon itself. Templary should be as liberal as Masonry. excepting only the preference for the Christian side of the controversy in case of a religious war. Templary should not require the observance of any particular ceremonies of any sect of Christendom, or public profession of the "firm belief" in any dogma or creed which is entirely inconsistent with the character of a Mason, for Masonry is universal, and in every country and every clime are Masons to be found. Our contemporary need not be alarmed about our condition, but had better consider the situation in which Templary has been brought against its general knowledge or consent. The change of so important a clause in its creed should have been submitted to and voted upon by every individual member of the Order, whereas it was enacted by a few active, energetic sectarians.

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National Grand Lodge.

The Grand Lodge of Iowa adopted a resolution authorizing the appointment of not exceeding three delegates to represent that body at the International Congress of Grand Lodges, to be held in Switzerland in 1898, but spoiled it by a proviso "that the attendance should not incur any expense to the Grand Lodge of Iowa."—*Ex.*

No, they did not spoil it by failing to make an appropriation for the expense of the delegates, but should have gone further and failed to clothe said delegates with any power whatsoever that would bind the Grand Lodge to anything that might be done or said at that meeting. All these international meetings are tending one way—that is, toward an international or general Grand Lodge, a la the General Grand Chapter, General Grand Council and Grand Encampment of the United States, to which we are teetotally opposed. We believe in State's Rights in this particular, and unhesitatingly say that every State should remain "sovereign in itself," as they now are. These United States Grand Bodies that are now constituted hold triennial meetings, and they are simply seasons of hilarity and mirth, without disseminating any good whatever to the Craft.—*Bun F. Price.*

Still the Institution keeps on growing, and the branches with National Bodies in-

crease in percentage faster than the Symbolic Body. Why? Because in union there is strength and prosperity. The doctrine of State rights has been permanently settled in a political sense, and as Masonry is a progressive science it will eventually besetled in Symbolic Masonry. All other prosperous fraternal organizations have national organizations, and are gaining faster than Masonry. Why should not Masonry have a National organization? The opposition comes entirely from among membership of State Grand Bodies, which is a significsnt fact.

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Masonic Veteran Association of the Pacific Coast.

The following list of officers of the Masonic Veteran Association of the Pacific Coast were elected at the nineteenth annual meeting held on the 14th inst. There is an increase of officers by reason of a change in the Constitution, rendered necessary for the great work of preparation for the celebrations of the grand jubilees of the 50th anniversaries of the organization of Grand and Subordinate Lodges, which will soon take place, commencing on September 11, 1898, of that of Multnomah Lodge, No. 1, at Oregon City, Oregon, that will open the festivities on the eve almost of the twentieth century.

The Grand Lodge of Oregon took action one year ago last June appointing a Committee with M. W. Jacob Mayer, P. G. M. (and Vice-President of the Association), as the Chairman of that Committee. M. W. William T. Lucas, P. G. M., in his late address as Grand Master, called attention to it, and recommended that a Committee be appointed to make arrangements for the celebration of the fiftieth anniversary of the organization of the Grand Lodge of California on April 19, 1900, which will also be the 125th anniversary of the battles of Lexington and Concord, the first battles of the Revolutionary War for American Independence.

In this State, California Lodge, No. 1, Western Star, No. 2, and Tehama, No. 3, which created the Grand Lodge of California, will have previously celebrated their 50th anniversaries of organization. Western Star Lodge, No. 28 (now No 2), whose charter was granted by the Grand Lodge of Missouri, May 10, 1848, and organized October 31, 1849, will lead off first. California Lodge, No. 13 (now No.

1), chartered November 9, 1848, and organized November 17, 1849, will follow. And Connecticut Lodge, No. 75 (now Tehama, No. 3), chartered January 31, 1849, and organized January 8, 1850, will have previously celebrated their golden anniversaries on October 31, November 17, 1899, and on January 8, 1900, accordingly.

Every Lodge of the State, singly or collectively, will be expected to celebrate the 50th anniversary of the organization of the Grand Lodge of California, and commemorate that event with parades, music, orations and other exercises, and in the evening of that day, give literary and musical entertainments everywhere throughout the State, and where balls are also given as a part of the entertainment, that they shall be given for the benefit of the Masons Widows and Orphans Home, and let Masonic charity crown the jubilee with her noblest and most liberal fraternal offerings.

The following is the list of officers for the ensuing Masonic year, with the explanations accompanying the same, and why certain brethren were chosen:

Henry Sayre Orme, P. G. M., of Los Angeles, Cal., Grand President; William Sydney Phelps, P. M., of San Francisco, Cal., Deputy Grand President; Henry Fairfax Williams, P. M., of San Francisco, Cal., First Grand Vice-President (the first petitioner for the degrees of Masonry in California and to be M. V. Grand President from October, 1899 to October, 1900); William Alexander January, P. M., of San Jose, Cal., Second Grand Vice-President.

GRAND VICE PRESIDENTS.

Jacob Mayer, P. G. M., of Portland, Oregon; Elmer Devando Olmsted, of Spokane, Wash.; Jonas W. Brown, P. G. M., of Boise City, Idaho; Albert Lackey, G. M., of Gold Hill, Nevada; Samuel Paul, P. G. M., of Salt Lake City, Utah; Benjamin Titus, P. G. M., of Lordsburgh, Arizona; Lawrence N. Greenleaf, P. G. M., of Denver, Col.; Cornelius Hedges, P. G. M., of Helena, Mont.; Charles Bowmer, P. G. M., of Lucero, New Mexico; William Daly, P. G. M., of Rawlins, Wyoming; James L. Cogswell, P. M., of Sitka, Alaska; Porfirio Diaz, G. M., of City of Mexico; Theodore C. Porter, P. M., of Honolulu, H. I.

Edwin Allen Sherman, 33°, of Oakland, Cal., Grand Secretary; James Lafayette

Cogswell, of Sitka, Alaska, Grand Treasurer; Joseph Henry Wythe, of Oakland, Cal., Grand Chaplain; Hiram Newton Rucker, P. G. M., of Oakland, Cal., Grand Orator; Lewis Amiss Spitzer, of San Jose, Cal., Grand Marshal; John T. Apperson, of Oregon City, Oregon, 1st Grand Standard Bearer; Henry Schultz Lubbock, of Alameda, Cal., 2d Grand Standard Bearer; Samuel Wolf Levy, of San Francisco, Cal., 3d Grand Standard Bearer; Charles C. Mitchell, of Los Angeles, Cal., Grand Pursuivant; Treat P. Clark, of San Francisco, Cal., Grand Tyler.

CORRESPONDING SECRETARIES.

Gustaf Wilson, of Portland, Or.; Thomas M. Reed, P. G. M., of Olympia, Wash.; Charles C. Stevenson, G. S., of Boise City, Idaho; Chauncey N. Noteware, G. S., of Carson City, Nev.; Christopher Diebl, G. S., of Salt Lake City, Utah; George J. Roskrige, P. G. M., of Tucson, Ariz.; Edward C. Parmelee, G. S., of Denver, Col.; Richard Lackey, of Helena, Mont.; Wm. L. Kuykendall, of Saratoga, Wyoming; Alpheus A. Keen, of Albuquerque, New Mexico; Ermilio Canton, of City of Mexico, Mex.; Fred Webber, Sec. Gen., of Washington, D. C.; Wm. E. Stewart, of Baltimore, Md.; Edwin B. Spinney, of Boston, Mass.; John H. Brownell, of Detroit, Mich.; Stephen D. Kirk, of Charleston, S. C.

Masonry in Peru.

A Boston brother finds a special dispatch from Lima, Peru, to the *Boston Herald* under date of September 16th, which says:

"There is a serious split in Masonry in Peru, and as a result the Grand Master has ordered the removal of Bibles and altars from the meeting-places of the various Lodges. A petition was sent to him, requesting him to reconsider his order, but this he refused to do."

Our brother says: "If the statement therein made is true, I should very much like to know what kind of Masonic Lodges they have in Peru that can abolish the use of the Holy Bible and the altar, and if so, what kind of Masonry they teach?" Our brother is aware probably that Peru is a Roman Catholic country and that Romanists—priests and laity—are members of the Fraternity. The edict of the Pope is now about being enforced in South Amer-

ica, which it has not been heretofore as we learn from brethren who have resided there. The Romish Church does not permit the use of the Holy Bible in their churches. Why should they not exclude it from Masonic Lodge where they have the power? The fact of exclusion will be spread throughout Protestant countries that the effect will react upon Masonry. The policy of the Romish hierarchy is to bring Masonry under subjection in Catholic countries, and assail it in Protestant countries. This it is doing. It is all things to all men. Our brother asks what kind of Masonry they teach. A brother who has lived there in years past informs us that they conform to their obligations as well as in this country, and a Mason going there will be kindly treated as such. The proof is at hand. The Mohammedan Mason swears by the Koran, the Hindus by the Vedas, the Zororastrians by the Zendavesta and the brother in the story by Whittaker's Almanac. Each are probably sincere, as is also the Quaker who will only affirm, and all can be good Masons. It is not a matter so much of faith with Masons as practice.

Grand Lodge of California.

The Forty-eighth Annual Communication of the Grand Lodge of California was opened in ample form on Tuesday, October 12th, at 10:00 A. M., M. W. Wm. T. Lucas, G. M., presiding.

The address of Grand Master Lucas consisted of a concise statement of his official acts during the term of his administration. During the past year the Grand Lodge has laid the corner-stones of seven buildings. Eight decisions were rendered by the Grand Master.

In accordance with a resolution offered by Bro. John Martin, and unanimously adopted by the Grand Lodge, all future decisions of the Grand Master will immediately be referred to the Committee on Jurisprudence, thereby giving more time for its consideration.

The Grand Lodge nullified its action heretofore taken in relation to performing burial service over the cremated remains of Master Masons, and no change in the burial service was deemed necessary. Past Grand Masters Preston and Stevens expressed their individual approval of this method of disposing of the remains.

The report of the Grand Secretary shows 265 Lodges and 18,808 members; a net increase of 3 Lodges and 600 members, Lodges Nos. 47 and 227, having surrendered their charters. Sixteen Lodges asked permission to reduce the fee for degrees and nine to reduce the dues. Twenty-four special dispensations for various purposes have been issued by order of the Grand Master. The total receipts of the office have been \$25,980.80; also the sum of \$9,718.12 has been re-

ceived on account of the Masonic Home, all of which has been paid to the Grand Treasurer.

The report of the Grand Treasurer shows cash in hand, \$4,201.89; present value of total assets, \$95,768.05.

The reports of the Board of Relief of San Francisco shows an expenditure of \$3,633.35 for relief of sick and needy of California; \$4,164.35 for those of other Jurisdictions in the U. S.; \$1,987.05 for foreign Jurisdictions, and \$392.05 unclassified. The expenses of the office were \$1,476.55.

District Inspectors in future will be required to attend a Lodge of Instruction to be held in San Francisco by the Grand Lecturer shortly after the beginning of each year, mileage to be paid from the funds of the Grand Lodge.

The oration, by W. Bro. F. E. Baker, was a most interesting one, and received deserved attention in the Grand Lodge.

The report on Necrology was by Past Grand Masters Rucker, Tinnin and Estee, who very feelingly referred to their old associates, Past Grand Masters Nathaniel Greene Curtis, Clay Webster Taylor and Alvah Russell Conklin.

The Grand Lodge not only refused to sanction the issuance of a cypher to the work of this Jurisdiction, or to permit the same to be put into tangible form, to be kept in the safe of the Grand Secretary's office, but passed a resolution to the effect that the ritual cannot be committed to writing. In contradistinction to this we are legally informed that many other Grand Lodges have the entire matter in long-hand writing, and keep the same ready for the inspection of the officers of constituent Lodges under their Jurisdiction.

The amount awarded by the Grand Lodge to the several Boards of Relief are as follows: San Francisco, \$4,500; Los Angeles, \$1,750; Oakland, \$350; Sacramento, \$350; San Diego, \$250; Stockton, \$150;

In future the reports of all Secretaries of Lodges and Boards of Relief will have to include an account of the moneys paid out for the relief of all who are not directly entitled to such relief by virtue of membership therein, and also a detailed statement of the amounts returned, and the amount hereafter contributed by the Grand Lodge will be distributed *pro rata*.

The decision of the Grand Master in relation to draping the altar with the Stars and Stripes was reversed, but no objection was made to its being displayed elsewhere about the Lodge room.

A resolution in relation to the payment of premiums by Lodges for the insurance of brethren in fraternal and insurance societies was not approved.

Embodied in the report of the Committee on By-Laws we are pleased to note that affiliation fees were not approved.

In the report of the Trustees of the Masonic Widows and Orphans Home it appears that the sum of \$9,718.12 was received during the year, and there now remains the sum of \$3,178.56 on hand. The amount of \$10,802.77 remains to be paid to the Trustees as what we understood to be promised contributions. During the year Alameda Lodge, No. 167, of Centerville, planted twelve acres in orchard without a dollar of expense to the Board of Trustees—an example worthy of emulation by every other Lodge in the State.

The Consolidation of Calaveras Lodge, No. 78, and Campo Seco Lodge, No. 100, was approved. The consolidated Lodge adopted the name and number of the former.

A Ritual Committee was created, consisting of three members to be appointed for life by the Grand Master.

The adoption of the new ritual was postponed until next session, and the special committee in charge of the matter was continued.

To secure a greater percentage of correct returns the duty will be placed on the Inspectors of seeing that promptitude and correctness become an important qualification of their office.

The following amounts will be paid during the ensuing year as salaries or expenses: To the Grand Master, \$300; Grand Treasurer, \$200; Grand Secretary, \$3,000; Grand Lecturer, \$800; Grand Tyler, \$100; Grand Organist, \$50, and to the Committee on Foreign Correspondence, \$250.

The munificent sum of \$20,000 was voted to the Trustees of the Masonic Widows and Orphans Home from the funds of the Grand Lodge.

The following were elected and installed for the ensuing Masonic year: Thomas Flint, Jr., of San Juan, Grand Master; Frank M. Angelotti, San Rafael, Deputy Grand Master; Charles L. Patton, San Francisco, Grand Senior Warden; James A. Foshay, of Los Angeles, Grand Junior Warden.

The following appointments were made by the Grand Master:

Rev. Edward B. Church, San Francisco, G. Chaplain; Edward S. Lippett, Petaluma, G. Orator; Chas. E. Mitchell, Long Beach, G. Lecturer; Duncan D. Allison, Fresno, G. Marshal; John W. Boyd, Sacramento, G. St. B.; Wm. H. Curson, Woodland, G. Sw. B.; A. Oods Crawford, Ukiah, G. B. B.; Stan'ey A. Smith, Downieville, G. S. D.; E. J. Lewis, G. J. D.; Thomas J. Richards, Meudocino, G. S. S.; Geo D. Cunningham, Riverside, G. I. S.; Gustave Gunzendorfer, San Francisco, G. Pursuivant; Sam'l D. Mayer, San Francisco, G. Organist; Jas. Oglesby, San Francisco, G. Tyler.

Committee on Jurisprudence—Edw'd M. Preston, Wiley J. Tinnin, Hiram N. Rucker, Wm. Johnston, J. B. Stevens. Accounts—Samuel H. Perk us, Wm. Filmer, Thos. Kyle, Henry Burner, Henry Ascrott.

Finance—Jacob H. Neff, Edward S. Valentine, Edward Peabody, Elmer F. Stone, Geo. M. Perine.

Correspondence—Wm. A. Davies, John N. Young, Francis N. Hitchcock, Jewett Scranton, John J. Luchsinger. Grievances—Wm. S. Wells, Wm. T. Reynolds, Edward R. Thompson, Carroll Cook, Robert A. Long.

Returns—Cornelius W. Pendleton, Henry A. Keller, F. W. G. Moebus, F. E. Mauk, Chas. M. Belshaw.

Pay of Members—Orrin S. Henderson, Jno. A. Beckwith, Warner S. Winters, John W. Taggart, Geo. W. Worthen. Ritual—George M. Perine, Fred'k W. Lucas, William H. Edwards.

Semi-Centennial Celebration of the Grand Lodge—Edward Peabody, Wm. Frank Pierce, Carroll Cook, Samuel Prager, Charles W. Nutting.

The Eastern Star of California.

The twenty-fifth annual communication of the Grand Chapter of California was called to order in Golden Gate Hall, San Francisco, on Tuesday, October 19th, at 1:30 P. M., by Bro. James B. Merritt, P. G. P., and was duly opened, Bro. James R. Tapscott, Grand Patron, presiding.

In this report of the deliberations of the Grand Chapter we are obliged to disclaim any responsibility for errors that may appear herein, and to remark that fully four-fifths of the delegates would have heard as much if they had remained at their respective homes. First, the acoustic properties of the hall are peculiar; second, it

was impossible for the presiding officer to keep order among the shuffling feet, creaking chairs, talking and whispering delegates; third, the speakers were not careful in clearly enunciating their words, and this was particularly the difficulty in the case of the Grand Secretary.

The addresses of the Grand Patron and Grand Matron showed an unusual active year's service for them, and clearly evinced an great interest in the "good of the Order." The Grand Patron rendered thirty-one decisions, all but four of which were duly approved.

The Grand Matron spoke very feelingly of the late Associate Grand Matron, Sister Susan Rucker. Seven new Chapters were instituted during the year.

The Grand Secretary's report shows a total membership of 9,381 on the rolls of the constituent Chapters of this jurisdiction; a net gain of 658.

The Grand Treasurer's report shows the total receipts for the year to be \$9,615.04 and disbursements to be \$4,458.43, leaving a balance on hand of \$5,156.61, of which amount \$2,500 appears to be a loan which was irregularly and illegally made in 1893 by the then Grand Treasurer, Sister S. Isabel Hubbard, on the recommendation of the Grand Secretary, Sister Kate J. Willats. The amount in the Masonic Widows and Orphans' Home Fund now amounts to \$2,301.35, which does not include several thousand dollars that is still held by the constituent Chapters and drawing interest.

A communication from the Grand Chapter of Washington, requesting that the Grand Chapter of New York be declared clandestine because of its refusal to enter the General Grand Chapter, was very properly disposed of by being placed on file, no action being taken.

A resolution, passed several sessions since, in relation to displaying the Stars and Stripes, was called to the attention of the Grand Chapter, and a request was made that the obstructions to view, ladies' hats, be removed.

A resolution was passed making all members eligible to election as a representative to the Grand Chapter if no present Matron, Patron or Associate Matron or Past Matron or Patron can conveniently be present.

It will now be necessary that a candidate elected to receive the degrees must present himself for initiation within sixty days, or the election is declared null and void.

Members of an extinct Chapter may be reinstated in the Order by payment of a sum equal to one year's dues.

The report of the Committee on Necrology was adopted by a rising vote.

A decision by the Grand Patron and approved by the Grand Chapter forbidding any Chapter in this Jurisdiction from receiving a petition from the wife of a Master Mason residing in Honduras, but whose Lodge membership is retained in Louisiana, we believe to be wrong. Honduras, having no Grand Chapter, O. E. S., we consider to be under the concurrent Jurisdiction of all existing Grand Chapters until a Grand Chapter may be organized.

The decision approved by the Grand Chapter making it necessary that the Associate Matron examine the ballot-box before each ballot is to our mind a very annoying absurdity favoring of red-tape and an evidence of a lack of confidence

in the Matrons, Patrons and Associate Conductresses of this Jurisdiction. Such matters should be arranged with the view of expediting business as much as possible.

Suspension of a brother in a Masonic Lodge for non-payment of dues does not affect his standing in the Order.

The Grand Patron recommends that the Grand Matron be made the presiding officer instead of the Grand Patron, and we would further offer the recommendation that all brethren be made mere honorary members of the Order with no voice in its deliberations either in Grand or constituent Chapter. Our reason for offering this recommendation is that this session of the Grand Chapter of California was prolonged about two days by the resolutions and counter-resolutions, substitutes, amendments, discussions, etc., of half a dozen brethren, and we could not observe any material difference in the final actions taken.

We desire to add our tribute to one noble character who was prominent in the deliberations of this 25th Annual Communication, and whom we hope may take part in the good work of the Order for many, many years to come, and we know our sentiment to be but an echo of every member present. We refer to Sister Mary A. Flint, P. G. M., whose patience, affability and geniality were perpetual under every trying circumstance.

The following were installed officers for the ensuing year:

Harrison D. Rowe, Oakland, Grand Patron; Mrs. Eva M. Porter, Salinas, Grand Matron; Louis O. Stephens, A. G. P.; Mrs. Beale Smith, Stockton, A. G. M.; Mrs. Kate J. Willats, Grand Sec'y; Mrs. Jane F. Raabe, Healdsburg, G. Treasurer; Minnie J. Greenman, Los Angeles, G. Conductress; Agnes S. Hall, Sacramento, A. G. C.; Nancy J. Andrews, Merced, G. Chaplain; Cora V. McKeag, Shasta, G. Marshal; Louise Kieder, Santa Cruz, G. Ad'lt; Angie D. Sanborn, Lemoore, G. Ruth; Helen May Patterson, San Francisco, G. E. ther; Lizzie Drake, Pasadena, G. Martha; M. J. McCloskey, Salinas, G. Electa; Marie L. Coffin, Carson City, G. Warder; Theresa J. Merwin, Alameda, G. Organist; Charles J. Trussler, Paso Robles, G. Senti. el

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Ballot in the Eastern Star.

The Grand Matron of the Order of Eastern Star of California, in her annual address, at the late session, among other good things, said:

"We find that where the relations between Chapters and their respective Masonic Lodges are unfraternal, the cause may generally be traced to the misuse of the ballot. While every Chapter has the right to decide from among eligible candidates who shall be admitted to membership that right is derived from the high standard of honor and justice taught by our Order, and the principle that whatever benefits are due by Masons to the wives, daughters, mothers, widows and sisters of Masons, reciprocal duties are due from them to the brotherhood."

We assure our sisters that thus it will, more or less, ever be until the ballot is abolished on admission and on membership. It is supposed that every Mason has been subjected to the strongest and severest investigation of character and qualification that can be had among men, and it is only in rare instances they make a mistake, leaving out those who from prejudice or unfounded reasons dislike some brother. As a whole, the Masonic Fraternity cannot be ex-

celled by any organization on the earth. Yet, for no valid reason, except the desire to imitate the Great Body, our sisters have adopted nearly the same regulations and government that has placed the Masonic Body on the high plane it occupies. Thus drawing its male membership from that body it stands in the position of endeavoring to create a higher standard of excellence of character for its membership by culling over and sifting out those for the smallest imaginary reason they prefer or object to, through the secret ballot. The *misuse* causes unfriendliness to the Order, and its growth and usefulness is retarded. One case will sometimes deter a whole Lodge from promoting the Eastern Star. The founders of the Order intended that no balloting should be had, as it was intended to be a society to propagate the means of identification to enable Masons to perform their duty to the female relatives of brethren. This writer received the degrees from Bro. Robert Macoy with this explanation of its object, and received authority to impart the same to others. The wives, mothers, sisters, daughters and widows of Masons were entitled to receive the degrees by virtue of their being relatives, and without a ballot. Bro. Robert Morris conferred the degrees on his own wife without asking anybody. Yet out of this humble beginning and for a salutary purpose has grown up a body which, instead of co-operating with the Great Body in their work of charity and relief, performs their work on independent lines almost wholly and in their own way. And thus we find the Eastern Star, like the Royal Arch Chapter, the Royal and Select Master Council, the Knights Templar Commandery, the Scottish Rite Bodies, the Mystic Shrine and a host more of less note, all drawing the life blood, the strength and financial support from the original source, until thousands of Masons never darken the door of their own Lodge, and perhaps any other, from one year to another's end. The other bodies have stronger attractions. We believe in the survival of the fittest. Symbolic Masonry is the foundation and the essential stepping-stone to all the other bodies. This is the reason why we believe in progress in the Lodge, to adapt its work and its presentation to the age of intelligence in which we live. These other bodies may be compared to a leech drawing the life blood from the Symbolic Body. At the same time, we believe the greater amount of relief and charity could and should be done through an organization composed of the two sexes, and would be if the Eastern Star would abolish the ballot entirely, requiring only the cardinal qualification which the founder and early propagators intended should be required. Then the burden of the Symbolic Body would be apportioned to one which could perform it better, and with five times the number of ready and willing hands to perform, and without the complex machinery, extraordinary sinecures and salaries and other expenses to call down complaining and grumbling from dissatisfied members. But we do not expect the millennium this century.

We have received from the Executive Committee of the 27th Triennial Conclave to be held at Pittsburg, Pa., next year, a finely engraved map of Pittsburg and Alleghany for the convenience of visiting Knights.

Editorial Chips.

The Board of Relief of San Francisco have disbursed, the past year, for relief to sick and needy brethren of other Jurisdictions in the United States, \$4,164.35; and have been reimbursed therefor, \$1,512.90, being an excess of expenditure over reimbursement of \$2,651.45. For foreign Jurisdictions it has disbursed for sick and needy brethren, \$1,987.05; and have been reimbursed, \$139.75, an excess of expenditure over reimbursement of \$1,797.30; a total of \$4,448.75 of expenditure over reimbursement for Masons belonging outside of California. This will continue year after year indefinitely, and those who can and should bear their own burdens will oppose the Wisconsin plan.

Any brother who desires to visit a Lodge in California is required to show a receipt for his last year's dues. What's the matter with the test oath?

Our Fraternity in Oregon, Washington and British Columbia were recently victimized by a traveling fraud under the name of George or Robert Fleming, alias Charles Floyd, alias Charles Brown, alias Martin Mallory, for about six months past. He was finally arrested at Davenport, Wash., and was taken to Seattle, Wash., where he will doubtless receive his deserts. It is estimated that he has gathered in from \$8,000 to \$10,000 in various amounts on the confidence plan of false pretenses. It is said that he had previously worked California, but we have heard nothing of him here. He is fifty-eight years old, weighs nearly two hundred pounds, brown hair and eyes, brown moustache, and gave his occupation as that of a printer. He claimed to be a Mason, and had a receipt for dues, which the officers believe is forged. This is evidence that no reliance is to be placed in written evidence on examination. It is easily manufactured.

Another vagrant, giving his name as Charles R. Libby, who has been working on the credulity of the Masons and several other fraternal organizations around Seattle, Tacoma, Spokane, etc., in Washington for six months past, has come to grief, and is now engaged on a fourteen day contract to break stone for the city of Spokane. He will probably seek California pastures as soon as his contract is

ended and his ability to get here permits. He is fifty-four years of age, and his appearance would indicate that he was once a man of wealth and standing in society.

Malaikah Temple, Mystic Shrine, held a meeting at Los Angeles October 8th, at which 475 of the Order were present. The Order was conferred on sixty-two candidates.

Fred G. Mock, Grand Master of Idaho, has personally inspected the so-called Chinese Masonic Lodge rooms in a number of towns in that State, and carefully inspected the furniture and paraphernalia. He says flatly there is not a trace of anything Masonic to be discovered, and, furthermore, that the Chinese who meet therein are not Masons, but highbinders. It is about time that Masonic papers ceased dishing up fakes about "Chinese Masons."

It is a mistake to dimit from your Lodge because you can't always have things your own way. Remember that the Lodge can do without you better than you can do without the Lodge. With a dimit in your pocket you become a Masonic tramp.

London, England, has 450 Masonic Lodges.

The Grand Lodge of Vermont has appropriated \$30,000 for the erection of a Masonic Temple at Burlington

The Grand Lodge of Alabama has let a contract for the erection of a Temple at Montgomery for \$35,000.

The Supreme Council 33d degree of the Southern Masonic Jurisdiction of the Scottish Rite have elected the following to receive the 33d degree:

California—Edmund C. Atkinson, Sacramento; Simon Conradi and Henry S. Orme, Los Angeles; Charles E. Green, Thaddeus B. Kent and Lippman Sachs, San Francisco; Edward R. Hedges, Stockton; Webb N. Pearce, Oakland.

Hawaii—Henry E. Cooper, Honolulu.
Montana—Miles C. Riley, George H. Casey, Edward V. Maze, James H. Monteath, Butte.

Oregon—Douglas W. Taylor, Portland.
Washington—Hamilton Aller, Tacoma; Earnest B. Hussey, Franz H. Coe, Richard S. Jones, Seattle; Elmer D. Olmstead, Spokane.

Wyoming—Clarence D. Carey.

The printed proceedings of California for 1865 contained 560 pages and for 2,100 copies the printer was paid \$1,826, or 90 cents per copy.

Bro. Rev. T. H. B. Anderson, of Sacramento, has removed to Richmond, Mo. He was the recipient of a farewell reception by the Masonic Fraternity at Sacramento and a handsome souvenir of the esteem in which he was held. Bro. E. C. Atkinson presided in his usual felicitous manner, and Bro. Anderson responded most eloquently in a very feeling words.

The Grand Lodge officers of Utah, in full numbers, visited Weber Lodge, No. 6, at Ogden recently, and were accorded attentions in ample form, as that Lodge know how to bestow.

In Illinois, in 1894, the following by-law was enacted by Grand Lodge:

"Sect. 5. Electioneering in any way for one's self for office in the Grand Lodge is prohibited as un Masonic, and any member found guilty of the offense shall be ineligible to office; and, if already in office, shall forfeit the office held by him."

Now comes to us a complaint of one who was once an officer and in line of promotion, who has been superseded through methods forbidden by law as he alleges and it appears. We recommend that he carry his complaint to Grand Lodge, and ask that it be referred to the Committee on Grievances. There is no other way to stop electioneering, and that is a doubtful way. The law is unpopular.

One evening, about the first of March, 1863, seventeen brethren assembled at the home of this writer in Bath, Maine, to consult on the interests of Masonry, which resulted in the formation of Polar Star Lodge, No. 114, with Thomas W. Lucas, David T. Stinson, William D. Anderson, Benjamin Soule, C. M. Plummer, Levi S. Alexander, Stephen F. Marks, F. Malcolm McQuarrie, Charles Gibson, Andrew J. Fuller, David Owen, Joseph Small, James H. Eaton and John H. McLellan as charter members, and to whom a Dispensation dated March 7, 1863, was issued, and on May 7, 1863, a charter signed by M. W. Bro. Wm. P. Preble, Grand Master; E. B. Hinkley, G. S. W.; F. L. Talbot, G. J. W.; and Ira Berry, Grand Secretary. Three of the seventeen brethren were officers of another Lodge, and, of course, ineligible as petitioners. Recently, by the death of one of the above-named brethren, all except this writer have now passed over to another life. At the

time this meeting was held there was, in that city, one Lodge with 84 members. Although the population has not increased twenty per cent, the oldest Lodge, Solar, No. 14, has, at the last returns, 258 members and Polar Star, No. 114, has 234 members. Besides this, there is now a Royal Arch Chapter with about 200 members and a Commandery of about 250 members. For several years this writer was recording officer of the Lodge, Chapter and Commandery, and it is with much pleasure, still retaining membership in the Chapter and Commandery that he watches the prosperity of the Institution where he once was a resident. May it long continue in prosperity, and may their children's children to the latest generation find in it the blessing of how pleasant it is to dwell together in unity.

The Grand Lodge of Dakota disapproved the action of the Grand Master in granting a dispensation to a Lodge to attend divine service on Easter Sunday on the ground that membership in a Masonic Lodge is denied to no one on account of creed or religion, and that a Lodge as such should do no act in which all present cannot conscientiously participate. Of course, those who wish to attend can do so. This is right. Masonry should not be made the handmaid of sectarianism of any form. Like an old Druidic temple it is able, and should stand in its own calm dignity and greatness, with its simple precepts of religion and rules of morality and undisfigured by modern additions and absurd interpretations.

The minimum fee for the symbolic degrees in Idaho is \$50. In California it is \$30, excepting only in San Francisco, and may be reduced there by unanimous consent. The Grand Master of Idaho recommended a reduction to \$35 at the last annual communication.

The operative apprentice is instructed to wear his apron in a particular way to prevent his dress being soiled; hence, the speculative Mason should receive similar instructions, that he should not allow his soul to be defiled by the untempered mortar of unruly passions.

A written, or unwritten, regulation of the Craft in California permits the conferring of any degree in the Symbolic Body

only on one candidate at a time. There is in some other jurisdictions permission or a practice of conferring the degrees on as many as five at the same time. There are some Lodges in San Francisco so burdened with good and unexceptionable work that two meetings a week are required to dispose of it, and late sessions are frequent.

From present indications gold will become so plenty that its worth and stability as a universal standard of commerce will be destroyed, and like silver be demonetized. It is virtually of no use now for ninety nine per cent of the business of the country is transacted without it.

The Grand Lodge and the Grand Chapter R. A. M., of Rhode Island, prints its transactions in the *Freemason's Repository*, for which they pay the sum of \$75 and \$60 per annum including three copies sent to each constituent body.

A new Lodge is being organized at Vale, Oregon.

Back numbers of the weekly or monthly TRESTLE BOARD supplied at this office.

When it becomes proper to smoke in church it will be gentlemanly to smoke in a lodge room.

The *Sprig of Acacia*, of St. Louis, Mo., says:

"We suppose that if a bad man gets in, and he finds a Lodge which he thinks would suit him better, THE TRESTLE BOARD would have him admitted (to membership) even though the Lodge had learned something about him that would warrant a blackball."

We answer, yes; perhaps he has been in bad company, and would do better by the change. We know *one* such instance. But if he did not reform after the transfer, the J. W., whose duty it is, should prefer charges, and, if proven, the Lodge should discipline or expel him. We do not believe in shirking duty. More good than bad men are deprived of membership by the secret ballot on affiliation.

There are two amendments to the Constitution of the Grand Lodge of Missouri to be voted on at the coming session — one requiring the examination of candidates by a Committee, and

another doing away with dimits except when removing from the State. The first proposition makes the whole Lodge membership a Committee of Investigation. We can imagine the case of a *whole* Lodge performing that duty and calling upon the candidate. He would have to suspend business for about one week or month to be investigated. The second proposition is a good one. In Oregon, the brethren of any Lodge vote on the admission of candidates in any other Lodge in that Jurisdiction. This seems right. If it is, then should any member of any Lodge, in any one Jurisdiction be allowed to change his Masonic home at will or pleasure with only a certificate of withdrawal from the Secretary?

THE TRESTLE BOARD is for the Master to draw his designs upon, and *this* TRESTLE BOARD is no exception. All Master Masons are requested to take notice and govern themselves accordingly

The duty of a reporter, like that of a Secretary of a Masonic body, is to observe the proceedings, make a fair record of the same, discriminating between that which is proper to be put in print or withheld from publication. An instance occurred at the late annual communication of Grand Lodge, which required the rising of one or more to a question of privilege, and which nearly resulted in some special legislation. One name of an esteemed and revered member of Grand Lodge was announced in the San Francisco daily papers as having been a candidate for a prominent office in Grand Lodge, which was the farthest from his desires, and he would not accept unless by extraordinary influence. He was justly and righteously indignant at the publication of his name. We would caution our profane contemporaries, and suggest that they send their most judicious and careful reporters to gather their information, otherwise the sources for their Masonic news may be closed to them. The temper of the Grand Lodge of Masons of California is not to be trifled with.

The Supreme Court of California has rendered a decision in the case of Lawson vs. the Grand Chapter, R. A. M. of California, which finally disposes of the question of disciplining or punishing its own members for infraction of any rules which Grand Chapter may make for the government of the conduct of its members. The decision denies the right of appeal to the courts from those rules and regulations. The same decision has been had in Ohio, and, perhaps, other States.

Six years ago Rose Hill Lodge of St. Louis, Mo., started with eighteen charter members. It received 21 petitions the first meeting thereafter. In all it has received 233 petitions, of which 19 have been rejected. It has conferred 394 degrees, 4 members have died, 9 have dimitted, 5

have been suspended and 18 received by affiliation. It has held 234 communications and now has 201 members. Next.

P. G. H. P. Bro. Thomas Flint, Sr., and Grand Master Bro. Thomas Flint, Jr., of California, father and son, journeyed together the past month to the City of Angels, and were received and honored as is the custom and the due of those who fill those high positions in Masonry.

The Masonic Hall, at Winters, Cal., was burned on Saturday, October 16th. The Masonic Lodge held a meeting on the 19th, and voted to take immediate steps to rebuild.

Bro. Edwin A. Sherman, in a letter to us, accuses, and we think justly, Bro. Bun F. Price, of Memphis, Tenn., of plagiarism concerning the late Bro. N. Greene Curtis, in a communication printed in the *Tyler*. Bro. Sherman says Bro. Price never would have known some of the facts he states had he not read the article in THE TRESTLE BOARD of August last.

"An act of kindness never yet caused loss to the doer." That sometimes depends.

The Supreme Council, 33d degree, of the Scottish Rite of colored Masons held its 28th annual session at Providence, R. I., on October 27th. The following officers were elected:

John G. Jones, Chicago, Grand Commander; Richard F. Greene, New York, Lieut. G. Commander; C. W. Newton, G. Chancellor; W. L. Kimburg, Texas, G. Minister of State; R. J. Fletcher, Sacramento, Cal., G. Auditor; D. F. Scoville, Washington, G. Sec'y General; W. R. Morris, Minneapolis, Minn., G. Treasurer-General; Spencer N. Gilmore, Providence, R. I., G. Marshal; James Hill, Jackson, Miss., Ass't G. Auditor; E. E. Pettibone, Grenada, Miss., Ass't Sec'y-General.

Other Jurisdictions.

At the 37th annual communication of the Grand Lodge of Colorado, held in Denver, September 21st and 22d, the following officers were installed:

Cromwell Tucker, Denver, G. M.; Horace T. De Long, Grand Junction, D. G. M.; Alphonse A. Burnand, Leadville, G. S. W.; Joseph W. Milsom, Canon City, G. J. W.; Darius A. Barton, Denver, G. Treasurer; Ed. C. P. rmelee, Masonic Temple, Denver, G. Secretary; Andrew Armstrong, Fort Collins, G. Chaplain; Leopold Freudenthal, Trinidad, G. Orator; Frank G. Mirick, Pueblo, G. Lecturer; George T. Cooper, Amethyst, G. Marshal; George D. Kennedy, Colorado Springs, G. S. D.; James R. Killian, Walsenburg, G. J. D.; Herschel M. Hogg, Telluride, G. S. S.; Philip G. Dawson, Lake City, G. J. S.; Thomas Linton, Denver, G. Tyler.

Committee on Jurisprudence—Harper M. Orahoad, Denver; James H. Peabody, Canon City; Wm. D. Pierce, Denver.

Chairman of Other Committees—L. N. Greenleaf, Denver, Correspondence; George W. Roe, Pueblo, Returns and Wor.; Wm. L. Bush, Idaho Springs, Appeals and Grievances; Benjamin L. James, Denver, Finance.

All Lodges except Windsor, No. 69, and Brighton, No. 78, were represented. Charters were granted Mount Lamborn, No. 102, at Hotchkiss and Vulcan, No. 103, at Hooper.

Charters were revoked of Del Norte, No. 29, at Del Norte and Acacia, No. 85, at Colorado Springs.

Among the decisions approved were the following:

No representative to the Grand Lodge, or Grand Lodge officer, traveling on a pass, is entitled to mileage.

No Lodge shall affiliate or admit as a visitor a Mason hailing from and made in any Lodge chartered by the Grand Dieta of Mexico.

Question—Lodge R. asked Lodge E. for a waiver of jurisdiction, which, being balloted on, was not granted. Lodge R. immediately made a second request for a waiver in the same case. Does Lodge E. have to wait six months before it can ballot on the second request? Answer—No.

When spreading a ballot and either the black or white balls become exhausted before the ballot is completed, thereby giving no choice of ballot, it is illegal.

So long as a man is physically qualified and of sound mind, he is not debarred by reason of old age from becoming a Mason.

It is the duty of the Worshipful Master to see before spreading the ballot that there is a sufficient number of black and white balls in the box to secure a unanimous ballot, either "black" or "white," should the members so select. Upon spreading the ballot as to the guilt or innocence of a brother, a member arose and informed the W. M. that he had no choice, there being no access to the blackballs, whereupon the Master ordered the box taken to the Wardens and ballots counted, and then proceeded with the ballot from where it was stopped, and upon being counted resulted in a verdict of not guilty, lacking only four ballots of the necessary two-thirds for conviction. Held, that the verdict of "not guilty" should be set aside on account of material irregularity in the proceedings, in not arranging for a free and full expression of the members present, according to their convictions, and declared all proceedings had as null and void, and ordered a new trial upon the charges and specifications, and at the second trial such testimony as was in the hands of the Secretary and verified by the witnesses at the former trial should be admitted in evidence at the time without taking it down in writing a second time.

A man who has lost his left foot at the ankle is ineligible to be made a Mason.

A person who has lost the third finger of his right hand is eligible to receive the degrees of Masonry.

Lodge records should not show the character of the report of investigating committees. The record should only show that the report was made.

At the 23d annual convocation of Grand Chapter of Colorado, held in Denver, September 23d, the following officers were installed:

Wm. D. Peirce, Denver, G. H. P.; Jethro C. Sanford, Durango, D. G. H. P.; Marshall H. Dean, Glenwood Springs, G. K.; George W. Roe, Pueblo, G. S.; Wm. D. Todd, Denver, G. Treasurer; Ed. C. Parmelee, Denver, G. Secretary; Wm. L. Bush, Idaho Springs, G. C. H.; John Humphreys, Trinidad, G. P. S.; Cromwell Tucker, Denver, G. R. A. C.; David R. Crosby, Grand Junction, G. M. 3d V.; Charles O. Unfug, Pueblo, G. M. 2d V.; Tyler D. Heiskell, Fort Morgan, G. M. 1st V.; Andrew Armstrong, Fort Collins, G. Chaplain; Thomas Linton, Denver, G. Sentinel.

Committee on Jur'sprudence—James H. Peabody, Canon City; Orea H. Henry, Denver; Byron L. Carr, Denver.

Committee on Correspondence—Ernest LeNeve Foster, Denver; John Williams, Colorado Springs; Henry T. West, Greeley.

The Grand Chapter, R. A. M., of Montana held its annual meeting at Virginia City, September 15th. About sixty members were present. The following officers were installed:

Robert Vickers, Virginia City, G. H. P.; S. C. Kenyon, Bozeman, D. G. H. P.; Alfred Balmforth, Butte, G. K.; Alfred Whitworth, Deer Lodge, G. S.; H. M. Parthen, Helena, G. Treasurer; Cornelius Hedges, Helena, G. Secretary; W. F. Brown, Great Falls, C. H.; George F. Slack, Missoula, G. P. S.; C. A. Demar, Billings, G. R. A. C.; Jacob H. Little, Butte, G. Chaplain; A. D. McDonald, Kallispel, G. M. 3d V.; E. H. Brewster, Wibaux, G. M. 2d V.; H. Cummings, Philipsburg, G. M. 1st V.; J. B. How, Virginia City, G. Sentinel.

At the annual conclave of the Grand Commandery of Knights Templar of New Hampshire, held at Concord, the 28th of September, the following officers were installed:

John Hatch, Greenland, Grand Commander; Henry B. Quinby, Lakeport, D. G. C.; George I. McAllister, Manchester, G. Gen.; Frank L. Sanders, Concord, G. C. G.; Thomas M. Fletcher, Alder Brook, G. S. W.; George A. Sanders, Laconia, G. J. W.; Joseph W. Hildreth, Manchester, G. Treasurer; George P. Cleaves, Concord, G. Recorder; Rev. L. Waterman, D. D., Laconia, G. Prelate; Henry B. Smith, Nashua, G. St. B.; Isaac L. Heath, Manchester, G. Sw. B.; William H. Thompson, Lancaster, G. Warder; Charles F. Sawyer, Dover, G. C. of G.

At the annual assembly of the Grand Council of Kentucky, Royal and Select Masters, held at Louisville, October 18th, the following officers were installed:

Frank H. Johnson, Louisville, Grand Master; William D. Cannan, Marion, D. G. M.; John Clarke, Georgetown, G. P. C. of Work; Albert H. Gardner, Louisville, G. Treasurer; Lorenzo D. Croninger, Covington, G. Recorder; Charles E. Dunn, Louisville, G. Chaplain; James E. Wilhelm, Paducah, G. C. of G.; Edward C. Sellers, Covington, G. C. of C.; Eusenius S. Maves, Springfield, G. Marshal; Guy Barrett, Frankfort, G. Steward; George F. Evans, Louisville, G. Sentinel; James W. Staton, Brooksville, Chairman Committee on Correspondence.

Returns show 894 members; a net gain of 142.

At the 30th triennial convocation of the General Grand Chapter of Royal Arch Masons of the United States, held at Baltimore, Md., October 12-15th, the following officers were installed:

Reuben C. Lemmon, Toledo, O., General Grand High Priest; James W. Taylor, Luthersville, Ga., D. G. G. H. P.; Arthur G. Pollard, Lowell, Mass., G. G. King; Joseph E. Dvas, Paris, Ill., G. G. Scribe; Daniel Striker, Hastings, Mich., G. G. Treasurer; Christopher G. Fox, Buffalo, N. Y., G. G. Secretary; William C. Swain, Milwaukee, Wis., G. G. C. of H.; Nathan Kingsley, Austin, Minn., G. G. P. S.; Bernard G. Witt, Henderson, Ky., G. G. R. A. C.; George E. Corson, Washington, D. C., G. G. M. 3d V.; Frederick W. Craig, Des Moines, Iowa, G. G. M. 2d V.; William F. Kuhn, Kansas City, Mo., G. G. M. 1st V.

Cincinnati, O., was selected as the place of meeting for the next triennial convocation in September, 1900; the date to be determined upon by the Council of General Grand Officers.

At the 6th triennial assembly of the General Grand Council, held at Baltimore,

October 11-12th, the following were elected as officers for the ensuing term:

Bradford Nichol, Nashville, Tenn., General Grand Master; William H. Mayo, St. Louis, Mo., G. G. D. M.; Seranus Bowen, Boston, Mass., G. G. P. C.; Charles H. Heaton, Montpelier, Vt., G. G. Treasurer; Henry W. Mordhurst, Fort Wayne, Ind., G. G. Recorder; Andrew P. Swanstrom, St. Paul, Minn., G. G. C. of G.; Henry C. Larrabee, Baltimore, Md., G. G. C. of C.; Graff M. Acklin, Toledo, O., G. G. Marshal; Jacob T. Barron, Columbia, S. C., G. G. Steward.

Chips from Other Quarries.

We talk about "the busy ant,"
 But let us here inquire
 Does he abhor all labor, or
 Is he a pessimire?
 If he, like the mosquito,
 His task would never shirk,
 Why can't he show his zeal and go
 A-singing to his work.

The March *Voice of Masonry* presents as a frontispiece an engraving of a round-cornered apron of French make, bearing divers Masonic emblems and working tools, and across the top of the flap the inscription, "*Labor Omnia Vincit.*" The story is that it was found in the stomach of a codfish purchased in the Glasgow market. The apron was sent to London where a drawing was made which was photographed, and one of the photographs sent to Gen. John Corson Smith, who had the plate made. That Masonry is universal is well established, and it is fitting that the "land of the first Lodge" should discover the first Masonic codfish. He—for that is supposed to be the sex of the fish—is guilty of an innovation, or it may be the elimination of a landmark that would subject him to discipline in Pennsylvania, for he wore his apron inside instead of outside of his stomach. Who knows but that it may be a descendant of the fish that swallowed King Solomon's signet ring? That fish was no sucker, and in an inverse reasoning it may have been a cod.—*The Kansas Freemason.*

According to H. K. Carroll, LL.D., who compiled the statistics of churches for the census report of 1890, there was then \$679,694,439 worth of ecclesiastical property in the United States. Mr. Carroll had just written an article for the *Forum*, in which he states that since the census was taken church property has increased in value until it aggregates at least \$800,000,000. If that is true, and if we may say that the average rate of taxation is three cents on a dollar, then the exemption of church property spreads

\$24,000,000 annually upon property which is not exempt. No wonder that General Grant saw mischief in such favoritism, and said: "The contemplation of so vast a property, without taxation, may lead to sequestration without constitutional authority, and through blood."

The spirit of proselytism finds no encouragement in Masonic teachings. Every well-instructed Craftsman understands that he is not to seek to obtain converts to Freemasonry, regarded as a system, nor to urge his friends to become members of the Fraternity. In no one respect perhaps, is Freemasonry more distinctive than in this feature. It has a separateness of character, as contrasted with other systems and societies, by reason of its declared opposition to all proselytism as a means of increasing the numerical strength of the institution.—*Freemason's Repository.*

This is good Masonry; but oh, my, how it is abused in these times of record-breaking bodies. Not satisfied with drumming members into the Order, they scarcely let them cross the threshold before they "devil them almost to death to take the other degrees." Scottish Rite, Chapters, Councils and Commanderies all have their drummers, and they make life a burden to the newly initiated until he yields to their importuning, and when once made a 32° or a Knight Templar he might as well call for his wings and harp if he declines to become a Shriner, to "cross the hot sands," as it were. And when this process is through with, as a general thing, the newly made one goes drumming for a victim in order that he may do unto others as he was done by, and there you are.

—*Bun F. Price.*

The Scriptures truly say that "no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other." This is as true, also, of the "jiner" whose name is scratched on the rolls of several orders of a kindred nature. There are men who are active in several orders, but if you will watch them you will find they do not understand the fundamental principles of either. They read not, neither do they understand. They think they do, and they are sure that no other person, no matter how much of study the other person may have given the subject, can know as much as they. These wiseacre, busy bodies

can scarcely answer the simplest questions concerning any of the various orders to which they belong, yet they would dictate the policy and work of each order in which they hold membership. They get into place by the aid of their no-better-informed confreres of other orders, and they use the power so conferred to carry out their own puny ideas, because they cannot rise out of the rut into which they have dropped. Such men are a curse to fraternalism.

—*Masonic Chronicle.*

The Mason's creed is one that every one may accept, for it has no controversy with Calvinism, or Armenianism, with Protestant or Roman, but over and around and beneath them all, it throws an atmosphere that quiets and brings peace and contentment.

Love sweetens every creed, as it does every life. Harder than adamant, and more sterile than Sahara, is the heart that does not know love. Every man and woman, indeed every creature, needs this element of happiness, and where it is absent, there is worse than barbarism.

Suppose this world was filled with brotherly love, what a different world it would be! How much would we enjoy that we fail to appreciate now! Would the man who yields to an overwhelming temptation be spurned and driven out? Would we not rather, by tender solicitude, endeavor to reclaim him? There are more men in prison bearing the burden of a sudden wrongdoing, than there should be. There are those out of prison, upon whose consciences the woe of those within the walls should hang heavy, and in many instances the positions should be reversed. There is many a real good man wearing prison garb because the love he was entitled to was not exercised towards him. If brotherly love prevailed, as it should, there would be less crime and lower taxes. It is the absence of love that makes many a man and woman seek relief in any sea of intoxication that will bring forgetfulness, and in that condition they become desperate and do things their very nature would revolt at.

The Mason's' creed then is love, which includes within its broad range everything that is good, that is honest, that is true. It is a canopy beneath which all may seek and find shelter from the killing blast of hatred and malice. Acknowledge the Father and he will acknowledge you, and

you will learn that in Him is happiness here, life hereafter, and peace that knows no ending.—*Bro. W. J. Duncan.*

M. W. William A. Sutherland of Rochester, Grand Master of Masons in the State of New York, was born near Canandaigua in 1849. He was made a Mason in 1870 in Union Lodge, Lima, N. Y., and in 1883-84 was Master at Mount Morris Lodge; was first Master of Frank R. Lawrence Lodge of Rochester in 1889. Bro. Sutherland was District Deputy of the 22d district from 1889 to 1891. In 1893 he was elected Grand Junior Warden, Grand Senior Warden in 1894 and Deputy Grand Master in 1895, and at the recent session of the Grand Lodge was unanimously elected Grand Master. Bro. Sutherland is a member of Ionic Chapter and Cyrene Commandery, and on September 19, 1893, was duly and regularly created Sovereign Grand Inspector General of the 33° by the Supreme Council of the Northern Jurisdiction of the Scottish Rite.

Some urge against Freemasonry that it is a secret society, and, therefore, to be condemned. But, surely, no right-thinking man will find in this much strength of argument; for, all around, in men and things, secrecy is a predominating feature. The grand but secret forces in operation in the great laboratory of nature are the cause of all we see. In view of this and the good objects of Freemasonry as set forth by word and deed, it is astonishing to find to-day so many who are not content to "let alone" that which they do not love, but must needs persecute that which they do not understand.

An amusing instance of this came under my personal notice. An old man who, being very deaf, used to carry a chair to church that he might sit near me, and catch every word of the sermon, discovered one day that I was a Mason. He at once informed me that two of my predecessors, both Past Chaplains of this Grand Lodge, I believe, had labored in that vicinity without success, for "how could success in God's work attend the labors of sworn emissaries of Satan?" He, at least, took care that no benefit should be his through any such doubtful means. He never attended again. I have known him to travel miles to convince a man by means of a paper (published, I think, in Chicago,) that Masonry was an

organization of rebels against the laws of God and society. And when he dies, I am told, his little store of savings is to go to the editor of that paper to aid in exposing Freemasonry.—*Rev. Chas. Rollit, G. Chap. of G. L. of Quebec.*

The kicker who kicks for the mere pleasure of, or crankiness of, kicking should be given all the room he wants, a whole room to himself. Let him kick at the Master, the brethren, the Lodge, the laws, the landmarks, and everything else, and he will soon kick himself out of breath. He is out of joint with all creation, and imagines he could have made a far better world than this if the Creator had only consulted him. "Did you ever see such weather? It's too hot to live. Was there ever such beastly wet weather? It's so awful dry everything will be dried up." And so on. He frowns at the stars if they twinkle, and shakes his fist at the clouds because they hide the stars. Let him do his kicking all to himself; he will bark his shins and get tired after awhile.

—*W. J. Duncan.*

"Secret orders in general are a blessing to humanity. Many a widow's tears are dried, many an orphan's woes appeased by the beneficence of these institutions. What does, what can the church do for the widows and orphans when they become bereft of their supporter? At best it can but give them a scanty temporary aid; but these institutions aid them so that the help is permanent. They see to their members during sickness; they attend to their wants in distress, and millions upon millions of dollars are annually distributed among those beloved ones that are left when the husbands and fathers are gone to the life beyond. Why should ministers of religious organizations array themselves against secret societies, every one of which is a religious institution in the strictest sense of the word? Why should ministers support their arguments against secret societies by such evidences as a traitor can furnish them when men of sterling integrity and strict honesty are assailed because they belong to societies?"

—*Rabbi L. Weiss.*

No human being can come into the world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subse-

quent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world. Everywhere he will have companions who will be better or worse for his influence.

—*New York Ledger.*

A few years ago a Monitor was almost absolutely necessary for every Mason. As soon as the brother was raised his first investment was in a Monitor, or some other book of Masonic instruction. Now, nine times in ten his first investment is a pin or charm of some kind, or if not that he invests in a petition for the Capitular degrees. It is either for a show of colors, or the seeking of more light for a mind, the darkness of which has only been intensified by that already received, and so, it may be, he finishes a system, and perched upon the topmost round he lets his feet hang over and with chin resting in hand, contemplates his "less informed" brother. Decorate your mind with the jewels found in the storehouses of Masonic literature. Personal ornament is not to be considered in the same class.—*Kansas Freemason.*

Illinois seems to have a law whereby a constituent Lodge has the right to restore a suspended brother to good standing in the Fraternity, but not to Lodge membership. A member in that State was twice suspended for non payment of dues, and each time was reinstated in full membership. Again becoming delinquent he was again suspended, and after a time, his dues being paid, he was restored to good standing, but his Lodge declined to restore him to membership. Falling into distress in Nebraska he was relieved; his Lodge notified and he was disowned as a member. A Lodge thus has the power to place the Fraternity at large under obligations, yet denies any responsibility itself.

—*Kansas Freemason.*

A curious judgment was pronounced the other day by a judge in a court of law at Volisso, in the island of Scio. An action for damages was brought by two persons against the local railway company for losses sustained by a collision. It appeared that a man had lost an arm and a young

woman had lost her husband. The Judge, a Greek, assessed the damage thus: He gave 6,000 piastres to the man for the loss of his arm and 2,000 to the woman for the loss of her husband. At this there were loud murmurings, whereupon the Judge gave his reasons in these terms: "My dear people, my verdict must remain, for you will see it is a just one. Poor Nikola has lost his arm and nothing can restore that priceless limb. But you (turning to the woman), you are still young and pretty. You have now some money, you will easily find another husband, who possibly may be as good as—perhaps better than—your dead lord. That is my verdict, my people, and so it must go forth." So saying the judge left the hall. The people cheered him and congratulated themselves on having such a judge.

A correspondent asked: "Is it any crime against ye ancient landmarks, or fly marks, or what not, to require a Master to acquire some Masonic education?" Bro. Upton sarcastically answers: "As to a Master Mason, 'Yes, it is.' While Masonry was both operative and speculative, when an apprentice was 'admitted Master,' he was released from his indenture and became free. And ever since Masonry has been purely speculative, the instant a Mason is raised to the sublime degree of a Master Mason he becomes entitled to all the rights and privileges of Masonry, one of which is to remain an ignoramus as long as he lives, if he prefers to do so. And many are they who have availed themselves of this sacred right."—*W. H. Upton.*

Recently a triple funeral of San Francisco fireman was arranged for in St. Patrick's Roman Catholic church. When the cortege reached the church the body of one, who was a Mason, was excluded, while the others were taken inside. While this is a disgrace to the Romish church, there are Protestant churches just as full of bigotry, and the Fraternities should give them the "absent treatment" every time. Such conduct is a travesty on religion and savors of the dark ages in New England and Europe.—*Freemason and Fez.*

I hold that "the Christian School and the Universal School can co-exist in Freemasonry." Most certainly we have no right—we ought to have no inclination—to shut the doors of the Masonic Institu-

tion against worthy men of any nation or creed—Hebrews, Mahomedans, Parsees, etc., if they can but meet the essential tests of faith respecting a Supreme Being. But this wideness of thought and fellowship does not require any elimination of the great principles of religious life and duty from the Masonic system. We may rejoice that as Christians and as Masons we hold much of truth in common.

—*Bro. H. W. Rugg, of R. I.*

Masonic Congresses are growing more frequent, and, we believe, tend to the general welfare of Masonry throughout the world. The tendency of the independent Grand Lodges is to fall apart, which can be perceptibly overcome by these Congresses, without the least menace to the independence of the several Grand Bodies. We believe that a general Masonic Congress should be held at least once every ten years, and every recognized Grand Symbolic Body in the world should be represented, making the universality of Freemasonry a fact as well as a theory.

—*Texas Freemason.*

The editors of Masonic newspapers are often blamed with showing partiality in their notices of Lodges and brothers, when the fact is the parties most interested are the only ones to blame. The average Masonic newspaper doesn't possess a sufficient force of reporters to send one to every Lodge in the range of its circulation, and it must needs depend on some person interested to send in the news. Many brothers of the Lodge do this, and their items are gladly printed, but the paper is found fault with by other Lodges who neglect to attend to their notices and the charge of partiality is made. The editor may belong to a dozen Lodges in town, and naturally hears all the news in reference to them, while the other Lodges, by keeping their items to themselves, miss the little mentions they would otherwise gladly receive.

"How can the ballot be secret if there is any one in the Lodge entitled to know its character? If the reason or motives of a brother in casting a black ball can be inquired into, then it follows that the like inquisition can be had as to the motives of those casting the white balls; and, if motives can be inquired for and a bad one is stated, it logically follows that the

brother, who is not actuated by motives satisfactory to others, is subject to charges and a trial. Every brother voting on a petition has a Masonic right to vote as he thinks proper. He ought to vote with a conscience void of offense against God or man; but he is not responsible for the act to any human tribunal."

—*Geo. H. Coe, of Idaho.*

An advertiser called upon one of our "religious" weeklies a while ago, and offered business. Upon being given the rates he demurred, saying they were too high. "Oh, well," said the clerk in charge, "you must remember that in advertising with us you not only get the benefit of our large circulation, but you save your "sowl" as well.

The Grand Lodge of Canada has turned down the proposition that the business of constituent Lodges be transacted in the third degree.

Question—Has a visiting brother the right to demand to see the Charter of the Lodge visited before he submits to examination?

Answer—He may, doubtless, demand to see the Charter, but such demand would be in bad taste, and the Lodge would be under no obligation to comply therewith, and should refuse to do so.

—*G. L. of Ark.*

It is reported that some of those jealous of Columbus suggested that anybody could have discovered America. Columbus asked if any one at the table could make an egg stand without support, and when no one answered, cracked the shell a little, and it stood. Immediately several exclaimed, "Anybody could do that." "Oh, yes," said Columbus; "if anybody had thought of it."

The Lodge from which Negro Masonry of the present day gets its authority to organize Lodges and initiate candidates is one whose charter was issued by the Grand Lodge of England, dated September 29, 1784. It will be seen by the date of this charter that England invaded the Jurisdiction of the independent Grand Lodge of America, which had exclusive jurisdiction over all the territory in this country, and therefore the said Lodge was not a legal organization, and the Masons made

therein were clandestine so far, at least, as the Masons were concerned who had been made in the Lodges regularly chartered and presided over by the Provincial Grand Master.

The time will yet come when the tyranny of one man will cease to terrorize a whole Lodge. A majority vote to elect—with the most stringent requirements as to fitness is better than the one ball monopoly as we now have it.

—*Freemason & Fez, of Iowa.*

The demand of visitors from other Jurisdictions to this to see the warrant cannot be complied with, for during the absence of the warrant no labor can be performed. To comply would give a visitor more power than a member of the Lodge, that of stopping its labor, and, as is often the case when there are several visitors for examination, stopping it several times. If he desires to examine it, he must do it in the lodge room and not out of it.

—*Illinois Freemason.*

It is said that Abraham Lincoln never forgot a face and was never at loss to greet by name any person whom he had ever known. Possibly this may be an exaggeration, but many anecdotes are told which go to prove that the great President did have a wonderful memory.

When he was comparatively a young man and a candidate for the Illinois legislature, he made a personal canvass of his district. While "swingling around the circle" he stopped one day and took dinner with a farmer in Sangamon county.

Years afterward, when Lincoln had become President, a soldier came to call on him at the White House. At the first glance the chief executive said:

"Yes, I remember you. You used to live on the Danville road. I took dinner with you when I was running for the legislature. I recollect that we stood talking together out at the barnyard gate while I sharpened my jackknife."

"Ya as," drawled the soldier, "you did. But say, wherever did you put that whetstone? I looked fer it a dozen times, but I never could find it after the day you used it. We 'lowed as how mebbly you took it 'long with you."

"No," said Lincoln, looking serious, and pushing away a lot of documents of state from the desk in front of him. "No,

I put it on top of that gate post—that high one.’

“Well,” exclaimed the visitor, “mebby you did. Couldn’t nobody else have put it there, and none of us ever thought to look there fer it.”

The soldier was then on his way home, and when he got there the first thing he did was to look for that whetstone. And, sure enough, there it was, just where Lincoln had laid it fifteen years before. The honest fellow wrote a letter to the chief magistrate of the nation, telling him that the whetstone had been found and would never be lost again.

In the past one hundred years since 1790, the white race in the United States have increased nearly eighteen times, while the Negroes have increased only about ten times. This is owing to the great immigration of the white race, while the immigration of the black race since the slave trade has ceased has been comparatively nothing. Of these 8,000,000 Negroes not more than 2,000,000 are pure unmixed Africans. Is it not rational to suppose that the white race will gradually absorb the black in process of time?

While Albert Spear of Christiana Hundred, Del., with a wallet containing \$200 in his pocket, was on his way home last evening he passed a number of tramps in the West Yard who became threatening. He was accompanied by his dog, an intelligent collie. Quickly pulling the wallet from his pocket, Spear placed it in the canine’s mouth, and said, “Take that home quick.”

The dog started down the road at a rapid rate, and a tramp who saw the wallet in its mouth started in pursuit. The canine rapidly outstripped his pursuer, and Mr. Spear also escaped. When Mr. Spear reached home he found the dog lying in the woodshed of his house with the wallet tightly held between his forepaws.

“Do I think the bicycle is a proper thing for a woman to ride?” repeated one schooner captain to another.

“B’gosh, I’ve got to think so, for the old lady rides one. When I went home last voyage she says to me: ‘John, come an’ see my wheel and watch me ride.’

“She’s a trim lookin’ little craft, my old lady is, but she didn’t know how to ride, so she must have me cast off the

lines and give her a tow until she got pretty well under headway.

“Away she started, a reef in her sheet, on one side a-showin’ too much of her spars, but a-gettin’ along pretty good. She struck a squall, and I shouted to her:

“‘Hi, there, put your wheel hard a port and shift your ballast to star board.’ That’s what she did, and by the eternal hurricanes the rudder turned clean over the bowsprit, and I shouted: ‘Woman overboard.’

“‘John,’ says she, reproachfully, ‘you don’t know anything about it. Of course it’s all right on ship to shift your ballast over to the opposite way you are careening, but on a wheel it’s different. When your wheel is leaning to port you lean that way, too.’

“And I’ll be durned if she didn’t learn the thing on that unnatural principle, and now she rides the wheel like my old boat rides the billows.”

“Is the house very quiet?” he asked, as he inspected the room that had been advertised for rent.

“No,” said the landlady, wearily, “I can’t truthfully say that it is. The four babies don’t make so much noise, for they never all cry at once, and the three pianos one gets used to, and the parrot is quiet sometimes, but the man with the clarionet and the boy that is learning to play the flute do make it noisier than I wish it was.”

“That’s all right,” said the man cheerfully, “live and let live is my motto. I’ll take the room and move in to-morrow, and the little things you mention will never disturb me a particle. Good-bye.”

And it was not until he was moved in and was settled that they learned his occupation. He played the trombone in an orchestra.

Mr. Henpeck—“Doctor, my wife tells me you have advised her to go to the seaside for two months.”

Physician—“Yes.”

Mr. Henpeck—“Do you think she needs rest?”

Physician—“No; but you do.”

“Papa, what is a doubtful State?” asked little Freddy, who had been looking over the political news. “Marriage is a doubtful state, my son,” answered B, with a humorous twinkle in his eye as he looked

at Mrs. B. "Don't you think so, Mrs. B?" "No, I don't think it's a State at all," she answered. "To me it always seemed like a *Terrortory*." B. was silent.—*Free Press*.

Little Willie had been to church and heard a sermon preached from the text, "'Tis more blessed to give than to receive." When he reached home, he asked: "Pa, do you believe it is more blessed to give than to receive?"

"Certainly, my son, certainly."

"Well, then," said Willie, "that must be why you and ma give me so many whippings."—*Boston Ideas*.

"Oh, papa," said a little girl the other day, pointing to some workmen who were on the roof of a very high building, "see those little Brownies up there!"

"Those are not Brownies, my dear," replied the matter-of-fact parent, "those are big men like me, and they look little because they are up so high."

"If they were up twice as high would they be twice as small?" pursued the little one.

"Yes."

The juvenile brain was at work some seconds before reaching the logical conclusion:

"They won't amount to much when they get way up to heaven, will they papa?"

Proprietor of Restaurant—I shall give you in charge. You come in here and eat and drink the best of everything, and then tell me you have no money. How is that?

Customer—Well, you see, I had to tip the waiter.

A clergyman and one of his elderly parishioners were walking home from church one icy day last winter, when the old gentleman slipped, and fell flat on his back. The minister, looking at him a moment, and being assured that he was not hurt, said to him:

"James, sinners stand on slippery places."

The old gentleman looked up as if to assure himself of the fact, and said:

"I see they do, but I can't."

A mother was assisting her little boy with his geography when they came to the word "desert," which he could not understand. His mother explained that

it was a barren place—a place where nothing would grow. The boy's face brightened up at her words, and feeling sure that he had solved the difficulty, she asked him to explain the meaning, and the prompt answer came:

"Ma feyther's bald heid!"—*J. J. Darg*.

A clergyman whose piety has not lessened his sense of humor says that he was one day called down into his parlor to perform a marriage ceremony for a couple in middle life.

"Have you ever been married before?" asked the clergyman of the bridegroom.

"No, sir."

"Have you?" to the bride.

"Well, yes, I have," replied the bride laconically, "but it was twenty years ago, and he fell off a barn and killed hisself when we'd been married only a week, so it really ain't worth mentioning."

"Johnny," said a minister, "I hope your father lives in the fear of the Lord."

"I guess he does, sir. He never goes out on Sunday without he takes his gun."

Under the protection of the Roman Catholic church and the leadership of the Jesuits there are nearly 1,000,000 men and boys organized in full or semi-military forms in the United States, and of these most of the men are armed as well as drilled. The Catholic Knights of America is one of the leading organizations of the church, while the Ancient Order of Hibernians and the Knights of St. John are also very prominent.—*Tyler*.

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 Montana, Massachusetts, Illinois and Missouri; Grand Commanderies of Montana and North Dakota; General Grand Chapter of the United States.

Deaths.

In Centralia, Wash., September 29th, John T. Shelton, a native of Andrew county, Missouri, a brother whose Masonry was his religion, aged 58 years.

In San Francisco, October 16th, Dr. Robley D. Johnson, a native of San Jose, Cal., a member of King Solomon's Lodge, No. 260, aged 37 years.

In New York city, October 22, Dr. James Simpson, a native of Calais, Maine, a member of California Lodge, No. 1, and California Commandery, No. 1, aged 68 years.

At Point Arena, October 23d, George H. Offerman, a native of Hamburg, Germany, a member of Hermann Lodge, No. 127, aged 37 years.

In this city, October 27th, Charles H. Connell, a native of Galway, Ireland, a member of Arcturas Lodge, No. 180, at Petaluma, Cal., aged 48 years. His funeral was attended by Occidental Lodge, No. 22.

In this city, October 28th, William H. Stearns, a native of Charlestown, Mass., a member of California Lodge, No. 1, aged 68 years.

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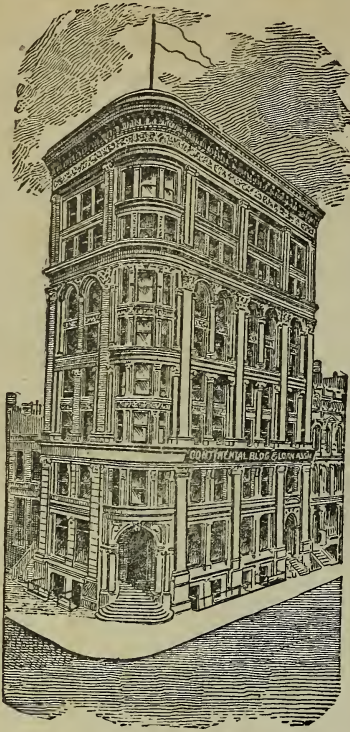
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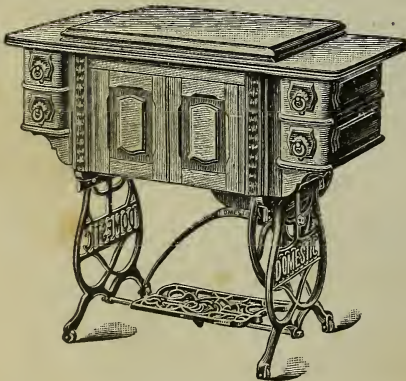
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