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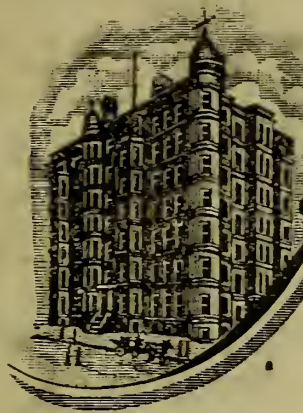
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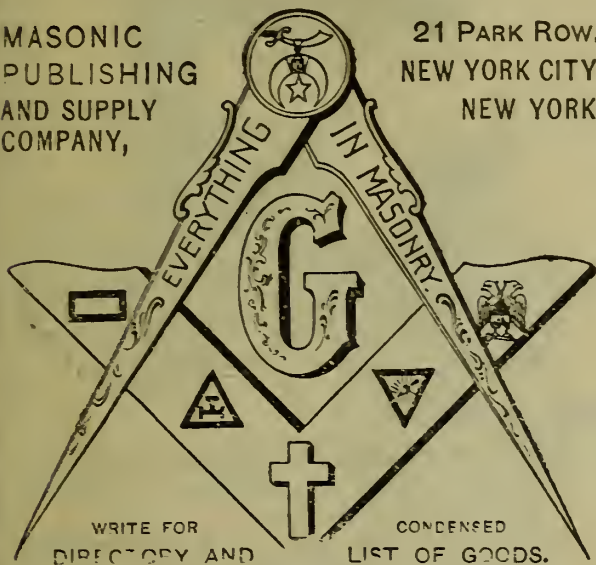
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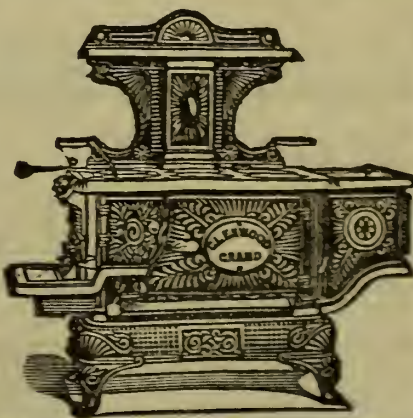
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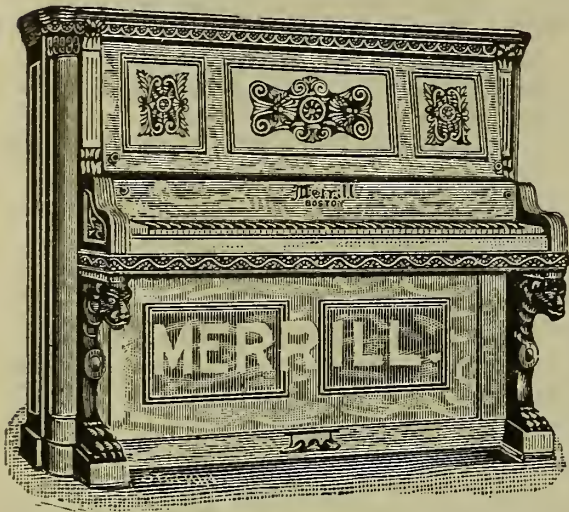
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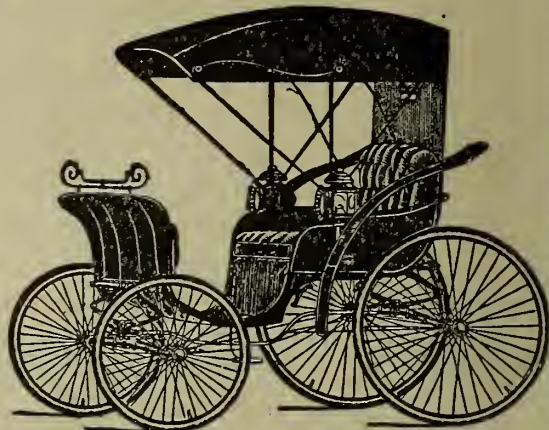
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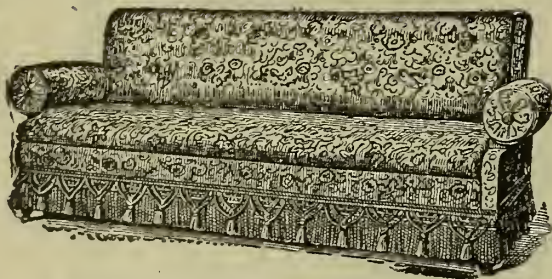
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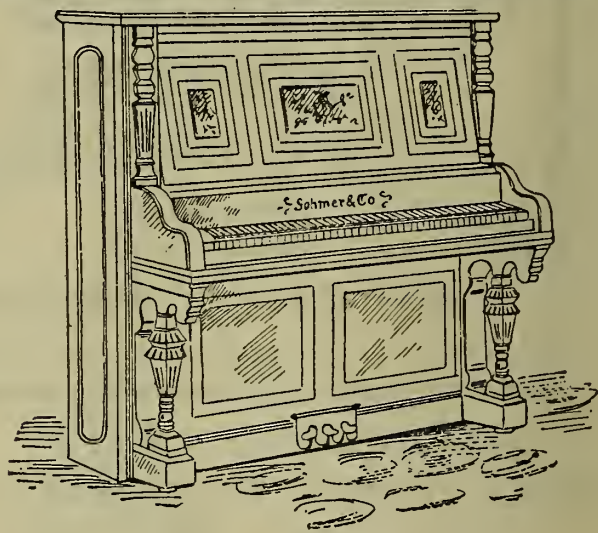
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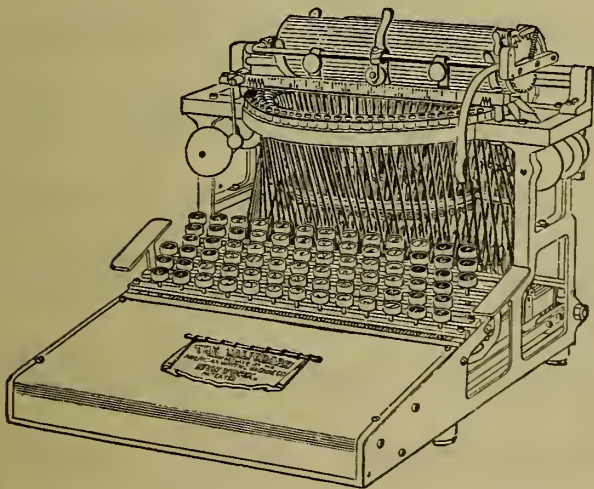


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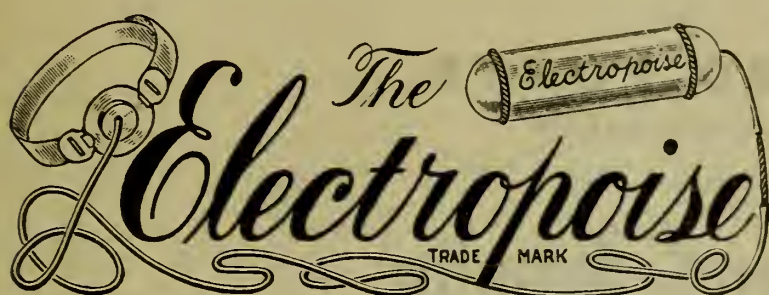
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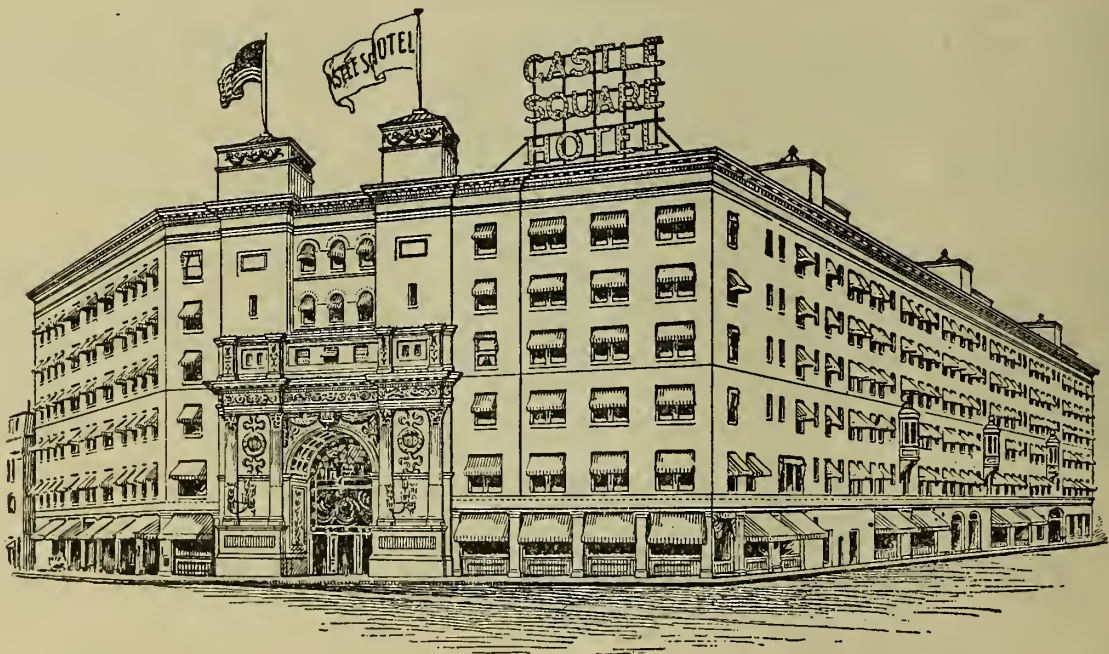
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Alabama.....	1895	33	7	4	8	18	9	10	376	9	37	34
Arizona.....	1894	8	3	1	3	8	103	7	34	89
Arkansas.....	1895	38	7	1	12	17	1	12	12	545	4	45	80
California.....	1895	145	55	11	53	47	.....	42	35	2,887	69	82	12
Colorado.....	1895	69	28	0	35	8	.....	16	24	1,648	39	68	21
Connecticut.....	1895	158	8	1	10	4	.....	41	11	2,214	111	201	15
Florida.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia.....	1895	73	2	.....	25	4	2	12	10	679	32	68	28
Illinois.....	1894	492	62	21	215	161	3	114	64	9,109	82	142	4
Indiana.....	1895	194	53	12	74	48	3	49	37	3,394	85	92	9
Iowa.....	1895	238	68	18	148	73	5	40	56	4,173	58	75	7
Kansas.....	1895	240	29	9	91	71	1	40	42	3,176	75	74	10
Kentucky.....	1895	108	25	4	23	30	.....	40	25	1,911	43	76	18
Louisiana.....	1895	30	.....	.....	3	3	.....	7	4	311	17	78	37
Maine.....	1895	230	20	3	46	13	.....	46	19	2,904	148	153	11
Maryland.....	1894	64	8	2	14	8	.....	12	9	997	41	111	25
Mass. and Rhode Island...	1895	1339	79	14	105	44	3	163	45	11,499	1117	256	1
Michigan.....	1895	416	117	6	118	60	3	80	44	5,373	273	122	6
Minnesota.....	1895	145	68	3	72	65	.....	24	25	2,335	55	93	14
Mississippi.....	1895	60	3	2	5	20	1	9	12	430	30	36	31
Missouri.....	1895	195	54	9	136	126	.....	42	58	4,030	46	69	8
Montana.....	1894	18	3	2	9	8	.....	2	8	337	3	42	36
Nebraska.....	1895	81	34	6	44	57	1	19	23	1,656	.....	72	20
New Hampshire.....	1895	194	23	1	45	4	.....	35	10	1,993	140	192	17
New Jersey.....	1895	90	16	.....	31	27	.....	22	16	1,681	26	105	19
New York.....	1895	857	80	50	120	382	5	158	58	10,610	323	197	3
North Carolina.....	1895	39	4	.....	11	10	1	9	12	362	12	30	35
North Dakota.....	1895	47	4	.....	2	9	.....	3	7	406	37	58	32
Ohio.....	1895	586	184	46	208	133	6	121	54	7,914	348	147	5
Oregon.....	1894	15	5	.....	2	.....	.....	3	6	383	15	64	38
Pennsylvania.....	1895	660	151	.....	144	185	4	129	73	10,943	349	150	2
South Dakota.....	1895	51	5	1	22	12	.....	6	11	793	18	72	26
Tennessee.....	1895	53	16	2	30	44	.....	26	15	1,065	29	71	24
Texas.....	1895	210	33	4	71	43	4	26	31	2,080	103	67	16
Vermont.....	1895	116	4	2	16	12	.....	20	10	1,396	74	139	22
Virginia.....	1894	139	19	4	.....	27	1	17	21	1,365	117	65	23
Washington.....	1894	61	32	.....	8	6	.....	13	9	584	64	65	29
West Virginia.....	1895	88	37	4	47	15	1	11	11	781	55	71	27
Wisconsin.....	1895	201	42	5	58	31	.....	23	26	2,848	131	115	13
Wyoming.....	1895	28	11	1	8	.....	.....	3	5	250	29	50	38
Grand Encampment U. S.	1892	.....	.....	.....	.....	.....	.....	.....	.....	2,653	.....	.....	.....
Totals in United States....	.....	7809	1394	254	2069	1826	45	1452	951	107,994	4069	.....	.....
Canada.....	1895	159	9	4	35	24	.....	18	34	1,368	95	40	..
England and Wales.....	1894	.....	.....	.....	.....	.....	.....	108	.....	3,000	.....	28	..
Ireland.....	.....	.....	.....	.....	.....	.....	.....	42	.....	1,300	.....	31	..
Scotland.....	.....	.....	.....	.....	.....	.....	.....	20	.....	525	.....	26	..
Victoria, Australia.....	1895	4	80	20	..
Total in the World.....	7968	1403	259	2104	1850	45	1470	1159	114,267	4164



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VOL. X.

SAN FRANCISCO & BOSTON, JULY, 1896.

No. 7.

Mexican Masonry.

BY THEODORE S. PARVIN.

Extract from Report on Fraternal Correspondence Grand Lodge of Iowa, 1896.

The subject of this paper, of deep interest to the American Mason at the present time, has been not only greatly misunderstood, but grossly misrepresented, both by its foes and its friends. Its enemies, in seeking to magnify their own office and extol English Masonry, have violated one of the "ancient landmarks" of Masonry—its universality—by declaring that "there is no Masonry other than that practiced in England and its colonial dependencies of the past and present." Its friends, in their misguided zeal to defend the rulers of Mexican Masonry for their un-Masonic practices, have equally misrepresented and tortured the facts till the great body of the Masonic public of the United States have been kept in ignorance as to what "Mexican Masonry" is.

Having enjoyed unusual facilities and opportunities for studying the subject and learning both the past and present status of Freemasonry in Mexico, I am induced to follow the example of Greeley, who told his readers "what he knew about farming," and so tell those who may read this paper what I have learned and know from authentic sources and personal investigation not only what Masonry has been in Mexico in recent years, but its present status, which has materially changed from the early and recent past.

The origin and progress of the Masonic Institution in Mexico, presents one of the

most singular episodes in the general history of the Craft, and which to the present period has not found an intelligent, reliable and candid historian. Very little that is reliable as to its present condition has been published for the enlightenment of the Masonic public in the United States during the past decade or more.

Masonry existed in Mexico prior to the establishment of the Mexican Republic in 1824. It was introduced by the higher class of civil and military employees of the Spanish monarchy as early as 1806, and principally confined to Europeans and their immediate descendants. It was not then, nor is it now, common or extant among the class of the inhabitants of Mexico which we term in the States "the common people." Like the arts, sciences and literature, as well as the offices of civil and military, together with all the ecclesiastical dignities, it was conferred upon and held and enjoyed by Europeans and their immediate descendants in the Republic.

From the most reliable data at hand we learn that the Masonry to which we have referred as introduced prior to the organization of the Republic (1824) was that of the Scottish Rite (Rito Ecos), which came with the emigration from Europe. This Rite alone was practiced in the new Republic until the year 1825 (excepting that in 1816 the Grand Lodge of Louisiana, and again in 1824, the Grand Lodge of Pennsylvania, each established a Lodge of the *York Rite* in the city of Mexico), when Joel Roberts Poinsett, a Past Deputy Grand Master of the Grand Lodge of South Carolina, was sent by President John Quincy Adams as Minister Plenipotentiary to the

Republic of Mexico, the official title of the country being "de los Estados Unidos Mexicanos," or the United States of Mexico.

Mr. Poinsett, one of the ablest men and purest patriot, as well as devoted Mason of his day, had been sent by President Madison to South America to "inquire into the condition of the inhabitants of that country and their prospect of success in their struggle with Spain for independence." Later, in 1821 and 1822, he represented his native city, Charleston, in the National Congress, where he earnestly advocated the cause of the South American Republics and that of Greek independence. In the year 1822, under Monroe's administration, he discharged an important and specific mission to Mexico during the reign of Iturbide, the Emperor, and no doubt in consequence of information thus obtained, as well as of his pre-eminent fitness, he was commissioned by the President, John Quincy Adams, as Minister Plenipotentiary to the new Republic of Mexico, where, his biographer informs us, "he maintained his independence with spirit and courage in the midst of many revolutions, and was accused by the church party of interfering against them."

In my youth I well remember reading, for the papers of that day were filled with incidents connected with his mission, one of which was that a howling mob, instigated and led by the church party, assailed the United States mission, when Mr. Poinsett fearlessly stepped out upon the balcony and waved in their faces the "Star Spangled Banner," the emblem of freedom and the symbol of power, and before which the mob cowed and sullenly retired.

Another incident, which was much spoken of among the Masons, and much more frequently by the anti-Masons of that period, I also remember, and which was then, and has since, been grossly mis stated and exaggerated: The anti-Masons, led by Stephens and Ritner, of Pennsylvania, and others of New York, charged that Poinsett, as Grand Master of Masons in South Carolina (which he was not), had introduced Masonry of the York Rite (Rite York) into the City and Republic of Mexico. That statement was even believed by the Masons in my early manhood, and it was only in later years, when studying the subject, that I learned its falsity in part. Dr. Mackey, in his "History of Freemasonry in South Carolina" for the year

1826, presents the following resolution, adopted by the Grand Lodge of South Carolina, in reference to Mr. Poinsett's connection with both American and Mexican Masonry:

"That the Grand Lodge do constitute our worthy brother [it does not say Grand Master], Joel R. Poinsett, the Minister Plenipotentiary of the United States near the Republic of Mexico, the agent and representative of the Grand Lodge for the purpose of establishing friendly relations with the Lodges of that Republic. That our said representative be authorized, in the name of the Grand Lodge, to visit and inspect the working of the said Lodges, and, if deemed expedient, to grant dispensations for the constituting and working of Lodges according to the Ancient Landmarks as fixed by this Grand Lodge; with a request that he will communicate to the Grand Lodge such information and advice as will enable it to promote the cause of Masonry in that country."

He was undoubtedly commissioned by the Grand Lodge of South Carolina to establish Lodges in Mexico, and the opinion (an erroneous one) has generally prevailed, not only in that State but in other States of the American Republic, that the Order was organized in that Republic through the instrumentality of the "Grand Lodge of South Carolina." This was not so; for, previous to the adoption of that resolution by the Grand Lodge of South Carolina, the date of which was the 15th of December, 1826, Mr. Poinsett had written, under date of June 2d of that year (which letter, however, was not received until a later day), informing the Grand Lodge of the facts in the case. Mr. Poinsett's biographer, to whom I again refer, states that "at the request of the Freemasons in Mexico in 1825, he had sent for charters for their Lodges to the Grand Lodge of New York;" and I learn from the "History of Freemasonry in New York," by McClenachan, and a more full elucidation of the same subject by Past Grand Master Anthony, Chairman of the Committee on Foreign Correspondence to the Grand Lodge of New York for the years 1892 and 1893, that the York Rite was introduced from the United States by Mr. Poinsett and others, who established three York Rite Lodges, being chartered there by the Grand Lodge of New York. These Lodges were named, respectively, La Libertado, No. 1, La Federation, No.

2, and La Independencia, No. 3. A member of this latter Lodge, named George Fisher, in the year 1858, then a resident of California, but formerly affiliated with a Lodge in the State of Texas, published a pamphlet giving a "History of Freemasonry in Mexico," as learned by him during a period of several years' residence at the National capital, and which pamphlet contains much interesting and valuable information upon the subject.

From the Masonry ("York Rite") thus planted in Mexico by the Grand Lodge of New York through Mr. Poinsett, and that previously existing there, arose the "Supreme Grand Orient of the Mexican National Rite," which included both rites under its jurisdiction, which, however, must be distinguished from another Supreme Grand Orient of the Scottish Rite *later established*. The "Mexican National Rite" spread and flourished for a while, but having incurred the hostility of the government and the priesthood, it was ordered to be suppressed.

It was not until 1860 that the "Supreme Council of the Ancient and Accepted Scottish Rite," which still exists and is the governing body for the "higher degrees," was organized in the city of Mexico under authority from the Supreme Council of the Southern Jurisdiction of the United States. Its jurisdiction from its organization until in the 80's (first action in 1883, and final in 1889) extended over all the degrees from the first to the thirty-third, but since 1889 it has ceased wholly and absolutely to exercise any authority whatever over the three symbolic degrees.

It is unnecessary for our purpose to consider the schism that prevailed for a time under the authority of the two independent bodies of the Scottish Rite, called "Grand Orients," as the Supreme Council is now the *only* recognized body, either in that or other countries, exercising jurisdiction over the "higher degrees."

From this we learn that the York Rite was not only introduced but obtained a large ascendancy in Mexico as early as 1826, and at one period there were some twenty or more Lodges of the York Rite, with a membership of near eight hundred; and later, when incorporated with the Scottish Rite under one governing body, it exercised a corresponding influence among the Masons of that country. Lodges of the York Rite had, indeed, as I have stated above, been established earlier, by the

Grand Lodge of Louisiana, in 1816, and later, in 1824, by the Grand Lodge of Pennsylvania.

In this connection I might refer to another and more recent attempt to introduce the York Rite as an independent body: In 1883, October 11th, the Grand Lodge of Missouri chartered Toltec Lodge, No. 520, in the National capital, notwithstanding the fact that there was an independent Grand Lodge for the Federal District owing allegiance to the Supreme Council of the Scottish Rite, a law and practice that has ever obtained, and still does, in all the Latin countries except Mexico, Chili, and a few other countries. The reason assigned by the committee in the Grand Lodge of Missouri for this un-Masonic act of invasion of a friendly territory was, that "*none* of the Mexican Grand Lodges had been recognized by the Grand Lodges of the United States," which was not true, as the Grand Lodge of the Federal District of the "State of Vera Cruz," and some other Grand Lodges had been recognized by several of the Grand Lodges of the United States of America, both east and west, Iowa being one of the number.

Another reason assigned by the committee was, that "*none* of the Mexican Grand Lodges would grant charters to Masons to work in the English language." This reason would be a sufficient warrant for European Grand Lodges to invade the jurisdiction of the Grand Lodge of Missouri and very many, if not a majority, of the Grand Lodges of the United States, which by law prohibit the working of degrees in any other language than the English; so that, except in New York city, New Orleans, and perhaps one or two other cities, there are no Lodges holding charters from American Grand Lodges that work in a foreign tongue.

Later, upon the organization of "La Gran Dieta Symbolica, de los Estados Unidos Mexicanos," in 1890, upon the representation of President Diaz, who was and is the Grand Master of the Gran Dieta (as also Grand Commander of the Supreme Council of the Scottish Rite), the Grand Lodge of Missouri in 1894 (January 31st) recalled its charter, when Toltec Lodge, upon its surrender, took out a new charter from the Gran Dieta, under which it works at the present time. The membership of this Lodge was, and is, composed largely if not entirely of American residents in the city, there being between four and five

thousand Americans now residing there.

Besides this Lodge there are other Lodges composed largely of American residents, some of them even being naturalized citizens, holding charters from the same source, and some of them, I know, using the English ritual. Among them I may name Anahuac Lodge, No. 141, in the city of Mexico; George Washington Lodge, No. 195, in San Luis Potosi; Ramos Arizpe Lodge, No. 90, in Saltillo; Cosmos Lodge, No. 13, in Chihuahua, and others.

Most if not all of the Presidents of the Republic, through even their stormy periods of history, and especially since the overthrow and death of Maximilian in 1866, have been Masons, all of them of the Scottish Rite and many of them of the York Rite. I recall an instance in my own recollection. In 1833 Bustamente, then President, was driven from office and the Republic, and sought refuge in the United States. He visited his friend, Henry Clay, at Ashland, in Kentucky; there, being in straits for means, and the Lodges of Lexington being poor, he applied for relief to the Masonic bodies of Cincinnati. Nova Cæsarea Harmony Lodge, No. 2, of that city (in which I was initiated five years later), being very wealthy, probably the wealthiest Lodge in the United States, appointed a committee in conjunction with the Chapter and Council (my father representing the latter body), and the committee of three visited the exiled President in Kentucky, and satisfied themselves most conclusively that he was "a regularly made Mason, in a lawfully constituted Masonic Lodge," and therefore entitled to relief, which the Lodge gave him in the liberal sum of \$1,000. A few years later he was restored both to his country and the Presidency, and promptly remitted the amount to the Masonic bodies in Cincinnati. I mention this to show that at that period the Masonry of Mexico was considered as legitimate and orthodox by the leading Masons and Masonic bodies of Ohio, who certainly were competent to judge.

Commonfort, who was President of the Republic during the early reign of Maximilian (Napoleon's figure-head of an emperor), as also Benito Jauarez, his successor, were prominent Masons. Hidalgo, the priest, who first led his countrymen in their struggles for independence, is regarded throughout the Republic as the Washington of Mexico, while Jauarez is regarded as the Lincoln, the savior of the

Republic. They confiscated the property of the church, broke the power of the hierarchy, and thereby silenced much of the opposition that had previously existed to Freemasonry. During this period, Grand Lodges, under the jurisdiction in most cases, however, of the Supreme Council, were organized in very many of the States, there being in 1889 some twenty in the twenty eight States, the most important of which are those of the State of Vera Cruz and the Federal District, including the city of Mexico. Since the organization of the Gran Dieta in 1890, all save these two and one other, have become constituent members of the Gran Dieta Symbolica.

In the year 1889, the Supreme Council of the Scottish Rite for the Republic of Mexico, in a spirit of harmony and with a view to bring Mexican Masonry into closer relation with the Masonry of the States (as they call the American Republic), and inspired, no doubt, by the establishment and continuance of peace and freedom, both politically and Masonically, within their borders, which has prevailed uninterruptedly since, did, on the 24th of December of that year, relinquish forever all claim of jurisdiction over "the first three degrees," called the symbolic degrees, of Masonry. Thereupon the Supreme Grand Orient, also of the Scottish Rite, which had held a nominal existence and without any foreign recognition, disbanded its organization; and most of the State Grand Lodges—all, indeed, save three—most of them holding charters from the Supreme Council, also disbanded their organizations for the purpose of effecting, as they later did, a new and common organization of Masons of the three symbolic degrees. Before concluding this portion of my subject, I may state the fact that the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasons in Mexico has been, and is, recognized by both of the Supreme Councils of the United States, the Northern and Southern Jurisdictions, as also of England, Canada, and all other Supreme Councils in the world.

This notable action of the Masons on that eventful Christmas eve of that year, closes the first great epoch of Masonry in our sister Republic, and prepares us for an entrance upon a new and more important one.

In the preparation of this paper I have freely consulted the following authorities, which we name for the benefit of those

who may wish further light than we have had space to communicate. The first three of these, of which we have given the translation, are printed in the Spanish language, and in the city of Mexico; the others are either English or American publications, and are accessible to the general Masonic student:

1. "Masonic Bulletin, the Official Organ of the Supreme Grand Orient in Mexico" Ermillio G. Canton; 1880-89, volumes I-X.

2. "The Grand Lodge, the Official Organ of the Grand Lodge of the Federal District." By Carlos K. Ruiz; 1881-88, volumes I-VI.

3. "Masonic Bulletin, the Official Organ of the 'Gran Dieta Symbolica.'" Second epoch, volumes XI-XIV; 1891-95. By Ermillio G. Canton, the Grand Secretary.

4. "Freemasonry in Mexico," a pamphlet published by George Fisher, of California, in 1858, who had been for many years a resident of the city of Mexico and a member of one of the Lodges (La Independencia, No. 3) organized by the Grand Lodge of New York in 1825.

5. "Mackey's History of Masonry in South Carolina;" 1861.

6. "McClenachan's History of Masonry in New York;" 1894, volume IV.

7. "Toltec Lodge, No. 520, by the Grand Lodge of Missouri." Proceedings 1883 and 1894.

8. "Gould's History of Freemasonry." London ed.; 1884, volume VI, pages 369-373.

9. "Freemasonry in Mexico," by R. F. Gould, published in the "Transactions Lodge Quatuor Coronati," vol. VI, 1893.

The year 1890 opens before us the new, and present era of Mexican Masonry. The functions of the Supreme Council being limited and confined to the legitimate Scottish Rite degrees 4th and 33d, inclusive, with no organized jurisdictions of Masonry of the symbolic degrees except the Grand Lodges of the State of Vera Cruz and of the Federal District (city of Mexico), both of which had been recognized by the Grand Lodge of Iowa as well as many other Grand Lodges, the Lodges, to the number of one hundred and twenty-two of the one hundred and twenty-five, met in convention, and after a session of ten days, on the 20th of July, 1890, unanimously created and organized a new and governing body of

Masonry, styled "The Gran Dieta Symbolica," or the Grand Diet of Symbolic Masonry for the Republic of Mexico. It elected for its Grand Master, and who has since by annual re-election been continued in office, Bro. Porfirio Diaz, the distinguished and illustrious President of the Republic; and for its Grand Secretary another distinguished citizen and Mason, Emillio G. Canton, the Clerk of the Supreme Court of the United States of Mexico, who also, by annual re-election, still continues in office.

The Gran Dieta promulgated a Constitution of forty-seven pages, consisting of eleven titles and one hundred and forty-five articles. The three sections of this Constitution relating to Masonic power and authority, read as follows: (We give the translation)—

"ARTICLE 30. The powers of Symbolic Masonry in this Republic are constituted in the governing Grand Lodge, which goes by the name of the 'Grand Symbolic Diet of the United States of Mexico,' whose duty it shall be to watch over the welfare, absolute liberty and independence of the three blue degrees, or Symbolic Lodges, under the Grand Lodges of the different States.

"ART. 31. The Sovereign Masonic Power resides essentially and originally in the great body of Masons, who deposit their obedience for its exercise in the Grand Diet.

"ART. 32. The Supreme Authority of Symbolic Masonry shall have the title, 'Grand Symbolic Diet of the United States of Mexico.'"

All of the Grand Lodges save three—that of the State of Vera Cruz, the Federal District, and one other—together with the subordinate Lodges that had not participated in its organization, transferred their allegiance to the Gran Dieta. These constituent Lodges now number about two hundred, and the membership exceeds ten thousand; the reporter for the Grand Lodge of Texas makes the former two hundred and fifty, and the latter twenty thousand—too high, I think—among whom I found, during my visit, were enrolled among its members not only the President of the Republic, but the Governors of all the principal States (some sixteen of which I visited), the Mayors of the cities, and the Judges of the Supreme Court. The Gran Dieta is, therefore, a sovereign and independent body, organized after the manner

of the Grand Masonic Bodies of the United States. It, and *it alone*, exercises supreme authority and control over "the three symbolic degrees of Masonry" in Mexico.

The constituent elements in the Gran Dieta of Grand and Subordinate Lodges and in the membership consists of Masons both of the York and Scottish Rite. We have learned from the general history presented, that there was at one time some twenty Lodges, with a membership of near eight hundred, that had obtained their charters from Grand Lodges in the United States, and that the old York element has existed in Mexico ever since, and, like the leaven of old, will yet under fostering care more and more each year permeate the system of Masonry now established upon a new basis. The ritual, however, used in a majority of these Lodges and Grand Lodges is that of the three degrees of the Scottish Rite as practiced in Lodges created by the Supreme Council, the exceptions being the Lodges composed exclusively or principally of American citizens resident in the various cities of the Republic, in which the American ritual is used. There are now some half dozen so-called American Lodges—that is, Lodges composed of American citizens resident in Mexico and other cities of the Republic. These Lodges all hold their charters from the Gran Dieta, which is and must continue to be the only governing body of Symbolic Masonry in Mexico. The last effort of the Grand Lodges in the United States to establish a Lodge in Mexico, was that of the Grand Lodge of Missouri, which chartered Toltec Lodge some ten or more years ago, but which, upon the organization of the Gran Dieta, surrendered its charter and took out one from the Gran Dieta, under which it now works.

There are thousands of American citizens, hundreds of them being Masons, residing in the various cities in Mexico, many of whom are affiliated with the so-called American Lodges, while others yet hold membership in the Mexican Lodges, and this number is increasing each year.

Upon the organization of the Gran Dieta it made no special effort to secure recognition of American Grand Lodges, and it was some two or three years later that the Grand Lodges of Texas and New York recognized it, as they do still, and then the subject of its recognition was presented to other Grand Lodges, which de-

ferred action for further information, as it had been currently reported, especially through a publication issued by an American resident of the city of Mexico, that the Gran Dieta by its Constitution authorized the making of women Masons, and prohibited the use of the Great Light in their Lodges. These statements I had heard and read while I was yet writing the Reports on Correspondence for this Grand Lodge, and so declined to present the subject of recognition of the Gran Dieta to the Grand Lodge of Iowa until I could satisfy myself more fully in relation to these rumors developing into published statements. I examined the Constitution of the Gran Dieta, to which I have referred, and could find nowhere within it any provision prohibiting the use of the Great Light in their Lodges, or authorizing the making of women Masons; the Constitution is entirely silent upon both subjects. During my visit to the Republic of Mexico in February and March of 1895, I had an opportunity to satisfy myself upon these subjects. I found that the Gran Dieta did not, by any law, much less constitutional provision, prohibit or exclude the Great Light from its altars—it did and does permit its use; it does, however, require by law the use of the Book of Constitutions upon its altars. I found during my visit to Lodges and Grand Lodges in some, and especially all of the American Lodges, the Great Light open upon the altar; in other Lodges the Book of Constitutions only; and notwithstanding the requirement that the Book of Constitutions should be used, I found in some Lodges that it was laid aside in open view, and the Great Light substituted, and the action was not called in question by any authority. It is not true, therefore, as has been stated, that the Bible is excluded; its use, while permitted, is not required.

In reference to this subject, I fail to find any warrant or requirement in the "Book of Constitutions," the Constitution or Code of Iowa, or any other Grand Lodge I have examined, requiring the use of the Great Light in our American Lodges. The Constitution of the United States has no reference to God or a Supreme Being, and many of our Presidents, in their annual messages, have omitted all reference to a Supreme Being, so that a class of Christians are year after year clamoring for an amendment to that National Charter, as if we would become more a Christian na-

tion by its insertion. The "Book of Constitutions" not only does not, any more than the Constitution of the Gran Dieta, require the use of the *Bible* in Lodges, but, on the contrary, we learn from it that it "charges the Masons of every country to be of the religion of that country or nation," and so, of course, authorizes the use of the book of the religion of the people of such country and nation. It has been well said by high authority that "he that is without sin among you, let him first cast a stone." Until the Grand Lodge of Iowa and other Grand Lodges, by constitutional or legal enactment, shall first require the use of the Great Light in their Lodges, let them be sparing of their criticisms and censure of another supreme and independent Grand Lodge, possessing all the rights and privileges they claim. Without the exercise and practice of this Christian and Masonic charity, Masonry can never become, as the Constitutions affirm it is, "the center of union and the means of conciliating true friendship among persons that must otherwise have remained at a perpetual distance." Our people and Masons are fast becoming important factors in the business and social relations (even marrying and being given in marriage) of the cities of the Mexican Republic; they are already in large numbers enrolled as members of their Lodges; and if *given a chance*, will yet bring the Masonry of that country more in harmony with ours.

Another of the objections urged heretofore against the recognition of the Gran Dieta is, that it made Masons of women. From a thorough examination of the Constitution, I learn that this was not authorized or warranted by any constitutional provision; it was not, indeed, until a year later, in 1891, that the Gran Dieta, by a law provided for the initiation of women, and also for the issuing to them of charters for Lodges. From what I saw and the best information I could obtain, there were some two or three only of the Grand Lodges that had sanctioned this practice, and about the same number of Lodges that had acted under the permission thus given. I found both in the city of Mexico and the city of San Luis Potosi, which is the capital of the State of the same name, and a city of about the size of our State capital, Des Moines—a woman's Lodge; that is, I saw the charters hanging upon the wall of the ante-room side by side with the charters of some four or five men's Lodges oc-

cupying the same hall; the charters were filled out upon the same blanks, in the same manner, signed by the same Grand Officers, and with the great seal of the Gran Dieta—the only difference being the insertion in one, of the names of women rather than of men. Moreover, I find from an examination of the *Masonic Bulletin*, the official organ of the Gran Dieta for 1891-94, edited by the Grand Secretary of the Gran Dieta, and especially in the number for February, 1893, which contains the official list of a hundred and more Lodges all owing obedience to the Gran Dieta, among them one or two Lodges of women, chartered by the Gran Dieta and organized by the Grand Secretary himself, as I was informed by the brethren. In the official *Bulletin* for February, 1892, pages 175-201, there is a list of the officers and members of some twenty Lodges, all of them constituent members of the Gran Dieta, and among them I find that of Marta (Martha) Washington Lodge, No. 156, with a list of the names of its officers and members, and the name of the Master is Maria C. Beall, the Secretary Josefina S. Rivera. These ladies I know very well—have known the former from her childhood. Mrs. Beall is a native of Iowa City; was educated in our State University (where for years I was a professor); was graduated in 1876, and went to Mexico as a missionary, where she met and married her husband, who was a member at that time and later Master of a Mexican Lodge in the same city, as his name appears in the published record to which we have referred. The father of this lady is and has been for many years a leading physician of Iowa city, and a prominent Mason for half a century. The Secretary is the niece of the Governor of the State, the Grand Master of the Grand Lodge, and the daughter of Gen. Rivera, one of the leading citizens of the Republic, and the second officer in a Lodge that has in its membership several prominent Americans, among them the Rev. Mr. Winton, who has long been a resident of the city, and thoroughly informed as to Mexican Masonry. From them I learned, as also from the Masters and other officers of Mexican Lodges I visited in the city of Mexico, that the women were accustomed to visit the men's Lodges at pleasure.

Wherever I went and visited either Grand or subordinate Lodges, being received with the greatest courtesy and welcomed by elo-

quent addresses delivered by the Grand Orator, an officer attached to every Lodge for the purpose of welcoming visitors, I took occasion in my responsive addresses, which I delivered upon every occasion and at considerable length, to cite attention to this practice, which I found had obtained in a few cases, and which was very objectionable to American Masons; and I assured them that while it continued many of our Grand Lodges would not recognize the Gran Dieta, under whose jurisdiction they worked. I was everywhere informed, in public and in private, that an overwhelming majority of the Lodges and members were opposed to the practice, and were very anxious to be brought into closer and more intimate relations with American Masons and Masonry. This sentiment was communicated to me by President Diaz, who honored me with two very interesting interviews, as also by his Deputy, both in the Supreme Council and Gran Dieta, and other prominent Masons.

A few months after my return home I learned that the Gran Dieta had repealed the law under which women were authorized to be made Masons, and upon receiving this information, I replied that that would not satisfy American Masons; they must go further, and provide by law for the revocation of charters issued to women, and still more, deny to them the right of visitation to men's Lodges, both of which the Gran Dieta has since done, as I am informed. Further than this I do not see what they could do. They cannot unmake the women who are made Masons any more than we can by expulsion declare that a man is no longer a Mason. We only do as they have done, deny them all the rights and privileges of Masonry.

The making of women Masons is not a new departure in Masonry; it has only been more recent, upon a larger scale, and brought nearer home. Every well-read Mason knows full well that in the last century a Lodge in Ireland, No. 44, at Doneraile, initiated a woman, Miss Elizabeth St. Leger, daughter of the Right Honorable St. Leger, Viscount Doneraile, whose son and successor was Master of the Lodge at the time. She afterwards married Hon. Richard Aldworth, of the County of Cork, and has left a most honorable record as a woman and a woman Mason. Moreover, the Masonic student may learn that during the reign of Napoleon, the First Emperor, a woman was made a Mason, he

being Grand Master at the time. She was a colonel, and a very brave and distinguished officer in his army; served with distinction for many years, and her sex was not discovered until she was severely wounded, when, upon her recovery, the Masons, prompted by a spirit of gallantry, conferred upon her the three symbolic degrees. Within the past decade the Grand Master of the Grand Lodge of Hungary, a Symbolic Grand Lodge, which takes a prominent part the present year with the officials and people of Hungary in the celebration of their Millennium Festival, a thousand years of honorable history, conferred, himself, the degrees of Masonry upon his own wife. While the Masonic press commented upon this last case, as Masonic historians have upon the former, I have yet to learn that any Masonic Grand Body ever withdrew, or even withheld, their recognition from those Grand Lodges of Ireland, France, and Hungary. They were all recognized by the Grand Lodge of Iowa as independent Grand Masonic Bodies; and it was only when the Grand Lodge of France eliminated from its ritual the requirement of "a belief in a Supreme Being," that the Grand Lodge of Iowa, following the example of the Grand Lodge of England, and later followed by American Grand Lodges other than our own, withdrew its recognition, or rather, refused to hold further Masonic intercourse with that Grand Body.

Another, and the third, objection has been very recently urged against the recognition of the Gran Dieta as a lawfully constituted Masonic body, and the very sweeping charge has been made, not only against the Gran Dieta, but against very many of the Grand Lodges of the world, especially those of Europe, Asia, Africa and South America, nearly all of which owe their origin to Supreme Councils of Scottish Rite Freemasonry. It has been published that "there is no lawful Masonry anywhere that is not descended from the Free and Accepted Masonry of the British Isles—the Masonry of the Charges of a Freemason;" and it is declared by the same writer that this is "an indisputable fact." He further says that the Lodges in Mexico are "clandestine;" that "their members are imposters and dissenters from the original plan of Masonry," and that "whoever visits them violates his Masonic vows." If these statements be true, then all the Grand Lodges to which we have referred are clandestine, and their members

are imposters and dissenters, and all who visit them, as I and thousands of other American Masons have done, are guilty, as charged, of violating our vows. The writer affirms that the statements made by him are "indisputable facts." They are not only disputed now, but have been through the whole history of Freemasonry in the United States. In the Reports on Correspondence of the past year, Past Grand Masters Drummond, of Maine, and Anthony, of New York, two among the ablest Masonic writers of the day, and certainly the peers in Masonic knowledge of any other two in the country, not only deny the statement, but affirm, to which an overwhelming majority of Grand Lodges and Masonic writers give their adherence quite as "indisputably," that "a Lodge created by a Supreme Council in a country where, by the Masonic law then prevailing, it may be done, is just as lawful a Lodge, and its Masons as regular Masons, as any to be found outside of those which can trace their origin back to the British Grand Lodges. The bodies of the York Rite do not," they say, "embrace the whole of pure and accepted Masonry." To this I give my unwavering adherence.

One of the so-called landmarks of Masonry, and quite as essential and important in its character, and which has received the assent of quite a large number of Masonic writers, affirms and declares that "Masonry is cosmopolitan," and is universal, in which statement they are borne out by the Book of Constitutions itself.

Let us refer briefly to the history of the English Grand Lodge. The first Grand Lodge of which Masonic history gives any record, is that of England, organized by the 'four old Lodges of London' in 1717. The Constitution (Charges and Regulations) for its government was presented by Dr. Anderson (and since known by his name), and adopted in 1823. This Grand Lodge, we all know, was constituted by only four Lodges, leaving a larger number out in the cold, while the Gran Dieta was constituted by one hundred and twenty-two of the one hundred and twenty five Lodges in the Republic. While there had never been an earlier Grand Lodge, there had been and were at that time other Lodges constituted in the same way as those four—by voluntary action and without any warrant or authority save the brothers' common consent. Now, the Con-

stitution of the Grand Lodge of England, then and there adopted for *its* government and it alone—for it was not and is not binding upon any Lodge or Grand Lodge till accepted as such—is either a truth or a lie. It reads, Head. VI, Division 2, that "We are also Masons of all nations, tongues, kindreds, and languages," which is corroborated by all history; that there was at that time other and "lawful Masonry" elsewhere than in England. England, while her political flag floats on every sea, has no "monopoly" of Masonry outside of her own dominions. There was and is "lawful Masonry" in other parts of the globe, and so recognized by the Grand Lodge of England itself, by Scotland, Ireland, Canada, and all English colonies, as by a majority of the Grand Lodges of the United States, including Iowa. It cannot be said, as some have asserted, that the Lodges in other nations sprung from the loins of the English Grand Lodge, because at that date, 1723, the Grand Lodge of England had not warranted a single Lodge beyond England, and it was several years before she constituted one beyond the "British Isles."

Not only has the Grand Lodge of Iowa, but a majority of the Grand Lodges of this country as well as those of England and Europe have recognized the Grand Lodges of Cuba, Vera Cruz, and the Federal District in Mexico, together with those of Chili, Peru, Brazil, Argentine Republic, and others in the Western Hemisphere, and in the Eastern, those of Spain, Portugal, Italy, Roumania, Hungary, and others, all of which, as we have stated, were created by Supreme Councils. We have not had time to look into many of the proceedings of Grand Lodges, but those which we have at hand, and into which we have looked, are those of California, Canada, Louisiana, New York, as well as Iowa, all of which have recognized the aforesaid Grand Lodges as lawfully constituted Grand Lodges of Masons. It will never do for us or others to assert that all knowledge, all wisdom, and all Masonic intelligence reside either in Illinois or Iowa, or any other American Grand Lodge, or even in the Grand Lodge of England, which has always acknowledged and recognized a majority, if not all, of the several Grand Lodges we have named. Moreover, the Grand Master of the Grand Lodge of England, the Prince of Wales, who has served his Grand Lodge and Freemasonry now for

twenty-one years, was made a Mason in a Lodge under the jurisdiction of the Grand Lodge of Sweden; and the Grand Lodge of Norway, which is now seeking recognition at our hands, has been recognized recently by some of the American Grand Lodges, as well as in former years by others.

These statements and averments prove that Masonry is universal, wide-spread and cosmopolitan in its character; it embraces, as the Constitutions say, "Masons of all nations, tongues, kindreds, and languages;" Mohammedan, Hindoos, and even Pagans, have Lodges and Grand Lodges, using the Koran, the Vedas, and other sacred books of their religion, instead of the Bible. I have myself sat in Lodges and Grand Lodges with native aboriginal Americans, full-blooded Indians. One of the Presidents of the United States, a former Grand Master of a Grand Lodge, ordered the degrees of Masonry conferred upon Indian chiefs visiting the Secretary of War at the National capital on business pertaining to their nation, and those men had very little knowledge of the Great Light in Masonry, or of any other sacred book, except the great volume of nature, and as little, also, of the Book of Constitutions, or the laws of the Grand Lodge under whose jurisdiction they were made.

Let us inquire what is a "clandestine Lodge" and see whether Lodges I visited in Mexico were "clandestine." What is a "clandestine Lodge," and an imposter and dissenter or "clandestine Mason?" The (Anderson) Constitutions declare, Section 8, that "where a number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them nor own them as fair brethren, and duly formed." In other words, a Lodge formed without a warrant from the Grand Master (we now say Grand Lodge) is "clandestine," and so a "clandestine Mason" is one made in a Lodge without a warrant. The Gran Dieta Symbolica of Mexico, and the Lodges under its obedience, are as regular and legal bodies of Masons as is the Grand Lodge of Illinois, Iowa, England, or any other Grand Lodge in the world. The Gran Dieta is composed of Grand and subordinate Lodges that obtained their charters from both Supreme Councils of the Scottish Rite and Grand Lodges of the York Rite, but that

does not militate, there more than here, against its lawful character.

So, too, a lawfully-constituted (warranted) Lodge cannot make "clandestine Masons." There is a great difference between an "irregularly-made" and a "clandestinely-made" Mason. The making of a person who is *not* a "good and true man;" one who is *not* "free-born;" one who is *not* of "mature and discreet (legal) age;" or a "bondman," a "woman," or an "immoral or scandalous man," and *not* of "good repute," is declared by Anderson's Constitutions to be irregular and not permissible—but that irregularity does not make them "clandestine." There are few, not any among all my brethren of many years standing in Masonry, who have not visited Lodges which had violated one or more of these six commandments, called by some "landmarks." The violation of a "landmark" by a Lodge or Grand Lodge does not make it or its members clandestine. Were this so, the Grand Lodge of England itself, the oldest of Grand Lodges, would be declared clandestine by all English-speaking Grand Lodges in the world, for there is no fact more notorious than that the Grand Lodge of England, very many years ago, upon the manumission of slaves in its colonies, changed one of the fundamental landmarks, so recognized, from "free born" into "free-man," and thereby authorized the making of, and did make, Masons of those who were born in slavery. Moreover, the Grand Lodges of England, of Pennsylvania, and several other Grand Lodges in the United States.—even our neighboring Grand Lodge of Missouri—knowingly, and I may say willfully, made Masons of those of non-age. We have residing in the State of Iowa today a Mason made a Mason in his eighteenth year in a Lodge in Missouri, and the Lodge so making him was fully cognizant of the fact. These are irregularities, and no irregularity, however great, can vitiate the charter or the legal existence of the body performing the act, however offensive it may be in the eyes of the brethren.

Any and all Masons may visit any and all Lodges in Mexico without violating, as charged by the ignorant or malicious, any O.B. of which I have any knowledge, or known to the rituals here or elsewhere from the first to the thirty-third and last degree in Masonry.

The Grand Lodge of England was the

first Grand Lodge, and it was not created till 1717, nor its Constitution adopted till 1723; yet within twenty years there was a schism and a secession of a number of brethren, who constituted another Grand Lodge, calling themselves the "Ancients," and by some strange *hocus pocus* their mother Grand Lodge the "Moderns"—all this about the middle of the last century. This new schismatic, *clandestine* Grand Lodge, engineered by a more intelligent, active and energetic Grand Secretary, Laurence Dermott, grew rapidly, and soon assumed large and permanent proportions. It, too, published a Book of Constitutions, called by its author, the Grand Secretary, the "Ahiman Rezon," and planted its Lodges "at home" and *abroad*, especially in America, for Bro. Hughan, the great Masonic antiquarian and historian, says that it secured the "almost unanimous support of the Grand Lodges of America." That "a stream cannot rise above its fountain," "nor can a pure stream flow from an impure fountain," are unquestionably axioms in nature and in Masonry. Now, there are a few Grand Lodges in the United States in whose veins the blood of the "Ancients," the "rebel Dermott," and his *clandestine* Grand Lodge, so declared from 1750 to 1813, when the mother Grand Lodge condoned all offenses and gave her the "kiss of peace," better by far than that of the "betrayal." If there is no Dermott blood in Iowa and Illinois, the veins of the Grand Lodge of Pennsylvania are full of it, and they still glory in their "Ahiman Rezon," and reject and "cast over among the rubbish" the Anderson's Constitutions. Nor is the Grand Lodge of Pennsylvania alone in this, but she has illustrious associates; and yet who ever heard of an Illinois or Iowa Mason, or one from any other jurisdiction, calling those Grand Lodges clandestine, or refuse, Masonically, to visit their Lodges or hold Masonic intercourse with their members, charging them with being "imposters and dissenters from the original plan of Masonry?"

The difference between the Masonry of Mexico and the United States is just here: Their *origin* and pedigree is more pure and lawful than ours, while their *practices* were not only objectionable to us but to others, and to even a majority of their own membership, as they have repealed and abrogated the law under which such objectionable practices had obtained by only

two or three of the twenty or more Grand Lodges, and the same number out of more than two hundred subordinate Lodges.

It has been publicly proclaimed that the Gran Dieta has not only repealed the law under and by which women were made Masons, but revoked and recalled the charters (only three, and that is three too many) granted to women Lodges, but gone further—further they could not go—and forbidden Lodges to admit women Masons as visitors, or to recognize them (though they be as lawful Masons as the men).

The Gran Dieta being a lawfully constituted Masonic Body, with some two hundred Lodges and (it is stated) twenty thousand members, with several American Lodges and many of our citizens affiliated therein, and having not only proved that it did not forbid or exclude, but permits, as she has always, the use of the Great Light, and moreover settled the question of the past woman, she knocks at the door of the American Grand Lodges for recognition. Let it be borne in mind that recognition is not essential, or even necessary, to legality. It only bears in its train a more enlarged and fraternal intercourse among and between their members.

Masons wishing to study the subject discussed in the second part of this paper, may consult the first three authorities previously referred to in connection with the first part of this paper, and in addition thereto the following:

10. "General Constitutions of the Gran Dieta Symbolica;" 1891.

11. "Mexican Masonry, 1893," a pamphlet by R. E. Chism, Past Master Toltec Lodge, No. 520, under the jurisdiction of the Grand Lodge of Missouri.

12. "Proceedings Grand Lodge of Texas," 1891-92 and 1896.

13. "Proceedings Grand Lodge of New York," 1892 and 1893; and—

14. "Proceedings Grand Lodge of Illinois," 1895.

In addition to these published authorities, I have followed for my own guidance information obtained in two personal interviews with President Diaz, the Grand Master of the Gran Dieta since its organization.

In addition, I had two personal interviews with Dr. Louis Pombo, Deputy of President Diaz for the Supreme Council; with the Secretary-General, Dr. Juan N. Castellanos; an interview with Ermillio G. Canton, Grand Secretary of the Gran Dieta

and editor of the official *Bulletin* of the same, together with other prominent Masons and citizens of the city of Mexico and other cities.

I have stated, I believe, that I visited the Supreme Council and the Grand Consistory under its jurisdiction in the city of Mexico, as also Mexican Lodges in the same city; and in the city of San Luis Potosi, the Grand Lodge of which the Governor of the State is Grand Master, but in his absence presided over by Francisco Bustamente, who is a relative of the famous President by that name, of whom we have made mention. I also visited several Mexican and American Lodges, presided over by Mexican citizens, American citizens, and a German citizen, as well personally interviewing and conversing with prominent Masons wherever I met them, as well as personally inspecting the charters which I saw suspended upon the walls in the halls of the several Grand Masonic Bodies which I visited.

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Masonic Congress Held at Antwerp, Belgium, June, 1894.

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BY BRO. DR. E. RINGER.
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Copied from the Proceedings of the Grand Lodge of New
York, 1896.

The Congress is a historical event. Only in the preceding year has the Grand Orient of Belgium published its proceedings in the form of a pamphlet, entitled "Conférence Maçonnique Universelle d'Anvers, 1895." The Congress was attended by prominent Masons of those Grand Bodies who labor—as the expression is—in the interest of "Progressive Freemasonry." The conception of the idea of Freemasonry as expressed by the brethren of different nationalities and systems is of interest to the Fraternity at large, and it is for this reason that we have deemed it our duty to reproduce the discussions in an abbreviated form.

The countries represented were Belgium, Spain, France, Hungary, Luxemburg, the Netherlands, Portugal, Switzerland, North America, Cuba, the Argentine Confederation, San Domingo, Brazil, Chili, and Hayti.

Every member had the right to speak in his own language, which was immediately translated into French.

The questions to be acted upon were the following:

1. What is the aim to which all Freemasons aspire?

2. Is an International Masonic Union possible?

3. How far does the Obligation of Masonic secrecy extend?

4. International Decrees respecting the Practice of Masonic Assistance?

FIRST DAY OF SESSION.

Bro. Houzeau de La Haie presiding.

What is the aim to which all Freemasons aspire?

The Lodge, "Les Amis du Commerce et la Persévérance Réunis," of Antwerp, answers: The object of Freemasonry is the peace of the world by a general disarmament, the establishment of courts of arbitration, as well as the solution of the social question by the reconciliation of all classes and the abrogation of all privileges.

The Lodge, "Les Amis Philanthropes," of Brussels, replies: The common object of Freemasonry is that, pervaded with enthusiasm for morality, justice, equality, liberty, and respect for the opinion of others, we should strive to procure to the whole human race the highest degree of moral and physical well-being. Besides, it is our duty to occupy ourselves with whatever concerns mankind, and to discover and employ the means which, according to time and place, will promote its welfare.

Bro. Le Clément de Saint Marcq, Master of a Lodge at Antwerp, finds that the customs and ideas differ according to the manners and morals of the different countries; but that the essence of Freemasonry is everywhere the same. This essence consists in what they all have in common: the ceremonies and the ritual. It is therefore necessary to observe the effect which these ceremonies produce within ourselves. He arrives at the conclusion that the aim of Freemasonry is the moral perfection of its members, and that this perfection is acquired, in contradistinction to the struggle for selfish ends, by the struggle to overcome wickedness. When the Church pursues the same aim, it is not done with the same purity as in Freemasonry. We must correct the bad dispositions not so much in others as rather in ourselves.

The grand Lodge of the Eclectic Union: Freemasonry, having its origin in the United Old Building Corporations, aims, in a symbolic form derived from their customs, on the ground of perfect equality, at the moral ennoblement of man, and has for its

highest object the promotion of human happiness in brotherly union.

The Supreme Council of San Domingo: Freemasonry assumes that man is born free; responsible for his actions, and capable of perfecting himself in science and morals. It is its aim to render social life everywhere more agreeable, more just and brotherly, and thereby to become the promoter of civilization. To obtain this end it tries to act upon the individual; it endeavors to lessen selfishness and strengthen self-denial. Freemasonry, above all, should teach respect for law, hatred to tyranny, love of peace, humanity toward the weak and unfortunate, tolerance, harmony, and mutual benevolence. Though it receives into its ranks men of all systems, of all nations, and of every condition of life, yet it does not exert any influence upon its votaries as to their religious, philosophical or political opinions. It works by doctrine and example at the perfection of the individual for the perfection of society, and at the perfection of the society for the perfection of the individual. Its symbols, its ritualistic forms, and the secrecy with which it surrounds itself are but the means to draw closer together its members, and to secure liberty of thought and speech.

Bro. Biny, of the Grand Orient of Spain, reports that his Grand Lodge had submitted the four questions to its constituent Lodges, three hundred in number, for deliberation, and that the majority had returned answers, which he comprised in the following words: "The aim which Freemasons pursue is mutual instruction for the purpose of teaching others, and mutual assistance for the purpose of growing strong and of being able to serve mankind."

Bro. Ivan Bosányi, the delegate of the Symbolic Grand Lodge of Hungary, compares the similarity of our sentences, symbols and signs with the style in which several of our houses have been built, without having the same interior arrangements. Our symbolism, however great its importance, does not express the idea of our union; and the exterior signs, which by their general use are apt to unite us, are often, unfortunately, by petty differences, the occasion of loosening the ties by which we are bound together. Our principles are undoubtedly beautiful and sublime. But what are these principles? They are simply the rules which the moral world has established; the rules of conduct to

which every man in social life submits—which have the same value in civil life as in the Lodge. To labor for moral self-improvement; to subdue the animal in man; to love one's neighbor; to do good; in a word, to practice the general virtues: this all religions teach, from Confucius to Moses, from Jesus and Mohammed to Luther and Calvin. And when we know, by history and experience, that, notwithstanding this harmony of their moral basis, the different religions, or, rather, their adherents, are in hostility arrayed against each other, and that their fanaticism is still at the present day the cause of the bitterest estrangement in the bosom of society, then we must acknowledge that the fault is less to be found in the religions themselves than in the fanaticism of those whose calling it is to represent them; in intolerance, in the unbridled desire to usurp power, and in the constant machinations of the priesthood of every belief.

The speaker now comes to the question whether it was necessary to found the Masonic Fraternity in order to obtain by this union the common aim of all religions. When a certain object is to be accomplished, be it for humanity at large, be it in a certain community, we know by daily experience that arrangements and profane combinations are easily and successfully made when the need of such an undertaking is sensibly felt, and that they disappear again as soon as the end has been obtained. Neither a general moral law nor any particular object explain the existence of our Society. But why does it then continue to exist? Since its foundation, it has steadily kept on increasing, and this fact by itself is sufficient to prove its usefulness, its necessity.

Bro. Lessing, the profound thinker, said: "Freemasonry is nothing arbitrary, nothing dispensable, but something necessary, deriving its existence from the very nature of man, from the very condition of the human society."

And from a splendid array of facts—how Freemasonry found a home with all nations, with half-savage people as well as with those marching at the head of advanced civilization, how it is differently cultivated not only with respect to customs and rituals, but also to its innermost essence—the orator draws the conclusion that it is idle to define the essence and object of Freemasonry. It is nothing positive, is no institution having a definite

aim, but something negative, the object of which did not pre-exist to its foundation, but which it bore in germ and formulated in various ways according to the nature of the influences bearing on its different working establishments.

Suffice it to say, that the field of its activity is so vast that its labors will never come to an end as long as men exist.

To mention only one point: with how many imperfections do the political organizations of nations abound, which have for their object the welfare of the people? When our political institutions divide men, created in the image of God, with respect to their language, color, and religion, do they ever bestow much care upon their spiritual and moral improvement? Do not the sad consequences resulting from the distinction of classes, existing in all nations, open up to Masonic labor an unlimited field for action? Even the idea of the equality of men, the conception of their dignity, as well as the bestiality of wars—have they so deeply pervaded the public conscience that there is nothing left to do any more to spread these truths and work for their realization?

It is easy to make such sublime thoughts blossom; the moment develops them in the brain of a man of genius, in the heart of a man of sentiment. But what an immeasurable time is required to effect their realization!

All ideal conceptions of mankind—liberty, equality, fraternity—are as old as the human race. To all founders of religion they have served as a basis for their doctrines, and many of their adherents have shed their blood in their defense.

Let us not look for definitions and formulæ. Freemasonry has an enormous amount of work on hand; no systematic plan of operations is required. Let us first establish an equipoise in our actions; let us bring our sentiments in harmony with the great propulsive forces of society—and then onwards with all power against evil in every form, in all its hiding places. Down with the bulwarks that separate men; war against every one that opposes the spirit of man; war against race-hatred, intolerance, superstition. Armed with the weapons of love and enlightenment, let us attack the enemy wherever he may show himself: in this way will we approach the goal to which all true Freemasons aspire.

Bro. Dequaire-Grobel defines the standpoint of the Grand Orient of France. He

said that Section I of its Constitution, which did not essentially differ from that of other Masonic Bodies, would by itself have been a sufficient explanation. He touched upon the general opinions formed about Masonry, the aim of which was everywhere nearly the same, the differences consisting only in the means to be employed. He finds, therefore, no fault with the English Masons when they consider the practice of a grand charity the highest of Masonic virtues; nor with the German brethren, when they make the Lodge the means of the moral improvement of the members, and through the Fraternity try to effect the ennoblement of mankind.

The Grand Orient of France pursues its aims in two ways, in a political and dogmatic; both much glorified, much condemned.

Many Masonic jurisdictions deny that it is necessary for the Fraternity to descend into the political arena for the purpose of accomplishing its object; they consider the exclusion of all politics the safest way. The Grand Orient of France is of the opposite opinion; not that it would turn the Lodges into electioneering committees, but it believes that in France it would deprive the public welfare of an important factor if it did not associate with the Masonic ideal an ideal form of government, for the realization of which its perpetual propaganda constantly labors. It rejects the idea that every Masonic body should and must pursue the same course of activity. In France the Masonic idea is closely connected with the Revolution of 1789 and 1792. French Freemasonry has made the revolution of all nations; for France it made the Republic; and it believes it necessary to act upon public opinion and through public opinion upon the government, thereby advancing the Masonic programme of the whole world. Different is the opinion of the Grand Orient respecting dogmatic (religious) activity. Although Freemasonry is no religion, yet many brethren are obligated to a belief in God and immortality, in the supposition that this minimum of religion is indispensable as a moral basis for the attainment of the Masonic ideal and the strengthening of the bonds of the old Fraternity. Without determining the value of dogmatic activity for this or that country, without being a partisan either for or against a belief in God and immortality, the Grand Orient of France holds that it is not the province of

Freemasonry to solve these problems.

It rather accords in this respect to its members full latitude and keeps its signs open to the theist as well as to the atheist, since Freemasonry has nothing to do with these questions; and for religious reasons no fellow-combatant should be rejected. The Grand Orient feels sorry that on this point it has been much misunderstood. It has no intention to impose its opinions upon others, but it also claims the right to form its own views. When the Grand Orient of France takes an advanced position, it is in the consciousness of its vocation to act as the vanguard: it does not refuse to labor in behalf of the common aim; but the unity gained by a slight side-movement appears to it by far more advantageous than that which is obtained by an apostolic creed imposed upon the world.

The National Grand Lodge of Spain finds the object of Freemasonry in a peaceable and progressive perfection of the human race, leading to liberty of thought, equal rights, and the brotherhood of mankind.

Bro. Pierre Tempels, in the name of the Supreme Council of Belgium, delivered an extended, well elaborated discourse, in which he arrived at the conclusion that the aim of Freemasons should be to practice mutual tolerance, and to cause this tolerance to predominate in all religious and political controversies, and thus to promote the spiritual and social progress of humanity. He thinks that a union on this basis is the sublimest social creation, which is sure of the accomplishment of its ends.

Bro. Lieftink, of the Grand Orient of the Netherlands, said that the aim of Freemasonry was well understood before the brethren had assembled at this conference; but in the discussion of the question it was found that the object aimed at was not near enough approached. Mutual instruction was necessary. Freemasonry is a religion, but has nothing in common with that childish play called in profane life religion; for it is a sublime subject that flows from the heart and captivates the mind. Freemasonry is revealed by no dogma.

Bro. Goblet d'Alviella, of the Supreme Council of Belgium, replies to those asking what the aim of Freemasonry is: Come to our Lodges and see. When no precise definition can be given, its influence will be felt, and you will become pervaded by

it. He himself asks for no political platform nor any religious dogma, but demands tolerance, liberty and brotherhood. From this, however, should not be inferred that Freemasonry excludes religious and political questions. All questions involving human interests are the concern of Freemasonry. Freemasonry shall be the great intellectual working establishment, where all currents of the profane world meet in order to return to their source again in a purified state; but the majority shall not try to force their political and religious opinions upon the minority.

The President, Bro. Houzeau, sums up by saying that, in accordance with the opinions here expressed, the differences are more apparent than real. The aim of Freemasonry shall be the moral perfection of its members—this is absolutely true. But do we not divine another one by far more sublime? We often lack the firm resolution of making the necessary sacrifice in order to subordinate our own individual interests to a higher aim. Here it is where we must strive to attain perfection, so that we may, step by step, exert an ennobling influence upon society. When men are better, society will also be more just than what it is to-day.

SECOND DAY OF SESSION.

Bro. Pierre Tempels presiding.

Is an International Federation of Freemasonry possible?

The Belgian Lodges arrived at the conclusion that a union of the different Grand Lodges was not desirable.

The single opinions are, that instead of establishing a federation, Masonic questions should be discussed in periodically recurring congresses; that for the different systems there should exist a central point of union; that an international federation would only be desirable for the practice of international charity.

Bro. Moentocq opens the discussion. He contends that a federation is not only possible, but absolutely necessary for the future development of Universal Freemasonry. He finds that there are three obstacles in the way of such formation—namely, national boundaries, the different philosophical views held by the brethren, and the various systems of Freemasonry. He denies that these obstacles are too great to be overcome, and demands an immediate federation. If not all Masonic Grand Lodges would join at once, the remaining would soon follow, and from an International

Federation would arise a Universal Masonic Union of the World.

Bro. Goebel, of Liège, approves of the federation, with the proviso that no opinions be expressed or urged, and that its only object should be to establish nearer relations between the several Grand Bodies.

Bro. Lafontaine, of Brussels, demands the federation in all its bearings. If we are brethren all over the world, it is ridiculous not to demonstrate this fact by an organization. If we differ on the means to the end, we are in full agreement as to the end itself, which is self-ennoblement, ennoblement of the nations, of the whole human race. Where there is an aim, there is a way; but this federation should not interfere with the autonomy of the Grand Lodges.

Bro. Vignier, of the Grand Orient of France, fears that the carrying out of the plan of a federation would meet with many disappointments. He would advocate the federation on the ground that all Masonic Bodies be represented, not to make laws, but to come to an understanding about certain points acceptable to all, and the adoption of which would bring us nearer to the Masonic ideal.

Bro. Ducommon, Grand Master of the Grand Lodge "Alpina," of Switzerland, points to his country as the land of federation.

The common impulse of freeing the inhabitants from the yoke of foreign tyranny led to the bond of union among themselves. There were no previous stipulations. Until 1848 they had not even a Constitution. Our object should not be to bind ourselves by laws and regulations, but merely to examine into the question whether closer relations and regular meetings are desirable, and then, when all Masonic Bodies are willing, let us have the federation.

Bro. Morayta, Grand Master of the Grand Lodge of Spain, reports the answer of his Grand Lodge: "A federation based on mutual concessions of all the Grand Lodges of the world, would secure to the Fraternity a stronger unity, and be an inexhaustible source of power. No Freemason will gainsay that our Institution should daily grow in strength, and this strength can only be attained by a complete union of all Freemasons."

Bro. Renard, Delegate of the Supreme Council of Switzerland, directs the attention of the brethren to the present political situation of Europe, and deploras the pre-

carious condition of a peace maintained by nations armed to the very teeth. Any moment a war may break out, more bloody, more formidable, than has ever been witnessed before. When armed nations confront each other with defiance, shall Freemasonry, the most appropriate instrument of international confraternization, stand idly by and fail of its mission? Shall we wait till the havoc of carnage and mutual slaughter have taken place? No; it is its duty to soften the hearts, to preach reconciliation, and to avert war by the means of arbitration.

In the States themselves there are two classes of people arrayed against each other in great embitterment. Shall Freemasonry say: What is that to me? Federated Freemasonry is a need of the times, and therefore desirable. No change of system is required, no relinquishment of form demanded. Federation is the future state of Europe, the future condition of the world. It would add to the glory of Freemasonry to take the first step in this direction.

The answer of the Grand Lodge of the Eclectic Union is: The international relations of the States, as well as the different conceptions of the idea of Freemasonry, do not make it appear that a closer international union than the one at present existing is practicable.

Bro. Houzeau offered the motion that the Conference of the United Freemasons should continue to meet at stated intervals. In 1896 the brethren might assemble in Amsterdam, in 1898 in Switzerland, and in 1900 in France. The motion was carried with great acclamation.

Bro. P. Tempels, presiding, summed up by saying that the desirability of closer relations between the Masonic Grand Bodies was generally admitted, and that it had been decided to continue these conferences, which, however, should bear only a deliberative character.

THIRD DAY OF SESSION.

Bro. Pierre Tempels presiding.

How far does the Obligation of Masonic Secrecy extend?

This question is of little importance to Masons on this side of the ocean, and I have therefore considered it a waste of time and space to translate particulars, especially as it was the almost unanimous opinion of the brethren assembled that Masonic secrecy had only reference to ceremonial forms, ritualistic labors, and means of

recognition; and that in Catholic countries, for obvious reasons, the names of the brethren should be kept secret. It was also held that too much publicity would be detrimental to the cause of Freemasonry, and that no brother of any decency would ever reveal to a profane world what had been transacted within the tiled doors of a Lodge.

FOURTH DAY OF SESSION.

Bro. Houzeau de La Haie presiding.

International rules respecting the practice of Masonic Charity.

The Belgian Lodges are unanimously of the opinion that professional begging should be stopped.

One Lodge holds that no charity should be bestowed upon any brother who has neglected to perform his Masonic duties; another, that assistance should only be accorded to him who is in the possession of the "Annual Password;" another recommends that an alphabetical list be kept of all those brethren who have once been helped, in order to find out whether any of them had ever been assisted by another Lodge before.

The Master of the Lodge "Anglobelge," at Antwerp, who spoke in English, contends that charity is an attribute of Freemasonry, and should ever remain so; and that it is the duty of every individual Mason to practice the same, especially with respect to those belonging to the household. He stated that he was better acquainted with English and American lodge affairs. In England, charity is practiced to a very large extent. Freemasonry bears there more a humane than a progressive character. The same is the case in Scotland, where Lodges institute bazaars or fairs, and by attracting the profane world, obtain the means for works of charity.

In America, most Lodges appoint committees, consisting generally of three members, for the purpose of investigating the condition of destitute brethren and of the widows and orphans of deceased members. Masonic charitable institutions are there very numerous. The speaker is of the opinion that no special rules should be made for the organization of charity; the general regulations are sufficient. The same is the case with traveling Masons, where we must distinguish between those who have suddenly become involved in trouble, and others who carry on begging as a profession, and are called "tramps" in English.

The following are the views of the Grand Lodge of the Eclectic Union: Freemasonry is not an institution of charity, but it shall educate and incite the brethren, from a spirit of love, to perform charitable deeds. The practice of charity is, therefore, the individual duty of every Mason. The Lodge, however, shall also make use of its funds for the alleviation of distress, and in particular cases call upon the members to make special efforts in this direction. Finally, it is desirable that the Lodge, whether in its narrow circle or in connection with other Lodges, or even profane societies, should favor, promote, and help along such institutions, or call them into existence, the aim of which is to assist the indigent, to prevent poverty, to work for the public welfare, and to foster education, the arts and sciences. The Lodge as well as the single brother shall be engaged in works of charity in accordance with their means and the importance in given cases. Regulations, especially international, cannot be established for this purpose.

The Supreme Council of San Domingo formulates its opinion in this way: As charity is no essential part of the Lodge work, but only a personal duty of every Mason, no rules can be fixed respecting it.

Bro. Jottrand, speaking from a long experience gained in high official positions, finds that it is a waste of time to attend to vagabonds and to organize international charity.

Bro. Moentocq advises that a hotel, as an asylum, be designated in every city for traveling brethren.

Bro. Houzeau, Grand Master of the Grand Orient of Belgium, at the conclusion of the Congress, passes in review the several questions discussed by the brethren, and declares that the result has surpassed all his expectations. He expresses the hope that the next Congress, to be held at Amsterdam in 1896, will unite the brethren still more firmly, and induce other Grand Bodies to join.

The discourse of Brother Ivan Bosányi, Grand Orator of the Symbolic Grand Lodge of Hungary, which contains some original ideas, but could only be reproduced here in a fragmentary form, was received with much acclamation. Most of the speakers were members of the Grand Orient of Belgium, whose statutes do not prohibit the discussion of religious and political questions in the Lodge. This circumstance

accounts for the political coloring of their speeches. The representative of the Grand Orient of France reflects, of course, the heterodoxy of his Grand Body. When Bro. Lieftink, Grand Orator of the Orient of the Netherlands, designates Freemasonry a religion in comparison with which the religion of the Churches is mere child's play, we doubt whether he will find many brethren to indorse his opinion.

The Grand Bodies of England, Scotland, Ireland, Germany, and of North America, the great bulk of orthodox Freemasonry, erected upon the groundwork of the "Old Charges," were not represented; and there is little prospect that the different Grand Bodies, resting upon different fundamental principles, will ever be able to work harmoniously together. We will see what the next Congress, to be held this year at Amsterdam, will bring forth.

The next Masonic Congress will be held at The Hague, July 25-28 this year, to which all Grand Lodges of the world are invited. The main object is to establish closer relations between the different Grand Bodies and systems of Freemasonry. The representation of the high degrees (Rose Croix) in the Netherlands will also be present and in agreement with the Grand Orient send invitations. The order of the day will be published in a few days.

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Scottish Rite Masonry.

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What do we find? We find a complete system of morality. We find a complete system of religion. We find a complete system of philosophy.

These statements are so broad as to be both questionable and startling; but one who has studied Masonry as a science will at once agree that they are neither too broad nor too assertive. We do not mean to say that the morality, religion and philosophy of Scottish Rite Masonry are perfect. Its code of morals does not supplant any other, nor make its devotees more conscientious than others. Its religious teachings bar out no other religious teachings, nor do they flavor of or support sects or isms. Its philosophical instructions do not overthrow nor uphold evolution, materialism, verbal criticism nor the philosophy of Hebrew, Gentile or denominationalist. But it offers to the student a system of morals which are based upon pure altruism; a system of religion which is a pure exposition of the relation of Brahmism,

Buddhism, Mohammedanism, Zoroasterism and Christianity, as well as all other isms, to the Creator and His protege—man; a system of philosophy which enables all men of whatever race, politics or religion, to study the true relationship of man to man, of man to immortality, of man to God.

It follows, then, that one who cares nothing for the study of self, and of self in its relation to that which is not self, has little to discover in the secrets of Scottish Rite Masonry. That one who cares only for material benefits, for glitter, pomp and worldly honors, can attain to those through many easier channels than through the study of pure Essenism.

In fact, the man who seeks to advance his business interests, his political influence, his material welfare, by means of Masonic relationship, should hesitate long before submitting his every act, thought, word and deed to the searchlight of Masonic association. You can travel about in the world, a hypocrite, shielded by the universal cloak of lack of interest in your personal affairs. But when you enter an association of men whose duty it is to scrutinize your daily life, to watch you for the sake of watching the good of the association, you are very apt to be unmasked.

What, then, are the moral teachings, the religious instructions, the philosophical studies of Scottish Rite Masonry? Ah, there is the rub! It is safe to hazard that that there are hundreds who pursue the never ending search for Masonic light for years, and cannot fully answer that question to themselves—and they certainly will never impart the answer to others outside of the Lodge-room and the fraternal sanctum. Masonry teaches its lessons to its devotees. It does not proselyte; it does not vary its systems with the floating fancies of the age. It is as enduring as the rocks. Why? Because its precepts are purely fundamental, absolutely essential, and in no sense a part of any superstructure.

Every firm temple must be founded upon a rock. Masonry supplies the rock; build the structure and ornament it as you will. From this arises the sense of amusement in the mind of every Mason when he sees any religious body or other organization attacking Masonry in any manner. We can afford a smile when we see a man trying to pry out parts of the foundation of our building, if we know that he must

cease his efforts or his own building will topple first.

To destroy the principles of Masonry would be to destroy all principles of morality, religion and philosophy.

Some one has said in relation to church unity, that if you take from creeds the non-essentials and leave only the essentials, all churches and all religions are a unit. So Masonry deals only with the essentials, and men of every race and every religion and every creed find ample room within its doors.

Of these essentials, Scottish Rite Masonry explains as well as exemplifies the meanings, reasons and necessities.

—Richard S. Jones, in *Pacific Mason*.

Papal Antagonism in Australia.

There seems to be a determined effort on the part of the Papal church to upset the Education Act in the various Australian colonies, the latest example of which is a sermon preached at East Maitland, N. S. W., by Father Sherman, on Sunday, 2d February last, on the occasion of the opening of the St. Joseph's Schoolroom at that place. The sermon occupies three columns of *The Maitland Daily Mercury*, which heads it by the title, "Opening and Blessing a New Catholic Schoolroom," omitting the name "Roman."

With the attempt to overturn the Education Act or to obtain a separate *per capita* grant for the children educated in the Papal schools we have nothing to do; but we certainly are of opinion that so long as the Freemasons abstain from attacking the Romish or any other church, but content themselves with going their way peaceably, fearing God and honoring the rulers of the country in which they may be residing, they should not be subjected to the ribald and false attacks of ignorant priests. We give a few extracts from the "sermon" in which Freemasonry is more particularly attacked:

"Every one is well aware that at the present day, and for many years past, there has existed in the world a wide-spread organization which is an enemy of the civil power and an enemy of God. This is called Freemasonry. Its origin and existence are wrapt in mystery. It hates the light and loves the darkness. Yet with all this, enough has been made known from time to time of its objects and spirit in order to justify me in what I have asserted in

regard to its influence. Now, it is precisely this organization, which is an enemy of the civil power and an enemy of the church, that has started in other countries, and that keeps up that secular system of education. The leaders of this great organization are sufficiently cunning to see that the mind of the child is capable of receiving any impression, and that for years and years, even to old age, it will in many cases retain impressions received in childhood. Therefore, the enemies of God and His church have endeavored to make an evil impression on the minds of the children by means of secular education. And here I will not be content with mere statements, but give you, as far as my memory serves me, the very exact words of members of this organization, and if I do not succeed in giving you the exact words, I will give you the sense of the words. Now, amongst other things which have been said is this: that the teaching of the catechism interferes with the development of the children's faculties, and that the interference of the priest in the matter of education deprives a child of all logical and rational teachings. That was the answer which was sent in the year 1864 by one of these Lodges—the Belgian Lodge of Freemasons—to the Grand Orient; and the teaching of English Freemasons was just the same. English Freemasonry, of which we have a branch in these colonies very widely spread, was acknowledged officially, in 1875, to be one and the same with the continental body. The Order of English Freemasons asked parents to bind themselves by a solemn promise to withdraw their children from what they called the poison of religious education! That was a strong expression—the poison of religious education! And again, why should we wonder at this expression being used by them, for one of their own historians has said that whatever Freemasonry admitted into its temples—either Jews or Mohammedans, Protestants or Catholics—it is on condition that that one will renounce all the past errors and superstitions in which they had been trained up, and if he does not do so, he has no business in presenting himself as a member of this body. And once again I say, those are blasphemies unworthy of a Christian. They have gone so far as to declare that all religious education must be put an end to! They have declared this in the most expressive words. They have stated that was the

principle of supernatural authority. That faith in God takes away the dignity of man, and is likely to lead to the abandonment of all morality. Here is blasphemy, and it is hard to distinguish which is the most worthy of condemnation—the blasphemy itself or the viciousness of it. Why should they mind the teaching of the Bible while such has been their doctrine, which they in their own correspondence and letters acknowledge? Here is the origin of the modern system of secular education which is evil, because it is impregnated with a hatred of God himself.”

The blasphemy and viciousness, we are of opinion, remain with the authors of such slanders. Father Dunne, of Albury, was only noteworthy because of the ignorance displayed in his utterances, but this so-called disciple of Christ displays all the rancour and hatred of his nature, and the entire absence of Christian charity in his composition by the vindictiveness of his rash assertions, which any reasonable person who may read them will at once know to be false. Give these Popish priests their way, and we may look for a return of the days of the Inquisition and the rekindling of the fires in which Ridley, Latimer and Rogers perished. A church that will not scruple to assert that “English Freemasonry have to promise to withdraw their children from the poison of religious education,” will stop at nothing, neither rack, nor screw, nor stake, to gain its ends.

—*Masonry, of Sydney, N.S. W.*

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The March of Persecution.

As the Armenian outrages appear now to the civilized world, it would seem as if there would scarcely be enough of the name left in a few years, at the rate the massacres have been going on, to form a tribe and carry on a government. The persecution that these people have undergone at the hands of a despotic ruler, at whose instigation thousands of them have been slain and their property confiscated, would scatter to the ends of the earth a less loyal and patriotic people.

Persecution has been going on in the world from the time of Adam almost. Job had to bear much hardship through the craftiness of the devil, and then had to patiently listen to the three friends who came to sympathize with their harsh and unjust judgment. Job has shown that great patience is required in the midst of

persecution, when it seems that the face of God has been withdrawn and no comforter left but companions in trouble.

After the establishment of the Christian church, and the disciples of the divine Master had been witnesses of the ignomy and shame that had been heaped upon him for his declarations of truth, no loyal, outspoken follower of the Cross was suffered to rest in the quietude of his own church or home, and they were hounded down like criminals, and treated in a like manner as such.

Those who have read of the awful work done by persecutors against innocent people for being loyal to principle and belief, can but express their horror at these tales of blood, and wonder that fire from heaven did not express the disfavor of God by consuming the perpetrators of these deeds. It is indeed hard to realize that there have been human hearts so stony and cruel that they could burn out the tongues of Christians and torture them with the rack and other hellish means of cruelty, but such has been when the orthodox Catholic church, during and after the time of Luther, did this and more.

Later on, the Jews have been scattered to the ends of the earth, and in some countries persecuted, and driven like swine down the mountain. They are yet persecuted.

The strong have always been persecutors of the weak. A big bully takes pleasure in terrifying and taunting and then humiliating the small boy. The great nation reaches out for more worlds to conquer, and fastens its greedy talons on a helpless weakling. England would have secured Venezuela, and has portions of Africa. Spain is tormenting little Cuba, and becomes angered at the interference of a friend. The greedy Turk wants to wipe out Armenia because her people will not think as they think, and bow the knee to Islam.

All these persecutors are descended from and imbibe the same spirit of the Catholic “saints.” But it seems that the more they persecute the stronger grow the persecuted, for the right will surely triumph over the wrong. Armenia will come out as pure gold, as did the early Christian church. Cuba will shake off the manacles that bind her to Spain. God’s judgment is not swift every time, it is sure, for is He not the friend of the helpless and the persecuted; and has He not promised to

release the captive from the evil fetters? Let persecutors of the weak and the innocent learn this, and let them awake to the fact that there is a God in heaven.

—*Orphans' Friend.*

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Living Beyond Means.
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Upon the wall of my father's office there used to hang, years ago, during my boyhood, an old framed copy of a wise saying by a wise man. The paper was yellow with age, and the veneering had pealed from its pine foundation, but the framed advice is golden, and as pertinent to-day as it was then. As nearly as I can recall them from memory, I reproduce the contents of the old frame:

"At this time, when the general complaint is, that money is so scarce, it must be an act of kindness to inform the moneyless how they may reimburse their pockets. Two simple rules well observed will do the business. First, let honesty and industry be thy constant companion. Second, *spend one penny a day less than thy clear gains.* Then shall thy purse begin to thrive; thy creditors will never insult thee, nor will nakedness freeze, nor hunger bite, and happiness will spring up in every corner of thy heart. Now thereby embrace these two rules and be happy."

These wholesome words were written over 150 years ago by Benjamin Franklin, the printer, philanthropist, philosopher and statesman, whose wise writings will be treasured for all time, wherever common sense is appreciated.

Though written so long ago, there is an aptness about these lines for these days of fast living and hard times. Financial disaster is written all along the breakers of the ocean of commerce. It is said that 60 per cent of business men make a failure once in their commercial life. Why is it that so many men toil all their lives, and find themselves as poor at its close as when they stood on the threshold of manhood? Why is it that one man grows rich, and another of equal start and opportunities remains poor?

Are the hard times wholly responsible? Has the Goddess of Fortune and Luck all to do with it? Let us see.

Instead of "spending a penny a day less than the clear gains," the tendency of the times is to spend a penny a day more than the gains.

Were Franklin's rules more generally

followed, the present generation would be far happier and more prosperous. The living pace of to-day is a fast one. The tendency is to not only live up to one's income, but to live beyond it.

The natural pride in seeing his children as well dressed as his neighbor's; to adorn his home with furnishings as rich as his friend's; to drive as fine a team as his brother's, tempts him to mortgage the future, which but too often sweeps man into the deep waters of debt and financial disaster.

Take, for instance, a young wedded pair. The youthful benedict is earning a salary of \$1,000 a year. The little two-story house is plainly furnished, and yet the young husband's heart thrills with joy as his latch-key admits him within the sacred portals of home! Time passes, and his family circle increases faster than his salary, and as the children climb his knee, and he sees them gradually budding into manhood and womanhood, the load grows heavier year after year, and the struggle grows harder to make a dollar spread over the need for two. Mary covets a piano, and Johnnie a bicycle, like their schoolmates across the street. But the sire of the happy possessor of the tuneful instrument and the "horseless vehicle" across the way is a plumber or a successful varnish drummer, with a weekly income perhaps five times that of his less fortunate neighbor. Yet Mary and Johnnie must keep up appearances; the piano and the bicycle come, and likewise the installment agent, who drains a purse already slender and overtaxed.

Mrs. Whiting has a new carpet, and Mrs. Blacking can never be happy until she has one to match; and gradually the incubus of debt coils around the home, the struggle to "keep up appearances" and "make both ends meet" grows harder, and the yoke of unsatisfied obligations grows heavier.

Sam Purchase, the buyer for a large house, joins a swell club and consorts with men with incomes two, three, five times that of his; yet he must step in pace—pride compels him to make as big a show as they, and he is continually "hard up" as his errand boy.

Mr. Axletree begins to build carriages with small capital, in a modest frame building, wisely putting the bulk of his cash in his business; but soon his wealthy rival builds a fine brick structure with plate-glass front.

Its beauty dazzles Axletree, and its ample dimensions are his envy. His humble factory, by contrast, looks smaller and meaner than ever. He knows he can ill afford to build; the money is needed in his business. He can build as good a buggy in the old inexpensive factory—but he must make a show of prosperity. So money is drawn from his business, and a fine building replaces the humble frame, with the added incubus of a mortgage. He has bricks and mortar, and increased business worryment. Over-due notes keep him awake at night, pressing duns destroy the peace of his business hours, and he struggles in vain against assignment and ruin.

The young clerk on ten dollars a week apes a fifty dollar pace, and finding it a failure, is tempted to borrow from the funds of his employer, and makes shipwreck of a bright career.

The husbandman is willed a farm of a hundred acres. The dwelling and out-buildings are cheap and humble. The soil needs enriching and irrigating. The old moss-covered shingles sheltered his grandfather for fifty years; his father listened to the patter of the soft rain on the roof in boyhood; but the house is not in keeping with those of their neighbors, and his family clamor for a new house. He is a good farmer, and knows that the soil must be enriched; but he yields, and builds a fine mansion with a cupola and a mortgage. The old home is surrendered to the hired man, and the legatee writes his first chapter in the book of failure. The crops are short and poor, and fail to meet expenses. The land is mortgaged, and the sheriff's bill of sale is some day tacked upon his gate-post. A penny more spent, instead of one less, led to the loss of the old homestead. He mortgaged the future to keep up appearances, and "paid dearly for his whistle" of experience. And so we might go on and lengthen the list.

How many are there who can plead not guilty to the charge of failure to save the humble sixpence? A colonel, during the war of the States, one day saw one of the privates of his regiment busily exploring the seams of his woolen shirt.

"Hello, Bill," said he, "are you skir-mishing for graybacks?"

"No, sir," answered Bill, in confusion, as he saluted.

"Don't lie," said the colonel; "you are as full of 'em as I am."

The trouble with mankind is, to use a homely yet expressive phrase, most are afflicted with "wine appetites and beer incomes."

But how much easier it is to give good advice than to practice it. "Do as I tell you," said the old colored preacher, "and not as I do; and while you may go without turkey for your Christmas dinner, you will have a clear conscience." Better wear the patched coat and faded dress; better endure the shabby furniture; better forego the piano and tread the worn carpet than to wade beyond depth to obtain them.

The household of debt is on a mine of powder, and the remorseless candle of credit is slowly yet surely burning down to the explosive, defying all efforts to extinguish, until eventually all is shattered and ruined. If we are guilty, we are laying our future on a foundation of sand rather than on the enduring rock of frugality.

Another wise saying of Dr. Franklin's was: "If any man tells you that a workman can become rich otherwise than by labor or saving, do not listen to him; he is a poisoner."

Franklin practiced what he preached. His life from boyhood to a ripened old age was a daily exemplification of his rules of life.

From the age of twelve, when he entered his brother's office, in Boston, to learn the trade of printing, and at seventeen wandered about the streets of old Philadelphia, eating his lunch of gingerbread and searching for a job, and until fortune and fame had claimed him for their own, and he was courted by the nobility of England and France, as well as by the leaders of his own land, he was ever mindful of the golden precepts of honesty, industry and frugality, which were doubtless the secrets of his success in life.

Ah! 'tis wiser and happier to be content to eat the dry bread of cash and independence than to banquet on the pound cake of credit and dependence.

Creditors cannot insult him or her who spends a little less than is earned, while the reverse is but another name for continued poverty and suffering.

Contentment is the keynote of happiness. The millionaire can eat but one meal at a time; can wear but one suit at a time. His meal may be richer, his dishes finer, his apparel more glossy, his bed

softer, but his sleep is no sweeter than that of his poor neighbor, and perhaps his digestion not so good.

When mankind learns the lesson of contentment; when it learns that a dollar saved is a dollar earned; that it is more profitable to discount the present than to mortgage the future; that a threadbare coat and a faded dress are royal raiments when worn for integrity's sake; that it is better to dine on cash pork and cabbage than on credit turkey and sauce; that the old unpainted moss-roof mansion and the humble factory are "blessings in disguise," then will the era of permanent prosperity and supreme happiness dawn on our country, free not only as a nation, but independent as a people.—*W. W. Wood, of Boston.*

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An Act of Charity.

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Mrs. Tom Walton was in a very comfortable frame of mind and body. Tom had come home for luncheon, and had amiably started off with their guest, Grace Maynard, for the public reception at the White House. Grace was to go by the afternoon train, and this was her last chance to see the "first lady of the land," as the newspapers call our democratic queen. Tom would be coming home for dinner alone after seeing Grace off, and there would be a chance again for their dear cozy evenings together. It was selfish, she knew; but she was glad that they were not to have any more visitors. Nobody would be coming to Washington now that the season was so nearly over, and she could have Tom all to herself. She looked out of the window and saw her husband and Grace boarding a car at the corner.

There is scarcely anything more entertaining to a student of democratic government than an afternoon reception at the White House. Mr. Walton and his charge had stood long and perseveringly "in line," first out in the street, then gradually pushed along within the grounds, till at last they found themselves standing in solemn file, Grace in front, at the very threshold of the Blue Room. Just ahead were two tiny but bold figures—a small, dark-eyed Jewess and her smaller brother. "Miss Zimmerman and Mr. Zimmerman," they gave their names to the inquiring usher. "Miss Cinnamon and Mr. Cinnamon," he shouted in stentorian tones, as they passed along the magic circle within which stood the receiving party.

Back of these was a curious looking old woman, with a huge green veil tied over her head and ears, and a tiny faded old black shawl gathered around her shoulders.

"Wall, now, it's good for sore eyes to see ye," she said, as she shook hands lingeringly with one of the Cabinet ladies. "Be ye Mrs. Cleveland? Wall, now. I can't see ez ye look much like your picture that I've got at home. That looks just like my Cynthy did before she died."

Her tones were croaking, but there was an upward curve of happy pride in the wrinkles about the kindly old eyes.

"Move on, there!" came the rough voice of the policeman. And Grace and Mr. Walton found themselves taking the woman's place; and then, all in a breath, they were out in the great room beyond, amusing themselves by listening to the broken English of a group of Coreans who stood in one corner, gay in native costume, with their odd caps on their heads.

"Four o'clock already!" said Mr. Walton, looking at his watch. "We shall have to hurry, if you want to see the conservatory."

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Just as Mr. Walton was putting Grace on her train, Mrs. Walton drawled a lazy "come," to the maid who brought her the afternoon post. There were two letters; one, a fat one, from a young cousin of Mr. Walton's, she opened first:

"MY DEAR HETTY: I gather from Tom's letters that you two are still mooning along in your nuptial bliss, not settled down enough to enjoy visitors. So I'm not coming to see you. But you can't guess where I have been!

"It seems a year or two, but it's really only a month I've spent with a dear funny old aunt of Tom's and mine. I thought I knew what it would be like to live that way, but Gooseberryville exceeded my most fantastic visions.

"Aunt Martha lives in a little old place, not picturesque enough to be called a cottage, and not sizable enough to be a house. I just pumped my brain to remember all the 'news' for years back of anybody connected with our enormous family. She would roll piecrust while I washed teacups; or, to be less poetic, but more frequently true, she filled the oil lamps while I scoured the griddlepans, or polished up the gilt frame of Mr. Cleveland's picture in the 'parlor.'

“Poor old soul! I heard that the villagers about there called her ‘Ruts.’ and I found that she had had for breakfast ever since she was left alone—which is several months ago—griddlecakes and molasses; for dinner, bread without butter and half a pie; and for supper, the rest of the pie and bread and cheese, with a cup of tea. She said it was cheaper and easier; she never had been much of a hand at accounts, and in that way she could tell just how much she spent, and ‘keep within her income.’

“While I was there, of course, I paid board, and I ‘instituted a change,’ as she called it. At first she wouldn’t eat but one or two different things at a meal; but I soon coaxed her into looking up all her famous old recipes, and left her a new creature. She got so much fatter and brighter that you would hardly have known her.

“There’s no use of sending her money, for she won’t like it; but if you and Tom could send her a new shawl and a new dark-green veil—she never goes out without these two things, part of her ‘rut’—why, she would put in a better appearance, the dear old soul!

“The visit has really done me good, too. I was getting into a rut, myself, if not quite as narrow a one as Aunt Martha’s.

“Most affectionately, your cousin,

“FLORENCE.”

Tom Walton was hurrying home across the little green square opposite his street, when he heard some one speak in a quavering tone: “Sir, do you know where Park Place is?”

He looked around, and saw a little old woman sitting on a bench that stood at the edge of the gravel walk. She was apparently too tired even to stand up to attract attention; and she spoke in a discouraged way, as if she hardly expected him to turn around.

“Why, madam, this block up here is Park Place. What number are you looking for?” he said, kindly, sitting down beside the old lady, and waiting patiently while she fumbled in her pocket.

“I can’t find the paper,” she said, at last; “but I think it’s 47.”

“Very well, madam,” said Tom, still more kindly. He knew there was no such number in the Place, but did not wish to break her hope down until she could rest a little and perhaps find the paper. “If

you will just step into my house—this first house here—I will have somebody take you over. You should have a cup of tea, too; you look a bit tired.” He picked up her umbrella, and she leaned gratefully on his arm as they crossed the square,

He opened the door with the latch-key and smuggled the old lady into the library. There he settled her in a big arm-chair, and then ran hastily upstairs to his wife.

Now Harriet was just looking about for a convenient chair to put her skein of silk across while she wound it on a large spool to keep it from tangling. When Tom entered the room she jumped up happily, and giving him a kiss said, imperatively, “Now, Tom, you are just in time; put out your hands, sir!”

“You dear old fellow!—did Grace get off? What kind of a time did you have at the reception? Tremendously crowded?—oh, yes, that goes without saying. Oh, Tom, it’s such a blessed relief to have you here, all to myself. We won’t be ‘at home’ to anybody for a week, will we? but just have some of our pleasant little evenings together. Have some tea? Here, I can reach the bell. By the way, I’ve had a letter from Florence Drayton. She’s been up to a new prank; been playing her cheer-up act down at your Aunt Martha’s. She must be an odd old soul from what Florence says. You never told me much about her. When did you see her last?”

“Aunt Martha? Oh, not since I was a boy. I really have rather neglected her, I suppose. She was all right so long as her daughter lived—Jane. She taught school down there, and they got along very well; but, speaking of old ladies—”

“Oh, Tom!” broke in Harriet, “you seem to be excited on the subject of old ladies. You’re twisting your hands up frightfully, and the silk is a mess! The trees look bare yet over in the park, don’t they? I shall be glad when spring really comes. If it hadn’t been for that frost!”

“Apropos of the park,” said Tom, humbly, beginning again rather abruptly, “when I was coming through the park this afternoon there was a poor old woman sitting on a bench. I really felt sorry for her, she looked so helpless and tired—”

“Oh, Tom!” cried his wife, in despair, “do please be careful! You’re knotting the silk worse than ever. Be sorry for me. You can’t waste your sympathy on every loafer you see on the park benches.”

"But Hetty dear, this old lady wasn't a 'loafer;' she was just a respectable old country soul, I should judge, who had lost her way in the city. I felt sorry for her."

"Why didn't you bring her home for dinner?" said Harriet, a little sarcastically. "Oh, Tom, now you have done it!"

Tom dropped the silk entirely in his dismay, and gasped, half laughing in spite of his anxiety, "Well, Hetty dear—I did—bring her—home with me!"

"Thomas Burr Walton! What have you done with her? Poor old thing!" and before Tom could grasp his wife's purpose or change his mode, she was downstairs, flying through the drawing-room into the library beyond, with, as she afterwards confessed, a mixture of fears that the "poor old woman might have fallen in a faint from weariness, or that she might have made off with the bric-a-brac."

Poor old thing! She had not fainted, but she was almost unconscious from sheer exhaustion. Tenderly they lifted her and carried her over to the divan in the bow-window recess. She asked feebly for her bag, and moaned something about being "so many people there," and she was "so tired."

"Why, I do believe it's the very same old creature that walked ahead of us in the procession at the White House," said Mr. Walton; "yes, it's the same green veil!"

They looked for the little bag in vain. "I remember she held on to it when I took her umbrella," said Tom. "She must have dropped it in the street without my noticing it."

"Tom, dear," said Harriet, as they went into the dining room for dinner, leaving the "poor old soul" fast asleep in the library, "Tom, I think you'd better send around to the other houses in the Place and inquire if they are expecting an old lady. You see, it's only a block; and it might save her friends great anxiety."

"But who is there on this block that could possibly be expecting her?" Tom asked, doubtfully.

However, he admitted that there could be no harm done, and finally said he would step around himself. But he came back within half an hour without having learned anything about "an old lady, looking for some number on Park Place." Nobody was "expecting her." "She must have meant Park Avenue," they decided; "we will try to find out to-morrow; don't disturb her now."

And so, with cushions carefully arranged to shut off all draft, they left her for the night. The next day they had a doctor call in, and a trained nurse from the hospital. The old lady was very ill, and talked feverishly.

"Mrs. Cleveland was there, but I didn't have a chance to shake hands—they made us hurry so fast. But she looks like Cynthia—yes, Cynthia could have made a President's wife—wouldn't have been a mite too good for her. I think I dropped my bag—dropped it—yes, there it is, and I'm too tired to pick it up."

Suddenly Harriet, listening, turned and ran down stairs to the library, from which they had carried the old woman that morning up to the "guest room," which Grace Maynard had just left. "I wonder if she could have dropped it here," was the thought that had come to her.

She looked about, near the chair where she had found the old woman on the previous afternoon, and there, surely enough, there was the little black bag! She hesitated for a moment, then decided to open it. Then she flew upstairs to the dressing-room, where Tom was polishing his boots.

"Oh, Tom," she cried, half laughing, but with a "choke" in her voice—"Tom, it's Aunt Martha!"—*Jessie M. Anderson, in N. Y. Independent.*

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A Boy Who Recommended Himself.

John Brent was trimming his hedge, and the "snip, snip" of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the center of which stood his residence, a handsome massive modern structure, which had cost him not less than \$90,000.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked for his help.

Just beyond the hedge was the public sidewalk, and two boys stopped opposite to where he was at work, he on one side of the hedge, and they on the other.

"Hello, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh! you only *promised* it to him, eh? And he's simply *promised* to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much, and that will settle it."

"No, Charlie," gravely replied the other boy, "that will *not* settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge, in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are put-

ting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she *say* you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I will be disobeying her *wishes*," insisted Fred. "No, I'll not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is *your* name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard, than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low

places of amusement, smoke cigarettes and chaff boys who are better than you, without older people's making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf.—*Golden Days*.

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Teddy's Lesson.

"Come, Teddy," said Mrs. West, "it is time for the cows to come home."

But Teddy was reading a story about a shipwreck, and did not want to be disturbed just then.

"Oh, mother, wait a little," he said.

A little later Hester came to the door. "Teddy, you ought to get the cows," she said.

"Bother the cows!" replied Teddy, crossly, and his sister went away.

Soon a man's face appeared at the window.

"Edward, the cows!" said Mr. West; and when his father spoke like that, Teddy lost no time in obeying.

Sulkily he laid down his book and walked through the kitchen where his mother and sister were cooking the supper and his father piling up the kindling wood for the morning's fire.

"I hate cows," Teddy grumbled, as he walked slowly across the pine floor; "they are a bother, and I wish we did not have any—I wish nobody had any. Cows are no good; just in the way. I hate cows!"

An hour later the cows were safe in the barn for the night, and Teddy was in a better humor. He was hungry, too, after the walk to the meadow and back in the fresh bracing air.

A fine round of meat was smoking on the table, but there was none on Teddy's plate.

"This is beef," said Mr. West. "I did not give you any, because you hate cows, Teddy."

Teddy opened his mouth, and then closed it again without saying a word.

"I will not give you any butter, Teddy," said Mrs. West, "because we get our butter from cows, and you hate them so."

Hester poured out the milk to the other children, but to Teddy she gave a glass of water.

"Cows are such a bother, she said, soberly; "I know you do not want any milk."

Teddy looked wistfully at the plate of

creamy cheese, but it was passed to every one but him. But, worst of all, when the custards were brought in, sweet and brown, in their little white cups, Teddy was passed by!

"Of course, you would not eat custards, for they are mostly of milk—and cows are no good," said Aunt Hetty.

Teddy looked as if he would cry.

"I—I have not had anything to eat," he said. "Just bread without any butter, and potatoes and water! I wish I had not said those things about the cows!"

Everybody smiled then, and no one objected when Hester slyly passed to him a cup of custard.

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Ashamed of His Mother.

It is a sad day in the life of a boy when he is for any cause ashamed of his mother; and it is a day of keenest sorrow to a loving mother when she is made to feel that her children are ashamed of her because she is lacking in any of the graces and acquired refinements of life.

A story is told of a poor and ignorant woman who had the highest ambition for her son, her only child. She worked early and late at her loom as a weaver of rag carpets; she denied herself everything but the bare necessities of life that Harry might go to school instead of working for his own and her support.

She set herself resolutely to work to earn money to send him to college. No one but herself knew or will ever know of the sacrifices she made with this end in view. She grew old and bent at her loom, but hers was a labor of love and she never complained.

"I'll have my pay for it all when I see Harry graduate," she said. "It'll be the happiest day of my life if I live to see it."

Some of her friends feared that she would never live to see her high hopes realized, if she kept on working beyond her strength. She grew thin and pale, sitting so many hours a day at her loom. She became round-shouldered, and her eyes were dull and tired-looking, excepting when she spoke of Harry; then they were filled with the light of love. She worked still harder as the time for her son's graduation drew near.

"I have to," she said, when her friends protested. "You know I'm going to see Harry graduate, and I'll be obliged to have some clothes fit to wear. Then it'll

cost a good bit to go to the college town where he is. And there's the new clothes for Harry to graduate in; I want him to look as neat as anybody. I must go to see him graduate. It's to be my pay for all the years and years I've worked so hard for him."

But, alas! she did not see Harry graduate. In the midst of her preparations for the journey there came a letter from her boy, in which he frankly admitted that "it might be embarrassing to both of us if you came to see me, you are so unused to the usages of city life; and your country ways would be criticised in a manner that would be very annoying to us."

The real meaning of the letter was but too apparent to her. He would be annoyed—he would be ashamed of her! She tried to believe that "Harry was right," but in her heart she felt the full force and bitter cruelty of the letter. Love could not blind her to it. She read it again and again through her tears, and then burned it, that no eyes but her own might ever read of her son's disloyalty. And while the fire consumed it, the cherished hope of years became as ashes also, and her heart received a wound that no lapse of time can ever heal. But there must come a day when her son will be made to feel the selfishness and sinfulness of ever having been ashamed of such a mother.

— *Young People's Weekly.*

The Kind That Tells.

It is an old expression we use so often, "room for one more." It partly shows that selfishness does not possess every one. This little story, told by the *Herald and Presbyterian*, better illustrates this. At the same time how God moves the hearts of His children. Such deeds are not always known, but they are seen by the Father of the orphan.

The Dutch steamer *Spaarndam* had been but a few days out, with her head set for New York, when a young woman fell dead in the steerage cabin, leaving her two children entirely alone. Their father had been dead for two years, and now this young mother, who was going to the New World for their sakes, to give them a better chance in life, had been taken, too.

She must have had a feeling that her life might end suddenly, for on the very first day of the voyage she had said to Joseph and Ursula, "If I am taken from you, lit-

tle ones, put your trust in the heavenly Father—he will come and be your friend."

Now, indeed, she was gone, and the children trustfully waited for the heavenly Father to come to their help. He was coming, though the *Spaarndam* was in sight of New York before his help came. And then it was not through a great white angel, as Ursula, at least, had expected, but by the kindness of one of their fellow-passengers, a woman with eight children of her own, who was following her husband to Lansing, where he had made a little start.

"Come with me, my dears," she said to the orphans; "where there are eight mouths already, two more will not matter much. The house-father is a good man; he will not scold—at least, not much—when he sees what I have done."

And the children went willingly with their new mother.

"I say, Tom," said the captain to his first mate, "how much religion have we?"

"Not as much as might be," answered Tom, looking surprised.

The captain jerked his thumb back to the little orphans sitting among their new brothers and sisters.

That's the kind that's going to hear Him say, 'I was a stranger, and ye took me in; you mark my words!'

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Managing a Daughter.

1. You can't do it; the man who can must be more than mortal.

2. Give her her own way. It will save her the trouble of taking it.

3. Pay for her dresses if you can afford it. Her dressmaker will sue you if you don't.

4. If she takes a fancy to any man you don't want her to marry, tell her your heart is set on her marrying him, and swear she shall never marry any other. You can then give her a free hand, and she wouldn't have him if he was the only man left.

5. If there is any man you want her to marry, kick him out of your house, forbid the servants to admit him, distribute man-traps and spring guns and bull-dogs all around your grounds, lock her in her room and vow if she marries him you won't leave her a penny. You will not have to wait long after that for the elopement.

6. If she has no voice, encourage her to sing when you give a party. It will attract attention to her, and give your guests

an excuse for complimenting her. Never mind the neighbors.

7. If you are a poor man, teach your daughter how to dance and play the piano. She can learn cooking and dressmaking, and those things when she is married.

—*The Advertiser.*

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Oil Yourself a Little.
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Once upon a time there lived an old gentleman in a large house. He had servants and every thing he wanted, and yet he was not happy; and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, 'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes; and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am a creaking door," cried the gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterwards.

Everybody should have a good supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.

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Sweden's Liberator.
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On May 12th, four hundred years ago, was born Gustavus Vasa, who liberated the Swedish nation from the Danish yoke and became the first royal champion of Protestantism in any land. Not only in Sweden, but in every Protestant country, will the recurrence of this the four hundredth anniversary of his birth be celebrated.

To most people Gustavus Vasa is merely a name indefinitely connected with the founding of the Protestant faith; but the

story of how he headed one of the most successful revolutions in history, political as well as religious, is one of the most romantic and interesting to be found in the annals of any nation.

At the period when Gustavus Vasa was born, Sweden was a downtrodden Danish province, running red with the blood of the unfortunate and oppressed people. For forty years the Swedes had been persistently rebelling, with varying success, against the hated Danes. Sten Sture, the regent, who had married a half sister of the mother of Gustavus, alone held out, and had gone into retirement rather than bend to the tyrant.

Affairs were in a sad state when Gustavus was summoned to Stockholm where, as a member of the royal family, he was to be educated at court. Christian II, "the Tyrant," had succeeded the weak King Hans as ruler of the three Scandinavian countries. The reign of Christian marked the lowest point in the miserable history of Swedish oppression. Such was his cruelty that the Swedes once more arose and made another attempt to shake off the yoke. Only the Catholic clergy were in league with the Danish king. After numerous battles a truce was declared, and King Christian announced his intention to leave. His fleet continued to hang about the coast, however, and finally he sent a message to Sten Sture, saying that he wished to meet and consult with the regent, providing six persons whom he named, among them Gustavus Vasa, should first be placed on board the Danish vessels as hostages. The regent fell into the trap, and no sooner were the hostages secured than the fleet set sail.

Gustavus was thrown into the melancholy Kalo castle, and for a year kept prisoner. How he escaped in the guise of a drover, fled to Lubeck, and from there found his way back to Sweden, has been told by many a Swedish poet and depicted by many a Swedish artist.

In the meantime Christian had again returned to Stockholm, keeping the people still under subjection. He had himself crowned, and marked the occasion by beheading over seventy persons. He declared Gustavus an outlaw, and set a price on his head.

At last the news spread that King Christian was preparing for a journey through the country, and that he had ordered a gibbet erected in every province. This was the last straw. The patriots no longer

hesitated. They called on Gustavus to lead them against the foreign monster. The struggle at the beginning was against almost overwhelming odds, but the Swedes were thoroughly in earnest, and they swept the forces of the tyrant into the sea.

The business was accomplished in less than two years, and when it was finished Gustavus was crowned king in 1523. Then came the religious reformation. At that time the Catholic church was the real ruler of the land. King Gustavus seized the riches of the church, and when Pope Clement VII threatened him with all sorts of punishment here and hereafter, he wrote him a letter of defiance. Thus started, the religious revolt was carried on by Olaus Petri, who had heard and become a disciple of Luther. Two years later the Scriptures were translated into Swedish. From that time on the march of the reformation was swift, and finally not a trace was left of the old ecclesiastical authority.

—Clarence P. Skinner.

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Will You "Help and Assist?"

Probably there never was an instance where Masonic aid could be bestowed more worthily than in the cause of Bro. E. W. Congdon, a member of Frio Lodge, No. 399, Pearsall, Texas, who is now lying in a Mexican prison under a sentence of twenty years.

To many of our readers the circumstances of this case are well known, and they will be only briefly told here in order to give those who are not familiar with them a fair idea of their merits.

The writer of this, one of the editors of the *Texas Freemason*, is personally acquainted with Bro. Congdon, and familiar with many of the circumstances connected with the case.

Some eight years ago Bro. Congdon went to Chihuahua, Mexico, as agent for Wells, Fargo & Co. Express, and in the discharge of his duty had occasion to visit a local bank. Shortly after returning to his office he was arrested and thrown into prison, where he was held forty-eight hours without being allowed to communicate even with an attorney. This is Mexican law.

After said time, he was told that he had been charged with the theft of a package of \$1,000 from the bank, but that it had subsequently been found behind a waste basket under the counter, but that he could not now be released without due process of

law. The Express Company did all they could to secure his liberty, but just so much red tape had to be unwound, which was a slow process.

Bro. Congdon was allowed the privilege of the city during the day, a soldier leaving the prison with him in the morning, and returning with him in the evening. He soon became impatient with what he considered an unnecessary delay, and concluded to take French leave. As he had committed no crime, he did not think it dishonorable to return to Texas.

With this in view, he one day left the prison in company with a corporal, whom he concluded to get drunk, and then leave him and start for Presidio del Norte and Marfa on horseback. He sent the soldier for some liquor, and in his absence purchased a pistol and provided himself with salt, pepper, etc., necessary for the trip, intending to buy the horse and depart as soon as the soldier was drunk enough to be stupid. It is probable that Bro. Congdon's anxiety to make the soldier drunk was too plain, and it excited his suspicion. Certain it is, that he would not drink as freely as he was expected to. They walked out on the Paseo de Guadalupe, and in some way the soldier spied the pistol in Bro. Congdon's pocket. Suddenly he drew his bayonet, the only weapon he had, and excitedly exclaiming, "Se vas a matarme?" (are you going to kill me) made a lunge at his prisoner. Congdon jumped back and said, "No, I don't want to kill you!" But the soldier probably believed that his life was in real danger, and pursued his prisoner, who had turned to run, and prodded him in the back. Congdon then turned and drew his pistol and menaced his pursuer, warning him to keep away; and he solemnly avers that the weapon was accidentally discharged, as it was a self cocker, and the soldier was killed! Let that be as it may, under the unfortunate combination of circumstances one of those two men had to die, and if Brother Congdon did intentionally pull the trigger, he did what almost any man in like situation would have done.

He was arrested for murder of his guard in attempting to escape. At the prison office, on his return, were the documents for his release on the charge of theft, and which should have been given him that morning before his departure.

He was tried and sentenced to be shot! In the deep sense of the injustice of the ver-

dict he was frantic, and refused to appeal or ask for clemency, and his attorney, Don Jesus Ulloa, did so on his own responsibility, and secured a commutation to twenty years imprisonment.

Many efforts have been made to procure the release of Bro. Congdon, and Bro. Dr. Morse, of Austin, was sent to the city of Mexico and Chihuahua to intercede for him, receiving flattering promises from prominent officials, but all came to naught.

Now Bro. Congdon is offered the privilege of the city if he can put up a bond of \$1,600, American money. This is to be for a year, and he can easily find employment. According to the usual custom in such cases in Mexico, at the expiration of the year the bond is cancelled and the prisoner is set at unconditional liberty.

Bro. J. H. McLeary, Past Grand Master of Texas, heads the list with \$100, and it is hoped that the amount can be made up among the Craft in Texas. This money is simply to be kept on deposit for one year, and then returned to the owners. Bro. McLeary, who is the attorney for the Mexican Government here, and therefore thoroughly familiar with Mexican legal matters, has kindly offered to take charge of the matter, and see that everything is regular and safe.

All who will come to Bro. Congdon's relief should correspond with Judge J. H. McLeary or L. A. Heil, San Antonio, Texas.—*Texas Freemason.*

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A Universal Masonic Congress.

A Universal Masonic Congress, to which all the Grand Lodges of the world have been invited by a circular letter, is to take place July 25 to 28, at the Hague, in the Netherlands. The following questions will be discussed:

1. What part could Freemasonry take in an international work of a humanitarian character, as, for instance, the case of abandoned children?

2. Which are the means to disseminate Masonic ideas in the profane world?

3. Is it of interest to Freemasonry to retain the different existing rites? Would it not be of greater advantage to have but one single rite, divided into two sections, each section governed by a respective Grand Body?

4. How could Freemasonry act as mediator in controversial questions between the different classes of society?

5. The improvement of Education.

6. The means of suppressing war. International Courts of Arbitration.

The sessions will be held in the rooms of the Grand Orient of the Netherlands at the Hague, Fluweelen Burgwal 22. The delegates of the several Grand Bodies will have to produce their credentials. No vote will be taken on any of the questions discussed. The delegates will be received in the evening of July 25, and the Congress opened on the following day, July 26, at 10 o'clock A.M. At 6 P.M. of July 27, there will be a banquet. Members of the Congress will be charged 3 florins each, and for participation in the banquet (beverages not included) 4 florins additionally.

The Congress will be opened and closed without ceremonial forms. Everybody can speak in his own language, but is requested to give preference to the French. To foreigners is accorded priority of speech from the tribune. No speech to last longer than ten minutes, and each member will be allowed to speak no more than three times on the same subject.

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Seldom has a better answer been made than that of the poor Irishman to a priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah, but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your reverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the Church will teach you. The Church will give you the milk of the Word."

"And where does the Church get it but out o' the Bible? Ah! your reverence, I would rather keep the cow myself."

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A Knights Templar parade was passing—a gorgeous pageant in waving plumes and gilded lace. "Arrah!" says Bridget, see the sojers!"

"Git out!" replied Pat, "they're not sojers—not wan of thim. Thim's ginerals!"

A certain lieutenant-colonel of cavalry was noted for his profanity, but one day he met with a deserved rebuke. General Custer was with him when he rode up to a sergeant of the guard in his regiment, and, swearing at him furiously, ordered him to attend to a matter that had been neglected. The man folded his arms and stood at bay, looking the officer squarely in the eye.

"Do you hear me?" said the colonel, with another oath. "Why don't you do as I tell you?"

"When I receive a proper order I shall obey," said the soldier firmly. "The articles of war forbid you to address me in the language you have used."

Gen Custer laughed, with a keen appreciation of the state of affairs.

"He's got you there!" he said to his subordinate.

The colonel at once changed his bearing and apologized, with a very manly frankness.

"Sergeant!" said he, "you are right, and I apologize. I should not have addressed you as I did."

Then he gave his orders, the man touched his cap respectfully, and turned away to fulfill the command. The colonel, moreover, had risen many degrees in the estimation of his soldiers.—*Exchange.*

"Yes, said he, "life is so lonely."

"It is lonely sometimes," she answered.

"Wouldn't it be sweet to have a little cottage covered with ivy and honeysuckle and roses?"

"Oh, wouldn't it?"

"And when a fellow comes home tired from business, to have a nice little wife to meet him at the door with a kiss?"

"Y-e-e s."

"And then the summer nights; the windows open, the sunset just giving light enough in the cosy parlor, and—you—I mean a wife at the piano, singing in the gloaming. It would be lovely!"

"I—think—it—would—be—nice."

"And then—"

Just then a care-worn woman came in sight with a pair of twins in a perambulator. A dead silence fell upon the air for a time. Then they changed the subject.

"A man who owes us over two years' subscription put his paper back in the postoffice last week, marked 'Refused,' " says the Norway, Me., *Advertiser.* "We

have heard of many mean men. There is a man who used a wart on his neck for a collar button, the one who pastured a goat on his grandmother's grave, the one who stole coppers from a dead man's eyes, the one who got rich by giving his five children a nickle each to go to bed without supper and then stealing it after the children were asleep; but for downright meanness, the man who will take a paper for years, never pay anything for it, mark it 'Refused,' and then stick it back in the postoffice, is entitled to the first premium. Now, if this man don't settle his account with this office inside of three weeks, we shall tell who he is and where he lives, and invite him to go down the grand circuit of cattle fairs to be exhibited as the meanest man on earth." We occasionally find a Mason of this sort.

I heard a story about a pretty little widow the other day which contains a hint to young women who are suddenly thrown upon their own resources. This little woman lost her husband, and in the course of time it became necessary to do something to support herself. After trying a good many places she was given a position in a State-street dry-goods store, with the handkerchief counter as her department. The first day she was there a gentleman came along and stopped at her counter to look at the goods. She felt that she ought to sell him something; so she went at it energetically, and though the man tried in every way to elude her persuasiveness, he couldn't do it, and was forced to buy a half-dozen handkerchiefs. When she got her salary at the end of the week she found a substantial increase over the figure at which she had been engaged; she asked the cashier the reason why.

"Because of a sale you made the first day you came. If you remember, you sold half a dozen handkerchiefs to a gentleman after making a long talk."

"Yes, I remember," she said.

"That was Mr. Partridge. He thought your salary ought to be raised."

This was a long time ago. The lady is happily married again. You may be sure that a girl who can sell goods to the proprietor of the store will not be any too long in getting a husband, and a good one, too.—*Chicago Mail.*

Why must logic have legs? Because it stands to reason.

Barefoot After the Cows.

I am plodding down the little lane again,
 With my trousers rolled above my sunburnt knees;
 And I whistle with the mocking-bird and wren,
 As they chatter in the hedging willow trees.
 And my foot as light and nimble as the airy wings they
 wear,
 Trips along the little lane again to-day;
 And my bare feet catch the tinkle thro' the silent summer air
 Of the jingle-langle-ingle far away.
 Klingle-ling, ke-langle,
 Klingle-lang, ke-linge,
 Dingle-linge-langle down the dell.
 Jingle-langle, ingle,
 Langle, ingle, r-r-angle,
 Ringle, angle-ingle of the bell.

From the lane across the prairie o'er the hill,
 Down a winding little path the cows have made,
 In my thought, to-night, I'm going, going still—
 For the sinking sun is lengthening its shade.
 And I find them in the hollows—the hollows of the dell,
 And I find the drowsy cattle in the dell
 By the ringle-rangle-jingle, the jangle of the bell;
 Klang-ke-ling, ge-linge,
 Jangle-ling, ke-lankle,
 Klink, ke-langle-ingle down the dell.
 Klankle-link, ke-lankle,
 Klink, ke-lank, ke-linge,
 Lingle-link, ke-langle of the bell.

As the cows across the prairie homeward wind,
 O'er the hill and toward the broadening sinking sun,
 Steals a silence o'er the wooded vales behind
 Where their shadows lengthened darken into one.
 And I whistle back the echoes—the echoes left behind—
 That are wand'ring in the tangles of the dell;
 And in answer to the message—the message that I wind—
 Call the echoes of the klangle of the bell.
 Langle-langle-ingle,
 Lingle-langle-ingle,
 Lingle-linge, angle down the dell;
 Dr-ringle-langle-langle,
 R-rangle-ringle-langle,
 Langle-linge-r-rangle of the bell.

At the lighting of the candles of the night,
 When my tangled locks have found the pillow's rest,
 I can hear the langle-linge soft and light,
 Like the cradle-rocking lulling of the blest.
 And upon the ear of fancy—of fancy born of sleep—
 Comes the klangle from a distant dreamy dell;
 For the angels lull me dreaming—dreaming in their keep—
 To the klingle-langle-linge of the bell.
 Klingle-ge-lang-ge-linge,
 Klangle-linge-langle,
 Langle-linge-ingle from the dell;
 Kling-ge-ling-ge-langle,
 Ling-ge-lang-ge-linge,
 Lingle-linge-angle of the bell.

—Charles W. Wallace.

 Funny Old World.

This is a funny old world of ours,
 With its sloth and its push,
 With its sunshine and slush,
 With its laughter and frowns,
 With its ups and its downs,
 And its thorus and its beautiful flowers.

There are all kinds of men on this funny old ball,
 Some with kindness and smiles,
 Some with schemings and wiles,
 Some with hearty hand-shakings,
 Some with weary heart-achings,
 Some are jolly, some have frowns, some have gall.

The women are queer on this funny old earth,
 With their teas and receptions,
 Mission work and deceptions,
 With home trials and shopping,
 With their gossip and mopping,
 And the r smiles, and their tears and their mirth.

The boys and the girls, on this funny old sphere;
 Boys, full of antics and crochets,
 Queerest things in their pockets,
 Girls, with laces and bonnets,
 And their dear little sonnets,
 Make us smile and feel glad that we're here.

And the babies, God bless them, on this funny old curve,
 With their sleepings and wakings,
 With their spankings and shakings,
 With the walking 'round nights,

Clad in night-shirt and tights,
 With their dimples, their squalls and their nerve.

Yet this old world keeps moving; it never tarries—
 With its all kind of peoples,
 With its all styles of steeples,
 With its wise men and cranks,
 With its kindness and yanks,
 And but smiles on the crowd that it carries.

—G. T. E.

 The Little Woman.

Don't talk to me of Olympus' maids,
 "Divinely tall and fair"—
 Of Cleopatra's imperial form,
 Of Juno's stately air.
 Those mighty dames, with redoubted names,
 May erst have held their sway;
 'Tis the little woman—bless her heart!
 Who rules the world to-day.

With her willful, witching, winsome ways,
 Her artful, artless smiles,
 Her airy grace and her fairy face,
 Her wisdom, wit and wiles,
 She mocks the pride and she sways the strength,
 She bends the will of man,
 As only such a despotic elf—
 A little woman, can.

Though her path may lead thro' the darkest ways,
 She always finds a light;
 Though her eyes be dazzled by fortune's rays,
 She's sure to see aright;
 Though her wisdom be of no special school,
 Her logic, "just because,"
 The first has settled a kingdom's fate,
 The last has made its laws.

'Tis the little woman that goes ahead,
 When men would lag behind;
 The little woman who sees her chance,
 And always knows her mind;
 Who can slyly smile as she takes the oath
 To honor, love, obey,
 And mentally adds the saving clause:
 In a little woman's way!

Would the diamond seem such a perfect gem
 If it measured one foot around?
 Would the rose-leaf yield such a sweet perfume
 If it covered yards of ground?
 Would the dew-drops seem so clear and pure,
 If dew like rain should fall?
 Or the little woman seem half so great
 If she were six feet tall?

'Tis the hand as soft as the nestling bird
 That grips the grip of steel;
 'Tis the voice as low as the summer wind
 That rules without appeal;
 And the warrior, scholar, the saint and sage,
 May fight and plan and pray;
 The world will wag till the end of time
 In the little woman's way.

—M. C. Barnes.

 Woman.

Most flattered and least trusted of the race,
 Dropt for a whim and followed for a face;
 Loved for their follies, their devotion scorned.
 In presence slighted and in absence mourned.
 Their hearts, their characters by men abused;
 Who never think their help should be refused.
 Seated by kings, and trampled in the mire,
 The best and worst they equally inspire.
 Cursed for their weakness, hated when they're strong,
 Whatever happens, always in the wrong.
 Tact is their genius. Odd, yet one thing more:
 Woman is lost when woman proves a bore.

—D. A. A., in Temple Bar.

Even the most beautiful and touching poem is not exempt
 from parody. The following was perpetrated by a face-
 tious frater as he gazed upon the havoc wrought by knife
 and fork:

"Behold this ruin!—'Twas a feast,
 Once of corporeal spirits full.
 The salad was the bacteria's retreat,
 This space was full of digestive meat;
 What beauteous pictures filled this spot!
 What dreams of emptiness soon forgot;
 Nor lobster, nor sandwich, nor cake, nor beer.
 Has left one trace of record here."

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The Wisconsin Proposition.

Bro. J. H. Drummond, from the Committee on Foreign Correspondence of the Grand Lodge of Maine, to whom was referred the circular of the Grand Lodge of Wisconsin in relation to reimbursing Lodges giving relief by Lodges to which the distressed brother may belong, made the following report:

“The object of the circular is to secure the adoption of the following compact between the several Grand Lodges.

“ ‘It is the duty of every Lodge to take care of its own members in distress, wherever they may be. In case of its inability so to do, this duty devolves upon the Grand Lodge from which it holds its charter. It being understood that in no case is the Lodge furnishing relief and asking reimbursement, to go beyond actual necessities, without express authority from the reimbursing body.’ ”

Bro. Drummond comments as follows:

“The proposition is explained in the circular; were it not, the full scope of it would not be understood; indeed, the main feature of it is omitted. To understand it, there must be added after the second sentence, ‘And the Lodge, in whose jurisdiction such member falls into distress, has the right to determine whether such member is in distress, and the amount which his ‘actual necessities’ require, and to grant relief accordingly, and have a valid claim for that amount against the Lodge of which the brother relieved was a member, and in case of its inability, against the Grand Lodge.’

“The proposition itself, and the reasons given by the committee in support of it, would equally give an individual Mason

the right to reimbursement for any relief which he might, in good faith, afford to a brother; but the committee do not intend this, as the very object of the movement is to substitute ‘organized charity’ for ‘the old hap-hazard method of individual relief without investigation,’ so far as practicable. But if this proposition should be adopted, the right of the individual Mason as well as the Lodge to reimbursement, would soon be established as a matter of course. Indeed, the only ground on which the right of the individual could be denied would be, that he had no call to give the relief, but should have turned the applicant over to the ‘organized charity.’ ”

The conclusion of Bro. Drummond on this point is correct. The dispensing of charity has been delegated to organized bodies for the reason that when dispensed by individuals the greatest burden falls upon a few prominent members residing in convenient localities, and that the more opulent brother is generally more secluded or unapproachable than the average membership. This condition, no doubt, caused the present arrangement of dispensing aid through Boards of Relief and Lodge organizations. The reimbursement of individual assistance, granted without authorization, is often made by Lodges when circumstances seem to require it. But our esteemed brother omits to follow the argument to a logical conclusion in the opposite direction. He is somewhat acquainted with life insurance, and knows that the best average is attained with the greater number; that a thousand will show a better experience than a hundred risks; otherwise it would be better for each individual to insure only his neighbor. On the same theory, charity dispensed through organized Lodges is more equally borne by individuals, through Boards of Relief sustained by Lodges than by Lodges separately holding concurrent jurisdiction. This has been demonstrated and is in successful practice throughout the Masonic world. Now, if organized charity is dispensed better, and is more equally borne by the Fraternity through Lodge and Board of Relief organization, why may it not be better dispensed and more equally borne through *Grand* Lodge organization, and even through a *National* Board of Relief?

To show the necessity of a larger, and even a National organization for the dispensing of aid and equalization of burdens,

we state that the minimum dues of members in Maine are one dollar a year and the maximum is three dollars. In California the minimum is three dollars and the maximum is fifteen dollars. The cause of this disparity is because California is a newly settled country, with much immigration and many stranded people within its borders, while Maine is an old settled State with a stable population and little or no distress or immigration in it. Consequently the Craft in Maine are nearly all members of Lodges in that State, while in California, more of the Fraternity are members of Lodges in other States than there are members of Lodges in that State. For instance, California, with a population of 1,300,000, has only about 17,000 members on the rolls of all the Lodges, while Maine, with a population of about 650,000, has about 22,000 on the Lodge rolls.

Now, as a result of the great inequality of burdens, the San Francisco Board of Relief *alone* has expended for aid to members of the Craft holding membership on the rolls of Lodges of Maine during the past fifteen years, the sum of \$1,840.65, which, under the Wisconsin proposition, should have been reimbursed to the San Francisco Board of Relief. Did they do this? By the records of the same body, only \$277.20 has been reimbursed, leaving the Grand Jurisdiction of Maine indebted to the Board of Relief of San Francisco to the amount of \$1,563.45 for aid given their members? Can the State of Maine show *any* statement of account? And this is only one city of California, with but sixteen Lodges of the 260 Lodges of the State! If returns could be obtained from the other 244 Lodges, no doubt the balance against Maine would be greatly increased.

The *dues* for membership in the regular Masonic Bodies in San Francisco amount to \$45.00 a year against \$6.00 for the same in Maine, and the disparity arises principally from the amount of aid and assistance required by the membership of *other* Grand Jurisdictions. And this is why California voted in favor of the "Wisconsin Proposition."

Brother Drummond refers to the relief which was refused a Lodge in California that had exhausted its funds and laid its life down for the cause of charity. It is one of the inconsistencies of mankind, not to be always consistent! Had Grand Lodge aided its constituent with but a mite of its

great surplus, that Lodge would have gone on in its good work, and the world would have been convinced of its good effects. It is the misfortune of all good causes to do some inconsistent acts in its progress. This is not a reason for discouragement. Masonry is a progressive science, and a step of progress was made when the Lodge was delegated to do the duty of the individual brother. Our esteemed brother will admit this. And though we think he does not reverence the "landmarks" of the Institution more than we do, we think the march of progress will eventually demand a new survey of the situation, and cause the position of the marks to be changed a little to accord with the immutable principles of justice, right and truth. If charity *should* exist between individual brethren, it should exist between Lodges, and then to Grand Lodges, and be practiced in all their dealings with each other. Laws and regulations should be adapted to this great object, and every cause of discord removed. How can harmony be preserved, while a portion of the Craft are bearing the burdens of another portion, with no hope of relief? As a consolation, our brother quotes: "Masonry teaches that the one who gives is blessed, as well as the one who receives." This is true, but there is an injunction elsewhere, that "we should bear one another's burdens." This the brethren of the Pacific Coast have done for nearly half a century, until they have become intolerable, and they should, through the Wisconsin proposition, receive relief, for they have borne not only their own burdens but those of a large portion of the outside Masonic world, and have not yet been blessed in a material sense, only with the satisfaction of having fully performed their duty to the Craft. Their hearts have expanded and their affections have quickened until their pockets have been almost drained of the last dollar, as in the case of the Lodge in California before mentioned. Sentiment is all very well, but business must come in at last when appeals claim beyond ability. The brethren of the East can claim exemption because their ox is not gored, but reverse the proposition, and we doubt whether they would bear the burden as patiently as the Craft on the Pacific Coast have done.

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Grand Patron Merritt, of California, intends to visit every Chapter O.E.S., during his official year, which ends in October.

Is "Masonic Death" Perpetual?

Expulsion from Freemasonry is usually termed "Masonic death," and only follows when, after due trial for some crime, either against the laws of the land or the obligations of Freemasonry, one has been proven guilty. In our estimation there is no redemption from such a judgment, save that the fact of innocence or some irregularity in his trial has been subsequently established. Then, and only then, can his restoration to Freemasonry take place. Illustrious Bro. Schultz, of Maryland, seems to take a more liberal view of expulsion than this, and says: "We hold that an expelled brother is still a Mason, for should the sentence of expulsion be removed, that is, a pardon granted to him—by no means an unusual thing—no re-making is required; therefore he was a Mason all the time, but one to whom, during the continuance of the sentence, all the rights and privileges of the Fraternity were denied."

Now, there is something to us very illogical in the presumption that when a man has been forced to submit to the unspeakable indignity of expulsion from all the rights, and privileges and benefits of Freemasonry, debarred from any further association with his brethren throughout the world, and branded with the "living death" of an expelled Mason, he should still consider himself under any obligation to hold inviolate the secrets and mysteries of Freemasonry—in short, still consider himself a Mason. He has suffered all the indignity possible at the hands of the Institution, in thus throwing him out to a mocking world under a ban second only to that inflicted from a Roman altar by bell, book and candle. Of course, we expect that man to still remain faithful to his obligations, but by what authority or power by his brethren possessed can he be made to so observe and preserve? Freemasonry has done all possible to him in the punishment of expulsion, which virtually stigmatizes him as being a worthless character, unworthy of the confidence, esteem or respect of, not only Freemasons universal, but also of all his fellow-men. Now, why should we not expect from such a man retaliation? What worse in character could he be to imitate Morgan, Dr. Richardson, Blanchard, or other enemies of Freemasonry? We have said to him, in substance: "You are a scoundrel, sunk so low as to be beyond our contempt, and we therefore throw you

in the rubbish heap. Don't ever dare to come near a Freemason's Lodge or converse with any of us, but keep all your obligations, and remember your vows. You were once a Mason, and will remain so for life, although we have expelled you as worthless. So off with you, and don't you dare to consider yourself released from your Masonic obligations, or we will consider you still worse than even our expulsion brands you." What, from a human standpoint, might be supposed would be the reply of this expelled Mason?

Now, in this connection, M.W. Bro. Philip G. Malcolm, Grand Master of Oregon, says, in one of his decisions:

"A man who has been regularly made a Mason, remains a Mason forever, unless expelled from the Order by proper authority, after due trial and conviction."

Now, here again, the question arises, what is he "after due trial and conviction?" The inference, according to Bro. Malcolm, would be that after expulsion he ceases to be a Mason. Our view of this question is, that there is no possible time in which the man ceases to be a Mason, and no power on earth can take away from a man his Masonry when once received. He may be disciplined to the extreme of Masonic law and technically deprived of all rights and benefits accruing to him from the Institution, but the fact does not "kill," but simply banishes him from fraternal association with his fellow-Masons. Therefore, this so-called "Masonic death" is not perpetual any more than would expulsion from church membership remove a man from personal experience in the benefits of religion. Nothing can remove the impression of Masonry first made in the heart and finished in the Lodge. To sum up, we look upon the term "expulsion" as an illogical misnomer, which should be changed to some such expression as "banished" or "outlawed." No man can be expelled from Masonry, although he may be placed under the ban of non-association with his former brethren, but he still remains a Mason. There is no such thing as expulsion from Freemasonry. You may discharge your bookkeeper, but he still has the combination of your safe. That you can change, but Freemasonry cannot change its combination.—*The Tyler.*

THE TRESTLE BOARD has always held the opinion that "once a Mason, always a Mason," and concurs fully in the Masonic

sentiments of Bros. Schultz, Malcolm, and our contemporary *The Tyler*, on this phase of Masonry. We meet frequently on the street those who have filled places of trust and honor in the Fraternity, but by misfortune have fallen out under the ban of expulsion or suspension by the inexorable and sometimes we think harsh law of the Craft. Shall we gather up our garments as we pass them by and avoid recognition, like the Pharisee of old, because of their misfortune, or shall we—for it will do us no harm—endeavor to compassionate their miseries, comfort their distress, and encourage them under the frowns of misfortune to persevere in the hope of better prospects?

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Race Prejudice.

The *Masonic Record*, of Minnesota, in commenting on the subject of colored Masons, shows some of the spirit very prevalent before President Lincoln's emancipation proclamation was issued, and says:

"The idea of sitting alongside a Pullman car porter, a driver of an ash and garbage cart, or a bootblack and porter in a barber shop, is not a very inviting one; and we believe that if colored men were to be admitted into our Lodges, Freemasonry would thereby receive its death blow. Unquestionably there are among the colored citizens of this country many good, conscientious and educated people; but as a rule, they are too loud-mouthed and too much given to talking in public about the Institution. There is a certain barber shop in this city run by a colored man, who employs a colored man as cuspidor cleaner and boot black, and just as sure as a Mason enters that shop the latter individual shouts out, 'I say, Bro. —, what is the Grand Lodge going to do?' or something equally as aggravating."

We do not think the brother would be obliged to sit by the side of a Pullman car porter, or the driver of an ash or garbage cart, or a bootblack and porter in a barber shop, though he would be willing to accept their attention and services in a professional way. He could sit on the other side of the Lodge-room, and perhaps nothing would be thought of it by the "nigger." The employments enumerated are all necessary to the welfare and happiness of man, or the brother would not know of them. There is an old couplet which says that—

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

If the "nigger" did not do the work well, then our brother has just cause of complaint, and should employ a white man, of which there are plenty to be found in every large city, and not associate with the "nigger," and then he would not be offended at the inquiries made on entering his barber shop.

Now, our experience with "niggers" is a little different. We have sat by the side of them in regular Lodges and taken them by the hand as heartily as we have anybody else; have heard the best speech of the evening made at the banquet table by one of them; have attended the funeral services over the remains of one, conducted by the No. 1 Lodge of a regular jurisdiction; have employed them in our home and entertained them as guests (among them Fred'k Douglass); have seen them and know them in many of the various avocations of life and the professions, and have no doubt from our experience that they are no worse element of the commonwealth than other races of lighter complexion. We have no particular partiality for them more than other races, but we respect and honor them for what they have attained to in less than three hundred years, coming as they did from the jungles of Africa, forced by the cupidity of the white race as slaves to toil and gratify evil passions. In these three centuries they have increased to about nine millions, and have become thoroughly civilized; have convinced their masters that they are men and entitled to the rights of freemen, and without a taint of disloyalty to the government under which they were oppressed and downtrodden, have attained equality under the laws of the country, and we think now should receive the rights of fraternity, as in other countries, without prejudice from the only universal Institution for the good of all mankind, which knows no sect or opinion, and which will admit every other race and people to its membership. They certainly can perform the duties of Masons the same as others. We employ them as servants—and sometimes they employ us. In our social relations we have the right of choice with all people. We believe they respect our rights and preferences as much as we do theirs, and no unpleasantness would result from according the same rights that the Fraternity in other civilized countries do. There

are some white men who do this, and are not so prejudiced against them as our brother of the *Record*.

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Aged Unaffiliated Masons.

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An esteemed and active brother *in good standing*, of over three-score years of age, at St. John, Cal., writes us in a private letter, asking, "is there not some way in which the old non-affiliates could be brought back to the fold?" He adds, "I think the next Grand Lodge could pass some law giving some Master Mason in good standing the right to examine a poor old brother and know why he was suspended, and if he had committed no crime against State or Lodge, and only unable to pay his dues by misfortune, he should be restored by paying, say ten dollars, to the nearest Lodge to which he lives; and if a cripple, take him back anyway, if found good and true." It would seem that our kind-hearted brother—as we know him to be—has in mind some particular case within his own knowledge. It is a fact that there are a large number of such cases. We know of one such where, for over forty years, a worthy citizen and brother held himself aloof from Masonic attendance for such reason, although he did not claim aid and assistance from any one during that time, and managed to exist in tolerable comfort. Yet at his exit from this life, a few brethren, who think a man who is once a Mason is ever a brother, attended his funeral and dropped the sprig of evergreen upon his coffin with the usual solemnities.

THE TRESTLE BOARD believes that every Mason should be enrolled upon the books of the nearest Lodge to his residence, whether he pays his dues in full, in part, or not at all. No name should be dropped until the final scene. If he is unable to pay any dues, it is charitable and Masonic to keep him on the rolls. Charity should begin at home, and he is our brother. Masonry partakes of the character of a benefit society when it drops from the rolls or suspends for non-payment of dues. The brother who is not able is known to be so by some other brother, and that other brother should state the fact. The brother who is able to pay, and refuses, is entitled to our charity for his contumacy, and perhaps after a while he will be ashamed of his conduct and become a true and faithful brother among us. You can conquer an

obdurate brother by kindness when you cannot by suspension or expulsion. And Grand Lodge should be equally lenient on Lodges for dues for such brethren, as some Lodges may have many such, and others only a few. These thoughts oblige us to recur to what we have often said, that the whole system of equal dues to supply organized bodies with means to assist brethren in distress is wrong. Nominal dues only should be charged, and let contribution and subscription do the remainder. No other *charitable* institution in the world conducts their financial affairs on the plan of the present system of Masonic organization.

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William Hewson Davis.

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The present Grand Master of the Grand Council, Royal and Select Masters, of the State of California, was born in Melbourne, Australia, February 29th, 1844, and was married in Dunedin, N.Z., December 12, 1866, to Helena Stuart Anderson, of Edinburgh, Scotland. Bro. Davis is a member of the Art Preservative, serving his apprenticeship in Ballarat, Australia. Afterward was employed on the *Daily Times*, Dunedin, N.Z. He spent six years in the Fiji Islands, in the cultivation of cotton; and came to California in August, 1874, since which time he has been an employé of the *Sacramento Record-Union* and the State Printing Office.

Bro. Davis' Masonic record is as follows: Initiated in Tehama Lodge, No. 3, May 21st, 1877; passed June 10th, 1877; raised a Master Mason June 18th, 1877, and was elected Master December 7, 1891, and re-elected December 5, 1892.

He was marked in Sacramento Chapter, No. 2, R. A. M., September 11, 1877; passed September 25, 1877; received as M. E. M. September 25, 1877; exalted October 16, 1877, and has filled the office of C. of H., and other appointed offices.

He was greeted in Sacramento Council, No. 1, R. & S. M., August 10, 1878; elected Master November 25, 1889; elected Grand Master of the Grand Council of California April 20, 1896.

He was constituted a Knight of the Red Cross by Sacramento Commandery, No. 2, K. T., April 17, 1879, and created a Knight Templar and Knight of Malta April 22, 1879, and has filled the offices of Warder, Standard Bearer, and other appointed offices.

Bro. Davis is a member of Isaac Davis Lodge of Perfection, No. 4, R. & A. Scottish Rite, Southern Jurisdiction, of the city of Sacramento. He is also First Vice-President of the Past Masters' Association, Sacramento, to which he was elected a member in December, 1886. He is also President of the Masonic Cemetery Committee, being elected to that office in 1896. He was elected an active member of the Masonic Veteran Association of the Pacific Coast in 1895.

Mrs. H. S. Davis, his wife, is Past Matron of Columbus Chapter, No. 117, O. E. S., Sacramento, Cal.

Tyler's Obligation.

We had occasion recently to be the subject of an examination by a committee, no one being present who could vouch for us and it being our first visit to that Lodge. Fortunately for us, the mistakes of the chairman of the committee in administering the Tyler's obligation did not embarrass us. The principal mistake made, and which would occasion in many instances some explanation, was in the inserting of words to the effect that we had *never been* suspended or expelled for any cause. Now, if it had happened that we had been suspended at some time in the past for non-payment of dues, or even for un-Masonic conduct we had suffered the penalty of expulsion, and had since been reinstated by the proper legal Masonic methods, we desire to ask in all candor if it would not be the duty of the whole Craft as well as that of the one being examined, to refrain from making any further reference to the matter in any way? We believe it would, and we further believe that such a question should never be propounded, for it is most emphatically nobody's business.

In this connection we would suggest that some regular officer of the Lodge be appointed to administer the Tyler's obligation to those presenting themselves for examination, and in cases where it is not convenient for the Tyler to do so, that it devolve upon the Marshal, after which the visitor may be left in the hands of the committee appointed to examine, and the Master should look to it that it is properly administered. Each and every person present should take the obligation at the same time it is being administered to one seeking admission.

Editorial Chips.

News came from the city of Mexico on June 11, that a systematic attack had been made on the Freemasons in Oaxaco by the Indians, and that several of them had been burned alive. "It appears," says the dispatch, "that the Indians, on arriving at Jaquita, asked who were the Masons, and got their names. They then proceeded to the Lodge and gutted it of the archives and furniture, then destroyed the building with fire, also reducing the archives to ashes. Most of the Masons in town sought refuge in the forest and escaped their infuriated adversaries, but four leading Masons were caught before they had time to escape and were bound hand and foot, tied to the stake and burned alive, amid the shouts and jeers of the Indians. The names of the victims are Octaviano Jigon, Master of the Lodge; Juan Escamilla, Senior Warden; Carlos A. Morales, Orator, and Jose Villavicencio, Treasurer. The Indians are said to have been instigated by the priests, between whom and the Masons there is the bitterest enmity. The Indians seem, in all their atrocities, to have especial hostility toward telegraph operators and Masons; and in one instance decapitated a telegraph operator, saying that telegraph men disseminated false reports and had made all the trouble."

The *Keystone* says "it has always been wisely provided by the Craft, that except under extraordinary circumstances as justify a dispensation, the three degrees of Freemasonry should not be conferred on one and the same evening," and that the *Ahiman Rezon* of the Grand Lodge of Pennsylvania recommends that "all Lodges require proof of a brother's proficiency by examination in the Lodge before he be advanced." THE TRESTLE BOARD coincides, and thinks every Mason favors the same. We would add to the requirement that the brother be required to pass an examination after being raised before receiving a certificate or admission to membership. At present the brother is turned out and cast adrift before he is qualified as a workman, and must feel as though the Lodge had not done its duty by him.

Look after the brother in arrears. Hold to what you have first, then gather from the outside.—*Lodge Record*.

This is not always the practice. *Often*

when a brother is slow pay, and in adverse circumstances, no effort is made to retain him, and if he presumes upon the charity of his Lodge he is mistaken, and finds himself suspended for N. P. D., instead of his dues being remitted in accordance with the injunction that when thou doest alms let not thy right hand know what thy left hand doeth, and hold on to him with the true spirit of Masonic charity. We know of an instance where a charter member of a Lodge and thirty years on the roll, was suspended for N. P. D. for the sum of one dollar and twenty-five cents.

The *Orient* arrogates to itself that it is *right*, and THE TRESTLE BOARD is "wabbling into the camp of false teachers." His logic leads him to the position that one cannot believe in a Supreme Being if he does not believe in the Christian religion. How about the Mohammedan? We have met such dogmatists before. He says the signer of a petition for the Order of the Temple professes a belief in the Christian religion. In thirty-five years active service in Templar Masonry, we never heard that profession by any one; and, in fact, we know some Knights Templar who do not so believe, and we do not believe nine-tenths would more than give their preference for the Christian religion. If Templarism is sectarian more than this, then it is a "hollow mockery," and the great mass are hypocrites. Templary was, in its inception and is now, no more sectarian than Masonry is Christian. Templary is an outgrowth of Masonry among those who hold the general faith of all Christian sects—unitarian *and* trinitarian—includes many members of both beliefs. The effort of some close communion fraters to exclude unitarians, meets with defeat everywhere in the United States where it has been brought before the constituted authorities. Even the Grand Encampment has taken its position against the proposition advocated by our contemporary.

An exchange has it fixed up this way: "A child is born, the physician officiating received his fee, the editor writes up the event and receives 0. The child reaches manhood's estate and is married, the minister officiating receives his fee; the editor writes up another event, and receives 00. Time passes on. The undertaker officiating receives his fee; the editor writes up another event, and receives 000." There

are many other times this person may come in for complimentary puffs, and quite often he will be directly profited by them, and for them all the editor receives is 000.

We copy the following item from one of the enterprising daily papers of San Francisco of the 4th inst., which shows how much its fraternal reporter knows about his business:

"William Hewson Davis, Grand Master of the Royal and Select Masters of the Knights Templar of this State, officially visited California Commandery, No. 2, last night, and conferred the degree of Royal and Select Master upon one of its members."

Philadelphia has seventy-one Lodges.

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

In Wisconsin, a four-fifths vote only is required to elect an applicant for affiliation. In California it must be unanimous.

Sergeant George Adams, U.S.A., who died at San Diego last month, was a Mason, and was buried with Masonic rites and the usual military ceremonies.

Ascension Day was observed by the Knights Templar of Spokane, Wash., and Placerville, Cal., with services in public.

A new Chapter, O.E.S., has been organized at Lodi, Cal., with 37 members.

Occidental Lodge, No. 22, gave a banquet May 29, at which a large number attended, including Yerba Buena Lodge of Perfection, No. 1, Scottish Rite, with about fifty members.

Past Grand Master Hiram Chase, of Maine, attended Grand Lodge last month, which was the fiftieth year since he first attended that body.

The *Souvenir*, the organ of the Odd Fellows, says that they have over 1,000,000 members in the United States; that they "have lost in two years 85,225 members because they had not the money to pay their dues." The Order dispensed in benefits about \$3,500,000 during the past

year. The article also declares that this relief will have to be curtailed if present conditions continue.

In the Scottish Rite, S. M. J., three black-balls are requisite for rejection of application for affiliation.

Dr. Stephen Adams, of West Newfield, Maine, was 92 years old on March 1st last. He has been a Mason nearly seventy years.

The "Northwestern Masonic Aid Association," having enlarged its sphere of membership to those outside of the Masonic Fraternity, is proposing to eliminate the word "Masonic" from its title. The Grand Lodge of Illinois prohibits the use of that name for business purposes in their State jurisdiction. It is well.

Two new Chapters, O. E. S., have been instituted in Montana this year; one at Kalispell and one at Choteau, and steps are being taken to have one at Lewiston.

The Masonic Temple at Sacramento is one of the most conveniently arranged for Masonic meetings that we have seen, with four large halls adjoining each other on the same floor, and lighted with electricity. The Eastern Star is recognized there as a Masonic Body, and admitted to the free use of its apartments for their meetings, as it should be everywhere.

The Grand Chapter, O. E. S., of Massachusetts, has a membership of 5,400, a net gain of 489 the past year. The salary of the Grand Secretary is \$250.

The Grand Chapter, O. E. S., of California, has 7,608 members, a net gain of 183 during the past year. The salary of the Grand Secretary is \$900.

At the 53d annual communication of the Grand Lodge of Iowa, held at Boone, June 2, George W. Ball of Iowa City, was elected Grand Master, and Theodore S. Parvin, of Cedar Rapids, Grand Secretary.

Cedar Rapids Masons have awarded contracts for the erection of a six-story Masonic Temple, to cost at least \$80,000.

Have you joined the "ring" that runs your Lodge? Its members who attend the meetings and do its business, whether it be

cold or hot, will be glad to see you, and your jealousy will disappear as the morning dew before the sun when you find yourself at work with them. Enlarge the ring till it embraces all the members.

The 27th annual session of the Grand Chapter, O. E. S., of New Jersey, will be held on Monday, September 21, at 125 First street, Elizabeth, at 10 o'clock A. M.

Missouri Lodge of St. Louis has resolved that a national flag be placed in a conspicuous place in the Lodge-room whenever the Lodge is in session, and be carried in all processions in which the Lodge participates.

The nation receives and assimilates yearly 500,000 foreign emigrants from all lands, but through decade after decade fails to assimilate 250,000 Indians already here. Why?

America has always by force alienated her 250,000 native Indians, but has imported and assimilated millions of black savages, giving to them her language, industries and citizenship.

All success in civilizing the Indians depends on their being made able to cope with civilization. How is it possible for them to gain that ability except through experience among civilized people?

Recently the Chamber of Deputies at Vienna, Austria, by a large majority, annulled Article 150 of the Penal Code which interdicted Freemasonry. The prohibition originated in 1795.

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

Quite a large party of Mystic Shriners and their ladies left San Francisco on the 3d of July for an excursion of twenty-six days in Alaska.

A petition for a new Lodge at Long Beach, Cal., has been applied for, with 25 signatures.

St. John's Day was celebrated in many places throughout the country by the Masonic Fraternity. At San Jose the two

Lodges and the Chapter O.E.S. held a reception, at which Bro. Rev. Dr. Vorsanger, of San Francisco, gave an address.

Granville A. Frambes, the emmissary of the Cerneau fraud, who visited Reedley, Sacramento, Woodland and several other places in California, and fleeced them all he could, has resigned his office and withdrawn from that "supreme" concern. He has heard from the Grand Chapter of California, probably.

Dunlap Commandery, No. 5, at Bath, Maine, celebrated St. John's Day with a two days' entertainment of De Witt Clinton Commandery of Portsmouth, N. H. The occasion included a parade, a reception and ball, a steamboat excursion among the islands, etc.

We print in this number a piece of jingle-jangle about the cows coming home, and are considering about offering a prize to any one who can repeat it as well as we have heard Uncle George Bromley. We hope some young brother will learn it, as it should be perpetuated to future ages.

Mrs. Mary E. Partridge, Grand Matron of the General Grand Chapter, O.E.S., of the United States, is on a tour of inspection in the Pacific Coast States. She was at Boise City, Idaho, June 20.

We notice that the Eastern Star are enjoying themselves throughout the Pacific Coast with conferring the degrees of the laughable farce called "Female Freemasonry."

At Dutch Flat, Cal., June 18, the Grand Patron, O.E.S., Bro. James B. Merritt, of Oakland, was present with his wife, and Mrs. Jennie Holmes, D.D.G.M., of Grass Valley. Two candidates were initiated, followed by interesting addresses and a banquet.

Silver Star Chapter, O.E.S., recently organized at Winnemucca, Nev., has elected the following officers: Elizabeth Flint, M.; George S. Nixon, P.; Emma Oliver, A. M.; Thomas Shone, Sec'y.

Chispa Chapter, O.E.S., was instituted at Anaheim, Cal., on May 28. The following officers were elected: Mrs. Clara Adeline Baker, M.; Wm. M. McFadden, P.;

Mrs. Sarah Jane McFadden, A.M.; Joseph Helmsen, Sec'y.

Speranza Italiana Lodge, No. 219, of San Francisco, visited Cloverdale on June 30, and conferred the third degree in the Italian language.

Bro. J. J. Morse, of London, England, and a well-known scientist, who is in San Francisco on a visit, was recently initiated into Golden Gate Chapter, O.E.S.

The Scottish Rite in Oakland, Cal., have secured the option of the synagogue property on Harrison street, near 14th, at a price understood to be \$10,000, and which they propose to convert to their use.

A lady relative of a Freemason called at our office since our June number was issued and handed us a list of subscribers to THE TRESTLE BOARD, which she had gathered in four days. This afforded her the very handsome remuneration of \$37.00 for her time, and shows what many ladies can accomplish if they will try the same work.

At the 21st annual conclave of the Grand Commandery of Colorado, held in Denver, on June 2d, the following officers were installed:

Eugene P. Shove, Colorado Springs, Grand Commander; George J. Dunbaugh, Pueblo, D.G.C.; John M. Maxwell, Leadville, G.G.; Henry A. Lee, Denver, G.C.G.; John W. Ohl, Salida, G. Prelate; Julius B. Bissell, Denver, G.S.W.; George W. Roe, Pueblo, G.J.W.; William D. Todd, Denver, G. Treas.; Ed. C. Parmelee, Masonic Temple, Denver, G. Recorder; Ed. G. Arnold, Denver, G. St.B.; William J. Fine, Gunnison, G. Sw. B.; James B. Severy, Colorado Springs, G. Warder; Thomas Linton, Denver, G.C. of G.

At the 31st annual conclave of the Grand Commandery of Minnesota, held at Stillwater, June 24, the following officers were installed:

John H. Randall, Minneapolis, G. Commander; Benj. F. Farmer, Spring Valley, D.G.C.; E. H. Milham, St. Paul, G. Gen'o; John C. Munro, St. Cloud, G.C.G.; George H. Davis, Wankato, G. Prelate; Wm. E. Richardson, Duluth, G.S.W.; Thomas E. Mercer, Minneapolis, G.J.W.; John G. McFarlane, Minneapolis, G. Treas.; Thomas Montgomery, St. Paul, G. Recorder; Thomas H. Warren, Stillwater, G. St. B.; J. W. Chamberlin, St. Paul, G. Sw. B.; Frank M. Crane, Albert Lea, G. Warder.

There were present 41 representatives of 19 Commanderies. There are 2,411 members in 25 Commanderies; net gain, 77. Receipts, \$1,861.00; expenses, \$1,823.50; in treasury, \$2,123.

The Grand Commandery, Knights Templar, of Washington, held its 9th annual conclave at Seattle, on June 4. The nine Commanderies were represented. The to-

tal membership is 592. During the past year 51 have been knighted, 13 admitted, 36 suspended, 18 dimitted, and 9 died. The following officers were elected for the ensuing year:

George E. Dickson, of Ellensburg, Grand Commander; Jacob Weatherwax, Aberdeen, D.G.C.; Carmi Dibble, New Whatcom, G. Gen'o; F. W. Churchonse, Spokane, G.C.G.; Harrison W. Egan, Walla Walla, G. Prelate; Beverly W. Coiner, Tacoma, G.S.W.; Edwin W. Craven, Seattle, G.J.W.; Wm. McMicken, Olympia, G. Treas.; Y. C. Blalock, Walla Walla, G. Recorder; John Lillie, Port Townsend, G. St.B.; E. S. Ingrahm, Seattle, G.Sw.B.; L. F. Gault, Tacoma, G. Warder.

The following officers of the Grand Chapter, O.E.S., were elected at Seattle, Washington, on June 12:

Mary E. Fenton, Spokane, Grand Matron; M. E. Reed, Olympia, Grand Patron; Lou. Jordan, Snohomish, A.G.M.; Thos. Maies, Chehalis, A.G.P.; Libbie J. Demorest, 919 E street, Tacoma, G. Secretary; Amanda Rinehart, Seattle, G. Treas.; Florence McLean, Sprague, G. Conductress; Emma P. Chadwick, Colfax, G. A. C.; Rev. H. W. Eagan, Walla Walla, G. Chaplain; Lottie J. Seeman, Puyallup, G. Marshal; E. Belle Marcey, Montesano, G. Adah; Dellie Cheney, Palouse, G. Ruth; Libbie D. Wheeler, Tacoma, G. Esther; Mida Coleman, Chehalis, G. Martha; Emma C. Emis, Centralia, G. Electa; Addie Kyger, Walla Walla, G. Warder; Silas R. Moore, Steilacoom, G. Sentinel.

The Grand Chapter, O.E.S., of Oregon, closed its 7th annual meeting on June 10, at Portland. Thirty-eight Chapters were represented. The following are the officers for the ensuing year:

Frances A. Helm, Corvallis, Grand Matron; John Vert Pendleton, Grand Patron; Margaret Lutke, Portland, A.G.M.; C. H. Janes, Portland, A.G.P.; Madeleine B. Conkling, 12 Pitzer street, Roseburg, G. Sec'y; Gertrude M. Strange, Oregon City, G. Treas.; Carrie Wise, Myrtle Point, G. Conductress; Jennie Muckle, St. Helena, A.G.C.; William Clemmens, Dayton, G. Lecturer; Anna M. Raley, Pendleton, G. Chaplain; Minnie E. Lee, Corvallis, G. Marshal; Mamie P. Brown, Heppner, G. Adah; Clara Darling, Condon, G. Ruth; Susan J. Heppner, Portland, G. Esther; Ora X. Maury, Coquille City, G. Martha; Electa E. Colvin, Lakeview, G. Electa; Barbara Crabill, Baker City, G. Warder; L. S. Stone, Portland, G. Sentinel; Clara Burkholder, Cottage Grove, G. Organist.

Lodi Chapter, O. E. S., was instituted June 3, by Bro. James B. Merritt, Grand Patron, with 37 members. The following were installed as officers:

W.M., Nellie Norton; W.P., C. W. Norton; A.M., Nellie LeMoin; Con., Annie Sollars; A.C., Sarah Sutherland; Ruth, Florence Chase; Ada, Lillie Ferdun; Esther, Helen Cary; Martha, Mary Earle; Electa, Jennie Shidy; Sec'y, Florence Huffman; Treas., Rebecca Ivory; Marshal, Mary Burchard; Warder, Rebecca Kettelman; Sentinel, C. M. Ferdun; Chaplain, Emily W. Colman; Organist, Emily D. Colman.

The Grand Chapter, R.A.M., of Nevada, held its annual convocation at Winnemucca, June 9. The following officers were installed for the ensuing year:

J. S. Burlingame, Carson, G.H.P.; Mathew Kyle, Virginia, D.G.H.P.; George C. Bryson, Jr., arson, G.K.; J. M. McCormack, Reno, G.S.; Enoch Strother, Virginia, G. Treas.; C. N. Noteware, Carson, G. Sec'y; L. L. Crockett, Reno, G.C. Host; C. J. Ruison, Carson, G.R.A.C.; A. O. Percy, Virginia, G. Organist; W. W. Stevens, Sutro, G. Chaplain; Chris. Diehl, Winnemucca, G.G.

The Grand Lodge of Oregon held its annual communication in Portland, June

10, M.W. Bro. Morton D. Clifford, Grand Master, presiding. Ninety-one Lodges were represented. The following officers installed:

Philip Metschan, Grand Master; W. H. Hobson, D.G.M.; J. B. Cleland, S.G.W.; J. M. Hodson, J.G.W.; D. C. McKercher, G. Treas.; James F. Robinson, G. Sec'y; Jacob Mayer, Chairman of the Educational Fund; J. R. N. Bell, G. Chaplain; G. McD. Stroud, G. Lecturer; F. H. Alliston, G.S.D.; H. B. Thielsen, G.J.D.; E. D. Boyer, G. Marshal; W. E. Carll, G. Orator; C. H. Vauper and J. M. Church, G. Stewards; P. O. Berg, G.St. B.; J. M. S'ark, G.Sw. B.; Gustav Wilson, G. Tyler.

The Grand Lodge of Nevada held its 32d annual communication at Winnemucca, June 9th, M.W. Bro. Enoch Strother, presiding. The following were installed officers for the ensuing year:

Enoch Strother, of Virginia City, Grand Master; D. W. Virgin, Genoa, D.G.M.; A. Lackey, Gold Hill, G.S.W.; M. Kyle, Virginia City, G.J.W.; H. L. Fish, Reno, G. Treas.; C. N. Noteware, Carson, G. Sec'y; Trenmor Coffin, Carson, G. Orator; R. Sadler, Carson, G. Marshal; T. L. Bellam, Wadsworth, G. Chaplain; J. D. Campbell, Pioche, G. St.B.; J. M. McCormack, Reno, G.S.D.; Jos. Sparks, Virginia, G.J.D.; B. H. Reymers, Yerrington, and L. J. Cohn, Reno, G. Stewards; W. W. Stephens, Sutro, G. Pursuivant; J. L. Keyser, Elko, G. Organist; S. J. Anderson, Winnemucca, G. Tyler.

Elko was selected as the place for holding the next annual communication.

The Grand Chapter, R.A.M., of Washington, held its annual communication in Seattle on June 10. The officers for the ensuing year are:

Walter L. Darby, of Pomeroy, G.H.P.; Carmi Dibble, Whatcom, D.G.H.P.; John Moore Sprague, G.K.; Lew Paramore, Snohomish, G.S.; Wm. McMicken, Olympia, G. Treas.; Y. C. Blalock, Walla Walla, G. Sec'y; Rev. H. W. Eagan, Walla Walla G. Chaplain; H. C. Gordon, Seattle, G.C. of H.; Andrew Nilsson, Dayton, G.P.S.; Thomas Amos, Colfax, G.R.A.C.; S. H. Rush, Spokane, G.M. 3d V.; Jacob Weatherwax, Aberdeen, G.M. 2d V.; George E. Dickson, Ellensburg, G.M. 1st V.; J. F. Gowey, Olympia, G. Orator; F. B. West, Mt. Vernon, G. Steward; J. H. Babbitt, Tacoma, G. Tyler.

The Grand Council, R. & S. M., of Washington, held its 2d annual assembly at Seattle, June 9. The returns from constituent Councils showed a remarkable growth from 184 members in 1895, to 215 at the present time. A charter was granted to Zabud Council, No. 7. The following officers were chosen for the ensuing year:

Wm. V. Rineheart, of Seattle, G.M.; D. H. Shaw, Colfax, D.G.M.; W. L. Darby, Pomeroy, G.P.C. of W.; D. L. Demorest, Tacoma, G. Treas.; Edw. R. Hare, Tacoma, G. Recorder; H. W. Eagan, Walla Walla, G. Chaplain; H. C. Gordon, Seattle, G.M. of C.; G. D. Shaver, Tacoma, G.C. of G.; S. H. Rush, Spokane, G.C. of C.; Y. C. Blalock, Walla Walla, G. Steward; Carmi Dibble, New Whatcom, G. Sentinel.

The Grand Lodge of Washington held its 39th annual communication in Seattle, June 9th, M.W. Bro. Yancey C. Blalock, Grand Master, presiding. The returns show 104 Lodges, with a membership enrolled of 4997. Initiated, 254; passed, 246; raised, 239; affiliated, 179; reinstated, 48;

deceased, 44; demitted, 183; suspended, 228; expelled, 6; rejected, 35. Net increase of Master Masons, 34. Total Grand Lodge dues, \$5,652. The Treasurer's report shows a balance on hand of \$6,621.84. Charters were granted to the following named Lodges, hitherto working under dispensation: Mystic Tie, No. 103, Colton; Lebanon, No. 104, Tacoma; Fidelity, No. 105, Sumas; Tukannon, No. 106, Starbuck; Jefferson, No. 107, Hadlock. The following officers were elected:

Yancey C. Blalock, of Walla Walla, Grand Master; A. W. Frater, Snohomish, D.G.M.; Wm. H. Upton, Walla Walla, S.G.W.; Wm. M. Seeman, Puyallup, G.J.W.; Benj. Har-
ned, Olympia, G. Treas.; T. M. Reed, Olympia, G. Sec'y; H. W. Eagan, G. Chaplain; J. H. Hudgen, G. Lecturer; John Arthur, G. Orator; B. S. Scott, G. Marshal; H. N. Keys, G.S.D.; O. A. Phelps, G.J.D.; E. F. Hixon, G.St.B.; J. B. Dawson, G.S.W.B.; R. L. Thomas, G.B.B.; S. R. Moore, G.S.S.; W. C. Falkner, G.J.S.; H. Sharpe, G. Organist; C. D. Knight, G. Tyler.

Standing Committees for the ensuing year:

Jurisprudence—James E. Edmiston, W. A. Fairweather, J. M. Taylor.

Grievances and Appeals—Thos. Amos, H. L. Kenan, E. H. Van Patten.

Finance—W. W. Witherspoon, N. S. Porter, Gus. Harris. Returns and Work of Lodges—E. R. Hare, J. McNeely, W. J. Galbraith.

Correspondence—T. M. Reed.

A Lodge of Perfection, 14°, was organized June 26th, at Vancouver, B. C., with the following officers:

W. Downie, T.P.G.M.; J. W. Prescott, G.S.W.; J. W. Horne, G.J.W.; A. J. McQuillan, G. Sec'y; Dr. Carroll, G. Treas.; J. E. Miller, G.O.; T. H. Goulding, G.A.; J. R. Seymour, M. of C.

At the 49th annual conclave of the Grand Commandery, K.T., of Kentucky, held at Richmond, on May 27-28, Reginald H. Thompson, of Louisville, was elected Grand Commander, and Lorenzo D. Croninger, of Covington, Grand Recorder.

The 22d annual session of the Imperial Council of the Nobles of the Mystic Shrine opened at Cleveland, O., June 22. There are 186 delegates in the Imperial Council. Detroit was fixed upon as the place of meeting in 1897. The officers elected are as follows:

Imperial Potentate, Harrison Bingman, Washington, D. C.; Imperial Deputy Potentate, Albert D. McGaffey, Denver; Imperial Chief Rabban, E. F. Allen, Kansas City, Mo.; Imperial Assistant Rabban, John Atwood, Leavenworth, Kan.; Imperial High Priest and Prophet, Wm. H. Wright, St. Paul, Minn.; Imperial Oriental Guide, Lewis B. Windson, Grand Rapids; Imperial Treasurer, W. S. Brown, Pittsburg; Imperial Recorder, Benjamin W. Rowell, Lynn, Mass.

Charters were granted for Temples at Phoenix, A.T., and Hartford, Conn., and dispensations were granted for Temples at Boise City, Idaho, Charleston, W. Va., and Savannah, Ga.

"The M.W. Sovereign Grand Lodge of the State of California" of colored Masons,

held its 41st annual session in Alcazar Hall, San Francisco, on June 8-9, M.W. E. A. Clark, Grand Master, presiding. Returns showed 10 Lodges, with 140 members. Loss from deaths and suspensions the past year 31. Cash receipts for the year, \$145.80. The Masonic Aid Association report shows receipts, \$317.95; disbursements, \$291.50. The following officers were elected for the ensuing year:

Edwin A. Clark, San Francisco, Grand Master; W. H. Mauldin, Sacramento, D.G.M.; J. K. Dickinson, Oakland, G.S.W.; Wm. N. Sanderson, Oakland, G.J.W.; George W. Mitchell, San Francisco, G. Treas.; Frank W. Jackson, San Francisco, G. Sec'y; J. R. Dorsey, Eureka, G. Chaplain; John A. Barber, G. Lecturer; S. C. Young, G. Mar.; J. L. Clayton, G.St.B.; T. M. Groves, G.S.W.B.; E. Cooper, G.B.B.; Thomas Smith, G.S.D.; G. A. Wrenn, G.J.D.; W. R. Page, G.S.S.; Steph. Truitt, G.I.S.; Chas. Griffith, G. Pursuivant; W. H. Blake, G. Organist; A. A. Wall, G. Tyler.

Chips from Other Quarries.

There is very little room in the modern business and industrial world for the drunkard or the habitual tippler. Sober men are wanted, and the man who cannot or who does not keep sober, finds it difficult to rise to responsible positions. The *Washington Post* very truly says: "It is becoming more and more difficult for a tippler, and almost impossible for a toper, to get a situation under any corporation. Banks, insurance companies, merchants, and business men generally, demand temperance as a qualification for their employees. The doctor or lawyer who drinks to excess finds that his business is decaying. The teacher who frequents saloons soon finds his occupation gone. Not many years ago there were notorious drunkards in Congress, but this nuisance has been greatly abated. The Legislatures of all the States show a similar change. Public sentiment is becoming less and less tolerant of inebriety."—*Knoxville Tribune*.

Some of the American Grand Lodges have come to very curious decisions regarding the fitness of candidates for Freemasonry. Thus in Michigan a candidate must have no physical defects, otherwise he cannot be admitted to the secrets and mysteries of the Order. In Vermont the Grand Master has decided that a man with only one leg cannot be made a Mason, while in Nebraska a person who cannot write never gets beyond the first degree. A Spanish Masonic paper, in mentioning the decisions arrived at, ventures the opinion that it would be much better if more attention were paid to the *heart* and *head*

of those who are admitted into the Masonic ranks. There are some brethren in our New Zealand Lodges who would probably have found it difficult in America to have become Masons. Their infirmities do not, however, detract from their sterling moral worth, which after all is what a candidate for Freemasonry should be judged by.

—*N. Z. Craftsman.*

About twenty-five years ago we had an experience with a brother who could not memorise and repeat the ritual of either of the three degrees, but who could perform the duties of Secretary. He could talk pharmacy by the hour, but could not be a Masonic ritualist, and so could not fill either of the stations of the Lodge, but otherwise he could and did serve the Lodge well. As of old, so yet, all are not alike gifted, and, metaphorically speaking, while some are only competent to perform minor duties, yet all are eligible to membership. The erecting of the temple requires a difference in the qualifications of the workmen, and for each there is something to do that he can do well.—*W. R. Singleton.*

The anniversary of the taking of Rome, which was the end of the temporal power of the Pope, besides being celebrated by the Grand Orient in Rome, was also commemorated by all the Italian Lodges, not only in the Peninsula, but also by those in Egypt, the Argentine Republic, Brazil, Sydney, Cape Town, New York and Geneva.—*N. Z. Craftsman.*

The queer fashion that Templars have of calling excursions "pilgrimages," was imitated last summer by the Butchers and Grocers, of Lewiston, who advertised a pilgrimage to Portland harbor.—*Token.*

The following, from an Eastern fraternal paper, may be applied with equal force to nearly all Orders: "To the uninitiated we can merely say, that we do not wish you to apply for membership in an Order from idle curiosity. There is very little in the Lodge to gratify such a feeling. We do not tempt you with offers to unfold to you some mighty, nor to impart to you super-human wisdom. We do not propose to be bound to you by any ties but such as are consistent with our duties to God, our country, our families and to ourselves. If your heart is open to the appeal of misery, and you are ready to pour balm into the

wounds of the afflicted; if you love man and reverence God, we will joyfully receive you in our ranks, confide in you, honor you, rejoice in your prosperity, visit and comfort you in your afflictions, love and protect those who are dear to you, and at all times and in all places hail you as a brother."

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

If there is a brotherhood that should exist among Masons, it is for us, as Masons, to show it, not to the world as an advertisement, but to our own brethren. The stranger and sojourner should be made to feel that he is not among strangers. We should consider it a privilege to aid and assist him, not with a few beggarly dollars, but with brotherly advice when he needs it, with an interested and brotherly admonition when he requires that; to show for him a preference in our employment, all things being equal; to show an especial desire for his welfare; to aid him in any laudable, honorable undertaking. When we boast of our charity, we sometimes confound it with the giving of alms, and with that our duty ceases. Such is not Masonic charity. Charity does not consist in the giving alone.—*Bro. Jas. M. Ellis.*

The chief reason for Roman Catholic opposition to Freemasonry is the Open Book. Freemasonry upholds the open Holy Bible, and protests against keeping the mass of the people in ignorance, and consequently under priestly domination. Freemasonry upholds civil and religious liberty in all the world, and sustains the Open Book as the best means of enlightening all. Roman Catholicism wants no enlightenment, no religion, and no government that is not wholly of its faith. It wants no George Washingtons, no Garibal-

dis, no Victor Emanuels, no Dom Pedros, no Diazes, no pure patriots, no world's benefactors, and, consequently, no Freemasons.—*Exchange*.

In speaking of non-affiliates it is frequently said, that as a man comes into our Institution free and voluntarily, so he may leave it in the same manner without hindrance or let. The last position has really no foundation in either equity or fact. A man in becoming a citizen of any government yields certain rights for certain others, which he is at liberty to exchange. The abandonment of his citizenship, while he remains in the country, is beyond his power, and so long he must remain subject to its laws and in part responsible for its acts. The Institution of Freemasonry embraces this principle; and, extending as it does over the entire habitable globe, it is impossible to get beyond its boundary lines.

What is it to be a Mason? Not many years ago such a question could not have arisen. At the time of the organization of the Grand Lodge of England, the first Grand Lodge which history mentions, there was but one degree—that of Entered Apprentice. If the reception of that degree did not then make a Mason, there was no Masonry at all until many years after the organization of that old Grand Lodge. Moreover, in this country, until 1843, Grand Lodges, many if not most of them, transacted their business in the first degree, and with few exceptions, if not without any, all of the subordinate Lodges transacted their business in the first degree. We hold that when a man has received the first degree he is a Mason, as much so as when he has received the thirty-three degrees recognized in Masonry.—*Royal Craftsman*.

The *Masonic Record* thinks too much notice is taken of Rome's enmity to Masonry. Nevertheless, it is always prudent to be alert against an avowed enemy. This is especially true when that enemy would destroy civil and religious liberty wherever it exists.—*Voice of Masonry*.

Is a brother accused of crime; the duty of a Mason begins and ends with seeing that he has a fair and impartial trial, with an opportunity and the means of making his defense, and such other assistance as he himself would have a right to demand

if in like distress. But beyond this no Mason has a right to go. Of all the men in a community, a Freemason is bound by the highest considerations of duty to uphold the law. The obligations he owes as a citizen, to the State and community, are reinforced and emphasized by those which he owes to the fraternity.

When the courts are through with their investigation, the Lodge must take up the matter and investigate it as if there never had been a court created. By its own process and in its own way, regardless of public or private censure, giving that weight to the evidence to which it is fairly entitled, it dispassionately judges of the guilt or innocence of its brother, as good Masons only dare to do. It acts with justice, it deliberates with impartiality, and decides with equity.—*Masonic Review*.

The Roman Catholic Church has not always opposed Freemasonry with the vehemence now shown. In some Catholic communities, formerly, the Masonic institution was tolerated and was accorded a considerable measure of respect by the ecclesiastical authorities. Brother E. T. D. Chambers of Quebec, in a recent paper, referring to the present attitude of papacy, says:

"Yet the time was, in Canada and the city of Quebec, that the use of a Roman Catholic place of worship—the then church of the Jesuits—was permitted to the craftsmen for the celebration of divine service on the festival of St. John the Evangelist; and it was R. W. Bro. Claude Denechaud, a prominent French Canadian and Roman Catholic Freemason, who, half a century later, presided at the public Masonic ceremonies of laying the corner-stone of the famous monument to Wolfe and Montcalm. The times have changed, however, and, though Freemasonry remains always the same, its enemies have changed with the times and, not unnaturally either, have progressed in a direction the exact opposite of that to which the teachings of Freemasonry continuously point."—*Repository*.

There are two kinds of Masons—the active and the inactive. One can generally be found at the Lodge meeting, unless he is providentially hindered—that is, having a good, conscientious excuse. The other man tries to regard every excuse as a providential hindrance to his attendance. He is present at the Lodge only when he

is summoned officially. It is not expected, then, that he should be as active and aggressive in Masonic work as the other man, for he rarely knows what is transpiring among the Craft. He manages to be on hand when something special comes up, like an "installation supper," but his activity goes little beyond this.

—*Orphan's Friend.*

I have been taught as a Mason that my first duty is to God, the second to my country. In performance of that duty I call your attention to the fact that the fact that the Roman Pontiff, who, as well as his predecessors, have for centuries tried to crush our beloved fraternity, has now placed under the Papal ban three distinctly American benevolent Orders, which would indicate that the Pope feels assured that he has sufficient control of the government of this country to dictate the conduct of its people. As Masons it becomes our duty to the country to carefully watch and do all in our power to prevent this semi-barbarous potentate from obtaining control of our country's government and thereby setting civilization back to the days of the inquisition.

—*P. A. Doyle, of Nevada.*

It is apparent that Virginia Masons are not unlike some individuals in Missouri, who hold that all the honey, taffy, and nice things are permissible in print—but no criticism; no, indeed! If an officer cannot be lauded, petted, etc., no matter how disreputable he may be, what disgrace he brings upon the Fraternity, his family or himself, the press must be muzzled. Here is the Virginia law: "The publication of an article in any printed or public journal, reflecting upon the official acts of any officers in any Grand or Subordinate Lodge, was declared and constituted un-Masonic conduct, and ordered to be so treated by the Lodge to which any brother thus publishing belongs."—*Constellation.*

If there is one thing more than another that should be found among Masons, it is freedom from prejudice. The broad platform of a universal Fatherhood and a universal Brotherhood admits of no narrow, contracted, and bigoted assumption of superiority. The level of Freemasonry gives to everyone equal rights to think, and condemns any one who refuses to be taught, or enlightened. Because one man differs

from another on any point, is no reason for his being shunned or cast aside. The true spirit would lead one to treat with even more kindness his brother who is in error, and endeavor by all means to point out his wrong. The mistakes of life are many, and we all need the kindly admonitions of our brethren to help us guard against them. Masons should rise above prejudice, and give to every man his due.

—*W. J. Duncan, in N. Y. Dispatch.*

An intimate relationship exists between Freemasons. A feeling of confidence. A chord of sympathy. A kind of family kinship that draws one near to the other, and establishes a bond of union strong and abiding. It comes from the fact that all have dwelt under the same canopy, have tasted the sweet waters of the same fountain, and have a language of their own. How beautiful is a relationship so tender, a kinship so extensive! How dreadful that this beauty should ever be distorted or marred by the unworthy! How painful that the confidence which the secret chord of sympathy establishes should be abused! A bad Mason is like the renegade son of a noble father. The good name of the household is injured by his acts of insubordination and reckless living. The proud father is hurt to the innermost heart, and he bows his head in shame—not for any action of his own, but that one bearing his name should bring it into disrepute. Often the gray hairs come too early and the broken heart wears out the body in its youth. And so the great family of Masonry is hurt when one of its members goes astray.

—*N. Y. Dispatch.*

We consult a physician to obtain relief for the body, but we consult a priest to obtain relief for the soul; we go to a lawyer to have a temporal punishment averted, but we go to the priest to have an eternal punishment averted.

—*Southern Messenger (papist).*

The Grand Master of Michigan decided that a man with a cork leg or cork foot could not become a Mason. We feel inclined to ask which part of a man hears the cry of the orphan, the moans of the widows, and the distress of the aged. If it is the legs and feet, we can readily see why cork is not satisfactory. But as there were cork heads in sufficient numbers in

the Grand Lodge to defeat the Masonic Home gift, we do not clearly see where the objection to cork legs comes in. Make it heads.—*The Orient.*

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

—*Kansas Freemason.*

Let every non-affiliated Master Mason, worthy or unworthy, who is not under the sentence of suspension or expulsion, living in the jurisdiction of a chartered Lodge, become a member thereof by virtue of his residence in the jurisdiction. This would put him under the direct discipline of the Lodge. If he is unworthy, expel him. If he fails to bear his share of the burdens of the Lodge, suspend or expel him. And in no case let any man bear the name of Mason who is a drone in the Order and unworthy the name.

—*J. S. Hunt, of Oklahoma.*

Bro. Dr. Charles Griswold of St. Paul, Minn., says "that he used to feel that no man could be allied with the Democratic party and at the same time be a good citizen, and that at one time he really thought all religious denominations, with the exception of Methodists, would inevitably end their career in hades. But since meeting in Masonic Lodge rooms with men of various political affiliation and religious conviction, his mind had become broadened and he was fully convinced that, if a man was a good Mason, he necessarily must be a good citizen and stood a fair chance of eternal salvation, be his political or religious ideas what they may."

The phonograph is claimed as a recent invention. It is as old as Freemasonry, for ever since Freemasonry existed there have been Masons who could rattle off the ritual by the yard, and have no more con-

ception of the true meaning of the words they utter than a talking machine. Hence the phonograph, or talking machine, was invented with Freemasonry.

—*Texas Freemason.*

The word "cable-tow" is purely Masonic, and is a rope or line for drawing or leading. It was originally used as a means of controlling the candidate, as is indicated in the E. A. degree. In later degrees its symbolism is that of a covenant. The length of the cable-tow, as defined by older writers, was three miles, but modern thought decides it to be the scope of a man's reasonable ability.

The man who sits down in the Lodge and waits to be appreciated will find himself among the "lost freight," and uncalled for. If he desires to make a success in the order he must show his goods, and then his work will soon be rated and appreciated. The opposite of this one is the man who wants to run the Lodge according to his own ideas; he will find himself "side tracked" at some flag station, never to be heard of again.

—*Masonic Journal.*

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 New York, Indiana, New Hampshire; Grand Chapters, R.A.M., of Delaware, Pennsylvania, North Carolina; Grand Council, R. & S.M., of Mississippi; Grand Commanderies, K.T., of New Jersey, North Carolina, Florida.

The *Overland Monthly* for July has some interesting articles on monetary and labor affairs, by Wm. Irving Scott, John P. Young, George A. Story and John J. Valentine, worthy of careful consideration. Also upon the Municipal Conditions and the New Charter, by James D. Phelan.

Deaths.

In San Diego, May 29, John F. H. Heilbron, a native of Hanover, Germany, aged 53 years.

In San Francisco, June 10, Christian Scheurer, a native of Bavaria, Germany, a member of Mt. Moriah Lodge, No. 44, aged 42 years.

At Stockton, Cal., June 11, Samuel Valleau, a native of California, a Past Master of King Solomon's Lodge, No. 260, aged 40 years, 6 months, 6 days.

In Temescal, Oakland, Cal., June 18, Gen. John McComb, a native of New York, a member of California Lodge, No. 1, aged 67 years.

In San Francisco, June 22, Charles W. Smith, a native of New York, a member of Golden Gate Lodge No. 30, aged about 67 years.

At Red Bluff, Cal., June 22, Jonathan C. Tyler, a native of Pigeon Prairie, Mich., a member of Molino Lodge, No. 150, Tehama, Cal., aged 66 years, 5 months, 11 days.

In San Francisco, June 25, George D. Harris, a native of Nova Scotia, a member of Crockett Lodge, No. 139, aged 31 years, 8 months, 7 days.

In Oakland, Cal., June 29, Edward Edwards, a native of Wales, a member of South San Francisco Lodge, No. 212, aged 60 years, 5 months, 22 days.

At Salinas, Cal., Judge William M. R. Parker, a native of Boston, Mass., a member of Monterey Lodge, No. 217, and Watsonville Commandery, K.T. He came to California in 1856.

THE TRESTLE BOARD.

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

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

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

Masonic Bodies in San Francisco.

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

ROYAL ARCH CHAPTERS.

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

COUNCIL ROYAL & SELECT MASTERS.

- 2. California 1st Wednesday Masonic Temple

COMMANDERIES OF KNIGHTS TEMPLAR.

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

LODGE OF PERFECTION, 14°, SCOTTISH RITE.

- 6. Yerba Buena Friday Masonic Temple

CHAPTER OF ROSE CROIX, 18°.

- 4. Yerba Buena At Call Masonic Temple

COUNCIL OF KNIGHTS OF KADOSH, 30°.

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

GRAND CONSISTORY, S. P. R. S., 32°.

- California At Call Masonic Temple

MYSTIC SHRINE.

- Islam Temple 2d Wednesday 625 Sutter St.

CHAPTERS OF THE EASTERN STAR.

- 1. Golden Gate Thursday 625 Sutter St.
- 124 Harmony Wednesday 32 O'Farrel St.
- 27. Ivy 1st & 3d Tuesday 625 Sutter St.
- 99. Beulah, 2d & 4th Monday. Corinthian Hall, So. S. F.

GROUP OF GOOD SAMARITANS.

- 1. San Francisco 1st Saturday 625 Sutter St.

MASONIC VETERANS ASSOCIATION.

- Pacific Coast 2d Thursday 5-6, cor. Bush & Kearny
- PAST MASTER'S ASSOCIATION, Last Saturday each mo.

Masonic Bodies in Oakland.

- 61. Live Oak Lodge 1st Friday Masonic Temple.
- 188. Oakland 1st Saturday " "
- 225. Brooklyn 1st Tuesday 555 East 12th St.
- 244. Alcatraz 1st Monday 7th & Willow Sts.
- 36. Oakland Chap. R. A. C. 1st & 3d Wed. Mas. Tem.
- 12. " Coun. R. & S. M. 3d Thursday " "
- 11. " Com'd'y, K. T. 1st Tuesday " "
- 12. " L. of P., 14°, A. A. S. R. 1st & 3d Mon. " "
- 5. Gethsemane Chap. R. C. 18°, " 2d Monday " "
- 2. DeMolay Coun. K of K. 30°, " 4th " "
- 8. Oak Leaf Chap. O. E. S. 2d & 4th Thursday " "
- 65. Unity Chap. O. E. S. 2d & 4th Mon. 7th & Peralta.

Masonic Bodies in Alameda.

- 215. Oak Grove Lodge 2d Thursday Masonic Temple.
- 70. Alameda Chap. R. A. C. 1st & 3d Sat. " "
- 115. Carita Chap. O.E.S. 2d & 4th Wed. " "

Masonic Body in Berkeley.

- 268. Durant Lodge 1st Friday I. O. O. F. Hall

Masonic Bodies in Boston.

LODGES.

- Grand Lodge meets on second Wednesday in March, June, Sept., Dec., and Dec. 27, at Masonic Hall, 18 Boylston street, cor. Washington.
- Aberdour, 2d Tuesday, Masonic Hall, 18 Boylston st., cor. Washington.
- Adelphi, 3d Tuesday, 3-2 W. Broadway, South Boston.
- Amicable, 1st Thu., 685 Mass. Ave., Cambridgeport.
- Baalbec, 1st Tu., Meridian, cor. Eutaw, East Boston.
- Bethesda, 1st Tu., 337 Washington st., Brighton.
- Bethoron, 2d Tu., Brookline.
- Charity, 1st Mon., I. O. O. F. Hall, North Cambridge.
- Columbian, 1st Th., Masonic Hall, 18 Boylston street, cor. Washington.
- Eliot, 3d Wed., Green st., opp. depot, Jamaica Plain.
- Faith, 2d Fri., Thompson Square, Charlestown.
- Gate of the Temple, 4th Tu., 372 W. Broad'y, S. Boston.
- Germania, 4th Mon., Masonic Hall, 18 Boylston street, cor. Washington.
- Hammatt, 4th Tu., Meridian, cor. Eutaw, E. Boston.
- Henry Price, 4th Wed., Thompson Sq., Charlestown.
- John Abbot, 1st Tu., Gilman Sq., Somerville.
- Joseph Warren, 4th Tu., Masonic Hall, 8 Boylston st., cor. Washington.
- Joseph Webb, 1st Wed., Masonic Hall, 18 Boylston st., cor. Washington.
- King Solomon, 2d Tu., Thompson Sq., Charlestown.
- La Fayette, 2d Mon., 2307 Washington st., Roxbury.
- Lodge of Elvuisis, 3d Th., Masonic Hall, 18 Boylston street, cor. Washington
- Lodge of St. Andrew, 2d Th., Masonic Hall, 18 Boylston street, cor. Washington.
- Massachusetts, 3d Monday, Masonic Hall, 18 Boylston street, cor. Washington.
- Mizpah, 2d Mon., 85 Mass. Ave., Cambridgeport.
- Mt. Lebanon, 2d Mon., Masonic Hall, 18 Boylston st., cor. Washington.
- Mt. Olivet, 3d Th., 65 Mass. Ave., Cambridgeport.
- Mt. Tabor, 3d Th., Meridian, cor. Eutaw, E. Boston.
- Prospect, 2d Mon., Roslindale.
- Putnam, 3d Mon., E. Cambridge, Cambridge and 3d sts.
- Rabboni, 2d Tu., Masonic Hall, Hancock st., Dorchester
- Revere, 1st Tu., Masonic Hall, 18 Boylston street, cor. Washington.
- Robert Lash, 2th Wed., Masonic Hall, Chelsea.
- St. John's, 1st Mon., Masonic Hall, 18 Boylston street, cor. Washington.
- St. Paul's, 1st Tu., 372 West Broadway, South Boston.
- Soley, 3d Mon., Gilman Sq., Somerville.
- Star of Bethlehem, 3d Wed., Masonic Hall, Chelsea.
- Temple, 1st Th., Meridian, cor. Eutaw, E. Boston.
- Union, 2d Tu., Hancock st., near Upham's Cor., Dorchester.
- Washington, 2d Th., 2307 Washington st., Roxbury.
- Winslow Lewis, 2d Fri., Masonic Hall, 18 Boylston st., cor. Washington.
- Winthrop, 2d Tu., Masonic Hall, Winthrop.
- Zetland, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.

ROYAL ARCH CHAPTERS.

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

COUNCILS ROYAL AND SELECT MASTERS.

- Grand Council, 2d Wed. in Dec., Masonic Hall, 18 Boylston street, cor. Washington.
- Boston, last Th., Masonic Hall, 18 Boylston street, cor. Washington.
- East Boston, 2d Tu., Meridian, cor. Eutaw, E. Boston.
- Orient, 2d Wed., Gilman Sq., Somerville.
- Naphtali, 4th Fri., Masonic Hall, Chelsea.
- Roxbury, 4th Mon., 2307 Washington st., Roxbury.

COMMANDERIES KNIGHTS TEMPLAR.

- Grand Commandery, May and Oct., Masonic Hall, 18 Boylston street, cor. Washington.
- Boston, No. 2, 3d Wed., Masonic Hall, 18 Boylston st., cor. Washington.
- Cambridge, No. 42, 1st Wed., 685 Massachusetts Ave., Cambridgeport.
- Cœur de Lion, No. 34, 3d Tu., Thompson Sq., Charlestown.

THE TRESTLE BOARD.

De Molay, No. 7, 4th Wed., Masonic Hall, 18 Boylston street, cor. Washington.
Joseph Warren, No. 26, 1st Mon., 2307 Washington st., Roxbury.
Palestine, No. 10, 2d Wed., 685 Masonic Hall, Chelsea.
St. Bernard, No. 12, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.
St. Omer, No. 21, 3d Mon. 372 W. Broadway, S. Boston.
Wm. Parkman, No. 28, 2d Th.. Meridian, cor. Eutaw, E. Boston.

SCOTTISH RITE.

Boston Lafayette Lodge of Perfection, 14^o, 1st Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.
Giles F. Yates Council, Princes of Jerusalem, 16^o, 2d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.
Mt. Olivet Chapter, Rose Croix, 18^o, 3d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.
Massachusetts Consistory, 32^o, 4th Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

MYSTIC SHRINE.

Aleppo (irregularly), Music Hall.

EASTERN STAR.

Vesta, No. 10, 1st and 3d Fri., 11 City Sq., Charlestown.
Queen Esther, No. 16, 1st and 3d Thurs., Dudley, cor. Washington.
Keystone, No. 18, 2d and 4th Tu., 730 Washington.
Signet, No. 22, 1st and 3d Tues., Cambridgeport.
Mystic, No. 34, 1st and 3d Monday, Meridian, cor. Eutaw, E. Boston.
Ruth, 2d and 4th Mon., 280 Broadway, Chelsea.

Premiums for 1896.

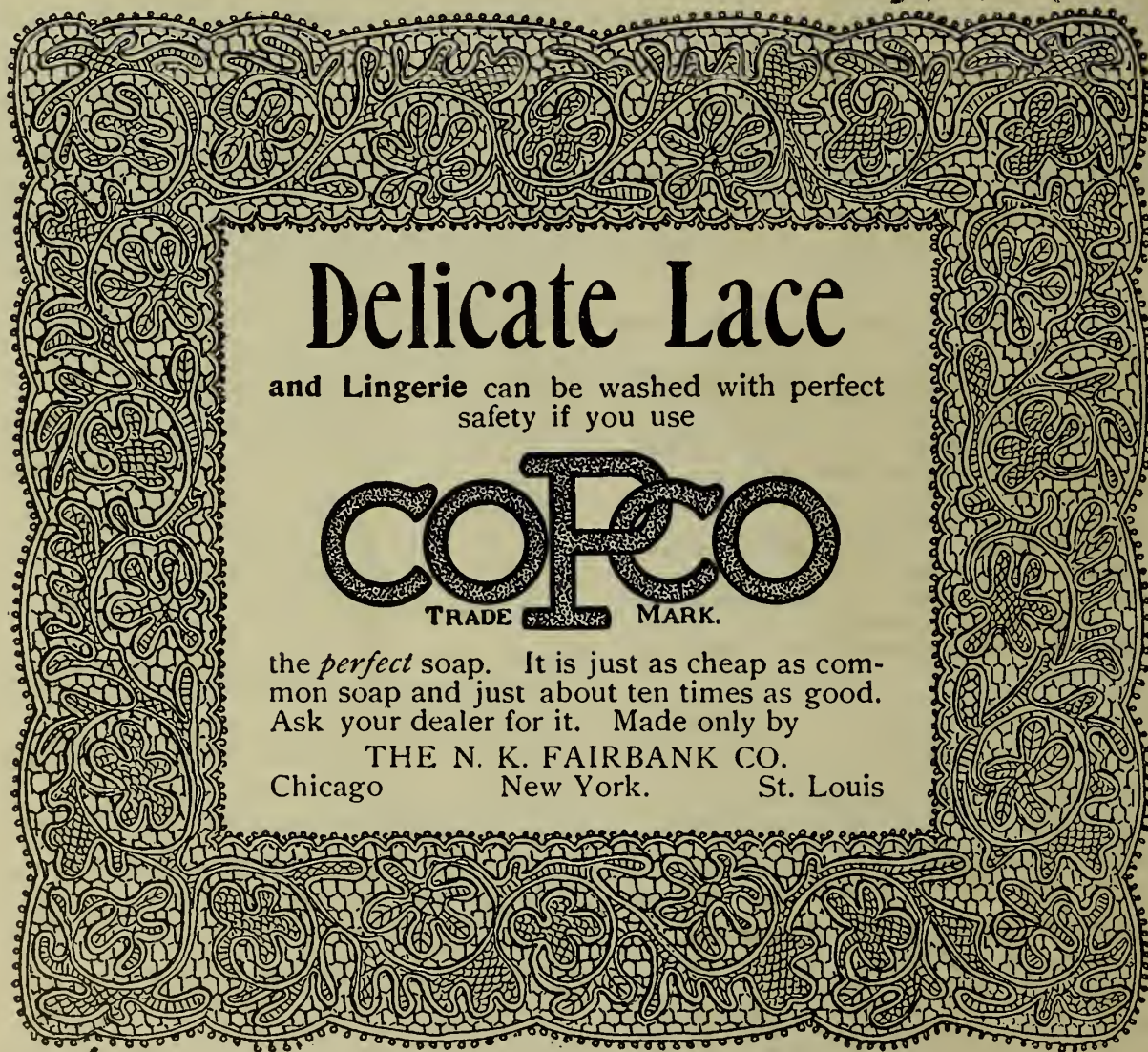
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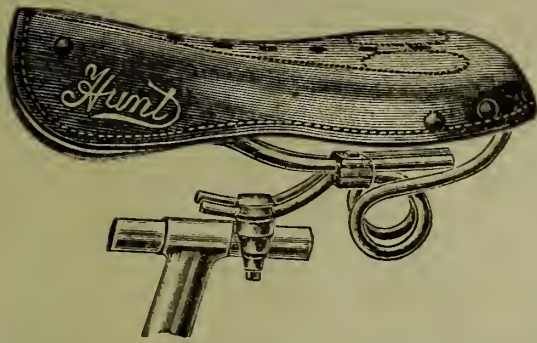
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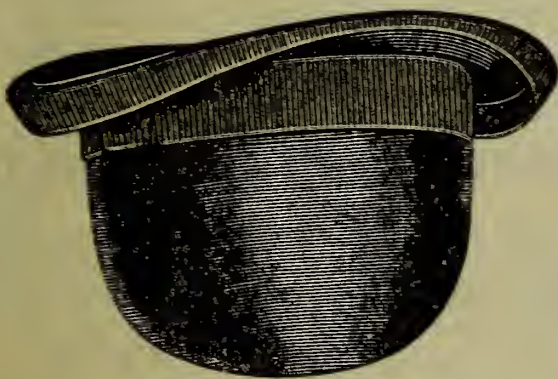
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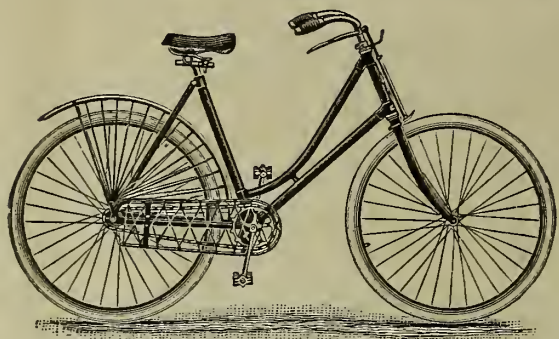
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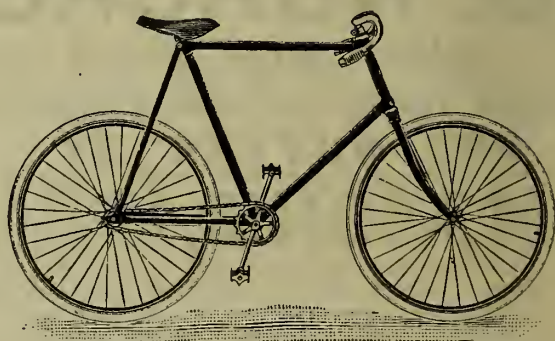
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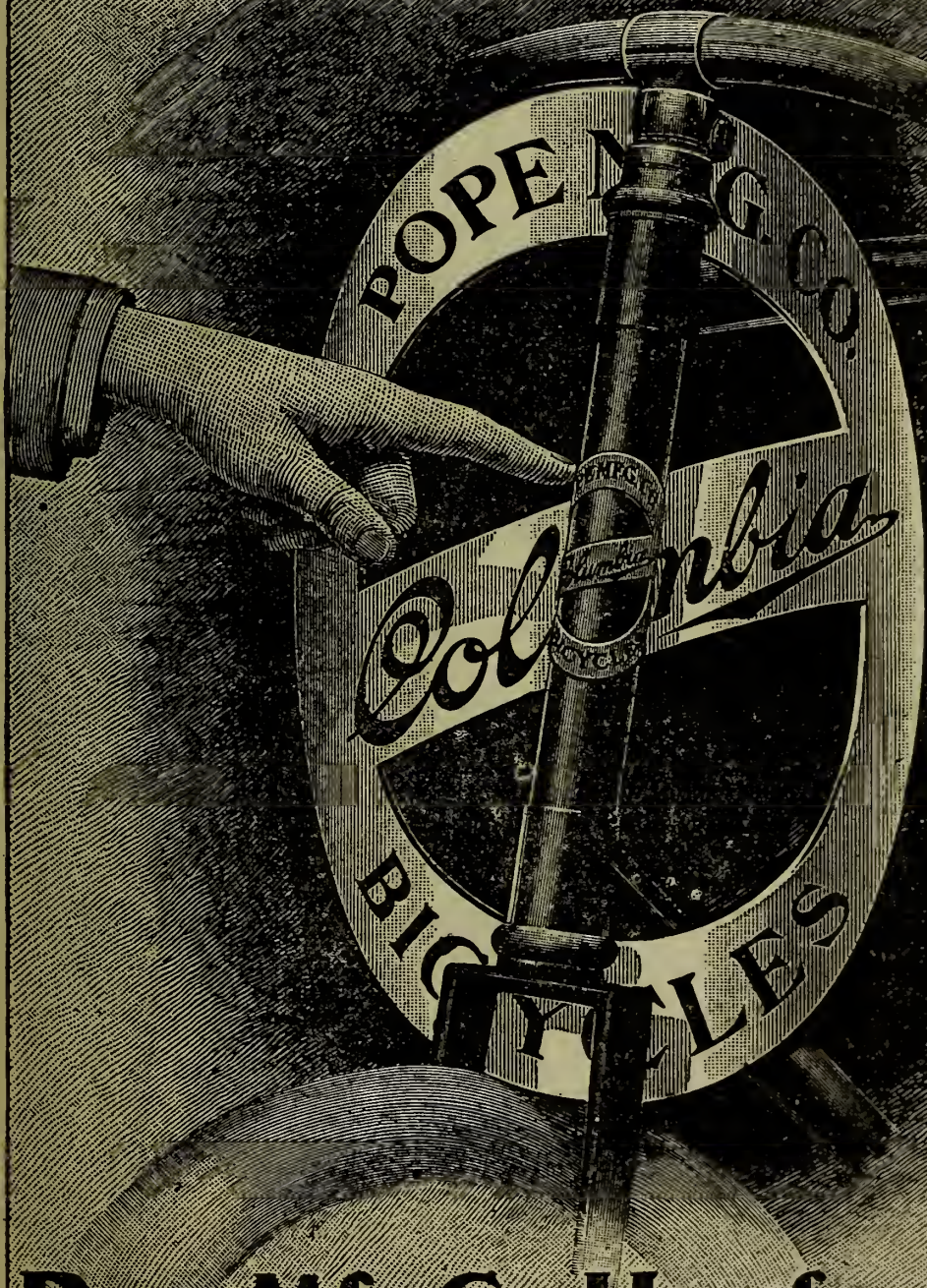


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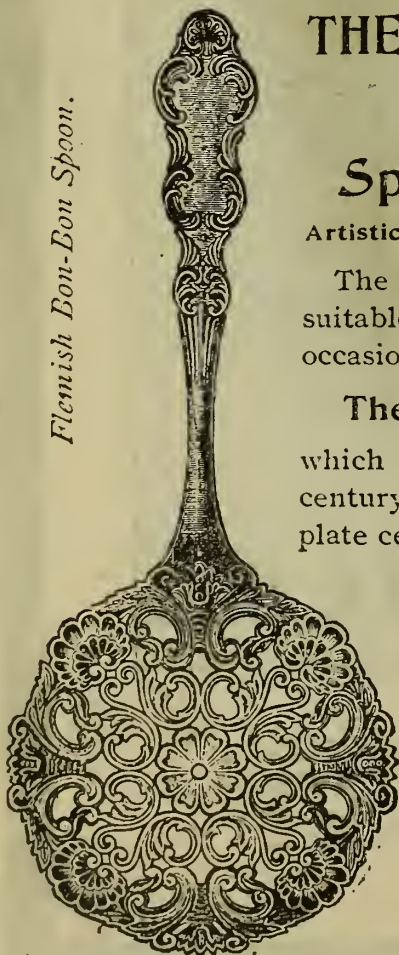
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