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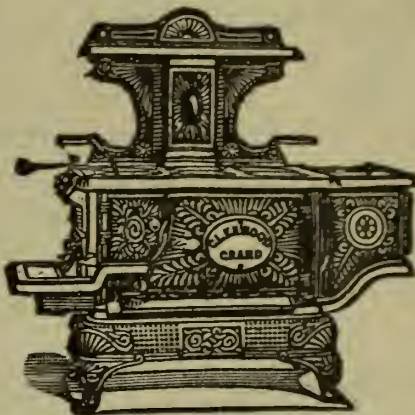
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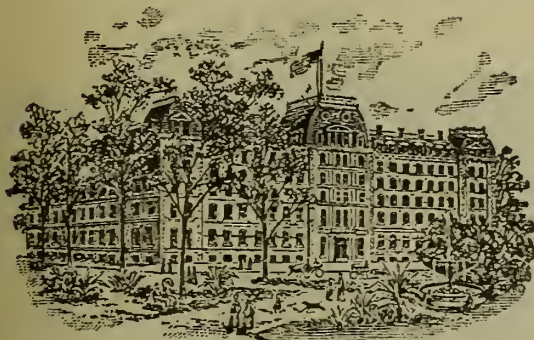
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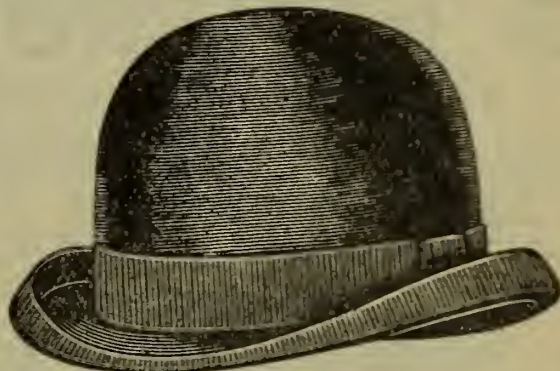
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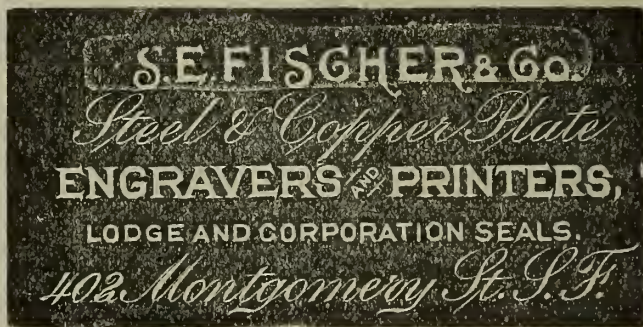
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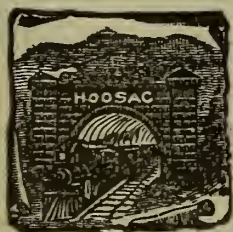
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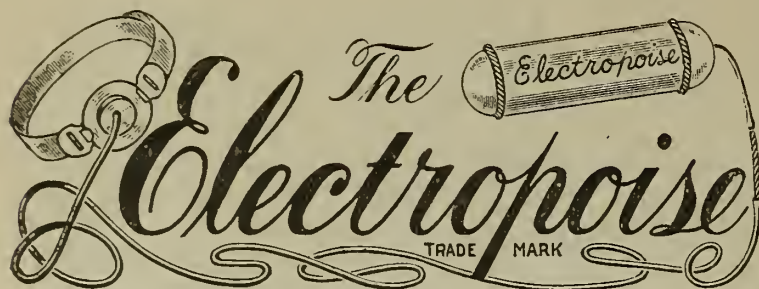
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Adelphi, 3d Tuesday, 372 W. Broadway, South Boston.

Amicable, 1st Thu., 685 Mass. Ave., Cambridgeport.

Baalbec, 1st Tu., Meridian, cor. Eutaw, East Boston.

Bethesda, 1st Tu., 337 Washington st., Brighton.

Bethoron, 2d Tu., Brookline.

Charity, 1st Mon., I. O. O. F. Hall, North Cambridge.

Columbian, 1st Th., Masonic Hall, 18 Boylston street, cor. Washington.

Eliot, 3d Wed., Green st., opp. depot, Jamaica Plain.

Faith, 2d Fri., Thompson Square, Charlestown.

Gate of the Temple, 4th Tu., 372 W. Broad'y, S. Boston.

Germania, 4th Mon, Masonic Hall, 18 Boylston street, cor. Washington.

Hammatt, 4th Tu., Meridian, cor. Eutaw, E. Boston.

Henry Price, 4th Wed., Thompson Sq., Charlestown.

John Abbot, 1st Tu., Gilman Sq., Somerville.

Joseph Warren, 4th Tu., Masonic Hall, 18 Boylston st., cor. Washington.

Joseph Webb, 1st Wed., Masonic Hall, 18 Boylston st., cor. Washington.

King Solomon, 2d Tu., Thompson Sq., Charlestown.

La Fayette, 2d Mon., 2307 Washington st., Roxbury.

Lodge of Eleusis, 3d Th., Masonic Hall, 18 Boylston street, cor. Washington.

Lodge of St. Andrew, 2d Th., Masonic Hall, 18 Boylston street, cor. Washington.

Massachusetts, 3d Monday, Masonic Hall, 18 Boylston street, cor. Washington.

Mizpah, 2d Mon., 685 Mass. Ave., Cambridgeport.

Mt. Lebanon, 2d Mon., Masonic Hall, 18 Boylston st., cor. Washington.

Mt. Olivet, 3d Th., 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.

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

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De Molay, No. 7, 4th Wed., Masonic Hall, 18 Boylston street, cor. Washington.

Joseph Warren, No. 26, 1st Mon., 207 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. 2, 3d Mon., 372 W. Broadway, S. Boston.

Wm. Parkman, No. 28, 2d Th., Meridian, cor. Eutaw, E. Boston.

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Boston Lafayette Lodge of Perfection, 14^o, 1st Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

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Mt. Olivet Chapter, Rose Croix, 18^o, 3d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.

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

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

Ruth, 2d and 4th Mon., 280 Broadway, Chelsea.

Washington, 2d Th., 207 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.

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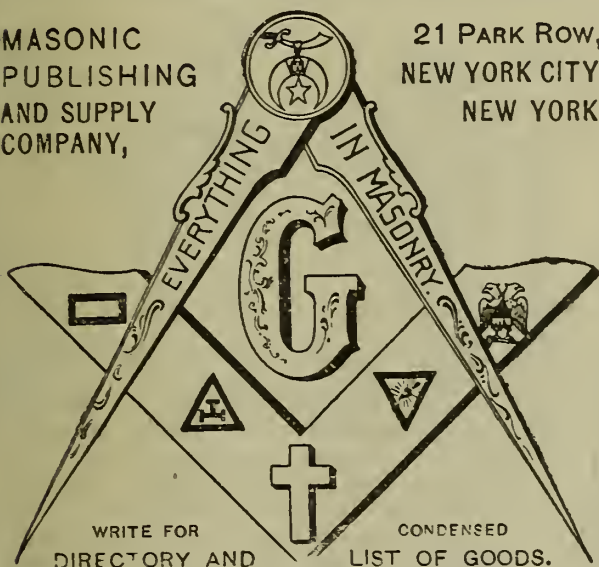
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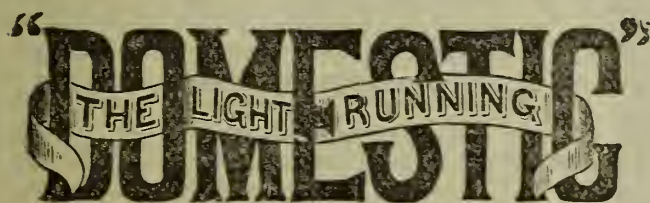
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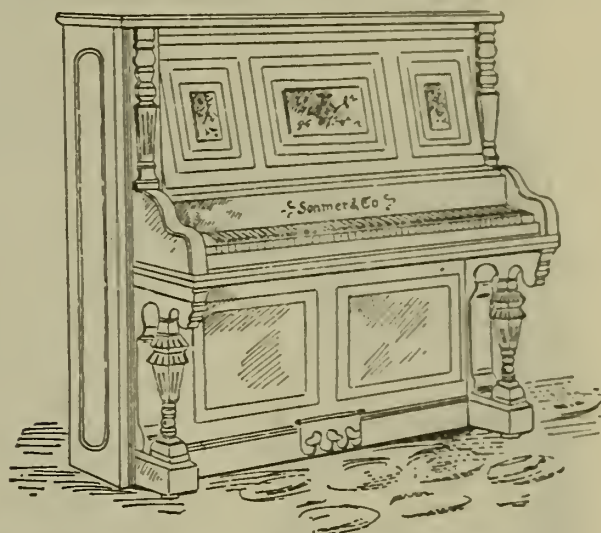
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		Time.	Place.
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17	Parfaite Union	1st Friday . .	" "
22	Occidental	1st Monday . .	" "
30	Golden Gate	1st Tuesday . .	" "
44	Mount Moriah	1st Wednesday . .	" "
120	Fidelity	1st Thursday . .	" "
127	Hermann	1st Monday . . .	" "
136	Pacific	1st Tuesday	121 Eddy
139	Crockett	1st Wednesday	121 Eddy St.
144	Oriental	1st Tuesday	Masonic Temple
166	Excelsior	1st Wednesday	" "
169	Mission	1st	Valencia & 16th
212	So. San Francisco	1st Thursday	South S. F.
216	Doric	1st	121 Eddy St.
219	Speranza Italiana	2d Friday	Masonic Temple
260	King Solomon's	1st Monday	Geary & Steiner

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

- 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

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Islam Temple 2d Wednesday . . 625 Sutter St.

- CHAPTERS OF THE EASTERN STAR.
1. Golden Gate . . . 1st & 3d Thursday . . 629 Sutter St.
124 Harmony 1st & 3d Friday . . . 32 O'Farrel St.
27. Ivy 1st & 3d Tuesday . . . 625 Sutter St.
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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.
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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.

THE
TRESTLE BOARD.

A MONTHLY MASONIC AND FAMILY MAGAZINE.

VOL. X. SAN FRANCISCO & BOSTON, NOVEMBER, 1896. No. 11.

Written for The Trestle Board.

The Origin of Spiritual Freemasonry.

BY BRO. DR. E. RINGER.

No question in the domain of Freemasonry is of greater interest and has taxed more the ingenuity of our learned brethren than the origin and first stage of development of Spiritual Freemasonry. Notwithstanding the great amount of literature that has been written on these points, the subject has not yet been fully cleared up. In the last June number of THE TRESTLE BOARD, we gave the conclusions in this respect of Bro. Begemann, Past Provincial Grand Master of the Grand National Lodge of Germany, who is also a prominent member of the scientific Lodge Quatuor Coronati, 2076, at London. We meet with him again in the *Zirkel Correspondence*, the official organ of his Grand Lodge, in which he published a polemic article, under the heading, "A Contribution to the History of Freemasonry." The brother comprises the results of his historical researches in the following statements, for the corroboration of which he promises to furnish the fullest proof:

1. "Of the existence of Spiritual Freemasonry in the sense of the Institution of the present day, not even the smallest trace can be discovered in the operative Lodges of the seventeenth century.

2. "We can historically point to men of rank and education in the operative Lodges of Scotland since 1600, and of England since 1640, but none of them—and this we know for certain—ever exercised any spiritual influence upon the Craft.

3. "Spiritual Freemasonry originated in the Grand Lodge of England, established in 1717, the social and spiritual features of which were, in the beginning, of a very modest kind, resting exclusively on the forms, customs and Old Charges of the operative Craft. Any higher or even cosmopolitan aims did not exist. Adherence to Christianity was a silently assumed condition.

4. "In consequence of the fast increasing accessions of learned and prominent men since 1721, the society rose to a higher social plane, attended with a moral and spiritual deepening of the Masonic idea, which, however, to the present day, in England, has kept in very modest limits, while, especially in France and later in Germany, amplifications were made, to which, partly, the literature of the preceding centuries gave occasion and furnished the material.

5. "The degree of M. M. was added in England not before the year 1724; further degrees made their appearance since 1740. The real high degrees are of a still later date, and cannot be traced to an earlier existence. All statements to the contrary rest upon an entirely unwarranted basis.

6. "Neither Templar tradition nor Rosicrucian origin are historically tenable. The Rosicrucian literature itself furnishes the most convincing proof that real Rosicrucians, in the sense of the "Fama Fraternitatis" and the "Confessio," nowhere ever existed. The two writings, a peculiar mixture of mockery and seriousness, were nothing but railery, and were thus understood and testified to by well informed contemporaneous men.

7. "The derivation of Freemasonry, prior to 1717, from the English Deism, for which the historical writers of the cosmopolitan tendency contend, is in a two-fold manner erroneous: firstly, those deists did not at all pursue any aims hostile to the church or dogmatism, as alleged by the former; and secondly, whatever we know with certainty of the English Grand Lodge is, that no spiritual influences were brought to bear upon her at the time of her erection. She was undoubtedly founded upon the Christian religion, without, however, any special accentuation of the fact."

The Grand National Lodge of Germany works the Swedish System of Freemasonry, which, consisting of nine degrees, has in consequence of these additions, become purely sectarian, accepting none but Christian candidates for admission. For these reasons it is frequently found fault with by brethren belonging to Grand Lodges of Symbolic or Universal Freemasonry.

Bro. Bege mann, a zealous defender of the doctrine of his Grand Lodge, tries to justify its religious standpoint by showing that the Grand Lodge of England and its foundation bore the character of a Christian institution.

We agree fully herein with Bro. Bege mann; but when, upon the accession of men of rank and learning, the Grand Lodge of England changed from an operative to a spiritual society, and founded the same by the elaboration of the three symbolic degrees upon a cosmopolitan or universal basis, upon which foundation it has rested ever since, both in England and America; we are unable to see what justification the brother can consistently derive from these facts for the peculiar system of his Grand Lodge. The English Grand Lodge, the originator and founder of our present Freemasonry, ought to be the best judge of what she wants to establish and did establish.

The Swedes themselves originally practiced the English work, for we find their early Lodges recorded in the lists of the Grand Lodge of England. When the Chapter of Clermont, erected in France in 1754, became known to the Swedish brethren, they elaborated, about 1760, their system, in which Freemasonry, Templarism and Rosicrucianism are skilfully combined.

The historian, Bro. R. F. Gould, says: "The Swedes appear to have fallen away from the simple teachings of the Craft as

early and as easily as the other nationalities of Europe, but with the difference that, instead of flitting from one rite to another, they have remained steadfast to their first heresy, and still work the same degrees that originally riveted their attention about 1760. These ceremonies are in great part their own inventions, although probably based upon the dogmas of the Clermont Chapter."

See, for further information with respect to Swedish Freemasonry, our article on "Freemasonry in Norway," published in the February number of THE TRESTLE BOARD in 1894.

No. 1 of the *Zirkel Correspondence* contains a number of other interesting and instructive articles, of which we mention only the following: The Academies of the Natural Philosophers, of the Seventeenth Century, by Keller; and the Precursors of Freemasonry, by Bro. Seckt.

Bro. Seckt, in his essay, states that Mr. Keller has rendered to Masonic history an immeasurably great service by unconsciously refuting the hypothesis of Freemasonry having had its origin in the Operative Craft. He says that the inner spiritual relationship of Freemasonry with the academy of the seventeenth century, as described by Mr. Keller, furnishes a striking proof of this fact, and he hopes that we will still succeed in establishing also the outer relations between the two institutions.

When we consider, in the present state of our Spiritual Freemasonry, the indisposition of most of the brethren to engage in any serious labor for the acquirement of Masonic knowledge; when hardly one in a hundred or five hundred makes Freemasonry a subject of meditation, study and research; when barely one out of ten subscribe for and reads a Masonic journal; when one-third of all the initiates become unaffiliated, because they feel not at home in our society; when of the remaining two-thirds only a fractional part attends regularly our Lodges, we ask, justly, what must have been the spiritual and intellectual condition of the Craft when it was almost entirely operative; when no degrees were conferred; when there was no Masonic literature to nourish the mind; when the ceremony of making a Mason was very simple and of short duration, when the fatigue of the daily labor unfitted the operatives from mental exertion and Lodges existed for trade purposes and social recreation only? In consideration of all

these facts, to suppose that an operative Guild could evolve out of itself a spiritual Institution such as we possess to-day, seems to me to be exceedingly absurd.

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Masonic Evolution.

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BY BRO. THOMAS E. SPENCER.

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The subject of the present lecture was suggested to my mind by a question put to me by a young brother, who, in his efforts to fix a precise date for the origin of Freemasonry, was placed in a position of some difficulty. Our young brother was anxious for the acquisition of Masonic knowledge, and jealous of the honor of the Craft, but had been considerably annoyed by a gentleman with whom he was brought into frequent contact, who made it his business, or his pastime, to twit our young friend with his connection with the Craft, and to scoff at what he was pleased to term the ridiculous pretensions of Freemasons with respect to the antiquity of the Fraternity. This gentleman, it may be mentioned, belonged to the legal profession, and was a staunch adherent to a section of the Christian church which has never yet taken kindly to Freemasonry. In his discussions with our young brother he adopted a very easy style of argument, but one with which our brother was considerably perplexed. He contented himself with simply denying the antiquity of the Craft, and throwing the onus of proof upon his inexperienced antagonist, at the same time refusing to admit, or listen to, any evidence unless it were strictly legal evidence, such as would be accepted in a modern court of law. In his difficulty then, our young brother appealed to me, and asked me if I would kindly tell him, "when and where, Freemasonry originated, and inform him where he could obtain such legal proofs as would enable him to silence his antagonist."

Now I had, during my past Masonic experience, discovered that a brother who occupies the position of Deputy Grand Master must always be in readiness to be brought face to face with a stiff Masonic conundrum. In fact, such is the force of habit and acquired taste, that Masonic conundrums in time seem to form an indispensable part of his mental pabulum, and if he does not get his regular allowance he misses it and feels a sense of "sinking," such as a lady would feel if she missed her

accustomed afternoon tea. I was, therefore, pretty well used to that kind of thing, but this struck me as being either a larger or stronger dose than usual, and it gradually dawned upon me that I had now received about the largest order I had ever got in one sentence. I therefore gave a sort of non committal reply, and answered the brother to the following effect: "When your learned friend next attacks you, do not be too positive in your assertions, but tell him frankly that you do not know how old Freemasonry is. Endeavor to turn the onus of proof upon him, and tell him that if he will tell you the precise date of the origin of Freemasonry, and support his assertion by such evidence as he himself requires, that you will then admit that Freemasonry is so old and no older. You might ask him if he ever had a great grandfather, and he will probably answer in the affirmative; ask him to prove it by strictly legal proof and he will probably fail. And yet most people would readily admit the extreme probability of the truth of the suggestion." The fact is, such arguments are mere quibbles. There is not an event of any considerable antiquity which could be proved by strictly legal evidence, and if the legal gentleman had been consistent and refused to believe in the antiquity or truth of anything which could not be supported by such testimony, he would fail to prove the divine origin of the Creed, upon the truth of which he stakes the eternal welfare of his immortal soul.

However, I promised, and determined, to go more fully into this important question upon some proper and convenient occasion, and being asked to lecture to the members of the Club this evening, I thought the present would be a convenient opportunity. I shall therefore ask you to consider with me this important subject, and, avoiding exaggeration on the one hand and detraction on the other, to consider in the light of common sense and reason, endeavoring to select from the vast accumulation of Masonic history and tradition such reasonably authenticated facts as may lead us at least to an approximation of the truth.

Freemasonry in the past has had to suffer considerably, owing to the manner in which it has been treated by those writers who have undertaken to solve the mystery of its origin. On the one hand have been over-zealous brethren, who have tried to prove all sorts of impossible things as to

the origin of Freemasonry, and who have advanced as solid facts various ideas and theories, which rested upon no more solid foundation than that of mere conjecture. These writers have helped to make the path easy for another class, who, less scrupulous, but with equal or greater prejudice, have endeavored to prove that Freemasonry is a very modern affair, and that all its pretensions to antiquity are as unsubstantial as "the baseless fabric of a vision." Some have professed to trace its origin, like De Quincy, who ascribes it to the Rosicrusians, while others again have boldly proclaimed it to be a survival of the black arts of the middle ages. A third class of writers start with a full determination to elucidate the truth, the whole truth, and nothing but the truth. They generally commence by giving an elaborate history of the various theories that have been from time to time advanced, and then proceed in an equally elaborate way to prove that these theories are not true. They seem to find a supreme delight in leading the weary Masonic student up a mountain of argument for the sole purpose of rolling him down again, just as he thinks he is arriving at the summit, and is expecting to see light on the other side. Is it surprising that the Masonic student is discouraged? Can we be astonished if he feels bewildered and perplexed? that he fails to grasp the truth, and when met with puzzling questions, that he is unable to answer them? In these high-pressure days, when the very struggle for existence becomes among ordinary men fiercer day by day, men have other things to think about, and to make the subject comprehensible, it requires boiling down. This, in a rough way, we will endeavor to do. To extract the bare truth from the mass of error, misrepresentation and conjecture by which it is surrounded, and in which it is to a large extent concealed, we shall have to subject the whole to a process something like that adopted in the treatment of a refractory ore. After having crushed, washed and concentrated it, we shall probably find that, having got rid of the dross of misrepresentation, we shall have left an amalgam containing about one third truth and two-thirds error. Having retorted this in the crucible of impartiality, we shall probably find that we have remaining a sufficient quantity of the precious metal, truth, to go half an ounce to the ton. I shall not ask you to accompany me through the as-

saying process, but will give you the result of my assay; and although, during the process of extraction, a little of the precious metal may have been lost I trust that what is remaining will be found to be tolerably free from alloy.

In the first place, then, I am satisfied that the present system of Freemasonry, never, as we understand the word, originated. If we could suppose the whole history of the world to be unfolded to our view like a panorama, with every event clearly and accurately marked, and all those remote occurrences, which are now shrouded in the impenetrable mists of antiquity, distinctly legible, that we should still be unable to place our finger on any particular day or year and say, "This was the date of the origin of Freemasonry." I am convinced that modern Freemasonry is merely an evolution of something older, which itself was evolved from something older still. There was, no doubt, a time when the germ originated from which Freemasonry sprang, but the germ was probably as unlike the Freemasonry of to-day as is the acorn to the mighty oak. Freemasonry is one of the most conservative and unchangeable institutions in the world, and yet, paradoxical as it may seem, it is constantly changing, and must, like all things in creation, continually change or cease to exist. The gradual evolution of Freemasonry from its original germ to its present proportions has been so slow as to be scarcely perceptible unless we examine it by comparing the changes that have taken a very long time to accomplish, and even then we shall see that it has kept its leading principles remarkably intact. In tracing the evolution of Freemasonry, it would no doubt be more satisfactory and interesting if we could start from the germ and trace its gradual development until we arrived at the present time, but such a course is impossible for the simple reason that the germ is lost to our view in the distance of remote antiquity. We must, therefore, like tracing the unknown source of a river, begin at the mouth and navigate or explore it as far as possible towards its source; and were it not for the fact that we have so traced it, it is certain that we should fail to recognise in the tiny streamlet rippling and dancing over its pebbly bed the broad and stately stream upon whose bosom might rest the navies of the world. Proceeding in this manner, and endeavoring to keep our footsteps.

guided by the light of truth and reason, we will endeavor to trace Freemasonry as far backward as we can towards its source.

In considering the evolution of Masonry, we shall find it convenient to divide it, like Geology, into periods, which we will first consider separately, and then endeavor to point out the links by which the several periods are connected. We will divide it into four epochs or periods, which we may call (still tracing backwards) "The recent documentary period," "The early documentary period," "The traditional period," and "The theoretical period." The first mentioned, or recent documentary period, may be said to date back to the year 1717, or the time of the establishment of the Grand Lodge of England. Of this period little need be said in this place. The records of the Grand Lodge of England are complete from the date of its establishment until the present time, and all critics agree that, for this time at least, Freemasonry has had a continuous and progressive existence. We may go still further and say that all are agreed that at that time (one and three-quarters centuries ago) Freemasonry was admitted to be an ancient institution.

The second, or early documentary period, we can date back with a tolerable degree of certainty to the beginning of the fifteenth century. The oldest Masonic documents known to exist are those known as "the Antient Charges." There are some fifty of these old documents in existence which have been discovered in various places and at various times. They date from the beginning of the fifteenth to the eighteenth century. These have many passages in common, and although the phraseology varies, and some contain certain passages and teachings which are omitted in others, yet in their tenets and principles they bear a remarkable resemblance to each other, and evidently allude to the same fraternity. Time will not permit me to refer to many of these documents, but we will, for the purpose of our present argument, confine ourselves to two of the earliest ones, viz, the "Halliwell" manuscript and the "Cooke." The former derives its name from the fact that it was first read by Mr. Halliwell before the Society of Antiquarians, at the session, 1838-1839. Casley fixes the date of this manuscript as the fourteenth century; Bond, of the British Museum Library, as the beginning of the fifteenth century, and Klass ascribes it to a

date between 1427 and 1445. Dr. Oliver declares "it was drawn up in the tenth century, and attached to the York Constitution." He also goes on to say that "it was translated from the Saxon for the use of the York Grand Lodge, and the manuscript of that date is now in the British Museum." Also, "that it was the means, eight hundred years ago, of establishing a series of Landmarks." It is generally admitted that this document is a compilation from older documents then in existence, and for our purpose it is sufficient to accept the date adopted by Bond and others, viz, the beginning of the fifteenth century. It is in the form of a poem, and states that "this Craft came into England in the time of good King Athelstane," who, we are informed, "sent about the land after all the Masons of the Craft, whom he caused to assemble with divers Dukes, Lords, Barons, Knights, Squires," etc., and we are told that rules were laid down for their guidance. Among other matter contained in this old Charge we find fifteen articles for the Master Mason, and fifteen points for the Craftsman; and among the articles for the Master Mason we may quote the following:

I. "He must be steadfast, trusty and true."

(We tell every Master that he must be true and trusty, etc.)

II. "He must be at the general congregation, so that he may know where the next is to be held."

(There were evidently no circulars issued. We tell him that he is to attend all Grand Lodge communications, etc.)

IV. "He must no bondsman apprentice make."

(We ask every candidate, "Are you free by birth," etc.)

V. "The prentice must be of lawful blood and have his limbs whole."

(Like us, they objected to maimed candidates.)

VII. "He shall no thief accept, lest he bring the Craft to shame."

XII. "He shall not his fellows work despise, but it amend."

(It would mean the same thing had he been told to "judge with candor, admonish with friendship, and reprehend with mercy.")

XV. Finally. "He must do nothing to turn the Craft to shame."

(We make each Master promise that he will in all things conscientiously perform

his duty as a ruler in the Craft, etc.)

Among the points for the Craftsman, we are told:

I. "He must Love God and Holy Church, and his Master and fellows."

III. "He must keep his Master's counsel in Chamber and in Lodge,"

(Or, in other words, he must "lock up the secrets in the safe and sacred repository of his heart.")

IV. "No man to his Craft must be false, and apprentices are to have the same law."

VI. "He is to seek in all ways to stand well in God's law."

VIII. "He is to be a true mediator, and act fairly to all."

XII. "The decisions of the assembly are to be respected."

(Or, to modernize it, "He must give a ready acquiescence to all votes and resolutions duly passed by a majority of the brethren.")

XIII. "He shall never succor any of false Craft."

XIV. "He is to be true to the King, and is to be sworn to keep all these points."

The concluding lines of this remarkable Charge are as follows:

"Amen! amen! so mot hyt be!
Say we so all per charyte."

Two or three points in this document are worth considering. They will serve as datum points in continuing our survey. We see in the first place that Masonry, as an Institution, is not treated as a recent creation. The document states that Masonry "came into England in the reign of King Athelstane." It is well to remember that this document is generally regarded by antiquarians as a compilation from older documents then in existence. Then we are informed, without any expressions of surprise, that divers, Dukes, Lords, Barons, Knights, etc., were summoned to meet the Masons in their assembly. Thus showing that, although the Craft was at this time doubtless operative in its character, the speculative element was admitted to its assemblies and deliberations. One more feature we may mention, and that is the blending of certain moral and religious teachings with others of a purely technical character. In considering the question of Masonic evolution, these points of the old Charge, which have such a surprising resemblance to the Freemasonry of to-day, must strike us as remarkable, especially when we bear in mind the fact that they

were written at least five hundred years ago.

We have only time to refer, and that very briefly, to one other of our Ancient Charges, the one known as "The Cooke Manuscript." The date ascribed to this by Bond, is the early part of the fifteenth century. The Cooke manuscript refers, among other things, to the preservation of the science from the ravages of the flood, the wisdom of Abraham, his Masonic instructions to his clerk Euclid, and to the Egyptians. It contains an allusion to King Solomon's temple, and it also describes Charles II, of France, as a worthy Mason, who loved and cherished other Masons, and who ordained an annual assembly to regulate the Craft. King Athelstane is also alluded to as a speculative Mason. Many of the articles are the same or nearly the same as in the Halliwell manuscript, and it has the same distinguishing features, such as the admission of the speculative character, the blending of moral with scientific teaching, etc.

The remainder of the Ancient Charges hitherto discovered are of different dates, the latest being 1730, and known as the "Rawlinson." Throughout the whole of these ancient documents the same principles and tenets are adhered to with remarkable fidelity. They furnish us with unmistakable evidence of the existence of our institution, or, if not our institution, then of an institution bearing a remarkable resemblance to ours, as far back as the beginning of the fifteenth century. We are not able to ascertain the details of the proceedings of our brethren in those days by referring to the newspapers of the period, because the first of these Charges is known to have been in existence at least half a century before Claxton set up his printing press in the Almonry at Westminster. The indefatigable Masonic reporter was not then on hand to transfix with his pen or pencil and crystalize with printers' ink the unguarded utterances of our ancient brethren. Our legal friend would probably remind us that the Freemasonry we are alluding to is a very different sort of thing to the Freemasonry of to-day, and our legal friend would probably be correct in saying so. Our object is to prove, not that the Freemasonry of to-day is exactly the same as the Freemasonry of five centuries ago, but that the Masonry of five centuries ago, whatever it may have been like, is the Masonry from which we have derived our existence.

If it were pretended that it was exactly the same I should think that there was something suspicious about it.

I believe in the evolution of Freemasonry, and without change there could be no evolution. To arrive at an intelligent perception of the period of which we are treating, and to fix our datum point more firmly in our minds, it will be well, perhaps, if we pause here for a moment and take the bearings of a few of the surrounding objects, or, in other words, take notice of a few of the contemporary events. We will suppose the author, or compiler of the Halliwell manuscript, to have completed his task. He would probably require a little relaxation. He could not take up a printed book or an illustrated paper, as such things were unknown. He could not smoke a quiet cigar or pipe in the garden of the monastery, as tobacco had never been heard of. So he would probably turn to the most recent arrival among the pilgrims, and ask him for the latest news. The pilgrim thus appealed to would probably reply, that the French had been beaten, and that riotous Prince Hal had sown his wild oats on the field of Agincourt, and that he had provided the germ which was to expand into the British navy of the future by building the first English man-of-war. He would no doubt say that "Crispin's day would ne'er go by from this time to the ending of the world, but Henry the Fifth and his brave soldiers in it should be remembered," or something to that effect. He would not have used the same words, because they are a paraphrase of Shakespeare, and he was not born until one hundred and fifty years afterwards. The pilgrim would probably make some allusion to poor old Chaucer, who had recently passed away, or mention that Sir John Oldcastle had been captured and burnt as a felon and heretic. He might also have commented on the fact that Richard Whittington, having made a fortune by the voyage of his ship *The Cat*, had just been elected Lord Mayor of London.

Can we wonder that Freemasonry to day is somewhat different to what it was five centuries ago? Has the change in Freemasonry been more remarkable than the change in any other system or science? Take the Christian religion, as an example. When Luther was thundering forth his protestations against the sale of indulgencies and burning the Pope's bull of ex-

communication, the Halliwell manuscript was already an ancient document, having been in existence for upwards of a hundred years. When, in the reign of Queen Mary, two hundred and eighty-eight men, women and children were, in the space of three years, burnt for their Protestantism; when Gardiner and Bonner were crying out for more victims, and Cranmer was led to the stake at Oxford, the Halliwell manuscript had been in existence a century and a half. If the practice of Freemasonry has changed, so has the practice of religion.

How about the exact sciences? The Halliwell Charge was compiled nearly half a century before Columbus was born, three-quarters of a century before Copernicus established the fact that the sun was the centre of our system, and a century and a half before Galileo suffered for his advocacy of the theory, and Kepler so triumphantly demonstrated its truth by the discovery of the wonderful laws that bear his name. The ancient disciples of Æsculapius were destined to plod along in comparative ignorance for two centuries after the Halliwell document was written, before Harvey demonstrated and published to the world his important discovery of the circulation of the blood; while the votaries of the sister science of chemistry were at the time we are speaking of, studying alchemy and the transmutation of metals, and wasting their lives in vain endeavors to discover the philosophers stone or the elixir of life.

We have seen, then, that our modern documentary period takes us back for one and three-quarter centuries, while our earlier documentary period carries us back five centuries; but I am quite aware that this would prove little unless we were able to trace some link connecting the two. This, fortunately, we are able to do. I have remarked that our Ancient Charges are of various dates, from the early part of the fifteenth century until the year 1730. Now, our latest period commences with the establishment of the Grand Lodge of England in 1717; therefore the first and second of these periods overlap by about thirteen years. Many of these Ancient Charges were discovered in the archives of some of the older Lodges, after these Lodges had taken part in the formation of the Grand Lodge, and many more have probably been lost.

But we possess a stronger link than that.

The Grand Lodge of Scotland was established in 1736. At this time there were over one hundred Lodges known to exist in Scotland. Prior to this time the Lodges, in Scotland, at any rate, appear to have existed principally for the purpose of operative Masonry, although the speculative element was largely represented as well. The first Grand Master of the Grand Lodge of Scotland elected at its first meeting was William St. Clair. It is a curious fact, as connecting the past with the present, that prior to his election (in order, I presume, that the elective principle might be recognized), William St. Clair, Laird of Roslyn, subscribed his name to a document solemnly renouncing on behalf of himself and his heirs forever his claim to the hereditary Grand Mastership of Scotland. It is not admitted that there was anything in this claim, but the claim existed, had been recognized for many years, and to avoid a difficulty, was formally renounced. There are two interesting documents existing, known as the St. Clair Charters, one being about thirty years older than the other. The earlier of the two is signed by William Schaw, Master of Work. Now, William Schaw died in 1602, so that the document must have been signed some time previous to that year. It states that the "Friemen Maisons" within the realm of Scotland gave their consent in favor of William St. Clair purchasing the position of Patron and Judge, from "Our Sovereign Lord," for for himself and his heirs forever; and as far as could be done, the successors of the consenting Masons are pledged to support such an appointment. The consent is also given of the Master of Work, William Schaw, by whom the document is signed. William Schaw, it may be added, was Master of Work to King James VI, and promulgated certain laws for the government of the Craft in Scotland, which laws came into operation on December 28th, 1598. There were, existing in Scotland, in the time of Schaw, Lodges which took part in the formation of the Grand Lodge of Scotland in 1736. For instance, we find that the Statutes of Schaw were adopted by Lodge Kilwinning (Ayrshire) in 1595, and in these same statutes the Lodge of Edinburgh is alluded to as "the first and principal Lodge in Scotland."

Many of the existing Lodges in Scotland can trace their history back to a time long antecedent to the establishment of

either of the Grand Lodges, some having complete records for upwards of three hundred years. We also find allusion to some of the Masons' Lodges, and various rules for the guidance in the ancient records of the old Scottish towns. In Aberdeen it is ordained in a record dated 1483, that various penalties are to be paid by "the Masons of the Lodge" in the event of their raising any debate or controversy. The names of the members are given, and the penalties were, for the first offense, 20 shillings; for the second offense, 40 shillings, and for the third, exclusion from the Lodge. The Lodge in Aberdeen, where formation ranges back into the midst of an obscure past, is still in existence, and is registered as No. 34 on the books of the Grand Lodge of Scotland. The first allusion to the Masons of the Lodge in Aberdeen was in 1483, and if we had no other link, the old Lodge of Aberdeen would connect the Freemasonry of the present day with Masonry of the same century as the Halliwell document, and it would also prove that modern Freemasonry is an evolution of ancient Craft Masonry.

It would take more space than I have at my command to pursue this very interesting subject any further, but I think I have said enough to connect, without much doubt, the early and modern documentary periods, and to prove that, although our Institution has "changed, as all things changeth," it has yet had a gradual but distinct and unbroken evolution since the beginning of the fifteenth century. I think we may also assume that during the first half of the five centuries to which we have alluded, the Craft was distinctly operative in its character, but not exclusively so, for we find that from the earliest period of its documentary history it was no strange thing for the speculative element to enter largely into its composition.

It will now be my duty to endeavor to trace Masonic evolution backward from the commencement of the earlier documentary period to the beginning of what we have termed the traditionary period. Now, you will remember that Dr. Oliver claims for the Halliwell manuscript a much earlier date than the one we have accepted, for the sake of an argument, as the correct one. He ascribes it to the tenth century. The tradition contained in the Halliwell manuscript itself is, that Masonry came into England at the time of King Athel-

stane, who, the Cooke manuscript tells us, was a speculative Mason. Now, it is curious that the priestly compiler of the first of these documents, while telling us that Masonry came into England at a certain time, is silent as to who brought it to England. The poem is admitted to be a compilation from older documents, and the question will naturally arise, did these older documents mention the name of any person who brought Masonry to England, and if so, why did not the compiler mention the fact? Later documents are not so silent, and most of the Ancient Charges subsequent to the Halliwell, tell us that Masonry was brought to England from France by Charles Martel. Charles Martel was probably the most powerful ruler that ever presided over the destinies of the French nation. He was never King of France, but he was the Mayor of the Palace, and, while the King was nominal ruler of France, Charles Martel was, *de facto*, the ruler of the King. This was not only during one reign, but during the reigns of three successive monarchs Charles Martel was the Autocrat of France. He ruled during the reign of Chilperic II, Thicary II, and Chilperic III, during whose reign he died. On the death of the latter monarch he was succeeded by Pepin, a son of Charles Martel, who thus became the father of a line of French kings, which occupied the throne for one hundred and twenty years. This famous ruler, who rendered great service to the French nation, died about the year 750. He drove the Saracens out of France, and for this reason was called the Savior of Christendom. He, however, committed what, in the eyes of the clergy, was a great crime. He was short of revenue; he had no mandate for the imposition of a land and income tax, so he was compelled to use the revenues of the abbots and bishops to relieve the State and pay his soldiers. This drew down upon him the wrath of the clergy, and instead of being canonized for his services to Christendom, a saint of the period was gratified with a vision of the soul of Charles Martel burning in the abyss of hell. It was also reported that when his tomb was opened a fiery dragon flew out. This would probably account for the reverend author of the Halliwell manuscript expunging any reference to Charles Martel, and preserving a discreet silence with reference to so objectionable a personage. It has been thought that the reference to

Charles II, of France, in the Cooke manuscript, is intended to refer to Charles Martel. This view would seem to receive additional support from the facts that the old regulations or codes regulating the Craft in France, bear a remarkable resemblance to those of England; and in one of them, written about the thirteenth century, we find that the Masons are specially exempted from watch duty, and that they derived this privilege from Charles Martel. The name Martel signifies "a hammer," and the distinguishing feature of the early Norman architecture is the axe or hammer work by which it is recognized. We are told that Martel was so called on account of the shape of the mace or hammer he used in battle. The old-fashioned mason's scabbling hammer is shaped something like our common gavel, with a narrow-faced hammer at one end and an axe at the other. They usually weighed about seven pounds, and if Charles Martel used an instrument like that upon the craniums of his enemies, he would have had a very efficient working tool.

Additional probability would seem to be lent to the legend of Charles Martel, when we consider that the time would be about co incident with the introduction of stone edifices into England. The middle of the eighth century, then, or about the year 750, would seem to mark the line of demarcation between the traditional and the theoretical periods. Beyond that all is vague, and each inquirer is at liberty to adopt the theory which may best accord with his reason and common sense. I may say at once that my theory is this: I believe that the Freemasonry of to-day is the result of a gradual evolution or development that has been in progress for thousands of years. I advance this as my own opinion only, and it can be taken for what it is worth. It will be as well, however, to give you some idea of the process of reasoning upon which I base my opinion.

We have seen that the speculative Masonry of to-day is the survival of the mixed Masonry of the Middle Ages, which was partly operative and partly speculative. I believe that the traditional history is true so far as to convince us that Masonry came to England from France, where it was an operative institution, but still patronized, and to a great extent ruled by the speculative element. And I believe that an organization or fraternity of a similar nature had existed as long as the trade of masonry

had existed. It seems to me that the very nature and surroundings of the trade, and those characteristics which must have distinguished it in all ages from all other trades and callings, render it not only possible but extremely probable that this theory is correct. For example, an artist may paint a picture, or a sculptor carve a statue, and the whole plan of work from beginning to end may be the conception and execution of one man. It is not so in the erection of an edifice of stone. In the latter case the artist, the mathematician, the workman of high technical skill, and the craftsman must all combine and work in a spirit of harmony with each other, or the whole work will fail to achieve its object. One man will design the whole, others will work out the various details, and the details and general design must harmonize. One man, taking the design for his guide, and being instructed by his superior in skill and in degree, will take a rude block of stone and fashion the base, a second will fashion the column, a third the capital, a fourth a portion of the entablature, and so on, and the work of each must be in such perfect accord with the design and in such harmony with that of each other as to fit together with mathematical precision. More than that, the stones may be made to meet and fit, and yet the difference in character might be so marked as to depreciate the general effect. Truly, with regard to our ancient edifices it might be said, that the "heart may conceive and the head devise in vain if the hands be not prompt to execute the design." These general principles would be as true among the ancient Egyptians as among modern Englishmen, and would apply with equal force at the building of the palace of Karnac as at the present day. These ancient builders would not only be obliged to work in harmony and concord, but they would have to continue their efforts for a number of years, during the whole of which time they would be brought into close personal contact. Consequently a sympathetic and fraternal feeling would be sure to arise. In course of time, one building being finished, the technical skill acquired by the various classes of workmen would be sure to be used in other directions. They would separate with feelings of mutual regret, and we may be sure that if they met again at the erection of some other edifice where their skill had been brought into requisition, that whatever their language, and

whatever their peculiar form of salutation, their first words would mean, "I greet you as a brother." And this feeling of fraternity would permeate them all, from the man who worked in the quarries to the highly skilled artist who designed the work, and those who found the wages or means of subsistence for those engaged on it.

I fancy I hear our legal gentleman say, "Oh, everything must have a beginning. When did the science of Freemasonry, as you term it, originate?" Well, brethren, we might as well ask him, when did the science of astronomy originate? To find the time when astronomy was born we should have to go back, in imagination, to the time of our "original ancestor," and stand in fancy by his side as he gazed for the first time in rapture upon the strange beauty of the virgin world. Can we appreciate the fascination with which he would attempt with shaded eyes to gaze upon the glorious luminary of nature as it floated in the noonday sky? Can we imagine the feelings of astonishment with which he would discover some hours later that it had shifted its position and was slowly sinking towards the horizon? or his feeling of awe and trembling when he saw it little by little slowly disappear, to his imagination, probably, never to rise again? What feeling of fear and tremor would possess his soul as darkness slowly crept across the face of the earth? He would probably in his anguish call aloud in terror like a child and beg not to be left in the dark; but his troubled soul would feel some comfort as he saw the twinkling stars appearing one by one in the azure vault, and his feelings of terror would probably be succeeded by a sense of holy reverence as he saw the moon arise and shed its silver lustre on the scene. We may possibly imagine this, but who can picture in his mind the mingled feeling of joy, astonishment and uncertainty with which he would see the sun reappear next morning, not in the place it disappeared, but in a direction diametrically opposite. Had the earth turned round, or had he made a mistake? Was it the same sun or another? If the same, how did it get there? And if another, how many of them were there? He, no doubt, had to give it up, and the phenomenon occurring day by day, doubtless soon lost its novelty, especially as he soon had his mind occupied with other worries. But this was the first grand ob-

ject lesson in astronomy; it was then that the science of astronomy originated, the pupil being our common ancestor, and the teacher the Great Architect of the universe.

In like manner, if we wish to trace the germ from which Freemasonry sprang, we must go back to the time when a few men gathered together and agreed to combine their wealth, their intellect and their manual skill, rude and primitive though they were, to erect an altar or monument to the honor and glory to the Most High. In course of time the wealth became greater, the skill more highly cultivated, the craftsman more expert in technical knowledge, and the altar gave place to the temple, itself to one more gorgeous, and other buildings were conceived and executed, subject to and in a great measure controlled by the conditions I have described. The art spread from east to west, from nation, to nation, from Egypt to Greece, from Greece to Italy, whence it spread still further, until it developed into the medieval architecture of France and England. Some indispensable characteristics came with it, and gained for the Craft the special patronage and protection of the greatest and wisest among men, from the early patriarchs to Charles Martel, from him to King Athelstane, and his dukes, lords, etc., and so on to the present time, when we find the Craft, now purely speculative, presided over in England by the eldest son of her Majesty the Queen; and, as of old, the rude altar developed in time into the gorgeous temple, so we find that our Craft has developed into a monument of Wisdom, Strength and Beauty, which ages cannot wither nor adversity decay.

Fascinating and interesting as is the history of the past evolution of Freemasonry, there is for the present generation of Freemasons a study of infinitely greater importance, and that is the present evolution of the Craft. We must remember that the process of evolution is still going on, and that upon the Freemasons of to-day is resting the responsibility for the directing of the process. We have in our hands the destiny of an institution which has been handed down to us through countless generations, with ancient and honorable traditions and a spotless reputation. Are we fully alive to our responsibility, and are we so directing our energies that the evolution of Freemasonry to-day may compare favorably with that

of the past? You know that every substance derives its distinctive character from the elements which enter into its composition. What are the elements of which modern Freemasonry is composed? There is no doubt that if we look around us and analyze the composition of modern Freemasonry we shall find that perhaps 95 per cent of its members are good and honorable men; but how about the remaining 5 per cent? Where did they come from and how did they get there? It is no use denying the fact of their existence; they make themselves painfully apparent. Examine the records of our Board of Benevolence, and study the records of some of our Masonic dead-beats, and it will leave an unpleasant impression upon your mind. How do we manage to create them?

I will give you a type of the evolution of a Masonic dead-beat; it is taken from life and will serve as a fair sample of the whole. A man kept a small shop in one of the suburbs, and finding business was slack, he cast about him for some means of improving it. He heard that another shopkeeper down the street, who was doing twice his business, was a Freemason. He thought at once that he had discovered the philosophers stone which would turn his base metal into gold. At the earliest opportunity he sought and gained admission into a Lodge. The brother who proposed him knew very little about him, and nothing against him, and the rest of the brethren knew still less. The Lodge, having spent more than wise in refreshments, was short of funds, and the five guineas were accepted, so he was admitted. The newly initiated brother returned thanks in a neat and appropriate speech, and promised to become an acquisition to the Lodge. He attended regularly for some months, and occasionally contributed to the harmony of the social board. But the increase in his business was scarcely perceptible. A few brethren called in occasionally and made a few small purchases, but the bulk of the business still went to the shop up the street. So he sent for a sign painter to get him to paint a large square and compass over his door, and waited for the rush of Masonic custom he fully expected. But, alas! it did not come. Even the few brethren who had been in the habit of calling stayed away, and he was left alone to calculate the cost: £5.5s. for his initiation; 30s. for the square and compass; £2.12s. for twelve months dues, and £6 for a new

dress suit—£15.7s., without reckoning a trinket for his watch-chain, tram fares and sundries. He came to the conclusion that he had been badly treated, and that Freemasonry was a fraud. He shook the dust of the Lodge from his feet, and we lost that brother. We lost him, but alas! not for ever, for some years afterwards he failed in business; he lost his shop, and what, perhaps, was more serious, he lost his character. He became "a derelict on life's lee shore," when he suddenly remembered he was a Freemason. He therefore had a shave, cleaned his boots, and went to see the Grand Secretary. As a result of his application to the Board he obtained £5, and considered it an insult, but he pocketed the insult, and came back again some time after. He was insulted again, but to a smaller amount. As his face became familiar his demands became less exorbitant. He came from pounds to half-sovereigns, then to half-crowns, to shilling, to threepence, and the last time he was seen he was bailing up a well known brother at a street corner for a tram ticket.

Now, brethren, the great problem of modern Freemasonry is, how is this kind of thing to be prevented? There has lately been a discussion as to the average life of a Freemason. Can we doubt that the cause of the average life of a Freemason being so brief is due principally to the fact that a large number of candidates join from motives of personal gain or advancement, and, finding such hopes disappointed, they leave again in disgust, and are not heard of again until they appear at the Board of Benevolence? It is for us to solve this problem, and we can only solve it by taking a lesson from our ancient brethren. What is the cause of the permanence of those ancient monuments, whose stability has enabled them to survive the destroying attacks of time for unknown ages? It is entirely owing to the extreme care with which the material used in their construction was selected. The most perfect design, executed with the most consummate skill, cannot ensure permanence unless the material on which the design is wrought is of a durable character. We want to be extremely careful in the selection of our material. As there was, no doubt, a moment in the history of the world when the germ originated from which Freemasonry has evolved, so in the evolution of each individual Freemason there is a moment when, with respect to

his Masonic birth, the brethren have to say yea or nay. It is at that moment that the brethren hold in their keeping the honor and reputation of the Craft. Let us at such times remember the example of our ancient brethren and be particularly careful in the selection of our material. If we pass no material but such as is good and sound, so will our edifice be permanent and indestructible. And if, in addition to the selection of sound material, we embellish every detail of our work with the ornaments of benevolence and charity, characterize our proceedings with harmony and concord, and infuse into the whole the spirit of fraternal sympathy and brotherly love, we shall begin to realize the glorious aspiration which has been the ideal of every great and good man since the world began, the Brotherhood of Man and the Fatherhood of God.

—*Masonry, of Australia.*

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Origin of Masonry May Be Determined by Comparative Philology.

Every word of our ritual has its significance, tells its history and its purpose. The roots of many of these words by which they are named are found far back embedded in a language prehistoric.

But if prehistoric, how has the knowledge of this fact been obtained? By the study of the history and construction of languages termed comparative philology. When one language is an offshoot from another, it will disclose its origin by showing its roots are those of the parent language. It is by investigation of human speech, the relation of the languages of different peoples, we obtain a knowledge of the origin of words, their combination, use, meaning and history.

I may illustrate what this study will teach us by one word.

If a man makes application to join a Lodge, the first thing after his petition is received it to refer that petition to a suitable committee, whose duty it is to examine into and report on his worthiness—is he respectable? They look back over his life history; inquire into the record he has made for himself. After investigation, the committee report to the Lodge the result.

If I take this word *respectable* and eliminate its prefix and its affix, there is left the simple word *spec.* Where did it come from and what does it signify? By

comparative philology we are taught it came from a language, long since ceased to be a living language — the Sanscrit. Here is found the root *spas* or *spa*. *Spas* means to see. To preserve its euphony, in transferring *spas* into Greek, *sp* was changed to *sk*. So, in Greek we have *skeptomaia*, *I look*; *skeptic*, to *examine*; *episcopas*, bishop or overseer in the church.

In looking back over the life of individuals, we find many deserving of respect. If the affix *re* is added to the root *spas* or *spect*, we have *respect*—*looking back*. So the committee's duty is to look back to see if the applicant is worthy.

The root of the word *respectable* being found, pardon me if I go a step further, that you may see how from this root *spas*, hundreds of words have been formed. A few will illustrate the fertility of the human mind to create words. Starting with *spect*, we have *respect*, *expect*, *aspect*, *inspect*, *suspect*, *spite*, *respite*, *speculate*, *speculum*, *spectre*, *spectral*, *specimen*, *species*, *spectator*, *spectacle*, *circumspect*, *prospect*, *prospectus*, *suspicious*, *conspicuous*, *conspicuous*, *inspection*, *inspection*, *conspicuity*; in German, French, Italian, Spanish, Latin and Greek this root *spas* has been equally fruitful in building up words with which to clothe ideas. The linguist might fill page after page with words that have grown out of this little Sanscrit root *spas*.¹

It illustrates how languages are born and grow, the creation of the human brain. The roots of these ancient forms of speech were few, in Sanscrit, perhaps five hundred. It is this remarkable faculty—the power of creating words, speech—that distinguishes man from animal; this power to clothe ideas in words, illustrates his spiritual origin, that links him to divinity and forces belief in his heirship to immortal life.

Starting from child life, savage life, if you will, he soon realizes he is endowed with divine qualities, possessed of forces that lift him infinitely above the brute creation. If he early saw in nature foes without him, he realized early the latent forces within him. To subdue the earth and compel it to administer to his needs, the animals to subserve his will, these were the results of labor that led him to higher endeavor. The battle for freedom and supremacy over material things, and compel them to administer to his happiness, was a great step in advance. He

became self-conscious, and soon began to create pictures of life and of duty, out of which leaped into form rules or precepts that reached far into the intellectual and the spiritual. To preserve these as living realities, man imbedded them in symbols that reproduced to the minds of others the subjective thought enshrined. These symbols are not unreal things. They are natural objects or manifestations of nature recurring at regular intervals, such as day, night, dawn, the seasons, the moon and stars, all object lessons, symbols expressive of ideas, of feelings, of duty and religion. St. John the Baptist suggests the springtime, when nature clothes herself in all her beauty and freshness; St. John the Evangelist represents cold, winter, night, death, Hades. The stories of the sun-god following the Dawn, of Orpheus in search of Eurydice, Isis in search of Osiris, all myths foreshadowing an immortal principle — the conflict between Light and darkness. And be it remembered, all these legends preceded the days of Solomon and of Homer.

In these simple stories of what to man seemed to be the course of nature, we learn how he endeavored to seek out God; but more, how he put into symbolic form thoughts, feelings, emotions and desires of his heart. The first form describes his fear, the awe that inspired him as he observed the changing seasons, the dawn of the morning and the shades of evening. Of nature's laws he was ignorant, and as a consequence his first forms of worship were colored by his mental darkness. Yet, withal, he realized he was a spiritual being, subject to law and to superior power. To this power he bowed first in fear, then with reverence, and finally approached him as his Father.

Did it ever occur to you, the steps of this approach to God, as our loving Father? Let us look again at the language growth that gave expression to these changed conditions of mental thought. Remember, I am not bringing you any new wares. In the Sanscrit the word for God is *Dyu*, *Dyaus*. A myth is an imaginary story conveying a truth, moral or religious. One word may embody a myth. *Eos* was the name of the Dawn, and it is stated she was killed by the Sun. Afterwards, being changed to a goddess, she became the wife of the Dying Day. *Dyu*, or *Dyaus*, literally meant Bright Heaven. Now, before Bright Heaven, the Dawn,

1. Max Muller, Science of Languages, Vol. 1, p. 36, etc.

etc., could be denominated God, it is self-evident the people must have advanced to a conception of a Supreme Being. The people who worship God have passed beyond the mythological period; their religion assumes the form consistent with intellectual life.

The word Dyu was translated into the Greek by substituting a letter in Greek that had the sound of *dy*, which was *Z*; thus we have *Zus*, or *Zeus*, the name by which the Supreme Being is designated in the Greek language. As we have *Dyaus* for Bright Heaven, and *Pitar* for father in the Sanscrit, so in Greek we have *Zeus-pitar*, or God-father, or Heaven-father. To translate the same word into Latin, the *dy* is changed to *J*, and then we have *Ju*; add the *Pitar* to it, and we have *Ju-pitar*, or, as aforesaid, Heaven-father. In Sanscrit we have *Dyaush-Pitar*, in Greek *Zeus-pitar*, and in Latin *Ju-pitar*, all expressing the same prayerful sentiment, Heaven-father, or Father in Heaven. How often do we hear the preacher say, "Father in Heaven."

When man has reached this state he has arrived at that conscious condition of his self hood that lifts him above the things around him, and his heart goes out in worship to that Higher Being, and faith gives to his religious nature a reality without which religion can have no place in men's mind. It is in this sense alone that man reached to the conception of a God, and gave to him in later age the name of "Father in Heaven."

By the study of comparative philology we learn much of a people, their habits, modes of life and worship, who passed away so long ago that no history tells us anything of them, or when they existed. By the roots found in these cognate languages we learn some were far advanced in civilization, had homes, laws, rulers, domesticated animals, a religion and form of worship.

Informed thus much of prehistoric people by a study of comparative philology, I believe I am warranted in making the assertion that a careful study of our Masonic symbols, going back to the roots of the words employed, will enable us to discover the founders of our great Order, and approximately its age, the character of the people who laid the corner-stone of its first ritualistic and symbolic house, building with materials so well that Time has not been able to destroy, or the united forces

of its enemies to tear down or lay waste during the lapse of time since it came to us as the gift of man, while during this same period "the ruthless hand of ignorance and the devastations of war have laid waste and destroyed so many valuable monuments of antiquity on which the utmost exertions of human genius have been employed."

—*Bro. A. G. Brice, G. M. of La.*

Plea of Negro Masonry.

We copy the following address of the Grand Master of the Grand Lodge of (colored) Masons, of Indiana, W. F. Teister, which speaks for them more eloquently than we are able:

Masonry is a moral institution, established by virtuous men, and intended to recall to our minds the most sublime tenets of Brotherly Love, Relief and Truth. Truth is its central thought, from which point we are taught a correct idea of the Great Architect of the Universe, and the moral laws which were ordained for its support.

From the creation of the world we may trace the origin of Masonry. When the Divine Architect said, "Let there be light," Masonry began. I do not mean as now worked, but its principles were set forth in that wonderful declaration. No art, no science ever had precedence. It was the first in its broad and magnanimous ideas of right and justice to all mankind. It was given to every nation and color under the sun. It is universal in its intentions and uses. It unveiled the arts and sciences. Civilization was developed through it, and philosophy and knowledge followed in its wake. Governments were established and laws framed. The great and good men of all times have been its patrons to push forward the tenets of its profession and spread philanthropy.

Masonry is a science confined to no particular country or locality, but is found in all, from the most civilized to the dark heathen lands; hence it became a universal language. It is found in China, Arabia, India, among the tribes of the wild American Indians, and even in the Dark Continent among the savage negroes.

It is said that when Jeff. Davis left Kentucky and went to his Mississippi home, he bought a cargo of negroes and set them to work on his plantation. In a few days the overseer came to the big house hunt-

ing Mr. Davis, and told him that the negroes were planning an insurrection; that they were jabbering and making strange signs. Mr. Davis went out and watched the signs. At night he went down to the quarters and called them together, when he found them to be third degree Masons.

At another time a white man was captured by the Indians and condemned to be burned at the stake. After the fire had been lighted he gave the grand hailing sign of distress; an old Indian chief scattered the fagots, rushed in, cut the bands, and released the captive. He then took him home with him, made him comfortable for the night, and the next day he conducted his white brother to the white settlement.

In its government there are three classes, whose privileges are distinct, and certain rules are established to preserve these privileges to the meritorious. Honor and probity are recommendations of the First Class. The practice of virtue is enforced, and morality is taught. The mind is prepared for a regular progress in the principles of philosophy. Diligence and appreciation are the qualifications of the Second Class. In it are given the accurate elucidations of science, both in theory and practice. The reason is cultivated, nice and difficult theories are explained; new discoveries are produced and studied, and those already known are seen to be more and more beautiful. The Third Class is restricted to a few, who are known by their truth and fidelity. With them the ancient landmarks of the Order are preserved, and from them we learn the lessons which dignify the Art.

Such are the principles of the Order of Freemasonry, but what of its origin? I have already said it began with Light, for Masonry itself is Light. We do not claim that Masonry, as now taught, that its signs, passwords, grips, etc., began then, but we do claim that the principles of Brotherly Love, Relief and Truth did begin with "Let there be light!" The true beginning of Masonry, as now taught, that is, modern Masonry, were the medieval building corporations. They had such officers as Magistri, Decuriones, Tabularii, Causores, oaths, a benefit and burial fund and register, and taught their apprentices in secret.

As architecture developed, and with increasing wealth the church gradually undertook larger and nobler works. These

societies of Craftsmen also assumed a more definite and a more durable form. The taste and science of Gothic architecture were to a large extent in the possession of the Bauhütten, or wooden booths, where the stone-cutters, during the progress of their work, kept their tools, worked, held their meetings, and probably took their meals and slept. The privileges which a Bauhütten was able to give to its masters, *parlierer* and journeymen, were chiefly a share in the administration of justice, in the election of officers, in the banquets, and in works of charity. The initiation is said to be copied from a Benedictine Consecration. Instruction was given to all its apprentices in both architecture and its allegory. When he had served his time and finished his "Wonderjahre," every man was entitled, if of good character, to receive the *Wortzeichen* or *de Gruss*. He took the oath of secrecy on the Bible, the compass, and the square, and drank the *Wilkommen*.

England imported much of her Lodge organization from Germany. The York charter, on which she based her claim to a native system in the time of Athelstane, is a much later document. This charter contains the famous legend of the Craft which derives the seven liberal sciences from the family of Lamech. The science of geometry, preserved on a stone pillar from the flood, was taught by Euclid to the Egyptians, and carried by Israel to the building of Solomon's Temple.

Modern, or Speculative Masonry, was begun in London on June 24, 1717, the high noon of the day of the year of light and roses, when the four Lodges of London erected themselves into a Grand Lodge and named its first Grand Master. The leading spirits in the revival were Desagulier, the well known popularizer of natural science, and James Anderson, a Scotch Presbyterian minister, who compiled the Book of Constitutions containing the ancient regulations of the Craft. From this time new Lodges could be formed only by warrant from this Grand Lodge. In 1721 the Duke of Montague was elected Grand Warden, being the first nobleman who obtained that office.

Later, the ancient York Lodge, backed by several old Masons who had been indulging in irregular initiations, put forward a rival claim to be a Grand Lodge or supreme authority. This claim was based on the fable of an assembly at York in

926. The York people had also a new ritual, described in the *Book of Laws* or *Ahimon Rezon*, and also in *Jachin and Boaz, the three distinct knocks*, and *Hiram Adonham, or the Grand Master*. On the orthodox or London side appeared the well known *Illustrations of Masonry*, by Preston. In 1813, a union was at last brought about by the Dukes of Sussex, Kent and Athole between the rival Grand Lodges of London and York, henceforth to be known as the United Grand Lodge of all England.

We see by this that the York Grand Lodge was certainly a clandestine Grand Lodge, and all Lodges set up by it were necessarily clandestine. As has been said, they laid their claim to the mythical Grand Lodge of 926. No such Grand Lodge is known to have existed. It is probably true that in 926 Prince Edwin did call a congregation at York in June, and composed a General or Grand Lodge, of which he was Grand Master, but the Lodge never met again, it issued no warrants, nor did any business, hence it could not be a Grand Lodge *de facto* nor *de jure*.

The first Lodge in Ireland was about 1730, at Dublin. The English Constitutions were adopted wholesale. In Scotland the first Lodge was organized in 1736 at Edinburg, and a Grand Lodge was formed. In France the first Lodge was held at Hurre's Tavern, in Paris, in 1725. These Lodges were all recognized by the London Grand Lodge.

In 1733 the white people of the American colonies, wishing to meet as Masons, obtained a charter from York, a Grand Lodge held, at least, as irregular. In 1784 the colored people obtained a charter from the Grand Lodge of London.

Now I ask, in all good faith, if the York Grand Lodge was clandestine, what can we say of its children? Are they legal? I see in your history of Masonry by Henry Leonard Stillson, American, and William James Hughan, this remarkable statement:

"In presenting a list of Lodges warranted by the Grand Lodges of England for the continent of America, it may not be necessary to state that such warrants emanated from two distinct bodies. (1) Premier Grand Lodge, formed in the year 1717, and subsequently designated, though erroneously, 'Moderns,' and, (2), the Rival Grand Lodge, formed in 1751, which arrogated to itself the title of 'Ancients,' later on being known as 'Athol' Grand Lodge.

Then the claim is set up that those organized by this second or 'Athol' Grand Lodge can lay no claim to the appellation 'York Masons,' as indicative of any descent from or connection with the 'Grand Lodge of all England' at York."

Now, let's look at this statement. As I stated before, the Grand Lodge of London was organized on the 24th of June, 1717; the Grand Lodge of York a few years later. Notice now closely! The white Masons of the colonies obtained a warrant from the York Grand Lodge in 1733, and were and are still F. A. A. Y. M. The colored people obtained their charter from London, and are called F. & A. M. In 1813, or eighty years after the white Lodges had been set up in America, the Grand Lodge London and the Grand Lodge of York came together, settled their differences, formed a union, and then was organized the Grand Lodge of all England.

Again, it is stated that in 1775, at the battle of Bunker's Hill, Gen. Warren was Grand Master, and was killed, having the Grand Lodge warrant on his person. The warrant was not found, and the United States never obtained another from England, but set up housekeeping for themselves; but at last the Orient of France acknowledged the States. Then followed the other powers.

And now, if the negro Lodges are clandestine, what of the white Lodges? Now. I appeal to all the white Masons and leave them to decide. Take the United States, from the Atlantic to the Pacific, from the great lakes to the Gulf of Mexico, and show me a single negro who has ever been untrue to his government. In every war that the white people have ever been engaged in, in these United States, the negro has bared his breast and fought side by side with his white brother; he has shared with him his last crust of bread. He has always been true to the flag of his country, he has seen to it, even with his life's blood, that the glorious old flag floated at the mast-head on the high seas, and that it never trailed in the dust on the land. No man, living or dead, ever saw a negro who was a traitor to his country. In the Revolution he was found fighting or digging trenches for independence. In the war of 1812, the negro stood valiantly defending the right; and again, in the late war, he was found on the side of freedom. In spite of all the odium that has been heaped upon him, he stands by the flag, and yet after

all this, oh, brother Mason, listen! After all this valor, self-denial and loyalty to country, the land of the free and home of the brave, this country is the only one of the civilized countries under the shining sun which refuses to recognize, in every respect, a negro Mason! It is the only civilized country which says the negro is clandestine! Go with me to any other country, and I will go into the Masonic Lodges just as certainly as you will go. Now, if this should occur, what would you do? Would you insult the Lodge by withdrawing, or would you object to my visiting? You would certainly not do the first, and you would not dare do the latter. No, my white brethren, it is not that you think that we are clandestine that you refuse—it is because of that inordinate prejudice to color. You come nearer recognizing us in Masonry than in politics, or business, or in the church. We are certainly not clandestine politicians or clandestine business men, or clandestine Christians.

Of one blood made He all men to dwell on the face of the earth. Now, when you object to us on account of color, it is not we who are insulted, but it is that Divine Being who made both the white and the negro.

Every man believes in a Supreme Power, and this belief is so deeply fixed in him that he cannot possibly rid himself of it. In his sober moments of thought, when looking at the stars or over the beautiful earth, or the bright sun, he involuntarily asks himself who, or what made all this? Nay, more, he asks, how does man exist, and what will follow after death? He then looks beyond himself into the great realm of nature, and decides that there must be a Power of some kind that has accomplished these wonders. Then begins a system of philosophy and religion. Among these were certain mysteries, Masonry being one of them, not the earliest, but among them. Masonry teaches that there is one God, and He the maker of the universe and all contained therein. It teaches that God is our Father, and that all men are brothers. It teaches a high state of moral rectitude. "No drunkard, gambler, atheist, or irreligious libertine can be initiated therein."

To be a Mason, then, a man must be moral, believe in God, and love his neighbor as himself.

What shall we then say of the Order?

No organization, except the church, has done more to build up a community or country. Its widespread influence is felt everywhere. Pure Masonry is the equalizer of all peoples of every clime or condition; for

We meet upon the Level, and we part upon the Square!
What words of precious meaning those words Masonic are.
Come, let us contemplate them; they are worthy of a thought,
With the brightest and the lowest and the rarest they are fraught.

We meet upon the level, though from every station come,
The king from out his palace and the poor man from his home,
For the one must leave his diadem without the Mason's door;
And the other finds his true respect upon the checkered floor.

We part upon the square, for the world must have its due;
We mingle with the multitude, a cold, unfriendly crew;
But the influence of our gatherings in memory is green,
And we long upon the level, to renew the happy scene.

There is a world where all are equal—we are hurrying toward it fast,
We shall meet upon the level there when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer by His own unerring square.

We meet upon the level there, but never once depart;
There's a mansion—'tis all ready for each zealous, faithful heart;
There's a mansion and a welcome, and a multitude is there,
Who have met upon the level and been tried upon the square.

Let us meet upon the level, then, while laboring patient here,
Let us meet and let us labor, tho' the labor seems severe.
Already in the western sky the signs bid us appear,
To gather up our working tools and part upon the square.

Hand round, ye faithful Giblemites, the bright, fraternal chain;
We meet upon the square below to meet in Heaven again.
Oh, what words of precious meaning those words Masonic are—
We meet upon the level, and we part upon the square.

— O —
Injustice.

The proposition was recently advanced, that the burden of specific relief must be borne by the Lodge in event of the death of a member who was also attached to what are commonly known as the "higher bodies," *i. e.*, Chapter, Council, and Commandery

We were impressed with what appeared to us the injustice sought to be done to the Lodge. We raise our voice in emphatic protest at so un-Masonic a procedure. Why should the Lodge bear the entire burden entailed by the death of one who had contributed perhaps much more of his means to his Chapter, Council or Commandery? Why should the sums he had paid into the coffers of the "higher" bodies contribute nothing to the expenses incurred in his proper interment? Are not the funds of these bodies to be devoted to Masonic charity just as much as those of the Lodge?

If he had never entered the Lodge could he have entered the others? If he had never

been raised to the degree of Master Mason would he have had the opportunity to wear the keystone or flaunt the feathers? No; he paid for these privileges just as he had paid to become a member of the Lodge. In what manner has he forfeited the right to expect that the Chapter or other "higher" body would see that he was properly laid away when his Maker called him hence? What law, written or unwritten, demands that the Lodge shall bear the entire burden?

Such a proposition is subversive of all the principles of Freemasonry, contrary to all of its teachings, and violative of all its tenets.

What inducement exists for the inquiring Mason to seek further light by passing between the veils, penetrating the arches, or wielding his sword? Is there nothing to be gained except the right to call himself a Royal Arch Mason, a R. & S. M., or a Knight Templar? Are the obligations of the "higher" degrees of no force and effect, and do all our Masonic duties begin and *end* with the Master Mason? If this be the case, and the position assumed admits of no other conclusion, then let it be thoroughly understood that upon entering any of the departments above the Lodge, he gains nothing more than he already possesses; that the burden of his Masonic support in sickness and distress, the duty of laying him away when death seals his eyes, will rest upon his Lodge, and not in any part or portion upon those bodies to which he has perhaps devoted tenfold more time and attention than to his Lodge.

It is perfectly useless to argue that no man should enter Masonry with the idea that he is to receive any tangible benefits from his connection therewith. There are thousands and tens of thousands of good and faithful Masons who, in absolute truth and sincerity, answered the interrogatories in the preparation chamber before they were admitted to the G. F. Men whose lives have been living examples of the beneficial effects of Masonry; yet there is not one of the number who does not, and justly so, implicitly believe that there are strong arms and willing hearts all over this great world that will not only lay him away as a Mason, but who will cherish and protect his widow and orphans. Reflect for a moment upon the fraternal clauses in the O. B. N. of the Royal Arch degree: upon those of the Select Master; upon those of

the Knight Templar, and find, if you can, anywhere in any of them, a single word or clause that releases or in any way abrogates any of the ties that unite us as Master Masons. On the contrary, they are more active, more imperative, and more obligatory.

In the Master's degree there are saving clauses, in the others they are omitted, and for what purpose? To draw closer together those who assume them, to knit indissolubly together in the chains of fraternal affection those who received their first "light" in the Lodge below.

This being the position of the "higher" degrees with reference to the Blue Lodge, from which they draw not only their members, but their very being, we submit that the position assumed is untenable.

It may be urged that the care of the widow and orphans should devolve upon the "higher" bodies. There is no more reason for their assuming this burden than there is for the Lodge assuming the entire expense attendant upon death and burial. All of the departments of Masonry are co-operative, co-ordinate and concurrent. The claims of a brother upon one are equally as strong upon the others. There is and can be no division of interests. There is a community throughout, and it cannot be otherwise. All of our duties are mutual and reciprocal, and it matters not how high we may climb the ladder, we can but add to them.

A brother in distress does not expect or require his Lodge to bear the entire burden of relief. He makes known his distressed condition to each of the bodies of which he is a member, and each of them contributes its share. Can any instance be cited where this was not done? If, while living, those bodies admitted and recognized his claim to relief, *why should his death so completely alter all the conditions?*

Let it be understood that each department of Masonry is bound to share, each with the other, in caring for the sick and distressed, *in burying the dead*, and in watching over the widow and the orphan.

Let it be understood that Masonic charity is not confined to the Blue Lodge, but that it is part and parcel of each and every department or division of the Craft. Let the Royal Arch Mason, the Select Master, and the Knight Templar understand and be informed that in advancing to these elevated and elevating degrees of Freemasonry, they have secured not only that

“light” which they sought, but additional claims upon the good offices of their brethren, additional rights for themselves and for those dependant upon them.

Do not let such a narrow view of Masonry, “the Lodge should bear the entire expense of death and interment,” secure a place in the fabric of Masonry. It is contrary to the statutes in such cases made and provided, and against the peace and dignity of the same.

Square & Compass, of New Orleans.

A Little Ritual History.

Bro. Henderson, of Pennsylvania, having asserted that “the Masonic ritual was practiced when Masonry was young, and has come down to us from the mists of antiquity,” Bro. William R. Singleton, of the District of Columbia, dissents as follows:

“This must make our Masonic savans laugh: such as Hughan, Gould and others. If Grand Master Henderson had kept up with the investigations of these two brethren he would certainly know that every word of Masonic ritualism has been invented since 1720, and that the very work of Pennsylvania can only be traced back to the formation of the bogus Grand Lodge of 1740, when Laurence Dermott was the Secretary of that faction. And does he not know, or should know, that in 1813, when that same Grand Lodge formed the union with the older body, they surrendered their peculiar ritual, as did also the other Grand Lodge surrender their ritual, and the two were combined into the present ritual of the United Grand Lodge of England?”

“We have in our possession copies of the very earliest rituals of the first three degrees as they were practiced after the organization of the first Grand Lodge. The first one contains a mixture of the three degrees, which was evidently the only ritual of the work as practiced where the Fellow Craft and Master’s part were given in the Grand Lodge only to those who were Wardens and elected Masters. The second work is divided into the Entered Apprentice, Fellow Craft and Master. The third is a copy of the Dodd Manual.

“From 1734 to the days of Preston, there was a gradual improvement in the rituals passing through the hands of Entick, Hutchinson, Dunckerly and Preston. In 1813, when the union was accomplished,

Hemmingway, the Grand Senior Warden, was charged with the duty of combining the two rituals into one, and that combination is the present ritual of the United Grand Lodge of England.”

What Is Masonry?

The question has been asked by both members of the Fraternity and those outside of it, and long dissertations have been written in which there have been attempts to answer it. There have been many views expressed, and the man who is able to gather them all together and understand them, will be possessed of a knowledge more profound than the philosophers. It is not our purpose to try to answer the question critically, but to give a few thoughts that occur to us as practical.

Masonry is a system or a science of morality. Its lessons are good for nothing unless they influence the actions of those who learn them. There is much time wasted on searching for landmarks. Landmarks are good as locating certain points of interest or importance, and the landmarks of Masonry are valuable as they establish principles. Landmarks become obliterated by time, and destroyed by its wasting influence. When returning to his native place the traveler may look for the old oak tree that stood in front of the cottage where his boyhood days were spent, but the winter’s storms beat upon the old tree and it fell. It is a landmark no more. Or he may ask, where is the old mill where I spent so many happy hours in play? It too has passed away, and that landmark has been destroyed. And so in societies. New landmarks have been set or old ones remodeled. In Masonry there remains, and always will remain, certain well established lessons, or fundamental elements of constitution which will never be obliterated; but there are many things that will change with the growth of mankind, the needs of the Fraternity, and the demands of enlightenment and education.

But what is Masonry?

Masonry is practiced and requires it votaries to be practical. Theoretical morality is all very well, but theoretical virtue will count for little if there are not practical results. Masonic teachings are ennobling, and he who enters the Fraternity without a desire or intention to be benefitted by them had better remain without, for his influence will not be for good

either in the Lodge or in the circle in which he moves.

Masonry is not religion, but it will as sure lead a man to be religious as he practices what he is taught. There is one God, who is Father, to whom every creature owes devout homage. This is a lesson of Masonry, and that devotion is religion.

Masonry is equality. It does not count as of superior worth the wealth of a man. It does not regard the fine raiment of the rich, but looks for the wealth of good principles and the fine raiment of virtuous actions.

Masonry is charitable, and looks with sorrow upon the failings of the human race. The man who is overtaken by temptation, and in an evil hour falls, is not all bad. Deep down beneath the weakness of his nature there is a sincere desire for purity, and Masonry would look for that spark of divine life. There never was a man who fell under temptation, but could possibly have been saved had some strong arm intervened between him and the temptation. While the tendency of the human heart may be to do evil as the sparks to fly upward, yet the Great Father implanted in every breast a desire to be better. The totally depraved in this world are few. Masonry would lift the fallen, and over the scars of sin throw the mantle of charity. It would reclaim the erring. If a brother is in trouble Masonry helps him. If he is traduced Masonry seeks the truth and vindicates him. If he is disheartened Masonry whispers words of encouragement in his ears.

This practical Masonry is not a Lodge affair, but a personal matter. Each Mason must for himself discharge the duties that devolve upon him, and so prove by his acts and his words what Masonry is.

— *W. J. Duncan.*

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A Good Tyler.
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There is no more responsible station in the Lodge than that of Tyler. There is none more important to its pleasure and welfare. He stands to the Lodge in the same relative position as the picket on outpost duty. He is to guard against the approach of "cowans and eavesdroppers." He is to sound all alarms and protect the citidel of Masonry. The picket must be fearless and watchful. He must let nothing approach that would endanger the

safety of the camp. The Lodge at work should not be disturbed, and the Tyler is the protection from outside interruption. He stands at the door and politely informs late comers, or "brethren returning," that the Lodge is at such labor that it cannot be disturbed.

There are certain qualities that Tylers should possess, and those who have them are always popular. A Tyler can do much to make a meeting successful, and he can mar its pleasure, according as he properly guards the outer door. If you visit a Lodge and find at the threshold a man, no matter how formidable his "drawn sword" may be, who is affable and smiling, and as you approach extends his hand in a brotherly greeting, you will at once form a good opinion of the brethren of that Lodge, and expect when you enter to find a warm welcome for you. If, on the other hand, you find at the door that the "drawn sword" is, at it were, a two-edged sabre, held at "charge," and the Tyler looks as though he had been fed on gall and bitterness all his life, and couldn't smile if he would, and wouldn't if he could, and when you ask a question, throws his answer into your face like a brickbat that knocks out all your teeth, you feel that you are about to enter an ice-house, and almost exclaim, "he who enters here, leaves hope behind." If you enter at all, which you may for once, you step lightly and carefully, fearing you will slip on the frozen pavement, or disturb the sleepers in the tomb of frigidity. Such is not always the case, indeed, it is seldom so, but such would be the first impression of a stranger.

If there is any one thing more than another that makes Lodges pleasant, it is the brotherly greeting and social features of the meetings. Man is a social being; he seeks companionship, and he will have it. Very few of the human race are hermits; very few desire the seclusion of their own society. The man whose mind is weakened by care or sorrow may seek the solitude of a tomb and there dwell beside the dead bodies of those he once loved, but he is no longer a man. The spark of intelligence has been put out by the extinguishing power of troubles, and we regard him with pity. The miser may seek the solitude of his den, the recluse the silence of a cave, but the miser finds companionship in the gold he handles and music in its clink, and the recluse converses with the silence and communes with darkness. These men are

no longer of us, and we should be thankful that there are not many such.

The Lodge is a social place, and the men who meet upon its level and part upon its square, do so because there is in the companionship a relief from the dull monotony of the treadmill of life. We have a right to expect a cordial welcome, to spend a pleasant hour, because there we ought to meet with those who, having walked the same path, ascended the same mystic stairway, and been taught from the same altar as we have, will feel a chord of sympathy thrill their very soul, and as the current becomes continuous when the electric circuit is closed, so when hand clasps hand in fraternal greeting we should feel the thrilling sensation of kinship.

If, in the Lodge, such a spirit should be found, how important that at the portal should be a man cheerful and pleasant, ready to impart information, to welcome a stranger and afford him every opportunity to visit, and as far as the ante-room is concerned, make him feel at home. Such is a good Tyler, and the Lodges of this city are fortunate in having many such.

—*N. Y. Dispatch.*

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Individual Responsibility.

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When a man is made a Mason the whole Craft accepts a share of responsibility as to his future, and it behoves every member to recollect that the symbols of the Craft are not its essentiality, but simply outward and visible signs of an inward feeling which has for its object the exaltation of humanity and the dissemination of that light and learning which produces in the outside world the efflorescence of those graces which come from the constant exercise of those truly Masonic ornaments upon which we lay so much stress. But though stress is laid upon the possession of these virtues, and their propagation is the first lesson inculcated in the mind of the neophyte, it really seems that the brethren understand them to be simply the casual question as to health, and the occasional voting of money, and it is in this respect that we find cause for exhortation.

Charity does not consist in the almsgiving that comes of the abundance that a man hath, nor does it consist in merely moving with much eloquence a proposition that so much money shall be diverted to such and such a purpose, but it means that a man shall think charitably of his fellows, and

act charitably with his possessions, and whilst many of us do the latter—which is no virtue when we have—very few do the former. But this is only one of the paths by which we are enabled to carry our burden of responsibility. We are enjoined to recollect a brother's impending danger and to warn him, and yet we find that, instead of this, one brother tells tales to another of a third that are un-Masonic, mean, and contemptible. Our straight course of conduct when a brother's aberrations come to our knowledge is clear. It is decidedly not that we should, under any subterfuge whatever, reveal them, but first endeavor to so bear upon the errant that his own conscience shall force him to do the right. And in this matter, too, we must not be content with easing our minds with the reflection that he despises our warning, but must again try persuasion. The brother who loses heart at the repulse of his first attempt at remedial measures is a moral coward, and the flight to the refuge of tale-telling is prompted by indolence. The burden of individual responsibility is not lessened by garrulity. It is increased. The brother who injudiciously, and we had almost written wantonly, repeats scandal, is a disgrace to his badge, and his conception of Freemasonry is but superficial. That brethren of this character are in an insignificant minority is a hopeful circumstance, and when it is averred that they are daily becoming less and less, and that this will continue, it is not a presumptuous discounting of the future. To still further aid in the elimination of this class by outspoken advice is the aim of this paper.

There must necessarily be many instances where the knowledge, or even the report, of wrong-doing by a brother may imperil the best interests of another brother, perhaps vitally so, and then the duty of a Freemason is clear. He must give warning, words judiciously spoken or written, of such an impending danger, but so couched as if possible to correct the erring while protecting those endangered. Gossip for the mere sake of gossip is despicable; gossip in the exercise of spiteful statements is criminal, no better than a stab in the dark. When brethren have erred frequently and their failings have been published by their own conduct, the methods of reformation and restraint are more difficult, and in the contemplation of the injury they thus do the good name of the Craft, and those who are ready to help them, even at personal

sacrifice, possibly some liberty may be granted to those who might restrain and might influence, and if in that case a privileged communication be misused, the very mainsprings of charity are sapped, and evil where no evil was intended, or could otherwise have resulted, is the offspring. Thus may be raised an obstacle to well-doing and good intent, which would defeat the cowardly disposed and prevent any fresh effort. The moral, therefore, to be derived, is clear. Charity must be long-suffering, patient and kind; but woe be to that man who misconstrues and misuses the privileges of Masonic confidence."

—*Bro. T. E. Spencer, of N.S. W.*

Masonry Denounced.

A somewhat larger crowd than has characterized the meetings of the Christian Workers camp-meeting of the past week, was present at the camp grounds last evening, when Rev. J. H. Stoddard delivered an address on the evils of secret societies in general and Freemasonry in particular.

Mr. Stoddard claims to know whereof he speaks, as he states that he has become acquainted with the inner secrets of the Masons by experience.

Two charts were hung on the wall before the audience, and the speaker used them effectively in demonstrating his remarks. After prefacing his address by a few remarks intended to show the scope of his treatment of the question, Mr. Stoddard launched into a description of the secret society system as exemplified in Masonry.

The Masonic Lodge-room was described in detail, and the respective stations of the various officers indicated by means of the chart. The enterant before the Lodge was asked where the Worshipful Master hung his hat, the proper answer being, that he hung it on a peg between his shoulders, indicating the customs allowed the Master of wearing his hat in the Lodge-rooms. The positions and functions of the Senior and Junior Wardens, Secretary and Treasurer, were described, the furniture of the Lodge room being completed by an altar in the center.

The speaker then went on to describe what he claimed to be the manner of the entering of the initiate, who stood at the outer door of the room.

"Let us suppose there are a saloon-keeper, a minister and a Chinaman wait-

ing to be initiated," said the speaker, "for the Chinaman has just come to this country, and thinks he can get more 'washee-washee' by joining the Masons. They all may be admitted if they but swear the required oaths and pay the required fee. Now, there are 142 Masonic degrees given in this country. I will proceed to describe the six rites performed on Masons to-day." He quoted A. P. C. Pierson, Chaplain of the General Grand Chapter of the United States, as saying that all have their foundation on heathen observance.

"And yet the Masonic ritual expressly states that Masonry is supposed to teach piety, morality and science," said the speaker.

"My brothers, here gathered, there are as truly pagan worshipers in the Masonic Lodges in the city of Springfield to-day as there ever were in the heathen times of antiquity," cried the speaker.

"My friends, hell holds high carnival when a minister of the gospel struts about the streets with a little patch of canton flannel over his stomach. Thus, by practicing these heathen rites, the candidate is learning 'piety, morality and science.' After being initiated, the man then goes home to his wife and family. How much has his piety been improved? Does he know more about science? Is his morality increased? The loving wife questions her husband about his initiation. She has read a book exposing Masonry, which her father on his dying bed has sworn is true from experience. Her husband refuses to tell about the manner of his initiation. Finally his wife informs him of her reading, and asks him if what the book says is true. What does the husband do? If he is true to his oath he tells his wife the book is a lie, even if he knows its statements to be true. And the loving wife is left to conjecture with anguish in her soul whether her father has perjured himself when nigh unto the river of death, or whether her husband has lied.

"Hath not the wife as much right to know where and how her husband has been spending any hour of the day or night, as well as that husband has the right? If any of you present here to-night say no, you are not a man, and are not worthy of a wife. My brothers, common sinners may lie, but Masonic sinners are sworn to lie.

"I cannot get a church in this city, or large hall to speak in, from the fact that

Masons and other secret Orders control 99 per cent of the church keys to-day. The whole lot of these kindred Orders is gnawing the very heart out of the body of Jesus Christ.

"Dan Sickles has said that a man's soul who has passed the third degree needs nothing more. If this is true, what is the use of the churches? And yet, think of men, yes, even ministers and judges, going through these childish practices! And this is Masonry, which is supposed to teach 'piety, morality and science!' My friends, is it not like this empty bean-pod which I have picked up this afternoon?"

The wheels of Masonry are even now rolling over the consciences and liberties of the American people. Their engineer is the devil, with hell for the depot. Seven of the Masonic degrees were invented by Jews in the city of New Orleans. Think you that they recognize Jesus Christ as the sin-bearer? If I had time, I would describe to you the devilish initiatory rites of the Knights Templar, these men we see strutting about the streets with swords in their hands to prick the toads with and the skunks' tails in their hats.

"Steven Merritt, of New York, the great evangelist, was present at one of my lectures. He was a Mason in high standing, having taken 138 degrees, yet he repudiated them all, and coming up to me, said: 'Mr. Stoddard, I now feel like a free man.' Is Freemasonry becoming a gentleman? The devil never struck bedrock until Freemasonry was born."

The speaker then turned to a chart showing the progress of the world's history, as shown in the Bible. First came eternity; then the earth and the devil. Adam and Eve found the world good, and when Adam and Eve eat of the forbidden fruit, they fled and hid themselves from God. Right then and there was the first Lodge formed.

"Then came the altars of Cain and Abel, and from them all the religions of the world have become of two kinds, the false and the true. In Ezekiel 8, we find the first and perfect description of a Masonic Lodge. Masonry is in the straight line between Cain's altar and hell. There are over one million Masons in the United States, and they are planning to secure the whole world. No Mason can tell the truth wholly. This was exemplified in Hartford Lodge, 88, a short time since, when Jackson testified against Griswold in a case of

arson, and on his testimony the latter was sentenced to the penitentiary for ten years. Jackson was expelled from the Lodge because, when Griswold gave him the Masonic signal for help in extreme peril, Jackson disregarded his Masonic oath and told the truth."

(Voice in the audience, "I was a Mason and lived there. What you say is true.")

"Then let men turn away from the Lodge and turn toward God, who is abundantly able to pardon."

Rev. Mr. Stoddard then told of the way he had been persecuted for expressing his views against secret Orders, and distributed a number of tracts at the close of the meeting. —*Springfield, Mass., Union, Aug. 25.*

Seek Out the Aged and Infirm.

The care of aged and infirm brethren should be the first duty of every member of the Order. Who deserves it more? Who? Have they not stood in the forefront of the battle for the establishment of the Order when men have reviled it and entered into conspiracies against it? Have they not spurned the calumnies cast abroad concerning the inner working of the Order? Have they not withstood aspersions and inuendoes of its enemies who have sneeringly referred to some erring brother whose unworthy act seemed to cast opprobrium upon it, not remembering that even the selected Twelve, chosen by omniscient mind, numbered one who was unworthy? If not all who say "Lord, Lord," are worthy to enter into the Eternal City, how much the more may the unworthy pass the scrutiny of finite wisdom? If Satan presented himself before Jehovah in company with the "Sons of God," how much the more reasonable to suppose that he would be found in association with the assemblies of the "sons of men?" Yet those faithful fathers of the Order have withstood the wiles and the deleterious influences of those fungi, and have introduced such detergent principles as soon rid the Lodges of them, and have maintained the principles on which the Order stands to day. Should not such as have been faithful and true receive the Order's first care when the evil days come? They should, most certainly, if faithfulness is worthy of reward. Then let every principle within our reach be employed to care for and to make comfortable and happy and peaceful the last days of the aged and the needy.

Look over your Lodge list and search them out, and do not compel them to seek the hand of charity, for such as have honored the Order should not be dishonored by being compelled to beg! Let charity—the charity which we dote and prate—be the moving impulse, and let this, accompanied by the principles of benevolence, love, truth and hope, extend the shield of protection over all such as are found who need it. These include food for the hungry, clothing for the naked, and home and warmth and sympathy for those whom fortune or fate has deprived of life's necessities and comforts in their declining years.—*Masonic Chronicle*.

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The Empty Sleeve.

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While engaged in a commercial house in the city of Cleveland, Ohio, my business frequently called me to many of the important cities of the State. During one of my regular visits to a town in the southern part of the State, which was noted far and wide for the bad character of its saloons and their proprietors, the following incident occurred:

The train was late when I arrived at D—. After a hasty supper, I was invited by the hotel proprietor and his wife to accompany them to a temperance meeting. The lecturer, they said, "was stirring up the whole town." The meeting had commenced before we arrived, and I noted, from the crowded condition of the church, the stirring songs and the pointed remarks of the speaker, that a deep interest was prevailing in the temperance movement in this community.

When the speaker concluded his address, an invitation was extended to all those who desired not only to sign the pledge, but also a petition to the Council to suppress, by local option ordinance, all of the saloons of the place. Quite a number went forward and signed both papers, among whom were a few of the most intemperate people of the town.

Just previous to the close of the meeting there arose in the central aisle a tall, dignified gentleman, elegant in appearance, with a pleasing, cultured face, who walked slowly to the speaker's desk and asked permission of the chairman to occupy a few minutes before closing. The request was cheerfully granted.

He said: "I did not come here to-night to speak—only to listen. But as I always

take a deep interest in the temperance work, I could not be quiet until I added a few words to encourage some of those who signed the pledge to night. My personal experience may help some one to be firm, and sustain them in their efforts to reform.

"I was born in the town of W—, and received a careful college education. My father started me in business, which proved a success from the start. I gathered around me many warm friends. I married a cultured and refined young lady of a neighboring town, whose parents were highly respected. We had two children, a son and a daughter. I was popular, and was called to preside at nearly all the social and political meetings of the place, and on my way home I was frequently induced to partake of a glass of wine or beer. The habit became fixed, and I found that much of my time was taken up at the club and social meetings, and that my hours for going home were late.

"My wife spoke kindly to me about my drinking. I replied, "Never fear; I will never become a drunkard."

"But as time went on I became more and more a slave to drink, until my friends kindly admonished me. I noticed that my business was being neglected. It was not long before a receiver was appointed to wind up my business affairs. My store, goods, beautiful home and all, went to liquidate my debts, and I was obliged to move into a very poor house on a side street. Now, nearly all my former friends deserted me, and I could not secure work, for I could not be trusted.

"At this point I lost my pride, and went about the town and through the streets half drunk, slovenly and shabby, being a complete slave to the drink habit. Then I sold all of the few things which we had been able to keep, to procure whisky and food.

"When my cash was gone I joined a gang of sewer and street workers, and shoveled gravel. Each day my dinner-pail went to the saloon, and at night we went there in company, and often staid late, going home hungry, tired and cross, until I made my home almost a hell.

"One night I had been drinking more than usual, and when I arrived at home I was angry. I saw a light through the window, but the door was locked. I tried to get in but could not. I pounded at the door in rage; the only response I could get was from my boy, who appealingly

said, 'Go away, papa; you won't hurt mama, will you?' I said, 'You will see, if this door is not opened soon.'

"Groping around the door, my hand fell upon a hatchet which had been used for cutting kindling wood that day. With this I broke in the lower panel of the door. From within I saw a small arm extending through the opening, and heard a small voice crying, 'Papa, go away.'

"In my anger and desperation I caught that arm, and with one blow of the hatchet I cut it off and threw it on the ground.

"The frantic screams of my wife and children soon brought a number of the neighbors and also a policeman. After a severe struggle, with blood dripping from my face, I was taken to prison. My boy was conveyed to a hospital, and my wife and daughter were cared for by loving friends. When morning came I was sober, and then I realized what I had done. Oh, what would I have given to have replaced that arm and recalled the horrid deeds of that night!"

"Court was in session, and I was taken before the judge for trial. I asked no lawyer to defend me: I told the judge that I was guilty. My wife was not to blame, and no sentence was too severe to impose upon me. I was responsible for the crime which whisky, beer and the saloon keeper assisted me to commit. But with the help of a higher Power, I will never drink another drop again. I was placed in prison, and had ample time to reflect. I exclaimed, 'Oh, what a wretch I have made of myself!' and determined to make a man of myself among my own friends at home.

"I was released in time through the influence of my friends. I came to my own town, sought my wife and asked her forgiveness. I once more commenced business in a small way and have succeeded from that day unto this. I now have the happiest, pleasantest home in America.

"I desire to introduce my son. 'Fred, will you please come forward?'"

Immediately a fine looking man arose from his seat and stepped forward to the platform, and as the interested eyes of the audience rested upon the youth they knew the story to be true, for at his side hung an empty sleeve. His father placed his hand upon the boy's shoulder and said:

"This is the best boy living;" and Fred added: "My mother, sister and myself all say that father is the best man on earth!"

Looking around, I could not see a dry

eye in the audience. Then there were hundreds anxious to reach the desk to sign the papers. Later on every saloon in the place was wiped out.

—*J. B. King, in N. Y. Witness.*

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Too Deliberate.

She is just eighteen, with golden hair and gray eyes—large gray eyes that laugh just as well as her red lips; her figure, though a little frail, makes one think what a pretty woman she will be soon. Her hands and arms are those of a child—is she not still a child? Clara left school but a fortnight ago. She is the beloved and only daughter of a rich miller in the neighborhood of Avesnes.

Nothing is more poetical than a mill in the country. It does not disturb the silence of the air by its monotonous tic-tac; on the contrary, its noise, strong and regular, is like an accompaniment to the many other noises of the wind, and of the trees, and of the birds. Clara was charmed with it all.

During a few days after her arrival the whole house was upset, making and receiving calls, dinner parties, lawn tennis—the days were not long enough to hold their pleasures. Then all was quiet at the mill.

In the orchard, which was large, the walks were spread over with sand, and the trees, loaded with fruit, afforded a beautiful shady grove. This was Clara's favorite nook; here she would go and read poetry. She had been given the works of Lamartine, beautifully bound. Now, Lamartine is a very tender poet, and Clara was still in her teens, and this was summer, and the fragrance of the flowers, and the murmurs of the breeze acted on her young mind; and through this book she would dream of things she had never dreamed of before.

One day her mother asked her if she remembered her cousin Albert.

"Oh, yes, indeed," said she. This answer came from her heart; she blushed, and from her neck to her brow she felt that sort of electricity that is produced by a little shame and a great pleasure.

"Well," said her mother, "you will see him very soon."

Clara was about to say, "Oh, how glad I am!" but she thought it more proper to say nothing.

And why was she silent? I will tell you. It was because she had read Lamartine.

Why! does poetry make one false? Well, I don't know, but it speaks of love—and what is love?

"Well," said Clara, "I have not seen him for two years. I suppose he is much changed."

"Not more than you," said her mother, casting a loving glance of admiration to her daughter; "you were a little girl when you went away; you are a young lady now."

Clara ran off to her beloved grove to hide the blushes on her cheeks and the beatings of her heart. She sat down, drew from her pocket her volume of poetry, but read not a line.

Albert arrived a few days before he was expected, but she was thinking of him. She always had roses on her cheeks, but these roses changed into peonies when she saw him, and her hands trembled. He took hold of those hands and kissed her on both cheeks.

He was a medical student, who had not yet in his brain the least thought of anything serious; he had suddenly discovered in himself a vocation for the beautiful science of Æsculapius, that he might go to Paris to spend a few years of his life and waste a few thousand of his father's francs.

"Ah! little cousin," said he, "you are pretty now. Why, I am afraid I shall fall in love with you!"

She looked at him, not knowing what to say.

"Have you forgotten the good times we had in this garden, and over there in the woods?"

"Oh, no," said she.

"And when we would go rowing and I would scare you by swing to and fro in the boat to capsize you?"

"Oh, no; I remember it all."

"Then why don't you put your arms around my neck and say pleasant things to me as you did then?"

"I don't know," she faltered.

Then he said to himself: "This cousin of mine must be a little simpleton."

"Well," said he, aloud, "and what is this book?"

"Lamartine. It is beautiful."

"I don't think so; I think it stupid." Then, seeing that she was somewhat abashed, he added: "Why does it displease you that I should not care for Lamartine?"

"Because I love his poems."

"Well, if I read poetry, I want Alfred de Musset. I shall send you his works when I get to Paris."

At this moment they heard a quick and firm step on the sandy walk, and a young man came upon them.

"Excuse me, mademoiselle," said he; "I have just learned that Albert is here, and I have come to shake hands."

The old saying came to Clara's mind: "Two is company; three is a crowd." She was too well behaved to say it, so she left the two young men together. When alone she reflected that Albert was a very nice cousin, and might make a very good husband. As for his friend—well, he was a very good-looking man, and might be a very nice fellow—but what a difference between the two!"

"Your cousin is a very charming girl," said Jack.

"Oh, yes; but she is only a school-girl."

"Well, what else can she be? She is just out of school, and not a woman yet. Do you know what were my thoughts as I looked at you both?"

"How can I know?"

"I was thinking that you would make a pretty couple."

"Now, Jack, what harm have I ever done you, that you should want to chain me down?"

"Are you not twenty five?"

"Is that an old age?"

"Would you give an old man to your cousin, who will be only nineteen next year?"

"In two years she will be twenty—that will be better still. Then I will be a serious man and an M. D. Clara is a good match; our fortunes are about equal. I think I might make a living in this country. Well, who knows what may happen one day? I have plenty of time to think of it."

"I think your cousin deserves better than that, and you ought to be in love with her."

"What! Love at first sight! I do think Clara is pretty, but—plenty of time—plenty of time!"

Everybody seemed happy at the mill; even Clara, who listened with pleasure to the compliments of her cousin whenever he chanced to be with her, and she thought him so witty that she quite forgot to show her own wit before him.

In the meantime she was hoping that he would propose before going back to Paris, but the last day dawned and he had not said a word about marriage. She hoped to the last hour, then to the last minute.

Albert gave kisses all around, and said to her:

"I will come back next year. I will write to you and send Musset's works, as I promised."

She plucked up courage and said to him: "Is that all you want to promise, Albert?"

He understood what she meant, but would not promise more, and as his eyes rested on the clock, he said: "Good-by, cousin; the train is here—it cannot wait."

The life of a student, especially that of a student who does not study, is just as tiresome as any other.

There comes a time when he gets tired of beer, wine and cigars.

Albert was in one of his dark days; since morning he had felt cross, and would not even smoke; his pipe lay on his table with a pile of books and dusty papers.

His tobacco pouch reminded him of Clara. She had embroidered it for him during the week he had spent with her. Then he was also reminded that he had promised to write and send Musset's works. He felt badly at these thoughts, and remorse made him go out to repair his forgetfulness.

There is a knock at the door. The servant brings up a letter to him; it is from his mother.

His drowsiness gives way as he reads the lines; he gets up in a passion, upsetting the table and everything upon it.

Clara is to be married, and in a week, too, and he is expected to attend the wedding.

"And whom does she marry, I wonder?" exclaims he; "some common, country lad, I suppose. No, it cannot be! I must go there and stop it; she cannot be sacrificed in this way!"

Two hours later he started with a valise in one hand and a bundle under one arm: it was Musset's works.

Clara met him at the garden gate. She was looking as fresh as the flowers, and he, being conceited, thought the happiness expressed on her face was due to his presence. She was less timid than last year, and a little stouter. One could read her heart through her gray eyes and her smile.

"Is what I hear true, Clara?"

"Certainly; I was about to write to you. I want you here for the wedding."

"It is impossible!"

"Quite possible and true."

"With whom?"

"With Jack, of course."

"Ah, the scoundrel! There is nothing like a friend to betray one!"

"Why, Albert, what a short memory you have. Poor Jack would not speak of love before he was quite sure of your feelings toward me. I am very thankful that you set him at liberty to speak. I am so proud and happy at being loved by such noble heart."

Albert threw his bundle on the table.

"What is that?" asked Clara.

"Musset's works; I had promised them to you."

"You are too late, cousin. Jack gave them to me long ago, as I was complaining of your forgetfulness."

"Tell me, Clara, this is all a dream, is it not? You are not going to marry Jack?"

She laughed.

"And why not?" she asked.

"Because I love you; because, if you mean to marry Jack, I start by the first train, and you shall never see me again."

She looked at the clock as he had done the year before, and said archly: "Then hurry up, cousin, for the train is here, and it cannot wait."

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For The Trestle Board.

The Anti-Masonic Congress.

BY BRO. DR. E. RINGER.

Pope Leo XIII has sent the following Brief to the President of the International Anti-Masonic Congress, held September 26th to 30th, at Triest, Austria:

"Beloved Son: Greeting and Apostolic blessing! We always heartily rejoice at the assemblages of Catholic men, when they meet under the presidency of Bishops for the defense of religious interests. * *

"Thou communicatest now to us, dear Son, how your society has formed the plan of calling together at Trent a Congress of chosen men from all nations, in order to take conjointly counsel against the Sect of Freemasons, whose conduct grows every day more impudent, and to arouse yourselves and others up to a courageous resistance and contest. To pass by other things: is there any reason why this (Masonic) Order should find recognition? Yes; it is apparent, that it engenders more and more extensively the conviction of the serious damage that arises to Church and State from secret societies. We have, on our part, whenever occasion offered itself, called

repeatedly attention to this threatening danger, but more particularly in our Encyclica 'Humanum genus,' and in other communications addressed especially to Italians, in the years of 1890 and 1892. Our constant care has not been unattended with success. Of the fruits obtained, we greet also with great joy the plan of the afore-mentioned Congress. The same—and this is our firm trust—will, as well by numbers as by importance of its members, develop to a manifestation in correspondence with the wide bearing of the questions to be acted upon and the gain to be hoped for. That our desires may be fully and completely realized, it is above all things necessary that those who take part in the Congress, lay the axe at the root, and discuss thoroughly the ways and means how the assaults by this Sect may be successfully resisted. We have pointed out these means more explicitly in the afore-said communications; they may be comprised in the principle, that where the attack is most vehement, there also should the defense be most vigorous. The members of the Congress, as well as those who employ their faculties and labors in the service of the same enterprise may, therefore, take for their guide and definite aim the documents of papal authority and of Providence, in accordance with which they are conscientiously to direct their work.

"Certainly, as we already have shown elsewhere, the most impious doctrines which that Sect teaches, and the aims which it pursues, will gradually come to nought by self destruction, if Catholics zealously resist the assaults of Freemasons with still greater skillfulness. Lies and darkness are their foundation. If the tissue of their falsehoods be laid bare, it is evident that all honestly thinking men will turn away with disgust from their depravity and infamy.

"Thus, burning with love for Christ and the souls, we wish success to your undertaking, and implore, in its behalf, God's gracious resistance. We trust that your Congress will serve afresh as a spur to Catholics to attack, with all forbearance for the erring, boldly the error, and not to suffer in any way the violation of the precious blessings bestowed by Christ upon humanity.

"In this sense, we confer upon thee, beloved Son, and upon all who participate in the Congress, as a pledge of the grace of God, and as a testimony of our good

will, with love of the Lord, our Apostolic blessing.

"Given at Rome at St. Peters, September 2d, 1896. LEO PP. XIII."

The abusive and slanderous language of the Infallible in the Vatican cannot fail, in consideration of the true facts, to fill every honestly thinking man with disgust. Thus even the profane papers, with the exception of the clerical organs of the Catholic church, pronounce the Brief a mistake and condemn it as improper. They point to the well known position of the illustrious protectors of the Craft, William I, and Frederick III, Emperors of Germany, and see, in the calumnious expressions of the Pope a foul aspersion of the noble character of these brethren of high standing. The *National Gazette*, of Berlin, says:

"On the historical ground of the famous Council of Trent will soon be assembled an anti-Masonic Congress. The arrangements for it have been made by the ultramontane party of Austria, and the Fathers have already providently made sure of the papal blessing. The Brief in which Leo XIII conveys the same to the members of the Congress is, however, more apt to encourage the Freemasons than the former, for, apart from the low calumniations it contains, it is perfectly inane, and the writer knows of no better advice to give to the participants in that assembly than that they should rouse up and incite every Catholic to unmask the Freemasons! But as there is nothing to be unmasked, the task would prove a mere loss of time. Although such slanderous phrases as 'most impious doctrines,' etc., will not disturb the peace of the world, they must nevertheless be considered as highly improper in as far as they affect the memory of illustrious names revered by mighty nations."

Does it not sound perfectly farcical when we read the passage: "If the tissue of their falsehoods be laid bare, it is evident that all honestly thinking men will turn away with disgust from their depravity and infamy," when the most barefaced falsehoods and misrepresentations about Freemasons find ready credence and easy publication in the papal organs?

Thus, in the German *Reichs-Zeitung*, of Bonn, under the date of Sept. 12, 1896, the following is published, and has been republished in most of the clerical papers:

"Upon the cult of Satan the Freemasons

intend to erect their social fabric. This is the theory of genuine initiated Freemasons, may Bro. Findel deny it or not. At the meetings of Italian brethren the Satan's hymn is sung, composed by Bro. Josù Carducci. [We render the same in unmetrical language]:

"Like the darts of storm and lightning
Flies through the world Satan, the Great.
Spending his gifts, you see him throning
High upon his victorious, fiery chariot.
Hail, Satanus! Master of destruction!—
(Of revolt, sedition and rebellion!
Adoring thee, let us procure victims for thee:
For thou hast annihilated God and the priests!"

Another slander is, that Freemasons carry the banner of Satan in their public processions. The *Catholic Ecclesiastical Gazette*, of Salzburg, Austria, of Nov. 20th, 1891, reports:

"The banner of Satan, as described by Freemasons, has placed upon its shaft a statuette of the republic trampling under its feet the Frieregnum (Tiara), the Keys of Heaven, the Cross, and the Insignia of the Papacy. In the degree of 'Knight Kadosh' the whole of Freemasonry is comprised. This degree is of the greatest importance concerning Masonry. Its colors are white and black, and its members are therefore called 'Knights of the White and Black Eagle.' Their banner is white above and black beneath: the banner of the Prince of Hell!"

The infallible Pope pronounces the Institution of Freemasonry "hell-born!" Is there any wonder, if his minions present it as such? How noble, in comparison, are the words uttered by Kaiser William I, of Germany, with respect to our Institution! We place them here in juxtaposition. Bro. William received the Masonic light May 22, 1840. At the subsequent banquet, replying to the toast to his health, the Prince said:

"Brethren, for so I am now privileged to call you, when it was proposed to me to enter your Society, I naturally took into serious consideration the purposes underlying your Order, and instituted searching inquiries in many directions as to its character, before asking permission of his Majesty, the King, to undergo initiation: In every quarter I learned nothing but good of you, and therefore I considered it my duty to make myself acquainted with the Order, as far as that was possible for an outsider, and especially with the brethren whom you deputed to speak to me on the subject. Although I thus learned that the tendency of the Craft was one highly to be praised, a

result I quite expected, and was fully prepared for services of an appropriate nature, I must yet acknowledge that what, during the short hours of my fellowship I have witnessed the profound earnestness, the brilliancy and dignity of the ceremony, have exceeded my expectations. I number this day as one of the most fortunate of my life, and tender you my thanks for the trust reposed in me and the love you have shown. The flattering expressions of praise which have dropped from your lips, I must put on one side as excessive; they are founded on hopes which I do not yet know whether my protection will be able to satisfy—for human power is only limited. My previous career—that which I have hitherto accomplished—may possibly warrant you in feeling that I am not unworthy of you. I am sensible, moreover, of the weight of my responsibilities in the office to which you have appointed me, and which I have accepted with the consent of his Majesty. I will strive by the help of God, whose assistance I invoke, to truly perform these duties. I drink now to the well-being of all Lodges."

November 5th, 1853, his son, the late Emperor Frederick, was initiated. After the ceremonies of passing and raising had been completed, the father rose and addressed him from the dais as follows:

"For years you have expressed a wish to enter the Order of Freemasons. Your desire is now accomplished. Your initiation has been conducted as mine was, and I desired it should be in your case also. The ceremony will have proved to you, notwithstanding that its explanation was only general and aphoristic, that the work of the Craft is a very earnest, a holy and elevated work. There is only one end, object, one pursuit for the life of him who has vividly and clearly grasped the highest good; the Order will lead you to a just understanding of this one thing needful, if you but perseveringly and unceasingly strive to incorporate its teachings with yourself; if you only permit them to become part and parcel of your being. There is no want of detractors who, standing outside the Order, endeavor to cover it with suspicion and confusion. I can concede to no one a right to defame the Order who knows it not, and basing myself on acquired knowledge, I shall never lend my ear to such detractors. May your future prove that you are able with clear and untroubled vision to sound the depth of the Order,

and to defend it when attacked. The Order is assailed because it wraps itself in mystery, and its opponents find it convenient not to convince themselves that this is still necessary, it being the very nature of would-be destroyers to content themselves with generalities; our adversaries in this case also do not probe beneath the surface, purposely to avoid being taught their error. Be you, therefore, a sure shield of defense to the Craft, then will not only your future be safe, but you will carry with you the glorious consciousness of having sought to spread around you goodness and truth."

The Congress is to be held under the presidency of Mgr. Valussi, Prince Bishop of Trent, by permission of the Austrian Government.

The general labors are to be directed chiefly to two questions:

(a.) The theoretical study of Freemasonry.

(b.) The practical conclusions derived therefrom for the overthrow of the Institution.

The particular labors will be divided into four sections, on the following subjects:

1. The system of Freemasonry.
2. Masonic activity.
3. Prayer-meetings.
4. The overthrow of the Institution.

Masonic symbols will also be exhibited, in order, most likely, to fill the people with holy horror of the infamous Sect!

The transactions are to be published in French.

A clerical paper in France, under the heading "L'appel aux Catholiques," says:

"The war against the Freemasons, which has hitherto consisted only in small isolated skirmishes, will henceforth assume the character of a veritable universal Crusade, in which the whole Catholic Church combined with all its might and power will crush out the Sect."

The French Freemasons shrug their shoulders and laugh.

In our early youth we were taught the ancient classics. There is one passage which impressed itself especially upon our memory; we quote it as, in our opinion, applicable on this occasion here. It is:

"*Parturiunt montes, nascetur ridiculus mus.*" (Mountains are in labor, and a ridiculous mouse will be born.)

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The Mason who can be taught nothing more in Masonry, knows already too much.

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Grand Lodge of California.

The Grand Lodge of California held its 47th annual communication at San Francisco, October 13-17, M. W. Bro. Edward M. Preston, Grand Master, presiding.

The roll was called and 221 Lodges were found to be represented. Grand Lodge was opened in ample form.

The Grand Master delivered his address, and among his decisions are the following:

An applicant for the degrees in Masonry, who is otherwise worthy and well qualified, is not ineligible because of a suspicion of African taint in his blood. There is no requirement in Masonic law nor in Masonic tradition for refusing to receive the petition of a worthy applicant, or for refusing admission to a Masonic Lodge of a Mason of recognized good standing, merely because of any particular color of his skin.

Lodge funds cannot be used either to purchase jewels for retiring officers or to purchase portraits of such officers to ornament the walls of a Lodge-room.

A retiring Master has no right to demand or receive from the funds of his Lodge any sum whatever in return for his services as installing officer of his successor in office.

A Lodge cannot lawfully expend any portion of its funds to pay for the experting of the books of a private corporation, even although such corporation owns the cemetery in which the Lodge buries the bodies of its deceased members.

Neither a Masonic Lodge nor a Masonic Board of Relief can lawfully donate twenty dollars, nor any other sum, to the Salvation Army for charitable distribution.

For a Lodge to pass a resolution remitting the dues of all its members for one year, or for any stated period, or to adopt a resolution or general regulation whereby

it appropriates a stated sum for funeral expenses for each and every member that dies, is a misappropriation of its funds. The remission of dues and funeral benefits are charities which should be bestowed on the needy and destitute only.

A Lodge must not negotiate a loan of its funds on a note and mortgage on the residence premises of the widow of a deceased Mason. Masonic charity should be direct, and should never be so conditioned as to endanger the forfeiture of the homestead of its beneficiaries.

A Masonic Board of Relief is not required to extend its work of charity beyond the jurisdiction of those Lodges of which it is composed.

The Master of a Lodge has no authority or Masonic right to order the Secretary of his Lodge to make changes in the minutes of a meeting, after the same have been approved, until he is duly authorized to make such a change by a vote of the Lodge at a regular meeting.

Masonic emblems must not be printed upon a ball ticket,

No Mason can be placed on trial in his Lodge for alleged offenses against regulations of the Order of the Eastern Star, or for offenses committed during secret session of, and relating to the affairs of that Order only.

In the construction of a Masonic Temple or Hall, the Lodge room should not be built upon the ground floor.

It is contrary to Masonic teachings and Masonic usage to serve beer, wine, or any other intoxicant at a Masonic banquet, given in a Masonic hall.

The members of a Lodge who assemble for the sole purpose of attending religious services, are not permitted to wear their regalia on parade or at church.

The non-observance of the first day of the week, either as a day of rest or for the performance of religious devotion, does not constitute a Masonic reason for the rejection of an applicant for the degrees in Masonry. Masonry regards neither sect nor creed in its religious requirements.

The widow of a deceased Master Mason who was in good standing at the time of his death, but whose Lodge has subsequently surrendered its charter, becomes a charge, if needy, upon the charities of the Lodge within whose jurisdiction she resides.

Separate dispensations must be issued, and separate fees paid, for each application to rebalot on rejected candidates for the

degrees, even though two or more dispensations are asked for by any one Lodge at one time.

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

Three new Lodges have been constituted, and dispensations for two new Lodges have been granted. The healing of the members of Valle de France Lodge at Los Angeles, was authorized.

Attention was called to the imperfection of the ritual, and a committee, consisting of Bros. S. C. Denson, T. G. Lambert, Jacob H. Neff, C. E. Mitchell, W. H. Edwards, F. W. Lucas and E. C. Atkinson were appointed a committee to revise the ritual and report at the next annual communication.

Concerning the Masonic Home and the charities disbursed by the Boards of Relief, the Grand Master says:

From carefully prepared statistics gathered from the annual reports of the several Grand Lodges throughout the United States, it appears that out of forty-five jurisdictions there were twenty-eight that appropriated no money from their treasuries to Boards of Relief or Charity Lodges for charitable work. Only fifteen report appropriations for these purposes. Of these, two gave less than \$100 each; six gave sums varying from \$100 to less than \$1000; four gave from \$1000 to less than \$2000; two gave \$2000 each, and one \$3500, while our own Grand Lodge gave \$6400—a sum equal to more than one-third of the aggregate amount given by all the other Grand Lodges. Several of the Grand Lodges that make these appropriations for charity, allow no donations to Masons who are more than one year in arrears for dues, and require other applicants to prove both their just claim to Masonic consideration, and their *worthiness* before they are allowed to receive such assistance.

Nineteen Grand Lodges have decided to establish and maintain homes for the worthy and dependent indigents who have just claims upon Masonic charity. Seventeen of these made liberal donations during the year for the establishment and maintenance of such homes. Several have homes in successful operation. This form of charitable work has given such gratifying results that all, except five of the Grand Lodges that have decided to maintain such

homes, donate to the establishment and maintenance of these homes all of their contributions for charity. These facts plainly indicate that there is a rapidly increasing sentiment in favor of the home as the most practical and satisfactory form of dispensing Masonic charity from the Grand Lodge treasury.

Since the year 1867, this Grand Lodge has donated over \$110,000 to the several Boards of Relief throughout the jurisdiction for charitable work. The members of the several Boards of Relief have displayed commendable zeal to prevent any, except the worthy, from becoming recipients of this charity. They are deserving not only of the thanks of the recipients, but also of the commendations of the Craft, for the time and care which they have given to, and for the many perplexities they have encountered in this philanthropic work. To wisely discriminate as to which applicants are deserving and which are unworthy, to justly apportion the amount donated, and to be able to resist the importunate appeals of the needy and suffering whose claims upon the Craft are questionable, impose responsibilities upon the members of the Boards of Relief which only those can appreciate who daily are brought into personal relations with those individuals whom misfortune has overwhelmed with penury and distress.

If we can decide upon and perfect a plan by which those who are regular pensioners on our bounty may be provided with a permanent home for their economical maintenance, we will thereby remove from the several Boards of Relief one of their most perplexing and expensive responsibilities, leaving only cases of temporary emergency for their charitable consideration.

Efforts to perfect such a plan on lines of economy, which indicate a reasonable probability of its early realization, must certainly commend themselves to the favorable consideration of all who are familiar with the necessary burdens which are now imposed on the members of the several Boards of Relief, as well as of all others who are seeking for the most beneficial and economical methods of dispensing charity.

Such a plan will find its realization in the completion and endowment of the Widows' and Orphans' Home. The sum of \$110,000, which has heretofore been paid from the funds of this Grand Lodge for

charity, would have endowed such a home with a munificent hand. I do not question the wisdom nor the beneficence of these donations in the past, but rather would urge upon you to wisely consider and carefully determine as to how we shall provide for the needy in the future.

This Grand Lodge is now possessed of a location for such a home. It is free from debt. It has a broad acreage, with enough tillable land for the requirements of the home. The climate is equable and healthful. The location of the administration building is sightly and commanding. It is easy of access by rail. During the present year the Trustees have acquired an ample water supply for domestic purposes. Pipes have been laid which conduct the water to the premises. Roads have been built, the grounds have been graded, and the foundations of the administration building are now in process of construction. To-morrow the corner-stone will be laid by the Grand Lodge, with the usual formalities of the Craft. The uncompleted structure will thenceforth stand as a mute yet eloquent appeal to the charitable impulses of every true Mason throughout the jurisdiction of California, until the last nail is driven in the structure, and until the hospitable doors of the home are thrown open to offer a grateful welcome to those who are otherwise homeless and are bereft of the comforts and necessities of life.

In closing, referring to the performance of his duties, the Grand Master said:

They have given me a higher conception of the source from which the hidden principles of Freemasonry have been derived, and have afforded me a more comprehensive knowledge of the foundations upon which our Speculative Temple has been builded. Masonic law is not an arbitrary code, written in a day, or a year; it is an evolution—the outgrowth of centuries of human experience and observation. Like the perfect ashlar, it was first quarried, then hewn and squared by the experiences of ages, until it has stood the test of the master workman's square, and has found its appropriate place in that speculative structure which our forefathers built on the traditions and allegories of Operative Masonry. The ultimate purpose of that law is to maintain and perpetuate those beneficent principles of Freemasonry which are founded on the Fatherhood of God and the Brotherhood of Man—principles as

humane, beneficent and liberalizing as those upon which our own Republic is founded; principles which, in their exemplification in the Masonic Lodges of the Dark Ages, were prophetic of the dawn of human liberty for centuries before this Republic of liberty and equality was established.

In the varied congregations of humanity there is no other temporal fraternity which is founded on more liberal principles of religious toleration, or that teaches a more perfect equality before the law, that admonishes a truer loyalty to country, or inspires a more sincere reverence for the Creator and His works. By its methods Masonry teaches a conception of the Creator which is more comprehensive than that of those religions which are limited by creed and dogma. It inculcates a more reverent devotion than mere compulsory obedience to law, inspires a faith in God which cannot be impugned by heresy, and proclaims a recognition of the birthright of man, which is the foundation of religious and political liberty. It imposes on us greater obligations than those we assume at the altar, and teaches us to manifest nobler attributes for honorable recognition than mere grips and passwords.

The report of the Grand Secretary shows that 262 Lodges are enrolled, with a membership of 18,208, a net gain of 777 during the year. The total receipts of his office has been \$24,251.60.

The Grand Treasurer's report showed assets amounting to \$95,000, an increase of \$5,400.

The Grand Lecturer's report showed that he had visited a very large number of Lodges with good results.

Reports of the several Boards of Relief in the Jurisdiction were made. We extract the following from that of San Francisco:

The receipts for the year from assessments upon the city Lodges were as follows:

California,	No. 1	\$456 48
Parfaite Union,	" 17	99 61
Occidental,	" 22	204 35
Golden Gate,	" 30	173 85
Mount Moriah,	" 44	229 15
Fidelity,	" 120	221 90
Hermann,	" 127	113 15
Pacific,	" 136	346 85
Crockett,	" 139	122 50
Oriental,	" 144	175 80
Excelsior,	" 166	205 16
Mission,	" 169	297 85
South San Francisco,	" 212	97 55
Doric,	" 216	148 50
Sperenza Italiana,	" 219	65 35
King Solomon's	" 260	225 40

Receipts from assessments upon the Lodges . . . \$3,182 45
Balance on hand at date of last report . . . 337 65

Appropriation by the Grand Lodge	4,000 00
Donations by Halsted & Co	400 00
Loans from sundry city Lodges	800 00
Loans from Halsted & Co	500 00
Refunded by Lodges and brethren of California	1 070 15
Refunded by Lodges of other Jurisdictions	2,253 25
Received from interest	469 10

Total receipts from all sources of \$13,212 61
The disbursements have been as follows:
For the relief of sick and needy brethren \$4,203 10
For the relief of wives, widows and children of brethren 6,688 52

Being a total disbursement for charities of . . \$10,891 62
Salary of Secretary and incidental expenses . . 1,685 85

Total expenditures for the year \$12,577 47
Balance in the treasury Sept. 30, 1896 635 14

The sum of \$8,151.62, being the disbursements for other Jurisdictions, were as follows, together with the amounts refunded by them:

To	I case from	Alabama	Expn'd.	Ref'nd.
"	1	"	\$35 00	\$ 35 00
"	1	"	15 00	3 00
"	3	"	61 00	61 00
"	1	"	Brazil	
"	2	"	316 15	
"	3	"	10 00	
"	2	"	China	17 75
"	1	"	32 00	
"	1	"	100 00	5 65
"	3	"	350 00	10 00
"	4	"	226 00	
"	4	"	Idaho	66 00
"	5	"	248 00	
"	4	"	93 00	41 00
"	4	"	Illinois	25 00
"	2	"	79 45	
"	2	"	Indiana	55 00
"	3	"	508 55	
"	4	"	Ireland	75 55
"	2	"	75 55	
"	4	"	Kansas	161 00
"	2	"	133 00	
"	1	"	Kentucky	17 50
"	1	"	42 50	
"	1	"	Louisiana	25 00
"	1	"	65 00	
"	1	"	Maine	
"	5	"	40 00	
"	5	"	Massachusetts	73 00
"	5	"	312 00	
"	4	"	Mexico	
"	5	"	102 80	
"	4	"	Michigan	73 00
"	3	"	95 60	
"	8	"	Minnesota	10 00
"	1	"	340 00	
"	1	"	Missouri	154 65
"	1	"	481 57	
"	2	"	Montana	
"	0	"	15 00	
"	2	"	New Brunswick	
"	0	"	516 00	
"	1	"	Nebraska	5 00
"	1	"	New Jersey	
"	78	"	2 00	
"	1	"	New York	180 60
"	1	"	375 25	
"	1	"	New Zealand	
"	3	"	13 50	
"	1	"	Nevada	111 35
"	3	"	96 00	
"	1	"	Nova Scotia	
"	4	"	70 00	
"	1	"	Ohio	25 00
"	2	"	53 85	
"	5	"	Ontario	20 00
"	2	"	25 00	
"	5	"	Oregon	10 00
"	1	"	291 00	
"	1	"	Peninsularia	315 00
"	1	"	403 95	
"	1	"	Peru	
"	1	"	25 00	
"	1	"	Prussia	20 00
"	1	"	20 00	20 00
"	12	"	Rhode Island	52 00
"	1	"	51 00	
"	1	"	Scotland	101 30
"	1	"	402 00	
"	1	"	South Carolina	
"	3	"	5 00	
"	1	"	Spain	
"	1	"	130 00	
"	1	"	Tennessee	
"	5	"	50 00	
"	2	"	Texas	89 00
"	2	"	212 20	
"	1	"	Utah	191 30
"	1	"	195 60	
"	2	"	Venezuela	
"	1	"	35 00	
"	2	"	Vermont	20 00
"	1	"	280 00	
"	1	"	Virginia	
"	5	"	12 00	
"	2	"	Washington	112 15
"	5	"	190 25	
"	2	"	Wisconsin	
"	8	"	23 50	
"	1	"	New South Wales	140 00
"	2	"	218 00	
"	1	"	New Mexico	15 00
"	1	"	10 00	
"		"	Sundry unclassified	66 35

Total \$8,151 62 \$2,247 25

Twenty-three brethren have been buried the past year under the auspices of the San Francisco Board of Relief.

Total receipts since 1856:

From City Lodges \$131,554 45
From other sources 220,511 19

Grand total \$352,115 67

Total disbursements since 1856:

Masons of California \$ 48,499 75
Masons of other jurisdictions 129,230 25
Widows and Orphans of California 37,958 90

Widows and Orphans of other jurisdictions . . .	101,447	93
Incidental expenses	32,899	96
Sundries unclassified	890	05
Grand total	\$350,924	87

Bro. Jacob Meyer, P. G. M. of Oregon, and Bro. Rev. Wm. H. Scott, P. G. M. of Illinois, were each introduced and welcomed to Grand Lodge, and responded with interesting remarks.

The Trustees of the Masonic Home made a report, and gave notice of the laying of the corner-stone at Decoto on the next day, October 14.

In the evening an oration by Bro. Rev. Dr. Jacob Voorsanger was delivered.

On Wednesday, Oct. 14, Grand Lodge and a large number of the Craft assembled at Masonic Temple, and with Bro. Edward Peabody as Marshal, assisted by aids, marched with music from the Temple under the escort of the Grand Commandery, Grand Consistory, and Grand Chapter of California and a number of their constituent bodies and the Masonic Veterans Association of the Pacific Coast, together with a large number of constituent Lodges, including all the San Francisco, Oakland, Alameda, and some other Lodges. Crossing the ferry to Oakland, three heavy trains carried the procession to Decoto, where it was re-formed and proceeded to the site of the new Masonic Home. About 6000 of the Craft with spectators were present, and as the procession entered the grounds and passed up to the location on the hillside by a serpentine road, the spectacle was one rarely to be seen in one's life and was the admiration of all beholders.

The Chairman of the Board of Trustees, Bro. Charles L. Patton, briefly addressed the M. W. Grand Master, Bro. Edward M. Preston, and presented him a silver trowel with which to perform the ceremony, and after accepting it with congratulatory remarks, the Grand Master proceeded to lay the corner-stone of the edifice with the usual forms and ceremonies, with vocal and instrumental music interspersed.

The Grand Orator, Bro. Rabbi Jacob Voorsanger, then delivered an oration, as follows:

Most Worshipful Grand Master and Brethren, Ladies and Gentlemen—Thrice happy is he whose footsteps led him this day to this favored spot in the sunny Contra Costa hills. Thrice happy he who, with us, may witness the sacred consummation of hopes long deferred, of prayers

long unanswered, of wishes long unrealized. We stand on the hilltops o'erlooking our domain, every foot of which speaks of Faith, Hope and Charity. We stand at the closed groove, in which is sunk the keystone, noble symbol of patient faith, kept alive by the love of our brethren. We stand aloft, gazing on the rich valleys of this dear, dear land; we watch the silver lines of the waters beyond; we watch these kindly faces, beaming with pleasure at the fulfillment of this holy task, and, surely, our first thought is—God is good; the Master who steels the arm for the sowing time permits us to stand on the threshing floor and sing our song of praise.

Brethren, this is a sacred hour. Well may we tarry to learn its lessons. There are few such periods in our busy lives. Usually we grapple with problems that often remain unanswered until we have gone our last journey. We hanker after power, riches, glory; we illustrate, in the mighty weakness of our reputed strength, the unhallowed selfishness of our ambitions and desires. Life is a battlefield strewn with the corpses of unsatisfied ambition, of wrecked hopes, of defeated schemes; and in our journey to the beyond we oft meet the cripples, whose maimed bodies tell the woful tales of disaster to the one, conquest to the other. We live to conquer, to reach the goal in the mighty race for power and fame; to set our foot on the neck of the vanquished. This we call success, forgetting that there is a measure with which all are measured—a scythe that mows the ranks of men and knows not the difference between the conquerer and the vanquished. Death is the victor. Success is but the glimmer of a moment, a bright presence lighting up our little world but for a brief day. We pass on, to make room for others. We descend into the ocean of oblivion; its waters engulf us, and on the shore stand new generations, awaiting, wonderingly, the time when they too shall follow. What remains? Faith remains, hope abides, and charity, also—and the greatest of these is charity.

Do not think, brethren, that it is my intention to convert this moment of success into one of extreme melancholy. We are indeed happy that our enterprise hath prospered. We are moved to give thanks and praise to all who have contributed to this lasting monument of Masonry, and thereby have illustrated the promising fact that our natures are not altogether selfish.

We are moved to glorify the generous mother of our institution, the Grand Lodge of California, its wise, good men, and its women also, who recognize the services of Masonry to the world, and we gladly accord them the meed of praise they deserve. But this is not the hour for glorification, but for humility; not for praise of men, but of the Supreme Grand Master. This is not the hour to extol our success, but to deliberate the potency of greater effort. For, brethren, in setting this corner-stone in its socket, the thought grows on us that the inmates of the home that shall here be erected are the very cripples who have been shot to pieces on life's battlefield. When we think of them the flush of success disappears from our countenances, for we begin to think, not of what we have achieved, but of what we owe them; not of our own poor glory, but of the responsibility that life's battle puts on them who have staid in the fight to win and prevail. Here are to dwell orphans and widows. The Providence of God might, with unquestioned justice, have willed that your wives, your children, should be cherished here. There is, in spite of the most unselfish humanity, a touch of humiliation in public support. They who need it are maimed, the cripples, the helpless, the fallen. How much have we for which to be grateful? How deeply moved to gratitude must we not be when we come to realize the great privilege vouchsafed us, that we may remove this touch of humiliation from the hearts of all who here will seek shelter beneath the wing of Masonry?

And this inclines me to say to you, brethren, that probably this very teaching of humility is the first lesson in Masonic philosophy. We cannot wholly conquer the selfishness of our natures; but we can strive to infuse mercy into life's battle. If we must war against one another, let us, after the manner of modern warfare, collect the maimed after the battle and heal their wounds. We owe it to ourselves; it is, it should be, an expression of our humility, a recognition of the fact that, if the race belongs to the swift, God gives strength to the one and weakness to the other. To me the great beauty of Masonry is, and always has been, that it sets forth the relations between God and man, the duty man owes to his God and his neighbor. Masonry preaches the ideal of fraternity, and preaches in bold, homespun language the theory that this warfare of man against

man is wrong; that brotherhood is a nobler ideal than manhood, that amity is nobler than strife, that humanity is holier than the success of life. Masonry teaches that there is a democracy of spirits before God, in which not the mail-clad warrior, but the righteous man; not the wise, learned scholar, but the lover of his fellow man, shall be priest and ruler. In that democracy, as the spirit of Masonry interprets it, the classes and divisions of men are as naught in the face of the eternal verity, that God hath made all men of the same dust, hath endowed them all with the capacity of suffering, and hath ordained for them a common destiny, eternal rest for their weary frames, eternal light for their beatified spirits in the lustrous realms above where the Supreme Master of the Universe forever presides. That thought of a common origin and a common destiny humbles the Mason before the Great Light in the East, but strengthens his spirit to see wherein man departs from the great wisdom of the ages. That thought of the democracy of spirits levels, within Masonry, all classes and conditions. All are alike before the Supreme, the Master and the Apprentice; he who sits in the flood of Oriental light, and he who gropes in darkness: he who wields the scepter, and he who obeys orders; he who commands, and he who toils. Banded and linked together by the power of that leveling principle, duty receives a different interpretation. There may be a palace for the one and a hovel for the other, but the denizen of the palace must know the fate of him who dwells in the poor man's hut; they are responsible to one another, for God has made them alike; they share a common destiny; both live, and both suffer, and both shall die, and both shall live again.

Brethren, we are responsible to one another, and unless that link of responsibility holds us together, Masonry is not worth a thought. Rich and poor, learned and unlearned, strong and weak, high and low, these are the nomenclatures of life's battle, representing the victor and the conquered, the sound in body and the maimed; we know them not in Masonry; we are a democracy, standing before the Supreme Grand Master girt with but one armament, uniform to all, the armament of virtue, of character, and of good deeds! That is our creed. He who hath a better to offer, let him step forward and improve the ideal, which is the design of God himself. And

now, since we are thus constituted, with a belief in the justice of equality, we render no humiliating service to the families of our brethren who have departed on their last journey; we do but honor ourselves, we do but justice to ourselves, when we provide this shelter for them. Charity is kind, but the word charity is not so Masonic as the word justice. We do justice to our orphans, to our widows, when we remove them into surroundings where they may witness the strength of our teachings; it is justice to give them shelter; justice to clothe them; justice to educate; justice to love them. If I could, I would remove the word charity from our vocabulary. Faith, Hope and Justice would suit me better. Justice interprets the relations of man to man according to the design of law; imposes righteous duty, whereas in these modern times the word charity is misconstrued as intending to place the poor and forlorn in the capacity of recipients who, with shamed faces, give thanks for the munificence that enables them to live. That is not charity—it is rank injustice. Our charity, our justice, is not only kind, but it offers to the poor our gratitude for that we are enabled to demonstrate the strength of our teachings. Our charity, our justice, is of that character that illustrates that all we have is not ours, that all we know is not for ourselves, that all we are able to accomplish is not for our own glory. In our Masonic democracy, at least a part of our possessions actually belongs to our brethren, and that is, or should be, the charity without which there is neither faith nor hope. For such charity we need no thanks, for it is the tithe of a Mason to a God whom he thanks for all his goodness and mercy.

In this spirit, brethren, let us labor on, illustrating to the world the glorious fact that Masonry weakens and finally eradicates the selfishness of human nature. We stand on the threshing floor, but the harvest is not yet complete. Much remains to be done, much faithful toil is yet to be expended; but the goal is in sight; the beginning of the end has approached. In our imagination the walls of this glorious monument are raised, in our hearts are already resounding the benedictions that here shall fall from praying lips. From whose lips? From those homeless ones who here shall find a home; from those bereaved ones who here shall find their friends; from those fatherless children who

here shall recover their parents and protectors. Ah, brethren, may God be thanked for the impulse that brings such labor to fruition; may the Master of us all be praised for the seed planted in these sunny hills. For the work is unselfish—it is God's work. Nothing can be compared to such evidence of loving kindness. Men erect monuments to commemorate or perpetuate various phases of usefulness. Here stands a university, there a chapel, over yonder the arts claim their asylum, and science has her temple. But everywhere man, more or less, strives for himself, and to some degree perpetuates the warfare of mankind against itself. Here alone, here alone, none but the Creator can profit. Here alone, here alone, brethren, the suspicion of selfishness fades before the bright star of hope and faith that rises upon these hills. Here the tenderest sentiments of humanity shall find rich illustration, and the atmosphere shall not be tainted with the impure motive of every one for himself. Here shall rise a temple of humanity, and every Mason a priest therein; here shall rise an altar of love, and its censers swung by grateful women and happy children, from whose lives we shall have removed the bitterness that prevented them from seeing the good in man which comes from God. Think you the labor is worthy of the illustrious Order which claims our allegiance? If so, continue to strengthen our hands. You must find the means to prosecute this great work to its consummation. Your intelligent legislation must devise permanent provision for the Home to be erected here. Your personal contribution in money is needed and desired. For love is a great, good thing, but starving love, helpless love, motiveless love is little more than a name, little more than a fancy, which hath a trick of self-deception and in the end means nothing whatever. Our charity and love are, must be, evidenced in the material support we shall give this institution. Now that we have begun in earnest, the consummation rests with you; on you the obligation to permit the workmen no rest until, like the glorious temple of old, it shall rise in majesty, a lasting monument to the Masonry of California. Brethren, heed this advice. The Mason's love is substantial, not theoretical; his charity is continuous, not sporadic; his affections are tireless, for beneath them all rests, as a strong and safe basis, his sense of duty that tells him that

this work is right, and that right must live and prosper and succeed.

The consecration of this corner stone, brethren, emphasizes once more the Mason's duty to the State and to the Fraternity which honors him by elevating him to its service. To the State first, not last, for the Mason's loyalty to the dictates of honor and manhood is but an illustration of that allegiance he owes to his country. Our beloved, who here shall find their abiding place, will be taught that the Mason's greatest honor consists in serving God and his country. Our boys and girls, who are to be confided to our care and responsibility, will be taught to understand that the gentle duties of our life, the honorable gentle duties of civic life, the honorable abnegation of self to the State's happiness, and the consecration of self to weal of others, are conditions which demand the Mason's prompt compliance. To make men good Masons, they must be taught to become good citizens. That humanity that knows neither class nor condition, that sense of equality that looks beneath the artificial divisions of mankind, that cosmopolitanism that is identical with Masonry, these also will be taught to the flock who, from this hallowed spot, may graduate themselves to become leaders of men.

Therefore, brethren, our duty first to California, mother of us all. Our duty to the noble State, redeemed from craft ignoble, whose fostering hand raises the manhood of our children. Our love to the glorious sun-kissed land, the cradle of honorable enterprises and of the fraternity that makes all men kindred indeed. Long may she prevail, the noble mother, proudest and fairest among her sisters, who compose the holy band of priestesses in the temple of liberty, equality and fraternity. Beneath the hallowed pennant of the bear, and the greater flag of America's sovereignties, may this Masonic enterprise come to glorious fruition, and this cornerstone prove as firm as the eternal rocks, against which the storm laden waves of adversity dash in vain.

And now, all hail to the Grand Lodge of California, mother of noble institutions, protectress of honorable enterprises, sacred teacher of our Masonic manhood! All hail to the venerable exponent of Masonry in California, beneath whose protecting hand we are permitted to consecrate this pile to humanity. In it the traditions of Masonry

live again. Called into life in the days of gold, its wisdom sought permanence 'midst the coming and going of gold loving wayfarers, and secured a home for Masonic teachings on the Western shore; its strength supported its young apprentices until they became masters, whom California did and does delight to honor; and its beauty attracted the noble youth, whom it taught the grand truths of Speculative Masonry. And these lessons, are they really the esoteric knowledge the world may not know? Two words constitute both its ritual and its philosophy. To the Mason the Delphic oracle contained no mystery. Know thyself. That is the sum of our teachings. Knowing is acting, doing. Therefore we give honor to our Fraternity, our Grand Lodge, the venerable and worshipful brethren who constitute its leaders and teachers, for that we are permitted, under Heaven's blessing, to illustrate our self-knowledge by an act of unselfishness that shall redound not to our glory, but to the glory of Him whom Masons worship, the Supreme Architect, to whose divine care we commit the designs of our architects, the labor of our crafts, and the success of this noble enterprise.

Most Worshipful Grand Master, I thank you.

The Board of Trustees of the Masonic Widows' and Orphans' Home is as follows:

Chas. L. Patton, San Francisco, President; Charles F. Crocker, San Francisco, Vice President; N. Greene Curtis, Sacramento; William Johnston, Sacramento; F. M. Angellotti, San Rafael; Jacob Voorsanger, San Francisco; W. F. Pierce, Oakland; George Hinds, Los Angeles; Edwin Whipple, Decoto.

A banquet was provided by Alameda Lodge, No 167, of Centerville, to which the great concourse of the Craft and their guests proceeded, where the inner man was refreshed, after which Grand Lodge returned to San Francisco with escort and was called off.

On Thursday and Friday the reports of the various committees were made and acted upon. The Committee on Jurisprudence reported in favor of the recognition of the Grand Lodge of New Zealand, which was adopted.

In a matter concerning the Masonic Cemetery Association, Grand Lodge decided that it had no jurisdiction.

The usual appropriations were made, with an increase to \$6,000 to the Board of Relief of San Francisco for term ending Dec. 31, 1897.

The following officers were installed for the ensuing year:

Dr. William T. Lucas, Grand Master; Thomas Flint, Jr., D.G.M.; Frank M. Angellotti, G.S.W.; Charles L. Patton, G.J.W.; Edward Coleman, G. Treasurer; George Johnson, G. Sec'y; Rev. Edward B. Church, G. Chaplain; Francis E. Baker, G. Orator; Wm. H. Edwards, G. Lecturer; Jacob F. Boller, G. Marshal; Omri Bullis, G. St. B.; James F. Bedford, G. Sw. B.; Wm. S. Moses, G. B. B.; Samuel Prager, G.S.D.; Alexander Patterson, G. J. D.; Thomas J. Richards, G.S.S.; Granville Q. Stewart, G. J. S.; Chas. W. Barrett, G. Pursuivant; Samuel D. Mayer, G. Organist; James Oglesby, G. Tyler.

The Grand Master appointed the following committees: Jurisprudence—N. Greene Curtis, Wiley J. Tinnin, Hiram N. Rucker, Wm. Johnston, Jas. B. Stevens.

Finance—Jacob H. Neff, Edward S. Valentine, Edward Peabody, Wm. Frank Pierce, George M. Perine.

Grievances—Wm. S. Wells, Wm. T. Reynolds, Edw. R. Thompson, Stanley A. Smith, Byron Ball.

Correspondence—William A. Davies, James A. Foshay, John N. Young, Chauncy C. Bush, Jas. L. Barham.

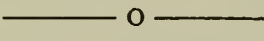
Returns—Cornelius W. Pendleton, William H. Curson, John W. Boyd, Henry A. Keller, George T. McCabe.

Charters—J. S. McBride, Wm. Sims, Robert Furlong, Daniel Jones, John F. Johnson.

By-Laws of Lodges—Edson A. Hornbeck, Daniel McPheters, Christopher Dudley, Edw. L. Stevens, Oscar A. Freeman.

Pay of Members—Orrin S. Henderson, John A. Beckwith, Ritner Dodson, Warner S. Winters, Charles F. Hollister.

Accounts—Samuel H. Perkins, Wm. Filmer, Thos. Kyle, Henry Burner, Henry Ascroft.



Grand Chapter, O.E.S., of California.

The annual meeting of the Grand Chapter, O. E. S., of California, was held in Golden Gate Hall, 625 Sutter street, San Francisco, commencing October 13, with Mrs. Carrie L. Peaslee, Grand Matron, and James B. Merritt, Grand Patron, presiding.

There were 94 chartered Chapters and 14 Chapters under dispensation represented, with 28 Past Grand Officers present.

Reports showed 18 dispensations issued for new Chapters. The Grand Patron has visited 119 of the 131 Chapters during the year, and in all, 150 visits. The total membership is over 8723, with a net gain of 1117, and 1 Chapter to hear from. The Grand Matron has traveled over 15,000 miles in the interest of the Order in California the past year. Among the decisions was the following, which was concurred in:

No. 7. All applications for a dimit shall be construed to include a recommendatory certificate, and must be made in writing or personally in open Chapter. Should the Chapter refuse to grant such certificate, it is optional with the party applying to retain membership in the Chapter or to take a dimit without recommendation. A member may withdraw an appli-

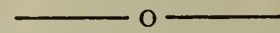
cation for a dimit at any time before action thereon by the Chapter. Upon the demand of a member, the Secretary shall forthwith issue a certificate of withdrawal without recommendation, but the Secretary must be assured that the member understands the nature of the certificate so obtained.

The report of the committee on the Masonic Home showed nearly \$2,000 on hand besides amounts pledged, which will bring the amount contributed by the Eastern Star to about \$10,000.

An exemplification of the work was given in King Solomon's Hall, Masonic Temple, by the officers of the Grand Chapter on the evening of October 22.

The following officers were elected for the ensuing year:

Mrs. Ella T. Hall, of Tulare, Grand Matron; James R. Tapscott, Yreka, Grand Patron; Mrs. Susan Rucker, San Jose, A. G. M.; John A. Gallup, Pomona, A. G. P.; Mrs. Isadore Horton, San Francisco, G. Treas.; Mrs. Kate J. Willats, San Francisco, G. Sec'y.



Abstract of Grand Chapters, O.E.S.

GRAND JURISDICTIONS.	No. New Chapters.	Total Number Active Chapters.	Net increase during year in Membership.	Total Membership.	Cash on hand.
Arkansas	2	111	* 14	3656	\$ 546 31
California	5	113	183	7608	4066 03
Colorado	5	26	349	1702	730 15
Connecticut	3	34	231	2610	532 27
District of Columbia		6		1000	
Illinois	2	167	19 3	16,38	4488 04
Indiana	29	140	964	7675	4 53 48
Indian Territory	4	28	44	692	218 60
Iowa	19	150	994	7510	3075 84
Kansas	11	145	176	7776	1579 35
Maine	12	30	1 08	2075	445 43
Massachusetts	2	42	250	4537	143 15
Michigan	34	143	955	10331	1370 78
Minnesota	17	90	968	4834	16 9 29
Missouri	22	108	791	5105	3201 00
Montana	1	16	141	1154	568 35
Nebraska	7	74	212	3910	546 04
New Hampshire	2	21	381	1474	451 55
New Jersey	5	14	203	811	187 27
New York	9	72	809	5109	1384 57
North Dakota	7	20	200	900	335 42
Ohio	16	54	931	2911	1109 31
Oregon	6	40	378	2363	1328 09
Pennsylvania		5	44	476	71 32
Rhode Island		5		512	
South Dakota	7	3	332	1620	723 85
Texas	17	77	6	4054	1389 49
Vermont	3	32	199	2023	1221 51
Washington	5	39	1 6	1991	1525 41
Wisconsin	19	85	422	4505	1606 19

* Denote Net Loss.



Complete Organization a Necessity.

It is a mystery why brethren favor Lodge and Grand Lodge organization and oppose organization beyond the limits of these bodies. We have an evidence of the bene-

ficial results of organization in many instances, and especially in our civil government. What would the United States become were the National government to be disbanded? We can, in our minds, conceive what the many States would become. That would be the same as the present condition of the Masonic Body, or any other body without union under one common bond with uniform laws and regulations. For this reason alone, which is sufficient, there should be a Masonic National Body. United action can be had in time upon any question of ethics, we admit, but life is too short with any generation to bring about any results to any one living now. For instance, should it be determined in any one of the forty-five Grand Jurisdictions of the United States to attempt to have a uniform ritual, how long would it take to obtain the co-operation of all the other Grand Jurisdictions, even with acquiescence with the project. And if not entirely approved, when might it be accomplished? The Grand Master of California, at the recent communication of Grand Lodge, made some remarks on the subject of ritualism which met the approval of all who listened, because they were true. The response was the appointment of a Committee on Ritual for that Jurisdiction. It will not be possible for that committee to approach uniformity with any other jurisdiction. It will only change the ritual to suit their individual views, or perhaps of one member, who may be the most active or influential thereon, and the result will be more confusion and perhaps profanity in our Lodges, and useless expense to the Craft, the effects of which will be almost interminable.

We know of no way to settle questions like this better than through a National Body, as did the Grand Encampment, and as is in hand at the present time by the General Grand Chapter. The conservative element of the Craft will not permit the organization of a National Lodge; therefore we can only see one way with such matters. That is, for some Grand Lodge to take the initiative and appoint their best qualified brother a committee of one, with authority to act in conjunction with a like committee of one from each and every other Grand Lodge, and formulate a ritual which shall be the standard for the whole country. Other legislation or regulations may be established in like manner, though the method would not be as expeditious or im-

perative as by the medium of a National Body.

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A Serious Question,
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“What becomes of most of the Masons,” is being solved by the reports of various Grand Bodies, which show that more are dropped by the wayside than die, is evident. The report of the Grand Lodge of Iowa, which held its annual communication the first week in June, shows the following figures:

Number raised	1489
“ admitted	753
“ reinstated	219
<hr/>	
Total increase for the year	2461
Number dimitted	776
“ died	318
“ suspended for un-Masonic conduct	7
“ suspended for non-payment of dues	735
“ dropped from the rolls	19
“ expelled	20
<hr/>	
Total decrease	1875
Net gain in the year	586

These figures afford a subject for study by thoughtful brethren, and will cause the question to arise as to the causes of such a loss of active membership. Some brethren ascribe it to the Secretary for not being more diligent in “dunning” brethren for their dues. The Grand Master, in his address, seems to be of this opinion, and this is generally the case with all brethren who are able and promptly pay their dues. To us, with our experience and observation, it does not seem to be the cause why so large a percentage of the total membership (26,811) and the work performed should be utterly lost to our organization. There must be something radically wrong when so large a percentage is forever lost to organized Masonry by dimission and non-payment of dues. The burdens must be intolerable to most, for human nature is not so stubborn as to cause them to withdraw for uncongeniality in a labor which is so adapted to draw out all the compassionate tenderness of man’s disposition. These constantly recurring figures, which generally exceed those of any previous decade in the history of organized Masonry, are surprising, and call for consideration and investigation. It would be well to have the individual causes reported which induced 1530 brethren to withdraw from Lodge membership for reasons entirely within their control. There would not be much difficulty in ascertaining the facts. We opine that 90 per cent would be for pecuniary reasons. If this is true, then organized Masonry is in fault, for Masonry

is a charitable institution and not a benefit society, and charity should always begin at home with its members. THE TRESTLE BOARD believes that the cause can be traced to the fact that the burdens of Masonry are too onerous for most of those who are suspended for non-payment of dues, and that the dues should be reduced to a minimum, and contributions should be the basis for the work of the charity fund.

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Grand Chapter of Rite of Adoption.

The Grand Chapter of the Rite of Adoption of California, consisting of the Order of the Eastern Star, Queen of the South Amaranth Degrees (colored), convened for its 14th annual communication at Sacramento, Oct. 8, Royal Grand Patron, R. J. Fletcher, and Royal Grand Matron, Mrs. E. A. Breeden, presiding.

The Grand Chapter was opened in "ample form," with five constituent Chapters represented.

The Grand Patron and Grand Matron delivered their annual addresses, which were referred to the proper committee.

Mrs. Ella Dorsey, chairman of the Committee on Foreign Correspondence, reported correspondence with seven Grand Chapters: Missouri, New York, Illinois, Mississippi, Ohio, Indiana and Arkansas.

The credentials of the accredited representatives of the following Grand Bodies were presented: Missouri, New York, Illinois, Mississippi, Indiana.

The Grand Treasurer and Grand Secretary made their reports.

Communications were read from the Grand Chapters of Missouri and Illinois, proposing a conference of the Grand Representatives of each Grand Chapter, to meet in Chicago, Cincinnati, or Washington, D. C., in May or June, 1897, for the purpose of securing a more fraternal union and a thorough understanding by all of the work in general, and the establishing a uniformity of the ritualistic work, laws, rules and regulations of the Adoptive Rite work for its future prosperity, success and government, which was referred to the Committee on Correspondence.

The Committee on Dispensation and Charter recommended the establishing of Ruth Chapter, in Albuquerque, N. M. The report was adopted.

The election of Grand Officers was had, which resulted as follows:

Grand Patron, R. J. Fletcher, Sacramento; Grand Matron, Harriet Murrells, Sacramento; A.G.P. James R. Dorsey, Sacramento; A.G.M., B. W. F. Johnson, San Francisco; G. Treasurer, Belle Mills, Sacramento; G. Secretary, M. A. Clarke, San Francisco; G.C., M. M. Linn, Oakland; A.G.C., E. E. Fletcher, Sacramento; G. Lecturer, Ella Dorsey, Sacramento; G. Chaplain, Rev. Peter Powers, Chico; G. Organist, Maud I. Sanks, Sacramento; G. Marshal, W. H. Mauldin, Sacramento; Lady Truth, Hannah Barber, San Francisco; Lady Faith, Armenia Strickland, San Francisco; Lady Wisdom, Mary Freeman, San Francisco; Lady Charity, Viola Jackson, Sacramento; Lady Herald, Rosie A. McDona'd, San Francisco; G. Warder, Eliza Thomas, San Francisco; G. Sentinel, L. B. Barton, Stockton.

The Grand Officers were installed by Mrs. Eliza Dorsey, Past Grand Matron, after which Adah Chapter gave a reception and entertainment, which was a very pleasant and sociable affair.

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New York Decisions.

When a single Lodge refuses to give its consent to the establishment of a new Lodge, the Grand Master may, in his judgment, issue a dispensation without such consent.

A dimit becomes null and void, and must be returned to the Lodge issuing it, if the brother fails to sign the by-laws of the accepting Lodge within three months of the issuance of the dimit.

A brother hereafter dropped from the roll at his own request, may be restored to membership in the Lodge at any stated communication by a majority vote had by show of hands.

A residence of four months within the jurisdiction of the Lodge to which the candidate applies is not now required. If he has been a resident within the State twelve months, the Lodge within whose jurisdiction he resides can act upon his petition.

A rejected petitioner for initiation cannot renew his petition until the expiration of twelve months. The consent of a Lodge by which a candidate was rejected is not now required.

The Grand Lodge cannot now restore an expelled Mason to the rights of Masonry unless there be filed with the Grand Secretary a petition containing a copy of the complaint upon which such expelled Mason was tried, a statement of the grounds upon which restoration was sought, and a favorable recommendation of the Lodge from which he was expelled.

The use of any printed or written ritual of work and lectures is absolutely prohibited.

Any brother elected to an office, except that of Master, may be installed by proxy

if he has signified his intention of accepting such office.

An affiliating brother must sign the by-laws to consummate his membership.

An honorary member of a Lodge has not the right to visit such Lodge when a member of it objects thereto.

The minutes of every communication, stated or special, must be approved before the Lodge is closed.

An honorary membership in a Lodge depends entirely on active membership in some other Lodge.

Pennsylvania Masonry.

The Master cannot declare members suspended for non-payment of dues. This must be done by a vote of the Lodge.

To become a member of the Grand Lodge, a Past Master must have served a full Masonic year as Master of a Lodge in this jurisdiction.

A Master is much more than a presiding officer. His power, except when limited by the *Ahiman Rezon* or by-laws of his Lodge, is absolute. There can be no appeal from his decision save to the Grand Master.

The Master is held responsible to the Grand Lodge for the manner in which his Lodge is governed and the various degrees conferred, and he will be held accountable for the work being done in accordance with the requirements of the Grand Master.

The Master alone can call a special meeting of his Lodge, and he has the right to close it at any time he may deem proper, whether the business of the evening is concluded or not. He is not bound to call a meeting at the request of any number of the members, and a by-law to that effect is unlawful, and will not be approved.

Editorial Chips.

Bro. John Ashby Tutt, the second Past Grand Master of California, is in his eighty-third year, and resides in Madison, Yolo county.

Masonic Temple, in San Francisco, is being fitted up with elaborate electric light fixtures, to convene all the bodies occupying it.

Work upon the new Masonic Home at Decoto has been suspended for the winter. The contractor has finished most of the

grading, and work will be resumed as soon as the rainy season is over.

Granville A. Frambes, well known in Sacramento, Woodland, Reedley and other places on the Pacific Coast, has been expelled by Lafayette Lodge, No. 81, at Cincinnati, Ohio, for organizing several Masonic Lodges in that city without authority or charters from the Grand Lodge of Ohio. He was Grand Minister of State of the Cerneau fraud.

A proposition to tax the membership of Lodges one dollar a year for the support of the Masonic Home was negatived by a large majority at the last annual session of Grand Lodge. This evidently shows the determination of the Craft to make use of some of the assets which have been accumulated for an emergency by several Grand Bodies in the good work of brotherly love and relief. We cannot conceive of a better use that could be made of these large reserves. Ten per cent of these accumulations will do the whole work.

Occidental Lodge, No. 22, exemplified the third degree before Grand Lodge on the evening of October 8, and La Parfaite Union Lodge, No. 17, the first degree on October 9.

The Order of Eastern Star, for the first time in its history, held a meeting for work and a banquet in Masonic Temple in San Francisco one evening during the annual session of the Grand Chapter, at which about 600 were present and enjoyed themselves much. Banquo's ghost did not rise to remonstrate.

The new Masonic Temple at Los Angeles is completed and formally accepted. It is designed to have a public dedication in about a month.

The *Home Journal*, of Kentucky, says that "the contention of THE TRESTLE BOARD that the Lodges of Kentucky are indebted to the California Relief Board in a considerable sum, is not based upon any Masonic law known in this (that) jurisdiction." From this are we to presume that brethren in that jurisdiction *able to pay their obligations* do not regard them and do not pay their honest debts to each other? If so, we prefer to reside in some other State. But we do not believe this of

our Kentucky brethren, and think the statement of our contemporary a slip of the pen. We think our Kentucky brethren are as tenacious of the cardinal virtue of justice as our California brethren, and if they could know just how the matter stands, they would insist on the payment of those debts, and if they should change positions with the California brethren, they would aid brethren and ask for reimbursement, just as those of California do. A National Body alone could perhaps make known in that jurisdiction a law based upon the justice of aiding an overburdened jurisdiction, and relieve it of bearing burdens not its own, but another's. The conservative element in most Grand Lodges will not permit a depletion of their funds to assist other jurisdictions in caring for their membership, and some Grand Bodies will not even aid their constituent bodies when their treasuries are exhausted, but bid their membership to assess themselves more or throw up their charter.

If the requirement of a "firm belief" in the Christian religion in the Knights Templar application is continued, and the present indifference is shown as to the sincerity of applicants, a new requirement will eventually be urged on the consideration of Grand Encampment, and that will be that an applicant shall be a member of some "evangelical Christian church," and in good standing. This is the logical sequence to this regulation. That being accomplished, where will innovations end?

The Los Angeles Board of Relief holds its monthly meetings on Sunday morning. What more appropriate time and day can there be to perform the work of Masonry, benevolence and loving kindness to the poor and distressed of humanity? Far better than is some of the customs of strict sectarians who, like the Pharisee of old, pass the brother by the wayside on the other side of the street. We hail the innovation of our brethren in the City of Angels, and hope the day will come when this day, set apart for rest from our usual avocations, by almost universal consent will be devoted more generally to the work of charity and pure beneficence.

About twenty years ago a schism occurred in the Grand Lodge of Canada, and the Grand Lodge of Ontario was organized. It is only within two years that the

former would countenance an attempt to reconcile affairs. A new Lodge at Toronto, called Harmony Lodge, No. 438, has been instituted and the schism is expected to gradually disappear.

The colored Masons have already established thirty-six temples of the Mystic Shrine in the United States. The *Chicago Legal News* says this, and that in Arabia a colored Mason is considered as respectable as a white Mason; that three colored candidates have been raised to the Master's degree in Illinois, and that a colored brother has been elected Master of a white Lodge in New Jersey.

The *Freemason and Fez*, of Iowa, says "there is a good bit of room for improvement in the matter of membership-getting among Masonic bodies." THE TRESTLE BOARD thinks so too. As it now is, we can only receive those who apply—good, bad and indifferent. There is many a good man who would make a good Mason, and is afraid only of the capricious blackball. We believe all good and true men should become Masons, and that no higher honor could be tendered a profane than the unsolicited tender of the great privilege of membership in our ancient and honorable Fraternity. We know many such who would gladly accept such an offered honor, and who would not otherwise come.

The prognostication of Bro. E. Ringer, in this issue, has proved true. We copy the following from the *N. Y. Evening Post*:

"The anti-Masonic Congress, which has just been held at Trent, proved a fizzle in spite of the clerical influence behind it. Three-fourths of the persons in attendance were priests, the illustrious laymen who were expected being conspicuous by their absence. The intellectual caliber of the assembly may be inferred from the fact that the book of the woman calling herself Diana Vaughan was the subject of serious discussion. She was described as an English woman of gentle birth, belonging to a family in which the worship of Satan has been hereditary for centuries. In her book she declares that at an early age she was initiated into Freemasonry, and affirms that in American Lodges she has had repeated interviews with Lucifer, who, she says, is both handsome and young. Her interviews extended to other members of the demon tribe, especially a spirit named

Bitru. The book gives facsimiles of the signature of Bitru and of several other minor demons. Dr. Kratzfeld, the delegate of the Cardinal Archbishop of Cologne, sensibly protested against discussion of such a fantastic work, which he stigmatized as a fraud, probably the speculation of some unscrupulous bookseller; but several French priests declared that Miss Diana Vaughn really existed, and that Monsignore Fava, Bishop of Grenoble, in France, knew her and could vouch for her character. With regard to her character, Mr. Richard Garnett, of the British Museum, writes to the *London Times* to say that the ecclesiastics interested in her may be pleased to know 'that she has published (Librairie Antimaconique, Paris), as a *bona fide* contribution to the ritual of neo-heathenism, the original text and a French translation of Albert Pike's Hymn to the Gods, which originally (June, 1839) appeared in no less pagan and satanic a periodical than *Blackwood's Magazine*.' But this fact will scarcely discredit her as an associate of Satan."

The courtesy of the various Grand Lodges in the United States while in communication toward the members of the Craft is not uniform, and occasionally not courteous. For instance, unless the room is not large enough to accommodate more than the actual delegates, it would seem that the privilege to enter wherever Masons are assembled or dispersed around the globe should not be denied any Mason of that degree. In Massachusetts it is said that a Master Mason can enter Grand Lodge meetings only by special invitation or permission of Grand Master, and there are perhaps other jurisdictions which have the same regulation. In the writer's experience, he has never been denied the privilege only temporarily, although he is not, nor ever was, a delegate or member of a Grand Body. California and Minnesota have a regulation which excludes all not members at the opening of Grand Lodge in the morning and during the election on the day on which its officers are elected. This regulation is virtually a dead letter, but might be useful in a given case, we imagine. But the regulation which excludes *entirely* and is enforced *always* is too English, you know, and should be abolished among an intellectual and intelligent people. There should be no aristocracy in Masonry, but every brother should

be welcomed as cordially as any Grand Master of another jurisdiction, and allowed to witness the proceedings of any Grand Body, unless for personal reasons. The Craft have as much right to know the proceedings of their Supreme Body as the people of this country have to listen to the debates and proceedings in Congress. The Supreme Body of every rite or degree should have open doors for all of the Craft of that rite or degree, that they may enter and prove the value of the work performed by their servants, for the members thereof are all servants and not masters, and become delegates by the suffrages and consent of the Craft.

There is just now some controversy in the Masonic press as to whether Unitarians are eligible to receive the Templar degree. It does not seem a very difficult question, or one that should be productive of much controversy. If the applicant can subscribe to the Apostle's creed and believingly participate in ceremonies commemorative of the resurrection and ascension into Heaven of Jesus Christ, the only begotten Son of God, and is morally worthy to receive the accolade, he is eligible, otherwise not.—*Kansas Freemason*.

The above shows to where Templary is drifting. Previous to 1883, the only requirement made was embodied in the question: "In the case of a religious war, would you give your preference to the Christian religion?" This writer is a Christian, but not a bigot, and is willing with all his heart to welcome all good Masons who will respond affirmatively to this question to the ranks of Templary. But the test of "firm belief" in the Christian religion as interpreted by trinitarian or unitarian or any other of the hundred factions of professing Christians who have or can force their peculiar views upon the great Templar organization, he will protest against as an innovation and violation of Masonic landmarks.

We would further inquire of the promoters of this new test, what is to be done with the older members, made previous to 1883, who survive, that do not accept the new creed? Are they to be allowed to quietly rest until they die out or retire through dimits, or are charges of heresy to be preferred, trials had, and expulsion follow? We propound these questions in all truth and soberness to our contempo-

aries and fraters, to be considered seriously, for we believe the extension and usefulness of Templarism will be very materially circumscribed if not met with liberal and tolerant legislation, which is the pride and life of Masonry. Any body which attaches itself to the great Masonic Body and draws its life from that body, must partake of the great and distinguishing characteristics of that body, and if it does not, it is only a question when it will be discarded as a parasite and incubus. Our Templar fraters will do well to ponder well this subject.

There is at the present day no time or place where the abstainer from the use of tobacco has any privileges or rights which the user, and particularly the smoker, is bound to respect. If you are walking on the sidewalk, a puff of smoke will assail one every few rods he walks. If he rides on the street car and does not occupy the front seat, he is assailed by the smoke of some vile cigarette, cheap cigar or old pipe. If he goes to the Lodge, the ante-rooms are taken possession of and the atmosphere is blue with the smoke of nearly as many cigars as there are members. But the climax is reached when a Lodge is transacting its business and performing its work, that the members and even the officers and workmen are smoking as they please during moments when they find opportunity *ab libitem*. THE TRESTLE BOARD does not use tobacco in any form, but is willing to endure much for the real or fancied pleasure of others, but this latter spectacle was too broad for true philanthropy, and it must utter its protest against the degeneracy of these days in this particular. Will brethren who read this and smoke, consider this and act upon the golden rule?

Bro. J. Ross Robertson, of Toronto, has again shown his Masonic spirit by a donation of \$2,000 to the Childrens' Hospital at East Toronto. This makes his total gifts to that hospital of \$5,000.

The following regulation was adopted by the Grand Lodge of Illinois at its annual communication last month:

Art. XXXII, Sec. 7.—No Mason shall give the Masonic name to any business concern, association, or calling organized or prosecuted for profit or for a livelihood. No Mason shall use or be a party to the

using of the Masonic name as a part of the style and title or designation of any business firm, concern, company, association or enterprise, unless such business shall be the printing or publishing of Masonic books, papers or periodicals, or the manufacture and sale of Masonic supplies.

In Illinois, in electing officers, a Lodge cannot instruct the Secretary or any other brother to cast the vote of the Lodge for a brother. There must be a ballot for each elective office, at which each member present shall have the opportunity to vote.

The Grand Lodge of Illinois held its 57th annual communication at Chicago, Oct. 6, in Central Music Hall, M. W. Bro. Owen Scott, Grand Master, presiding. The returns showed a total membership of 52,499, a net increase of 1782. The receipts were \$40,579; disbursements, \$30,090 48. The Lodges have disbursed for charity the past year \$30,597.32. Bro. Owen Scott was re-elected Grand Master, and Bro. J. H. C. Dill, Grand Secretary.

The Grand Master of Illinois receives a salary of \$1,500, the Grand Secretary, \$2,500, the Grand Treasurer, \$400, and the Committee on Correspondence \$300. The cost of printing the proceedings is \$1,385 69.

The affairs of the Masonic Savings and Loan Association, of San Francisco, have been in liquidation for a number of years and are now wound up. The depositors were paid 96.31 per cent, and nothing remains to do but to disincorporate. Seven of the thirteen directors have deceased.

The editor of the *Idaho Mason*, Bro. Fred. G. Mock, was elected Grand Master of Idaho at the last communication of the Grand Lodge.

At the 54th annual conclave of the Grand Commandery, K.T., of Ohio, held at Dayton, Oct. 14-15, Barton Smith, of Toledo, was elected Grand Commander, and John N. Bell, Grand Recorder. The returns of constituent Commanderies show: Membership, August 1, 7,914; created, 446; admitted, 43; reinstated, 51; total, 8,454. Withdrawn, 97; died, 115; dropped, non-payment of dues, 164; suspended, 5; expelled, 2. Total membership, 8,061, a net gain of 157. A charter was granted to

Pilgrim Commandery, No. 55, at East Liverpool, Ohio. A donation of \$1,000 from the funds of the Grand Commandery was made to the Ohio Masonic Home, at Springfield.

At the 43d annual convocation of the Grand Chapter, R.A.M., of Iowa, held in Marshaltown, Oct. 15-16, the following officers were installed for the year: Max Beehler, of Manchester, Grand High Priest, and Alf. Wingate, of Des Moines, Grand Secretary.

At the annual assembly of the Grand Council, R. and S. M., of Kentucky, held at Louisville, Oct. 19, John C. McKee, of London, was elected Grand Master, and Lorenzo D. Croninger, of Covington, Grand Recorder. James W. Staton, of Brooksville, was appointed Chairman Committee on Correspondence. Net gain in membership, 100.

At the 23d annual session of the Grand Chapter, O. E. S., of Connecticut, held in New Haven, Oct. 14, the following officers were elected:

Mrs. Ida A. Fisk, Hartford, G. Matron; William B. Hall, Wallingford, G. Patron; Mrs. Mary J. Persons, Winsted, A. G. M.; S. G. Redshaw, Ansonia, A. G. P.; Mrs. Amelia E. Leeds, New Haven, G. Sec'y; Mrs. Henrietta C. Holladay, New Haven, G. Treasurer; Miss Minnie E. Willis, Ansonia, G. Cond.; Miss Clara Georgia, Unionville, A. G. C.; Mrs. Marv J. Silloway, Hartford, G. Chaplain; Edw. W. Avery, South Windham, G. Lecturer; Mrs. Clara Wood, Naugatuck, G. Marshal; Mrs. Louisa Schutz, New Britain, G. Adah; Mrs. Hattie Burwell, Winsted, G. Ruth; Mrs. Emma Alexander, South Windsor, G. Esther; Mrs. Ruth Huntoon, Bridgeport, G. Martha; Mrs. Julia A. Derby, Meriden, G. Electa; Mrs. Ella Chapin, Collinsville, G. Warder; Wm. L. Griswold, New Haven, G. Sentinel; Mrs. Hattie M. G. Cornish, Naubuc, G. Organist; Mrs. Annie L. Walcott, New Haven, Correspondence Committee.

Sir G. A. Kibbons, of Ruthven Commandery, No. 2, has been appointed Grand Recorder of the Grand Commandery, K. T., of Texas, to fill the unexpired term of the late Sir Robert Brewster.

There are 9 Councils, with 734 members. Gains, 36; losses, 75. Receipts, \$307.60; expenses, \$275.40; in treasury, \$1,020.78.

At the 27th annual assembly of the Grand Council, R. & S. M., of Minnesota, held in St. Paul, Oct. 12, the following officers were installed:

John H. Randall, Minneapolis, Grand Master; O. J. H. Martin, Minneapolis, D. G. M.; John Fishel, St. Paul, G. P. C. of W.; Giles W. Merrill, St. Paul, G. Treas.; Thomas Montgomery, St. Paul, G. Recorder; Geo. Forsyth, Brainerd, G. C. of G.; James C. Hawes, Redwing, G. C. of C.; John C. Terry, St. Paul, G. Chaplain; Byron H. Timberlake, Minneapolis, G. Marshal; Robert T. McAdam, Minneapolis, G. Steward; Jean C. Fischer, St. Paul, G. Sentinel; Thomas Montgomery, St. Paul, Chairman of Committee on Correspondence.

At the 67th annual communication of the Grand Lodge of Florida, held at Jacksonville, January 21-23, the following officers were installed for the ensuing year:

James W. Boyd, Bartow, Grand Master; James M. Hilliard, Pensacola, D. G. M.; Silas B. Wright, DeLand, G. S. W.; Syd. L. Carter, Gainesville, G. J. W.; Henry Robinson, Jacksonville, G. Treasnrer; Wilber P. Webster, Jacksonville, G. Secretary; Reginald H. Weller, Jacksonville, G. Orator; Albert W. Gilchrist, Punta Gorda, G. Marshal; Francis B. Carter, Marianna, G. S. Deacon; Jas. H. Watson, Bartow, G. J. D.; J. H. Flinn, Pensacola, G. St. B.; A. F. McCreary, Campbellton, G. Sw. B.; W. B. Y. Wilkie, Longwood, G. S. S.; T. M. Puleston, Monticello, G. I. S.; A. A. Stewart, Titusville, G. Pursuivant; O. H. Dorsett, Jacksonville, G. Tyler.

Committee on Foreign Correspondence—W. A. McLean, Henry W. Long, Angus Paterson.

The Knights Templar of Oregon have elected the following officers for the ensuing year:

Robert S. Bean, Salem Grand Commander; L. C. Marshall, D. G. C.; John B. Cleland, Portland, G. Geno.; J. P. Galbraith, Albany, G. C. G.; C. B. Winn, Albany, G. Prelate; T. H. Erickson, Portland, G. S. W.; Harvey S. Jordan, Salem, G. J. W.; B. G. Whitehouse, Portland, G. Treas.; J. F. Robinson, Eugene, G. Recorder; W. T. Wright, Union, G. St. B.; L. N. Roney, Salem, G. Sw. B.; C. H. Hill, Portland, G. Warder; Gustave Wilson, Portland, G. Sentinel.

The Grand Lodge of New Mexico held its annual communication at Albuquerque, Oct. 6, Dr. J. H. Wroth, Grand Master, presiding. There are 21 Lodges in the jurisdiction. The following were elected officers for the ensuing year:

Dr. Charles Benmer, of Union Lodge, Grand Master; John W. Poe, of Roswell Lodge, D. G. M.; R. C. Stewart, of Socorro Lodge, G. S. W.; E. E. Day, of Aztec Lodge, G. J. W.; F. H. Kent, of Temple Lodge, G. Treas.; A. A. Keen, of Temple Lodge, Albuquerque, G. Sec'y.

At the 35th annual convocation of the Grand Chapter, R. A. M., of Minnesota, held in St. Paul, Oct. 13-14, the following officers were installed:

William G. Ten Brook, Duluth, G. H. P.; Oscar L. Cutter, Anoka, D. G. H. P.; Isaac L. Hart, Pipestone, G. K.; Josiah A. Peck, Wabasha, G. Scribe; Solon Armstrong, Minneapolis, G. Treas.; Thomas Montgomery, St. Paul, G. Sec'y; Wm. Lee, Hastings, G. Chaplain; Andrew P. Swanstrom, St. Paul, G. C. of H.; C. H. Brinsmaid, Minneapolis, G. P. S.; E. E. Corliss, Fergus Falls, G. R. A. C.; H. E. Blair, Waterville, G. M. 3d V.; John Fishel, St. Paul, G. M. 2d V.; George Forsyth, Brainerd, G. M. 1st V.; Jean C. Fischer, St. Paul, G. Sentinel; Thomas Montgomery (P. G. H. P.) St. Paul, Chairman of Committee on Correspondence.

There are 58 active Chapters, with 4,761 members; net gain, 145. Receipts, \$3,068; expenses, \$2,691.16; in treasury, \$7,931.

Chips from Other Quarries.

We will find in the long centuries from the first Aryan or Vedic hymns to our day, the supreme question of man has been to find a satisfying religion. As man has descended from age to age, new forms of thought, modified beliefs and forms of worship. As we approach the twentieth century, we find by comparison how wonderful are the modifications that have taken place, not so much in the fundamentals of

religion as in the evidence of toleration, and that larger conception, the Fatherhood of God, and the Brotherhood of Man, which is now recognized as fundamental. In this work Masonry has performed its greatest labor, breaking down the walls of religious hate and intolerance that too long divided men into opposing sects and hostile camps. In this respect its labors have, and are yet producing abundantly. It cannot be much longer the world will tolerate the bigot; ere long religion, stripped of its dogmatism, and purer and grander by reason of its clearer insight into Nature's laws, will stand out in the open day, shedding its warmth and light over millions who love liberty, equality, and desire the happiness and elevation of man.

—*Bro. A. G. Brice, G. M. of La.*

Blue Lodge members often, and with some sense of justice, murmur that they should exclusively bear the burden of care of indigent members who also hold membership in the higher bodies. It is but right and just that the several bodies of which a Mason may be a member should share the burdens which his misfortune may impose. His fees and dues have been equally received, and his claims for care and assistance should be equally assumed.

—*Texas Freemason.*

A Texas Lodge called a meeting for work in the third degree, and the officers held a drill to perfect themselves in the work, with the following brilliant results: The J. W. first broke the equanimity of the Lodge by announcing that "as the sun was at its meridian height, so was the Junior Warden in the south the *beauty and glory of the day!*" The serenity of the brethren had hardly been restored, when the S. W. made the startling assertion that "as the sun *sits* in the west." Still further on, the Master, who is a physician, and often called from the Lodge, when it was announced that there was a certain brother missing, dumbfounded the Craft by saying, "This is indeed sad; I fear he must be ill. I will immediately go and see what ails him."—*Texas Freemason.*

Rabbi Pereira Mendes has been appointed by the Grand Master of Freemasons in the State of New York to the office of Grand Chaplain of the Grand Lodge. He is the first Israelite who has received this honor since the institution of the Grand Lodge of

the Masonic Fraternity, over a hundred years ago, says the *American Hebrew*. Right Rev Bishop Potter, of New York, is the associate of Rabbi Mendes.

It is asserted by the Masonic historian of Mexico, Don Jose Maria Matcos, that the first Masonic Lodge in Mexico was established in 1806 in a private house, No. 4 Calle de las Ratys, city of Mexico, Don Manuel Lvando being first Master, and that among its members were enough aldermen to give to that body a strong flavor of liberalism, and give birth to the spirit of Mexican independence.

I have this to say to the Protestant who apologizes for Romanism (and Romanism is Jesuitism): If Protestantism is right Romanism is wrong, and if Romanism is right Protestantism must be wrong. Both are the antipodes of religious opinion. If there must be apologies for Romanism among Protestants, the Protestant Reformation was a gigantic mistake, and the millions of martyrs who died for religious liberty and an open Bible died in vain. If they died in vain, they were not only fanatics, but they were also fools. If Rome is right, then Protestant apologists for Romanism make a mistake in remaining in this country. Let them be consistent, and go to Spain, Portugal or South America, We can spare them, and Rome is welcome to them.—*J. B. Daly.*

Gladstone says: "No more cunning plot was ever devised against the intelligence, the freedom and the happiness and virtue of mankind than Romanism."

Bismarck, the Iron Chancellor, the conquerer of France's imperial legions, and the founder of the German Empire, says: "This pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting the king."

Castelar, of Spain, says: "There is not a single progressive principle which has not been cursed by the Catholic church."

The Indiana *Freemason* tells of a successful objection to the installation of a Worshipful Master elect. He had not attended a Lodge meeting for some years, and so he was not considered fit to fill the office. The same paper tells of a candidate who objected to the preparation for initiation, but who, by a prudent and apt Past Master, was induced to submit, and who,

after learning the reasons of the requirements, developed a fitting interest in the ceremonies. In each case the result justified the action adopted.

—*Voice of Masonry.*

If the esotery of Blue Masonry is not under the direct control of Grand Lodges, and Grand Lodges have no right to inquire as to what other Orders, calling themselves Masonic, are using the Blue Lodge esotery in connection with their ceremonies, then where is their boasted power of having exclusive control over the three degrees of Entered Apprentice, Fellow Craft and Master Mason? We shall never degrade the Grand Lodge of Kentucky, or consent to its degradation, by advocating that it has no power to inquire into the standing of all associations calling themselves Masons and professing to build on its foundation. The esotery of the Blue degrees is the patent, so to speak, of the Grand Lodge, and cannot the patentee say who may and shall not use its patent? To deny this right is to undermine the doctrine of Grand Lodge sovereignty.

—*Bro. Jas. W. Staton, of Kentucky.*

The following case was recently decided by the Grand Lodge of Florida: A committee of the Lodge was in the ante-room, by direction of the Lodge, examining a visitor. During their absence a ballot was taken, without notice to them, and the result declared; upon their return, and learning what had been done, they requested that the ballot be reopened and they allowed to vote, on the ground that all members present were required to vote, and that they were present as much as the Tyler, who had been called in and had voted. The Master decided adversely, but on appeal, the Grand Master decided that the Master's ruling was erroneous and the ballot void, and this decision was sustained by the Grand Lodge. The doctrine that a member of a Lodge sent from the Lodge into the inner ante room, on Lodge business, is, for all practical purposes, present in the Lodge room, seems to be fully in accord with sound Masonic sense.

When Rev. George R. Stuart was once preaching in Kentucky, there came down the aisle one night a poor Irish woman, with an intelligent face, crying out in her own peculiar way, showing the deep anguish of a mother's heart: "Mr. Stuart,

the saloons have got my boy!" The preacher's heart ached, and the large congregation was greatly moved when he said: "How many women in this great audience can hold up their hands with this poor woman?" You should have seen the hands that went up, showing how many mothers were having the same sad experience. Some of them were hands in kid gloves, some were white, tender hands, while some were bare, quivering hands. The preacher said: "Men of Kentucky, I don't know what kind of stuff you are made of; but I am of that kind of stuff to stand by the side of these sad and stricken women, with their uplifted hands, and help them to save their boys out of the clutches of the dreadful saloon!" And numbers of men got up, and many cheered.

Twenty-three years ago the Grand Lodge of Kentucky adopted a resolution that the Lodges throughout the State celebrate the 24th of June (St. John's day) for the benefit of the Kentucky Masonic Home. The result of these celebrations amounted to \$84,260.33, which sum has been of material assistance in supporting the institution. Is not this a splendid example for other Masons to imitate?

The books we read influence our thoughts, and that mind stored with the trashy literature that floods the whole face of the earth, will be imbecile, and its hobby will be degrading. How often have we read during the past few years of boys ten, twelve and fifteen years old, running away from home, and starting out to "fight Indians;" and others who imagine they are called to be a Jack Shepard or Gentleman George, or some other noted criminal? These boys were allowed to store their minds with such vile stories, and their only thoughts were of such things. It would be interesting to know just what proportion of crime is traceable directly to this source. On the other hand, the books of an elevated character, high moral standard—and there are really more of them than we at first glance suppose—exercise an influence over every one who reads them and treasures them in his mind. The brain is a great storehouse, almost unlimited in its capacity, but it can be crowded and weakened by an undue mixture of good and bad, until the man becomes vacillating, and almost a nonentity, exercising no power for good, and nauseating to the really wicked. If

we fill the chambers of the brain with only good thoughts, so that there will not be any room for evil, we will become strong, and there will be decision of character that will be sure to leave its good traces along the roadway of life. — *Wm. J. Duncan.*

The man with a steady purpose is sure to succeed. With an undoubted faith in the goodness of his purpose, he will follow it until above all obstacles he comes out victorious. A victory of this nature strengthens the man's own powers, and ennobles him in the eyes of his fellow men. With his eyes fixed upon the end, he pursues the leading of his determination, and though men may scoff and ridicule as he goes, when he triumphs over all his foes and stands firm upon his accomplished purpose, those who lightly regarded him gather around to praise. The steady purpose in good things will surely bring happiness and a rich reward. Men laughed while Noah builded the Ark, but Noah paid little heed to their jeers, worked faithfully day after day until the floodgates of heaven proved the wisdom of his purpose and the folly of his scoffing neighbors. Purpose directs energy, and makes life, short though it be, worth the living. We must not stand still, else we become enfeebled. Purpose means progression, progression is growth, and growth ultimates in fruition and completeness. A man who purposes a good thing may be overcome by difficulties, and may frequently fall by the way, but if he is true and steady, as surely as the magnet's needle points to the north, so surely will he enjoy the blessing of his accomplished purpose.

—*N. Y. Dispatch.*

In the case brought by a widow in Indianapolis against a saloon next door, with side entrance toward her house and a narrow passage between, Judge Bartholomew ruled that she was not only entitled to costs for the depreciation in value of property, but issued a permanent injunction against the saloonist.

The Minister of Foreign Affairs of the Hawaiian Islands, Henry E. Cooper, has been appointed District Deputy Grand Master for the Grand Lodge of Scotland, with power to establish Lodges in those islands, with a view to the organization of a Grand Lodge. He will leave Honolulu on Oct. 24 for a visit to Canada and the United

States over the Canadian Pacific road to Winnipeg, and arrive in Chicago November 4, and at Boston, his old home, on the 7th. He will leave there November 24, and arrive in San Francisco December 16, for Honolulu.

THE TRESTLE BOARD, of San Francisco, Cal., advocates the opening of Masonic Temples for religious services every Sunday, under the auspices of a Masonic Lodge.

—*Lodge Record, N. Y.*

When an impostor is detected, the facts in the case should be communicated to the Grand Secretary's office for circulation for the benefit of the Craft in general.

The names of suspended brethren are posted on the street doors of the Masonic Lodges in the Argentine Republic.

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 Canada, Montana, Missouri; Grand Chapters, R. A. M., of Mississippi, Nevada; Grand Council, R. & S. M., of Indiana; Grand Chapters, O.E.S., of Missouri, Vermont; Annual Report (11th) of the Masonic Home of Illinois.

To General J. C. Smith for Report on Correspondence of Grand Lodge of Illinois.

Deaths.

In Santa Rosa, Cal., Sept. 7, Nelson Wescott, a native of Ohio, a member of Santa Rosa Lodge, No. 57, aged 75 yrs.

In San Francisco, Oct. 12, John Bamber, a native of Illinois, a member of Reading Lodge, No. 254, Redding, Cal., aged 64 years, 8 months. His funeral was attended by Crockett Lodge, No. 139.

In San Francisco, Oct. 17, Johan P. Samson, a native of Sweden, aged 63 years, 11 months. His funeral was attended by Doric Lodge, No. 216.

In San Diego, Cal., Oct. 17, George T. Insley, of Los Angeles, a native of Sugar Grove, Indiana, aged 42 years. His remains were buried at Los Angeles, under auspices of Southern California Lodge, No. 278.

At Los Angeles, Cal., Oct. 14, Rev. James M. Crawford, a member of Ventura Lodge, Chapter and Commandery, a native of Frankfort, Ky., aged 60 years. He was Chaplain of the 83d Indiana Regiment during the Civil War.

In Watrous, N. M., Oct. 19, Carl W. Wildenstein, a native of Leipsic, Germany, a member of Union Lodge, No. 4, a Knight Templar and Scottish Rite Mason, 32°, aged 55 years.

In Spangle, Wash., Oct. 19, James W. Smith, a native of Sully, N. Y., a member of Temple Lodge, No. 34, Cheney, Wash., aged 76 years. He was made a Mason in Cass Lodge, No. 23, in Beardstown, Ill., over 50 years ago.

In San Francisco, Oct. 26, Adolph Kronberg, a native of Austria, Secretary of Doric Lodge, No. 216, aged 40 years, 10 months, 1 day.

In Philadelphia, Oct. 28, Jacob Zeigler Davis, 33°, of San Francisco, Cal., a member of California Lodge, No. 1, Golden Gate Commandery, No. 16, California Consistory, and San Francisco Group of Good Samaritans, aged 76 years.

In San Francisco, Oct. 29, Joseph G. Baston, a native of Boston, Mass., a member of Mission Lodge, No. 119, California Chapter, No. 5, Golden Gate Commandery, No. 16, California Consistory, and Masonic Veterans Association, aged 60 years, 1 day. He was also a member of the Masonic Quartette.

In San Francisco, Nov. 1, Robert F. Osborn, a native of New York, a member of Mount Moriah Lodge, No. 44, aged 59 years, 4 days.

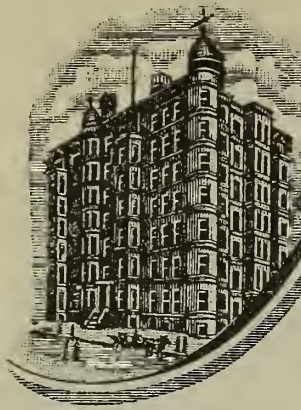
In San Francisco, Michael Seligsohn, a member of Fidelity Lodge, No. 120, aged 33 years.

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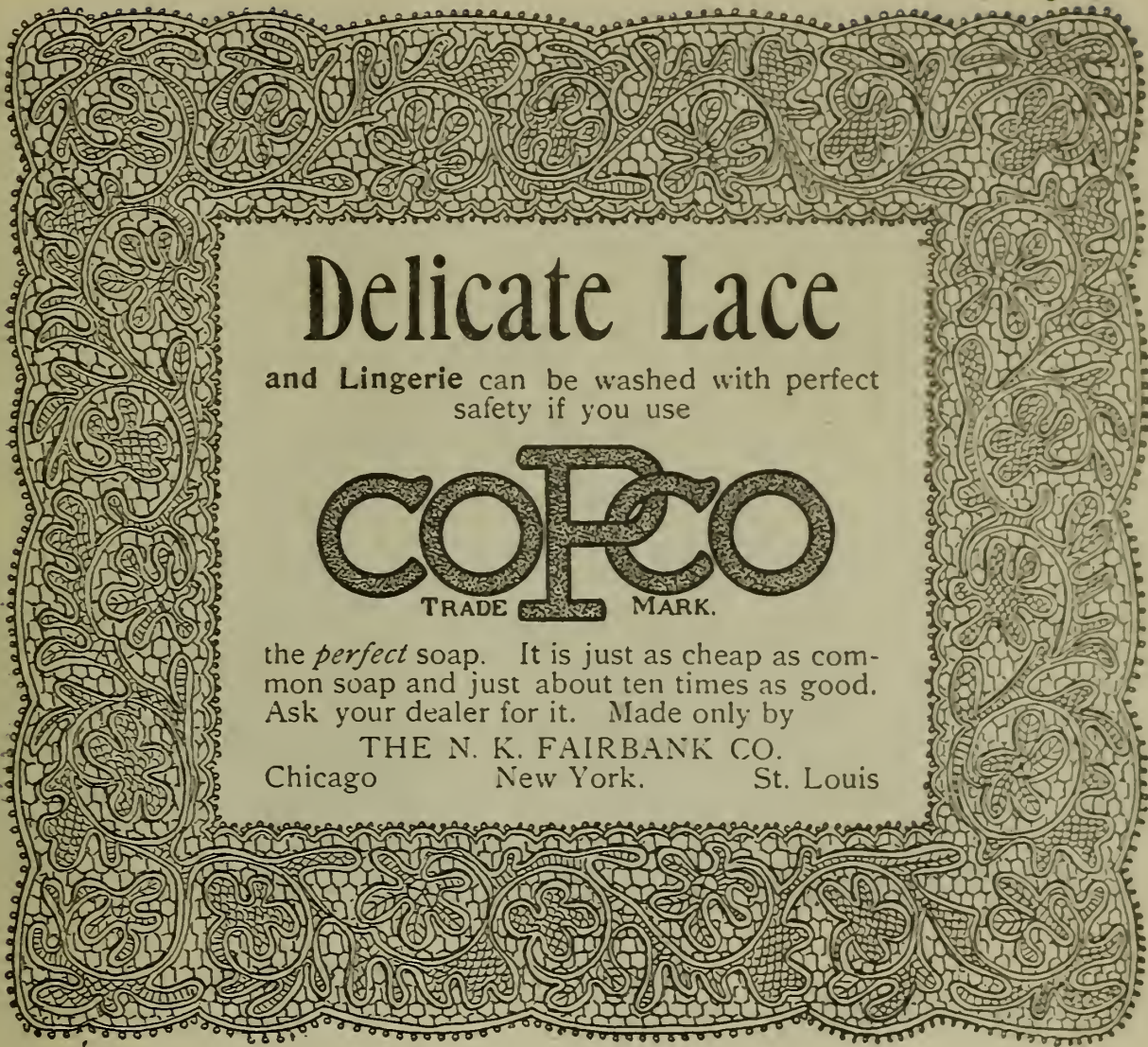
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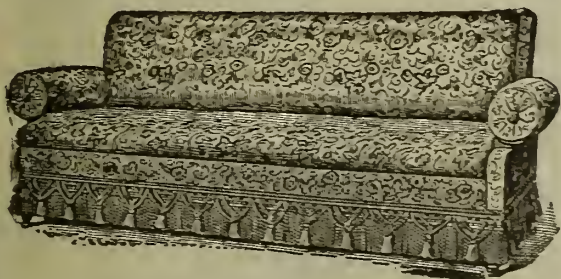
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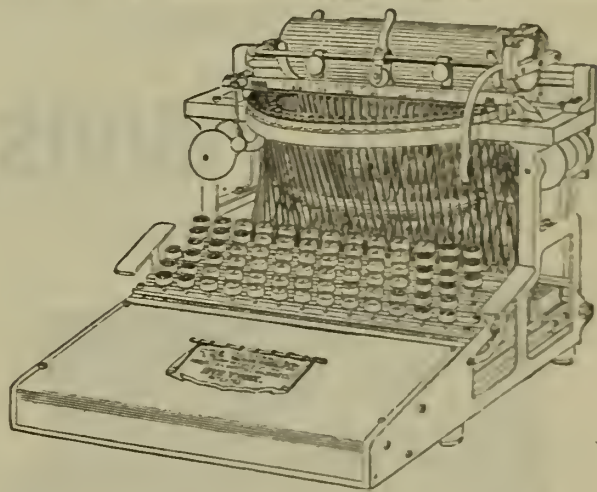
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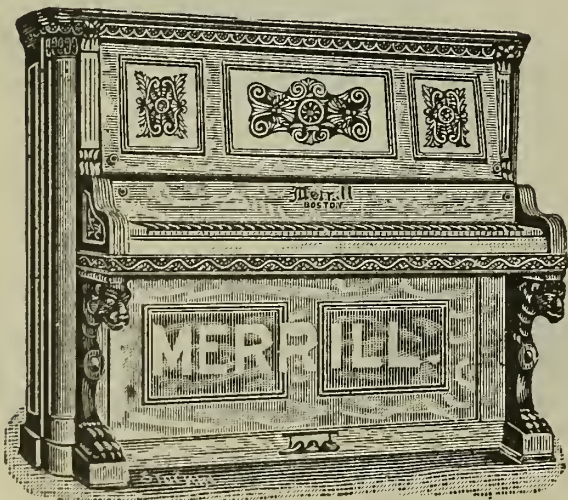
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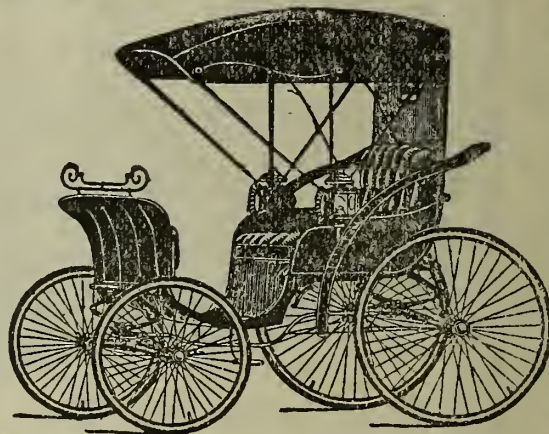
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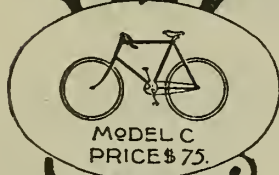
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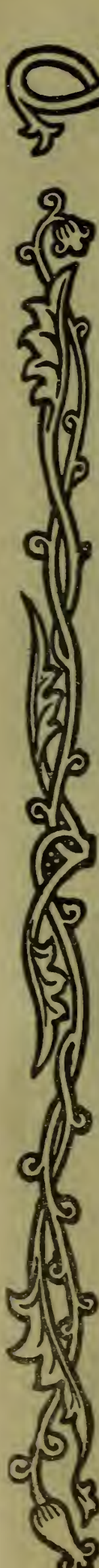
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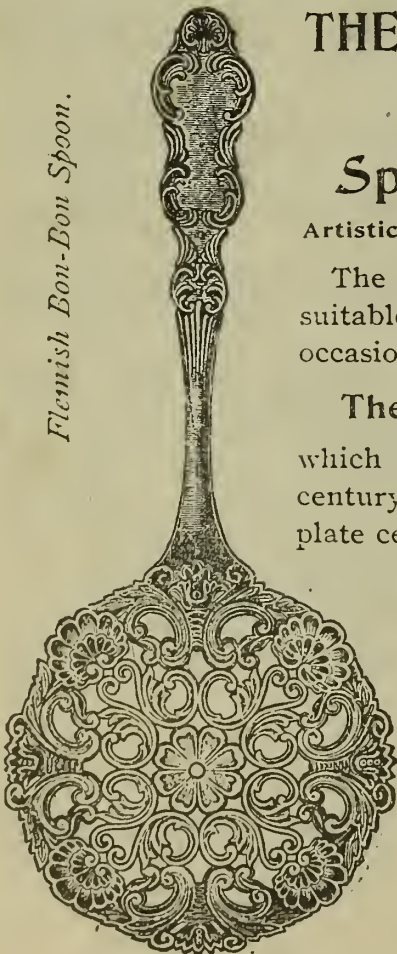
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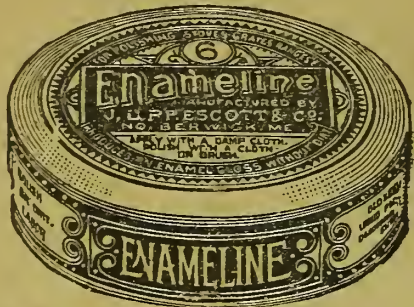
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