



CONTENTS:

Memorabilia of the Order of Knights of the Red Cross of Rome and Constantine . . . . .	243
In How Far are the Semites Semites? . . . . .	247
The Urgent Need of Our Pacific Coast States . . . . .	250
For the Good of Masonry . . . . .	252
Her Goodness . . . . .	254
An Unanswered Query . . . . .	256
Mrs. P.'s Deed of Mercy . . . . .	259
Firefly . . . . .	262
Making Masons at Sight . . . . .	264
Masonry among Savage Tribes . . . . .	265
Masonic Story-Tellers . . . . .	266
Tendency of Masonic Relief . . . . .	267
The Early Rituals . . . . .	268
Affiliation . . . . .	268
Returning Reason . . . . .	269
Physical Perfection . . . . .	269
Liberal Legislation in Washington . . . . .	270
Congress of Grand Lodges . . . . .	270
The United States Flag . . . . .	271
Life Membership . . . . .	271
Masonry Among the Indians . . . . .	272
But One Eye . . . . .	273
An Ancient Manuscript . . . . .	273
Make Lodge Meetings Interesting . . . . .	274
Testimony of Sir Wm. Follett . . . . .	275
It Is Not Right . . . . .	275
Attacking Freemasonry . . . . .	276
Masonic (?) Justice . . . . .	276
Retrograding . . . . .	276
Masonic Charity in England . . . . .	276
Cipher Rituals . . . . .	277
A Good Movement, But— . . . . .	277
March up to the Line, and Give Your Answer . . . . .	277
Whose Fault Is It? . . . . .	278
Why Americans Die Young . . . . .	279
Why Albert Pike Left the Southern Cause . . . . .	279
EDITORIALS, ETC.	
Sectarianizing Masonry . . . . .	280
Chinese and Negro Masonry . . . . .	280
Expense an Obstacle to Growth . . . . .	280
Commandery Elections in California . . . . .	281
Church and State . . . . .	281
Editorial Chips . . . . .	281
Chips from Other Quarries . . . . .	283
Literary Notes . . . . .	290
Deaths . . . . .	290

Published by The Trestle Board Association, C. Moody Plummer, Manager.

408 California St.,

SAN FRANCISCO, CAL.

\$1.00 per year in advance.

Single copies 10 cents.

# ATLANTIC & PACIFIC RAILROAD.

## SANTA FE ROUTE.

Santa Fe Limited Leaves **Mondays** 5 P. M.  
**Thursdays**

*3 1-2 DAYS TO CHICAGO & ST. LOUIS.*

*4 1-2 days to New York.*

Think of it?

Dining Cars. Buffet Smoking Cars.  
Pullman Palace Drawing Room  
and Sleeping Cars.

*HANDSOMEST TRAIN IN THE WORLD!*

---

**SANTA FE EXPRESS!! Leaves Daily at 5 P. M.**

Pullman Palace Drawing Room, also modern upholstered Tourist Sleeping Cars, through to Chicago via Kansas City.

**BOSTON AND ST. PAUL EXCURSIONS WEEKLY.**

Literature descriptive of route cheerfully sent.

Ticket Office, **644** Market St., Chronicle Building. Telephone M n 1531.

H. C. BUSH, A. G. P. A., S. H. PERKINS, City Ticket Agent,  
61 Chronicle Building, 644 Market St.,  
San Francisco, Cal.



THE

# TRESTLE BOARD.

---

A MONTHLY MASONIC AND FAMILY MAGAZINE.

---

Vol. XI.

JUNE, 1897.

---

No. 6.

## Memorabilia of the Order of Knights of the Red Cross of Rome and Constantine.

---

A. D. 312. After Emperor Constantine had seen the second vision of the Cross in the heavens (before the battle of Saxa Rubra, October 28, 312.) he made a solemn vow, if his life was spared and his army vanquished the enemy, that he would commemorate the victory by instituting an Order of Knighthood, the Knights to be the special champions of the Christian religion. In the City of Rome, December 25, 312, the Emperor Constantine assembled his principal officers and instituted the new Order of "Knights of the Red Cross of Rome and Constantine." Each Knight on receiving Knighthood had placed on his right arm a small badge or insignia of a Red Cross, which he was always required to wear. The insignia of the Red Cross thereafter being the highest honor of Knighthood. The Order having been instituted in Rome and by Emperor Constantine, the Knights were designated and known throughout Christendom as Knights of the Red Cross of Rome and Constantine.

313. The Sovereign Grand Master of the Order, Emperor Constantine, instituted the Order of Knight of the Grand Cross, which he confers on several of his generals and ministers, as a special mark of merit and distinction. September 11.

337. After the death of Emperor Constantine, the first Sovereign Grand Master, which occurred in 337, the Popes of Rome claimed and exercised Sovereign authority over the Order throughout Christendom,

delegating to the Papal Nuncios and Cardinal Princes at the various Catholic courts the right to nominate candidates for the Order of Knight of the Red Cross of Rome and Constantine. To the King or Emperor was granted authority to advance a Knight of the Grand Cross, subject to the ratification of the Holy Father.

1093. Philip I, King of France, institutes (May 20th) the Order of Knights of the Holy Sepulchre, and nominates, as the Grand Marshal of the Order, his son, the Dauphin of France. Only General Officers of the Order of Knights of Rome and Constantine serving with the Crusaders in the Holy Land, were for many years eligible. After the return of the Crusaders from the Holy Land, the two Orders were designated as the first and second grade of Knight of the Red Cross of Rome and Constantine.

1094. The King of France, Robert Duke of Normandy and Earl of Anjou, as Senior Knight of the Grand Cross of the Order of Knights of the Red Cross of Rome and Constantine, calls the Knights of the Red Cross to arms to rescue the Holy Sepulchre from the infidels.

1095. The Pope dominated and exercised sovereign authority over the Order from 337 to 1094. During the war of the rival Popes, between Pope Clement and Pope Urban, the King of France, in his territory, and Robert Duke of Normandy, in England, claimed Sovereignty over the Order. In the early years of the Crusade war the authority of Robert, Duke of Normandy, was paramount.

1099. Grand Conclave of the Orders of Red Cross and Knights of the Holy Sep-

ulchre assembles at Palestine. August 3. 1100. The Crusaders of all countries carry the banner of the Order of Knights of Red Cross of Rome and Constantine.

1116. Grand Conclave of the Order of the Red Cross of Rome and Constantine assembled in Rome (May, 1116), Emperor Michael Angelos Comnenus elected Sovereign Grand Master of the Order.

1119. The Sovereign Grand Council promulgates an edict that the active membership of Knights of the Grand Cross be limited to fifty Sir Knights in each Sovereign Kingdom, or Independent Country, and that a Grand Cross Knight shall have precedence in all Assemblies of the Sir Knights of the Red Cross, immediately after the Sovereign Grand Master. It was further ordained and proclaimed that the Order of Knight of Grand Cross be conferred only on eminent and worthy Sir Knights for zealous labor in behalf of the Order as a special and distinctive mark of merit. May, 1119.

1125. A Grand Conclave of the Order of Knights of the Red Cross of Rome and Constantine (May, 1125), at Venice.

1195. Richard Cœur de Lion proclaimed Sovereign Grand Master of the Knights of Rome and Constantine, and Senior Knight of the Grand Cross, by the Duke of Burgundy, for valorous services in front of Jerusalem. The German and Italian Knights assenting.

1200. The history of the Order after the return of the Crusaders from the Holy Land to 1654 is not clear. Conclaves of the Order existed throughout Europe, but no General Assembly was held. The Kings of France, Spain, and Emperor of Germany asserting Sovereignty by Divine authority, over the Order in their respective countries.

1683. The Orders of Red Cross, Holy Sepulchre and St. John revived in England. The first Conclave being instituted by the German Ambassador to the Court of St. James. February, 1688.

1692. Abbe Giustiniani, a Venetian priest of great learning, while visting England (May, 1692) conferred the Order of Knight of the Red Cross of Rome and Constantine, Knight of the Holy Sepulchre and Knight of St. John on several of the attaches of the English Court. The Abbe was the first writer to gather, prepare and preserve the traditions and rituals of the Order as now existing.

1699. Sir Bernard Burke, in his work,

"Orders of Knighthood and Decorations of Honor," Vol. I page 341, says: "Duke Francis I, of Parma, of the House of Farnese, was installed (September, 1699) Grand Master of the Knights of the Red Cross of Rome and Constantine with much pomp."

1750. Baron Hunde, the great Masonic Historian of the 16th and 17th century, in his history of Templar System of "Strict Observance" states "the great and rapid progress of Freemasonry on the European Continent is largely due to the efforts of the Knights of the Red Cross of Rome and Constantine." He also credits the Knights of the Red Cross as being true Templars, and as the only Order of Christian Knighthood that has had a regular succession since it was instituted in 312.

1760. The Grand Masters of the English and Scottish Knights of the Red Cross of Rome and Constantine assemble in London, January, 1760, and adopt as a requirement for Knighthood in the Order that the applicant be a Royal Arch Mason and a believer in the Christian religion.

1783. At Charleston, S. C., November 12th, in St. Andrew's F. & A. M. Lodge, the Order of Knight of the Red Cross of Rome and Constantine was conferred on a class of eight, dispensation having been obtained in England by a retired British officer then residing in Charleston. This is the first authentic account of the conferring of the Order of Knight of Red Cross of Rome and Constantine in America.

1788. While the history of the Order and that of Masonry are both silent as to the connection of Masonry and the Knights of the Red Cross of Rome and Constantine, we have the authority of no less a person than the Grand Secretary of the Grand Lodge of Masons of England (in 1788) that all of the Grand Officers of the Grand Lodge of England and Scotland received the Order of Knight of the Red Cross of Rome and Constantine on their election, and before being installed as a Grand Officer. The retiring Grand Master, if he served two or more terms, receiving the Order of Knight of the Grand Cross on retiring from the Grand East. Masonry and Knights of the Red Cross evidently became closely allied early in the 17th century.

1796. The Right Honorable Lord Radcliffe elected Sovereign Grand Master of England and Scotland.



1804. Walter Rudwell Wright installed Provincial Grand Master of the Order in England.

1805. The York (England) Encampment of Knights of the Red Cross of Rome and Constantine, May 4th, adopts an amendment to their by-laws "that only Master Masons shall receive Knighthood in this Encampment." At this Assembly, Sir Frederick Perkins, Aide to His Majesty the King, received the Order of Knight of the Grand Cross.

1808. The Grand Imperial Council of England organized at London, May 4, 1808.

1809. The Grand Imperial Council of England asserts sovereignty of the Order throughout Europe and America. March 14th.

1809. At a meeting of London Encampment Knights of Red Cross and Constantine (November 22), at Freemason's Tavern, where all the legitimate Masonic Bodies assembled, "eight prominent high Freemasons received the Order of Knight of the Red Cross of Rome and Constantine. Knight of the Holy Sepulchre and Knight of St. John, and also the Order of Knight of the Grand Cross," so it is recorded by Sir William Henry Percy in a letter to the Grand Master of Masons of Scotland.

1810. The Grand Imperial Council of England endorses the edict of the Sovereign Grand Master that "only Master Masons are eligible for the Order of Knight of the Red Cross of Rome and Constantine."

1811. The Order of Knights of Red Cross of Rome and Constantine introduced into British India and Ireland.

1813. His Royal Highness the Duke of Sussex, Grand Master of the United Lodges of F. & A. Masons, elected and installed Grand Sovereign of the Grand Imperial Council. The Duke of Sussex was Grand Sovereign until 1843, and the Order flourished throughout Europe under his benign influence. In England, before a candidate was balloted for in any one of the many Encampments, the name, age and social standing of the candidate was first submitted to His Royal Highness. Under the Duke's regime the Order was restored to its former high and proud standing as the first Order was, and is today in England considered as great an honor as to receive the Order of the Garter.

1832. Baron Witter, of Leipsic, a German writer on Masonry, in his work, "Masonry in Europe," issued in Berlin, 1832, classifies the "Seven Steps of Chivalry" as follows:—"1st. Knights of the Red Cross of Rome and Constantine, and Knight of the Grand Cross. which antedates all other orders of chivalry. 2nd. Knight Templars, dating from the Crusades. 3d. Knights of Malta. 4th. Knights of the Holy Sepulchre, appended to which is Knights of St. John of Palestine, or Knights of St. John the Evangelist. 5th. Rosa Croix. 6th. Templar Priesthood. 7th. Commander Elect Knight of Kadosh. The most sublime of the Seven Steps is the first—and the oldest, Knight of the Red Cross of Rome and Constantine. To attain the Order of Knight of the Grand Cross an Emperor might well exchange his Empire. The first Seven Steps of Chivalry are conferred in many Masonic Bodies under one charter, and upon Masons who have received the Royal Arch Degree. The Order of Knight of the Grand Cross is exclusive, and is now rarely conferred, except on a Prince Royal or a Grand Officer of a Grand Masonic Body, if a Knight of the Red Cross of Rome and Constantine. Its membership, being restricted to fifty in each country, tends to make it exclusive." In the United States the authority for conferring the Seven Steps of Chivalry is divided between the A. & A. Scottish Rite, the Commanderies of Knight Templars, and the Conclaves of Knights of the Red Cross of Rome and Constantine.

1845. Dr. Oliver, an authority on Masonry, in his "Landmarks," Vol. II, page 10, states: "It is asserted, and after a careful investigation I am unable to refute the statement, that there are only four original Encampments of Knights of the Red Cross of Rome and Constantine in England at the present date (1843)." The four Encampments alluded to being located at Bristol, London, Bath and York.

1865. The Grand Imperial Councils of England, Scotland and of Europe assemble in London and elects and installs as Grand Sovereign Sir Knight William Henry White.

1866. The Order of Red Cross revived in Germany, France and Italy, through the activity of the Imperial Council of England.

1866. Lord Kenlis (now Earl of Bective) elected and installed Grand Sover-

eign of the Grand Imperial Council of England.

1869. The Order of Knights of Red Cross of Rome and Constantine introduced into the Dominion of Canada. Conclaves instituted in Toronto, Montreal, London, Quebec and Ottawa.

1870. The Order of Knights of the Red Cross of Rome and Constantine introduced into the United States, May 19th.

1871. Conclaves of the Order instituted in New York, Pennsylvania, Massachusetts, Kentucky, Indiana, Vermont, Maine, New Jersey, Michigan, Virginia, Delaware and Baltimore, in the order named.

1872. Grand Council of the State of Pennsylvania, Knights of the Red Cross of Rome and Constantine, organized at Reading, Pa., June 14th.

1873. Grand Council of the State of New York, Knights of the Red Cross of Rome and Constantine, organized at Albany, N. Y., February 5th.

1873. Grand Imperial Council of the State of Illinois, Knights of the Red Cross of Rome and Constantine, organized at Chicago, Ill., August 30th.

1873. Grand Imperial Councils of the States of Massachusetts and Rhode Island, Knights of the Red Cross of Rome and Constantine, organized at Worcester, Mass., December 22d.

1874. Grand Imperial Council of the State of Michigan, Knights of the Red Cross of Rome and Constantine, organized at Detroit, Michigan, April 10th.

1875. Grand Imperial Council of the State of Kentucky, Knights of the Red Cross of Rome and Constantine, organized at Louisville, Ky., March 17th.

1875. Grand Imperial Council of the State of Indiana, Knights of the Red Cross of Rome and Constantine, organized at New Albany, Ind., April 21st.

1875. Grand Imperial Council of the State of Vermont, Knights of the Red Cross of Rome and Constantine, organized at Burlington, Vt., May 1st.

1875. Grand Imperial Council of the State of Maine, Knights of the Red Cross of Rome and Constantine, organized at Portland, Me., May 5th.

1875. Grand Council of the State of New Jersey, Knights of the Red Cross of Rome and Constantine, organized at Jersey City, N. J., May 29th.

1875. Sovereign Grand Council of the United States of America, Knights of the Red Cross of Rome and Constantine, with

duly accredited representatives present from all the State Grand Bodies, organized in the Masonic Temple, New York City, June 1st. Sir Knight Albert G. Goodall elected and installed Sovereign Grand Master.

1877. The Imperial Grand Council of England, Knights of Red Cross of Rome and Constantine, recognizes as sovereign and independent the Sovereign Grand Council of the United States and sends fraternal greeting. July.

1877. The Imperial Grand Council of England having heretofore claimed sovereignty over the Order in the United States, and requiring a per capita tax for each Knight each year be remitted to it, and also a stated sum for each applicant receiving the Order of Knighthood in the United States, graciously waived its right of sovereignty immediately after the Grand Council of the United States was organized, and a treaty of amity was entered into by and between Alfred Creigh, L. L. D., L. T., 32°, Intendant General, representing the Imperial Grand Council of England, and C. L. Stowell, K. T., 33°, Sovereign Grand Master of the United States, whereby the Imperial Grand Council of England relinquished its rights in the United States as having Sovereign authority in the territory of the United States. Treaty dated March 10th.

1877. Sovereign Grand Chapter of the Grand Cross of Constantine, organized at Rochester, N. Y., June 21st, by authority of the Sovereign Grand Council. Charter issued to the Grand Chapter by the Sovereign Grand Council of the United States, Knights of the Red Cross of Rome and Constantine.

1888. Lord Saltour elected and installed Grand Sovereign of the Grand Imperial Conclave of Scotland, and sends fraternal greeting to Sovereign Grand Master C. L. Stowell.

1894. The Sovereign Grand Chapter of the Grand Cross of Constantine surrenders its sovereignty and charter to the Sovereign Grand Council. The right and authority to confer the Order of Knight of the Grand Cross vested absolutely in the Sovereign Grand Council of the United States. September 14th.

1896. The charters of all Imperial, Grand and State Councils revoked by the Sovereign Grand Council. The State Grand Bodies abolished and all Conclaves in the United States placed under the im-



mediate jurisdiction of the Sovereign Grand Council of the United States. September 22d.

1896. The Sovereign Grand Council at its Annual Assembly (in Rochester, N. Y., September 22d.) receives and orders printed an amendment to the Constitution vesting all of the corporate, governing and executive authority of the Order of Knights of the Red Cross of Rome and Constantine in the Knights of the Grand Cross. Only Knights of the Grand Cross to be eligible to membership in the Sovereign Grand Council, and creating an Active and Honorary Membership of the Grand Cross. The Knights of the Grand Cross limited to fifty in the United States. Only Honorary Knights of the Grand Cross are eligible for the Order of Knight of the Grand Cross. The Sovereign Grand Council may confer the Order of Honorary Knight of the Grand Cross on a worthy Knight of the Order as a mark of distinction and honor. The amendments to the constitution to be considered at the Annual Assembly of the Sovereign Grand Council, third Tuesday in August, 1897.

#### In How Far Are the Semites Semites?

Science, which has divested so many objects of the adoration of its imaginary ornament, threatens somewhat to withdraw from a part of humanity a highly valued object of its hatred, and it will be so much the worse for science to do this, as the hatred of one's neighbor has always been more popular than the love of one's neighbor.

In a recent article on the fruitful chronological discoveries of Herr Ernst von Bunsen reference was made of the results at which he and others have arrived, from different points of view, on the origin of the name Semite. These investigations were occasioned by the peculiar interpretation of Genesis X, where Mesopotamia, Canaan, and, in a rather less clear manner, also Arabia, that is, the essential seats of Semitism, are allotted not to Semites but to Hamites. The Semites are here connected, as far as their sites are clearly recognizable, partly with the much more northerly Aramaic and Armenian localities, and though partly also with the southern Arabia, yet with the specified local descent from Armenia, finally they are connected even with Persia. It had to

be asked, how does this division agree with the established fact that the countries called Semitic, as long as we know them, spoke not Hamitic but Semitic, and that contrawise the countries enumerated as Semitic have already all either spoken Indo-Germanic in historical times, or lie in the midst of countries speaking Indo-Germanic and Semitic without even touching the centers of Semitism? How is it to be explained that, notwithstanding the misleading character of those statements to the countries called Hamitic, who, in truth, are Semitic, some really Hamitic are added, whilst to those called Semitic, which are essentially removed to Indo-Germanic regions, some remain which are reckoned as genuinely Semitic, and that generally the Indo Germans are treated with a sparing hand?

These questions having been raised, they are partly solved, partly brought near to solution by searching considerations. In order to grasp the matter by the point which is handiest to us an attentive comparison of Biblical and other oriental and classical reports showed that the attempt to allay the said doubt with reference to the Jews at once led the inquiry into new paths in which it was forced to be left by subsequent research. Though the Jews are in the Mosaic ethnological chart designated as successors of Shem, the home of the Jews is, in the same book, placed in Arrapachitis, Armenia, that is, in an Indo-Germanic country. Living there, and in the immediate Chaldæan neighborhood, the eight eldest generations of what was to become the Jewish race are enumerated from the eponymous Arpachshad, the son of Shem unto Tharah, the father of Abraham, who still dwells in Ur Kasdim, that is, Ur of the Chaldæans.<sup>1</sup>

Tharah is the first to migrate to Canaan, consequently, on a change of dynasty in the likewise Chaldæan Babylon; he dies on the way in Haran, and leaves it to his son Abraham to continue alone his way to Palestine. Arriving there, Abraham finds the land speaking Hebrew, which is expressly designated as the language of Canaan; he finds names of men, cities and localities in the same idiom; speaks, therefore, either the same tongue with them, or accepts theirs, but certainly does not bring

<sup>1</sup> "Kasdim" is transmitted as "Chaldæans" in the Jewish-Greek translation of the Old Testament, which frequently explains the Hebrew text. The recognition of this translation follows from the fact that Christ is generally represented as citing after the same, not after the Hebrew aboriginal text.

a new language to them. That he should have brought with himself the same tongue is denied by the fact that the Jews did not understand the Chaldæan language. For we saw that the Jews started from Chaldæa, and called themselves descendants from the Chaldæans, up to the time of the Book of Judith, until Philo and Josephus. The Chaldæan language had been preserved by other Chaldæan emigrants in Babylon, when these came into very rough touch with the Jews at the time of the prophet Jeremiah (Jer. v: 15; xxviii: 11; xxxiii: 19; Ezech. iii: 5; Dan. 1: 4). If, therefore, Hebrew was not the home-language of Chaldæa, and, consequently, could not have been brought by the Jews to Palestine, we shall have to approach the inquiry after their more ancient idiom, since the same has disappeared in their mouth during historical times, by researches of the Babylonian Chaldæaic.

Thus we reach the Babylonian Chaldæans, who, in Isaiah xxiii: 13, are designated as immigrants from the north; the Jews call them even after their capture of Jerusalem by their own tribal name Kasdim, and still, B. C. 900, they call themselves in their cuneiform inscriptions, Kaldi. In order that there should be no doubt about their Jewish connections, in Xenophon's Anabasis, a "Chaldæan" people in the Armenian mountains of Arrapachitis, whence the Jews themselves had gone forth, is mentioned by their side. These Chaldæans, up to this day inhabiting this place and called Kurds, speak, however, an Indo-Germanic tongue closely related to the Persian and Sanscrit, just as Eustathius explains the Chaldæans to be cognate to the Persians, just as the names of the ancient Chaldæan kings were already by Gesenius recognized as Indo-Germanic, and the names of the Assyrian potentates were by Ktesias and Herodotus likewise explained as of the Sanscrit type. As a further confirmation of the four Jewish youths, who, according to Daniel, are sent to Babylonian court-schools in order to learn the language and literature of the Kasdim, receive Indo-Germanic instead of the imported Hebrew names. We must restrain ourselves from communicating numerous other supporting points which lie in the same direction.

If then the Jews, after having lived 1,000 years in Canaan, did no longer understand the Chaldæan language, yet described themselves then, and still 1,000

years later, as aboriginal Chaldæans, are we not constrained to recognize their own most ancient tongue in that one which the Babylonian Chaldæans, gone forth from the same Armenian highland, preserved so much longer? And must not this tongue, after all we have stated, have been one that the Semites would not understand, and probably an Indo Germanic language? This conclusion is not shaken by the fact in Chaldæan Babylon, as we know from cuneiform inscriptions, at the same time Semitic was spoken. For, in the first place, the Chaldæans came there, according to Isaiah xxiii: 13, as state-forming conquerors to another people which was, till then, insignificant; secondly, according to Herodotus, two distinct people lived there by the side of each other; and, thirdly, the cuneiform inscriptions themselves contain by the side of the Semitic texts what belongs to a different language, on the origin and nature of which the debate has certainly not closed. Seeing that what speaks in favor of the Indo Germanic origin of the Babylonian Chaldæans is not directly affected by all this, what is more probable than to regard the Semitic part of their inscriptions as intended for the Semitic part of the inhabitants, as destined for the Semitic aboriginal inhabitants, and to reserve the non-Semitic—Delitzch in his new grammar considers it even for likewise Semitic—for the other race!

Thus a state of things results which would correspond with the Jewish-Palestinian one. In both cases people in foreign languages, Indo-Germans, as the above renders pretty indubitable, have migrated from the northern mountain into the southern Semitic plains; in both cases, although in exceedingly different periods of time, they have exchanged their Indo-Germanic language for that of the aborigines; in both there are traces to be followed of the change and of the final unification of the conquerors as also of those subjected by them, though these traces show themselves more positive in the one case, and more negative in the other.

As far as the Arabian origins can be discerned, a remarkable analogy is found in them. Of the sons of Koosh, son of Ham, recorded in the tenth chapter of Genesis, a goodly number gives us designations of Arabian localities and tribes, placing, therefore, Hamitic men in a later Semitic country. Not enough to claim Arabia for Hamitic aborigines, names are



given them which, though borne by the Semites later dwelling there, are, in truth, mostly of Indo-Germanic origin. This is an apparently disorderly throwing together which separates itself in explicable layers by the above on the suggested assumption of Indo-Germanic conquerors who imposed their dominion, and thereby their name on the Hamites they found, and who, at a later time, after accepting the foreign language, and after the more or less accomplished mixture of races, went together with the subjected aborigines under a new patronymic. Further signs point to similar causes and effects. According to the Bible, according to Greek and Arabian traditions, Joktan, a brother of Peleg, from which, latter, the Jews have descended—the proper names in those times have mostly to be taken as personifications of tribes—migrates from the north to southern Arabia, and there founds the himjaritic empire. According to Arabian tradition the Joktanites accept the language of the aborigines; according to Greek tradition two languages maintain themselves there by the side of each other—a statement which seems to be confirmed by the latest findings in Yemen and Hadramouth.

Whilst of the Philistines, the fourth principal branch of the Semites, we only mention that their gods, cities and ports, which existed before the Jewish immigration, always bore Semitic names, we arrive at the conclusion formulated by Bunsen, Muller of Basel and others, which, from the opposition side, has been more ignored than attacked. That conclusion is that the ethnological chart of Moses is right, when it assigns the lands usually called Semitic to aboriginal Hamites; for these have been but later conquered by Indo-Germans who aboriginally dwelt northwards, and, moreover, conquered in such a manner that the new masters were generally merged with the ancient inhabitants, and accepted their language, being either in the minority, or, what is more certain, in a lower natural culture. Accordingly, "Semite" was only a designation for an Indo-Germanic-Hamitic mixed race, while Semitic language is nothing beyond the tongue always spoken by the Hamitic element of this mixed people, and later adopted, perhaps also modified, by the Indo-Germanic element.

The Palestinian Jew and the Babylonian Chaldæan who, up to this day, are known

to have the same national feature as the Aryan Armenian would, accordingly, have been originally Indo-Germanic, Armenio-Kurds, the direct blood-associates of the great Asiatic-European family, interspersed with an incalculable element of the earlier developed culture-race.

In the face of so new and upsetting a conception skeptics may ask whether the proofs advanced are not too fragmentary to bear the weighty theory. It will probably be more generally admitted that the train of thought is bold and scientific; that, up to this time, it is not contrasted with any effectual opposition, and that the fundamental thesis of Shem's origin harmonizes in a remarkable manner with Bunsen's fundamental date of the Indo-Germanic irruption into Mesopotamia. It would certainly be an unqualifiable irony of the world's history if, in Armenian dialect, Abraham's name was in reality "Schultze" and that of Israel "Müller," or something like it, and if they had brought upon themselves their later names, for which they have been so heavily reprov'd, only by their want of foresight in learning Hebrew.

The Jews are, however, in little danger, by this new classification, to see diminished their participation in the glory that the first strategist who crossed the Pyrenees and the Alps, the victor of the Trasimenean lake and Caunæ, commanded in Hebrew. That the Philistines, the inhabitants of the Canaanite sea coast, were Semitised Indo-Germans has been recognized before the youngest genealogy which designate the Jews as such. But the Phœnicians, the inhabitants of the adjoining northern coast, from whom Hannibal descended, bear the testimony of their identity with the Philistines, not only in their common language, but also in the (etymologically) common name, although the early development of their nation reaches back too far to be quite recognizable. When the immigration personified in Abraham went to Palestine, to the "land of the Philistines," the temple palaces of Sidon had already been built by that race, which still, 1,800 years later, could make, at Rome, their *ante portas* to a proverbial call in need. Moreover, how locally different all this, notwithstanding the mixture of the Japhetic blood with that of the Hamites in the production of the Semitic race has to be assumed, results from the comparison of the skin

colors! The Jews are white, therefore Indo-Germanic in the most intact sense; the Assyrians appear on the monuments of Egypt yellowish; the Arabs vary in all shades from white to nearly black; the Christian Abyssinians and the neighboring Jewish Fellashahs, both the nearest connections of the Mohammadan Arabians, are throughout colored dark.

In his newest book Herr von Bunsen makes of the dualistic origination of the Semites the basis of a dualistic tradition on their religious and national conceptions a far-reaching theme for special treatment.

— Professor Abel, of Berlin.

### The Urgent Need of our Pacific Coast States.

Fifty years ago two or three hide-droghers sufficed to carry round the Horn the whole annual export of California—a few hides and a little tallow. Thirty years ago two successive seasons of drought put an abrupt end to the pastoral period, and the reign of the wheat-farmer was ushered in. The making of California dates from 1866, when towns and hamlets sprang up all over the State, and whether a man labored as lawyer or doctor, merchant or mechanic, teacher or preacher, his pay came out of the boundless wheat field. This era of prosperity based on grain reached its climax in 1882, when California's wheat export footed up \$43,000,000. Such tangible success spurred our rivals to emulation. Australia learned the lesson to such effect that her wheat soon outranked in price the product of California. As early as 1881, in reply to a description of our "header" which I furnished to the London *Times*, I was requested to send detailed information to Southern Africa. So the Africander benefited by Californian ingenuity at an early date. The following year Argentina entered the race, with a feeble export of 68,000 bushels. This has grown to an accredited 40,000,000 bushels exported in the half of 1894. Meanwhile, in that year, California's output to Liverpool had fallen to a value of \$8,424,000, or one-fifth the amount shipped in 1882. In 1895 it rose a little, to \$10,026,102.

What is the meaning of this terrible decline? Simply that California has been worsted with her own weapons. For a while inventive ingenuity applied to grain-farming kept California ahead of

the world. The gang-plough, improved harrows and cultivators, headers, and, lastly, the combined harvester, with its thirty-mule team, cutting, threshing and sacking the wheat at a stroke, had enabled the Californian to compete easily with cheap labor countries. For many years this faculty of invention acted as a counterpoise to Argentina's propinquity to the world's wheat market. Of course this could not last. The fame of California's harvesting machinery was noised abroad, and, in a single year, Argentina imported over \$3,000,000 worth of reapers, steam-threshers, ploughs, etc. The transactions of our State Agricultural Society chronicle the result briefly: "Argentine wheat broke the market." The Californian farmer, handicapped by 8,000 miles of perilous ocean navigation around Cape Horn, found himself unable to compete with the Argentine.

Some would insist that this apparent injury was a blessing in disguise, in that it would compel a recourse to intense culture, thus becoming a positive benefit to the State. This, no doubt, is a very pretty and plausible theory, and eminently desirable to be put in practice if possible; although it is just as well to realize that \$43,000,000 is a very large fraction of the total exports of the United States, and a fraction we can ill afford to dispense with, for, in 1894, our whole export was but \$869,204,937. In certain events it might be possible for California to replace this immense value of wheat by other products, the results of this desired intense culture. Those products might consist of dried fruits, nuts, wines, hops, honey, meats and dairy produce; to which could be added such by-products as perfumes, essential oils, citric and tartaric acid, etc. I say advisedly, "In certain events it *might* be possible"; because any one who knows the present state of things in California as intimately as I do (for I have farmed here over thirty years), knows that already this intense culture is overdone on the Pacific Coast; already the supply outruns the present demand. In 1895 almost every raw product enumerated above was selling at less than the cost of production. Raisins were to be had at one cent per pound in the sweat-box in Fresno, and almost every other article named was quoted at a similarly ridiculously low price. One prune-growing district alone—the Santa Clara Valley—is prepared to turn out, in a



favorable season, 50,000,000 pounds of dried prunes, while the whole annual consumption of prunes in the United States is only some 70,000,000 pounds. Our trade in fresh fruits has been so overdone that hundreds of carloads shipped have resulted in a dead loss to the grower. Quite recently, in the Senate Chamber of our State capitol, at the annual Horticulturists' Convention, a grower summed up his season's experience in shipping East peaches and pears. He reckoned that peaches, all ready boxed and packed in the cars, cost him 30 cents per box and pears 45 cents. They brought him when sold, and expenses all paid, peaches 22½ cents and pears 27½ cents—a dead loss of 5½ cents per box on peaches and 18½ cents on pears. Of the gross receipts the freight charge consumed 50½ per cent; the ice company, for refrigeration in transit, 15½ per cent; 3 per cent went to the shipping company; 7 per cent to the auction house that sold them. This was no isolated case; it was the common lot of the bulk of the growers at the Convention.

To cap the climax, and render the case for intense culture yet more discouraging, our horticulturists are well aware that Australia, South Africa and Argentina are becoming our rivals in horticulture as they have been in agriculture. Both Australia and South Africa recently sent special envoys to California to spy out the land, and learn our methods of cultivation and packing; while Argentina, with a recent immigration of a billion and a quarter of born horticulturists from southern Europe, offers a bounty on every two-year-old fruit tree on the lands of new colonies. With cheap transportation the Pacific Coast may hold its own against these rivals, but it never can while handicapped, as at present, by 8,000 miles of extra distance. Our case may be described as one of arrested development caused by commercial isolation; in parts of the State gradual decline has already set in. The cure is indicated by a fragmentary plank in the platform of the Republican party. That fragmentary plank is to the Californian as big as a house. This is it: "The Nicaragua Canal should be built, owned and operated by the United States."

Let me explain more fully what those words, "commercial isolation," import, to the wheat farmer, for example.

Commercial isolation means, in the first place, that his crop must be sold on a

purely speculative market; for the place where the wheat is consumed is five months' sail from San Francisco; and no one can forecast prices five months ahead, especially now that his rivals in the Southern Hemisphere have made wheat-harvesting a *semi annual* affair, their harvest occurring in our midwinter.

Then, tonnage to convey his crop must be brought from afar, and, when wheat is abundant, it usually happens that ships are scarce, and in such demand that freights rule high. Taking an average of twenty-five years, about \$12.50 a ton has been the ruling rate. Argentina has tonnage always within easy call, and ships her produce at less than half the above figure. This 8,000 mile handicap also implies five months' interest on the cargoes shipped, against thirty days' interest on Argentine cargoes. Lastly, it involves navigation through the proverbial perils of the Cape Horn route, where prevail Antarctic storms and cold, and, in winter, eternal night; insurance is charged accordingly, at two per cent, against five-eighths of one paid by Argentine shippers.

Obviously, in seasons of normal harvests, California is unable to compete under these adverse conditions. Were the Nicaragua Canal constructed every one of these would be removed. As Lieutenant Maury many years ago pointed out, this route is *not* in the region of equatorial calms, and would be accessible to sailing vessels almost every day in the year; it is, therefore, exempt from the difficulties in this and many other respects that attach to the Panama route. With this canal the area devoted to intense culture might be widened indefinitely, for not only our wheat would then compete on even terms with that produced by our rivals, but, by the use of steamships with cold storage appliances, almost every one of the products of such culture, green fruits included, would find a profitable market among the teeming millions of Europe. Butter from Argentina, Australia and New Zealand already figures on London lists of prices current; why not from California, where butter from first class creameries, fitted with every modern appliance, was a drug in the market last year at nine cents per pound?

It is surely to the interest of all this great nation that so glorious a Western addition as the Pacific Coast States of the Union should not languish in this condi-

tion of arrested development. In an interview recently with Speaker Reed, in which I urged the immense importance of the Canal to this Coast, the chief obstacle in his view seemed the financial. This is not insuperable. The estimated cost of construction in 1872 was, roughly, \$65,000,000. Since then notable improvements have been made in excavating machinery, and, in the experience of the Chicago Drainage Canal, the expense of such work has been very materially lessened. Menocal's schedule in 1872 priced various classes of work per cubic yard as follows: Dredging, 20 to 30 cents; earth excavation, 40 to 50 cents; rock excavation, \$1.25 to \$1.50; rock, subaqueous, \$5. Chicago did the work at the following much reduced rates: Dredging, 5½ to 8 cents; earth excavation, 19 cents; rock, 59 to 74 cents; rock, subaqueous, \$1.75. There is, therefore, at least no need to assume that the cost of construction now would exceed the careful estimates of 1872. This cost could be readily covered by a bond issue, to be met by a sinking fund of one half of one per cent set aside out of canal tolls. This fund, in eighty-three years, would pay off the bond issue, and leave the nation possessed of such a property as should be not only a national pride and glory, but an actual cash profit. Any one disposed to sneer at such a result as visionary may, with propriety, be referred to the dividends, of fifteen to nineteen per cent, annually paid by the Suez Canal, whose shares it comports with the dignity of the British government to hold, and whose dividends serve to lighten the burden of British taxation. Similar results from the Nicaragua Canal might be not unwelcome to the American tax-payer.

Finally, though I have written the above from a local standpoint, let it not be even momentarily supposed that the interests of the Pacific Coast alone are involved. The advantages accruing to the entire Union would be so great as to be absolutely incalculable. The dictum of Macaulay yet holds good, that, barring the alphabet and the printing press, those inventions which abridge distance most influence and further the progress of humanity. Construct this canal and you eliminate 10,000 miles of distance in your routes of commerce; the demands of your coastwise trade will rehabilitate your commercial marine; your unfrequented seas will become gay with steam and beautiful with sails; "your ships

shall cover the ocean as a cloud; they shall fly to your harbors as doves to their windows."—*Edward Berwick, in the Arena.*

---

#### For the Good of Masonry.

---

Masonry is, indeed, a progressive science, and will continue as such as long as the Lodge shall stand. We never become perfect, with all its good teachings, and it is only through study that we get a view of its brightest gems. The more we study it the more of those hidden beauties we discover.

One of its greatest beauties is charity; that charity which extends even beyond the grave, through the boundless realms of eternity. We are now about to add another link to that endless chain of charity. I refer to a home for the aged. It is, indeed, a grand cause, and I am sure our Master above will crown our efforts with the success they so richly deserve.

But why stop here? Why not continue to add links as we discover them? There is another link I would like to suggest we add. How many of us have heard the question asked, "Are there any sick or in want?" I think it is familiar to all of us; but how many of us stop to study the depth of meaning in it, especially the last word, "want"? It is a word of many meanings.

We may want some of our brethren to visit us when we are ill, or we may want the protecting arm of our brothers when we are persecuted, and numerous other wants. To any, or all, of these our brothers cheerfully respond; but there is one want that does not receive proper attention. The reason for this is, we have not got the system for properly making this particular want known. Want of employment is the one I refer to.

I think I see a way to give it the desired expression. I would suggest that, in conjunction with the Home for Aged, we institute an Employment Bureau. The cost of maintaining said bureau would be purely nominal; but the benefit derived from it would be unbounded. For instance, a register could be kept of the name, address, number of lodge and kind of employment desired by applicant; the Secretaries of the different lodges could, after the application had gone through their lodge, forward the same to the Home Bureau, to be entered on the register there. Employers seeking help could secure the



best in the land, men who could be depended on in any emergency. Where could any man have better credentials than the square and compasses?

At nearly every meeting of our Lodge we hear of some member being suspended for non-payment of dues. Why is this? There are several reasons. Some members are careless about them, while others, for want of employment, are financially unable to pay them. This latter is the paramount reason for so much non-payment. Some Lodges in this latter case either carry the brother or remit the dues. Now, I conscientiously believe we would solve the problem which has been discussed at such lengths in the *Home Journal* recently, if the suggestion could be carried out.

There is many a worthy brother who has been, and who is yet, suffering for the necessaries of life that would actually starve to death rather than humiliate himself to such an extent as to ask alms of his Lodge, even to protect his family from suffering; and a man will do almost anything to alleviate the sufferings of his loved ones. Masons are not beggars, nor do we wish them to be such. I am sure no Mason wants anything he can not return value received for. They want to earn all they get; they are not used to begging.

There are a great many employers in our ranks, and they employ a great many men, not only in this city, but in every town and hamlet in the State, who would gladly take advantage of the opportunity to secure the services of such men as would apply through this medium, and I, for one, say give a brother the first chance at any vacancy you may have in your business. You will be the gainer by it for reasons best known to yourself.

Some one may wish to raise the point that, should this plan be adopted, it might have the effect of influencing future applicants for membership by mercenary motives. If such a point, or rather objection, should be raised, I would like to ask, why are we banded together, and for what purpose, if not for the elevation and benefit of mankind, more especially brother Masons?

We can best give a needy brother help by giving him a chance to help himself. He will not hesitate to ask for, and accept, that kind of charity, and still retain his manhood. Why force, or allow to be

forced, a strong, healthy man to beg alms, even if he could bring himself to do so, when it is not necessary? There are several business men in this city who employ none but brother Masons, and, in fact, won't have any other kind of help; and it goes without saying that these business men are among the most successful in this city; and I have no doubt there are a great many more who would adopt the same plan if they could secure the men without much inconvenience to themselves.

If a brother is out of work and gets behind with his dues we sometimes remit them, and think we have done our duty; but did you ever consider how a strong, able-bodied man must feel when compelled to accept such charity? Do you think it would be an incentive to him to attend his Lodge with the knowledge that he was only partaking of the pleasures of the social intercourse and other benefits which we enjoy at our meetings through charity? No, my brother, it certainly would not be; but give him a chance to pay up by giving him work, and with the money earned by the sweat of his brow he can pay up, and he will walk with a firm, upright step into his Lodge without the blush of shame upon his face.

Brothers, give this the deep and serious thought it deserves, and let us in some manner devise means by which a plan of this kind can be carried out.

I would like to impress upon the minds of employers that in our ranks they can find the very best material for any position they may require filled; and, when in need of help of any kind, if they will make their wants known to the Master of their Lodge, I feel confident they will find the very man they have been wanting, possibly for years. By so doing you will not only benefit yourself and the one you employ, but the Lodge as well.

I would also suggest that in going through the general order of business in our Lodges, when we arrive at the query, "Are there any sick or in want?" that we add, "or any brother in need of employment?" I do not think it will conflict with any of our rules or by laws. If it does, amend them. It may prove a blessing to many a worthy brother. Each Lodge might have its own bureau; but it could not be as efficient as it would be at the Home, for there an applicant would have the benefit of every Lodge in the State.

Now, brothers, let us push this along; and if any one can think of a better plan let us have it. I would like to hear from others on this subject; so push it along, and let us not only maintain the high standard we have attained, but go still higher, if possible, and improve on it if we can. Kentucky was the first to found a Home for the widows and orphans of our departed brothers; let her be the first in another good cause—that of aiding some of our brothers who have not departed.

—*C. M. Hammond, in Home Journal.*

— o —

### Her Goodness.

—

Nancy Gates was knitting upon her trim little side porch. The days were steadily shortening and the apples were growing rosy upon the heavily laden boughs. Nancy sat thinking of the colder weather that must soon come, and knit the faster on the stocking which she was making for the Widow Hale's youngest boy.

She looked up as she heard the click of the gate latch. "It's Ann Slocum out distributing news, I suppose," she said to herself.

"How d'ye do, Ann? Sit down. It's pleasanter outdoors these days, seems to me," and she went into the house for another chair.

"Have you heard the news down to Turner's?" Ann asked when Nancy reappeared in the doorway.

"No," said Nancy, with a sudden tightening of her grasp upon the chair-back.

"Wall, Sallie Turner's dead," said Ann abruptly.

"Dead," said Nancy, sinking into the chair, and letting drop her ball of yarn, which rolled away in the grass.

"Yes, she died this morning; 'twas sudden."

Nancy got up slowly and went after her ball of yarn. When she came back she asked a few questions in the usual neighborly way, and no one could mistrust from her face or voice that the news had awakened more than the usual friendly regrets.

After a time Ann rose to go and Nancy bid her "good aft'noon," and went directly into the house.

The latch clicked as the gate swung back from Ann's hand, and then only did Nancy allow herself to drop into a chair and give her thoughts full rein.

"Sallie Turner dead! Poor Sallie! Poor

Hi. It's been twelve years sense they was married, well I remember. Twelve long years. She was a pretty girl, an' good, too; for all, she wasn't a mite thrifty. Hiram ain't got ahead much these twelve years, but he took a heap o' comfort with Sally." There was a deep breath and a long pause. "She couldn't help cuttin' me out no more'n a sweet pea can help drawin' more bees than a dandeline. She never meant a mite o' harm to anybody," and a great tear splashed down upon the leg of Tommy Hale's stocking. It was a tear of genuine sympathy, for there was no selfishness and no bitterness in Nancy Gates' nature, yet some people called her odd.

'Twas a month later and Nancy stood washing the few dishes which she had gathered up after her solitary meal.

Tab was eating from her pan beneath the kitchen table.

Sally Turner's funeral had been attended by all the neighbor's for miles around, and Nancy was thinking of it as she rinsed and wiped the plates.

"Hi hasn't chick or child to comfort him, and they say he's baching it, too. Land goodness, I suppose it's no business o' mine, but he never was handy 'bout such things."

The dishes were set away and Nancy took out her knitting. This time it was a pair of mittens for Tommy Hale's older brother. Nancy was always doing something for somebody besides Nancy Gates; it seemed to be a necessary part of her make-up.

"'Tain't any use talkin' any longer," she said, at length, to Tab; "I've just got to do it, and I'm goin' to do it to-night. Twelve years has took all the romance out o' me, an' he'll never know it, I'll reckon on that. Them pies did smell good a bakin'," and, having relieved her mind in this apparently disconnected fashion, she resumed her knitting, and Tabby purred approving from her rug.

At ten o'clock that night Nancy and Tab started out on a strange errand. Nancy had her arms full of paper parcels. One of them held two fresh mince pies, another a batch of doughnuts.

The lights in the few houses they passed had been put out at least an hour before. They met no one on the road. When they came to a little house which stood away from the road, with shrubbery all around it, they stopped. It, too, was



dark. Nancy turned, walked noiselessly around to the shed, and cautiously pushed the door.

It swung back and Nancy hastily deposited her packages, pulled the door shut again, and as noiselessly made her way back to the road. When they reached home Nancy refused to think, and was soon quietly sleeping.

It was a month before she allowed herself to be tempted into planning a second trip to the house among the shrubbery, but that day the spicy aroma of her apple pies was too much for her resolution, and in the evening she and Tab ventured out once more.

After that, at irregular intervals of a month or more, Nancy took a batch of fresh baking to the little house in the shrubbery. "'Pears like he ought to have some women's cooking once in a while, and I don't know how else I could help him have any,'" she had said to Tab on their second trip, and so it came to be quite a customary thing.

Again it was early fall, and Nancy was on the side porch knitting, as usual, for some one else. She heard wheels passing the house, and looking up saw Hiram Turner driving along the road.

"Do, Nancy," he said briefly, and she answered, "How d' do, Hiram." There was the fragrance of pumpkin pies issuing at that moment from the kitchen, and Nancy felt a queer twinge (was it of heart or conscience?) as she thought of her plans for that night.

It had been two full months since she had been on one of her mysterious trips. For some reason, which she did not explain even to Tabby, she had not dared, but this night she was going once more.

The pumpkin pies were deposited as usual, but Nancy hastened back down the dim road at so rapid a rate that Tabby had to take a brisk trot in order to keep up with her. When they reached home Nancy sank down upon the doorstep and hid her face in her hands. "It's our last trip, Tabby," she said, looking up at length, "our very last. I thought twelve years had taken all the romance out o' me, but it hasn't, Tab, it hasn't!" and Nancy who, for years, had always been helping some one else, and had borne her own burdens alone so bravely, gave way at last.

The next morning she was up early and at work, when she suddenly stopped in

her preparations for breakfast, and exclaimed: "Where's my ring?"

Tab did not know and did not answer, and Nancy commenced a thorough search. Every imaginable place was examined, but no ring appeared. It had been her mother's wedding ring, and was, therefore, especially dear to her, but no amount of searching brought it to light, and Nancy sat down to her late breakfast with little appetite.

Hiram Turner rose early that morning, too. He had grain to haul to the station several miles away, and he wanted to get an early start. He built a hasty fire and set the tea-kettle on, then he went to the shed for another armful of wood. As he opened the door he saw several paper parcels. "More o' that fine cookin', I'll be bound," he exclaimed, and his eyes kindled and his mouth watered. "I'd give a load o' wheat to know who does that cookin'. I ain't tasted anything so good for"—he was going to say "more'n ten years," but a sentiment of respect for his lost wife checked him. "Seems queer ennyway," he mused. "Well, here goes. It'll help out my early breakfast amazingly."

The tea-kettle was boiling when he went back. He set the coffee on while he brought out a slice of cold ham, took from one of the packages some light raised biscuit done to a turn, and from another a fragrant pumpkin pie. Hiram surveyed his table with an air of intense satisfaction. "That's better'n a man could have got up if he'd tried a week," he ejaculated, as he poured a cup of coffee.

The last mouthful of biscuit and ham had disappeared, and Hiram reached over to cut the pie. His knife struck something hard. "What's that?" he exclaimed, as he gave the knife a turn. It was something round, and he brought it up on the end of the knife. "A ring, well!" and he proceeded to scrape away the pumpkin and examine it. Then he dropped back in the chair as though he had been struck. "Nancy Gates' ring, as I'm alive! Nancy Gates'! I remember it well, if it has been more'n twelve years since I've seen it. An' so it's Nancy has been thinkin' of the lonesome time I'm havin', an' of how good some woman's cookin' would taste to a man who was tryin' to do his own. Nancy! an' I thought she'd never forgiven me for marryin' Sally. Well, well!" and he leaned back in his chair, and—well it

was ten o'clock before he thought again of his load of wheat which was to have gone on the nine o'clock train.

That night Hiram lifted the latch of the gate in front of Nancy's cottage.

"Nancy," he said, when he had greeted her at the door, and been invited in, "I came to bring back your ring."

"My ring?" Nancy exclaimed, with a start and a wave of color which made her plain face as rosy as a girl's.

"Yes," said Hiram, in his dry way, "I found it in a pumpkin pie I had for breakfast."

Nancy instantly froze. "I'm sure I'm much obliged to you for bringin' back the ring," she said stiffly, then, with just a suspicion of a quiver in her voice, she added, "it was my mother's."

But just then Hiram was very susceptible to any variation in Nancy's voice.

"Nancy," he said seriously, and his tone made Nancy's heart bound in a way that startled her staid and sober self, "it ain't the pies or the cookin', though I never tasted any as good in my life, but it's your kind heart and goodness to everybody."

"Nancy!" he went a step nearer, and Nancy did not repel him.

A few days later the neighbors were surprised to see a card upon Nancy's house announcing it "For Rent," for she and Tabby had decided to move into the house amongst the shrubbery.

### An Unanswered Query.

It was while driving through the park that delightful spring Sunday afternoon with my friends, the Van Dams, that I got my first glimpse of the lady; that is, my first glimpse since we bade each other a formal farewell, three years before, in the picturesque little Western town where she lived and I lingered for three months in the hope of realizing a fortune on a small real estate investment. We passed each other rapidly, and my attention was so drawn to the magnificence of her equipage and its accoutrements that I almost failed to see who was the occupant of the vehicle; and I had such a brief inspection of her features that I was by no means sure that I was not mistaken as to her identity.

I in turn was evidently not observed. She was reclining in the luxurious cushions of the carriage, and, with true aristocratic indifference, saw nothing but the

impassive backs of her driver and footman. There was a snowy fur boa about her shoulders, and that is all I can remember of her dress.

"What a beautiful woman!" exclaimed Mrs. Van Dam, without noticing my low ejaculation of surprise.

"That is the finest team of horses I ever saw in the park," declared her husband, who sat with his back to the front, and had not seen the lady's face.

"Do you know who she is?" said Mrs. Van Dam to me.

"I—I had such a short view." I replied with some hesitation, "I cannot be positive. But I think her name is Munn—Mrs. Beverly Munn. I knew her in the West. She was not very rich then. I did not know that she was in the city. She seems comfortable now."

"To say the least!" laughed Mrs. Van Dam. "That is, of course, a private carriage. I wonder I have not heard of her before. She cannot have been here long. A woman like that should be talked about a good deal, one way or another, you know. Mrs. Munn, you said? Is her husband living?"

"I believe not," I answered, "unless she has married within the last three years."

"Um," said Mrs. Van Dam, which might have meant several things. "Anyway," she went on, "she seems to get along very comfortable alone. Did you know her very well, Felix? Is she quite—er—respectable?"

"She comes of a very excellent family, I was told," I hastened to say. "I knew her pretty well. She is a very good talker and very careful of her conduct."

Mrs. Van Dam was not exactly satisfied with my answers to her question; I was conscious that she gave me a sharp glance out of the corner of her eyes, as much as to say: "You are very vague; you don't tell all you know."

Just at this point of the conversation our carriage rolled out into Fifth avenue, and the subject was changed. But during the remainder of the drive I continued to think of Mrs. Munn, and to wonder how she came to be in New York, and where she got the money to make such an appearance. "Surely she didn't get her wealth from that fifty acres of sand and rocks!" I laughed under my breath. "She must have married again," I concluded; "married some millionaire. Certainly she was



clever enough. She was the cleverest woman I ever saw, and I'll wager she has not lost a good point in these three years."

One night, some two weeks after my drive in the park with the Van Dams, I was having a bit of supper where they do things well, when Bennie Slatterly, fresh from the theater, strolled in and joined me. Bennie comes from genuine old stock, and is worth \$2,000,000 if a dollar.

"Just the man I want to see!" he exclaimed, as he dropped into a seat opposite me. "Do you know a Mrs. Munn—a Mrs. Beverly Munn?"

The question was so abrupt that I am sure my eyes answered him before I spoke.

"I know her slightly," I confessed.

"Gad! I thought so," he said, with satisfaction. "Met her somewhere in the West, didn't you? Let me see—who was it told me? Oh, yes, Lulu Kittredge. She said she got it from Mrs. Van Dam, and said you knew all about Mrs. Munn. Now, Felix, open your heart. Who is she? All the fellows that have seen her have tumbled head over heels in love with her, and I am one, and not a soul knows anything about her or where she came from. She's a mystery, if ever there was one, and there's not a man of us has the courage to question her. Hang it, she's the cleverest woman I ever met. She makes you think you have known her always; but if you ask her a pointed question about herself she evades it so gracefully you forget what it was you asked, and you know no more about her than you did before you met her. She's a perfect marvel of tact and beauty, and I'll be hanged if I don't find out all about her if it takes me till Christmas."

"She must be making a sensation," I observed, when Bennie paused to recover his breath.

"Sensation!" he repeated, "why, she makes a sensation wherever she goes. She is the best dressed woman in town. Everybody is talking about her. She has taken a house on the avenue; the Burbank house, you know, near Fifty-third street, and the De Kanes have taken her up. Not that the De Kanes have much of a pull of their own, and they do say that old De Kane is a bankrupt, and that he was paid \$50,000 to introduce such of us fellows as he could induce to dine with him to Mrs. Munn. But that's women's talk. The family have kept their mouths shut like clams about the beauty. Perhaps that was in the

bargain. Somebody said she was a Chicago divorcee, but she herself said that her husband was dead. I got that information out of her, and that's more than Stuyvesant or any of the other fellows got. Still, she might have been a divorcee, and her husband might have died since the divorce.

"You see, Felix, she's not one of our set at all, and instead of taking her up we ought to give the De Kanes a lesson for attempting to boost into society a woman that won't stand investigation. But, confound it, we can't turn our backs on the game. I, for one, am tired of the same old girls, for they're stupid and thin, and haven't got a grain of snap or ginger, while here's a woman who is absolutely fascinating and who is immensely clever. Is a fellow going to miss all the fun in life for the sake of form? I tell you, there are a half-dozen fellows, and Stuyvesant is one of them—I'm not saying anything about myself—who would marry Mrs. Munn to-morrow and ask no questions. What do you think of that?"

"She seems to have plenty of money," I rejoined, "and that might cover a multitude of sins."

"Money! I should say she has!" Bennie began again; "\$5,000,000 of it. That is, they say that's the size of her bank account. Of course, I don't know. But it looks as if it was so from the tremendous rate at which she is living. She tells me she has entirely redecorated the Burbank house, and that just as soon as she is perfectly settled she means to give a dinner. Think of the nerve! But I'll bet \$100 all the fellows will be there. I don't know about the women, though. They are pretty shy. I hear the Trippman girls have said some rather hard things about Mrs. Munn; but that's only jealousy. I suppose all the girls are piqued because the fellows have fallen into the new beauty's net. Can't blame 'em, of course. But they really don't know anything against her. I'm sure of that, for I would have heard it. I don't want to hear anything against her; she looks and acts like a proper person, and I think she is. I'd like to hear some good of her for change. What do you know, Felix? I've been telling you all about her, when you should have been telling me."

"Well, I'm sorry I haven't the desired information, Bennie," I said. "I met her in some Western city—in Colorado, I

think it was—when I was out there on business three years ago. I never knew much about her. I found her very charming and clever, and called on her a few times—”

“Oh, come, Felix!” Bennie interrupted. “What’s the use of that sort of talk? You’re almost as clever at evasion as she is herself. Why don’t you tell me the truth? Hang it! You don’t want to tell”

“My dear boy!” I expostulated, “if I knew anything I’d tell you.

“But you know something!” Bennie insisted. “Really, you ought to tell it, Felix. You’re the only one who can clear up the mystery about this woman. This universal silence is suspicious. One would think you had made a bargain with her to keep a close mouth.”

“But I haven’t spoken to her in three years,” I returned. “I shouldn’t have known she was in the city except for a glimpse of her in the park a fortnight ago. I knew no better until you told me. Now, I’ll tell you what I’ll do. I’ll call on Mrs. Munn within the next two weeks and have a talk with her. Perhaps I may find out something that will interest you. If you and Stuyvesant and the other fellows will meet me here at 11 o’clock, two weeks from to-night, I’ll give you the benefit of my visit.”

“By Jove it’s a go,” Bennie declared. “I see no other way to find out about her. She’ll tell you everything for the sake of old acquaintance. And there’s a good deal to tell, or I’m mightily mistaken.”

So it was settled and I went home to bed, leaving Bennie meditating somewhat gloomily over another absinthe.

I was in good faith in my promise to call on Mrs. Munn, and the very next day, I think it was, I presented myself at the door of the Burbank mansion.

The library into which I was ushered had been almost completely refurnished, and was luxury itself. A copy of my latest novel was lying open on a table.

“So you have come at last,” said a soft voice suddenly, and Mrs. Munn came into the room and gave me both her hands for an instant.

She was smiling, as one who is very happy.

“At last?” I answered. “I didn’t suppose; that is, I didn’t know you were in the city until a few days ago, and I didn’t learn where you lived until last night.”

“Didn’t you, really?”

“No; and you see how soon I have come.”

“It is very good of you, and you are as gallant of speech as ever, I see.”

“You might have sent for a fellow,” I returned.

“You know very well why I would never have done that. You must have been awfully out of the world not to have located me sooner,” she laughed.

“I was; I was busy night and day during the last month. You know my weakness for leaving work until the last minute and then slaving over it.”

“I know several of your weaknesses,” she said, again laughing. “What do you think of my success here?”

“It would be marvelous for anybody but you.”

“If you only meant half that you utter so smoothly!”

“How do you know how much I mean? I may have changed; wise men do, you know; fools never.”

“First you compliment me and then yourself. You will have to write a better novel than your last one before I will believe that you are wise.”

“I finished a better one yesterday. Do you know that the whole city is talking about you?”

“You know what some one says, ‘There is only one thing worse than being talked about, and that is not being talked about.’”

“I supposed you were married before this.”

She looked at me in mischievous surprise.

“How could you think that?” she said naively.

I mentally concluded that she was the most consummate actress I had ever seen.

“You don’t mean to say,” I began, when she hastily interrupted.

“I suppose you will tell everybody all about me?” she asked.

“Why should I? I don’t know anything to tell,” I returned.

It was my turn to dissimulate.

“You are very kind. I have a piece of news for you that will surprise you, I think; that is, if you can be surprised.”

“I’ll try to be, if it will please you.”

“Well, you know the fifty acres of sand and rocks you were good enough to present to me?”

“I know.”

She began laughing again.



"In the last three years that bit of estate has yielded \$2,000,000 worth of gold quartz, and I am told the men are just getting well into the vein."

There was no concealing my actual astonishment.

"What!" I exclaimed. "That beastly patch of earth yielded \$2,000,000? And here I am drudging over my novels!"

Her face grew serious.

"See what you get for losing your patience," she said, "and for—for other things."

"When I lost my patience you found wealth and happiness," I responded, looking her straight in the eyes.

"Wealth," she corrected.

"I can understand now much that was not plain to me before," I continued. "This is the place for you now. You can have all the luxuries now; even the luxury of a blue-blooded or titled husband. Your success is already tremendous. If people only wouldn't ask questions!"

"If you wish to misunderstand me you may." She walked to the window which overlooked the avenue, and, drawing aside the curtains, gazed down on the passing carriages. Presently she turned and gave me a meaning look. "The situation is the same as it was then," she said, "except that—"

"Except what?"

"There's an 18 carat finish to it."

"It can't be bought!" I exclaimed, pacing the floor.

"Please don't insult me, Felix," she answered. I saw that her face was white and that her lips quivered. As I went nearer to her I saw a tear steal from under her lashes.

I am like other men, and a woman's tears affect me deeply. There was not another word said. Moved by an irresistible influence, I caught her in my arms.

\* \* \* \* \*

When I strolled into my club at eleven o'clock at night two weeks later I found Bennie, Slatterly, Stuyvesant and a half-dozen other smart fellows gathered there. They were expecting me.

"By Gad, you've got to tell us all you know, Felix!" declared Bennie, as I found a seat. "We're all at sword's points, but we have one common aim in life, and that is to clear up the mystery concerning Mrs. Munn. Now tell us everything, old chap. What did you learn by your visit?"

I answered very deliberately. "If you remember my promise, Bennie," I said, "you know my words were that I would give you the benefit of my visit up there, and tell you whatever might interest you. Well, the result of my visit was that I am to marry the lady within a week. In view of this event I can't see that Mrs. Munn's past can possibly interest you in any way whatever. Can you? Waiter," I continued, turning to the attendant functionary, "will you take an order?"

#### Miss P.'s Deed of Mercy.

When Miss P. made up her mind to do a thing it was done. So when she was sitting on the front porch of her pretty rose-covered cottage one hot summer day and looked up the street and saw advancing toward her a great flock of sheep a plan came into her head which proved important.

The mass came sweeping past the pretty cottage, sending clouds of California dust over the cypress hedge upon the beds of scarlet verbenas and into Miss P.'s very face, but Miss P. never moved. Her soft eyes, full of compassion, gazed out upon that patient throng of creatures, and a look of pain swept across her face as the poor things tried eagerly to catch a mouthful of the fresh, green grass which formed Miss P.'s well-kept border just outside the path. The horseback rider urged them on, and on they hurried, huddling their fleecy dust brown backs together till it seemed as though one might walk across that living flood. Behind the great flock came the usual accompaniment—the wagon in which the lame and exhausted sheep were carried by the herders—and as Miss P. looked one faltered and fell, rose feebly and was picked up and placed in the wagon with the others.

When the last cloud of dust had settled, Miss P. smiled to herself an odd little smile. "It's a queer thing to do, maybe, but it's no one's business but my own, and if I choose to do missionary work in front of my own house instead of away off in heathen lands I'm going to do it."

Miss P. took the three o'clock car into the city and visited a certain place of business on a bustling street, held a half hour's conference with the proprietor, looked over numerous catalogues, talked prices and then took her departure. Not for home, however. To an up-town office in a

great block she next made her way; then, as the summer twilight was gathering, sought her corner and waited for her car.

Miss P.'s life was lonely. Something seemed always lacking to make it quite complete. She would not admit it, even to herself, for the owner of that resolute mouth and chin and that firm, independent way could never confess that aught was lacking to make her comfort complete. She was not rich; only "comfortably fixed," as the neighbors said. Her father, dying a few years before, had left her the neat little cottage and the fruit orchard behind it, which supplied not only her, but many of the neighbors with choice fruit. For Miss P. was nothing if not neighborly, although there was always a certain dignity and reserve about her that forbade the approach of the too-familiar. People wondered why she was at forty still unmarried. She must have had a "disappointment," they said, though Miss P. looked least likely of women to have had a romance.

One morning a great dray, drawn by four horses, toiled along the dusty road and pulled up at the little white gate under Miss P.'s cypress arch. Neighbors began to wonder and conjecture and to neglect the cooking of their noon-day meals, when Miss P.'s blue sunbonnet, having duly peered over into the wagon and inspected its contents, withdrew into the house, and the men who had come with the dray began to lift and tug at a queer, long, stone something in the wagon.

Old Mrs. Green peered through the blinds of the next house and called out excitedly, "Maria, come here this minute! I do believe Miss P.'s went an' had her own coffin made, or a sarcophagus or somethin'."

But, Maria, leaning interestedly over the old lady's shoulder, said, "Pshaw, mother, 'tain't no such thing! Looks a heap more like a watering trough to me."

And so in course of time it proved to be. "Just like one of her queer notions," said one. "But it'll be a blessin' to poor dumb brutes, just the same," said another, and a third neighbor declared that nothing on earth could tempt *her* to have a public watering trough put up in front of *her* house.

The men within a mile around thought it was just the thing, and began to wonder why they hadn't taken up a collection and got one themselves long ago.

But when in a few days a handsome iron drinking fountain was brought out from the city and set up at one end of the long stone trough, and a bright tin cup was chained thereto, people said, "Well, Miss P. does beat all for doing deeds of mercy!"

And the lady in question, sitting on her vine-wreathed porch, said to herself as she watched the thirsty children stopping on their way home from school in the hot summer afternoons, "I really couldn't spare that hundred and fifty dollars very well, but I can do without the new matting I was going to get, and I'm going to make over my best dress and pinch along awhile to make up for it, and one dollar a month extra water tax won't be very much. Anyhow, I'm going to enjoy it."

And she did enjoy it. What a pleasure it was the next time a flock of sheep came through to see the thirsty creatures crowd and push around the low stone trough, full to the brim with clear, cold water, and how eagerly the jaded horses drooped their heads forward to the welcome draught. And no less satisfied was she to see the dusty sheep-men lift awkwardly their wide sombreros as they dismounted and caught a glimpse of her before they drank cupful after cupful from the iron fountain.

And this filled Miss P.'s queer soul with intense satisfaction. "Whosoever giveth a cup of cold water," she thought to herself, "maybe it's just as much a deed of mercy as to send money to the heathen."

One morning Miss P., as was her custom, vorked among her flowers, digging around the rose-trees with her little hoe, turning up the earth with her trowel, and tying up a sagging vine here and there. Suddenly she heard down the road the unmistakable herald of an approaching herd of cattle, the confused lowing of a hundred plunging and plodding cows, mingled with the whistles and peculiar cries and calls of the attendant cowboys, who in wide felt sombreros and picturesque attire, rode at each side of the moving mass of tossing horns and rough-coated bodies.

Miss P. dropped her garden tools and went up the steps to the porch. It was the way she paid herself for the expense and trouble of setting up the drinking place—this quiet enjoyment of hers in the eagerness and satisfaction of the poor creatures, weary with the travel of many miles over dusty roads.

As she sat thus, looking out across the



cypress hedge upon the surging crowd of cattle, a panic-stricken child pushed open the gate and ran up the walk. "Oh, Miss P.," she cried out shrilly, "let me come where you are! I'm afraid of the cows!"

Miss P. rose and went down the steps. How womanly and tender she looked as she reached a hand down to the little girl and smiled reassuringly. The cattle were crowding around the long, stone trough and a dark-eyed, weather-bronzed cowboy leaned from his mustang and helped himself to a drink from the fountain. As he did so he heard the child's frightened cry and saw the pretty, womanly little picture. As he drank he studied the woman's face furtively from the shadow of his wide sombrero, and a sudden look of wonder seemed to come into his deep eyes. But he assisted the others in keeping the struggling herd under control, and finally, after all were satisfied, helped to start them moving again in a wide, dark stream of hoofs and horns, broad, red backs and switching tails, down the dusty road. Then, with a word to the cowboy nearest to him he turned his horse and rode back to the fountain.

As Miss P., standing at the gate with the child, glanced up at him he lifted his sombrero and sprang from his saddle. "Beg pardon, madam," he began courteously, "but I want to thank you for the great privilege we have enjoyed. It's a rare thing in California to find a watering-place along the road."

"You're entirely welcome, I'm sure," responded Miss P. cordially. This was nothing new. Dozens of grateful passers-by had paused to thank her for providing such refreshment for man and beast, and it was only a simple act of courtesy in this particular cowboy to do the same. So she wondered a little why he did not take his departure now that his errand was done. Perhaps he enjoyed the shade of the mighty fig-tree which spread its great limbs and dense foliage far out over the fountain and into the street.

Why should he look at her so? Why didn't he go? Oh, whom did he look like and who was he?

At that moment her startled eyes caught sight of a long, red scar across the man's forehead, for his head was bared, and in another instant she found herself leaning against the cypress hedge quite weakly and feeling as though it must all be a dream. Then she gathered herself to-

gether and spoke in a quiet voice which trembled a little:

"Horace—Horace, is it you, or am I dreaming?"

"You are not dreaming, Nellie," the man replied as quietly; "it is Horace and you are Nellie, come together at last in this strange way."

Miss P. suddenly lost her hold upon herself and began to cry—a soft, nervous, sobbing cry—and murmured something brokenly which the stranger accepted as an invitation to come in. So he tied the mustang to the ring in the fig tree's trunk and followed Miss P. into the house, while the open-mouthed child went on her way schoolward, stopping often to walk backward a few steps and wonder at what she had seen.

But old Mrs. Green behind her window-blinds called excitedly to Maria and told her all about it. "Depend upon it, Maria," she quavered, "that old maid's got a history and I know it, and I hain't a mite of doubt in my mind but what that's her beau come back. But a cowboy—my sakes alive!"

It was the same old story with which everybody is so familiar—a lover's quarrel, a hasty parting, a hot-headed youth flinging himself away from the quiet New England home out into the world, to be swallowed up in the yawning jaws of the wide, wide west; a girl left to eat her heart out in proud, unspoken sorrow and refuse her various suitors because she had no love to give them. The old, old story again, but this one at least had a happy ending.

"And he wa'n't just a cowboy after all," says old Mrs. Green, as she crackles forth the romantic story of her next door neighbor, "for he owned all them cattle and was just a passin' through to look after 'em. And he's worth consid'able they say; got a big stock ranch up north, and Miss P.'s rented her house for six months and went up there with him till he gets things in shape to leave e'm and come down here to live. She says she ain't never goin' to leave that there drinkin' fountain an' waterin' trough, and I don't know's I blame her when it surely was the means of bringin' her a husband. Oh, yes, she's married. He come back in a day or two, lookin' as slick as you please, and they was married by Elder Stewart Wednesday evening a week ago.

"Well, I hope that man'll make her

happy, for she is a good, kind hearted woman, and I call that queer freak of hers—settin' up that waterin' trough in front of her house—a regular deed of mercy.”  
—*Harriet Francene Crocker, of Verdendale, Cal.*

—o—

### Firefly.

In a recent number of *The Horse World* an article appeared on the subject of insanity in horses, the writer holding the opinion that horses do go insane. Perhaps they do, and perhaps they are driven insane by the abuse of ignorant or cruel attendants, as is shown by the following instance related in *Our Animal Friends*:

Last summer I was staying for some weeks on the shores of the beautiful Lake George.

One lovely afternoon I was driving with my friend, Mrs. H——, and admiring her fine horses, who held up their spirited heads without the assistance of those detestable check reins, and waved their long flowing tails, safe from the brutal knife, with which so many flint-hearted owners of fine horses hack off the tails of their helpless dumb property and call the ugly, mutilated stumps 'stylish.'

As we were driving along Mrs. H—— asked John, the coachman, to stop for five minutes at the house of her carpenter, and got out of the carriage to give some orders, leaving me to do what I always seize every opportunity of doing; that is, to talk with the coachman about horses.

He was a bright, young fellow.

"Your horses do you credit, John," I began.

"Their coats shine like satin."

"Oh, thank you, ma'am," said he, touching his hat. "I have had them going on five years, and I have never once laid a whip over their backs."

"Do you know much about horses?"

"Well, I have studied them a good deal, ma'am, and early in the summer I saved the life of a very valuable horse."

"Oh, do tell me," I cried, leaning forward.

He laughed and blushed, and said, "I'll do my best, ma'am. I must begin by telling you that all the country round about here knew of Mr. L——'s insane horse. They whipped him, and shackled him, and tried to cure him, but it was of no use, and now for two days he had refused all food, and was condemned to be shot.

"I thought a good deal about the poor

creature, and the day before he was to be killed I asked Mrs. H—— to let me drive over and see him. On the way I stopped at the Fort William Hotel. A famous veterinary doctor, whom I once saved from the kick of a horse, was stopping there. I found him smoking on the piazza, and easily persuaded him to take his bag of instruments and medicine, without which he never traveled, and go with me.

"When we got to the stable there were a dozen idle fellows standing around and chaffing the grooms. Poor Firefly stood trembling in his stall, with every little while a big shudder going all over him. The doctor and I went near, and he turned and looked at us. I do declare, ma'am, that I never saw such a hopeless, pleading look. It made a great choke come in my throat, and I dashed off some water from my eyes before those vagabonds could see it and make fun of me.

"'Oh, come!' said one big, rough loafer, 'touch him up, Jake.' Before we could stop him Jake went into the next stall, and leaning over gave Firefly a sharp tap on the side of his face.

"Instantly the horse threw up his head and dashed it from side to side. He backed out of the stall as far as the long strap would let him and began to kick and prance furiously, his eyes ablaze, his nostrils extended, while the brutal crowd clapped and hallooed. The doctor and I watched him carefully, my heart full of pity, when all at once it came to me—I knew; yes, I knew what ailed him, and I suddenly cried out: 'Stop hollering, you loafers, the horse is crazy with a jumping toothache!'

"A roar of contemptuous laughter greeted this discovery, but the doctor had already opened his bag and taken out a bottle of chloroform. He quickly saturated the towel, and watching his chance, threw it over poor Firefly's head.

"The creature lurched, trembled and then began to sprawl like a drunken man, and we had hardly time to run to him before he fell heavily forward and rolled over on his side. With the help of two of the more decent men we caught him in time to lay him gently down, and then, by the doctor's direction, I sat lightly upon his shoulder to prevent any possible movement, while the others held his feet.

"Then the doctor, holding the cloth over the nose of the horse, forced open his



mouth. Oh! Oh! What a sight it was! I hope, ma'am, never to see it again! An enormous abscess filled all one side, while the rest was purple with inflammation. Two back teeth covered by the ulcer were laid bare by the forceps of the doctor. They were decayed to the very roots.

"These have made all the trouble!" he exclaimed, and in another minute he had yanked them out. He put more chloroform on the cloth, and taking a lancet from his bag he cut deep into the abscess. Calling for an old towel he softly pressed out all the stuff it held; then asking for a basin of warm water poured some laudanum in it, and with a sponge he gently sponged and washed the suffering mouth and quivering, swollen gums; and then, removing the chloroformed cloth, he laid down the poor animal's head.

"Now, Jake," he said, 'go quickly and prepare a soft, warm mash, and see if Mr. L—— is in the house. I should like to speak to him.'

"Upon hearing this all the tramps and loafers lounged off.

"Presently poor Firefly moved feebly and opened his eyes. I got off his shoulder. He raised his head slowly while I patted and smoothed his flank and spoke kindly to him. 'It's all over, poor old fellow,' I said, 'you won't suffer much longer.'

"I am sure he understood me, for a soft gleam came into his eyes; then he seemed to pull himself together, and with a supreme effort got upon his legs, trembling all over, while I just kept talking to him and cheering him up, the same as if he were a human being.

"By this time the groom had brought the warm mash, and Mr. L—— came with him. The doctor put a strong sleeping potion in it, and I held it and coaxed him to eat. He began to eat slowly, with a wondering look in his eyes, as if he wished to know from where this blessed relief from torture had come. His mouth was still horribly sore, but the exciting cause was gone.

"We made him up a thick bed of soft hay, and the sleeping potion soon taking effect the poor, exhausted creature sank down and fell into a deep sleep. Then the doctor told Mr. L—— of my 'inspiration,' as he called it, and Mr. L—— begged me to take a \$20 bill, with his thanks, but I wouldn't. I told him it was enough reward to have saved such a fine horse from being shot.

"'Very well,' he answered, 'I will get even with you in some other way, and as to the doctor,' shaking hands with him, 'you may be sure that your bill will be paid most cheerfully.'"

"And how did Firefly get on?" I asked, for I was very deeply interested.

"Oh, he picked up wonderfully! What with tonics and warm mashes and petting, he is one of the handsomest horses in this part of the country. Why!" exclaimed John, starting up in his seat. "I do believe that is Mr. L—— and Firefly coming this way now."

I looked up the road and saw a dog-cart with a groom behind, and a gentleman driving a splendid, bright bay horse, with no blinders nor check-rein, and flourishing a long, beautiful tail. The horse knew John instantly, and stopping of his own accord tried to put his head into the front of the open carriage.

Just then Mrs. H—— came out of the carpenter's shop, and this was the tableau she saw: I was holding the reins of her horses, Mr. L—— sat motionless and smiling in his dog-cart, while John, who had vainly tried to push back Firefly, had handed me the reins and jumped out, and he and the grateful creature were hugging each other; that is, Firefly had pushed John's hat off, and was rubbing his head all over his shoulder, while John was petting the animal and calling him loving names.

Then Mr. L—— jumped out of his dog-cart and gallantly handed Mrs. H—— into her carriage. John resumed his reins, and with cordial smiles and bows we went our different ways.

Don't let any one dare to say, after this, that horses have no reason, sense and memory as well as affection. Firefly knew well enough what John had done for him, and he never meant to forget it.

And now, my dear readers, you can easily see the moral of my story—my true story—and I entreat you to circulate this piece of advice:

When a horse is fretful and seems determined to be ugly, don't tie him up with a strong strap to a strong hook in the stable and whip him, but send for a veterinary surgeon and have him examined.

— o —

A tipling Templar and a hypocritical church member are two of the most contemptible objects on earth.

—Sir E. G. De Lapp, of Miss.

### Making Masons at Sight.

It is not true now, and never was, that Lodges are created by virtue of any prerogative of the Grand Master. Originally the privilege of meeting and conferring degrees, says Brother Mackey, was inherent in all Masons as individuals, and, according to Preston, page 150, Illustrations, American edition, "a sufficient number of Masons met together, within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered at this time to make Masons, and practice the rites of Masonry without the warrant of constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old Lodges, now extant, which act by immemorial constitution."

It would seem that no intelligent examination of the history of the very enactments upon which it is sought to support the prerogative, could result in any other conclusion than that the time never was when Lodges were the creation of a Grand Master: they have always been, since 1663, subject to the regulation of the General Assembly, which ordained that Masons should thereafter be made in "regular Lodges," and the Craft governed by a Grand Master and Wardens of its appointing, and the only question regarding them which was within the discretion of the Grand Master was whether a dispensation should issue pursuant to constitutional authority and regulation.

If the office of Grand Master is older than written constitution, a theory once prevalent, but which has been refuted time and again, and in support of which not a shadow of authority, says Brother Parvin, has ever been adduced, then it is certain that whatever prerogative he may have previously had to create Lodges of his own will and pleasure terminated, for thereafter dispensations could only be granted "with the consent and approbation of the Grand Lodges." The power of consenting carries with it the power of denying, and thus the entire matter was vested in the Grand Lodge, where it has remained ever since. The privilege of meeting and conferring the degrees, as has been said, was originally inherent in all Masons as individuals; this being so it would seem that when that privilege was surrendered that it carried with it the "prerogative."

So far we have confined ourselves to a traverse of the old and time-worn arguments which have amused our brethren in the past, when Masonic history was of that mythical character which prevails in all the earlier Masonic writings, but which has been dispelled before the noonday sun which, in recent years, has penetrated its veil of mystery, and, today, the writer who treats Masonic history as he would a work on mythology, would simply become laughing stock for all intelligent Masons. In the light which such works as that of Robert Frecke Gould and the labors of William James Hughan and others who have investigated and written Masonic history as philosophical truth have thrown upon, which the arguments we have endeavored to meet, they vanish as vapor before the noonday sun, and must be relegated to the domain of fairy tales; for the most part they were purely the efforts of the imagination of those who wrote, and the more is the pity, for most of us who belong to the generation of Masons, who read as gospel truth the teachings of the venerable array of frauds who catered to the Masonic thirst for knowledge, thirty years ago, have had to painfully unlearn much that we learned with painstaking care. It would, doubtless, have startled the brethren who composed the Grand Lodge of 1853, to hear us now say, that we fully agree with such Masons as Albert Pike and Theodore S. Parvin in the statement that "there is absolutely no evidence that there ever was a Grand Master in England, or a general assembly of Masons held there, before Sayer was elected in 1717."

But, granting for the sake of the argument, that he formerly possessed such a prerogative, we are confronted by the fact that every Grand Master in modern times is obligated at least thrice to support and maintain the constitution and regulations of the Grand Lodge, and we think, therefore, that if they do not confer upon him the power of setting aside their provisions regarding the initiation of candidates that he must be deemed to have waived whatever prerogatives he may have anciently possessed, by assuming the obligation of office. He is not above the law, but, if possible, more than any other Mason, bound to support and maintain it in all its integrity. Without entering into argument to demonstrate that the Grand Master is a constitutional officer, it seems very



clear to us that he is at least bound by the maxim in Masonry that "those things which are not permitted to a Mason are clearly prohibited." Drummond, page 552, History of Masonry. It is not permitted now, nor has it been since 1717, to make a Mason "except in a regular Lodge." nor since 1753, until due inquiry has been made as to his character, nor without the unanimous consent of the members of a Lodge, which qualification is not the subject of a dispensation. VIth Reg.

Our conclusion, therefore, is that the prerogative of making a Mason at sight does not exist and has not since 1717, or, if those who contend for exploded Masonic history prefer it, since 1663.

—*Bro Fred k Speed of Miss.*

o

### Masonry Among Savage Tribes.

Is Freemasonry known among the savage tribes of the earth, such as the Arabs of the desert, the red men of North America? The question has often been debated and apparently strong evidence produced on both sides.

I once had a conversation with Robert Morris, in the course of which he told me that when traveling in the East he had met many Arab Sheiks, and that every one of them was acquainted with some of the modes of recognition in use among Freemasons.

On his inquiring of them how they obtained this knowledge they informed him that it was hereditary in the Sheik families, and that it had been handed down by one generation to another from the earliest ages of the world.

Many circumstances have from time to time been related which would lead us to infer that some knowledge of Masonic signs and symbols also exists among our native Indian tribes.

One incident which appears to favor such a belief has recently been related to me by Brother W. S. Mooto, who is at present a resident of our town of Dunville and a member of Amity Lodge, No. 32, G. R. C., but who formerly belonged to a Lodge at Hastings, Nebraska.

Here is the narrative as told by himself. He says: "I was one of the early settlers of the Territory of Nebraska. In the fall or winter of 1874 I went on a buffalo hunt in company with several friends and neighbors. While hunting near the Prairie Dog, a tributary of the Republican River,

we were attacked and surrounded by a band of hostile Indians belonging to the Sioux tribe. Our ammunition was nearly exhausted, and our chances of escape appeared very slim; but I remembered having heard that the savage tribes knew something of Masonry, so I gave the sign of the E. A. and then of the F. C. These signs, to all appearance, were recognized by the Indian chief, for hostilities immediately ceased, and we were allowed to depart without being further molested.

"I met some of the Sioux chiefs afterward, and conversed with them on the matter. They told me that the great chiefs were in possession of certain secret signs and tokens by which they were able to recognize one another, that these secrets had been handed down from generation to generation, and that they were known to the chiefs long before the trees grew."

Now, the general opinion of reliable Masonic historians is that purely speculative Freemasonry was first established in 1717, and that all the Masonic Lodges in the world owe their origin directly or indirectly to the Grand Lodge of England, which was formed at London in that year, although some of them may have existed as operative lodges long before that time, and may probably have done some speculative work.

But both the Arab Sheiks and the Indian chiefs claim that the secrets they possess were known to their forefathers ages before we have any record of a Masonic Lodge, either operative or speculative, having been established upon earth.

Notwithstanding this, it is quite possible that they may have an acquaintance with signs and tokens similar to those in use among Masons.

It is pretty generally admitted that the gypsies, as well as some Eastern sects, have secret modes of recognition whereby they are known to each other. These signs are of a symbolic character, and, like those of the Arabs and the red men, are supposed to be of East Indian or Egyptian origin, and very ancient.

It is most probable that much of the mystic portion of Freemasonry was derived from the same source, for some of those who took an active part in the revival of 1717 were Oriental scholars and lovers of that occult learning of which the Eastern sages were the great masters and teachers. The close resemblance which is said to exist between tribes and those made use of

by Masons could thus be accounted for without discrediting in the least any of the facts which the researches of Masonic historians have brought to light.

—*T. L. M. T., in N. Y. Dispatch.*

### Masonic Story-Tellers.

If the walls of the ante-room were phonographic and preserved for future generations, the many stories that are thrown against their listening sides, the aforesaid future generations would blush at the revelation. Voices familiar to the craft, whose stentorian tones resounded through the halls, would repeat stories better left untold. Many a story is told that would melt the wax on the cylinder of a phonograph — it smacks so much of heated Hades. A few brethren slip out during the work, just to have "a quiet smoke." They soon begin the interchange of reminiscences, and the past is exceeding prolific in them, and the "quiet smoke" becomes so noisy that the faithful J. D. opens the door, puts his head out and says, "hush," with a long whisper on the "sh." Oh, the life road over which we have passed, how full of interesting incident! It is surprising how much more the mind retains of the "off color" of the past than the pure and good. I have seldom heard a man in the ante-room tell a story of his Sunday-school days, unless to speak lightly of the preacher or Sunday-school superintendent. The trip to an adjacent apple orchard or a night lark to a neighboring watermelon patch possesses more interest than the lessons of Deacon Brown. Every story, just a little "broad," or admitting of a double interpretation—and the bad is sure to be given to it—attracts very general attention, and every listener says "that reminds me," and one just as good or a little better is told, and so one after another the tales are unfolded. The laugh goes round, and the enjoyment of the "quiet smoke" is enhanced by the stories which the fruitful womb of memory evolves.

I have noticed that there is more mucilage on a story that is decidedly broad than one that is pure and simple, and it sticks more firmly to the mind. The chambers of memory have more "object-ionable" pictures hanging in them than those Mr. Comstock would approve. I suppose that this is on the same principle that appears in physical matters—lamp-

black stains a white surface more than chalk. The black sticks; the white is easily rubbed off, or covered up with the natural wear and tear of dirt. If a man tells a story, even a very funny one, that does not smack of the immoral, his audience will not be much interested, but if it has in it the spice of the vicious, the most listless auditor will remember it. A good story, well told, is delightful, and that fortunate speaker who has a store of them from which he can draw at will is sure to rivet the attention of his hearers. "That reminds me" will arouse a hundred sleepy members of a congregation, while "secondly" or "thirdly" will soothe them to a deeper slumber.

It may be that some of the story-tellers of the ante-room are like an old and valued friend of mine, whose fame "as a wise and accomplished Freemason" is widespread, who "got rid" of a bad story as speedily as possible. He would say, "I heard a story the other day, and it is so bad I don't want to keep it, so I'll give it to you and then I'll be rid of it." Then came the story. To how many the same story was entrusted in the same way, just to be "rid of it," it is hardly worth while to say. He never kept a bad story; he always parted with it. Stories are the pictures of speech. They illuminate dark parts of an address. They ought to be elevating and ennobling, never debasing. The mind comes in contact with enough evil in its friction in the every-day affairs of life without meeting with it in the ante-room of a Masonic Lodge or the vestibule of a church. But there is a strange stimulation in cigar smoke, and the circles that wheel off into the air seem to set the brain in a whirl of earthy speculation, and figures fantastic take on a questionable shape and give added fascination to the highly colored romance. It sounds a little inconsistent, however, for a man to teach morality on one side of a door and immorality on the other; to be an angel of light in the lodge room and a demon of darkness in the ante-room; to carry a goblet of clear water to those within the tiled door and a whole bucket full of poison to those in the ante room. We change with the location.

Old Doctor Faust was a pretty good old fellow until Mephisto got hold of him. Old Brother Adam is a pretty good fellow under the light of the letter "G," but a very bad fellow when beyond its effulgent



rays and under cover of a convenient screen. This story-telling propensity is all right and ought to be cultivated. It is not the story-telling, but the story that sticks and does good or ill. If you ever hear a group of three or four men burst out in a loud guffaw of laughter you may rest assured some one has told a very "good"—or very bad—story. Let us all tell stories, but let us select them, and not from Zola, or Daudet, or Tolstoi.

—*Lounger, in N. Y. Dispatch.*

### Tendency of Masonic Relief.

Brother Drummond of Maine discusses the subject of "Masonic Relief" with great force, strongly portraying the alarming tendency which is strengthened by every departure from the original plan of Masonic charity circumscribed by our primary arrangements, a menace which with less cogency than our brother can command, we have been trying to make plain to our brethren. Even if our report be thereby swelled beyond orthodox proportions we shall make no apology for quoting him at some length on this vital question: While Masonry, more than any other institution of human origin, requires the exercise of charity in the largest and most sacred sense of the word, it differs from all other similar organizations in its requirements of relief of distress and want. Every Mason is bound to relieve the wants of a distressed worthy brother according to his ability. This duty is taught so impressively that every one of us remembers the very words. It was originally, and is still, primarily imposed upon the individual brother. It is one from which he cannot escape, and from which no Grand Lodge enactment can relieve him. The occasion and the amount of relief are left to his own decision under his obligations as a Mason. If a Mason fails to relieve, when relief is needed, according to the necessities of a brother and his own ability, it is a violation of his Masonic obligations—as much so as the violation of any law of the institution. But one evil has resulted from the creation of these charity funds. The sense of individual obligation to relieve distress has been weakened. There has grown up in these later years a tendency to depend upon these Lodge funds for relief and a corresponding disposition to shirk individual responsibility. This is natural, but not Masonic. To turn an ap-

plicant over to the Lodge or the relief committee, as a matter of course, is no compliance with our Masonic obligations.

He calls attention, as we have often done, to the more dangerous evil of the reflected influence of the environment of Masonry, surrounded as it is by modern societies patterned in part after Masonry, but substituting for our system of charity a system of "benefits and dues," by which every paying member (and if he ceases to pay he ceases to be a member) is entitled, when sick or disabled, to a certain amount of relief, whether he needs it or not, and to certain other assistance, whether he is able to provide it for himself or not, and continuing says: But the principle, upon which they are founded, has become very popular; mutual insurance, in almost every conceivable form, has become the rage; the influence from these other societies has reached Masonry, and very many worthy brethren are unable to perceive why this feature should not be introduced into our system. The creation of charity funds, and this pressure from without having perceptibly weakened our sense of individual obligation to relieve distressed brethren, and have caused us to approach dangerously near the "benefits and dues" system. It is already the law of several Grand Lodges that only the Mason who pays dues is entitled to relief from Lodge funds or from individual Masons. A few Grand Lodges have gone to the astonishing extent of prohibiting Lodges and their members from contributing to the relief of Masons, who do not themselves pay dues. Whence a Grand Lodge obtains authority to absolve men from their solemn obligations, voluntarily entered into, does not appear; it certainly finds no warrant in the law of Masonry or the usages of the Craft. Still less has a Grand Lodge the power to compel men to violate such obligations. But I will not enlarge upon this: I mention it, not so much for the purpose of reprehension as to call attention to the extent of the departure already made from the old fashioned doctrine of Masonic charity. If carried out, it simply means that a Mason, by the payment of dues, and by that means only, becomes entitled to relief to the full extent of his wants, without regard to the inability of those by whom the relief is granted. Indeed, one Grand Lodge has gravely proposed to the others to adopt a regulation that "it is the duty of each Lodge of Masons to take care of its

own members as well as of their widows and orphans in distress, wherever they may be, and that in case of its inability to do so, this duty devolves upon the Grand Lodge from which it holds its charter; provided that the Lodge furnishing relief shall, in no case, go beyond actual necessities without express authority from the Lodge to be charged." Whether it is a part of the plan to change our ritual so that the regulation will not conflict with it, is not stated. There is no serious danger of the general adoption of the proposed regulation. The author of it says that he presented the resolution to the Masonic Congress, but "it was emphatically sat down on, with a mass of sentimental gush about the duty of Masonic charity, which had no definite or practical meaning." To Masonry that act alone was worth holding the Congress.

— o —

### The Early Rituals.

It is surprising to us that any person well qualified to preside over so distinguished a body as the Grand Lodge of Pennsylvania would show so much ignorance of ritualism as to say that any Masonic ritual "was practiced when Masonry was young, and has come down to us from the mists of antiquity."

This must make our Masonic savons laugh—such as Hughan, Gould, and others. If Grand Master Henderson had kept up with the investigations of those 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 Grand Secretary of that faction. And does not he 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 and Dunkerly 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 the combination is the present ritual of the United Grand Lodge of England.

—Bro. W. R. Singleton, of D. C.

—

### Affiliation.

—

We admit that every Mason should belong to some Lodge, and, as a necessary consequence, should contribute to the Lodge expenses, which is exacted in the form of annual (or quarterly, or monthly) dues to the Lodge, in default of payment should be excluded from the Lodge privileges and benefits. If able and unwilling to pay he should not be allowed to take part in the affairs of the Lodge, and, if unable, the Lodge should remit these dues, or suffer him to dimit, and this without any other penalty than that of being deprived of these privileges.

Provisions should also be made that when that unwillingness should cease, or the financial affairs of the brother should warrant, the door of admission should be left open for his taking an active part again in the affairs of the Lodge. But he should not be deprived of any of his rights and privileges as a Mason for such cause any more than he can be absolved from the performance of his duties and obligations as a Mason, taken upon him at the time of his initiation. In fact, he cannot legally thus be deprived. The Lodge (or, for that matter, the Grand Lodge by its regulations) has not the right to thus, and for this reason—that of non membership or non-payment of dues—so deprive him, though we find that the power to do so has been often exercised.

The whole difficulty has arisen, and gradually so, from the departure from the original plan of Masonry, by making the Lodge the dispenser of charity and ignoring the principle, as taught in every step of the ceremonies, that charity, or rather relief, is an individual duty, which no Ma-



son can of right shift from his own shoulders to the Lodge by the payment of increased sums into its treasury in the shape of dues. This has led the Mason to acquire the habit of neglecting his duties in this regard, for it is only by constant practice in the discharge of any duty that the discharge of that duty becomes a habit. Let us return to the old way, the practice, individually, of the tenets of our profession, of brotherly love, relief and truth, and limit the amount of dues to the actual needs of the Lodge for current expenses, and not require the Lodge to be the administrator of charity, or relief, or to procure the means by a poll tax, in which the poor Mason is compelled to contribute as much as the rich—the millionaire. This heavy poll tax, equal to the rich and the poor, is what drives Masons from the Lodge either by taking a dimit, or being suspended for non-payment of dues. It will not do to impute to such brethren, this neglect of duty on their part as a Masonic offense, while the Lodge itself is guilty of a greater offense of exacting from the poor brother an amount equal to that exacted from the brother of ample means. A consciousness of individual duty in the matter of charity, or rather relief, frequently leads the brother, it may be unconsciously at times, to consider the methods of relief as doled out by the officers of the Lodge, not such as they in their inner consciousness could approve, that leads them to the neglect of paying dues, thus expended or distributed.—*J. Q. A. Fellows, of La.*

---

#### Returning Reason.

---

There are increasing and gratifying signs of returning reason in the consideration of the rights and wrongs of non-affiliates apparent not only in the discussions of the year, but in the legislation of some Grand Lodges. The rage for legislation against them has gone on until in several jurisdictions it could go no further unless some means can be devised to insure punishment after death, having stripped them of the last vestige of their rights, not leaving them even the right to seek re-affiliation without buying it for so much cold cash. All this without charges or trial, not by the judgment of his fellows, but by indiscriminating legislative fiat, in violation of the commonest principles of civil and Masonic jurisprudence, and in derogation of that free choice which,

as a Freemason, he has a right to exercise, of contenting himself with enjoying the general rights of the fraternity for which he paid when entering it, or of participating—on such financial terms as the Lodge shall prescribe—in the additional privileges incident to Lodge membership. In view of the purely commercial root of all the legislation of recent years respecting non-affiliation it would be the simplest prudence on the part of the candidate to insist that there shall be two parties to the contract to which he is required to assent on the threshold of initiation, and that with some authorized representative of the fraternity there should be a joint repudiation of all mercenary motives. It would be by no means surprising, considering their common root, if the crusade against non-affiliates and the tendency to convert Masonry into a mutual benefit or assurance society should wane as they have waxed together.—*Bro. Joseph Robbins, of Ill.*

---

#### Physical Perfection.

---

Most of our brethren have learned that more importance is placed on fingers and toes than heart and brains; they are learning that a whole-hearted man, with the first joint of his little toe of the left foot wanting, cannot be made a Mason. while a half-hearted man with five toes can be welcomed into our ranks, even though he have an unpolished brain also. I have had numerous applications for dispensations and to construe Article III as to physical qualifications. It is my duty to enforce the law as I find it, and our Grand Lodge has gone so far on this question of physical qualification that I think it is time we should amend our constitution. I have had to rule out men with one eye, the loss of the first joint of the little finger of the left hand and a little toe of the left foot, the first joint of two or three toes of the left foot. Brethren, "we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity." Can we not do all these things with one eye? What has fingers and toes of the left hand and feet to do with "subduing our passions, acting upon the square, keeping a tongue of good report and practicing charity."

Article III says the candidate "must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, organs and members, as

a man ought to be." Up to the time I assumed the obligation of Grand Master, I felt a kind of pride in our rigid rule, but after the experience of one year, and having received the many inquiries as to the chances of men who were slightly maimed, who, in every case, were men of good moral standing, above the average in intelligence, and endowed with a competency, I have changed my mind. We are wrong. We have carried the construction of this landmark too far.

What are "members" and "organs"? If we carry this to its logical conclusion, men with cross-eyes, near-sighted men, bow legged men, men with decayed teeth, with dyspepsia—why, brethren, even corns on their toes—would all be disqualified. The simple test is, "ought a man to be so?" If not, then we must reject him.

Ought he to have corns? Ought he to have cross eyes? Ought he to be near-sighted? Ought his shoulders to stoop? Is one leg longer than the other? These are members and organs. The eye is the organ of sight, and should not be crossed. No man should have miopia. The stomach is an organ. Who has a perfect one? —*Bro. Claude E. Sawyer, G. M. of S. C.*

---

#### Liberal Legislation in Washington.

---

The able Digest Commission, of which the gifted and erudite William H. Upton is Chairman and Past Grand Masters Thomas M. Reid and Joseph M. Taylor members, reported the result of its labors in proposed amendments in the law touching non payment of dues. Upon this subject the views of your commissioners are, in a nut shell, that Lodge dues are the price paid for the privilege of belonging to a particular Lodge; that, when that price is not paid, that privilege should cease; and that the loss of membership should be the only result of failure to pay the price of membership. Not only is this the view anciently held everywhere and adhered to by many Grand Lodges to this day, but it is the one which was dominant in this Grand Lodge through much the greater part of its existence. It is now held by nearly all, if not quite all, Masonic writers who have given the subject attention, that a Mason becomes endowed with certain privileges by reason of his initiation into the universal fraternity, and with other and entirely different privileges because of his good fortune in being a

member of some particular Lodge; that he may justly forfeit the privileges which the Lodge bestows, if he fails to comply with the contract to pay dues which he has made with the Lodge; but that there is no warrant in reason or in the genius of the Masonic institution for holding that his breach of one contract—that with the Lodge—shall forfeit rights which he acquired under an entirely different contract—that into which he entered with the institution itself at the time of his initiation, the financial part of which he complied with before he was first taken by the hand as a brother. In other words that suspension or expulsion "from all the rights and privileges of Masonry" is an unwarranted penalty for the non-payment of dues. Other objections may also be urged against this penalty. It seems to us that any man who has an adequate conception of the disgrace of being branded, even for an hour, as a suspended Mason must regard this as too severe a penalty for the infraction of a Lodge regulation. When a grave offense involving moral turpitude may, under our law, be visited in certain cases, with no other penalty than a reprimand, and when breaches of other Lodge duties, possibly quite as important as the duty to pay dues, are habitually and everywhere overlooked entirely, suspension from all the rights and privileges of Masonry—with all its attendant humiliation and disgrace—seems a penalty altogether out of proportion to the offense. It is also—however much we may shut our eyes to the fact—using Masonry as an engine to collect debts.

---

#### Congress of Grand Lodges.

---

A resolution was proposed at a previous communication looking to the holding of a Masonic Congress "to correct the various existing differences within the great Masonic family." This was referred to the Committee on Correspondence, who reported: "They do not believe any Masonic Congress could adjust these differences, and that their discussion would most likely engender other differences of a more serious character." While we think it quite likely that the committee are correct in their opinion as to the probable results of such a Congress, yet we believe it is possible to obtain substantial uniformity between the several Grand Lodges upon the more important questions referring to the government of the Craft,



and somewhat in this way: Select *one* earnest, zealous brother from each Grand Lodge jurisdiction to assemble in convention, not for three or four days during the excitement of a "World's Fair," but in some quiet retired place, and to deliberate for a month or more if necessary. Let them discard all Grand Lodge constitutions, and take the ancient charges and regulations which, all admit, are the fundamental law of the Craft, as a basis, and ascertaining what has been the *general* usages and customs of the Craft among the older Grand Lodges, and formulate thereupon *General Regulations* for the government of the *Fraternity* of Ancient Free and Accepted Masons. We repeat, we believe that brethren could be selected, the result of whose labors in such a direction would, in time, be generally adopted by every Grand Lodge in the world."

—E. T. Schultze of Md.

### The United States Flag.

To the mind of this writer, the time has come when the

"Flag of the free heart's only home,  
By angels' hands to valor given,"

should float not only over State institutions, but wave above our benevolent structures, such as Masonic Homes, and over our Grand Lodge halls and constituent Lodge buildings, and over every public school, from the rising of the sun to the going down thereof. The enemies of the flag are not alone those who dwell in foreign lands, but are among us. They constitute an element of our population, an element that has flowed in upon us from every point of the compass. They are with us, but not of us. In their hearts they hold allegiance to a foreign power that is inimical to our institutions, which they hate with intense bitterness, and would trample the flag and all it represents beneath the tyrannizing heel of ecclesiastical despotism and socialistic malignity. Such elements are here in this "land of the free and home of the brave," but they are not in sympathy with our institutions, and have never been assimilated, and never will be. They hate our free schools because these schools stand as a barrier to every form and phase of hostility to true republican institutions. They hate Freemasonry because it proclaims freedom of conscience, freedom of speech, a free press, an open Bible and the personal worship of

God, without the intervention or dictum of priestly interference. Freemasonry is an educating agency, teaching all who come within its pale to be true to self, to country and to God. As such it is condemned by "bell, book and candle," and the adherents of this hostile power would tear down our Lodge rooms, emasculate our liberties and burn our free schools, because they stand as so many symbols of freedom of thought and independence of purpose. Our Masonry is a system of symbols teaching great moral lessons through objects visible to the eye, constituting object lessons. Then why not, in connection with our Masonic Homes, our Grand Lodge halls, our Masonic Lodges and our Masonic processions, display the symbol dear to every true American, thus not only Americanizing Americans, but proclaiming a great, broad national principle—"America for Americans forever?"

—Bro. J. D. Vincil, of Missouri.

### Life Membership.

Many difficulties during the past year have grown out of provisions for life memberships. While young the Lodge suffers little, but as it grows older confusion and embarrassment multiply. There are two methods in vogue; one is by paying a lump sum in advance. This plan is least objectionable, but it has its serious complications. The Lodge uses the money thus paid, thereby mortgaging the future. Later financial complications arise, and these life members are exempt from all dues. Grand Lodge dues must be paid by the Lodge. The life member, as he pays nothing, is a positive load to carry, for Grand Lodge dues must be paid on him. Faith must be kept with these life members. The contract was made and cannot be broken without their consent. The law can be repealed and further complications avoided, but the existing status must be maintained. The by-laws cannot be so changed as to make them subject to dues. The other way is still worse. It provides that the Lodge by vote may make life members of all who have each year paid their dues for a fixed term of years. When one member is placed on the roll and exempted from dues all others are equally entitled to the same consideration when they finish the specified period. Practically all must be made life members. Gradually there grows up a favored class. Such

a system has proven not only useless, but positively harmful. There is little justice in it. Often those most able to pay are thus exempted from all expenses of the Lodge. The poorer brethren are paying for lights, fuel, rent and other necessities enjoyed by the wealthier. What credit is a member entitled to who pays his annual dues? He simply has borne his equal share of maintaining the Lodge, the privileges of which he has enjoyed. He paid for what he got. If he pays annually for twenty or fifty years he simply does his duty each year. Who can object to paying on an average less than a cent a day to maintain Masonry in the community in which he lives? No one who is a Mason at heart. Our provisions for honorary membership apply only to members of other Lodges. No one can be made an honorary member of his own Lodge. Life membership and exemption from dues, based on the payment annually of no greater sum than that required of every other member, is practically doing by indirection what by our law cannot be done directly. It creates a privileged class and makes resentment among those who are paying the expenses. The class of life members who have done nothing more than pay their regular Lodge dues have no contract rights. The by-law can be repealed, and the members put on the paying list from the date of the change. Of course, back dues could not be collected. On the whole, it seems, from present experience, far wiser to abolish all provisions for life membership involving exemption from paying an equal share in the burdens of Lodge and Grand Lodge. Brethren able to pay cannot complain. If there are those too poor they should have their dues promptly and cheerfully remitted.—*Bro. Owen Scott, G. M. of Ill.*

#### Masonry among the Indians.

At the centennial of Middlesex Lodge, Massachusetts, Bro. Sereno D. Nickerson, in his interesting oration, tells the story of the rescue of Captain Jonathan Maynard, its first master, a native of Framingham, and a graduate of Harvard, who was saved from burning at the stake by Joseph Brant, the Mohawk chief, whose sister Molly became the second wife of Sir William Johnson. The incident is given from the history of Framingham by Brother Rev. Josiah H. Temple:

"While his regiment was stationed at, or near, West Point, on the 30th of May, 1778, Lieutenant Maynard, with a small party, went on a foraging excursion to a considerable distance from the camp, when they were set upon by a scouting band of Indians, and, after a sharp skirmish, taken prisoners. They were conducted for a distance of several miles away from the American lines, when a halt was made and all but the Lieutenant, were tomahawked and scalped. As he wore a sword he was considered a greater prize, and was carried to the camp of Brant, their chieftain. After a brief consultation, it was decided to burn the captive. The fagots were collected, he was tied to a tree, and the fire was about to be kindled. Although a stranger to all in the group, and ignorant of the fact that the Indian chief was a Freemason, as his last hope, Lieutenant Maynard gave a Masonic sign. It was recognized by Brant, who was standing by, and he ordered the execution to be postponed. Maynard was put under guard, and, in due time, with other prisoners, was sent to Quebec, where he was held in captivity until December 26, 1780, when he was exchanged."

We do not know on what authority Brother Nickerson tells the story of a similar rescue of Brant, two years before, which occurred at a fortified post held by the patriots on the St. Lawrence, about forty miles above Montreal, and known as "The Cedars." Towards the close of the Canadian campaign it was ingloriously surrendered to a combined force of British regulars and Indians:

"On the following day, May 20, 1776, a small relieving force, not knowing of the surrender, approached the post, were attacked by the Indians, and, after a sharp conflict, compelled to surrender. Brant is said to have been very efficient in controlling the Indians, and preventing a massacre of the prisoners. Among the latter, and severely wounded, was Captain John, afterwards Colonel, McKinstry of Livingston's Manor, New York. He was selected as a special victim, and preparations were made for putting him to death by fire. He was rescued by the personal exertions of Brant, treated with kindness while a prisoner, and formed a friendship with Brant which continued until the death of the chieftain. The latter never visited the neighborhood without spending a few days with Colonel McKinstry. At the



time of his last visit, about the year 1805, they together attended the Lodge in the city of Hudson, where he attracted great attention."

○

But One Eye.

The Grand Master of California decided that a petitioner with but one eye could not be made a Mason. M. W. Bro. John D. Vincil, of Missouri, in his report on correspondence, replies aptly as follows:

"For one, I am tired of the application to our speculative system of Freemasonry, the old and obsolete doctrine of physical perfection required when the institution was purely operative. Then a candidate had to 'be a perfect youth, having no maim or defect in his body that might render him incapable of learning the art.' In the case passed upon the candidate had one good eye, and was as capable of learning the art of speculative Masonry as if his two eyes were perfect. Will the physical perfectionists please tell me wherein a man with one eye is 'rendered incapable of learning the art' who has a 'desire of knowledge and a sincere wish of being serviceable to his fellow creatures?' Can not such see well enough to 'help, aid and assist' Brother Master Masons, their widows and orphans? Can not such see well enough to detect the sign of distress and go to the relief of those giving it? Can not such see the tear of a widow, or the outstretched hand of an orphan? Are men with a defect in one eye disqualified for performing 'acts of charity and deeds of pure beneficence?' I undertake to say that the advocates of physical perfection will not pass by the citizen with one eye when they want a donation for any benevolent purpose. He can see well enough then to read their subscription paper, and such advocates will not ask the privilege of writing his name to their paper, but very willingly admit that he can write his own name sufficiently intelligible, provided it represents a good round sum of money. Why, then, disqualify him as to deeds of charity through Masonic channels? Pshaw! It is not necessary to argue against an indefensible question. The California law, as quoted by my good Brother Belcher, condemns this obsolete view of physical perfection. It says the candidate must be 'able to conform literally to what the several degrees require of him.' Wherein is the man with only one

eye disqualified from conforming 'literally' to 'what the several degrees respectfully require of him?' I fail to see it with both of my eyes wide open."

○

An Ancient Manuscript.

I can't help smiling sometimes at the tenacity with which many writers on Masonic matters stick to the "ancient" landmarks and "ancient" ritual and ceremony. They want the same old language, the same old ceremony, and the same old long exploded legends. And if the language of the quaint old MSS. were presented to them they would need a glossary or explaining dictionary before they could make head or tail out of it. If the ceremonies of the days of primeval ignorance, the real ancient ceremonies, were presented to them, they would be the very first to ridicule them. Take, for instance, the following from the "Drumfries Kilwinning MS. No. 4," printed in the *Ars Quatuor Coronatorum*:

THE APPRENTICE CHARGE.

"Imprimis that he shall be true to God and the holy catholic church & ye king & his master whom he shall serve, yt he shall not pick or steell his mrs goods nor absent himself from yt service nor gae from ym about his own pleasure by day or by night without licience." \* \*

Then follows a series of questions "propounded and answered." Here are a few:

"Q. What are you? A. I ame a man.  
Q. How shall I know yt? A. By all true signs ye first part of my entry I'll heal, and I'll heall and conceall.  
Q. What are you no move to us? A. Yes but a man and have severall potentate kings & mighty princes to my brothers.  
Q. What lodge were you entered in? A. In ye true lodge of St. John.  
Q. Where ought a lodge to be kept? A. On the top of a mountain or in ye middle of a boge without the hearing of ye crowing of a cock or ye bark of a doge.  
Q. How high is your lodge? A. Inches and spans innumerable.  
Q. How innumerable? A. The material heavens and starry firmament.  
Q. How many pillars in your lodge? A. Three.  
Q. What are these? A. Ye square, ye compass & ye bible.  
Q. Where lies ye key of your lodge? A. In a bone box covered wt a rough mop.  
Q. Give ye distinction of your box? A. My head is ye box, my teeth is the bones, my hair is the mopp, my tongue is ye key.  
Q. How were you

brought in? A. Shamefully, wt a rope around my neck." \* \*

How is that for "ancient?" How would it please the brethren of this enlightened nineteenth century? How many would stay to the "second section?" And the peculiarly ancient manuscript only dates back to about 1740, close to the dawn of the present day of Masonry. It might be a drawing card for some ambitious Master, desiring to "fill the house," to take up some of these manuscripts containing the quaint essence of ancient Masonry, and give an exhibition of how the third degree was conferred by our "three ancient Grand Masters." What jargon to us of the day it would be; what a multitude of words with little or no meaning! What a parody upon the advancement of education such a return to the "origin" of the Institution would be!

—*Lounger, in N. Y. Dispatch.*

#### Make Lodge Meetings Interesting.

"Hello, Tom, howde do; going to lodge to-night?" "No, I think not." "Why?" "Oh what is the use, nothing interesting; same old story; open, read the minutes, appoint committees, draw warrants, close and go home. I am not asked to fill a station *pro tem* or appointed upon a committee. The Master has his favorites. They are recognized. The others are ignored. I do not see as I am benefitted by going night after night, sitting there like a bump on a log. I have always paid my dues and attended regularly. I do not know one-half of the members. They are cold and unsocial, do not try to make it pleasant and interesting for visitors or the younger members. Life is too short to be wasted in this manner. I think I shall call for my dimit."

We went to lodge. Tom's chair was vacant. We found by observation he told the truth.

The two great questions, non-payment of dues and non-affiliation, were pictured out in brilliant colors. One of the great reasons was spread out so plain that we have to acknowledge that our cold, unsocial, selfish, uninteresting manner of conducting our lodge affairs is one of the great causes for non-attendance.

Masonry teaches us to love one another, to do unto others as we would be done by. The cold, selfish, unforgiving spirit should never be allowed to enter the lodge-room.

It is the obligated duty of every Mason to do all in his power to induce harmony and brotherly love to prevail at our meetings. We should strive to make our meetings overflow with love and good will; make it the home of the brethren. We believe it the duty of the W. M., as soon as he is installed, to appoint a committee of regular attendants, whose duty it should be during the year to entertain and introduce visiting brethren, and see that all who attend lodge, whether visitors or members, become acquainted with each other. Let the spirit of brotherly love prevail. Let us vie with each other in trying to make our meetings interesting, so they will want to come again, and not go away dissatisfied. We are reminded of a story told by one of our good ministerial brothers when he was displeased with the unsocial manner of conducting lodge affairs. He said that a very wicked man became converted, and in the course of time it came his turn to pray in class-meeting. Not being used to speaking in public, of course he was considerably embarrassed. This is the substance of his prayer: "Oh, Lord, thou giver of all good things, look down with pity on us poor people. You are rich, and can spare them plenty to eat while on earth. Send every one of them a barrel of flour, plenty of lard, and a slice of bacon, a ham or so, and a pound or two of butter. Send each one of your starving hungry creatures a barrel of sugar, a barrel of salt, a barrel of pepper—Oh, that's too much pepper! Amen."

As the convert became disgusted with himself in asking for the barrel of pepper, so many members become wearied with the dry, cold, unsocial manner of conducting our lodge meetings. We are neglecting the social features of our meetings. Man is naturally a social being. Our intellectual pleasures are enlarged by social contact with each other. God has given us faculties for enjoyment to be employed when mingling with each other. Friendships should be formed at our meetings which will last through life.

Several years ago we were in Texas; a stranger in a strange land. While wandering through the streets viewing the city we found a Masonic lodge-room. We had never met any of our Texas brethren and decided to visit them. We called for a committee; our request was at once granted. The committee welcomed us in such a pleasant manner that we felt at home.



When we entered the lodge room the Master called up the lodge and we were cordially welcomed. The lodge was called from labor and by the Master we were presented to, and received from every brother a hearty handshake and words of good cheer. Should we ever visit Texas again, from the manner in which we were welcomed, our great desire would be to call again. They opened wide the door of friendship and brotherly love. Our love for our Texas brethren glows both day and night.

"Love \* glows and with a sullen heat,  
Like fire in logs, it warms us long."

Let us follow the example of our Texas brethren. Make our visitors and members feel that it is good to be there. It is our duty to cultivate the social features of our Order. It will result in the cure of the prevailing disease of non-attendance.

—Chas. S. Glaspell, in *Orient*.

#### Testimony of Sir Wm. Follett.

The following extract from "Stray Leaves from a Freemason's Note Book" furnishes a valuable tribute to our institution from Sir William Follett, late Attorney-General of England, and one of the profoundest lawyers of the age. In the course of conversation with him, I inferred, from a passing remark, that he had become a Mason. I asked if my conclusion was correct.

"I was initiated at Cambridge."

Light had not beamed upon myself, and I expressed in scoffing terms my astonishment.

"In your early struggles at the bar," remarked he, with quiet earnestness, "you require something to reconcile you to your kind. You see so much bitterness, and rivalry and jealousy, and hatred, that you are thankful to call into active agency a system which creates, in all its varieties, kindly, cordial and wide-spread benevolence and brotherly love."

"But, surely," said I, "you don't go to the length of asserting that Masonry does all this?"

"And, more, a true Mason thinks no evil of his brother, and cherishes no designs against him. The system annihilates parties. And as to censoriousness and calumny, most salutary and stringent is the curb which Masonic principle, duly carried out, applies to an unbridled tongue."

"Well, well, you cannot connect it with

religion, you cannot say, or affirm of it, that Masonry is a religious system?"

"By-and-by you will know better," was his reply. "I will say that the Bible is never closed in a Mason's Lodge, that Mason's habitually use prayer in the Lodges, and, in point of fact, never assemble for any purpose, without performing acts of religion." "I will give you credit," continued he with a smile, "for being more thoroughly emancipated from nursery trammels and slavish prejudices." "Meanwhile," said he, "is it not worth while to belong to a fraternity whose principles, if universal, would put down, at once and forever, the selfish and rancorous feelings which now divide and distract society."—*The Mystic Tie*.

#### It Is Not Right.

Did it ever occur to you that there was a great deal of nonsense connected with or surrounding the right of objection to advancement? If it is not such primarily it is often productive of wrong. Every Mason who knows anything about the institution or its workings knows that in many instances a rejection is made through some private pique or concealed grudge; that when the secrecy of the ballot affords the opportunity the matter is allowed to direct the hand which deposits the ballot, and very often good material is denied the Lodge

Of course this is wrong, but it does not affect the one against whom the sting is directed as keenly, or in a manner so annoying as an after objection. There should be some way in which a candidate or brother should have his day in court; some way whereby he could be informed of the reason for the objection and given an opportunity for meeting and resisting. The result would be the cessation of groundless objections, and Lodges as well as individuals be spared the annoyance of being hung up indefinitely at the caprice of some one who should never have been made a Mason.

It is the veriest nonsense to say that any law, custom or usage should be allowed to prevail or be countenanced in Masonry which will give to one man the power to say that another shall not be initiated after he has, it may be only a few days before the objection is entered, passed the investigating committee and the scrutiny of the ballot, without giving any reason for such

objection. If this be true, it is the height of absurdity to allow an objection without reason to stop the advancement of a brother already in possession of one or more degrees.—*Kansas Freemason.*

— o —

### Attacking Freemasonry.

Says the *Catholic Standard*, referring to the recent anti-Masonic Congress: "The attack will not only be upon Masonry in Italy, but will be extended to the whole of world-wide Masonry. \* \* \* The Catholics have come out of their entrenched position, and have taken up the attitude of determined and professed aggressors. They no longer confine themselves to a defense; they have organized and descended into the field. With this change of tactics countless advantages have already come—unity, courage, and experience, most of all. The effect of a few months' exercise in the new tactical methods have completed the transformation. Freemasonry, though essentially aggressive, has come to appreciate the conditions of a defensive organization by experiencing them. It has become apologetic. It has also taken serious alarm."

The *Standard* is speaking by the card, if the *Tyler* can judge by its late experiences with some so-called Masons, some of them professed leaders, who have stopped the *Tyler* because customers, finding the paper in the business office, or knowing of its delivery to the private residence, have complained, and stopped their patronage. Therefore these business and professional men become apologetic, and barter the immortal principles of Freemasonry for the smiles and trade of Roman Catholicism.—*Tyler.*

— o —

### Masonic (?) Justice.

The *Trestle Board* says that: "The Grand Lodge of Georgia inflicted the Masonic capital punishment of expulsion upon thirty-eight delinquents for dues, and no higher grade for forty-two brethren convicted of various offenses, including some of the gravest known to the criminal calendar."

It hardly seems possible that such a statement can be true, yet we have no reason to doubt it, and it brings to attention of the Masonic world the crimes that are committed in the name and under the guise of Masonic Jurisprudence. Yet the

Grand Lodge of Georgia may be following in the footsteps of the mighty intellects that have evolved the Code of Statutes and Digest of Templar law. The wise jurists place the unfortunate impecunious Mason on the same level as the Mason who has stolen his neighbors' horses. Here is Sec. 13, Title xxiii.

— o —

### Retrograding.

The Grand Lodge of Massachusetts has ordered the discontinuance in that jurisdiction of the costuming of the fellow Crafts because "it destroys that beautiful and impressive simplicity which has been not only the peculiar characteristic, but also the strength of Masonic work." A great roar was also made against the use of music during the ceremonial of the degrees. What nonsense that is. They might as well decree that frescoed walls, comfortable settees, carpets on the floor and other marks of refinement and prosperity destroy "that beautiful and impressive simplicity." It is equally as absurd as it would be to declare that the brethren must attend Lodge clad only in home-spun clothes, flannel shirts and cow-hide boots, instead of wearing decent clothes and clean linen, for fear that the air of respectability might destroy "that beautiful and impressive simplicity." The next thing we may expect of the Grand Lodge of Massachusetts is the prohibition of the use of correct English language and a return to the quaint tongue in vogue at the beginning of Masonry.

—*Masonic Record, of Minn.*

— o —

### Masonic Charity In England.

The Masons in this country are not behind those of other countries in exercising practical Masonry, especially as regards the sums of money expended for the same. The three great institutions, for boys, for girls and for old people, are receiving liberal support. The one for girls was founded in 1788, and now contains 270 orphan daughters of Freemasons. On the occasion of the celebration of the first century of its existence a collection of £52,000 was obtained. The boys institute was founded in 1798, and supports at present 273 orphans, and it is expected that quite an increase of its funded wealth will be added at the near centennial anniversary. It is especially remarkable that in the last six years the receipts have amounted to



£10,000 a year over expenditures. The Royal Masonic Benevolent Institute is prospering particularly well. Last year each of 120 elderly brethren received £36, and 88 sisters £28; this year 200 brethren will each receive £40, and 240 widows £32 each. The total expenses in 1874 were £6,784 and this year £15,680. This institution celebrated its 100th anniversary in 1892, and there was collected at that time £69,000.—*Masonic Record*.

o

### Cipher Rituals.

Let any one who is old enough to remember the deep feeling caused by the unauthorized and surreptitious circulation of a printed cipher a generation ago, recall that picture, and then look upon that presented now when a Grand Master's first solicitude on being requested to join with other Grand Masters in a protest against the authorized issue of a cipher ritual, finds expression in the statement that interference might be construed into a denial of the sovereignty of the incriminated Grand Lodge! Signs are not wanting, however, that the dulled and sleeping conscience of the Craft will assert itself, and demonstrate that it has not permanently succumbed to the influence which, not only in this, but in other directions, threaten the integrity of genuine Masonry.

o

—*Bro. Joseph Robbins, P. G. M. of Ill.*

From information received during the last year, I have become deeply impressed with the importance of this subject (cipher rituals), and am firmly convinced that there should be some direct definite legislation declaring the sale, distribution or use of such books a Masonic offense.

o

—*Bro. G. W. Ball, G. M. of Iowa.*

The merest tyro in Masonry knows that to promulgate the *esoteric* work of Masonry, in the manner condemned by Grand Master Evans, is a clear *violation of a landmark*, and every brother who has presided in the Oriental Chair of King Solomon, and such compose the larger part of the membership of every Grand Lodge, has solemnly asseverated, "*that it is not in the power of any man or bodies of men to make changes or innovations in the body of Masonry.*" Now, we understand in the term "body of Masonry" is included the ancient charges, the landmarks, the rituals and the universal usages and customs of the Fraternity, as well, also, those funda-

mental and unchangeable principles upon which it is founded; all of which teach us in the most positive manner that there is but *one way* in which the work of Masonry may be *promulgated*. Therefore, a Grand Lodge *has not* "the *absolute right* to control the manner of promulgating the esoteric work of the degrees. Indeed, we can conceive of no innovation (that made by the Grand Orient of France, a few years since, not excepted), that is fraught with more danger to the perpetuity of our Fraternity. No less than *eight*, possibly *ten*, Grand Lodges of our country sanction the use of printed or written ciphers.

o

—*Bro. E T Schultze of Md.*

### A Good Movement, But—

The *Trestle Board* has a suggestion to make to jurisdictions other than California that, if they desire to aid that jurisdiction in establishing a Masonic Home for their membership, when they become stranded in California, that they obtain the figures of their indebtedness to the Board of Relief of San Francisco alone, and contribute fifty per cent without interest; and, if all do so, the completion of the Home will be assured and their membership be certain of continued relief without any guarantee of reimbursement.

All good and right, Brother *Trestle Board*, but you wait till we hear the 'me too' that will roll from Tombstone, Ariz., to Tampa, Florida, about the Homes and Sanitariums for sick and indigent Masons. Alas! the only adequate relief some of us will ever get will be when we "fall asleep in death." A mere fragment of the crumbs that fall from rich Masons' tables would do it. Drop the University and build the "Homes."—*Freemason and Fez of Iowa.*

o

### March Up to the Line, and Give Your Answer.

The *Tyler* would call up the Grand Jurisdictions that have turned down the "Wisconsin Plan," which would compel every Lodge and every Jurisdiction to be responsible for the money advanced to their worthy distressed by any other Lodge or Jurisdiction, and after they have placed the report of the Board of Relief of San Francisco upon the altar, solemnly answer the question, if they have done unto others that they would others should do unto them. Is there one of the Jurisdictions

that have said "no" to the Wisconsin proposition that would do, and continue to do, as the brethren of California have done? We trow not. The *Tyler* claims it to be an outrage on the brethren of the Pacific Coast. Think of it, since 1856 they have paid out in relief to Masons of other Jurisdictions, \$129,230 28, and to the widows and orphans of other jurisdictions, \$101,447.93. Read the list, and answer whether or no the Grand Lodge that takes a per capita fee, and then permits another Jurisdiction to pay a large per centage of the relief demanded by its distressed members is not troubled with a brass standard when it brazenly refuses to make the debt good on the ground of the fear that it would be "an innovation in the body of Masonry!"—*Tyler*.

○ ———  
Whose Fault Is It?  
—

My husband and sons never do one thing to help about the house; they never think of such a thing as bringing a bucket of water or coal, or carrying in an armful of wood. A few mornings ago my oldest son was cutting wood, and when he laid down the axe he rammed his hands down in his pockets and came in whistling, and said: "Mother, please sew a button on my shirt sleeve before I go to the field." I replied, "You must wait until I get an armful of stove wood and fix up the fire so the dish water will heat while I do it." "Allow me to do it for you, aunt," said my nephew from Elgin, who had come to stay with us. "Our mother has taught us boys to do all such things for her." He came in with the wood and put it in the box, then rattled out the ashes, and soon had a good fire. Then he said: "Mother has always taught us that our sex was the stronger, and wherever we had a chance we were to help to do the heavy lifting, and now it comes second nature to us. We always get in the coal, water, and kindling in the morning, and at noon and in the evening find out what she needs. Tom always milks the cows." "Well," said my son, "you boys can't have as much to do as we have, or you couldn't find time for such little things." "We have just as much to do as you have, but you see the difference. Mother taught us that we were to do a little to lighten her toils, as we are the stoutest."

Both boys soon passed out and I was left alone with a pile of work to do, and as I

washed dishes I pondered my nephew's words. "Mother taught us." Here was the key to my trouble. I had raised all my sons without making them realize that they were in any way to lighten my toil, and here I had been thinking hard of them and my husband because they never did anything to assist me in my work, and I had always made myself believe that they did not have proper love and respect for me, when the fault was all my own. I wondered if it was yet too late to teach them. The next morning when my son went to cut my day's supply of wood, I said: "Josiah, when you are through cutting, will you please fill the box for me? You are so stout, and two of your armfuls will save me four trips to the woodpile." As he laid it in the box I said, "Thank you, my son, that will be a great help to me in my work." "Why, mother," he said, "that was only a few minutes' work for me; how can it be such a great help?" Just then Jemmy, my next son, came along, and I said: "Jemmy, will you please feed the calves for me this morn'ing and empty the swill pails?" He did it in a wondering way, and when he came back, said: "Mother, are you sick? You are used to doing all these things yourself, and I could not account for your asking us to help you." I told them of what my nephew said, and I had concluded to try, at this late hour, to teach them to help me. "We will do it," they both answered. "It never seemed to us that you expected us to do it, and in that way we never thought of asking you if you needed us, but from this on you shall never have it to say that we did not think of your comfort."

Boys and girls are apt to be in every-thing just what they are taught to be; if they are kind and thoughtful for their parents, it is because they taught them to be so, and if they are not so, it is for want of proper training. So if there are mothers that read this who are feeling that their children are not thoughtful for their comfort, let them stop and ask themselves how they have trained their children, and, in all probability, they will have to answer the question in this wise: It is my fault alone that my children are not more thoughtful for my comfort. Let mothers not wait for a more convenient season to begin; one is apt to be tried and overwhelmed with work when she has a family of small children to train, and think, "Oh, there is time enough to begin to bring



them up right; they are so little yet; it is too much trouble to teach them anything now; it will do when I have more leisure." This is dangerous reasoning. The longer a child is neglected, the more it adds to the mother's care. Begin right at first and never yield to the child, but guide it by your judgment, firmly and kindly, and you will take it along, a step at a time, in the way you deem right; and when large enough to be helpful, it will be no trouble. Show me a mother and wife who complains that her children and husband are not thoughtful for her comfort, and you are apt to find one that has just what she deserves.—*Selected.*

— o —

### Why Americans Die Young.

—

"You have a great country," said an Englishman to an American; "I admit it. A grand country, vast in its territory, and of boundless resources, but your climate cannot compare with that of England for salubrity."

"It can't?"

"Certainly not."

"Why, now, our climate is one of the principal things we pride ourselves upon. We have all kinds to suit—frigid, temperate, torrid—and each possessed of a salubrity equalled nowhere else in creation!"

"But it is averred that Americans die early."

"Die early?"

"Yes, sir; and especially your business men."

"And you don't know the reason?"

"It is to be found in the nature of your climate, I presume."

"In the nature of our climate! No, sir; the reason that Americans die early is because they ain't hogs; because they ain't hogs; because they know when they have got enough. Public spirited, patriotic and unselfish, they die early, sir, to make room for the rising generation."

—*Boston Courier.*

— o —

### Why Albert Pike Left the Southern Cause.

—

In 1888, writes Bro. Col. H. F. Bowers of Iowa, Albert Pike, in response to the query from me, "Why it was his military record ceased at the battle of Pea Ridge?" he replied, "The question is a pertinent one; you have a right to ask it, and I take

pleasure in answering. When I discovered that this was a religious war inaugurated and carried on by the Roman Catholic church with its Commander-in-Chief ensconced upon the throne in the Vatican, upon the Tiber, I surrendered my commission, and threw down my sword, and went to live as an American citizen."

August 10, 1889, Albert Pike wrote his friend, Bowers, among other things: "Prince Cardinal Gibbons, a fine title for an American citizen, proclaims the admiration of the Pope for our democratic system of government and his friendly interest in the prosperity of the republic. Is he deceiver or deceived? The Roman church hates republicanism and constitutional monarchy as monsters that have proceeded from the devil, as it proves by its howlings at the setting up of a statue of Giordano Bruno at Rome. If Cardinal Gibbons is deceived, he will not always be so, for the Italian Cardinals will, when the proper time comes, repudiate his declarations, and make known the true animus of the Church."

— o —

News from Hong Kong show that the Spaniards have resorted to torture of natives and half-casts of the Philippines, which surpasses in its cruelty that practiced by the Chinese mandarins in cases of the most atrocious crimes. They are also charged with confiscating the estates of wealthy half-casts and deporting the wretched victims to Fernando Po, on the west coast of Africa, a place which has a climate that quickly proves fatal to strangers.

James W. Davidson, a well-known correspondent, was recently commissioned by the Hong Kong Press to go to Manilla and cautioned to evade the press censorship, and in several letters which he smuggled through the lines he tells of what he has seen and what he has heard on good authority. According to him the instruments of torture used in the Spanish inquisition three centuries ago have been kept in the monasteries of Manilla, and were brought out recently and used to extort confessions from natives, and Mestizo suspects have been arrested and have been kept in jail at Manilla, subjected to hideous treatment. Mr. Davidson also intimates that the leading powers of Christendom will be called upon to interfere and put an end to tortures, which revive the worst features of the Spanish inquisition.

## THE TRESTLE BOARD.

A National Masonic and Family Magazine.

PUBLISHED MONTHLY BY THE  
TRESTLE BOARD ASSOCIATION.

TERMS—\$1.00 per year sent in United States, Mexico and Canada, and other Countries \$1.25 strictly in advance. Single copies 10 cents.

Subscribers not receiving numbers will notify us, and they will be supplied free.

DISCONTINUANCES.—Subscribers wishing our magazine stopped at the expiration of their subscription, will please notify us by postal card otherwise we may consider it their wish to have it continued.

HOW TO REMIT.—Send Cashier's Check, Express Order, Post Office Money Order, Postal Note or Greenback in Letter. Receipts will always be sent enclosed in the next number issued after the receipt of the remittance.

C. MOODY PLUMMER, Manager.

ALVIN PLUMMER, Advertising Manager.  
408 California St., San Francisco, California.

Knights Templar, that the recent requirement of a "firm belief" has been substituted for "a preference" for the Christian religion for novitiates in that appendant Order to Masonry. Its effect will be to lead to its adoption in the preliminary degrees, and end, perhaps, in sectarianizing Masonry in Christian countries, thus defeating its purpose of universality. The Jew is ready to reject much now which his conscience does not approve, and the mass of Gentiles are becoming more liberal, while the active sectarian is at work forging the fetters wherever an opening favors.

### Chinese and Negro Masonry.

The *Masonic Trowel*, of Arkansas, says THE TRESTLE BOARD "is quite a champion of Negro Masons," and wonders what difference we find in Chinese and Negro Masons. We advise Bro. Thornburgh to come and reside in San Francisco a short time only, and he will quickly ascertain that there is as much difference as there is between the profane of the two races. The *Trowel* misunderstands us. We are not in favor of Chinese, or Negro, or any class, or clandestine, or irregular Lodges. We are unalterably opposed to all these. But we are as decidedly in favor of the universality of Masonry without distinction of race, class or color, and if a man has made a mistake and become a member of an irregular body, and desires to become a "regular Mason" with us, we will aid and counsel him to that end, if not in contravention to the good of the Institution and our obligations. We know nothing about Chinese or Negro Masonry, and never held Masonic or un-Masonic communication with either, or any other irregular, or clandestine Masons, but knowing something of the history of Negro Masonry in this country, we deem them to be irregular Masons, made so through no fault of theirs, unless by following the law of self-preservation, and that they have the same origin as ourselves—the Grand Lodge of England—and have done nothing to deserve disinheritance, or to be discarded as brethren. We are willing to greet them as brothers when our Grand Lodge permits.

### Expense An Obstacle to Growth.

The *Tyler* claims to be "devoted to Freemasonry," and to be the "leading paper in the Craft." It asserts that Masonry is universal, while it is one of the most dogmatical sectarian publications in the list of our exchanges. It would require every brother to relinquish his individual judgment, and subscribe to a paper expressing a "firm belief" in a religion which would bar out the Jew, the Mohammedan, the Parsee, the Confucian, and every one who is not a professed Christian. It would permit no other "book of the law" to be used on the altar of Masonry than the Christian's Bible, and require all to subscribe to the conflicting creeds and doctrines as interpreted by the multitudes of sects of Christendom. How can Masonry or its principles become universal with such professing exponents claiming to speak from authority. THE TRESTLE BOARD would allow the conscience of every brother to accept any creed which recognizes the fundamental principles of Masonry which all sects of the world do, and would affiliate with each and all of them in Lodge or any other Masonic association. It is not the "firm belief" that is required, but it is the cardinal principle which is inculcated by all the sects of whatever name as well as by Masons, and embodied in the Golden Rule, and which, with nothing more, is a sufficient Book of the Law and worthy to grace the altars of Masonry of every degree or appendant thereto. THE TRESTLE BOARD is opposed to sectarianizing Masonry, and believes too much has been interpolated in the work and lectures already which is objectionable to brethren of other creeds. It views with regret, as do thousands of

One of the greatest obstacles to the growth of Masonry in California is the ex-



penses attached to the formation of new Lodges and the continuation of membership. There are, in many places, a sufficient number of Masons to start a Lodge, and material enough to build up a strong and healthy body. There are also many places in which would flourish an additional Lodge, and, in some places, several more Lodges, which now barely sustain one. Competition is the life of business, and, as we well know, it is sometimes the life of other enterprises, including that for the amelioration of the condition of the unfortunate and indigent, the sick and the disheartened. We commend to the attention of Grand Lodges generally their general expenses, items of which seem to us as extravagant, and the need of retrenchment in some particulars. In California the fee for Dispensations and Charters for new Lodges is \$125, and seems out of all proportion to the need of Grand Lodge, which has now assets of nearly \$100,000, and, we think, is larger than that charged by any other Grand Lodge in the United States. To this exorbitant charge is an obstacle, with some others equally wrong, to the growth of the Fraternity in this State, and should be corrected, and the attention of the Craft needs only to be called to these facts, and they will act.

o

Commandery Elections in California.

Oroville Commandery, No. 5—Charles D. Dunn, Commander; Henry C. Hills, Geno.; William H. Dixon, C. G.; Warren Sexton, Prelate; George H. Stout, S. W.; Erasmus Tucker, J. W.; John C. Gray, Treasurer; George J. Graham, Secretary.

San Jose Commandery, No. 10—George T. Gribner, Commander; Fred W. Moore, Geno.; Albert B. Cash, C. G.; W. H. Haydock, S. W.; J. C. Gerichs, J. W.; W. F. Parker, Prelate; Clarence Haydock, Recorder; W. D. Tisdale, Treasurer.

Chico Commandery, No. 12—J. D. March, Commander; John Boucher, Geno.; E. T. Reynolds, C. G.; W. H. Miller, Prelate; Park Henshaw, S. W.; C. H. Taylor, Recorder; L. H. McIntosh, St. B.; E. Mevhem, Sw. B.; H. McCargar, Warder; F. H. Bohlender, Sentinel.

Ventura Commandery, No. 18—N. Blackstock, Commander; D. R. Denison, Geno.; M. J. Ely, C. G.; W. P. Lincoln, Prelate; H. I. Hoppin, S. W.; F. W. Baker, J. W.; J. S. Collins, Treas.; W. H. A. Thompson, Rec.

Riverside Commandery, No. 28—W. E. Keith, Commander; K. Sanborn, Geno.; B. M. Longfellow, C. G.; Gaylor Rouse, Treasurer; M. S. Bowman, Recorder; Rev. G. A. Cleveland, Prelate; G. B. Ocheltree, S. W.; W. A. Anderson, J. W.

Watsonville Commandery, No. 22—Thos. Flint, Jr., Commander; E. L. Clark, Geno.; E. A. Middleton, C. G.; W. G. Hudson, Prelate; J. H. McEwen, S. W.; E. Z. Brokaw, J. W.; J. T. Porter, Treasurer; F. E. Mauk, Recorder.

Los Angeles Commandery, No. 9—George Sinsabaugh, Commander; William Downie, Geno.; C. W. Pendleton, C. G.; Arthur Brookman, Prelate; W. C. Durgin, Treasurer; W. B. Scarborough, Recorder; James A. Foshay, S. W.; C. G. Worden, J. W.; C. W. Blake, St. B.; Daniel Newhart, Sw. B.; William A. Hammel, Warder; C. H. Clark, Sentinel; E. F. Campbell, Organist; C. W. Sexton, W. P. Jeffries and J. S. Corwin, Guards.

Church and State.

The State of California apports money to Catholic institutions as follows:

Grass Valley Orphan Asylum, Grass Valley . . .	\$14,186 10
St. Francis Girls' Directory Orphan Asylum, San Francisco . . .	8,171 91
Pajaro Valley Roman Catholic Orphan Asylum, Watsonville . . .	21,664 37
Roman Catholic Orphan Asylum, San Francisco . . .	14,893 02
Santa Cruz Female Orphan Asylum, Santa Cruz . . .	6,331 09
St. Catherine's Anaheim . . .	1,516 33
St. Vincent Orphan Asylum, Santa Barbara . . .	3,063 62
St. Vincent Orphan Asylum, San Rafael . . .	32,389 81
St. Joseph's Orphan Asylum, South San Francisco . . .	27,627 12
St. John's Orphan Asylum, San Juan . . .	6,437 99
St. Catherine's Orphan Asylum, San Bernardino . . .	2,312 58

Total . . . . . \$147,593 94

o

Editorial Chips.

We have received several publications and circulars giving attention to the subject of Mexican Masonry. We have printed all we deem necessary for a correct understanding of the situation, and, at this writing, deem further mention unnecessary. It seems to us that the Grand Dieta is the body which should be recognized by American Grand Bodies.

The *Orient*, of Kansas City, says that "in California it is un-Masonic to serve wine, beer or other intoxicants in a Masonic Hall." Will the *Orient* please give the name of his informant.

There are English, German, French and Spanish Lodges in New Orleans working in the York and Scottish Rites and under the jurisdiction of the Grand Lodge of Louisiana.

The Supreme Court of Ohio has rendered a decision which gives the Grand Lodge the right to enforce its regulations and prevents rebellion against the Grand Body by those who owe allegiance to the Grand Lodge.

Plans for the new Masonic Temple at Washington are rapidly taking shape and the enterprise seems now an assured success. There were nearly 300 enthusiastic Masons present at a meeting of the general committee held at the Arlington Wednesday night, and forty-four out of the forty-nine lodges and chapters in the Washington jurisdiction were represented, says the *Post* of that city. Although the capital stock of the association is placed at \$100,000, it is proposed to spend at least \$500,000 on the Temple, which will be national

in its character. It is proposed to hold a fair which will eclipse anything of the kind ever attempted in the District of Columbia, the receipts to be applied to the new building. Fifteen thousand square feet will be occupied by the new structure, which will be located in the business portion of the city.

An Indiana editor was recently successful in a suit against a delinquent subscriber who "had never ordered the paper," but who, it was found, had regularly called for it at and taken it out of the postoffice for two years. The Court ordered that the subscriber pay the subscription account of \$3 and \$16 costs of suit.

The Lodge of Perfection, A. A. Scottish Rite of New York city, has added 143 members during the past year. There were also 23 deaths and dismissions, leaving the membership 1,469, and the second largest Lodge in the Northern Jurisdiction. The receipts were over \$4,000 and the expenditures \$1,200.

A year or so ago a person joined, in Montana, what he supposed was a Masonic Lodge. It was chartered by the Colored Grand Lodge of Missouri. He now desires to petition for membership in this State. The Worshipful Master of the Lodge, which he sought to join, wrote me as follows: "He joined the Lodge in Montana, under the supposition that it was all right, and did not know that it was chartered by the Colored Grand Lodge of Missouri. He is a good citizen, and desires to renounce the Montana membership, and become a regular Mason. Can we receive his petition? Is he required to pay full fees? Are we compelled to confer the degree in full?" To these questions I answered: "You may receive his petition for the degrees the same as you would receive one from any profane. He is not a Mason to us, and we cannot recognize him as such, nor as having any Masonic rights whatever. He must be initiated, passed, and raised in the usual and regular way." —*Bro. C. L. Brown, G. M., of Minn.*

The brother could carry his dimit to some other country, deposit it in some Lodge, and after a while take it out, return to the United States, and become a member of some Lodge *without* initiation. We know several instances where this has been done.

At the annual assembly of the Grand Council R. S. M. of New Hampshire, held at Concord, May 17th, the following officers were installed:

Stephen S. Jewett, Laconia, G. Master; Charles H. Webster, Nashua, D. G. M.; Charles B. Spofford, Claremont, G. P. C. of W.; Joseph W. Hildreth, Manchester, G. Treasurer; George P. Cleaves, Concord, G. Recorder; Benjamin F. St. Clair, Plymouth, G. C. of G.; Joseph B. Smith, Manchester, G. C. of C.; Rev. Jesse M. Durrell, Nashua, G. Chap.; Harry M. Cheney, Lebanon, G. Mar.; Fred E. French, Concord, G. Steward; Frank L. Sanders, Concord, G. Sentinel.

At the annual convocation of the Grand R. A. Chapter of New Hampshire, held at Concord, May 18th, the following officers were installed:

John H. Steele, Peterborough, G. H. P.; Charles H. Webster, Nashua, D. G. H. P.; Franklin A. Rawson, Newport, G. King; John A. Lang, Franklin Falls, G. Scribe; Joseph W. Hildreth, Manchester, G. Treasurer; George P. Cleaves, Concord, G. Secretary; Joshua W. Hunt, Nashua, G. C. of H.

At the annual communication of the Grand Lodge of New Hampshire, held at Concord, May 19th, the following officers were installed:

Henry A. Marsh, Nashua, Grand Master; John McLane, Milford, D. G. M.; George Isaac McAllister, Manchester, G. S. W.; Bradford Sumner Kingman, Newmarket, G. J. W.; Joseph Kidder, Manchester, G. Treasurer; George P. Cleaves, Concord, G. Secretary; Rev. Daniel C. Roberts, Concord, and Rev. Henry B. Smith, Nashua, Grand Chaplains; Henry B. Quinby, Lakeport, G. S. D.; Joseph Shattuck, Nashua, G. J. D.; John K. Wilson, Manchester, William W. Oliver, Lisbon, Frank J. Philbrick, Portsmouth, and Frank W. Richardson, Milford, G. Stewards; Charles C. Danforth, Concord, G. Marshal; Frederick J. Shepard, East Derry, G. Sw. B.; John C. Bickford, Manchester, and John T. Clark, Kingston, G. Pursuivants; Frank L. Sanders, Concord, G. Tyler.

At the annual convocation of the Grand Chapter, of North Carolina, held in Wilmington, May 11th and 12th, the following officers were installed:

William A. Withers, Raleigh, G. H. P.; Martin S. Wildard, Wilmington, D. G. H. P.; William F. Randolph, Asheville, G. King; James D. Bullock, Wilson, G. Scribe; William Simpson, Raleigh, G. Treas.; Horace H. Munson, Wilmington, G. Secretary; Rev. Stewart McQueen, Goldsboro, G. Chap.; Edward P. Bailey, Wilmington, G. C. of H.; Joseph H. Hackburn, Newbern, G. P. S.; John C. Drewry, Raleigh, G. R. A. C.; Andrew J. Harrell, Goldsboro, G. M. 3d V.; James K. Norfeet, Winston, G. M. 2d V.; William H. Kitchin, Scotland Neck, G. M. 1st V.; Robert H. Bradley, Raleigh, G. Guard.

At the annual conclave of the Grand Commandery K. T. of North Carolina, held in Wilmington, May 12th and 13th, the following officers were installed:

Joseph H. Hackburn, Newbern, Grand Commander; Mumford D. Bailey, Winston, D. G. C.; Walter E. Storm, Wilmington, Grand Gen.; William F. Randolph, Asheville, G. C. G.; Rev. Charles L. Hoffman, Charlotte, G. Prelate; James D. Bullock, Wilson, G. S. W.; DeWitt E. Allen, Charlotte, G. J. W.; William Simpson, Raleigh, G. Treas.; Horace H. Munson, Wilmington, G. Recorder; John C. Drewry, Raleigh, G. St. B.; Edward P. Bailey, Wilmington, G. Sw. B.; Joseph B. Clark, Newbern, G. Warder; Robert H. Bradley, Raleigh, G. Guard.

At the 50th annual conclave of the Grand Commandery of Kentucky K. T.,



held at Hopkinsville, on the 19th and 20th of May, the following grand officers were installed:

Eugene A. Robinson, Marysville, G. Commander; Charles C. Vogt, Louisville, D. G. C.; James T. Hedges, Cynthiana, G. Geno.; John G. Orndorff, Russellville, G. C. G.; Henry T. Jefferson, Louisville, G. Prelate; Frank H. Johnson, Louisville, G. S. W.; George A. Lewis, Frankfort, G. J. W.; David P. Robb, Versailles, G. Treasurer; Lorenzo D. Croninger, Covington, G. Recorder; Thomas J. Smith, Bowling Green, G. St. B.; Rev. Arthur C. Biddle, Sturgis, G. Sw. B.; John S. Smith, Richmond, G. Warder; John W. Landrum, Mayfield, G. Sentinel.

The returns show 2,020 members; created 182; a net increase of 89.

The Grand Chapter of O. E. S., of Kansas, held its 21st annual session at Emporia, May 12th to 14th. The following officers were elected:

Mrs. Della Bennett, Hutchinson, Grand Matron; Bro. Edd Hayes, Wellington, Grand Patron; Mrs. Libbie B. Towner, Kansas City, A. G. M.; Bro. Albert Sarbach, Holton, A. G. P.; Mrs. Jennie M. Pearsall, Fort Scott, G. Treasurer; Mrs. Myra Mottram, Ottawa, G. Secretary.

The Asylum of Los Angeles Commandery, No. 9, was dedicated on May 20th by the Grand Commandery of California, under the direction of the following officers:

Frank W. Sumner, as Grand Commander; Robert M. Powers, D. G. C.; Henry S. Orme, as G. Geno.; T. H. Ward, as G. C. G.; Arthur Brookman, as G. Prelate; Addison Morgan, as G. S. W.; M. T. Owen, as G. J. W.; J. M. Lawrence, as G. St. B.; J. H. Martin, as G. Sw. B.; Freeman G. Teed, as G. Warder.

After the close of the ceremony a fine repast was served in the banquet room, and concluding with dancing in the auditorium. The fraternity in Los Angeles are to be congratulated upon the success of their enterprise.

The returns of the Grand Lodge of Odd Fellows of California show 30,273 members, while the Masons show only 18,208. We notice in the proceedings of the Grand Lodge of Odd Fellows, held in San Francisco recently, the names of several Masons prominent in positions and legislation, who have been the recipient of high honors in Masonry. Will they not explain the reason why this disparity in numbers in the two fraternities? They must be able to do so. Is a *benefit* society more to be prized than a charitable society?

#### Chips from Other Quarries.

It is one of the most curious chapters in the history of Mohammedanism against Christianity, that after the lapse of a thousand years the blood of Christian innocents is being shed, and the wails of Christian martyrs from the plains and mountains

of Armenia appeal to the sympathy of all true Christian Knights. With undiminished ferocity the descendants of Mohammed, in obedience to his precepts, "the sword and Koran in either hand," pursue the same relentless persecution of the followers of Christ, as when the green banner of Islam was first unfurled on the plains of Arabia. And to the eternal disgrace of so-called Christian governments, massacre, rapine and desolation go on, and no helping hands are raised to stay the barbarities. The solemn vows of the Christian Knight, first made at Palestine, pledge him to the defense of the Christian religion, whenever, wherever, or by whom assailed, and it may yet come to pass, even in this nineteenth century, that some fearless Templar shall raise aloft the emblem of Christianity, and, like the inspired monk of the Crusades, call upon the chivalry of Christ to the rescue of suffering Armenia from the scourge of the merciless Turk.

—*Alex. H. Morgan, of Pa.*

Bro. Geo. W. Ball, Grand Master of Iowa, in his annual address on the subject of "Reimbursement among Lodges," says he is "in favor of the broadest Masonic charity when voluntarily exercised, but am opposed to any law or rule that provides for charity under compulsion." In carrying this principle out to its logical conclusion, the whole present method of raising means for dispensing charity would be abrogated. Dues would be abolished because they are compulsory and force contributions oftentimes from those who have fallen into penury, and unable to spare the money without distressing themselves or depriving those dependent upon them of the comforts and perhaps necessities of life. If the present system of equal dues from the membership is the correct theory, then the principle should be carried out among Lodges, and even Grand Lodges.

Bro. Jas. W. Boyd, Grand Master of Florida, says: "I do not agree to the principle that one Lodge may have the power to create a debt, and compel another to pay it, without previous assent thereto." Neither does THE TRESTLE BOARD. As all obligations are individual, neither do we agree to the principle of brethren doing the same in the association called Lodges; nor in the principle of accumulating a large surplus at the incon-

venience of the present generation for the benefit of future ages, which is equally unjust.

“The standing of a non-affiliate from a sister Grand Lodge Jurisdiction moving into ours is a peculiar one. He may knock at our door for admission as a visitor, and yet the Worshipful Master is obliged to deny his request under our law—he has no right of visitation, no right of Masonic relief from the Lodge, and in case of death no right of Masonic burial. He has committed the great crime (Masonic) of taking a dimit, possibly to join a Lodge in another State, and is accordingly denied the courtesy of visiting with his brethren in the tyled precincts of the Lodge.”—*Geo. Van Saun, of Iowa.*

According to my faith and belief Masonry is religion. For that reason it is coeval with the belief in and adoration of the Godhead. It is as old as time and will remain among men till time and timely things are ended. It contains the fundamental principles of all religions.

—*M. M. Folsom, of Rome, Ga.*

A man who is not able to speak above a whisper and one who is cross eyed are not physically disqualified for initiation. The one is not dumb, nor is the other blind.

—*G. L., of Pa.*

The drill corps of thirty-two members of the Golden Gate Commandery, Knights Templar, of San Francisco, with the Grand High Priest, will leave the city June 24th for Humboldt, and will be in Ferndale a day or two later to be present at the institution of the recently organized Chapter of Royal Arch Masons.—*Fortuna Advance.*

Doubtless, a Grand Lodge may decree that an unaffiliated Mason shall not appear in a Masonic procession, or visit a Masonic Lodge more than three times, or not at all; but, this being true, we are constrained to urge that it is not only not good Masonry, but is contrary to ancient usage. We remember that the time is not very greatly in the past, when there were no chartered Lodges, and when the neophyte was made a Mason, he was made such, not for a particular place or time, but for all places and all time. One difficulty that modern Masonry is laboring under, is that there is too much legislation, and much

of its legislation swings clear of the ancient customs of the Craft, and before a great while the Fraternity will be ancient only in name, certainly not in practice.”

—*Bro. W. M. Clarke.*

The Grand Lodge of California has recently passed a law prohibiting any brother from visiting a subordinate Lodge in that jurisdiction until he shows a receipt for his dues in the Lodge from which he hails. Lots of odd fellowship about this.

—*Memphis Appeal.*

The presiding officer of any Masonic body who issues invitations to attend a special meeting, and withholds same from a portion of his members, is narrow-minded in his ideas, and wholly unfit for the position he usurps. Such an officer would not keep faith with his members, and would violate their confidence on any occasion. He should be impeached.

—*Bro. Bun F. Price.*

The New York *World* of January 11th reveals the fact that sixty-five city banks of New York (forming the New York Clearing House) hold one-third of all the money that is supposed to be in circulation in the United States. As there are many other banks in New York as well as Trust Companies, Insurance Companies, etc., that carry considerable money, it is safe to say that one-half of the money of the United States is in New York at the present time, and although money is offered as low as one and one-half per cent a year nobody seems to want it.

When the late cataclysm struck Chicago, Comptroller Eckles made the banks show up, and they had over fifty-four millions of dollars on hand, which was thirty millions more than the law required, which goes to show that the money is not in circulation. The money is all in the banks, and everybody is in debt. Now when the money sharps “call the game” the debtors must give up their property or fight.

How is it that in England, whence we confessedly derive all our Masonry, such a thing as physical disqualification—according to Bro. Hughan, one of the highest Masonic authorities known, and who certainly knows what he is talking about—does not exist, and the candidates are received only on their moral and mental qualifications? This is one of Bro. Mack-



ey's landmarks. Is it possible that the Grand Lodge of England is disobeying one of the landmarks? Isn't it more likely that physical perfection is not a landmark than that English Masons knowingly violate it?—*Cornelius Hedges.*

By all means let us have it! What? The "National Freight and Passenger Post." To be able to go or send freight across the continent at a charge no greater than is now paid to the nearest station, beyond the starting point, would work as great a revolution in transportation and travel as did Rowland Hill's penny post in the mail service. Our postal system is based on the same principle and is a success; let us have the other, and there will be fewer people who go to Europe without having seen Niagara Falls or Yellowstone Park.—*Eastern Star.*

At the dawn of her history, some five or six thousand years ago, Egypt had her Masons executing work at the Pyramids in a manner not to be surpassed by modern Craftsmen; and to gain some idea of their skill, we have only to visit these huge structures to see at a glance the marvelous results they achieve.—*Masonic Tidings.*

A Masonic traveler says: In Egypt a Mason is never lost sight of; your rooms are kept fragrant with flowers, you are the guest of those hospitable brethren, excursions are planned, entertainments of all kinds gotten up, a visit to the pasha arranged, and a peep into the harem is permitted. On the Nile they keep you company, lunch you amid the ruins of Luxor, and help you climb the great pyramid.

—*Idaho Mason.*

How clear is it that the government which licenses or tolerates the dram-shop grossly and wickedly fails of protecting the persons and property of its subjects! The dram-shop—call it hotel, or by any other name—is a manufactory of paupers and madmen. A heavy burden for the sober to bear are these paupers. And what vessel, or car, or stage-coach, or building, or precious life is safe from the destructions which rum-made madmen are dealing so constantly and thickly all around them? It is not alone when they have drunk enough to stagger that men are dangerous. The preternatural excitement which the captain, engineer, or driver de-

rives from but a single glass may be sufficient to peril all the lives intrusted to his care. To say nothing of the duty of government to shield the industry of the sober from this burden of pauperism, how manifest its duty to suppress this manufacture of maniacs! Were shops to be opened for making madmen with exhilarating gases, or by means of some other temptations, government would promptly shut them up. Why, then, does it not shut up the dram-shops? Because it is accustomed to protect them, and the people are accustomed to the protection. Nothing so much as custom has the power to sanction and to blind.—*Gerrit Smith, 1854.*

The oldest Lodge in the world is Mother Kilwinning Lodge. This Lodge has no number and its master is addressed as Most Worshipful Grand Master, for the reason that he is ex-officio Grand Master of a small district in which this Lodge is situated.—*W. J. Duncan.*

The social features of Masonry should not be neglected. It is a good thing to have an occasional banquet, reception or social function, as it brings out the members, gets them acquainted, and creates good fellowship.—*W. J. Duncan.*

In 1896 the G. P. of California decided that "a member of a Chapter composed of colored persons has no standing under our laws." Mrs. Van Patten, in her review for the G. C. of Washington, made the simple comment: "The time is coming when the color line will cease to be drawn." A remark we most heartily applaud. We look with confidence to the equality loving sentiment and innate justice of the American people to finally surmount such senseless prejudice of man against man, and especially will we welcome a healthier attitude in an Order founded upon the ties of brotherhood. One of the highest compliments ever given great-hearted Lincoln was the well-known remark by Fred Douglas: "He was the first man in whose presence I forgot I was a Negro."

—*Pacific Mason.*

A subscriber writes us that he has been taking the journal a year and has never read it, but does not want it any longer. Of course we cannot think he is a Mason. A man who pretends to be a Mason and will not even look at a Masonic journal is

unworthy the name. He is in the wrong pew. Such men were influenced by curiosity or mercenary motives, and are drones in the hive, and the workers ought to attend to them.—*Tidings from the Craft.*

Wearing a modest bit of Masonic jewelry is right and proper. It is very often the means of forming pleasant or lasting friendships. To meet the man who wears all he can pile on, and trapped out with as many jewels and badges as he has degrees, is very wearying, and suggests nothing so much as the Sioux medicine man at a dog-bake.—*Kansas Freemason.*

In Ohio they have a Lodge which has reported eight members in good standing for a number of years. It paid \$2 80 dues and the Master drew \$16.50 per diem and mileage. Another had one Master for ten years, and he had been installed but once, and then under a special dispensation of the Grand Master. In ten years it had paid Grand Lodge \$67.45 in dues and drawn \$186.80 per diem and mileage for its representative. The Charters of both Lodges were arrested. And this, too, in Ohio. What becomes of Lodge representation by this act? The idea! To take away the Charter of a Lodge because it drew out of the Grand Lodge treasury for mileage and per diem representation more than it had paid in dues, and, at the same time, to take from a sister Lodge ten times the cost of mileage and per diem representation! Oh, what a picture of innocence those P. G. M.'s who operated the deal would make for a naive in some great cathedral, as they expose the white of their eyes to heaven and sing:

"We meet upon the level,  
And we part upon the square—  
What words of precious meaning  
Those words Masonic are."

—Tyler

"In either case of suspension or expulsion by his Commandery, the Knight can be restored to membership only upon petition and unanimous ballot." In other words, if a Sir Knight should be unfortunate enough to be suspended for non-payment of dues, either through negligence or being too proud to plead poverty, he is placed on the same level with the horse thief, so far as it relates to the act of being restored to membership. The murderer, the thief, the libertine, when expelled from a Commandery, have the

privilege of petitioning for restoration on unanimous ballot. The poor, unfortunate, yet honest, Templar has the same blessed privilege. And this is Masonic justice! Our language may seem harsh, but honeyed words never uproot evil. We try to paint the picture in bold outlines, that he who runs may read and see.—*Orient, of Kansas.*

There is evidently a postal censorship connected with Weyler's decree against Masonic Lodges in Cuba. Since the decree went into effect, copies of the *Kansas Freemason* mailed to brothers in Cuba have been promptly returned undelivered. Before the decree, all papers mailed to Cuba were duly received. In sending them back the captain general has overreached himself, for where before there was only the uncertainty of rumor there is now the certainty of evidence. The *Freemason* is mailed in a wrapper upon which is stamped "From the *Kansas Freemason*, Wichita, Kansas." It is doubtless a gentle reminder that the Spanish postal authorities do not care to handle Masonic literature.

When you are disposed to say something bad of a brother, living or dead, if you can keep from doing it no other way just clap your tongue between your teeth and hold on tight. Bite an inch or two off the end if necessary, and whatever you do, don't let the words slip. To hear one Mason say ill of another is very disagreeable, and no true Mason will do it. When you speak ill of a brother you betray the fact that while you may be a member of a lodge, or perhaps a non affiliate, you are not a Mason, and the combined obligations of all the systems cannot make you one.—*Kansas Freemason.*

The Grand Lodge of Georgia has a method peculiarly its own, and in our estimation quite severe as to the treatment of members who fall behind in their dues to the Lodge. The delinquent is charged, tried and sentenced for non payment of dues by the Lodge, which reports the case to the Grand Lodge, when decisive and final action is taken, as follows: "In pursuance to the Masonic laws of this jurisdiction your committee recommends that the judgment and sentence of said Lodge be carried into effect, and that said member be by this Grand Lodge expelled." We are inclined to the belief that such a law is too stringent, besides it is in conflict



with our ideas of local self-government. It seems to us that the subordinate Lodges should have complete and final jurisdiction in matters of that kind, subject, of course, to the laws of the Grand Lodge.

—*The Orient.*

The famous spies employed by the Doges and the Inquisitors of State were incapable until 1785 of discovering, and in fact never suspected the existence of, a Masonic Lodge in Venice. So careful were the brethren, and so secret were their meetings, that for over half a century Freemasonry progressed slowly but surely in the very center of bigotry and cruel opposition. An unfortunate accident revealed to the Inquisition that a Lodge existed. Returning from a meeting one of the brethren dropped some papers in his gondola. These consisted of the minutes and roll of members. The gondolier, not understanding what the documents were, seeing that they were in cipher, handed them over to his brother, who was a priest, and by him was counselled to take them to the authorities. This was accordingly done, and the following night thirty men, led by a trusted messenger of the Inquisition, were conducted by the gondolier to the locality where he had taken the brother on the previous evening. A search was instituted and the Lodge was discovered. Everything was seized and subsequently burned by the common hangman in the public place. It is recorded in a publication urging the extirpation of the Craft, which was published at Venice in 1785, that the strange collection of regalia, furniture, etc., heaped in the square, caused great excitement among the populace, who thought that Freemasonry was nothing more than another form of witchcraft. The members of the Lodge which had been discovered were imprisoned, after having been tortured, but were later on liberated on condition that they left the country.

—*Square and Compass.*

In the *Voice* we find this language in reference to physical qualification: "He really is dedicated to God, and devoted to his service, and that is why he must be physically sound—not half, nor three-fourths, nor four-fifths, nor nine-tenths, but wholly a man." From this we are to conclude that to be a man he was to be physically whole. An ingrowing toe-nail would take from him the man attribute.

The man who lost an eye is no longer a man. Because he is dedicated to God and His service, he must be absolutely physically perfect. Therefore, a man who has lost a finger, or has become bald-headed, is not acceptable to God. Because of this deficiency of his body he cannot dedicate himself, Masonically, to His services. We fear our good brother is carrying the symbolism of operative Masonry to a ridiculous position. In speculative Masonry the man is not bodily shape or bodily perfection, but soul and mental shape.

—*The Orient.*

As Master Masons we are taught never to take the name of Deity in any other manner than with that reverential awe due from the creature to his Creator. As Royal Arch Masons the lesson is more strongly impressed upon us. But as Knights Templar the doctrines of the Christian religion are so interwoven in our beautiful Orders, that profanity in one of its members is inexcusable if not absolutely unpardonable.

—*Tyler.*

Originally, in England, all Lodges were independent of each other without any warrant from a Grand Lodge. Annually the members assembled and elected a Grand Master, and these gatherings were called assemblies. St. Albans, who was martyred in 306 of the Christian era, obtained a charter from the king to hold these assemblies, and every Mason was privileged to attend them. Prince Edwin, brother of Prince Athelstane, obtained a charter from him for Masonic assemblies in 926 of the Christian era. The prince called all the Masons of the realm together at York, and here was formed a Grand Lodge, and Prince Edwin was chosen the Grand Master.

—*Bro. B. W. James.*

There is a disease which is prevalent in many Chapters, and it is most disastrous to peace and harmony. When once it gets a foothold it requires prompt action and very decided measures to uproot it. One member afflicted with this disease can set a whole Chapter writhing with the spirit of discontent, and however much those who see the storm brewing try to avert its consequences, it is bound to come. It is the loathsome disease of tale bearing. It is like the serpent in its ways, coming to one under the guise of friendship and

dropping poison in the ear, having rolled it under the tongue like a sweet morsel and fashioned it according to its distorted ideas, and then when it sees its unwary victim responding to its attack, it is most happy in being able to bear back a message, for the old adage is true that "the dog that brings a bone will carry one." What shall be done to rid ourselves of this monster? Sometimes it seems almost pardonable to make this a part of the Chapter business, and if it were openly attacked its chances for a long stay would be materially lessened. At least let every one turn their face against one who comes to them laden with the hearsays, and remember that they are not only encouraging a wrong in another, but sacrificing their own conscience, for he who listens is next to he who tells.—*Eastern Star*.

When Roman Catholics talk about godless public schools, they would like to have you believe that their church believes in and uses the Bible. The fact is that there is not a Bible within the four walls of any Roman Catholic church on this continent. The large book you see on the altar is not a Bible, but the Missal (never heard of until the eighth century), the Romanist mass book. That what you believed to be a Bible or Testament in the hand of the reading priest, was neither one nor the other; it was his breviary. In this book the epistles and gospels for the year are to be found, and the priest must read the one to be read upon this or that Sunday. He cannot select a passage himself, no matter how obnoxious the one for that day may be to him. The priests have no choice in the matter. Think of a Christian church without a Bible in it! If you can, then you will not be amazed that such a church antagonizes Freemasonry with its open Bible.—*Tyler*.

At San Diego, at the banquet given by Constan's Lodge of Perfection last month, among those present was F. M. Pierce, a member of the Theosophist crusading party which has recently made a voyage around the world. Mr. Pierce belongs to a New York Lodge. He told of meeting Scottish Rite Masons in all parts of the world. In Armenia, where the persecutions are now in progress, the Lodges have to meet as they did in ancient times, in caves and secret places, for fear of their lives. In Samoa he found Masons who

had the traditions handed down for many generations, with no writings or books of any sort. At the foot of the pyramid of Cheops he found an old Bedouin chief who knew but one Yankee word, "Hello," yet he was a full-fledged Mason. Mr. Pierce also spoke entertainingly of the occult side of Masonry as he found it in India.

Some 30 years ago the percentage of Templars to Master Masons was 5—it is now considerably over 14—per cent. The totals are thus calculated, based upon actual returns, for 1896: Master Masons, 781,670; R. A. Comps., 200,000; Knights Templar, 111,894. These are most extraordinary and suggestive totals, for during the period named—less than 30 years—the Craft in North America has increased from 483,535 to 781,670; the Royal Arch from 96,275 to some 200,000 (quite double); and Knights Templar from 25,844 to 111,894 (more than four times). This proves the ever-extending character of this chivalric society.

Any society which has no ladies' lodge attached to it is behind the times. Ladies have proved themselves good ritualists, good memorizers, active workers, and have exploded the worn out idea that they cannot keep a secret. It has been found to be a great educator and a disperser of prejudice.—*Pacific Mason*.

The *Trestle Board* of California enters its protest against a Masonic Lodge on the coast where officers and members smoke as they please while transacting business and performing its work. And so it ought, and further, it ought to be demanded of the Grand Master that he compel the abatement of such a crime or arrest the charter of the Lodge. The *Tyler* has heard of a similar Lodge in Michigan. When you turn a place dedicated to Almighty God into a bar-room, and fill it with loafers, it is time to have an execution of that particular W. M.—*Tyler*.

A veteran in Masonic work and one of the ablest ritualists said: "If I had my Masonic career to live over again, I would take all the Masonic degrees, both York and Scottish Rite, for the intellectual and moral power that is in every degree, but I would never hold an office, for he who would couple with Masonic knowledge the bright ambition of official position will



find it the bitter dregs in the end. The jealous stabs of envious incompetents will take all the pleasure that official position might bring. My advice to all young Masons who may possess ritualistic ability is to fling away ambition."

There is one passage in the Bible which justifies the use of tobacco. It reads: "He that is filthy let him be filthy still."

THE TRESTLE BOARD justly contends for the recognition of a brother in distress, his widow and orphans, even if he is not in good standing in some Lodge because of non-affiliation or suspension for non-payment of dues. To refuse aid in such a case is a willful violation of obligation. What makes you a Mason? Not dues, not membership, not the cut of your hair. The obligations of Masonry are individual. "Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust."—*Tyler*.

You may search all history, and you can never find a place where man or woman was ever excommunicated from the Roman Catholic Church because of their morals. Evangelist Rush, in touching this slum spot, says: "You know that your morals may be as black as my boot, and still you hold your membership in the Romish church. Obedience, submission and degradation of manly and womanly principles are the essentials to good membership in the Church of Rome. To these qualifications we might add an open pocket-book when the priest calls upon you. Was it because of his morals that Father McGlynn was excommunicated? Certainly not; but because he dared to assert his rights as an American citizen by saying a kind word in favor of our public schools and "Old Glory." His morals were beyond reproach in the church, and yet, strange as it may seem, if he died during that time, there was not a Roman Catholic church in America that would allow his remains inside of its fence, nor a Roman Catholic so-called "consecrated" burial ground that would allow him a Christian burial. But behold the contrast! On the 14th of July, 1890, the notorious prize-fighter, Paddy Duffy, is carried into St. Mary's on Endicott street, North End, Boston, and upon his casket might be seen a pair of floral boxing gloves, and Father Scanlan sprinkled them with holy water.

My God! do you call this Christianity!" And this is the church that excommunicates the disciples of that "peculiar system of morality" that is the child of Liberty.

A universal Masonic Congress, to which all the Grand Lodges of the world are invited by circular letter, is to take place July 25th to 28th at The Hague, in the Netherlands. International questions, with Masonry as the vehicle, will be discussed principally.

"The fact that an accused brother has been judged guilty in a court can not be used in a Masonic trial," is the law of New Jersey. True, but we take it that the evidence used at the trial may be. We remember distinctly, some years ago, when Junior Warden of our Lodge, that we used the evidence before the court that acquitted the brother, and secured his expulsion from the fraternity. Justice is often defeated by law.

In reply to the question, "Is it wise for a man to deny himself, and get along with a few hours sleep a day, to do more work?" Tesla, the great electrician, is said to have replied: "That is a great mistake, I am convinced. A man has just so many hours to be awake, and the fewer of these he uses up each day, the more days they will last; that is, the longer he will live. I believe that a man might live two hundred years if he would sleep most of the time. That is why Negroes often live to advanced old age, because they sleep so much. It is said that Gladstone sleeps seventeen hours every day; that is why his faculties are still unimpaired in spite of his great age. The proper way to economize life is to sleep every moment that is not necessary or desirable that you should be awake."

The "high up" Mason, says the *Texas Freemason*, is not he who sports a Knight Templar's or Thirty-second Degree charm, but he who is a friend indeed to those in need; he whose sympathetic ear and helping hand is at the service of the poor and afflicted, whose counsels are ever ready to those who need proper advice in their hour of trouble, and whose charity is ever ready to assist in the reformation of the repentant. This Mason may be only a Master Mason, but he will be "way high up" when he finally enters that "Celestial

Lodge not made with hands," compared with he who wears richly jeweled charms and is a drone in the Masonic hive.

"It always makes me glad to see a woman acting silly over a poodle."

"Why?"

"Because it shows what a bad bringing up some lucky baby has escaped."

—*Chicago Record.*

A little boy in saying his prayers went on, "Oh, Lord, bless papa and mamma and Susie and everybody but nasty Betsy." "Why, my dear, what has Betsy done?" "She stole my candy." "No, dear, I told her to take it away; she is good and kind and that is a naughty prayer." The boy was sullen, and mother left him without the usual good-night kiss. When she reached the foot of the stairs, she heard him call "mamma." "Well, my son, what is it?" "God bless old nasty Betsy, I don't care." How like human nature.

Here is a charming little incident which illustrates the thoughtfulness of childhood—a quality we are apt very much to undervalue. A little girl seeing the servant throw the crumbs into the fire, said:

"Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God, and help him take care of the little birds than scatter or waste the food that he gives us."

She carefully collected what was left of the crumbs, and threw them out of the window. In a short time several little birds flew eagerly to the spot, and picked up the crumbs she had scattered. After this she every day collected the crumbs that fell around the table, and threw them out of the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support. This was her idea of "helping God."

A good story is told in one of our exchanges of a dog that one day discovered an organ grinder's monkey seated on a bank in his master's grounds, and at once made a rush for it. The monkey, in jacket and hat, awaited the onset so undis-

turbed that the dog halted within a few feet to reconnoitre, when the monkey raised his paw and saluted by lifting his hat. The effect was magical. The dog's head and tail dropped, and he sneaked off to the house, refusing to leave it until his polite but mysterious visitor had gone.

Willie had swallowed a penny, and his mother was in a state of much alarm.

"Helen," she called to her sister in the next room, "send for a doctor; Willie has swallowed a penny!"

The terrified and frightened boy looked up imploringly.

"No, mamma," he interposed, "send for the minister."

"The minister?" asked his mother, incredulously. "Did you say the minister?"

"Yes; because papa says our minister can get money out of anybody."

Doctors who are in the habit of using long words when visiting people may take a hint from the following little story: "An old woman whose husband was not very well, sent for the doctor, who came and saw the old man. When he was departing, he said to the old man's wife:

"I will send him some medicine which must be taken in a recumbent position."

After he had gone the old lady sat down greatly puzzled.

"A recumbent position—a recumbent position!" she kept repeating. "I haven't got one." At last she thought, "I will go and see if Nurse Lown has got one to lend me."

Accordingly she went, and said to the nurse:

"Have you a recumbent position to lend me to take some medicine in?"

The nurse, who was equally as ignorant as the old woman replied:

"I had one, but to tell you the truth, I have lost it."

### Literary Notes.

We have received printed copies of the proceedings of the following Grand Bodies for which the Secretaries have our thanks: Grand Lodges of New Mexico, Utah, Arkansas (colored), New Mexico; Grand Chapter R. A. M. of Missouri; Grand Commanderies K. T. of Indiana, Wyoming, Kansas and Texas.

### Deaths.

In Seattle, Wash., April 22d, Col. Granville O. Haller, a native of York, Pa., P. G. M. of the Grand Lodge of Washington and a 32° Scottish Rite Mason, aged 78 years.

In San Francisco, June 1st, Detlef J. Einfeldt, a native of Germany, a member of Mission Lodge, No. 169, aged 40 years.



## THE TRESTLE BOARD.

### Premiums for 1897.

We will send THE TRESTLE BOARD one year to any subscriber who will send us three *new* names and \$3.00 at one remittance.

### Masonic Bodies in San Francisco.

No.	Name.	LOGES. Time.	Place.
17.	California . . . . .	1st Thursday	Masonic Temple
17.	Parfaite Union . . . . .	1st Friday . . . . .	" "
22.	Occidental . . . . .	1st Monday . . . . .	" "
30.	Golden Gate . . . . .	1st Tuesday . . . . .	" "
44.	Mount Moriah . . . . .	1st Wednesday . . . . .	" "
120.	Fidelity . . . . .	1st Thursday . . . . .	" "
127.	Hermann . . . . .	1st Monday . . . . .	" "
136.	Pacific . . . . .	1st Tuesday . . . . .	121 Eddy
139.	Crockett . . . . .	1st Wednesday	121 Eddy St.
144.	Oriental . . . . .	1st Tuesday	Masonic Temple
166.	Excelsior . . . . .	1st Wednesday . . . . .	" "
169.	Mission . . . . .	1st " "	Valencia & 16th
212.	So. San Francisco . . . . .	1st Thursday	South S. F.
216.	Doric . . . . .	1st " "	121 Eddy St.
219.	Speranza Italiana . . . . .	2d Friday . . . . .	Masonic Temple
260.	King Solomon's . . . . .	1st Monday . . . . .	Geary & Steiner
ROYAL ARCH CHAPTERS.			
1.	San Francisco . . . . .	1st & 3d Monday . . . . .	Masonic Temple
5.	California . . . . .	1st & 3d Tuesday . . . . .	" "
COUNCIL ROYAL & SELECT MASTERS.			
2.	California . . . . .	1st Wednesday . . . . .	Masonic Temple
COMMANDERIES OF KNIGHTS TEMPLAR.			
1.	California . . . . .	Friday . . . . .	Masonic Temple
16.	Golden Gate . . . . .	1st & 3d Monday . . . . .	625 Sutter St.
LOGE OF PERFECTION, 14°, SCOTTISH RITE.			
6.	Verba Buena . . . . .	Friday . . . . .	Masonic Temple
CHAPTER OF ROSE CROIX, 18°.			
4.	Verba Buena . . . . .	At Call . . . . .	Masonic Temple
COUNCIL OF KNIGHTS OF KADOSH, 30°.			
1.	Godfrey de St. Omar . . . . .	At Call . . . . .	Masonic Temple
GRAND CONSISTORY, S. P. R. S., 32°.			
California . . . . .	At Call . . . . .	Masonic Temple	
MYSTIC SHRINE.			
Islam Temple . . . . .	2d Wednesday . . . . .	625 Sutter St.	
CHAPTERS OF THE EASTERN STAR.			
1.	Golden Gate . . . . .	1st & 3d Thursday . . . . .	629 Sutter St.
124.	Harmony . . . . .	1st & 3d Friday . . . . .	32 O'Farrel St.
27.	Ivy . . . . .	1st & 3d Tuesday . . . . .	625 Sutter St.
99.	Beulah, 2d & 4th Monday . . . . .	Corinthian Hall, So. S. F.	
	Mission Chapter, 2d & 4th Saturday, Valencia & 16th		
	King Solomon Chapter, 1st & 3d Wednesday, Geary & Steiner.		
GROUP OF GOOD SAMARITANS.			
1.	San Francisco . . . . .	1st Saturday . . . . .	625 Sutter St.
MASONIC VETERANS ASSOCIATION.			
Pacific Coast . . . . .	2d Thursday . . . . .		
PAST MASTER'S ASSOCIATION, Last Saturday each mo.			

### Masonic Bodies in Boston.

LOGES.

Grand Lodge meets on second Wednesday in March, June, Sept., Dec., and Dec. 27, at Masonic Hall, 18 Boylston street, cor. Washington.

Aberdour, 2d Tuesday, Masonic Hall, 18 Boylston st., cor. Washington.

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

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

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

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

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.

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

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

Robert Lash, 2th Wed., Masonic Hall, Chelsea.

St. John's, 1st Mon., Masonic Hall, 18 Boylston street, cor. Washington.

St. Paul's, 1st Tu., 372 West Broadway, South Boston.

Soley, 3d Mon., Gilman Sq., Somerville.

Star of Bethlehem, 3d Wed., Masonic Hall, Chelsea.

Temple, 1st Th., Meridian, cor. Eutaw, E. Boston.

Union, 2d Tu., Hancock st., near Upham's Cor., Dorchester.

Washington, 2d Th., 2307 Washington st., Roxbury.

Winslow Lewis, 2d Fri., Masonic Hall, 18 Boylston st., cor. Washington.

Winthrop, 2d Tu., Masonic Hall, Winthrop.

Zetland, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.

ROYAL ARCH CHAPTERS.

Grand Chapter, Tu. preceding 2d Wed. of March, June, Sept. and Dec., Masonic Hall, 18 Boylston st., cor. Washington.

Cambridge, 2d Fri., 685 Mass. Ave., Cambridgeport.

Dorchester, 4th Mon., Hancock st., near Upham's Corner, Dorchester.

Mt. Vernon, 3d Th., 2307 Washington st., Roxbury.

St. Andrew's, 1st Wed., Masonic Hall, 18 Boylston st., cor. Washington.

St. John's, 4th Mon., Meridian, nr. Eutaw, E. Boston.

St. Matthew's, 2d Mon., 372 W. Broadway, S. Boston.

St. Paul's, 3d Tu., Masonic Hall, 18 Boylston street, cor. Washington.

Shekinah, 1st Wed., Masonic Hall, Chelsea.

Signet, 2d Th., Thompson Sq., Charlestown.

Somerville, 3d Th., Gilman Sq., Somerville.

COUNCILS ROYAL AND SELECT MASTERS.

Grand Council, 2d Wed. in Dec., Masonic Hall, 18 Boylston street, cor. Washington.

Boston, last Th., Masonic Hall, 18 Boylston street, cor. Washington.

East Boston, 2d Tu., Meridian cor. Eutaw, E. Boston.

Orient, 2d Wed., Gilman Sq., Somerville.

Naphthali, 4th Fri., Masonic Hall, Chelsea.

Roxbury, 4th Mon., 2307 Washington st., Roxbury.

COMMANDERIES KNIGHTS TEMPLAR.

Grand Commandery, May and Oct., Masonic Hall, 18 Boylston street, cor. Washington.

Boston, No. 2, 3d Wed., Masonic Hall, 18 Boylston st., cor. Washington.

Cambridge, No. 42, 1st Wed., 685 Massachusetts Ave., Cambridgeport.

Cœur de Lion, No. 34, 3d Tu., Thompson Sq., Charlestown.

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

Joseph Warren, No. 26, 1st Mon., 2307 Washington st., Roxbury.

Palestine, No. 10, 2d Wed., 685 Masonic Hall, Chelsea.

St. Bernard, No. 12, 2d Wed., Masonic Hall, 18 Boylston street, cor. Washington.

St. Omer, No. 21, 3d Mon. 372 W. Broadway, S. Boston.

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

SCOTTISH RITE.

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

Giles F. Yates Council, Princes of Jerusalem, 16°, 2d Fri. in Feb., April, Oct. and Dec., Masonic Hall, 18 Boylston street, cor. Washington.

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

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

MYSTIC SHRINE.

Aleppo (irregularly), Music Hall.

EASTERN STAR.

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

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

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

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

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

Ruth, 2d and 4th Mon., 250 Broadway, Chelsea.

THE TRESTLE BOARD.

**California Safe Deposit and Trust Company.**

Corner California and Montgomery Streets.

Capital fully paid, - - - - - \$1,000,000 00

Transacts a general Banking business and allows interest on deposits payable on demand or after notice.

Acts as Executor, Administrator and Trustee under wills or in any other trust capacity. Wills drawn by the Company's Attorneys and are taken care of without charge.

SAFE DEPOSIT BOXES to rent at prices from \$5 per annum upward according to size, and valuables of all kinds are stored at low rates.

DIRECTORS—J. D. Fry, Henry Williams, I. G. Wickersham, Jacob C. Johnson, James Treadwell, F. W. Lougee, Henry F. Fo tmann, R. B. Wallace, R. D. Fry, A. D. Sharon and J. Dalzell Brown.

OFFICERS—J. D. Fry, President; Henry Williams, Vice President; R. D. Fry, Second Vice President; J. Dalzell Brown, Secretary and Treasurer; E. E. Shotwell, Ass't Sec'y; Gunnison, Booth & Barnett, Attorneys.

**The German Savings and Loan Society.**

526 California Street, San Francisco.

Guaranteed Capital and Surplus, - - - - - 1,840,201 66  
 Capital actually paid up in Cash, - - - - - \$1,000,000.00  
 Deposits December 31, 1896, - - - - - 27,730,247.45

OFFICERS—President, B. A. Becker; 1st Vice President, Daniel Meyer; 2d Vice President, H. Horstmann Cashier, A. H. R. Schmidt; Assistant Cashier, William Herrmann; Secretary, George Tourny; Assistant Secretary, A. H. Muller; Attorney, W. S. Goodfellow.

BOARD OF DIRECTORS—B. A. Becker, Daniel Meyer, H. Horstmann, Ign. Steinhart, N. Van Bergen, Emil Rohte, H. B. Russ, D. N. Walter and N. Ohlandt.

*Johnson's*

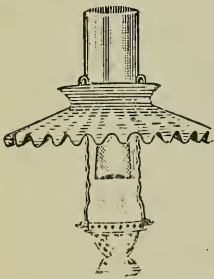
**FIRST-CLASS RESTAURANT.**

28 Montgomery St., S. F.

Opposite Lick House.

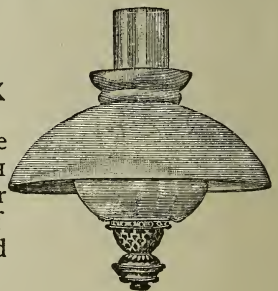
**PRICES REDUCED!**

Service and Quality First-Class as heretofore, without Fee or Tip.



*Have You Ever*  
**Stopped to Think**

Why thousands of thoughtful people are using the IMPROVED WELSBACH GAS LIGHT? Its well worth your consideration. They burn one-half the gas an ordinary burner does and give three times the light.



For sale at **134 Ellis Street,**

W. W. GILLESPIE, Agent for San Francisco.

**UNITED STATES LAUNDRY,**

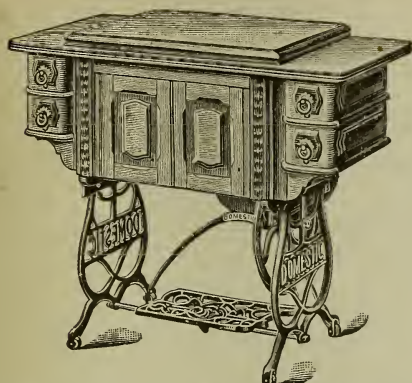
**Office, 1004 Market Street,**

Telephone South 420.

SAN FRANCISCO.



THE IMPROVED  
"DOMESTIC."



Preeminently the Sewing Machine  
for Family Use.

Send for Catalogue.

J. W. EVANS, Agent,  
1021 Market St., San Francisco.

CHARLES S. TILTON,  
ENGINEER & SURVEYOR.

Twenty-five years experience in the City and County  
Surveyor's office.

Charges Moderate and all Work Warranted.

420 Montgomery St., San Francisco.

AGENTS WANTED.  
TO CANVASS FOR  
Fifty Years  
of Masonry  
In California.

(A Masonic History.)

Published in Twenty Parts Monthly.

Address

GEO. SPAULDING & CO.,  
414 Clay Street, San Francisco.

GEORGE GOODMAN,

Patentee and Manufacturer of

ARTIFICIAL STONE,

In all its branches. Schillingers Patent Sidewalk.  
Garden Walk a Specialty.

Office, 307 Montgomery Street,  
Nevada Block, San Francisco.

THE ORIGINAL SWAIN'S BAKERY.

213 Sutter St., San Francisco.

SWAIN BROTHERS.

EDWARD R. SWAIN, FRANK A. SWAIN.

Country Orders will Receive Prompt Attention.

MASONIC, KNIGHTS TEMPLAR, ETC., CARDS, BADGES, INVITATIONS,  
PROGRAMS AND MENUS.

The largest manufactory in the United States.  
Having the cuts and dies for all the different bodies of Masonry,  
we can furnish same on any kind of stationery at low rates.

If you wish a Menu for a special occasion write us  
particulars and we will send an appropriate sample.  
Telephone, Main 330

WALTER N.

*Brunt*

535 CLAY ST.  
SAN FRANCISCO  
CALIFORNIA

Pacific Coast Steamship Co.

The New, Large Fast and Elegant Steamers of this  
Company sail from Broadway Wharves  
(Piers 9 and 11)

SAN FRANCISCO

for Ports in

California, Oregon, Washington, British  
Columbia, Alaska and Mexico.

Rates of Fare, which include a berth and meals  
on Ocean Steamers, are lower by this than any other  
route.

Ticket Office, 4 New Montgomery St.,  
Palace Hotel.

GOODALL, PERKINS & CO.,  
General Agents,  
10 Market Street, San Francisco.

BLAKE, MOFFITT & TOWNE,

Importers and Dealers in

Book, News, Writing, and Wrapping Papers, Card  
Stock, Straw and Binder's Board,

Manufacturers of Patent Machine Made PAPER BAGS

512 to 516 Sacramento St., San Francisco.

MANN & COMPANY,

Book Binders,

535 Clay Street,

SAN FRANCISCO.

ESTABLISHED 1850.

TELEPHONE No. 43.

N. GRAY & CO.,  
UNDERTAKERS,

641-645 Sacramento, Corner Webb Street,

EMBALMING A SPECIALTY.

SAN FRANCISCO.

## 2d Announcement.

### Small Attendance.

If you are having small attendance at your Lodge meetings, a wise proceeding may be to make the work a trifle more realistic by properly costuming those participating in it.

Shakespeare is not adapted to ordinary clothing and slouch hat and Masonic Ritual is conceded to be even more beautiful, but needs to be properly "set" to be fully appreciated.

I can supply the "setting" to perfection, and many more Lodges will find it a first-class investment.

All goods guaranteed.

Address

ALVIN PLUMMER,  
408 California Street,  
San Francisco, Cal.



THE TRESTLE BOARD.

HORACE M. CAKE,  
PROPRIETOR.



AMERICAN AND EUROPEAN.

Tours in the Rocky Mountains.

The "Scenic Line of the World," the Denver & Rio Grande Railroad, offers to tourists in Colorado, Utah and New Mexico the choicests resorts. and to the trans continental traveler the grandest scenery. The direct line to Cripple Creek, the greatest gold camp on earth. Double daily train service with through Pullman sleepers and tourists' cars between Denver and San Francisco and Los Angeles.

Write S. K. Hooper, G. P. & T. A., Denver, Colorado, or W. J. Shotwell, General Agent, 314 California St., San Francisco, for descriptive pamphlets.



The "GUILD PIANO" is

*Equal to any in General Excellence,*

*Superior to All in Vital Improvements.*

Do not fail to examine before buying another.

**NEW PIANOS AT HALF PRICE.**

Regular \$500 Jacob Bros. World's Fair Prize Uprights, . . . . . \$250.

Regular \$500 Benedict Bros. New York, Popular Uprights, . . . . . \$250.

Other Patterns at LOWER PRICES. EASY TERMS.

**GUILD PIANO WAREROOMS,**

FRANKLIN A. SHAW, Manager.

**228 Tremont St., Boston, Mass.**

**FURS**  
*The BEST Only.*

**HATS**  
*Styles UNSURPASSED.*

**UMBRELLAS**  
*NEWEST and LATEST.*

**412**  
Washington St.  
BOSTON.

**Jos. A. Jackson**

**412**  
Washington St.  
BOSTON.

# Chicago, Milwaukee & St. Paul Railway.

THE SHORT LINE BETWEEN  
OMAHA AND CHICAGO,  
And connecting with all Transcontinental Lines at Omaha, St. Paul and Kansas City, for Eastern points.

## SOLID TRAINS,

Vestibuled, Electric Lighted and Steam Heated, with the finest Dining, Sleeping and Reclining Chair Service in the world, via the "Chicago, and Omaha Short Line" of the Chicago, Milwaukee and St. Paul Railway.

Double daily train service.

Apply to nearest coupon ticket agent for tickets and further information to

**C. L. CANFIELD,**

General Agent,

5 Montgomery St., San Francisco.

**GEO. H. HEAFFORD,**

General Passenger and Ticket Agent,  
Chicago, Ill.

# CONTABACO,

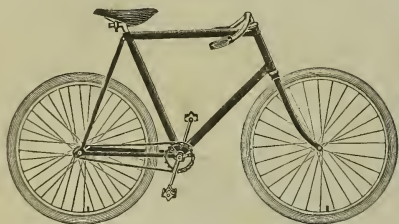
A Homeopathic treatment for the cure of the tobacco habit. One course of treatment, lasting about ten days, is guaranteed to remove the craving and produce a positive aversion to the use of tobacco.

*Contabaco* is perfectly harmless and is devoid of all the obnoxious and disagreeable features common to nearly all other methods of treatment for the cure of the tobacco habit.

One complete course of treatment with full directions, nicely packed in a vest-pocket case, may be obtained from your druggist or will be sent to any address, postpaid, on receipt of \$1.00.

Manufactured only  
by  
The Contabaco Company,  
San Francisco, Cal.

## THE WHITE IS KING.



SPEED, STRENGTH,  
BEAUTY and QUALITY  
make the **WHITE**  
**BICYCLE.**

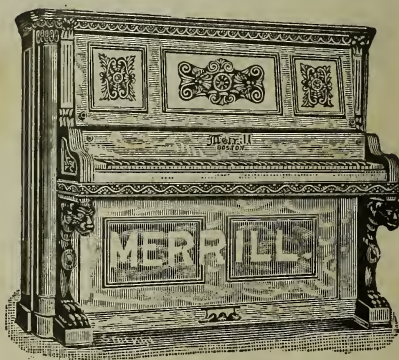
Handsome in appearance,  
DURABILITY. Light Running, Simplicity  
of Construction, and Modern Improvements  
make a **WHITE SEWING MACHINE.**  
Write us for catalogue, prices and terms to agents.

**WHITE SEWING MACHINE CO.,**  
Corner Ellis & Mason Sts.,  
San Francisco, Cal.

HIGH GRADE

# Merrill Pianos.

*Inspection Invited.*



*Terms to Suit Purchaser.*

*Correspondence Solicited.*

**THE MERRILL PIANO CO.,**  
118 Boylston St., Boston, Mass.