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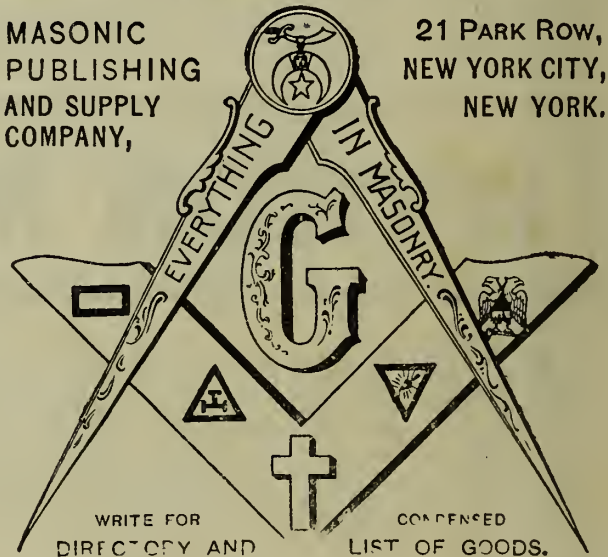
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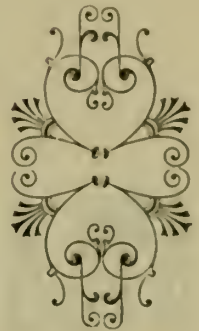
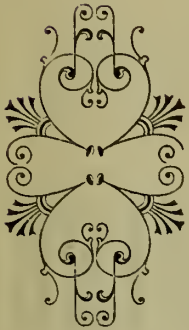
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THE
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For The Trestle Board.

Some Footprints of Masonry.

AN ADDRESS BEFORE SOTOYOME LODGE,
NO. 123, HEALDSBURG, CAL.,
BY BRO. C. L. KIMBALL.

By request, I have gathered together a few points in relation to the ancient history of Masonry. The speaker, not being as ancient as some historians assert Masonry to be, has thought it best to gather up some of these points of tradition and history, in manuscript form, the better to refresh our own memory, and give the matter a more connected thought. It will be impossible to refer at length to the many footprints of this most ancient Order, as we find them traced along the pathway of time, in the few minutes we shall be permitted to distract your attention and burden your patience.

It is very difficult to arrive at the precise time or place in which Masonry or its true prototype began. Some have represented it as coeval with the world, saying, "Ever since symmetry began and harmony displayed her charms our Order has had a being." Regarding *truth* as the *sun* of the Masonic system, around which all other virtues revolve, we may trace then its origin to God—the fountain of all truth—with whom there is no confusion or disorder, but perfect symmetry and harmony. In that sense the origin of Freemasonry may be reconciled with the commencement of the world. Other writers find its origin in the religious mysteries of the ancient world, and particularly in a religious association formed by the architects

of Tyre, who, under the name of the "Dionysicæ Fraternity," constituted an association of builders exclusively engaged in the construction of temples and other prominent edifices in Asia Minor. Others still contend that the Egyptians were the master spirits in these ancient arts. It is affirmed that Moses was initiated into the secrets and mysteries of the priestly order when in Egypt, and that the Hebrews assisted in the construction of the Pyramids; but in all probability these wondrous efforts of Masonic skill were hoary with age when the children of Israel settled in the land of Goshen.

According to our biblical chronology, the arts were carried to Greece two or three centuries before the age of Moses. We have a tradition that after Noah safely landed on Mount Ararat, and offered up sacrifice to God on an altar which he erected; that he turned his attention to the cultivation of the earth for one hundred years, when, his posterity becoming numerous, he ordered them to disperse and take possession of the earth according to the partition which he made; that they traveled a westerly course until they came to the plains of Shinar, when they counseled together, and fearing the consequences of a separation and being desirous to establish for themselves a name, built the city of Babylon and the tower of Babel. By the Israelites a pure knowledge of building was carried to the promised land; and yet they were unable to accomplish the glorious work which the G.A.O. T.U. had in vision to King David directed his son Solomon to erect. As we find in Holy Writ, that "the wisest man" needed

the assistance of the King of Tyre. Tyre and Sidon were the chief cities of the Phœnicians, the latter being the oldest city that history has any account of. When Solomon was about to build the Temple, he communicated to the King of Tyre his wish to enter into an engagement for a supply of timber, knowing, as he said, that "there is not amongst us any that can skill to hew timber like the Sidonians." The answer of the Tyrian king is remarkable: "I will do all thy desire concerning timber of cedar, and concerning timber of fir; my servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place that thou shalt appoint me, and I will cause them to be discharged there."

Solomon was highly pleased with the answer of the Tyrian king, and in return he made him yearly presents of the most costly kinds. Hiram sent him also a man of his own name, a Tyrian by birth but of Israelitish parentage, who was honored by his king with the title of *father*, and is called Hiram Abiff, the most accomplished designer and operator then known in the country, who, in Solomon's absence, filled the chair as Deputy Grand Master, and in his presence was the Senior Grand Warden or master of the work. That no confusion might arise, owing to the great numbers employed, King Solomon selected those of the most enlightened minds and comprehensive understanding, religious men and zealous in good works, as masters to superintend the workmen; men skillful in geometry and proportion, who had been initiated and proved in the mystical learning of the ancient sages, those he made overseers of the work. To carry on this stupendous work with greater ease and speed, Solomon ordered all the craftsmen to be numbered and classed as follows: princes or rulers, 300; overseers, 3,300; stone-squarers, 80,000; Israelites at work in Lebanon, 30,000—total, 113,600, besides several thousand burden bearers not numbered.

So perfect was the organization among the vast number of workmen, and so systematic the distribution of labor, that Solomon's Temple, with all its gorgeous splendor and minute ornaments in detail, was finished in little more than seven years from the laying of the foundation-stone, while the Temple of Herod, where the same accurate arrangement did not exist, occupied thirty-six years; that of Di-

ana at Ephesus, two hundred years; St. Peter's Cathedral at Rome, one hundred and fifty-five years.

About thirty-five years after the death of Solomon the Temple of Diana, built by some Japhitites in the days of Moses, was burned down, and the kings of Lesser Asia rebuilt and ornamented it in the most splendid manner, the work being done by our ancient brothers. This temple was regarded by all as pre-eminently magnificent, and hence became the third of the seven wonders of the world.

We will not attempt to trace Masonry into every country and point out the various cities that were built or adorned by the traveling Masons who had assisted in the erection of Solomon's Temple, but will be content to look at some of the more prominent places. Masonry not only flourished in Eastern Asia, but it took a westerly direction also. Many of the cities of Greece, Italy and Spain still contain monuments of Masonic skill. In A.M. 3416, or B.C. 588, four hundred and sixteen years after the completion of the temple, the powerful army of Nebuchadnezzar entered Jerusalem, and after a protracted siege took all the sacred vessels, removing the two famous pillars, Jachin and Boaz, robbed the city and the king's palace of all the riches they contained, and then set fire to the temple and city, and carried away thousands of the people captives to the city of Babylon.

In 536 B.C. the Jews were liberated from Babylonish captivity by Cyrus, King of Persia, who, in the first year of his reign, issued the following proclamation:

"Thus sayeth Cyrus, King of Persia. The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people?—his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, which is in Jerusalem."

Forty-two thousand three hundred and sixty of the exiled Jews repaired in the same year from Babylon to Jerusalem under the leadership of Zerubbabel, Joshua and Haggai, who perform an important part in the Royal Arch degree.

In passing, in this brief outline, from the condition of the Fraternity in what we may properly denominate the ancient history, we will endeavor to trace its pro-

gress from that period to the more enlightened days of modern architecture. In 715 B.C. the Roman colleges of constructors were established, composed of men learned in all the arts. At their head were presidents called masters, overseers or wardens. Numa, the great legislator, who founded the colleges, at once assigned them labors of more than ordinary importance. Temples were built dedicated to the Sun, Moon, Saturn, Mars and other divinities. Also, temples were erected to Faith, Fidelity, Romulus, and Janus, the god of peace. The great number of temples established in Rome since Romulus, are due to the custom that the general-in-chief should erect a temple in honor of a great victory. From 610 to 250 B.C., the fraternities of builders, as they were called, erected many important temples and other public works throughout Cisalpine Gaul, and crossing the Alps, they left the mark of the Craft upon enduring monuments in Transalpine Gaul and Spain. In the year 200 B.C., the Romans decided to build a temple to Mars and another to Romulus and Remus, the founders of Rome. We, who live in this cheap wooden age, have but a faint idea of the solid structures that were erected by our ancient brothers in the stone and marble age of which we write. In 148 B.C., General Metellus built a marble Temple and consecrated it to Jupiter, after his victory over the King of Macedonia. A little later he built another at his own expense, and dedicated it to Juno. In the year 79, Herculaneum, an ancient city containing many monuments erected by the building fraternities, was buried under the ashes of Vesuvius. Pompeii, not less celebrated than Herculaneum, and whose monuments were fully equal to those of Rome, likewise disappeared beneath the ashes and lava from an eruption of Vesuvius in this year. In 55, Britain was invaded under the command of Julius Cæsar, and in after years our brother builders were on hand to lay the corner-stones in the grand temples that pierce the sky in that Royal kingdom. This brings us down to the Christian era.

The Jewish architects received protection at Rome, where, under Julius Cæsar, they were allowed to establish synagogues. Admitted to the college of builders, they imparted to them a knowledge of the Hebrew mysteries. Under the Roman Emperors, during the first hundred years, many magnificent temples were built; in

the year 98 was completed the famous Circus, capable of holding 260,000 persons.

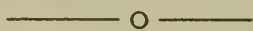
In 166 A.D., the greater part of the members of colleges at Rome had embraced Christianity. The Emperor Marcus, irritated at the progress made by this new doctrine, and determined to destroy it by force, ordered during this year fresh persecutions against the Christians, in consequence of which many of them residing in Gaul took refuge in Britain, where greater protection was afforded them. For many years our brothers endured untold suffering on account of pagan persecution.

From 180 to 275 A.D., was a period marked in the history of architecture by one of the most sublime conceptions of the artistic genius of the builders, executed under the reign and by the orders of the Emperor Aurelian, the two temples of Helios at Palmira, which in beauty and grandeur surpassed all other works of art then in the Roman Empire. The total number of columns decorating the two temples was 1450, many of them hewn from a single block of marble.

In the year 300 there were in Rome more than five hundred temples, thirty-seven gates and triumphal arches, six bridges, seventeen amphitheatres and theatres, fourteen aqueducts, five obelisks, many monumental columns, mausoleums, baths and sepulchers, all of which were built by our fraternal brothers.

Time forbids only a brief mention of the transition from Operative to Speculative Masonry, leaving its eventful history to be related by some other brother on some other occasion; but suffice to say, that the physical wants of man originally compelled the establishment of Operative Masonry. When by transgression man forfeited his primeval home and was forced to seek shelter from storms and cold—in winter the caves of the earth—in summer the bower of trained foliage would be his dwelling. Next, his inventive mind conceived the rude tent, then the cabin, afterwards the house and the splendid palace, the abode of elegance and skill. Masonry, in its character as an operative art, is familiar to every one; as such it is engaged in the application of the rules of architecture to the construction of public and private edifices. It abounds in the use of technical terms, and makes use of implements and materials which are peculiar to itself. At first operative Masonry

existed simply as an art of building; then the operative Masons, with the assistance of learned and pious men, invented the speculative science, or Freemasonry, and then each became an integrant part of one undivided system. Speculative Masonry, now known as Freemasonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language and the implements and materials of operative Masonry to the worship of God as the Grand Architect of the universe and to the purification of the heart and the inculcation of great moral principles. Truth is one of the great tenets of a Freemason's profession. It is the foundation of Masonic virtues, for to be good men and true is a part of the first lesson we are taught; and at the commencement of our freedom we are exhorted to be fervent and zealous in the pursuit of truth and goodness. It is not sufficient that we walk in the light unless we do so in the truth also. All hypocrisy and deceit must be banished from among us. Sincerity and plaindealing complete the harmony of a Lodge and render us acceptable in the sight of Him unto whom all hearts are open, all desires known, and from whom no secrets are hid. There is a charm in truth which draws and attracts the mind continually toward it. The more we discover, the more we desire; and the great reward is wisdom, virtue and happiness. This is an edifice founded on a rock which malice cannot shake or time destroy. In the ancient mythology of Rome, truth was called the mother of virtue, and was depicted with white and flowing garments. Her looks were cheerful and pleasant, though modest and serene. She was the protectress of honor and honesty and the light and joy of human society. Masonry now has gained a foothold and influence in nearly every country on the face of the earth. Its fraternal fellowship, sympathy and assistance is extended to a worthy brother wheresoever he may sojourn, and thus we are bound together by a mystic tie which the uninitiated cannot know or understand.



A young man who held a loaded pistol to his head, and threatened to blow his brains out unless the girl who had refused him would consent to have him, was coolly told by the young lady that he would have to blow some brains into his head first. He didn't blow.

Jesus and the Apostles.

BY PROF. JOSEPH R. BUCHANAN, M.D.

“And, lo, I shall be with you always, even unto the end of the world.”

—*Matthew xxviii, 20.*

These are the very words of him who “spake as never man spake” overawing the hosts of his enemies in Jerusalem in his maturity, as he charmed them in his younger days by his refined wisdom, for which there was no recorder.

Such is the testimony of the brave and faithful Matthew, who enlisted in the army of heaven at Jerusalem, and went forth like his inspired master to meet the doom which was inevitable. Yes, inevitable. And Bulwer, in his “Last of the Barons,” concisely states the sad historic truth, that love, philanthropy and patriotism are the perpetual sacrifice of the noble few for the ignoble many.

Socrates, Jesus, and Bruno attest the force of this historic law, but it is not perpetual, for it belongs to the childhood of the race, which is scarcely yet adolescent and cannot yet welcome its saviors.

The disciples were warned. Peter was specifically told of his final imprisonment (not crucifixion, which never occurred), and Matthew knew that he would fall at his post as a soldier; for all of those twelve disciples had their degrees of inspiration and of prescience. Prophecy was a common gift where the divine influence extended when Christianity was a reality and not an evanescent memory.

Christ did continue with his little army of martyrs, and even appeared to his fiercest enemy, Paul, to enlist him in the divine service by revealing to him the truth, for he saw the strength and nobility of his nature.

And his promise to be with us always has ever been fulfilled to those who rightly seek the great teacher of divine love, instead of the divine malignity adored by Calvin.

The writer speaks from the standpoint of both the physical sciences and the vital sciences which demand evidence for everything, when he says that after many years' scrutiny of the history of religion, he can speak of the career of Jesus and his disciples as the noblest scene in all human history, and accept in full faith his promise to be ever with us, for he is an undying

presence in the heaven which inspires all that is noble on earth.

The dawn of psychometry and the more recent appearance of its illustrations in telepathy are preparing the world to believe not only that God is imminent in all things, but that the grandly inspired soul gave to man the only religion worthy of his profoundest reverence, is not beyond the sphere of humanity as he exists in heaven now, though he was seen but by few in Judea.

But is he always with us? That depends on the question where we are. The sun is always with us if nothing hinders, but he may be shut out by the exhalations of the earth which make the clouds, and he is not present to those hidden in mines and dungeons.

When men gather from heathen myths and from the anonymous manuscripts of an obscure and very corrupt antiquity the materials to build an impenetrable arch of creeds above and around them, they lie therein as hibernating animals, and it may be a thousand years before advancing civilization can break those walls and bring them out of a Rip Van Winkle torpor into the sunshine and splendor of modern progress.

The creeds of Christendom, which have walled out Christ and peace, but welcomed war, have been fabricated, not from his teachings, but from that Old Testament which he quietly laid aside, warning his disciples not to put his new wine in the old bottles, and not to obey their silly ceremonies and their Sabbaths, for he was lord of a new dispensation; and St. Paul, whom he guided, expressed himself strongly against the "bondage" of the Old Testament and the veil it threw over the mind when it was read.

That Old Testament was chiefly a collection of anonymous writings of unknown origin, with not a fragment of credibility as a religion except what it derived, like all religions, from popular acceptance (which is not the slightest evidence of truth), and the frank statement of this fact by Professor Briggs has made him the hero of a theological battle. As the Old Testament was the antagonist of Christianity, it could be amalgamated therewith only by interpolations in the New Testament which were abundantly though clumsily introduced.

The historical, the half mythical, and the rhapsodical literature which it con-

tains are only materials for curious archæologists to study who are interested in the literature of barbarous nations, ignorant alike of geography and astronomy, who thought the sun and stars ran round the earth, and that the sun was stopped in his journey by Joshua.

Their opinions and superstitions have no practical value to-day; and if Jesus Christ had not shown his superiority and independence of Judean superstitions, as he did in reference to those of Egypt, India and Persia, with which I know he was well acquainted, he would not have been entitled to modern reverence. The glory of Jesus Christ is, that he was as absolutely unique and original as he was wise, gifted, fearless, and faithful to the divine truth with which he was inspired.

The courage and eloquence with which he stood against the national superstition of the Jews insured his destruction. He led the forlorn hope of humanity in a battle of which he well knew the inevitable end.

War has millions of heroes, peace has very few. Men who would die for their country in battle, will do little or nothing in peace to save that country from ignorance, corruption and plunder. The rule of peace is, "Every man for himself."

Jesus stands pre-eminent in moral heroism, introducing a religion which to other men has always seemed impracticable, and which even to-day, in a more cultivated though not less selfish race, seems so impossible of adoption that I would not have dared to become its champion but for his glorious example.

The power that crushed him was the selfish and cunning ambition of the sacerdotal order, jealous of its power, which he could have destroyed, and it determined to destroy him when it could not seduce him.

The same sacerdotal ambition at Rome finished the work that was achieved in the crucifixion and the martyrdoms.

It crucified the *Christianity* which would have destroyed the despotism of imperial Rome by conceptions of peace, harmony, justice and equality which called no man master, to which Rome was a stranger. When the apostolic work ceased in death, the power that created the apostate church, retaining the name of Christ, began its work by the prompt collection and concealment of the four Gospels as soon as they appeared, of which the dying church

had not a copy for a hundred years except the imperfect and corrupted Gospel of Luke preserved by Marceon, which the church authorities denounced and finally suppressed, after it had an extensive circulation.

Marceon's Gospel, with the Gospel of Peter and Gospel of the Hebrews, gave a dim light for the hundred years of gospel darkness (following the suppression of the Gospels) so complete that Justin Martyr, the leading champion of Christianity knew nothing of them.

Christianity really existed during three-fourths of the first century, and where it was well nurtured by the apostles, peace, joy and spiritual communion abounded, as St. Paul and St. Luke describe, and a real brotherhood existed in some places, men having all things in common.

After that, the helpless infant church of the humbler ranks of society, its faithful apostles dead, with not a single successor in their mission, and its gospels suppressed, was at the mercy of false priests, who founded the apostate church in the midst of paganism, which is so largely absorbed that Origen's teacher maintained that Christianity and paganism were essentially the same religion, and the pagan festival of December 25 was substituted for the real nativity of Jesus on the 12th of January, which was observed by the earlier Christians, who could not resist the paganizing tendency, and the pagan mind, accustomed to create gods of mortals (even deifying Nero), readily added Jesus to its list of deities, and made no objection to endowing Jesus with the ferocity of Nero in the gospels.

After the apostles' death, there was a whole century for the gestation of the papacy and manufacture of its Bible, for which there was no immediate necessity, as all that the papacy needed was promptly manufactured and introduced into the epistles of St. Paul, which have so patched an appearance as to excite suspicion and much discussion of the question: Which are and which are not genuine?

When finally the Roman Bible was produced, there was no discussion. The church was accustomed to receive the dicta of bishops and priests as authoritative and infallible, and the original objectors to innovations were dead.

The imperial power under Nero and his successors approved this attempt to destroy a pure democratic religion by corruption,

converting it into an ally of despotism by the Pauline forgeries, which command everybody to obey the despotic powers that be as ordained of God, and threatened damnation in an infinite hell to every brave lover of liberty. That liberty exists to-day in America (to a moderate extent) is only because human intelligence has outgrown this forgery on Paul, and Washington, Jefferson, Franklin and Lincoln are preferred to the Romanized Paul.

Christianity was founded on divine love—the love of God to man, the love of man to God, and love of the brethren to each other which Christ declared was the test of Christianity, the absence of which to-day proclaims the absence of Christianity, if the words of Christ are accepted as its test.

The apostate church reinstated the authority of the Old Testament, under which Jesus was crucified, and reversed his religion. For a God of love it substituted a God of infinite hate and terror, whose ordained purpose in creating the human race was the infinite torture of all but a few arbitrarily chosen to worship himself. Nero at that time was made a god, but the God of the apostasy was infinitely beyond Nero in every horrible quality—an insane monstrosity of a fierce imagination, excelling all the cautioned demoniac fancies of antiquity among the most barbarous nations.

But the moral sense of mankind has for many centuries not only endured but revelled in this horror, and still in the nineteenth century endures it passively, with a little shamefacedness when the subject is discussed in the light of humanity and common sense, with a timid effort to moderate, conceal, or deny the horror, which shows how completely the nature of man can be accommodated to *anything* by education, habit and example.

The impossible, fictitious Christ was made to resemble the insane Deity, and poured forth love and non-resistance alternately with instructions to hate everybody, threats of hell, and a distinct threat to *return to that generation* and send all to hell, whether living or dead, who had not accepted the horrible theology; after which the world was to be burned up. As eighteen centuries have passed since the total failure of this insane prediction, the wonder is why it is still retained or why it was ever introduced, being a self-evident forgery unless we believe Jesus a lunatic.

The ferocious doctrines of the fictitious

and impossible Christ are so unpleasant even to read, that it is best to put them in a foot-note to be studied by those who seldom seriously consult their Testament and realize what they have indorsed.*

Surely, if "devils with devils damned firm concord hold," they could hardly have invented anything more diabolical than this self-evident forgery charged upon Christ. And yet how unconsciously has hypnotized Christendom accepted this moral poison and retained it in horror, even after seeing its natural results in the *Holy* Inquisition and in Calvin, who tortured his victims with hot irons. The very orthodox persecutors really believed this terrible forgery and obeyed it; and the modern church accepts it still from habit without really believing it and dare not obey it.

But the better portion of the world refuses to recognize this hideous mask held up before the face of Christ. It prefers to recognize him as the faultless expression of divine love, the ideal to which we should aspire, without having the moral energy to pronounce this mask a malignant invention.

It is a dulled and blunted moral sense which does not repel with horror the quotations given in the note, and he is utterly ignorant of Jesus Christ who can suppose for a moment that such language ever came from him.

And yet, in the Anathema Maranatha of the apostate church, in the tortures of the Inquisition and cruelties of the early Protestants, in the religious massacres and in the *auto da-fé*, and in the energy with which Spain spent \$800,000,000 in attempting the extermination of the heretics of the Netherlands, we see that this religion of hate built on the buried ruins of Christianity, has been for centuries a tragical reality.

Let us dismiss this loathsome theme

* I am come to send fire on the earth.—Luke xii, 49.

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.—Luke xii, 51.

Think not that I am come to send peace on earth; I came not to send peace, but a sword.

For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

And a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.—Matthew x, 34-37.

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.—Luke xii, 53.

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.—Luke xiv, 26.

briefly. All these horrors in principle, of which but a few are quoted, are interpolated as daring forgeries in the midst of the real gospels, mutilated and garbled, and it is not difficult for any one with a clear intellect and an uncorrupted moral sense to expurgate for himself the Roman Testament and find a pure and charming volume left by rejecting everything absurd and evidently fictitious, everything incompatible with the purity, the love, the nobility, and the wisdom of Jesus; and this is what Bishop Faustus, in the fourth century, urged all Christians to do, because, as he said, these gospels were not written by the Apostles, but by unknown men, and it was slandering the Apostles to attribute such writings to them.

With a proper reverence, love and admiration for Jesus, we must be morally certain that nothing unworthy came from him, and that everything fictitious or debasing is a forgery. For, though the four Evangelists did write the Gospels, what we have now was produced a hundred years after their death by a corrupt priesthood, and is entitled to no credence when it is *prima facie* false.

Catiline was not more corrupt, wicked, or daring than the knaves (of whom Carabbas was the ringleader) who produced this book to establish the papacy and destroy Christianity.

The amount of political and social despotism, slavery and slaughter for which it is responsible in Europe and America would require a large volume even to outline. It was of course successful at Rome, for it allied nominal Christianity to real despotism. The crowned murderer, Constantine, established this church firmly, which might well be called Constantinity.

Christianity was entirely unknown at Rome after the second century. If it had been known, the noblest of Roman emperors, the philosopher and statesman, Marcus Aurelius, would have adopted and sustained a doctrine so much like his own sentiments. But he could not be deceived by the bastard church of Roman politicians, which always has been and still is a politico-religious combination for the conquest of the human race.

There was not a particle of real Christianity in its founders. They destroyed all gospel manuscripts they could reach; they kept in circulation more than fifty apocryphal productions to fill their dupes with ignorant superstition. They were in no

sense successors of the primitive Christians whose names they assumed. They made no investigation to ascertain and record the life of Jesus while its witnesses were still living. The memory of that wonderful life was not extinct when Paul was murdered. He said that numerous witnesses were living; but their testimony was not wanted; and I have a record of some whom they silenced.

Nor cared they to make a true record of the lives of the apostles whom they shunned—not even that of Peter, whom they claim as their founder, preaching at Rome and transmitting an authority he never assumed or possessed.

Sharp is the boundary line between the times of Paul and Peter and the church founded on the destruction of their real teaching, and substitution of the church of despotism. No Peter ever pretended to hold the keys of heaven; no Jesus Christ ever claimed to be a God or creator, for he emphatically denied it; and no Christians of this apostolic time had any such ideas or any conception of drinking his blood or of his wrathful return in the clouds.

To introduce these ideas, it was necessary that the apostolic age should be blotted out—that Christianity should be entirely slain and out of sight when its doctrines were destroyed. But the murderer does not always succeed in hiding the body of the victim whose name he has assumed; and the relics of Christianity were not buried entirely out of sight, for the criminals feared no inquest under their absolute rule.

As lineal descendants of the primitive church, they would have preserved every manuscript and every relic of the apostolic times.

St. John and St. Peter were the most conspicuous of the sainted founders, and St. John survived all the rest. It is probable that they knew nothing of St. John far away at Smyrnia. He was still alive when their deadly conspiracy was in active progress at Rome. They never called him to Rome, or obtained any record of his life, which would have been most deeply interesting to Christians. They covered his life with oblivion, not even knowing when or where he preached, and prepared for their dupes long after his death a reckless, second-century fiction, of which the following is a specimen: "The churches founded by St. John were Smyr-

na, Pergamos, Sardis, Philadelphia, Laodicea and Thyatira, to whom he directs his Book of Revelation!"

These names of churches were picked up from the Book of Revelations, which he never wrote—a wild effusion of meaningless, mediumistic insanity rejected by the churches to which it was addressed, entirely rejected by the Christians of the first four centuries, which has addled the brains of all who have studied it. To attribute these ravings to St. John, the profound thinker and favorite of Jesus, is an insult to his memory. Next "Being at Ephesus (St. John never resided at Ephesus), he was ordered by the Emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a cauldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian, therefore not being able to put him to death, banished him to Patmos, to work in the mines. He was, however, recalled by Nerva, who succeeded Domitian after his decease, but was deemed a martyr on account of his having undergone the mode of an execution, though it did not take effect."

All this is but a piece of second or third century fiction at Rome, where it was believed that trees bowed down to worship the babe Jesus, and that St. Peter drove a camel twice through the eye of a needle to prove his power—fiction of the same childish sort which fills the officially endorsed lives of the saints and their exciting deeds, the remarkable record of mediæval superstition, to which the Roman church still clings. The life of St. John I found in my old Protestant family Bible.

The truth is that St. John went to Rome, was not fettered, but respectfully treated; was never sent to Patmos for punishment, and therefore never recalled.

"He was the only apostle who escaped a violent death," is another falsehood, as both Matthias and Judé died natural deaths.

The entire church record of the apostles is as reckless and false as its official record of finding the original cross of the crucifixion deep in the earth, preserving it in a church under care of a Catholic saint, and sending out great numbers of fragments of the true cross to the devoted, while the true cross, notwithstanding the large amount of timber cut off for the faithful, remains entirely unchanged, as its guardian saint declares and the church officially maintains.

And all this superstitious rubbish (not

worth quoting) in reference to the twelve disciples, seems to be passively accepted by the Protestant church like an infant from its Roman mother, who taught it that the anonymously compiled gospels were the word of God. And though believing the Roman church corrupt and applying ugly epithets to it, it never inquired seriously into its fraudulent compilation, until of late theologians have found it impossible to discover whence it came. Yet it has engaged in the defence of the anonymous Testament with such deceptive works as Norton's "Genuineness of the Gospels."

The accounts of St. Peter are nearly as fictitious as those of John, ending in the fiction of his reverse crucifixion, when in truth he was never crucified at all, and no respectable history can tell where he died or how, and even his residence in Rome is disputed.

The conspirators were glad to get rid of Peter, and never attended his burial, if they were even aware of it. The *Encyclopædia Britannica* says: "As to death or martyrdom, of the time and place of that death, *we know nothing* with even approximate probability." The magnificent cathedral over his supposed grave is a monumental lie.

The conspirators had not the decency even to inquire into the lives of the apostles or history of Jesus, for they cared only for their names. The literature which they countenanced concerning Jesus is disgustingly fictitious, and the first thirty years of his life are still unknown, excepting his infant escape and his appearance in the temple.

Christendom has forgotten God, dishonoring his name, his wisdom and love, to *worship a book* of anonymous origin, coming from those who have so far destroyed the history of Christianity as to prove their Bible worthless, by cutting it off from all evidence of its authenticity, all possibility of apostolic origin. In vain have historians, linguists, and theologians looked all through the oblivious period (the age of fraud and forgery) between Christianity and Romanism to find any substantial connection between them.

But have the Roman conspirators permanently destroyed all true history of Christianity and its apostles? This question was answered by the prophetic wisdom of Jesus, before our eighteen centuries of moral darkness, when he said to his disciples that nothing could be permanently

hidden, and that all should be revealed. Does Christendom believe this? I do—and time will establish it.

But if there were indeed no other evidence of the mission of Jesus Christ and truth of Christianity than the anonymous compilation bearing evidence of forgery on its face, which literary criticism has proved to be widely separated from the apostolic age, then indeed the church and all its theology are doomed to the same oblivion as the old myths of Joshua and the sun, Jericho and the rams' horns, Jonah and the whale, the talking donkey, the talking snake and grandmother Eve, Mrs. Lot's salt statue and the pile of quartz miraculously brought three feet high, covering a large indefinite number of square miles (from thirty to a thousand).

Is it toward such oblivion of religion that we are led by the "higher criticism," which has never been high enough to appreciate the genius of that Christianity which can never die, for it is the spirit of heaven flashed upon the earth, and as it came from heaven once, *it is coming again* in its own time and method.

This subject is too extensive to claim a place in *The Arena*, which is involved in the desperate struggles of humanity—the burning questions of the hour; but I must say in conclusion, that the sixteen years of my recent investigations after much preparation will show that the Christianity of Christ is not lost nor forgotten, but that the history of him and his disciples down to the destruction of Christianity as a church will soon appear, showing the identification of the lofty wisdom of Jesus with the noblest results of modern science and the profoundest modern ethics, born out of humanity's deep sufferings, realizing that the brotherhood of humanity, the vital principle of Christianity, is the world's only salvation.

In returning to the wisdom of the Judean Savior, we begin the ending of eighteen centuries of misery during which man has been isolated from heaven.

This restoration of lost history is far more than a higher criticism. It is accompanied by evidences which the writer's friends regard as unanswerable, which challenge every reader's investigation, give history a broader basis, and satisfy the demands of the agnostic inquirer as well as the enlightened philanthropist and Christian—*The Arena*.

How Few May Open a Lodge?

At a communication of Grand Lodge of Washington the Grand Master reported having decided that it takes "seven to open a Lodge of Master Masons." The jurisprudence committee pronounced this ruling erroneous; but it was concurred in by the Grand Lodge, after a long discussion. (Proceedings 1893, pages 353, 381-384.) In this discussion, it was assumed that this Grand Lodge had not legislated directly on the subject; and, hence, that the question really involved was, "Is there a general law on the subject; and if so, what is it?"

As involving a point of general Masonic law, the matter is an important one, for two reasons: First, our Grand Lodge should not go upon record as misunderstanding the unwritten law. Second, if under the general law, or because of the absence of any general law on the subject, Masons have immemorially possessed the right to assemble in bodies of less than seven, any proposal to deprive the Masons of Washington of that right is a serious matter—if for no other reason, because it is an innovation. I have had no opportunity to re-examine the question, and I do not propose to discuss it now. But, in studying another question, I have come across some references to this one—more or less authoritative and relevant—which I submit to the Craft, without comment beyond pointing out (1st) that, if seven are necessary, every meeting ever held by a less number was, of course, irregular if not illegal; (2d) that passing a law, requiring a particular number to be present, usually indicates that a less number was sufficient prior to the new statute; and (3d) that the *onus probandi* is always upon the party alleging the existence of a law limiting the rights of (free) Masons or Lodges. In other words, if one admits that the law was once as stated in No. 5, below, he must show when, where and by what authority it was changed.

I cite, first, precedents from the proceedings of our own Grand Lodge, and then some of greater antiquity.

1. Under Act V., Sec. 5, of our first Constitution, from three to nine persons, viz.: "The officers or representatives of at least three chartered Lodges," could "transact any business in the Grand Lodge." (Proceedings, Grand Lodge of W. T. I., 7.)

2. In 1861, certain brethren having held a Lodge meeting which was fraudulent for many reasons, they were severely punished; yet no comment was made upon the fact that there were but four persons present, and their work was healed. (Idem, I, 162, 171, 462, 476.)

3. "When a Lodge is called by due authority, its acts may be considered valid if a sufficient number of brethren are present to fill the stations and places important to the work, whether these brethren be members of the Lodge or not. But I regard it as highly important that not less than three members of the Lodge should be present at every meeting." (Decision of G. M. Reed. Approved as "good and sound Masonic law," 1863. Idem, I, 263, 309.)

4. "The Master and Wardens in their respective stations, the Lodge being duly tyled by a brother at his post, can open, close and transact business in the third degree, but work in this degree can not be duly and truly done with so small a number." (Decision of G. M. Rothschild. Approved, 1874. Idem, III, 290, 324.)

5. "We freely concede that a tyled Lodge of three or more, anciently composed a Lodge of Master Masons, competent to open and close and transact business." (T. M. Reed, Com. on Cor., 1878. Idem, IV, 396.)

6. In 1882, the Grand Lodge, in adopting a new Constitution, "after long and earnest discussion," expressly refused to adopt a section which required the presence of "seven Master Masons" to "open on any degree," and "seven members" to ballot or do any "business except conferring degrees." (Idem, V, 242.)

7. "I also hold that a regular communication of a Lodge, six Master Masons may lawfully transact business." (Decision of G. M. Porter. "Your committee concur in the views expressed by the M. W. Grand Master, and fully endorse every act and opinion relating to the case." Report "unanimously concurred in" by Grand Lodge, 1889. (Idem, VIII, 17, 37.)

8. In 1890, the Grand Sec. (Reed) recommended that three members of a Lodge be permitted to surrender its charter. (Idem, VIII, 167.)

9. The esoteric ritual declares how many compose a Lodge. And, by this immemorial authority, the figures, "7 $\frac{1}{6}$, 5 $\frac{2}{3}$, 3" are placed on the Master's carpet.

10. The MS. old Charges and Constitutions seem to confine themselves to mentioning the number whose consent must be given before a man can be made a Mason. The following are fair samples: "Noe person (of what degree soever) bee accepted a Freemason, unless he shall have a Lodge of five Freemasons." (One of the "New Articles" in Hart, MS. No. 1942, circa A. D. 1670.) "I'm that no mr. or fellow shall presume to creat a masson without of his fellows 5 or 6 at the least." (Dumfries, Kilwinning MS. No. 4, circa 1740.)

11. "Into which society when they are admitted, they call a meeting (or Lodge as they term it in some places) which must consist at least of five or six of the Ancients of the Order," etc. (Plot's Natural Hist., of Staffordshire," A. D. 1686)

12. "Q. What makes a just and perfect Lodge?

"A. A Master, two Wardens, four fellows, five apprentices, with square, compass and common gudge." ("Flying Post," 1723.)

13. "Q. How many make a Lodge?

"A. God and the square, with five or seven right and perfect Masons, on the highest mountains or the lowest valleys in the world." ("The Grand Mystery of the Freemasons Discovered," 2d ed., 1725.)

14. "Where were you made a Mason?

"In a just and perfect Lodge.

"What makes a Lodge? Five.

"What makes a just and perfect Lodge?

"Seven." (Pritchard's "Masonry Dissected." 1730.)

15. "Where were you passed Master?

"In a perfect Lodge of Masters.

"What makes a perfect Lodge of Masters? Three.

"Why do three make a Lodge?

"Because," etc. (Jachin & Boaz, 1762.)

16. The charter, still in existence, of Botetourt Lodge No. 7, was granted in 1757 to five persons therein named. (Proceedings G. L., of Va., 1778-1822, Vol. I, xiv.)

17. In 1801 the Grand Master of Va. issued a dispensation to three persons to open a new Lodge in Norfolk. *Idem*, I, 253.)

18. About 1778, when the Lodge of Antiquity withdrew from the "Modern" Grand Lodge of England, the latter authorized three expelled members of that Lodge to assemble and act as the Lodge. (Hyneman's "Review," 104.)

19. In 1761, Bro. Drake and five other members, (other visitors, however, being present) revived the old Lodge at York—the so-called Grand Lodge which had been dormant. (Ars. Q. C., II, 111.)

20. "Three well informed brethren form a legal Lodge, five improve it, and seven make it perfect." (Freimaurer Lexicon, A. D. 1818)

21. Our unwritten laws say that three must rule a Lodge, five may hold a Lodge, but only seven can make a Lodge perfect. It may be safely asserted that work can not be legally done in the third degree with less than five." (Mackay's "Masonic Lexicon.")

22. "According to the ancient technical form of words, three may rule a Lodge, it requires five (*viz.*, the Master and his two Wardens, and two Fellow Crafts) to open a Lodge and transact business, and seven to make it capable of receiving a candidate." (Paton's "Freemasonry and its Jurisprudence," 232.)

23. A recent private letter from a very eminent English Mason says: "Our laws agree with our ritual, which distinctly states that 'three hold a Lodge, (*i. e.*, hold the warrant and thereby prevent it lapsing;) five make a Lodge, (*i. e.*, with five members it is lawful to open it and conduct ordinary business;) and seven make it perfect, (*i. e.*, with under seven it is not legal to initiate a member.)' In the second degree, five members make it perfect; and in the third degree, three members. So we can raise with three only present, but this is practically never done, as the actors would be too few for comfort."

24. "The number seven has generally been considered the minimum to whom a charter can be issued, but there is no Masonic general law prescribing that or any other minimum." When in the U. S., business was transferred to the Master's Lodge, "some brethren held that, as three constitutes a ritual Lodge of Master Masons, a quorum of three was sufficient for the transaction of business, and we believe that in Virginia that number constitutes a business quorum." (Wm. R. Singleton, Cor. Com., G. L. of D. C. 1890, quoted proceed. G. L. of Neb., 1892, 542.)

25. "He" (W. R. Singleton, *supra*) "holds that three is a legal number to open a Lodge. We do not doubt the legality of it, but we insist that a Lodge ought not to transact business, and vote to make Masons, with less than seven members

present." (Chris. Diehl, Cor. Com., proceed. G. L. of Utah, 1892, 83.)

26. By statutory provisions, Kentucky, in 1881, required seven "to open a Lodge of Master Masons (proceed. G. L. of Wash., V, 247); Iowa, in 1881, held "seven members" necessary to "transact business" (Idem, V, 241); Alabama requires "seven members" to open, transact business or confer degrees (proceed. G. L. of Ark., 1892, 159); seven are necessary in Colorado to "open and transact business" (proceed. G. L. of Utah, 1890, 83); in Minnesota "seven members" are necessary for "business," but visitors may "help to make a quorum for the purpose of work" (proceed. G. L. of Del., 1893, 628); and in South Dakota an election was held illegal, at which there were present four members of the Lodge and three visitors, of whom one was a non-affiliated Mason (proceed. G. L. of Mich., 1893, Cor. report, 225).

27. In Arkansas, "at any stated meeting, seven brothers may open from the E. A. degree, five may open from the Fellow Crafts, and three may open a Master Masons Lodge." (Proceed G. L. of Ark., 1892, 160.) In Mississippi, it was held, in 1891, "the Lodges can be opened on funeral occasions by three Master Masons, and by the same number to confer the M. M. degree." (Proceed. G. L. of Neb., 1892, 579) In Florida, three members, one being a Master or Warden, can do the business of the Lodge. (Proceed. G. L. of Del., 1893, 612.) In Kansas, three members may open and close a Lodge of Master Masons, but it requires seven to transact business. (Proceed. G. L. of W. T., III, 432.) In Oregon, it was held, in 1877, that "as three can open a Lodge of Master Masons according to the ritual, three can raise to the sublime degree of a M. M." (Idem, IV, 396.) In 1873 the Grand Lodge of Utah repealed a law requiring "seven to open." "Since then," says the brother who cast the only vote against the repeal, "we have no law on the point at all. Three are sufficient to open a Master's Lodge and transact business, as it was in ye olden times." (Proceed. G. L., of Utah, 1890, 84.)

I trust others will print, in your columns, additional references confirming or contradicting these, but I think I have cited more than enough to show that the members of the Grand Lodge who acquiesced in the "seven to open" idea, did so

without a clear apprehension either of the general law, or of the previous action of our own Grand Lodge on the subject.

— *W. H. Upton, in Masonic Review.*

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Ancient Chapter of New York.

The warrant under which Ancient Chapter was first organized was issued in 1763 by the Grand Lodge at London, England, to several members of the Craft to form a Masonic body. It gave them the authority to confer the Entered Apprentice, Fellow Craft, Master Mason and Royal Arch degrees. There has always been an uncertainty about the Royal Arch, as to when, where and under what circumstances it assumed its present position among the bodies of Masonry. That the Holy Royal Arch degree was conferred upon Master Masons in Symbolic Lodges almost to the beginning of the nineteenth century, there can be no doubt. Upon the records of a number of Lodges in this city and elsewhere the evidence is abundant: "The Lodge was closed on the Master Mason's degree, and a Chapter of Royal Arch Masons convened, when Bro Smith was exalted" etc.

It is an interesting study to trace the stream to its source, and to fix definitely the period of time when the various degrees of Masonry became parts of the system. This study has been followed by Masonic historians, but as regards the Royal Arch, there is a lingering doubt as to its origin. We know this, however, that as early as 1763, the Masonic body now known as "Ancient Chapter, 1," conferred the first three degrees and that of the Royal Arch, and under the English warrant which brought it into existence, the authority was given "to issue warrants for the establishment of other Lodges and Chapters."

From an abridged history of the Chapter we learn that under and with the said warrant from the Grand Lodge of England, a Chapter of Royal Arch Masons was constituted, the companions of which, by virtue of the power conferred upon them, assumed the title and exercised the prerogatives of a Grand Chapter.

They also continued, for a number of years, to confer the Royal Arch degree, the only degree, beyond the symbolic degrees recognized at that time in this country, as a part of Ancient Craft Masonry, and bestowed upon none but Master Ma-

sons who had been elected, installed and served as Masters of Lodges of Ancient Free and Accepted Masons.

In the course of time, when the number of Royal Arch Masons increased in the Province and afterward State of New York, it was determined by many of the members of the Grand Chapter to leave it, and under its auspices establish other Chapters, which they did, and to which the names of Independent, Rising Sun, Fredonia and Washington were given.

Later than 1804, no traces of the four Chapters can be found. The inference to be drawn is, that they either came in under this jurisdiction, or that they were dissolved, and their members affiliated with the Chapters that received charters from the Grand Chapter of the State of New York, which was organized in March, 1798, and which was represented by twelve Chapters, that were then numbered from three to fourteen, viz:

Hibernian	New York	No. 3
Montgomery	Stillwater	" 4
Temple	Albany	" 5
Hudson	Hudson	" 6
Horeb	Whitestown	" 7
Jerusalem	New York	" 8
De La Fayette	Greenville	" 9
Federal	Cambridge	" 10
Cyrus	Schenectady	" 11
Green Mountain	Rutland, Vt.	" 12
New Lebanon	New Lebanon	" 13
St. Andrews	Stamford, Del. Co.	" 14

In the records of this Grand Chapter will be found the following preamble and resolution, under date second Tuesday in March, 1798:

"There were also very respectable and elegantly furnished Royal Arch Chapters holden in the city of New York, designated as the old Chapter and Washington Chapter, which are not at present under the jurisdiction of the Grand Chapter, they having originated previous to its establishment; therefore,

"Resolved, That 1 and 2 be left vacant for the two old Chapters in the city of New York."

The Old Grand or Old Chapter continued in existence until August, 1806, when the members of it concluded to place themselves under the jurisdiction of the present Grand Chapter, and were admitted under the title of the Ancient Chapter, and designated No 1, the first of the two numbers left vacant for it as per preamble and resolution.

The three first officers of the Old Grand or Old Chapter, James Woods, Thos. S. Henry and Robert Fairchild, were appointed by the Grand High Priest, Ezra

Ames, respectively High Priest, King and Scribe, and received the charter August 28, 1806, under which Ancient Chapter, No. 1, now exists.

Comp. James Wood was, in consideration of his having been the first officer of the old Grand Chapter, elected Deputy Grand High Priest of the Grand Chapter in 1807, and was re-elected to the office three consecutive years.

In the first minute book of Ancient Chapter, No. 1, November, 1806, will be found the copy of an account settled between the members of the Old Grand Chapter and Washington Chapter, dated 1804, where the names or signatures of James Woods and Thomas S. Henry appear as members of the Grand Chapter, showing conclusively that a Grand Chapter, other than the Grand Chapter of the State of New York, did exist at that time, and of which the foregoing named companions were members.—*N. Y. Dispatch.*

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Prehistoric Freemasonry.

Freemasonry in its organic life is commonly assumed to date from the year 1717, when the Grand Lodge of England was formed. There was no Masonic Institution before that time, according to the view taken by some distinguished writers, who assert in the language of Bro. W. P. Buchan, that "the Masonic system of degrees, words, grips, signs, etc., was unknown until about the year 1717." In the judgment of these iconoclasts, it was something more than a "Revival of Masonry" which took place at that time; it was practically the construction of a system and an institution, on the basis of pagan mysticism, by men such as Anderson and Desaguliers, who were held in good repute as scholars, and specially for their extensive reading. That these cultured brethren wrought efficiently in the establishment of the Masonic Institution, and brought it out of weakness into power, admits of no question; but they never claimed to be the originators of the Masonic system, and they cannot be credited with a work of such construction except by ignoring much clear and indisputable evidence bearing upon the subject.

It must be conceded, however, that Freemasonry before the time of the "Revival," and Freemasonry since that period are shown under very difficult lights. From the year 1717, the progress of Free-

masonry may be traced by the aid of records, documents and other convincing agencies, leaving no doubt as to what has been its expression along the clearly marked lines of its benign ministries. It is altogether different when we go back of the year 1717, and find the ways of research to be especially difficult, tradition and inferences being so often presented to supply the place of documentary statements. But although the evidence is less ample and less clear than could be desired, there is no escape from the conclusion that there was a Masonic system in existence long before the time of the "Revival," and that there were Masonic societies in that anterior period, which, in many of their features, corresponded with the Lodges established after the year 1717.

The Masonic organizations of the seventeenth century were composed for the most part of builders and craftsmen, who had very practical aims in view. They organized Lodges, primarily for mutual help and protection, secondarily for social purposes. They imposed special pledges, enacted a ceremony of initiation, and transacted their business in secrecy. Sometimes they admitted honorary members. The diary of Elias Ashmole, a well known antiquarian scholar of London, shows that he was admitted to the privileges of a Masonic Lodge in Warrington, October 16, 1646. He speaks of others, like himself not connected with any trade or operative interest, who were received into the "Fellowship of Freemasons." The Chester Lodge of Craftsmen began to admit non-operative members about the same time. The liberalizing movement grew in favor, so that, before the close of the seventeenth century, Lodges of Masons opened their doors to men who were engaged in business or who followed a professional career. Thus gradually, the Masonic system became changed, and the Masonic Lodges took on characteristics and functions such as were unknown to the Craft organizations of an earlier period.

Historical Freemasonry follows along the well defined lines which connected with these seventeenth century organizations, back of which appears other operative guilds bearing a stamp of the family likeness. There can be no question as to a resemblance between the German Steinmetzen and the Masonic Fraternity of modern times. Both bodies recognized the bonds of secret alliance and brotherly

helpfulness; both had signs and words of recognition; both enacted a ceremony of initiation; and both made use of expressive symbols, and also gave wholesome moral instruction to candidates. It may well be affirmed that the Masonic Fraternity is the lineal descendant of the Building Corporations and Guilds of the Middle Ages.

Beyond the mediæval societies the path of historical Freemasonry seems hedged up; passing that line we enter a prehistoric region abounding in legends and traditions from which various inferences may be drawn. These have value, albeit they do not constitute historical evidence. Let us keep the one apart from the other, and so avoid confusion respecting the antiquity of Freemasonry. The same discrimination is called for in making deductions from Masonic legends and ceremonies which pertain to personages and events of a remote period. In the familiar ritual of the Craft the names of prophets and patriarchs appear, and the inference would seem to be that Moses, Joshua, Aholiab, Bezaleel and other ancient worthies, belonged to some association very much like the Masonic Fraternity; but logically there is no warrant for such a conclusion.

Traditionally, Freemasonry seems to have been established in its greatest glory in the time of King Solomon. The references in ritual and ceremony to Israel's greatest king, and to his building of the great Temple at Jerusalem, are numerous and attractive; but we are not justified in asserting that there is an historic chain of continuity between the building of King Solomon's Temple and the Masonic organization of our own time. What then? Shall we discard tradition altogether? Will Freemasonry suffer if we still press into use legends and symbols which cannot be accepted with a strict literalness of meaning? In the judgment of the present writer there is no change called for. It involves no danger to the Masonic Institution of to-day that we still rehearse in our Lodges the story of the building of King Solomon's Temple, or that we still repeat some of the forms of the "Ancient Mysteries." And every well instructed Craftsman knows how to estimate and interpret these things. He is able to draw the line between historical and prehistoric Freemasonry. He does not confuse the one with the other. He does not make rash and

foolish claims as to the great age of historic Freemasonry; and yet he goes back to the very beginning to find the fraternal principle—the idea of association—on which rests the Masonic Institution as on an eternal foundation.

—*Freemasons Repository.*

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An Ancient Manuscript.

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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 "Dumfries Killwinning MS. No. 4," printed in the *Ars Quatuor Coronatorum*:

THE APPRENTICE CHARGE.

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

Then follows a series of questions "pounded 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 map. Q. Give ye dis-

tinction of your box. A. My head is ye box, my teeth is the bons, my hair is the mapp, my tongue is ye key. Q. How were you brought in? A. Shamefully, wt a rope about 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. Suppose some zealous craftsman, in digging about the rubbish of the Temple of Antiquity, should discover and bring to light the true *ecce orienti* King Solomon used to study about B.C. 1200, how many would be able to follow the ritual? How many would care to qualify themselves to take part in the work? 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! In this boiling age, when everything is reduced to a minimum in order to save time; when the stenographer and type-writer have taken the place of long-hand writing, the patient plodding of those "good old days," when the hours were as long as they are now, and every day was stretched over into the next, with a spare evening for rest and refreshment at "the inn," is out of the question."

—*Lounger, in N. Y. Dispatch.*

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Freemasonry and the State.

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The questions are frequently asked: "What are the relations between Freemasonry and the State?" "What are the relations between Freemasonry and the Church?"

In all free countries the relationships between the Fraternity and the Government are of the simplest nature, easily defined and easily understood of all men. The Fraternity asks nothing from the State for its support or maintenance; nothing for the support of its sick or distressed brethren; nothing for the burial of its dead. The Fraternity relieves the general public

to a great extent, and so far as the wants of distressed, worthy brethren, their widows or orphans may be concerned, of that care and support which otherwise the general public might justly be called upon to contribute. All that the organization asks from the State, or from the government in any country, is to be left to pursue its mystic and ennobling work, and its deeds of charity and good fellowship in its own manner and according to its own methods.

The Fraternity teaches loyalty to those in duly constituted authority. None of its principles or its teachings are revolutionary. It is a law-abiding, conservative, unrevolutionary body, loyal to the country which protects its rights; faithful, so far as its officers and individual members are concerned, in the duties of good citizenship.

Can anything point out to you, brethren, or to me, a single instance in which Freemasonry in this country, in Great Britain, or in any other land in which it has not been unjustly interfered with, has arrayed itself against the State or the duly constituted authorities? Even in times of persecution, which, happily, have been few and far between, Freemasonry has bent its head and suffered cruelty, injustice and persecution rather than to raise its hand against the persecutors. Conscious of the rectitude of its work, and confident of the verdict that would be rendered as to its merits when the storms of passion should have passed, it has pursued the even tenor of its way, unchanged and unchangeable.

Between Freemasonry and genuine, honest religious belief—that belief which recognizes a Supreme Architect of the Universe—there is, always has been, and must always continue to be, a bond of sympathy which nothing can break nor shake. Only, in Freemasonry there are no creeds. Belief and trust in the Supreme Architect, His skill, His power, and His wonderful affection for those who strive to do His bidding and His work is, indeed, a part of the true Masonic faith; but Israelites and Gentiles, Christians and Mohammedans, can unite in that broad creed—all recognizing the power and omniscience of the Supreme Architect and the brotherhood of such of His creatures as endeavor to do His will. Brethren, between those religions which recognize God, the Creator and Father, and the Fraternity of Freemasonry, there ought to be no disputes, and there can be none if a

fair degree of mutual forbearance be exercised. Freemasonry is not the enemy, but the friend and ally of revealed religion, and of honest religious belief of every kind.

—*G. M. of New York.*

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 duties. 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 mem.

bership 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 membership involving exemption from paying an equal share in the burden 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.

—Owen Scott, G. M. of Illinois.

Difficulties of Masonic Journalism.

Personal experiences are not an integral part of Masonic observance, yet, by way of filling up our leader corner, sometimes a difficult task for a weekly man, and of letting our readers know some of the difficulties that beset the path of a brother who tries to cater intellectual pabulum for them, it may not be out of place to put on record a few of the experiences that we had in drawing through the bank on our subscribers. Let it, in the first place, be understood that we adopt the practice of collecting our accounts through the recognized agency of a bank, more for the sake of ascertaining our real position than from any other reason.

The *Freemason* is not a business venture in the sense that the editor expects to make a profit on the sale of his time and his brains, but it is so far run on business lines that the publisher must not be out of pocket, or it must be improved off the face of the Masonic earth. We have done our share of the out-of-pocket business for a sufficiently long term to prove our devotion to the Craft; in future we are going to draw the line at that too sacrificial process. From the publisher's point of view, however, the case presents itself in the guise of making the two sides of his ledger balance. His expenses are a fairly easily as-

certain quantity. Wages, postage, paper and the like are items which are easily totted up, and which, moreover, have to be met. Now, our subscription and advertisement list is, nominally, amply sufficient to provide for these expenses and leave a very good margin over; but unfortunately the subscription list proves a delusion and a snare, if, in a comparatively brief period, a small undertaking like ours can find these subscriptions over £400 in arrear. We do not ascribe this result to any deliberate dishonesty on the part of our clientele, but we do recognize a very considerable amount of carelessness therein. The results of our drafts show very clearly this as the *fons et origo mali*.

One brother, who is four solid years in arrear, and who has failed to respond to numberless accounts, meets his draft without a murmur, and writes us expressing his regret and asking us always to draw on him directly an account becomes due. He simply will not take the trouble to write a check for a small amount. Still another brother writes to say that he is out of business now and cannot pay. He has been steadily receiving the paper for four years, and has cost us a lot in postage, trouble, and stationery, and never thought it worth while to acquaint us of his circumstances before. Had we drawn on him when the debt was smaller, he would have probably paid all right, or if unable to do so, we should have found it out, and our loss would have been proportionally less. One draft is returned, with the information that the drawee has left for pastures new, perhaps a couple of years ago. The paper has been finding its way to him all the same, but the money has not found its way to us. Another brother says that he gave us notice to stop the paper goodness knows how long ago. Somehow he never thought a protest necessary in response to the regular receipt of the paper, and the equally regular receipt of steadily increasing accounts.

All these cases are types of replies that we have received by scores, and they point one moral, that the best thing for publisher and subscriber alike is a regular collection of accounts before they become sufficiently large to cause embarrassment or misunderstanding. In places where we have no agent, there is no other way of doing this than by the postoffice or the bank; and why a few of our subscribers resent this, for a few do, passes our com-

prehension. It saves them trouble and expense, and conveys not the slightest reflection on their *bona fides*. It must be obvious that amongst many hundreds of subscribers it is impossible without keeping a staff of clerks, to discriminate between the man who would be likely to welcome a draft and his fellow who would resent it. All must be taken just as they stand on the books, and we have the satisfaction of knowing exactly where we stand. The result of our investigations proves that we can rely on sufficient good subscribers to make both ends meet, if we can only get rid of the big item of expense involved in "dead-heads," each one of whom means a sum of money actually out of our pockets. We fully intend inaugurating a regular system of working our accounts in this way, and we trust to the Masonic sense of fairness not to let us lose by it. Once knowing our position, we shall be able to judge whether we are justified in going to expense in order to render the paper more attractive and useful than it is at present.

—*South African Freemason.*

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Cheerfulness.

Of all the faith, that wins the highest grace
 Whose indication is a cheerful face;
 Of all the works that is best by half
 That sometime blossoms in a hearty laugh.
 —James B. Wiggin.

Laugh and grow fat!

The face is often, not always, but often, an index to the heart. Care scratches great furrows on the brow, and works faint lines at the corners of the eyes. Worry hollows out the cheeks and pinches the nose, thins the lips and sucks the red out of the rosy tint of the healthy skin. Sorrow pulls down the corners of the mouth, points the chin, creases deep the lines drawn about the lips, and extracts the auburn from the locks that crown the head. The face, telltale of the heart, thus reveals the sadness of life. The unfriendly world, unfriendly only because of the struggles that crowd every moment of existence, struggles that we make for ourselves or bring upon ourselves, this world is not a bad world. It is, in the estimation of its Creator, very good. We, each separate atom of humanity, make it bad.

"This world is not so bad a world
 As some would like to make it,
 For, whether bad, or whether good,
 Depends upon how we take it."

That's it!

Be cheerful and happy; let the sunniness of your nature, the sunniness of sweet con-

tentment smoothe out the furrows on the brow, pink up the cheeks, paint the lips ruby red, and lighten the countenance with a smile. If the heart is sad, hide the sadness and throw care behind you. Why make your neighbor sad because you are sorrowful? Laugh, and the world laughs with you; weep, and you weep alone, only because the world, this crowd of living, active, thinking beings of which you and I form infinitesimal parts, does not like tears. Tears are salt streams, heavy with bitterness, and his is a strange nature that seeks bitterness. Dry your tears, ye mourners, and let a smile, aye, a counterfeit smile if need be, play about the wrinkles of your face, and you will find there is a lot of good, even in this unfriendly world.

When a man or woman gets old, age itself will make marks upon the face. If you will take the trouble to look at the wrinkles upon an aged brow, you will find a difference between those produced by sorrow and those made by time. Laughter creases the skin, but the very wrinkles themselves laugh and sparkle with cheerfulness. Age is an artist who paints just as the picture is. If he finds an old man with a heavy heart, he paints deep and crooked lines that fill up with tear drops. If an old woman, with a sweet, contented disposition, appears before him, the very crow-feet are cheerful, and the wrinkles jostles each other in their glee. Oh, for the sunny smile at all times! "At a funeral?" Gretchen asked just as I had written the preceding line. And why not at a funeral? There is no need for hilarity and offensive mirth, but the tears that fall may be sweetened with a cheerful submission to the will of our heavenly Father. Our sorrow is only for ourselves. We are lonely, and it would be contrary to our humanity not to feel it. But it only adds to our loneliness to brood over it in public.

Laughter is a cheerful exercise. It is an antidote for the blues. I once knew a man who was burdened with the cares of a large business, whose demands kept him bending over his desk for long hours after his employees had sought the quiet of their cottage homes. The strain of steering between the Scylla of a tight money market and the Charybdis of declining prices and accumulating stock, told heavily upon his system, and he found it necessary to seek relief of some sort. He did not need physic, but the tonic of diversion. When

the evening shades drew nigh he left his counting room, and after a hearty meal, went night after night to a minstrel show or to see some light comedy, where wit and fun were the chief attractions. His recuperation was rapid, and he was able to do more work after a hearty laugh at the nonsense of "Bones" and the "End Man" than he could before.

Laughter helps digestion. It is an exercise of muscles that are drawn taut in sorrow. It is a release of sinews and nerves from the stretch of care. Laughter shakes the sides, lubricates the joints, stirs up the lungs and sets the whole anatomy in motion. The very flesh laughs, and neighbor Careworn really smiles.

Cheerfulness prolongs life, as worry and grief shortens it. The flowers laugh in their blossoming, and teach us a lesson of cheerfulness. The weeds grow rank and poisonous. The marsh is filled with poisonous vapors; there are no smiles there. Rank, green scum is a fitting type of grief. A smiling face will win where a dull, morose countenance will repel.

Try cheerfulness.

—*Lounger, in N. Y. Dispatch.*

Capitular Masonry in Pennsylvania.

Royal Arch Masonry in the *Keystone* State shows many signs of prosperity. It is well established, and seems to hold, as in secure possession, the elements of an abiding strength. The general condition gives satisfaction to the Royal Craftsmen of that jurisdiction and awakens very pleasant feelings in the minds of their companions who stand outside the lines. But the position of Pennsylvania as regards its control and management of the degrees of Capitular Masonry is peculiar in several important respects. In that jurisdiction the degrees are not classified or worked after the customary manner of other jurisdictions. In the government of the degrees some special features may be noticed, for Pennsylvania, as is well understood, has maintained an absolute independence from the first, having never been a constituent of the General Grand Royal Arch Chapter.

Recently the whole subject of polity and position has been reviewed by an able committee, to which was referred a request from the General Grand Body asking the Grand Chapter of Pennsylvania to become a constituent member of the General

Grand Chapter. The committee, composed of Companions Louis Wagner, Henry J. McCarthy, Geo. W. Kendrick, Jr., Hibbert P. John and Chas. E. Meyer, submitted their report at the Quarterly Convocation of the Grand Chapter of Pennsylvania, held in Philadelphia on June 8th ultimo. The report was against complying with the request presented, and was based on certain historical and other considerations of general interest. We quote from the report, as follows:

"In the consideration of this subject we must not lose sight of the difference between the systems of Freemasonry as practised in Pennsylvania and in the several jurisdictions under the immediate control of the General Grand Chapter.

"It is a fact well known in Masonic history that before the organization of Chapters of Royal Arch Masons in Pennsylvania, the several degrees of Capitular Masonry were conferred under the warrants of subordinate Lodges of Free and Accepted Ancient York Masons, constituted by the authority of the Grand Lodge of Pennsylvania, and that for many years after the organization of the Grand Chapter of Pennsylvania, the Right Worshipful Grand Master and the several other officers of the Grand Lodge were, by virtue of their several stations, the officers of the Grand Chapter.

"When a final and complete severance of the two bodies was had, on December 20, 1824, the Right Worshipful Grand Lodge retained under its authority and control what is known as the Past Master's degree, surrendering to the Grand Chapter the control of the Royal Arch degree. The conferring of the Mark and Most Excellent Master's degrees having been permitted by constitutional enactment.

"Under the system as practiced in the jurisdictions subordinate to the General Grand Chapter all the degrees named are conferred by the several Chapters, and no union of our Grand Chapter with the General Grand Chapter could be effected without a previous consent of the Right Worshipful Grand Lodge of Pennsylvania."

Further along in the carefully written report, a reference is made to Grand Lodge authority as reaching beyond the lines of the three degrees of the Blue Lodge, a view which, if it has prevailing force in Pennsylvania, would seem to stand in the way of the suggested union, unless, indeed,

the permission of the Grand Lodge of Pennsylvania was first secured. But the committee do not regard such a union as proper or desirable. They say:

“The Grand Chapter of Pennsylvania has existed as an independent and supreme body for so many years, doing the works of Capitular Masonry in the way and manner handed down to us by our forefathers in Masonry, that we fear that any attempted union at this late day would be profitable to neither of the contracting parties, and that the results anticipated by our Companions of the General Grand Chapter would not be realized.

“Such a union would necessitate not only a complete reforming of our Constitution and of the entire system of Royal Arch Masonry in Pennsylvania, as herein before indicated, but it would compel new duties and additional obligations, and we are satisfied that the risks of a possible failure are too great to justify the experiment.”

It is interesting to notice the grounds of objection stated by the committee. They show the peculiar condition of Capitular Masonry in Pennsylvania. The Grand Lodge formerly controlled the Chapter degrees; when distinct organizations were formed, and a Grand Chapter formed—nearly a hundred years ago—the Grand Lodge abandoned all claim to control the Royal Arch degree. Then, at a later period, permission was given to confer the degrees of Mark Master and Most Excellent Master; but there has been no abandonment by the Lodge to the Chapter of the degree of Past Master. The last named degree is given under Lodge sanction to actual Masters of Masonic Lodges and to none others; it is not conferred as a Chapter degree. Hence a Pennsylvania Royal Arch Mason may not have received the degree. The *Masonic Home Journal* raises the question as to what is the status of a Royal Arch Mason, hailing from Pennsylvania, in another jurisdiction, and asks: “Has he a right to visit a Chapter under the jurisdiction of the General Grand Chapter?” Without attempting to pass upon the questions thus presented, we may express our opinion that the position of Pennsylvania, as declared by the committee, whose report we have quoted in several particulars, is most certainly anomalous as well as unique. It presents a number of suggestive questions bearing

upon Masonic polity and relations which are eminently worthy of consideration.

—*Repository*.

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Will Masonry Continue Perpetual?

We admit, while taking the negative on this interrogation, that no better system banding men together for mutual good to each other has ever before existed, and probably will never be improved upon, being founded upon the fatherhood of God universal and the brotherhood of man in general. But the elements of decay can be observed even now busily at work in this grand institution, marking the time when it will be descending the hill of its life toward the fast setting western sun. One of these indications is that the world is fast absorbing it. A feverish, unhealthy, precipitancy is beheld all over the world in rushing the “profane” through the door of a Mason’s Lodge. It has become fashionable and popular to be a Freemason, and the hegira is in the direction of the Masonic ladder. The inducing causes leading to this is found in curiosity, self-interest and society seeking by men who, after they have received all the ritualism Masonry can impart, have no further use for the same. Another reprehensible reason for a possible decadence is found in the unnecessary accumulation of Masonic work and the unwise rivalry and contention between the bodies which is engendered thereby. If a member be honest in his attendance now upon the duties he has obligated himself to perform, he has but little time for anything else. Say he gives to the “Blue Lodge” Chapter, Council, Commandery, the four Scottish Rite bodies, the Shrine and Eastern Star each twelve evenings on the Regulars alone, and there are eighty-four evenings. Then it is safe to say that each one of these York Rite bodies meets once a week, and he is expected to be present—say at least on the Blue Lodge and Chapter. Take your pencil and figure the number of evenings you should be present in some of these Masonic bodies, brother, and you will be amazed. You will not wonder at your good wife “kicking” over her enforced lonely evenings. Now, “too much familiarity breeds contempt.” It may not breed an actual contempt for Masonry, but it certainly kills enthusiasm to be forced to witness so much of the work. The Master’s degree and the Royal Arch

were once epochs in the life of a Mason. which he would travel miles to attend. Now we have them every week and even every night! The mental stomach palls at so much of the same thing, however good it may be. Fried flying fish is said to be the most delicious eating in the world, but Captain Marryatt tells us that the Barbadoes negroes get tired of the fish and eat a handful of mud by way of a change. Think of making twenty Master Masons in one day in Chicago or eighteen Royal Arch Masons in one night in New York? Brethren, these are some of the things that will serve to kill the Order finally. It is not so much the price charged for Masonry that comes in question as the making of Masonry a drug by so much work. There must be a final point reached in the ascending grade when we can go no further, and decadence and decay will follow. We say all this to endeavor to stay the flood. Think it over, brethren. Is it wise? Is it profitable? Is it right? Let a true conservatism obtain again and healthy action will result.—*Tyler.*

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Women and Freemasonry.

The New Woman, amongst other things, desires to be a Freemason, She knows that there are some difficulties in the way, but does not exactly apprehend their nature or extent. Having heard probably that there was once a woman received into a Lodge, she thinks that what one woman has done other women may do. Her aspirations in this direction cannot, however, be gratified. The speculative art of Masonry must, so far as its secrets are concerned, be as closed to woman as is the operative art. At the same time, there is much in Freemasonry which might be taught with as much advantage to women as to men. Its principles may be inculcated without distinction of sex, and there is no good reason why the lessons should not in regard to women as well as to men be veiled in allegory and illustrated by symbols. In France the Masonic powers long ago recognized the policy of enlisting the sympathies of women in behalf of Freemasonry, and alleviating as far as might be the jealousy naturally arising from its exclusiveness. A society allied to Masonry and based on Masonic lines, but of course apart altogether from the esoteric practice of Freemasonry, was established. This was termed "Adoptive

Masonry" — *Macconerie d'Adoption*—and the Lodges were termed *Loges d'Adoption*, because, as Mackay tell us, every such Lodge had to be adopted by or be under the guardianship of some regular Masonic Lodge. A brief sketch of this curious phase of Masonry may not be without interest at the present time. The movement originated in France early in the eighteenth century, and in 1774 the Grand Orient of France formally authorised a new rite to which women could be admitted. Only men who were Freemasons could attend the ceremonies, and the guardian Lodge had to be responsible for everything done by its off-shoots, its Master being the presiding officer in the adopted Lodge, assisted by a woman as Mistress. The first of the new organizations was formally opened in 1775, in Paris, under the Lodge of St. Anthony, and the Duchess of Bourbon was the Mistress, ultimately becoming Grand Mistress of the Adopted Rite.

The Rite of Adoption consisted of four degrees — Apprentice, Companion, Mistress and Perfect Mistress. The first was a very simple degree, intended to prepare the novice for the emblematical instruction conveyed in the other degrees. In the second degree the Temptation in Eden was symbolically represented, and the candidate Companion was reminded of the fatal results of woman's first sin, terminating in the destruction of mankind by the Deluge. The legend of the third degree referred to the Tower of Babel, and the dispersion of the human race. Jacob's Ladder, as symbolically representing the human and Masonic virtues, formed one of the emblems of this degree, and the Tower of Babel furnished an example of a badly regulated Lodge in which disorder and confusion have replaced the concord and obedience which should distinguish the members. In the degree of Perfect Mistress, the presiding officers represented Moses and Aaron, their wives, and the sons of Aaron; and the Passage of the Israelites through the Wilderness was used as a symbol of the progress of man and woman through the world to a higher state of existence. The ritual was very beautiful and appropriate. The officers of a Lodge of Adoption consist of a Grand Master, a Grand Mistress, an Orator, an Inspector and Inspectress, a Depositor and Depositrix, and a Conductor and Conductress. The Inspector and In-

spectress acted as Senior Wardens, the Depositor and Depositrix as Junior Wardens. Officers wore a blue sash or collar from which a gold trowel depended. Members wore a plain white apron and white gloves. The gavel was of course the emblem of authority in the chair. The business of the Lodge was conducted by the sisterhood, the male officers assisting them. The Lodge room was very beautifully prepared in each degree. In the first it was divided by curtains into four divisions, representing the four quarters of the globe. The first was Europe, the fourth Asia, and in the extreme East was Asia in which were splendid gold decorated thrones for the Grand Master and Grand Mistress. An altar stood before them, and ranged on either side were eight statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth. The members sat in lines on either side, the sisters in front, the brethren, each bearing a drawn sword, behind. As might be expected, after the work of the Lodge was over a ball was usually held. When a banquet was held a peculiar symbolic language was used, the Lodge being called Eden; the doors, barriers; water, white oil; and wine, red oil, etc. To fill your glass is to trim your lamp. In 1805 the Empress Josephine presided over the *Loges Imperiale d'Adoption des France Chevaliers*. Adoptive Masonry spread to many European countries, except England, but did not take root in them. It is understood to be still pursued in France. French officers who fought in the American War of Independence and their wives, however, carried Adoptive Masonry to that country, and Lodges were formed there. In the United States it is now known as the "Order of the Eastern Star," and has a membership of 70,000. It is primarily an order for women, but Master Masons are admitted. To be eligible for membership a woman must be wife, widow, sister or daughter of a Master Mason. The sister or daughter of one may be a member and hold office, although her husband is not one; but the widow of a Master Mason who marries again is not entitled to membership if her husband is not a Mason, unless she has previously been a member. The Chief of the Order is one Robert Macoy, who has held office since 1868, and his title is Supreme Patron. There is also a Grand Matron, Associate Grand Matron and Grand Directress.

There are nine Lodges in New York city alone, with over 1,000 members. There are also in the United States other Orders of Androgynous Masonry, such as the Good Samaritan, the heroine of Jericho, and the Mason's Daughter. The first and second of these are limited to R. A. Masons and their wives, or in the latter Order also widows. The Order of the Good Samaritan is founded on Luke X, 30-35, and one member is bound to nurse another when summoned. The Order of Mason's Daughter is conferred on Master Masons' wives, sisters (if unmarried) and daughters. It originated in the Western States, and is founded on chapters 11 and 12 of the Gospel of St. John. We have met Masons in New Zealand possessing some of these orders or degrees, which, however, are confined as organizations to the United States.—*N. Z. Craftsmen.*

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The Plain Speaking Man.

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The man who tells unwholesome truths has a decidedly rough time of it in the Masonic fraternity of to day, and yet he is a most useful, not to say necessary individual. We plead guilty to being one of the crew, and therefore we feel all the more sympathy for those who get more or less ostracised in our Lodges, because they will not prophesy smooth things after the manner of the gentleman who acted as court chaplain at the palace of Ahab before he started on his ill-starred expedition against the Syrians. That prophet was a master of symbolism, but he learnt the force of the axiom: "Never prophesy, unless ye know," which Josiah Billings emphasised in modern times. Many a good and earnest Mason who has the common sense faculty of calling a sham a sham when he sees it, has to eat the bread of Masonic affliction nowadays, because in a letter, a speech, or a sermon, he tells the Craft that their laws and Constitutions are meant to be literally interpreted, instead of being quietly and by common consent ignored. And the worst is, that the majority of really able men do not take the courageous course of the men who hang on and cry in the wilderness, but they quietly leave the Order. We are not going to take up any intolerably pessimistic position. We are too strongly attached to the Craft for that, but we do say that the Order of Freemasonry demands very urgently a man after the style of Martin

Luther, who will drop his respect for the thing that is, and make a vigorous crusade in favor of the thing that ought to be. We want some thorough root-and-branch reformer at work, and all the ground he need take up is the Constitutional basis, upon which, in theory, all our Masonic life is erected. Nobody wants to reform the Constitutions, but many wants the Constitutions to be observed, only they are generally afraid to say so. It is high time that we paid more respect to the Isaiahs and Jeremiahs of the Craft.

—*South African Freemason.*

The Admission of Visitors.

One of the boasted and most valued characteristics of Freemasonry is its universality; that the Freemason is "at home" in any civilized portion of the globe, since wherever civilized man has gone, he has carried with him the Royal Art of Freemasonry, which in one form or another is as old as civilization itself. In India, in China, in Japan, in the Sandwich Islands, in Egypt, in Norway, in Australia—indeed wherever a ship sails or a railroad runs—there is a Masonic Lodge, there a Brother's home. No accident can befall him which will deprive him of friends. All of his traveling companions may die or desert him, or he may be robbed of all his money, but still the Freemason is among his relations, and may always find relief from his distress. This is, to a traveler, the *summum bonum* of Masonry. There are other relations in his life which may equal it in some of its valuable features, but no other one equals it in all. To be an American citizen insures one from certain perils the world over; to be a member of certain organizations, religious or secular, may bring with such membership certain advantages; but to be a Freemason is to combine them all. A Freemason is more than American, more than an Episcopalian, a Methodist, or a Hebrew; more than a merchant, a lawyer, a physician or a politician; when a stranger in a strange land he is more than all these—he is a Freemason, who can find in every climate a home, and in every land a Brother."

But why does a Mason seek a Brother? For one of three purposes. For the purpose of pleasure and entertainment, while he is traveling, he can readily separate those of his chance companions who are Freemasons from those who are not. It is

not for us to say here how he does it, but every Craftsmen understands that art for himself. The second purpose is, when a Brother is in dire distress, and needs the ministrations of an unselfish friend, and every Brother well knows how he may find this friend. The third purpose is, and it is of this that we desire particularly to speak, when a Brother desires to visit a Lodge in a strange place, where he is unknown, either for his personal pleasure, or to receive that aid and assistance which every Freemason may justly ask when he is in distress. Whether his aim be pleasure or relief, in either case he sends in his name to the Lodge, and knowing that he cannot be vouched for, he requests an examination. Now the duties of a W. M. begin, and his action determines the question, in the particular instance, whether the boasted universality of Freemasonry is a myth, and Masonic friendship but a name. Benjamin Franklin said, there is no better relation than a faithful friend, and it remains to be seen whether the Brothers inside the Lodge are friends to the Brother outside who is knocking for admission.

When, on some occasion, you have gone to your Lodge an hour after it has opened, have you not often observed several persons sitting outside, as if anxiously waiting for something? They belong to two classes, being either applicants for initiation, or visitors awaiting examination. The former may reasonably and justly have to wait some time, but the latter, if the outer door be opened at all, ought to receive prompt and even immediate attention. And why? They are our *Brethren*, our *visiting Brethren*.

They may be hundreds or thousands of miles away from home. They may be seeking that communion which every Freemason is entitled to seek from the meeting Craft—a communion for Masonic pleasure; or they may be seeking relief. We have no right to inquire why they seek us. It is their right, and in the absence of any personal objection from a member, it is our duty to receive them. Every minute that we unnecessarily keep them waiting outside, we are doing injustice to Freemasonry, we are derelict to our obligations, and we are indicating by our actions that the vaunted universality of Freemasonry is a sham, so far as our exemplification of its precepts is concerned, and that the truest Freemasons are those who are out-

side the Lodge, wrongfully delayed or denied an admission by those within. We wish we could speak in the hearing of every W. M. on this subject, for we would say, *act instantly*, upon every application for an examination from one who claims to be a Brother and seek to visit the Lodge. It requires but a minute to dispose of such an application; with the appointment of a committee of examination the work is practically done. Put yourself in the applicant's place. How would you like to sit outside of a Lodge for half an hour, or an hour or more, and see the outer door opened again and again, and no attention paid to your reasonable request for an examination? And what are the excuses which W. M.'s usually plead? "We are just going to close," or "we are just going to work," or the Lodge Room is already crowded," or "it is so very late." All of these are the merest pretenses; they are not reasons. No one of them is of any Masonic weight. Suppose you *are* "just going to close," or it is "very late," and there is a Brother waiting outside to visit you who is "in distress," can you rightly close under such circumstances? Ought you not, under almost any circumstances, to give one who has sought your Lodge an opportunity to share in your friendship and Brotherly love? It is always safe, nay always right, to err on the charitable, the Fraternal side, in this matter of the examination of visitors. We cannot act too promptly, and we ought never to deny an examination, except for the strongest reasons—if it is possible, indeed, for any such reasons to exist.—*Keystone.*

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Gratitude and Ingratitude.

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It must be acknowledged by all that there is nothing so base or contemptible as an ungrateful person. Ingratitude is always despicable; yet how common it is at times.

Perhaps there is no place where it shows up with stronger colors than among so-called Masons. The word "so-called" is used to distinguish the individuals who have merely taken the degrees and never felt the influence of the pure Masonic love, or heeded its lessons, from those who are really Masons at heart. There are far too many who have joined the Fraternity merely to get all they can out of it, and through it. It is among such Masons that ingratitude is to be mostly found. They

rarely visit the Lodge to take part in the work, or look after its financial business, and in many cases run behind in their dues. Yet they are the first to call upon the Lodge when they are sick or in distress. And because they do not receive as much as they think they ought to have, are the first to run down the Lodge and all connected with Masonry; entirely ignoring what has been done for them in their hour of trouble. If this is not ingratitude, what is it?

A Masonic Lodge is not, and never has been, a beneficial organization, like many others which have sprung up on all sides, and those who join it should do so without mercenary motives. It is taken for granted by the Craft that, when a candidate states that he is uninfluenced by such feelings, he speaks the truth. Yet how sad it is to hear a brother say that the Lodge, when called upon by him for assistance, neglected to give him as much as he wanted in cash—perhaps asking for a sum of money far in excess of everything he had ever contributed towards the Lodge funds, or even likely to do during his life.

How much more gratifying it is when a Lodge receives an acknowledgement of kindness rendered. It has been the custom in many Lodges to remember the decrepid brother, widows and orphans, at this season of the year and, when needed, make them some present in the name of the Lodge. On such occasions the messengers of brotherly love take a pride in his work, especially when he finds the recipient grateful—not merely in words but in acts and looks.

The widow of a dead brother has been in the habit, while her husband was alive, to abuse and condemn Masonry, because the duties he was willing to perform in and for the Lodge took him so much away from home. He had often said to her: "The time may come when you will be glad that I have been a working Mason." In a letter full of gratitude this widow recently informed the Lodge, of which he had been a member, that she remembered her husband's words, and after what the Lodge had done for her, when least expected, penitently took back every harsh word she had ever uttered against Masonry. This token of gratitude helped in that Lodge to counterbalance the expressions of ingratitude from others.

Let the mercenary Mason look at the pictures presented and, if he can, reconcile

his feelings with the lessons taught him at his initiation. The task is likely to be a hard one.—*Noah's Times*.

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Arbitrary and Unjust.

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The Grand Lodge By-Laws of Missouri, concerning non affiliates, as they stand upon the statute book without qualification, appears to us to be arbitrary and unjust. Considered together, they provide without qualification that no non-affiliate, continuing as such for one year, can visit any Lodge in the jurisdiction, or appear in any Masonic procession; "nor shall be entitled to receive Masonic relief, or have Masonic burial." Members of extinct Lodges recognized as Masons in good standing for one year from the date the Lodge is declared extinct, but unless they obtain Grand Lodge certificates of good standing within that time they are subject to the same conditions of disability as dismissed Masons who have failed to affiliate within the year, but one of the hardest, and perhaps one of the most *unmasonic*, features of this Missouri law is that a non-affiliate, whether *voluntarily* so or not—that is, whether he became a non affiliate by reason of his Lodge becoming extinct, through no fault of his, or whether by dismissing from a Lodge—should he with the best of motives apply for membership in a Lodge and be rejected, it relieves him of none of the odium under the Missouri law, as "one 'not in good Masonic standing, and cannot visit a Lodge, appear in a Masonic procession, or receive Masonic burial,' he must stand as an out-cast from all Masonic rights or associations, except the mere privilege of again applying for membership, and probably to suffer like result. Practically his Masonic status is no better than one under the odium of expulsion. Such provisions of law are a travesty on Masonic justice, and at variance with those broad principles which must ever be held sacred in Masonic rights—principles which are vital in the conservation of the landmarks and universal Masonic law, affecting the inheritance of every true and worthy brother Mason. We are no advocate of *willful* non-affiliation. Every Mason, if consistent with his rightful duty, should be a member of a Lodge, and contribute to the support of the Fraternity to the best of his ability. But no law is just or righteous, the provisions of which, without qualification,

impose difficulties and hindrances to a brother's manly and Masonic independence, and which he is not only helpless to avoid, but which result in ostracising him from the ranks of the Fraternity. Many a good, well-disposed non affiliate Mason—though seeking affiliation—is refused. He is helpless in his efforts to change his relation to the Lodge, and though subject to no charges for violation of law, or neglected duty, should he be denied the humble privilege of Lodge visitation, or to commune with his brethren as a Mason, because forsooth, he is not a member of a Lodge? Many a good and well disposed brother becomes, for just, honorable and manly reasons, a non-affiliate Mason, and circumstances which he has not the ability to control prevent him from changing that relation, and he dies a non-affiliate. Shall his remains be denied the last sad offices to the Masonic dead, a Masonic burial? Many a poor; but honest brother, perhaps visited with sickness and distress, may be suffering for the want of the common necessities of life; he is a non-affiliate; is he, too, to be denied Masonic charity? O, Charity! Great is he who knoweth, in mind and heart, thy virtue, thy blessings.

—*Bro. T. M. Reed, of Wash.*

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An Indian is Grand Master.

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Bro. John Guthrie, Past Grand Master of Masons in Kansas and Representative of the Grand Lodge of Indian Territory, near his own Grand Lodge, wrote to Bro. J. S. Murrow, Past Grand Master and Grand Secretary, a letter, dated at Topeka, September 2d, 1896, complimenting the Masons of the Territory for their excellent work, and the elevated standard so long maintained in their jurisdiction, and saying:

"Twenty years ago you were struggling for an honorable place among Masonic Grand Jurisdictions of the world. By your prudence, patience and charity you won the coveted prize and vindicated your claim to universal recognition among the Grand Masonic Bodies of both hemispheres. I note with pleasure and satisfaction that your Grand Master, Bro. Silas Armstrong, is an Indian by blood. You have labored for forty years among these people for their education and advancement. You consecrated your young life for these people, and this has not been in vain. You realize that these people have

made greater progress in the arts, science and religion—in civilization, than any other race of people recorded in the annals of history. Look at the retrospect. Forty years ago young Murrow, zealous in the service of his Master, in the spirit of abnegation, forsook the scenes and associations of his childhood and, with Bible in hand, entered the wilderness and worked for these people, and now has the satisfaction and honor of inducting one of them into the highest office within the gift of Master Masons, and he presides over more than two thousand of the Craft. He is now the peer in the Masonic world of the Prince of Wales, and every other Grand Master in the world. I have no doubt your Most Worshipful Grand Master has earned this great achievement. I look forward to the time when Indian Territory will produce statesmen of Indian blood in the councils of the nation of high aims and noble purposes. Nearly one hundred years ago when the Jacobins executed the king, Louis Gonville came from France and settled among the Kansas Indians where Topeka now stands. He married an Indian woman. His great grandson, Charles Curtis, of this city, is our honored member of Congress. For industry, integrity and morality he has few peers. And though only thirty six years of age he is equal to the ablest. His blood has not counted against him with his constituents or in Congress. He is without a single vice common to public men and a stranger to luxury, indolence, or the waste of the precious moments allotted to his life.

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How to Prolong Life.

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As the question of food enters so largely into the subject of long and healthy life, some suggestions seem called for in regard to what may be considered most suitable for persons of sixty and upward. It has been urged that a return to nature, or to the food which primitive man nourished his body upon, would be the right thing to do. Fruits and nuts appear to have been his dietary, and not flesh and vegetables. Oranges, apples, grapes, figs, bananas, dates, prunes, peaches, and in fact all kinds of sweet fruits and tomatoes are good, because they are deficient in nitrogen and free from the earth salts of other kinds of food. Starchy foods are more difficult to digest than fruits and meats. Nuts, such as almonds, Brazil nuts, filberts, walnuts,

hickory nuts, and similar products, abound in nourishment and furnish the necessary heat for the body. Eggs, fish, cheese, milk, especially buttermilk, and poultry of all kinds supply variety. Starch foods are clogging to the system, producing constipation. Invalids are always put upon toasted bread, because the heat acting upon the starchy portions turns it into dextrine; this, being changed to glucose by the action of the stomach, is easily disposed of. Glucose is the sugar of nature as found in ripe sweet apples and in honey.

Tea, coffee, wine and beer as well as all alcoholic drinks, are to be taken in extreme moderation, as they are mere stimulents and have no nutriment, or at least very little. Milk is a better drink. As every one knows, if you eat slowly, you do not need to drink at all. And that is one of the great advantages of a fruit diet. You get enough of the best quality of water distilled by nature in the fruit, which is also aperient and cooling to the blood, already too much heated by starchy foods. Exclusive vegetarianism seems to be injurious to the human system. But people who advocate a diet of fruits and nuts, omitting starch foods and too much bread, are not vegetarians; for they get the heat and strength necessary for health from nuts, lean meats, lamb, veal, and young animals whose systems have not had time to get clogged with the objectionable earth salts. If fresh fruit cannot be obtained at all times, dried figs, raisins and dates can be steeped in hot water and thus brought to an almost fresh condition. As for whole meal or Graham bread, the merit that it may have is offset by its irritating effects upon the stomach and intestines, produced by the indigestible bran particles. Sugar furnished by nature in the form of glucose is ready for assimilation; on the contrary, sugar from cane, beets, maple and sorghum is insoluble by the system until it has undergone the process of digestion, both in the stomach and the intestines. Now, as salt, pepper, and all irritants, as well as stimulents, are goads to the nervous system, the human body, if treated naturally, does not require them. Animal instinct indicates the law of nature. Since Cuvier's time zoologists have been telling us that man belongs to the frugivorous animals. He is allied to the manlike apes, which live entirely on nuts and fruits, never eating other animals or cereals.

Dr. DeLacy Evans, in his book, "How to Prolong Life," gives over twenty pages to tables of analyses of foods. As compared with the nourishment they give, fruits and nuts have the least proportion of earthy salts. Animal flesh comes next, then vegetables, and fourth in rank we have cereals and pulses, which are shown to have the largest amount of earthy matters. From the analysis we see that fruits as distinct from vegetables, have the least amount of earth salts. We also notice that they are to a great extent free from the oxidized albumens—glutinous and fibrous substances, and many of them contain acids, citric, tartaric, malic, etc.—which, when taken into the system, act directly upon the blood by increasing its solubility, by thinning it, the process of circulation is more easily carried on and the blood flows more easily in the capillaries—which become lessened in caliber as age advances—than it would if of a thicker nature. These acids lower the temperature of the body and thus prevent the wasting process of oxidation or combustion in the system. Rice is easily digested and an excellent food, except that it abounds in earth salts. Fruits are not only digested in the first stomach, but they have a large part of their nourishment already in a condition to be absorbed and assimilated as soon as eaten. The food elements in bread and cereals have to undergo a process of digestion in the stomach, and then be passed on to the intestines for a still further chemical change before they are of use to the human system. This is the great advantage of a diet of lean meats and fruits.

Overwork is not expected from a stomach already jaded, and the nervous wear and tear of the organs of life are avoided. Distilled water should always be used both for drinking and cooking, if it can be obtained. Rain water, if filtered, is perhaps the next best, though not free from objections. Grapes, say numerous authorities, act very much like mineral waters on the human system. But they are better, because at the same time they nourish the body. Nutrition is increased, secretion promoted, action of the liver, kidneys and other excretory organs improved, and the phosphoric acid, of which they contain a considerable amount, acts favorably on all the bodily functions, especially on the brain. As is well known, the sugar of the grape requires no digestion, but is taken

almost at once into the blood. Dextrine from the grape promotes the secretion of pepsin, and thus favors digestion. Most of the vegetarians eat grapes, though they may prefer pease. Stimulants often assist digestion, but that digestion is best which does not need them.—*Public Opinion.*

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Masonry Condones No Crime.

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From time immemorial the slander against Masonry has been steadily promulgated that Masons will condone crime and assist the criminal Mason to escape from the grasp of justice. Never was a lie permitted to survive so long as this, and without a particle of evidence being resurrected from time to time. In Detroit this slander received what ought to be a death blow, in the case of Col. Farnsworth, city assessor, who stood charged with having personal knowledge of some "boodling" matter, which he refused to expose on the grounds that his information was received from a personal friend whom he would not betray. The police judge of Detroit is vested with grand jury power to investigate crime. Farnsworth was brought before him, questioned, and flatly refused to answer. The prosecuting attorney insisted upon judgment, and the colonel was sentenced to thirty days in jail for contempt.

Now, the point is just here: Col. Farnsworth, Prosecuting Attorney Fraser and Police Justice Sellers are all three personal friends and Masons, belonging to the same Masonic bodies of the more advanced degrees, and if any possible favor was to be shown, it might naturally be looked for from each to the other. But, on the contrary, a court officer escorted to the common county jail the assessor—by the way, one of the most respected gentlemen in the city—and to get out of serving his sentence, the Supreme Court of the State must first pass upon the justice of his sentence.

Now, here is a clear case in which Masonry had no disposition to intrude its presence between the law and its transgressor, and we insist that the same rule is ever observed, all slander to the contrary notwithstanding. Now, there is a serious moral attached to this incident, which we seek here to emphasize. Freemasonry is not organized to sustain and protect its members in wrong-doing. It is based upon obedience to the moral law and that of the land in which it is located. It

throws no shield about the criminal, nor has it any use for such. The commission of a crime is a serious infraction of a Masonic obligation, and is punishable with suspension or expulsion. No Mason is obligated to shield or condone crime, else would ninety-nine hundredths of the membership leave the institution in disgust. On the contrary, it seeks to make men pure, true, clean, law-observing and law-abiding citizens.—*Tyler.*

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Where Lies the Blame?

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About a year ago a widow with two children took up her residence in a large city, and being acquainted with but few people, resolved to use the fact of her husband having been a Mason to her own personal advantage. In the small town from which she had come there is an O. E. S. Chapter. She therefore wrote to the Secretary for a letter of introduction to the Secretary of one of the Chapters in the city.

This was received, and armed with it, as with a battery, both offensive and defensive, the lady presented herself and asked admission to the Order, giving her reasons, which appeared good and sufficient. Her application was made, and in due time she was initiated, and became a member in good standing.

The result has not been to her entire satisfaction, and there are times when she regrets having become a "sister." Not a member has called upon her. She attends the meetings regularly, is treated cordially and fraternally in the Chapter-room. She has nothing to complain of in this respect, but outside she is practically left alone. She enjoys the regulars, is interested in all the doings, but being timid, has never spoken out her thoughts. The socials are not always to her mind, yet she attends them all, thinking thus to become a more active member, but in vain are all her efforts. She does not know the name of half a dozen sisters or brothers, and is confident, judging by the manner in which she is addressed, that not as many know hers.

Whose is the fault?

Should she overcome her diffidence and boldly rush to the front, invite everybody to come and see her, speak on every occasion when she has an idea—and sometimes when she has none—shall she ask to be appointed on a committee, shall she seek office?

Will all these efforts bring her into sufficient prominence to ensure her one friend in the "charmed circle," or shall she, as has frequently been urged upon her, stay away altogether and seek her friends among the unknown; and let it be years before she has a proper standing among cultivated people?

The policy of every Chapter should be to avoid the rut which a "ring" produces, but seek rather the smooth path which leads to future prosperity, never sacrificing permanent security for apparent phenomenal success.—*Tyler.*

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Is It a Disgrace to Work?

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This question is a very important one, when it comes to our social status as a race. Many of our young men and old men, young women and old women, run away with the idea that it is a disgrace to work. At least many of them think, because a woman prefers or is compelled to go out to work to earn her living and find her clothes, that she is not as good as the woman who has not got that to do; and when it comes to our social circles, many times the woman who has got to hire herself out to make her living is many times slighted on that account. She is looked upon by those who have a husband or parents who provide for them and keep them from having to hire out to earn their living, as inferior to them and not their equals socially. This question principally refers to our young girls and unmarried women who would despise the idea of depending upon their parents or some one else for their living and means to clothe themselves. Those who have the spirit, energy and independence to go out and earn their own living. When we find the woman or man that will look upon a young girl or an unmarried woman who hires out and earns her own living, clothes herself, and respects herself, as inferior to the young girl or unmarried woman who would prefer depending upon their parents or some one else to earning their own living by the sweat of their own brow, they have but a poor idea of what constitutes refinement and respectability. It is not the clothes that one wears, or the idea of not having to hire out to service that makes the lady, but it is the moral character and refined manners, coupled with other accomplishments, that make the lady. The young woman that can cook a good meal,

wash a shirt, clean the house from top to bottom, and then sit down and entertain her company by playing a selection upon the piano, or sing something from some of the leading operas, after her work is done, is the true type of what constitutes a lady. She is the ideal young woman.

Idleness is the next door neighbor to laziness. The young woman that would prefer work to play is indeed preferable to the man who is looking for a partner for life to the young woman who would prefer play to work. The girl who has the push and energy to hire out and work to make her own money and dress herself, is the girl that should receive every encouragement possible from both males and females, and especially from those of her own sex. It tends to show the noble character of the girl, and demonstrates the fact that the highest type of respectability permeates her whole being. A girl of that stamp would be a valuable member to any social circle, and a credit to her sex, and fully demonstrates the fact that it is no disgrace for a young woman to work and earn her own living.—*Elevator*.

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Keeping a Wife Young.

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A certain amount of social life is absolutely essential to us, to the old as well as to the young, writes Edward W. Bok, in a pertinent article on man's inability to see things as others see them, in the *Ladies Home Journal*. A woman never grows so old that she ceases to enjoy the company of others, and generally the older she grows the more she enjoys it. It is always a pity to see a man fall into a state which he explains by saying: "Oh, we're getting old, and don't care for so much variety in our lives." In the pure selfishness of his soul he always speaks of "us" and "we," as if it naturally follows that because he is getting antiquated his wife must keep pace with him in his decline. Men all too often make their wives too old. It is a greater credit to a husband to keep his wife young than to make her grow old. His actions and his habits necessarily influence those of his wife. Let him keep in touch with the world, and both he and his wife will be the younger for it. I like to see a man proud of his wife because she keeps young. Old age is beautiful and has its advantages, but a man makes a great mistake when he rushes a woman unnecessarily toward it. And he

does it most perfectly when he deprives her of those enjoyments which every man should give his wife. No economy is so false, so hollow and so misguided as that which seeks to withhold one pleasure from the life of a good woman, a true wife or a loving mother. The best home a man can give a woman becomes "poky," as one woman I know expresses it, if she is asked to live in it three hundred and sixty days out of every year. The good Lord knows that woman's life in this world is hard enough. She travels a path of endurance and suffering to which man, be he ever so heavily afflicted, is an entire stranger. It was given to man to make that path as pleasant, as easy, and as bright as possible. Every dollar which a man spends for the happiness of the woman of his home will come back to him in double, yea, in four-fold measure.

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Christian and Jew.

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Good men, honest in their own belief and tolerant of those of others, can usually find some ground of sympathy. Alexander Somerville, a missionary in the East, one day at Gibraltar had a long conversation with a Jew on the subject of Scriptural traditions. Of course, neither could comprehend the other's point of view, but that this was no bar to mutual respect was proved by their manner at parting. Says the missionary:

"We were standing in the open street. My friend was a firmly built man, with broad shoulders, and had bushy brown whiskers encircling his honest face. He was possessed of very long and strong arms; raising them so that they almost assumed a threatening aspect, he all at once threw them round my neck, drew me towards him, pressed me to his breast, and kissed me on both cheeks.

"Certainly this appeared to me, a Scotsman, and quite unaccustomed to such demonstrations, the most extraordinary termination to an argument.

"A week elapsed, and the day arrived for sailing to Malaga. I was at an early hour on my way to the harbor, and just at the spot where I had previously met him, I came upon my Jewish friend. We exchanged a friendly greeting.

"'Good-by,' said I. 'I'm bound for Malaga.'

"I was not going to allow a Christian to be outdone by a Jew, so, grasping him

firmly by the hand, I drew him toward me and throwing my arms round his neck, pressed him to my heart and kissed him on both cheeks, just as he had done to me.

"I have often thought since, that if we, Christians and Jews, could in our intercourse with each other, proceed a little more on this system, we should probably be able to understand one another better, and more readily find our way to one another's hearts than is often the case."

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An Incident of the War.

Bro. T. S. Parvin, of Iowa, in reporting the biography of Gen. Albert Pike to the Grand Lodge of Iowa, said:

When he became a Mason he at once appreciated the character of its principles, the beauty of the symbols, and its possibilities to elevate mankind. One of his first acts as a Mason was in the direction of establishing a library, by means of which the principles, symbolism and jurisprudence of the institution could be studied. To this work he largely consecrated the remaining years of his life.

This library became one of the largest, best and most carefully selected, as well as most valuable, of the private libraries of the land. Subsequently, upon the completion of the "Holy House of the Temple," at Washington, Bro. Pike gave it to the "Supreme Council" where it is now stored and open to the public, disseminating not only Masonic light, but light in the literature of the past ages of the world, to all who would seek to turn from intellectual darkness.

With this library "Iowa Masonry," or rather, *Masons*, have been most closely connected. During the civil war, when Little Rock, then the home of Gen. Pike, was held by the Union forces, Gen. Thos. H. Benton, the Most Worshipful Grand Master of Iowa Masons, was placed in command of the city. The soldiers of the Union armies made threatening demonstrations against Gen. Pike's homestead, and but for the timely intervention of Grand Master General Benton, who moved into the house and made it his headquarters, for the purpose of protecting its highly valued contents, some of the soldiers, who made no distinction between public and private property, would, like the Saracens of the Mohemmedan era, have burned this, the most valuable private collection of its size in all the land.

This fact was communicated to the writer by Bro. and Gen. Benton himself, and is worthy of record, that Masons—that is, all true Masons—labor to build and not destroy.

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Prerequisites for Templary.

The prerequisite for Templar Orders is that the candidate shall be a Royal Arch Mason. The question naturally suggests itself, why should the candidate be a Royal Arch Mason? Is there a reason? If so, it must be one of two, viz.:

1. That the candidate should possess certain secrets and knowledge that prepare him for the Templar Orders; or

2. A multiplicity of degrees give a greater tone and higher standing to the Templar Orders. The first reason is the true one, but the second reason is the generally accepted one.

Multiplicity of degrees is the great craving of the Masonic heart, and many think that the number of degrees is all that is to be desired. That in direct proportion to the number of degrees so is Masonic wisdom standing glory, watch-charms, plumes and sacred awfulness.

Multiplicity of degrees in itself is an awful sham.

The only reason why one degree should be placed above another is that the degree should prepare the candidate for the higher one. In this ascending scale there must be a union and harmony of traditions, history and symbolism. Any degree that does not conform to this harmony ought to be cut out and relegated to the side show.

From the Entered Apprentice degree to the Royal Arch there is this beautiful harmony, with one exception—the Past Master degree. Otherwise the degrees are like the unfolding of a beautiful flower; more beauty, more fragrance is revealed at every step. As the Fellow-Craft degree prepares the candidate for the Master Mason's degree, so ought the Royal Arch prepare for the next one. But is the candidate as a Royal Arch Mason prepared for the Red Cross? No. A Royal Arch Mason is not complete in Ancient Craft Masonry. That which had been promised him has been found, but as to the reasons of that finding and its remarkable preservation he is ignorant.

Why the Grand Encampment of Knights Templar abandoned the rule of harmony

and education in Masonic symbolism at the Royal Arch, and substituted multiplicity, is very strange. The Council degrees, the Royal and Select Master are as necessary to the unity of Ancient Craft Masonry as the Fellow-Craft degree is to the Blue Lodge. And no one of any Masonic knowledge will deny that the Select Master's degree is the summit of Ancient Craft Masonry. It closes the old dispensation and has prepared the way for the new. If, therefore, multiplicity of degrees is not the prerequisite for Templar Orders, and a unity and harmony of Masonic symbolism is, why are two of the most important degrees left out? There seems to a very ridiculous position somewhere.

— Constellation.

— o —
Sub Rosa.

While Masonry is a society possessing valuable and cherished secrets which have been handed down by its founders from generation to generation for more than three thousand years, and sacredly kept by the faithful ones from the profane, yet within the tyled precincts of the Lodge and among the brotherhood there should be no private discussions held or combinations formed by a few to accomplish some pet scheme, not excepting those who are chosen to conduct the affairs of the Lodge, to the exclusion of all concerned, relating to the management of the Craft, and especially the Lodge and worthy brethren.

All matters of this kind should be freely discussed in open Lodge at regular meetings, so that all the brethren may take part in questions arising, if so disposed.

In the primitive days of Masonry in this country it was always a pleasure among the brethren of a Lodge to put in practice the beautiful tenets of a Mason's profession, brotherly love, relief and truth. And brother would vie with brother in practicing the amenities of the Lodge and the Fraternity. Now the opposite appears to be the rule to a more or less extent.

It is true that a Lodge is a "focal point for contending forces," the variety of dispositions among men causing it. But we can curb these passions and bring them into subjection to such a degree that our meetings and greetings will be pleasant and beneficial to each other.

Emulation among the Craft to a certain extent is commendable, but not to such a degree as to cause egotism to get the bet-

ter of our Masonic obligations and those beautiful charges given to us from time to time as laid down in our time honored and beloved institution.—*Illinois Freemason.*

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By-Laws of Masonry of the Last Century.

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"That a visitor shall pay two shillings for every visit, except the first.

"That any brother who is known to have spoken disrespectfully of the Society in general, or of this Lodge in particular, shall not be admitted as a member or visitor, until he has made a satisfactory concession.

"That whatever brother has a secret communicated to him as such, shall reveal it, he shall be expelled from this Lodge forever, if a member, and if a visitor, that he be no more admitted to visit, unless due concession is made satisfactory to the body.

"That for improving ourselves in the Royal Art, a lecture shall be had every public Lodge evening, or the Master, and in his absence, the Warden who fills the chair, is to pay a fine of eight shillings, unless some extraordinary business render it inconvenient.

"That no brother do presume to curse or swear in Lodge or come there intoxicated, but behave decently and be silent on the third stroke of the Master's hammer, or shall pay a fine of three shillings.

"That the S. W. shall every Lodge night acquaint the Master when it is ten o'clock, and then ye Lodge is to be closed, unless in cases of extra business; and on Lodge evening no member under the fine of one shilling shall have more drink than for a sixpence in the Lodge room, without the Master's consent."

— o —
He Was Willing to Pay.

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A few years ago, before the iron horse had brought in a rush of settlers and had made traveling a pleasure as compared with the old stage coach days, a devout Methodist minister had invaded the foothills of the Rockies, and with light heart and light pocket was penetrating as best he could into the further interior, where he hoped to carry the glad tidings to the mining camps. One day, after Calgary had been left behind, and when the stage stopped to make its change of horses at a spot not particularly attractive, there being only a few miners' huts and a boarding-

house or two, he signified his intention to walk on a mile or so until the stage should overtake him.

Philosophizing on the great future in store for this wonderful country, (says the Brandon, B.C., *Sun*), he came to the forks of a trail, and was doubtful as to which he ought to take. He chose one, however, and walked on for some time, and the stage not overtaking him, he retraced his steps only to find, by the well-defined marks in the trail, that the coach had gone on by the other trail.

There was nothing for it but to return to the settlement and wait another week for the next stage.

It was Saturday, and the next day was Sunday, so he decided to improve the opportunity by giving a sermon to the miners.

His discourse was eloquent, and, that there should be no question about his denominational leanings, a collection was taken up, at the suggestion of one of the audience.

The next day Rabe Garulson came up from Montana. Rabe was one of the most expert gamblers in the Western country, and made periodical visits to the mining camps for the purpose of entertaining the boys, and, incidentally, helping himself. He was popular, and his presence in the town meant a holiday for the entire camp. Noticing the stranger over in the corner of the room, Rabe asked the landlord who he was. He was confidentially informed that he was a knowing one; that he had a new game, and had cleaned the boys out on Sunday.

"Cleaned them out, eh? Well, he must have a new game."

"Yes; cleaned them out. They have not a 'bit' left."

Shortly afterward, Rabe made his way over to the stranger, and after the usual remarks as to the weather, said:

"They tell me you have got a new game. Now, I'm no hog, but am willing to pay you well if you let me into it."

"Why, I don't understand you," said the preacher.

"Oh, well, that's all right; but if you cleaned out the boys it must be a good one, and I'll pay well for it."

Again came the protest that his language was not understood. At last it began to dawn on Rabe that there was some misunderstanding.

Returning to the landlord, he said:

"You've put me on the wrong lay. I believe that man's a preacher."

"Why, certainly; he preached a corker of a sermon yesterday, and at collection time the boys showed their appreciation by giving him every cent they had."

Rabe went back to the minister's corner, and making his apologies said, diving into his pockets: "Here, you may not want this yourself, but you may meet some one that does," and he placed a fifty dollar roll in the hands of the preacher. It was a game that called even him.

Rev. Sam Jones Becomes a Templar.

A Rome, Ga., dispatch to the *New York Sun* of Jan. 6, has the following: A few nights since the Rev. Sam P. Jones was initiated into the mysteries of a Knight Templar. A special train was sent to Cartersville to convey him to this city, and he entered the hall at the Masonic Temple dressed in a gray cap perched on his grizzled head. He had very little to say to those who greeted him at the entrance of the hall, and looked as if he expected trouble.

Of course, what transpired within the closed doors was not revealed to the uninitiated, but many remarks were made by the outsiders concerning the handling of the great exhorter by the Knights who had been excoriated so frequently by the sarcastic tongue of the most picturesque pulpit orator that Georgia has produced.

About an hour and a half elapsed, and then the Knights trooped into the banquet hall, their swords jingling and epaulets flashing in the electric lights, the Rev. Sam Jones in charge of Eminent Commander John J. Seay, leading the van.

The assembled Knights addressed him as "Zerubbabel." As plain Sam Jones he had entered the mystic portals with a defiant air and a smile of mild sarcasm on his lips. He emerged from the ceremonial chamber with a bedraggled look, his hair dishevelled, a sword dangling at his heels, and a quizzical monkey-and-parrot smile playing about his features.

The Most Eminent Grand Commander, Bill Fleming, of Augusta, who succeeded Judge Black as Congressman from Tom Watson's Populistic domain, was on hand, and the Grand Generalissimo, Al. Walton, who has received the honorary brevet of Colonel since he left the West and settled in Georgia, sat on the left of Zerubbabel

Jones, his expansive face beaming with delight from the last notch of his double chin around to the nape of his neck.

The banquet proceeded, and for half an hour the jingle of the knives and forks kept time to the desultory conversation carried on among the assembled Knights, all of whom cast furtive glances from time to time in the direction of Zerubbabel, as if to assure themselves that he had not made his escape. At last the Eminent Commander arose, and in the most approved style called for "a short talk from our newly obligated frater."

Zerubbabel arose very deliberately and straightened himself; cast a reproachful glance over the assemblage, and setting his jaws firmly, began to address them. After a few general remarks on the beautiful tenets of the great Order of which he had been made a member, he proceeded to tell a story, suggested by his recent experiences. He said:

"When old Daniel refused to comply with the demands of his enemies they began to threaten him with dire punishment. 'Look ahere, old feller, if you don't obey the orders of the King we'll fling you into the lion's den,' they said; but they could not scare old Daniel. He realized that he had to choose between going to hell if he didn't do right, and being flung into a lion's den if he did. He was in a pretty bad predicament, I can tell you, but he didn't hesitate long. He told them that he was going to do just as he had been doing, and he didn't care a cent whether their old King liked it or not. So they yanked old Daniel up, and they took him to the lion's den, and they pitched him into it heels over head, and they said, 'Now, old feller, we've settled with you.'

"But Daniel was not dismayed, and soon made himself at home among the lions. He gave them to understand that he was some lion himself. The lions finished gnawing their bones and stretched themselves out for a nap. The old lion lay down in a nice clean place and looked at Daniel as much as to say, 'Here, Daniel, you come, lie down here, and put your head on my shaggy mane for a pillow.' Daniel did so, and the lions soon fell asleep, and all was quiet and peaceable as Daniel lay there with his head pillowed on the lion's mane."

The audience sat breathless while the speaker's face assumed a quizzical look as if he was recalling his recent experiences.

"As he lay there looking up toward the mouth of the den, old Daniel no doubt thought of the choice he had made, and how lucky he had been in following the dictates of his own conscience, and with a sigh of satisfaction, he exclaimed:

" 'Well, this beats hell!' "

The roar of applause that went up from the assembled Knights shook the Temple. The banquet continued until the Eminent Commander reminded the revellers that it was time to put the finishing touches on Zerubbabel, and they retired to the inner chamber. Whether the Rev. Sam Jones found in the rest of the exercises some other things or not, nobody knows except possibly those who are bound under those blood curdling oaths to eternal secrecy.

— o — Uncle Phil's Story.

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was very fond of playing with me. My mother said yes; so we went and had a great deal of sport. After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home. Then I was angry; I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head, and it struck him!"

"Oh, Uncle Phil!" cried Rob.

"Yes; he gave a little cry and lay down on the ground. But I was still angry with him. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was in a strong current. I screamed as it carried me down the stream, but no men were near

to help me. But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy—he saved my life.

“Good fellow! Was he your cousin?” asked Rob.

“No,” replied Uncle Phil.

“What did you say to him?” asked Archie.

“I put my arms around the dear fellow’s neck, and cried and asked him to forgive me.”

“What did he say?” asked Rob.

“He said ‘Bow, wow, wow!’”

“Why, who was Roy, anyway?” asked Archie, in great astonishment.

“He was my dog,” said Uncle Phil—“the best dog I ever saw. I have never been unkind to a dog or to any other animal since, and I hope you never will be.

—*Sydney Dayre.*

————— o —————
Mud Hole Debate.

The little town of Mud Hole was in a fever of excitement. It was soon to become the battle ground on which Truth was to transfix his opponent’s error and conceit. The Methodist families were buying up chickens at a fearful rate, and the Baptist were dittoing everything a Baptist was supposed to be specially fond of, which articles of diet, I am sorry to say, I am not familiar with, not being a Baptist. Let us presume, until better informed that it was *watermelons*. The Baptist families, then, were buying up watermelons at a fearful rate.

People had been assembling in front of the grocery store for two weeks past discussing the coming debate. It is natural for human nature to hanker after a dog fight. If a dog fight is not forthcoming, it is natural for it to hanker after what is—be it a rooster contest or theological tilt.

There is a great unthinking and unreading public that is always ready for anything that promises entertainment or excitement. Consequently the non-church going citizen of Mud Hole were looking forward with as much anticipation to the approaching controversy as were the more pious inhabitants of the little town of euphonious cognomen.

The Campbellites and Presbyterians wore one broad grin because one of their sister denominations was going to get left. They

didn’t know which and they didn’t care which. The Methodists were dead sure the Rev. G. A. S. Pipe, P. E., was going to down Elder M. U. C. H. Wind. The Baptists were dead certain that Elder M. U. C. H. Wind was going to totally submerge, if not altogether drown, Rev. G. A. S. Pipe, P. E.

“You’re going to hear the truth, now,” yelled Mrs. Sprinkle across the street to Mrs. Tank one evening, as she was shaking her table-cloth out into the back yard.

“That you are,” yelled back Mrs. Tank, as she carried the slop to the pigs.

“But not from Elder Wind, I can assure you,” replied Mrs. Sprinkle.

“Not from Rev. Pipe, I am sure,” retorted Mrs. Tank.

“Who, then?” asked Mrs. Sprinkle, with more emphasis than was needed.

“Who? Why, Elder Wind, of course. Who else, pray?” replied Mrs. Tank, rather forcibly.

“Elder Wind,” with sarcasm, “why, he’s an ignoramus.”

“Well, that’s complimentary to Rev. Pipe, I must say. He’s ’round debating with ignoramuses, is he?” setting down the slop-bucket and taking a twist on her back hair.

Mrs. Sprinkle felt that she was well answered, and hesitated for a reply.

“Yes, that’s his business, to enlighten ’em, ’specially when he can find so many together as is in this town.”

The Baptists were slightly in the ascendancy.

“Miz. Sprinkle, do you mean to ’sinuate that Baptists are ignoramuses?”

“I mean just what I say.”

“Well, it’s a lie. The Baptist has got as much sense as the Methodist, or anybody else.”

“How about their religion?”

“Got as much religion as anybody,” replied Mrs. Tank, indignantly shaking down her back hair as she shook her head.

“Of course, they never backslide.”

“No, they don’t, and it’s mor’in you can say.”

“They never have anything to slide back from—.”

“Miz. Sprinkle, it’s not so.”

“Unless they slide back in the tank and get muddy again.”

“Well, I am sure I’d rather be baptized properly and get a little muddy, than to have a half dozen hairs on the top of my head wet, and call it baptism.”

"Then, you are so sociable," said Mrs. Sprinkle, with much sarcasm, pretending not to hear Mrs. Tank.

"Sociable as anybody. Because we don't commune with every ragtag you make out we are awful close."

"Mrs. Tank, do you mean to call me a ragtag, whatever that is?"

By this time both ladies were leaning over the palings of their respective yards glaring ferociously at their respective selves. Mrs. Tank was suffering under the disadvantage of having back hair that persisted in making frequent and uncalled for excursions into the breezes. Giving it sundry vigorous twists, she answered Mrs. Sprinkle with fire flashing from her indignant Baptist eyes.

"Mean what I say!"

"Mrs. *mud* Tank, you're a fool!" blurted Mrs. Sprinkle, unable to longer control herself.

"And, Miz. Drizzly, you're a—nother," replied Mrs. Tank with vim.

"Don't you never put your foot in my house again, you low, mean, close mud-hole Tank of a Baptist," snapped Sprinkle, whirling and entering the house.

"You better wait until I want to, you big-mouth, sprinkle a-drop-on-the-head, fool Methodist," yelled Mrs. Tank, disappearing in the kitchen door.

As the large premature drops of rain tell of the brewing storm, so these little side issues so full of elevating sentiment foretold the approaching conflict.

At last, the day for truth to triumph was at hand. Strange to say the sun rose as usual, and a great many other things went on as usual, but you would never persuade a citizen of Mud Hole to believe any such fiction. Stores were closed, plows were stopped, work of all kind was suspended. The people had made up their minds to hear the truth. Had they? Gentlemen of the jury, I beg you answer me honestly, had they? Did they seek the truth, or did they follow their representatives in the same spirit that the sport follows his pugilistic champion to the ring. Which?

At nine sharp, Monday morning, July 9th, the church bell began to ring in the town of Mud Hole. At the same time the people began to throng the streets. Soon the gaze of the excited populace was turned in the direction of two approaching groups of divines, each following its controversial gladiator. From their confident tread one would be led to think that they

were receiving a salary from Truth to champion his cause; and that he would be trampled to the earth were it not for their timely assistance.

Look. Truth must, indeed, be a hard client to defend, judging from the great pile of books that are being carted into the sanctuary.

The house overflows. The preliminaries are arranged. Moderators are selected and placed in a prominent position. Books are adjusted. The hour arrives. The Mudhole debate has begun. Go out and look up at the sun—ask it if it still continues to shine in the presence of these great theological luminaries.

The moderators rise and motion the audience to prayer. Bro. Smooth is called upon to pray. It is not his first conflict in behalf of Truth, and now he feels at home as he lifts up his soul.

Listen?

"Most merciful and all-wise Heavenly Father, we thank Thee for permittind us to see this glad hour. Vouchsafe Thy presence to us; bless us individually, and bless us as a body of Thy children seeking the truth. (Amen.)

"Thou knowest all light, all knowledge pertaining to our destinies. Our duty, our mission, is found in Thy revealed word. Grant us a correct comprehension of it. (Amen.)

"Lord, free us from prejudice on this occasion. May we hold our minds and hearts open for the reception of the truth. (Amen.)

"Bless Thy servants who are to expound Thy word to us; give them sincerity, earnestness; give them assistance that they may divide aright the word of truth. (Amen.)

"May we feel that whatever the result of our coming together upon this occasion that we are but bands of Thy children traveling different roads to the same glorious goal. (Amen, amen.) Hear and answer us. *Amen.*"

Now, the question I want to ask is something like this: If Bro. Smooth's prayer expressed the sincere sentiments of the assembly, why their coming together? If each church concede that its antagonist has sufficient light to guide its communicants to the portals from whence radiates all light, why the battle array? Why the crossing of swords? Why the expenditure of breath—why? If there must be a discussion let it be to determine which

church is the shortest cut to Heaven.

Leaving the prayer to wing its way to the great white throne, or fall but sounding mockery to the earth, we'll hasten on. The congregation rising found Rev. Pipe on the platform. The Methodists cheered loudly. The Baptists frowned their disapproval, and the Moderators rose as a man and put an end to the applause.

Rev. Pipe smiled his appreciation to his brethren, and remarked by way of introduction, that he had nothing against his opponent personally, nothing against individuals composing what is known as the Baptist Church, but that he had much to say concerning the doctrines of that organization—they were error, conceit and dangerous doctrine to propagate. He then proceeded with the discussion. Tablets and pencils began to flash in the morning sunlight that peeped timidly in upon the expectant divines.

Twenty-five young preachers, more or less, began to note down the discourse of Rev. Pipe, that they might be loaded for the defense of the Truth should he be attacked in their territory by men of their caliber. It is not necessary to report Rev. Pipe's arguments. You will find them all in the Methodist standards. Elder Wind's remarks can be found in the same place—the Baptist standards. But it was a glorious debate. The people were wonderfully entertained, wonderfully gratified. The Methodist said they had never heard such an eloquent defense of the truth as Pipe made—had never seen the Baptist licked so completely. The Baptist made similar remarks of Wind and the Methodist. For ten days they fought—fought heroically that the truth might prevail, that his rays might not be obscured; and now the conflict was ended.

The Methodists were exultant that the truth had prevailed.

The Baptists were exultant that the truth had prevailed.

Pipe blowed loudly over his success. Wind howled over his victory. They went to their respective homes, to their respective fields of labor feeling like triumphing heroes, uncrowned kings of polemics, theological giants; yes, verily, and that was all. The meek and lowly Jesus would have been crushed in their presence, so insignificant would he have been made to feel.

The little city of Mud Hole stands just as of yore. The sun continues to shine

upon its busy people, but an evil spirit seems to abide in their midst. She is burst asunder. Neighbors are estranged. The different religious organizations have developed a church pride and lost the spirit of Christ. Sprinkle and Tank incidents multiply, and so ends the great Mud Hole debate.

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Compulsory Membership.

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The despotic requirement which insists that a man must retain membership, *nolens volens*, in whatever body he belongs to, is tyrannical and totally opposed to the true genius of the Institution. This is one of the oppressive rules that serves to strengthen the list of the unaffiliated, and should be remedied. If a man honestly thinks that Masonry is of no practical use to him, or has some religious scruples in regard to remaining affiliated with it, why should he have to depend upon the side door of suspension to get out of membership? What relation—received from a business standpoint—does Freemasonry and the member hold toward each other? He joined it of his "own free will and accord," why not be permitted of that same free will and accord to leave it? He paid so much money for the privilege of becoming a Mason, and each degree he took was paid for in advance. Was not all this his own property, to hold or bestow as he thought proper, so far as retaining or dispensing with, was concerned? It really strikes us in that light, and any hindrance to freedom of action seems to be the antipodes to the true spirit of the Craft. No one asked the man to become a Mason, and no one should have the right to say that he should not withdraw from the Institution.

Now, our reasons for using this line of argument are simply as a preventative to so much non-affiliation. We have all heard the story of the old man who had never been outside the walls of his city. The king granted him a pension on condition that he was never on any pretext to go outside the walls. But the idea of enforced restriction was more than he could bear, and within six months the old chap lost his pension. If Masons knew they could leave when they pleased there would be far fewer suspensions for n. p. d. It is a negative argument, we admit; but man is so constituted that if you say he must not do so, he is never contented until he has made an effort to do what is restricted.

Adam and Eve began this, and it will continue to the end of human life. "If I can't get mine monies I wants him right off, but if I can gits him I don't wants him at all," was the complex statement of a Dutchman to a bank cashier. That covers the whole territory, and we advocate a return to the old time right of every Mason, who has no charges against him, and is clear on the books, to an honorable privilege of withdrawal.—*Tyler.*

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The Masons Produced His Will.

The property of Charles H. Clarke, who died November 18, was saved, entire, to his widow, because of a requirement of the Scottish Rite Masons that each of its members must make his will when he is initiated into the Order, says the *Kansas City Star.*

Mr. Clarke was a Mason of high standing. He was the Master of Albert Pike Lodge, No. 219; a member of Orient Chapter, 102, Royal Arch Masons; a member of Orient Commandery, 35, Knights Templar; of the A. & A. Scottish Rite, and of the Mystic Shrine.

When he died no will could be found by his widow among his papers. He left considerable property, and it looked for a time as if it would have to be divided among numerous relatives, according to the laws governing estates of those who die leaving no will. In this crisis the Lodge of Scottish Rite Masons sent a committee to the widow and delivered to her the will which Mr. Clarke had made when he joined the Order. It was filed by Mrs. Clarke in the Probate Court, and will not be contested.

The will was one of the briefest ever filed in the Probate Court, and was the first will ever filed that was written on a printed form. The will was one sheet of paper with a printed preamble, then a short paragraph written by Mr. Clarke, leaving all his property to his wife, and naming W. H. Winants as executor.

Each Lodge of Scottish Rite Masons keeps on hand these printed forms for wills, and each member initiated must fill one out in legal form with witnesses to it. The will is then filed away and preserved in the archives of the Lodge. Its purpose is to insure each member that in case of sudden death his property will go to those he wishes to have it. Most members make other wills, and in those cases the Lodge

does not produce the will in its possession. The case of Mr. Clarke was the first in this city in which the Lodge found it necessary to furnish a will.—*Spokane Review.*

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Charity Misplaced.

The reporter was on his way to an office building in Nassau street to interview a lawyer when the old, familiar voice at his side uttered the old, familiar words: "Excuse me, my friend, but would you be so kind as to render me a little assistance. I have had nothing—"

"No assistance to-day, partner," said the reporter, without looking around. In fact there was no necessity of looking at the supplicant. With memory's eye he could see him without looking over his shoulder. He was the same honest workman out of a job, who had been "working" him for the last fifteen years.

"But I'm hungry, mister. Honest, I'm pretty near starved to death."

"No, I can't produce to-day."

"I know what you think, but just look at me. I'm no bum."

Experience said: "Don't look," but curiosity whispered: "Look at him. Perhaps you have never seen him. Perhaps this is a new species."

The reporter stopped and looked. He who hesitates with a street beggar is lost. Surely, if appearances counted for anything, he was no "bum." His clothes were whole and clean, if they were cheap. His shoes were not polished, but they were free from dirt. His hat was battered, but there was not a speck of dust on it. His hands were rough and strong from work at some time. His eye was clear and frank, and his face was clean, white and without a trace of dissipation.

"I'm a carpenter by trade, and I've been out of work a month. Honest, I haven't had a bite to eat since yesterday morning."

"Come on," said the reporter. "I'll feed you if I lose."

He took him to a lunch counter near by. He gave a quarter to the chipper young woman who chewed gum and wiped glasses and said, "Give this man a quarter's worth of what he wants to eat." Blessings from the hungry man followed him as he went into the street.

Twenty minutes later he returned from the lawyer's office and entered the lunchroom. He naturally wanted his reward

in the story the chipper young woman could tell of the sandwiches that fellow had destroyed.

"What did the hungry man eat that I brought in here a while ago?"

"Hungry man!" exclaimed the chipper young woman, with a contemptuous toss of her head. "He wasn't hungry a little bit. He eat two spoonfuls of a ten cent bowl of soup, ordered a five cent pack of cigarettes, got ten cents in change and winked at me as he went out. That's what he ate."

And now there may come a time when some starving man will lie down and die at the feet of that reporter on salary day

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Origin of Masonry Among Colored Masons in the United States.

To all Whom These Presents May Come — Greeting Fraternal Salutation—

Be it known to you, brethren, that inasmuch as there is a lack of proper information concerning the origin and legal status of the several Supreme Grand Bodies among us as colored Masons in the United States of America, the undersigned committee have been appointed by the United Supreme Council of the Ancient Accepted Scottish Rite 33°, at its session held at Washington, October 5, 1895, and have caused to be published for the benefit and information of the Craft a brief history as to the origin and legal status among the colored Masons, so that those who might wish to advance higher in the sublime degrees will know and understand which are the legitimate bodies to apply to.

In 1775, when Boston, Mass., was garrisoned by British troops, a traveling Lodge holding its charter from the Grand Lodge of England, was connected with General Gage's regiment. Prince Hall, Thomas Sanderson, Buestine Slinger, and several other colored men, were initiated, passed, and raised to the sublime degree of Master Mason at Castle Williams place, Boston harbor, now Fort Independence bay, by Brother Master Batt. These colored Masons, in 1784, after remaining members of the Lodge in which they received the degrees, applied to the Grand Lodge of England for a charter, and it was granted to them, and they were designated as African Lodge, No. 459.

In 1797, Prince Hall was made Provincial Deputy Grand Master of the Grand Lodge of England.

African Lodge, No. 1, was organized at Philadelphia, Penn. African Lodge, No. 2, was organized at Providence, R. I. With these three Lodges, in 1808, the Grand Lodge of Massachusetts was organized, and hence originated all the colored Masons of this country in a regular and legitimate manner.

King David Supreme Council, 33°, was established at Philadelphia in 1850 by Dr. Larine, 33°, a Deputy Grand Inspector-General of the Supreme Council of France; and by the power vested by his patent, David Leary, 33°, a prominent colored Mason of that city, was made a Deputy Grand Inspector-General, and given his patent of power and authority, and the Supreme Council of France recognizes that power and authority up to date.

In 1856, John Gray, Alfred Lee, Henry Dade, John H. Smallwood, John T. Costin and several others petitioned King David Supreme Council at Philadelphia, to establish the Rite at Washington, D. C.

May 5th, 1856, the prayer of the above named petitioners was duly considered and granted by King David Supreme Council. In 1869 the number of Inspectors General, 33°, having been completed, the United Supreme Council, 33°, Ancient Accepted Scottish Rite for the Southern and Western Masonic Jurisdiction, United States of America, Grand East, located at Washington, D. C., was regularly organized and opened with the high Masonic honors of Scottish Rite Freemasonry. This Council is now presided over by the Illustrious John G. Jones, 33°, of Chicago, Ills., who is the Most Puissant Sovereign Grand Commander.

This is the second regular and legitimate Supreme Council of the Scottish Rite among colored men in the United States, and according to the Grand Constitution of 1776 and 1786 regulating the Scottish Rite throughout the world, there can only be but two legitimate Supreme Councils among colored Masons in the United States. If there are any others outside of these two, they are bogus, spurious and clandestine.

The Ancient Arabic Order of Nobles of the Mystic Shrine was instituted in Chicago, on June 1, 1893, and the degree was conferred on Noble John G. Jones, 33°, who is a practicing attorney at the Chicago bar, and who is the leading and best posted Mason in the 'country. Colored Masons of the United States are much in-

debted to him for his zeal and determination in accomplishing this laudable work. The degree was conferred at Masonic Hall, Chicago, by Noble Rofelt Pasha, deputy from the Grand Council of Arabia, who, assisted in the work by three other Arabians from foreign countries and the Grand Council of Arabia, granted and gave to Illustrious John G. Jones, 33°, a patent of power and authority to organize an Imperial Grand Council and institute temples in North and South America.

The Imperial Grand Council of North and South America was regularly organized June 10th, 1893, and is the highest source of power and authority over the Mystic Shrine in this country; and unless the work of establishing temples and conferring degrees is accomplished and completed under his sanction and authority, it is spurious, illegitimate and clandestine, and will never be recognized by any Mystic Shriner throughout the world.

Jan. 12, 1820, at Philadelphia, J. W. B. Smith instituted a Chapter of Royal Arch Masons and St. George Commandery of Knights Templar, Sir George Clark being the first Eminent Commander. This was the first one in this country among colored Masons.

The General Grand Council of Royal and Select Masters of the Cryptic Rite for the United States and Canada, was lawfully instituted at Kansas City, Mo., Aug. 18, 1894, by Companions W. L. Kimbrough, E. Lawrence, D. M. Stokes, T. W. Logan, Peter Harris, E. S. Baker and John G. Jones—all 33°. This Grand Council was organized by direct authority from the Grand Council of Scotland.

The Masonic College of Allied Masonic Degrees for the United States and Canada was regularly and lawfully instituted at Washington, D. C., October 8, 1896, by Rev. Dr. Charles Newton, 33°, of Jackson, Ill., a leading colored Mason, and one of the most prominent A. M. E. ministers in the country. He was elected the Sovereign Grand Master. D. F. Seville is Grand Registrar-General. This Masonic college meets annually, and has jurisdiction and control over seven degrees. Robt. J. Fletcher, D. F. Seville, J. H. Gallo-way, John Bell, J. C. Craig, Samuel Brooks, William R. Morris—33°.

—Elevator.

England has 91,000 Master Masons, divided into 1,874 constituent Lodges.

Bearing the Sheaves.

Have ye heard the tradition the rabbins have told
Of the site whereon stood the famed Temple of old?
Long ere stone had been laid, how 'twas hallowed by I
And grew precious in sight of the Master above.
'Twas aforetime possessed by two brothers, 'tis said
One of whom lived alone, while the other was wed.
In a primitive way they had planted their field,
By uniting their labors and sharing the yield;
When the wheat had transmuted the gold of the sun,
It was stacked near each home and the harvest was don'

When the elder had finished his evening repast,
A fond glance toward his wife and his children he cast,
As he mused o'er the blessings kind heaven had sent;
What endearments were his, aye, what blissful content.
Then he thought of his brother, uncheered in his life
By the presence of children and sweet loving wife;
For his desolate lot he would recompense make—
And thus pondered what kindness to do for his sake;
"From my sheaves I will secretly add to his own,
For his comforts are few who thus dwelleth alone."

As the shadows grew deep and the day-star declined,
In his home sat the younger, these thoughts in his mind:
"I have none to provide for, my wants they are few,
And I roam where I will when my labors are through—
Careless, happy and free as the bird of the air,
For I've none of the burdens my brother must bear.
What a pleasure 'twould be, now the harvest is o'er,
Could I stealthily aid him in basket and store;
He has many to feed, and is harrassed by cares—
I will add to his sheaves while he sleeps, unawares."

In the grey of the dawn each was filled with surprise,
As his stack undiminished confronted his eyes.
In the darkness once more their good deeds they repeat,
In the morn', lo! what marvel—their stacks still complete!
The third night on love's errand they venture again,
Both resolved, on returning, strict watch to maintain.
A dim figure approaching, each brother perceives,
Then the twain come together, both bearing their sheaves,
In an instant they're locked in each other's embrace,
With the look of a seraph o'spreading each face.

On the spot where thus met those two brothers of old,
Rose the Temple, resplendent with cedar and gold;
While love's spirit still lingered, its spell over all,
From the workman in quarry to bu'lder on wall,
And thus linked loving hearts in a brotherhood vast,
Which hath silently threaded the centuried past.
Mid the splendor of kingdoms or lone desert waste,
Where the battle-shout rose or where vines interlaced;
Where the mount kissed the sky or in cavern of earth,
Holding priceless the truth it received at its birth.

Bearing succor to those in the direst distress,
Bearing balm for their wounds, bearing bounty to bless;
Bearing food for the hungry and shelter from storm,
Bearing brightness to cheer, bearing raiment to warm,
Bearing comfort to those who are sadly bereft;
What its right hand may do never knoweth the left.
Ever bearing some good, ever heeding some cry,
For by love, only love, can we mount to the sky.
When the perfect day comes and true light each receives,
May it fall on us all while we're bearing our sheaves.

—Lawrence N. Greenleaf.

There's More of Good Than Ill.

Some days—I've noted well their way—
Things lightly glide along—
Each little task we undertake,
And some days all go wrong.
And we are prone to then proclaim
How evil reigns; but still,
If all the ups and downs are told,
There's more of good than ill.

Sometimes the heart-aches come o'er-quick,
Grief follows closely grief,
And disappointment, great and small,
Pursue without relief;
And oft the stoutest heart grows weak,
And worn the strongest will;
Yet, when the tears and smiles are summed,
There's more of good than ill.

Sometimes a friend—a dear heart-friend—
In whom we close confide,
Will turn all suddenly untrue;
Then faith is cast aside.
Sometimes the firmest friend is found
Where least we thought; so s ill
In friendship, and the heart of man,
There's more of good than ill.

—Josie Frazee Cappleman.

Trust One Another.

Look into your brother's eyes, man,
And bid him read your own;
One-half the strife of human life
Is born of guile alone!
Deceit creates full half our hates,
And half our love it slays;
Look in each other's eyes, man,
And meet each other's gaze!

Pardon your brother's faults, man,
And ask that he forgive;
Could human sin no pardon win,
No mortal soul might live;
No need of Heaven were none forgiven,
For none would reach its doors;
Pardon your brother's faults, man,
And bid him pardon yours.

Feel for your brother's grief, man,
No heart is safe from woe;
Though lip and eye full oft deny
The sorrowing weight below.
A gentle wile, a pitying smile,
May sweetest balm impart;
Feel for your brother's grief, man,
And you may win his heart.

Stand by your brother's side, man,
And bid him clasp your hand;
To him be just, and yield him trust
That you from him demand.
Be simply wise with soul and eyes,
To trust and still be true—
Doing to those we love, man,
What we would have them do.

— O —

Now!

Hast thou a work to do, which waits
Thy tardy hand, and mutely chides
Thy careless, long neglect? Then do
That urgent work while strength abides.
Work now, to-day, this hour, for hours
And days are brief and fleet, and strength,
Though now it seems so proud and great,
Will wane and disappear at length.
Then work with all thy power
To-day, this hour!

Hast thou an evil done, or harsh
Word said, and made a human heart
With sorrow, ache, or anger stir?
Repent this hour, and pluck the dart
So cruel from the tortured wound.
By humble, tender words reveal
Thy grief and penitence; for why
Shouldst thou thy fault or sin conceal?
Speak now, while thou hast power;
Do right this hour.

Hast thou a gift to give? And are
There aching hearts and tears from lack
Of what thy hand withholds? Then give
To-day—why longer wait? Nor slack
Thy giving selfishly or soon.
Why should a brother be in need
Because of thy too long delay?
Do now thy good and helpful deed.
To-day thou hast the power;
Give now; this hour.

—Rev. G. C. S. Wallace.

— O —

Oh, Masonry!

O Masonry! O Masonry! What human tongue or pen
Can estimate the great good-will which thou has brought
to men—
What joy and comfort has thou brought unto the poor and
sighing,
What unrecorded ministries unto the sick and dying!

Ah! not till the last trump proclaims that time shall cease
to be
Will it be known in earth or Heaven how much we owe to
thee.
Then, when the books are opened and the angels tell the
story,
Heaven's vault shall echo with the song that celebrates thy
glory.

—Masonic Herald.

A Veteran's Visit to California Lodge, No. 1.

On Thursday evening, January 21, California Lodge, No. 1, was honored for the forty-seventh time by the annual visit of William Schuyler Moses, who, with one exception, is the oldest living Mason in term of Masonic service in the State of California.

Mr. Moses had received permission from the Master to enter the Lodge room in the costume that prevailed in the very early days of California, when he first joined the Order in this State. The visitor, a tall man, who is getting well along in years, but who still looks like a man of 50, with full, long black whiskers, a kindly face and sharp black eyes, passed through the portal attired in long jack boots, pantaloons tucked into these, and the pantaloons, which had seen some rough usage, had been patched in places with material of another color, put on with "homeward bound stitches," a blue shirt and black cravat tied in a hard old-fashioned knot. The pantaloons were held up with a bright red silken sash, one of those that was the pride of the natives before Fremont came to California. Slung to his right side in a holster was one of Colt's single-action revolvers, and in the right bootleg was seen the handle of a twelve-inch bowie-knife, "rough, but always ready." On his head was a brown vicuna sombrero, one of those which a gentleman of the period deemed requisite to complete his toilet. In that attire the visitor was a correct type of the miner of early California, just as he was in the days when gold was washed in the pan and in the cradle. To make him the miner-Mason he wore the emblematic apron, one which had been his father's and by him worn in 1821 in Valley Lodge, No. 109, in Rochester, N. Y., at a time when there was a great excitement, which was known as the "Morgan exposure." He also wore a pin which belonged to his father and was adopted during the Morgan excitement to enable brothers of the Order to recognize one another.

The venerable visitor was met at the portal by Franklin H. Day, Past Master of California Lodge, who led him to the altar, and presented him to the Master, who in turn invited him to a seat on his right in the East.

The visitor, before taking his seat, addressing the Master, stated that his sur-

roundings reminded him of the fact that he was in the Lodge-room and in the midst of brothers, and there being no further use for arms, therefore would remove such as he had, and did so; the knife and revolver were placed out of sight under the old sombrero.

Then there was the conferring of the second degree in due form; after which, Major E. A. Sherman, of Oakland, himself one of the pioneer Masons of the State, and President of the Masonic Veterans of the United States, gave a review of the Masonic work of the venerable visitor. He stated that he was one of the two living members in California who were present on April 19, 1850, when the Grand Lodge of California was instituted, the other member being John A. Tutt, of Woodland, Yolo County, Past Grand Master of the Grand Lodge of California, who is now in his eighty-fourth year, and stated that the visitor was present at the election of the late Jonathan D. Stevenson as Grand Master of the Grand Lodge of California. He also stated that the visitor is, with the exception of Mr. Tutt, the oldest Past Master by service.

Further, in giving in detail the Masonic history of "the old miner-Mason," Major Sherman stated that he has been prominently identified with Masonry in this State from the earliest times; that he was Master of Golden Gate Lodge in 1852, and since then has filled almost every station from minor offices to that of Venerable Grand Master of the Scottish Rite; that he is the Grand Bible-bearer of the Grand Lodge it being customary to confer on the oldest member of the Grand Lodge the honor of bearing the Holy Writings.

Mr. Moses enjoys the proud distinction of being the only Mason in the State of California upon whom the Supreme Council of the Southern Jurisdiction of the United States (mother Council of the world), Ancient and Accepted Scottish Rite of Freemasonry, has conferred the order of the Grand Cross. A feature of this order is, that it can be conferred upon but one in each State, and cannot be conferred on another while the one upon whom it was conferred lives. He is the first California Mason who has received this honor; and there are but four others in the United States who are members of the Order of the Grand Cross—one in Oregon, another in Washington, the third in the District

of Columbia, and the fourth in Iowa. He is also the oldest member of the Order of the Eastern Star in the State of California, having, with Mrs. Addie Warren Moses, his wife, organized Golden Gate Chapter in 1869

At the close of Major Sherman's very interesting remarks, Mr. Moses, or, as he prefers to be called, "Uncle Billy," was called upon by the Master for reminiscences of Masonry in the early days. What he told would fill a book; and it was pleasant to the older members and instructive as it was entertaining to the younger ones. He told of the first meeting place of California Lodge in a building on the east side of Montgomery street, between Washington and Jackson, the Lodge-room being on the garret floor, the roof of which was so low that when a member, who was seated on a rough bench on either side, wanted to address the Master, he was forced to crouch and advance three paces before he could find standing room. "The room was so low," said the speaker, "as he rubbed his hand over his bald head, "that I scraped all the hair off my head against the rafters." And for this the modest rental of \$1000 a month was paid to Colonel Stevenson. If it had been converted into a sleeping apartment with ordinary bunks, steamboat fashion, the Lodge-room would have brought in \$3000 a month to the owner.

The several stations were ordinary packing cases covered with cloth; the altar was an empty case that once held boots; the candelabra was a block of wood with three holes bored into it to hold the three lights, and these were common candles; a small, square block of wood with three nails driven in it served as a candlestick for the Secretary, and candles on a strip of board at each end of the room furnished the illumination. The interior of the Lodge was finished with printed chintz tacked to the walls and rafters. The design of this was impossible peacocks roaming through fields of flowers, the like of which never grew—still it was very gaudy, and it answered the purpose. The entrance was from Jones' alley, at that time as important a thoroughfare as is now the southern end of Kearny street.

He also told of the generosity of the old-time Masons. He said, "The poor we always have with us, and when the hat was placed on the altar there was always a good response. Some would throw in doub-

loons, others half doubloons, others nuggets, some a louis d'or, and once in a while an American \$5 piece would appear among the contributious—but American money was scarce in those days. It was nothing unusual to find from three to four hundred dollars in the hat."

"Uncle Billy" then told of the growth of the Order in this city and State, also of the growth of San Francisco; and then delivered an address to the young men, taking for his text: "Never judge a man by the clothes he wears," illustrating his ideas with several anecdotes of personal experience in California Masonry.—*Call*.

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Iowa Lodges and San Francisco Board of Relief.

With the answer of THE TRESTLE BOARD before us, to our item on the clause of \$1,748.30 expended upon Iowa Masons in distress by the San Francisco Board of Relief, we wish to disown any opinion that the Board had not made proper inquiry, or that we disagree with the principles held forth by our contemporary. We blush with shame for every Iowa Lodge in whose treasury there was a dollar for charity, if they refused (as some evidently must have done) to reimburse the Board to the uttermost farthing. Masonic benevolence is after all but imperfectly adapted to the profession of universality so much boasted of by us all. Why not give the Lodges in the case, Brother TRESTLE BOARD? It may stir us up, but we Hawkeyes are trying to do the square thing in the square way, and if it will help some let it come!—*Freemason & Fez*.

Our contemporary is evidently experi-

encing a "change of heart" upon the subject of reimbursement of Lodges. This we expected when the tender spot that exists in every human nature is touched by the principle of justice which is inculcated in all the lessons of Masonry. "Masonic benevolence" *between Lodges* "is imperfectly adapted to the profession of universality so much boasted of by us all." As bestowed upon individuals by Lodges it is as near perfect as human nature can confer in a pecuniary way. But between Lodges, as sometimes is the case in point, all principles of *charity* and *justice* is disregarded, and Lodges simply neglect or refuse to recognize all legal or moral duty. The Board of Relief of San Francisco can furnish on application the names and data of all Lodges of Iowa which are delinquent. We will not particularize, but only mention the Grand Jurisdiction which permits such delinquencies to exist. Our information is all derived from the printed reports of the Board of Relief to the Grand Lodge of California, which can be found in their printed proceedings, and which doubtless are on file in the library of the G. L. of Iowa. The printed reports name the Lodges which reimbursed the Board of Relief, naming the amounts, but with true Masonic charity withheld the names of Lodges which are delinquent. These last can be ascertained on application to the Secretary of the Masonic Board of Relief of San Francisco, Bro. Elias C. Hare, to whom we refer our contemporary, and who will doubtless be glad to receive all or any part of the large amount due from Lodges in Iowa or elsewhere.

As we have repeatedly stated, THE TRESTLE BOARD is in favor of organization for the disbursement of pecuniary relief as partially recognized by the Wisconsin plan, but it should extend even to an organization of the Grand Bodies of the United States. If this was done and perfected, we believe the dues of membership in the whole country would not exceed three dollars per year, and perhaps only two dollars. As it now is, the membership dues range from \$1.00 to \$15.00, and with the latter high figure, there is a proportionate amount of individual relief to be added thereto. We know whereof we speak.

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The largest net gain in membership in any one State during the past year, was 3,056 in Massachusetts.

Exclusion of Unaffiliates.

THE TRESTLE BOARD is asked the following question by a subscriber:

1. "Has a R. A. Mason, holding a demit of some years standing from a Chapter of which he was formerly a member, the right to visit a Chapter, though not at present a member of any Chapter?"

2. "Also, has a Mason who is suspended for non-payment of dues, the right to visit his own or any other Lodge during the time he may be suspended?"

In reply we say, that under the present regulations and laws of all regular Masonic bodies, one has *no right* to visit *any* body of which he is not a member *in good standing*. If he attempts to do so he is *liable* to be refused admission, though fraternal courtesy is seldom so disregarded as to result in this extreme action. We have seen only a few instances where such action was had, and in each instance we considered it the work of a cranky brother.

We will add that we believe that these regulations are not in accordance with Masonic principles, teachings or guarantees, and which we have for nearly two score years been familiar, but they are directly at variance with each and all of them. The Masonic Institution is simply a charitable institution, and not a benefit society as are many other fraternal organizations. It inculcates the lessons of charity taught in that Great Light as particularly described in the 13th chapter of 1st Corinthians—by acts of brotherly love, as well as pecuniary relief. In the reception of every novice it commends him to the kind care, love and protection of the Craft, wheresoever assembled or dispersed around the globe. To our view, an exclusion from any gathering of the Craft of the same degree, is a gross violation of the principles, lessons and guarantees given every brother, for once a brother assumes the obligations of Masonry, one cannot absolve themselves therefrom, especially through unaffiliation, for that is optional, and he may not be able to bear the burdens of membership, or it may be enforced by the capricious ballot. To our mind there is no cause which should exclude a brother—affiliate or unaffiliate—except a known violation of obligations, and then only after charges have been made, *fair* trial, and a *just* and conclusive conviction had. We never personally objected to any brother's presence, and never sat in a Lodge or met

elsewhere with one that we could not hold Masonic and fraternal communication with freely. The laws therefore should be amended to be more in harmony with *true* Masonic brotherly love, and then the cause for such questions will disappear.

Postal Mismanagement.

Second-class mail matter is now carried by the Postoffice Department for one cent per pound, while first class matter is charged 32 cents per pound, third-class matter pays 8 cents per pound, and fourth-class matter 16 cents per pound. For this service it is stated that the railroads receive 8 cents per pound on all, while it is well known that freight is carried over the same lines for even less than one cent per pound. This shows the cinch the railroads have on the Government; and Congress would show better judgment were it to cut charges of the railroads and reduce postage on first-class matter to encourage increased volume of business; abolish the franking privilege of its various executive and legislative departments, requiring them to help support the Postoffice Department, instead of overburdening it with service that should be paid for. These inequalities in rates and compensation show that the charges of the Postoffice Department need a general revision. In the words of a contemporary:

"While in every other important country of the world the continual tendency has been to make the postal service more useful to the people, the efforts of our authorities have been directed toward cutting off privileges and throwing business into the hands of express companies, banks, telegraph, telephone, district messenger and parcel delivery companies and other corporations. The only persons whom our lawmakers treat with liberality are themselves. There is no attempt to correct the scandalous abuses of the franking privilege, under which not only are hundreds of tons of useless matter carted free about the country at all times, but carloads of stuff are shipped back and forth over favored railroads at the weighing seasons in order that the average weights for which the Government must pay the companies through the rest of the year may be fictitiously swollen."

We recently addressed a letter to Hon. Eugene F. Loud, Representative of California, calling attention to the injustice of

charging 2 cents per copy of this magazine sent to subscribers in the city of publication, and only one fourth of a cent to any other part of the United States. Also the charge of *double rate* to publishers in the city of publication. He replied by saying that the matter was considered in the Committee on Postoffice and Post-roads, "and not with especial favor." He added that he did "not anticipate said measure would be brought up again at this Congress."

We have also addressed personal letters to other members of Congress, who said they would, if opportunity afforded, vote for the correction of this injustice to publishers of monthly publications. We will venture the opinion that if Mr. Loud should show a small part of the zeal in the matters mentioned above, that he does in excluding sample copies and serials from the mails as second-class matter, he would do more in the interest of the P. O. D. As a convenience, private enterprise is fast gaining popularity, and only the law of prohibition with severe penalties, prevents the P. O. D. becoming obsolete. It seems to be the object of some Congressmen to bring about this result.

Editorial Chips.

Durant Lodge, No. 268, at Berkeley, Cal., under the present regime, has inaugurated some attractive features to their meetings. At the meeting held January 22, about two hundred members and visitors were present. The third degree was conferred in excellent manner and in the most perfect representation of our idea of the ancient ceremony that we have ever seen, all the *dramatis personæ* being in dress and appearance appropriate to the characters represented, and restricted only by the ritual prescribed by law. We were pleased to see the spirit of emulation in this Lodge, which is largely due to the zeal of its Master, Bro. John Martin. The discussion of Masonic subjects will constitute some future attractions as well as lectures, etc. Refreshments are also the reward which attends the close of a profitable and pleasant meeting.

To our mind there is quite as much sense in expelling a brother from Masonry after having been physically mutilated, as there is in rejecting an application from a profane for the same reason. Neither, perhaps, can perform the work of our an-

cient operative fraternity, but both can, if mentally and morally qualified, perform all the duties of the Craft in friendship and brotherly love, which is the work of speculative Masonry.

In the Order of the Eastern Star, Maine made a net increase of over 1,100 during the past year; total membership, 9,075, in 30 Chapters. The largest gain in membership was made in Michigan, the increase being 34 Chapters and 2,052 members; total membership, 10,331, in 145 Chapters. The Grand Jurisdictions of the District of Columbia, Pennsylvania and Rhode Island reported no gains. Arkansas was the only jurisdiction that reported a loss, and that was but 14.

One of our most valued exchanges has discovered that defective eyesight is caused by reading newspapers on which subscription has not been paid, and is apt to make people cross eyed.

There are thirty-six temples of the Order of Mystic Shrine in the United States composed entirely of colored Masons.

Cataract Commandery, Knights Templar, with their friends at Spokane, Wash., observed Christmas day with a service, addresses, a banquet and toasts.

The late John Hoffman Collamore, of Boston, willed \$500 to the charity funds of seventeen different Masonic bodies, and \$50,000 to the Grand Lodge of Massachusetts. The latter sum is to be called the "John H. Collamore Fund," and will be used for the relief of distressed Masons and their families.

The Fraternity in Minnesota has taken a step in advance of the older jurisdictions. At the last conclave of the Grand Lodge, that body passed a constitutional amendment which reads as follows: "Any Lodge which shall knowingly receive or retain any man who daily or habitually uses malt or distilled liquors or opium to excess, or who possesses any habit which has a tendency to impair one's mental or physical condition, or who has gained admittance through misrepresentation as to age or occupation, or is engaged or shall hereafter engage in the business of saloon-keeper or bartender, shall, on satisfactory proof, be deprived of its charter, by the Grand Lodge,

if in session, or by the Grand Master if not in session."

The dues to the Grand Lodge of Massachusetts are 35 cents per member.

There are 234 Lodges in Massachusetts, with a membership of about 36,000, indicating an average membership of over 150.

The affiliation fee has been abolished in Delaware.

The law of Iowa provides for examination as to proficiency in the lectures of the third degree, and until such proficiency is shown the member is denied the right to vote, hold office or dimit.

It is well known that the Prince of Wales has been Grand Master of England for the past eighteen years.

A man who has no fixed place of residence is not eligible to receive the degrees in a Lodge in Iowa.

The greed of some Lodges to accumulate money in the treasury is a great evil. It is even as great an evil as spending it carelessly.

A new Lodge, with twenty five members, has been organized at Redondo, Cal.

Mission Lodge, No. 169, and King Solomon's Lodge, No. 260, of San Francisco, are each preparing to build temples for their own use. Lots for each have been selected and plans prepared.

The screen in the saloon door is the snare that hides the devil's trap.

There is a species of proselyting extant among some Lodges that should be stopped. A petition for the degrees is secured, and before the petitioner is elected he is directed to go out in the highways and byways and announce that he has petitioned the Masonic Lodge, and induce others to do likewise. The presumption is, that the individual, not being a Mason, is exempt from discipline.

The Presidents of the United States who were Masons, were George Washington, Thomas Jefferson, James Madison, Andrew Jackson, Zachary Taylor, James

Buchanan, Andrew Johnson, and James A. Garfield. The majority of the signers of the Declaration of Independence were also Masons.

It is a matter of fact that those persons who join a Masonic Lodge through solicitation, do not make good Masons, and very early terminate their Lodge membership.

The Grand Lodge of Utah held its 25th annual communication at Salt Lake City, Jan. 19-21. The following officers were installed:

A. D. Gash, Provo, Grand Master; J. F. Hardie, Salt Lake, D.G.M.; J. D. Murdock, Park City, G.S.W.; W. T. Beardsley, Ogden, G. J. W.; John S. Scott, Salt Lake, G. Treas.; Christopher Diehl, Salt Lake, G. Sec'y; Matthew Urie, Park City, G. Chaplain; C. W. Morse, Salt Lake, G. Orator; F. C. Schramm, Ogden, G. Lecturer; H. M. Cushing, Salt Lake, G. Marshal; John Marwick, Provo, G. St. B.; J. G. Bywater, Salt Lake, G. Sw. B.; C. W. Tenney, Thistle, G.S.D.; M. J. Carbis, Eureka, G.J.D.; S. D. Evans, Salt Lake, G. S. S.; Simeon Drake, Corinne, G. J. S.; J. Fred Corker, Salt Lake, G. Tyler.

At the 44th annual communication of the Grand Lodge of Minnesota, held at St. Paul, Jan. 13-14, the following officers were installed for the ensuing year:

James F. Lawless, St. Paul, Grand Master; Alonzo T. Stebbins, Rochester, D. G. M.; Alonzo Brandenburg, Fergus Falls, G.S.W.; John H. Randall, Minneapolis, G.J.W.; Joseph H. Thompson, Minneapolis, G. Treas.; Thomas Montgomery, St. Paul, G. Sec'y; Robert C. Hine, St. Paul, G. Orator; Rev. L. D. Boynton, Rochester, G. Chaplain; Henry R. Adams, Minneapolis, G.S.D.; Jared G. Wheeler, Kasson, G.J.D.; Joseph C. Henry, St. Paul, G. Mar.; Edw. H. Folsom, Taylors Falls, G. St. B.; Henry O. Hilton, Anoka, G. Sw. B.; Herbert D. Jenckes, Jasper, G. S. Steward; Harry E. Wertz, Preston, G. J. Steward; John D. Carroll, Newport, G. Pursuivant, Jean C. Fischer, St. Paul, G. Tyler.

There are 206 active chartered Lodges, with 15,422 members; net gain, 289. Receipts, \$8,182.12; expenses, \$7,790.51. In treasury: General Fund, \$11,863.13; Widows' and Orphans' Fund, \$18,239. Lodges were chartered at Hancock, Olivia and Cottonwood. Charter of Melrose, No. 145, restored. \$2,395 was appropriated for relief of nineteen needy cases. Saloon-keepers or bar tenders are debarred hereafter from acquiring membership.

A brother secretary writes us from the country: "Would you kindly suggest to me the best or most economical plan by which I can get the names of non affiliated Masons in the jurisdiction of my Lodge?" Certainly, my brother. Just ask every brother of your Lodge to report all non affiliated they know of to you. Inquire of every brother in your jurisdiction if he knows of any, then go to your Lodge record and report all you have dimitted who are yet unaffiliated, and you have done your duty.

THE TRESTLE BOARD.

Election of Officers.

Alameda Chapter, No. 70, R.A.M., Alameda, Cal.—B. S. McFarland, H.P.; Peter Klein, K.; P. W. Barton, S.; Henry Sevensing, Treas.; Oswald Lubbock, Sec'y; C. H. Wever, C. of H.; P. S. Teller, P. S.; J. L. Fast, R.A.C.; J. A. Sansom, M. 3d V.; C. J. Hammond, M. 2d V.; F. W. Cousins, M. 1st V.; H. P. Decker, Guard.

California Council, No. 2, R. & S. M.—Robert Ash, M.; Eugene deK. Townsend, D. M.; Henry Ascroft, P.C.W.; Chas. L. Field, Treas.; Franklin H. Day, Recorder; Philip D. Code, Chap.; John R. Daggett, C. of G.; Arthur C. Soule, Cond.; Thos. V. Harris, Steward; Samuel D. Mayer Org.; James Oglesby, Sent.

Beulah Chapter, No. 99, O. E. S., San Francisco—Rose Kispert, Matron; Adolph F. Fischen, Patron; Nellie R. Brown, A. M.; Emma C. Malmgren, Sec'y; Emma Gaines, Treas.

Durant Lodge, No. 268, Berkeley, Cal.—John Martin, Master; E. M. Berryman, S. W.; E. C. Bridgeman, J. W.; Robert Edgar, Sec'y; J. T. Morrison, Treas.; Rev. H. F. Dobbins, Chaplain; Robert Craig and B. T. Bull, Marshals; E. D. Thomas, S. D.; W. H. Waste, J. D.; T. C. Kierulff, and C. J. McClain, Stewaras.

Chips from Other Quarries.

The question for the State to consider is not what the saloon appears to be socially in the mind of a man who has not yet fallen under its blighting influence, but what it is in fact as a life-wrecking station of the men who enter it sound and come out of it in ruins.—*The Voice*.

If a National Grand Lodge will give us uniformity of regulations, and after it gets its head into the tent will put a uniform on the work that will fit all round, we'll vote for it. There, now!—*Freemason & Fez*.

What surprises me, considering the vast number of ladies who preach the equality of the sex in everything, is that an effort is not made to secure equal rights in proposing. To marry is more important to a woman than to have a vote. Why, then, should proposing be limited to one sex? Men are naturally more bashful than women, and the result of the present one-sided rule is that many a man remains single because he cannot bring his courage up to the proposing point, and as a necessary consequence many a girl remains husbandless. An association of girls, each pledged to propose to any man whom she might deem a desirable husband, would be far more practical than an anti-crino-line society.

The story is told, that a man one morning at family prayers, prayed for a good neighbor in great destitution. After the prayer, his boy said to him: "Papa, give me your pocketbook and I will go over to Mr. Smith's and answer your prayer myself." The story does not say whether the

father complied, but the chances are, that he did not. He probably was an earnest prayer but a poor worker, and believed in letting God do the whole thing Himself. There are many such, who really believe that prayer alone is all that is necessary.

The Scottish Rite Lodges grew up *pari passu* with the Grand Lodge of England, and had an equally valid origin with our mother Grand Lodge, which has always recognized these Lodges as regular, and does now, so that the usage of Masonry puts both rites on an equality—a usage as old as our system of Masonry.

—*Bro. M. M. Miller, P.G.M. of Kansas*.

A lady in an appeal for the missionary cause in one of our religious papers truthfully and feelingly writes:

"I have been with the city missionary in attic and cellars, have seen the sick face brighten with gratitude for kindly ministrations, have looked into the tenement house where humanity crowds and swelters and perishes, soul and body. Have been where the ragged waif gathers the burnt crust and potato skins from the ash-barrel for the hungry little ones at home, while across the street a poodle dog was being rolled along in its cushioned carriage. I've seen a Christian (woman) feed and pet and put at night each on its cushion, six dogs (and not clean or nice dogs either) and have had this response to an anxious question: "No, Mrs. Whiley, I cannot take an orphan child to rear. I'd have to be responsible for the child. I'm not responsible for the dogs." O blind woman! not to catch a glimpse of Calvary in the eyes of the motherless pleader! "I was hungry and ye gave me no meat, a stranger and ye took me not in." What a revelation the judgment day will be to us all."

—*N. Y. Dispatch*.

Some years ago, walking along the shaded streets of a prosperous New England city. I saw a little incident which has always remained as vivid in my mind as on the day I witnessed it. A group of boys, averaging about a dozen years of age, were gathered at the foot of one of the great elms, when a lady passed, and in response to her greeting one of the lads raised his cap from his head and answered, "Good evening."

The lady had hardly turned the corner before a storm of ridicule broke from the

little group. Apparently the courtesy of lifting the hat was not familiar in the town, and the boys seemed to think the opportunity of airing their wit at the expense of their companion too tempting to be let pass. The little fellow was a year or two younger than the majority of the others, and it was not surprising that the jests and laughter brought the blood to his cheeks. But I shall never forget the ring of manliness in his voice as he cried, "Well, you can say what you like. I'm not ashamed of being a gentleman."—*Richard Miller.*

Ir you want to be happy, never ask a favor. *Give* as many as you can, and if any are freely offered, it is not necessary to be too proud to take them; but never ask for or stand waiting for any. Who ever asked a favor at the right time? To be refused is a woeful stab to one's pride. It is even worse to have a favor granted hesitatingly. We suppose that out of a hundred who petition for the least thing—if it be even for an hour of time—ninety-nine wish with burning cheeks and aching hearts, that they had not done so. Don't ask favors of your nearest friends. Do everything for yourself, until you drop, and then if any one picks you up, let it be, because of his free will, not from any groan you utter. But while you can stand, be a soldier. Eat your own crust, rather than another's dainty meals; drink cold water rather than another's wine. The world is full of people asking favors, and people tired of granting them. Love of tenderness should never be put aside, when its full hands are stretched towards you; but so few love, so few are tender, that a favor asked is apt to be a cruel millstone around your neck, even if you gain the thing you want by the asking. As you cast your bread on the water, and it returns, so will the favor you ask, if unwillingly granted, come back to you when you least expect or desire. Favors conceded on solicitation are never repaid. They are more costly in the end than an overdue usurer's bill.

In Iowa expelled, suspended and non-affiliated Masons are placed on the same level; a brother, too poor in his own judgment to belong to a Lodge, is placed by this law on a level with the one expelled for violating Masonic obligations! "They shall not have Masonic aid, nor be permitted to visit Lodges"! Where, oh where

was Bro. Parvin with his views of "the inherent rights of Lodges"? We have not agreed with him in his views, but this law almost converts us. That a non-affiliate shall *have no right* to those privileges is sound doctrine, but that a Lodge or a Mason shall not be allowed to grant Masonic aid to one, is simply monstrous; a Lodge may aid a profane, *but not a non-affiliated!* But the grim irony of the climax of this law, that they "are under those obligations which can never be repudiated nor laid aside" would be laughable, were it not so terrible. The Grand Lodge, the Lodge and the Mason, who is a member of a Lodge, have no obligation towards the non-affiliate that may not be "repudiated or laid aside"; it is the latter class only that are not the fortunate possessors of that power! We protest against this legislation, not only as an attempt to authorize individual Masons to "repudiate and lay aside" their obligations but to *compel* them to do so. The tendency to make Masonry an article of merchandise to be sold to select paying customers, has given us great anxiety, but that such a Masonic body as the Grand Lodge of Iowa should give in its adhesion to the doctrine makes us heart-sick.

And what's the good? The non-affiliate will still be there. If the promoters of this law had studied the statistics, they would have known that this forcing policy utterly fails to prevent, in the slightest degree, the evil of non-affiliation. It *may* prevent the annoyance of a few appeals for aid, but even that is doubtful.

—*J. H. Drummond.*

We believe every orphan in North Carolina would have a chance if the money now expended annually to pay for intoxicating liquors in the State were diverted for the better maintenance of orphan houses. We are quite certain that if this were done more orphan houses could be built, but yet if there were no money spent for liquor the orphans would greatly diminish.

It looks very strange, and at the same time quite proper, to see a well-to-do saloonist putting his name on a subscription paper for an orphan house. Why, he is only helping out his own business. His whiskey helped to people the orphan house, and if he is not watched his money will make it possible for the orphan he is seeking to aid to continue the work

begun by his father. We do not say all orphans are made by the whiskey power, but orphans would have a better chance were this evil stopped. It would seem that if those who are loth to give to an orphan house would help to drive out saloons. They would not be called on quite so often, for orphan houses do not require as much as saloons, and the results are far more satisfactory.—*Orphans' Friend*.

"It's hard to have nothing to eat but porridge, when others have every sort of dainty," muttered Charlie, as he sat with his bowl before him.

"It's very hard to have to get up so early these bitter cold mornings and work all day, when others can enjoy themselves without labor. It's very hard to have to trudge along through the snow while others roll about in their coaches."

"It's a great blessing," said his grandmother as she sat at her knitting, "to have food when so many are hungry; it's a great blessing to have a roof over our heads when so many are homeless; it's a great blessing to have sight and hearing, and strength for daily labor, when so many are blind, deaf or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think is very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, I think that heart is very hard that is not thankful for so many blessings."—*The Midland*.

"Young man," said the solemn-faced gentleman to the urchin who was puffing with all his might at a cigar, "let me warn you in time that that is a frightful vice you are cultivating."

"I ain't scared of it."

"But are you not afraid of bringing your poor father's gray hairs in sorrow to the grave!"

"No, I ain't."

"Why not?"

"Because papa's bald-headed."

Herbert—Really, Miss Edith, I am very sorry I kissed you. I didn't think what I was doing. It is a sort of temporary insanity in our family.

Miss Edith (pityingly)—If you feel any

more such attacks coming on, you had better come right here, where your infirmity is known, and we will take care of you.

A man strolled into a fashionable church just before the service began. The sexton followed him up, and tapping him on the shoulder and pointing to a small cur that had followed him into the sacred edifice; said: "Dogs are not admitted."

"That's not my dog," replied the visitor.

"But he follows you."

"Well, so do you."

The sexton growled, and immediately removed the dog with unnecessary violence.

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

—*G. L. of Delaware*.

Life, that never needs forgiveness, has for its first duty to forgive.

It is said that if you tickle a bull-frog on the back of the head with a feather, he will sit and cry like a child.

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

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

—*G. L. of Arkansas*.

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 California, Idaho; Grand Chapter, R. A. M., of Arkansas; Grand Chapter R. & S.M., of Massachusetts; Grand Chapters, O. E. S., of California, Connecticut and Texas; and to Bro. E. T. Taubman, for itinerary of Scottish Rite Bodies of Aberdeen, S. D.

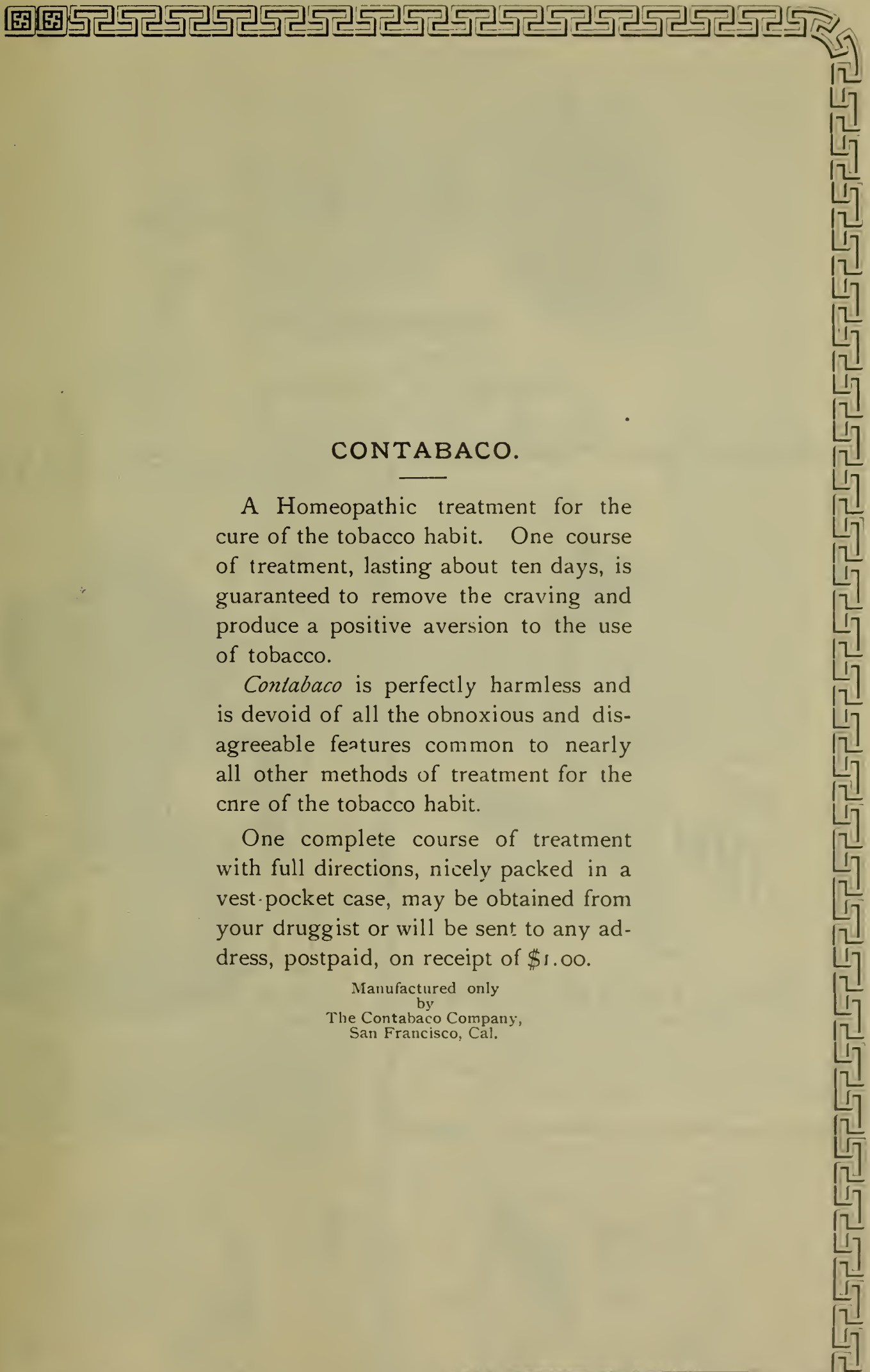
Deaths.

In Bath, Maine, Jan. 10, Dr. Andrew J. Fuller, P. G. H. P. of Grand R. A. Chapter of Maine, aged 74 years.

In Oroville, Cal., Jan. 10, Dr. R. Parker, a native of New York, a member of Oroville Commandery, No. 5, K. T., aged 77 years.

In San Francisco, Jan. 14, Michael B. Moraghan, a native of Ireland, a member of Excelsior Lodge, No. 166, aged 52 years, 4 months.

In South Berkeley, Jan. 22, William J. Wright, a native of St. John, N. B., aged 60 years, 10 months. His funeral was attended by Excelsior Lodge, No. 166, in San Francisco.



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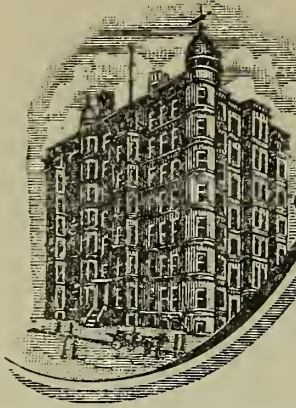
My Experience.

The Contabaco Co.—Gentlemen: Without any faith in the efficacy of Contabaco as an antidote, I was surprised as well as pleased at it relieving me from any desire for tobacco in any form. E. M. BROWN
334 Eighth Ave., San Francisco, Jan. 1, 1897.



THE TRESTLE BOARD.

HORACE M. CAKE,
PROPRIETOR.

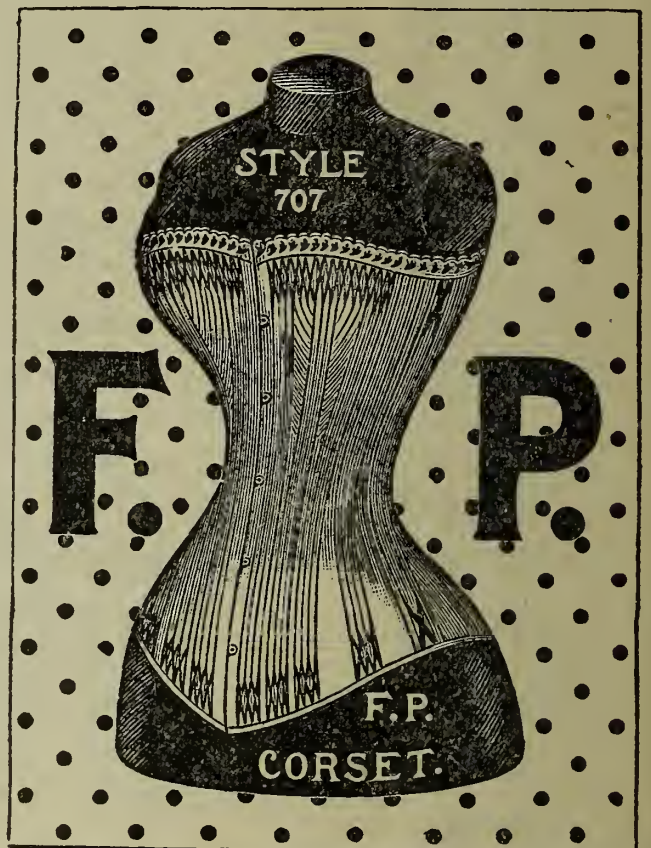


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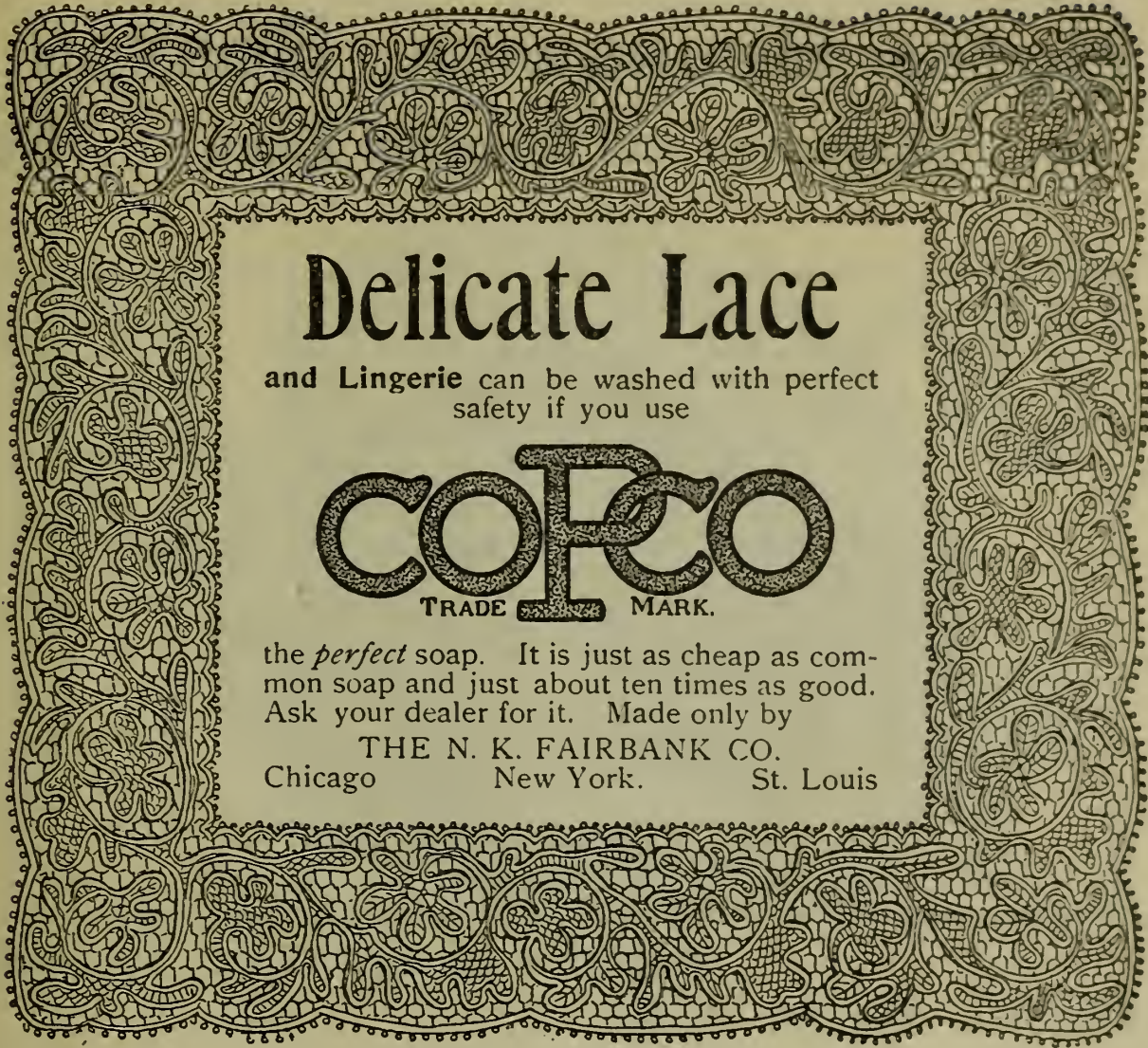
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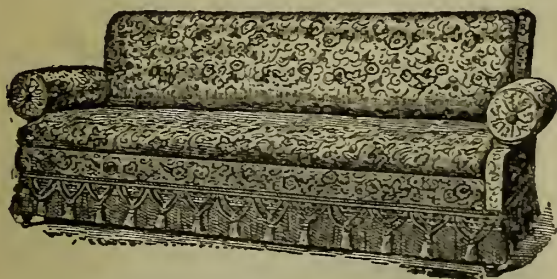
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LODGE CALENDAR, SHOWING PHASES OF THE MOON.

1897	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	1897	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
JAN.	●	4	5	6	7	8	9	JULY	4	5	6	●	8	9	10
	11	12	13	14	15	16			11	12	○	14	15	16	17
	17	○	19	20	21	22	23		18	19	20	☾	22	23	24
	24	☾	26	27	28	29	30		25	26	27	28	●	30	31
	31	..	..	..	..	..	..	AUG.	1	2	3	4	●	6	7
FEB.	7	8	●	10	11	12	13		8	9	10	11	○	13	14
	14	15	16	○	18	19	20		15	16	17	18	19	☾	21
	21	22	☾	24	25	26	27		22	23	24	25	26	●	28
	28	..	..	..	..	..	..		29	30	31	..	..	..	..
MAR.	7	8	9	10	●	12	13	SEP.	5	6	7	8	9	○	11
	14	15	16	17	○	19	20		12	13	14	15	16	17	☾
	21	22	23	24	☾	26	27		19	20	21	22	23	24	25
	28	29	30	31	..	..	..		26	27	28	29	30	..	..
APR.	4	5	6	7	8	9	●	OCT.	3	4	5	6	7	8	9
	11	12	13	14	15	16	○		10	11	12	13	14	15	16
	18	19	20	21	22	☾	24		17	☾	19	20	21	22	23
	25	26	27	28	29	30	..		24	●	26	27	28	29	30
MAY	2	3	4	5	6	7	8	NOV.	7	8	○	10	11	12	13
	9	10	11	12	13	14	15		14	15	16	☾	18	19	20
	16	17	18	19	20	21	22		21	22	23	●	25	26	27
	23	24	25	26	27	28	29		28	29	●	..	..	..	..
JUNE	6	7	●	9	10	11	12	DEC.	5	6	7	○	9	10	11
	13	○	15	16	17	18	19		12	13	14	15	☾	17	18
	20	☾	22	23	24	25	26		19	20	21	22	●	24	25
	27	28	●	30		26	27	28	29	●	31	..

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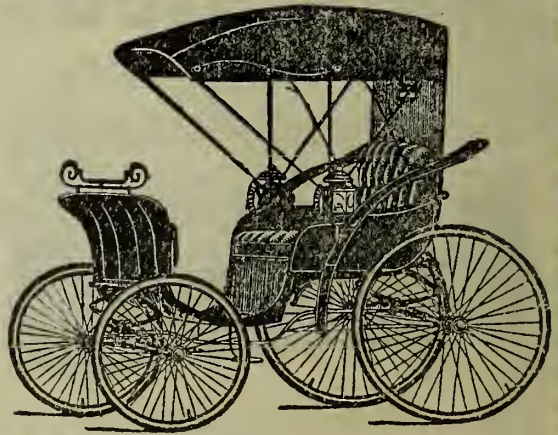
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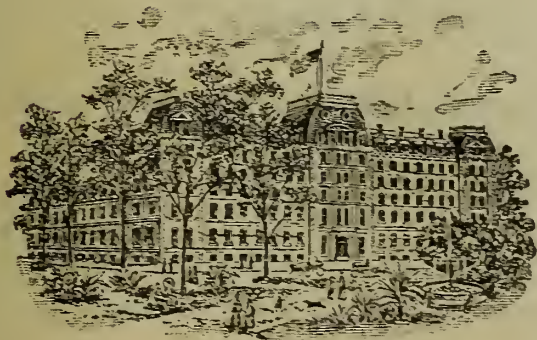
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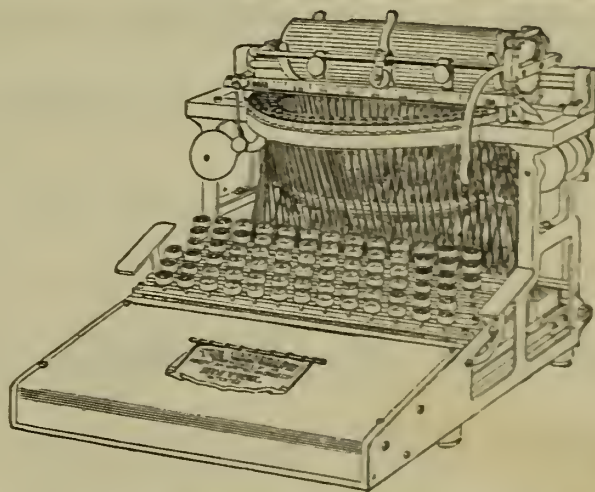
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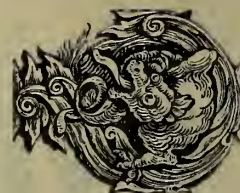
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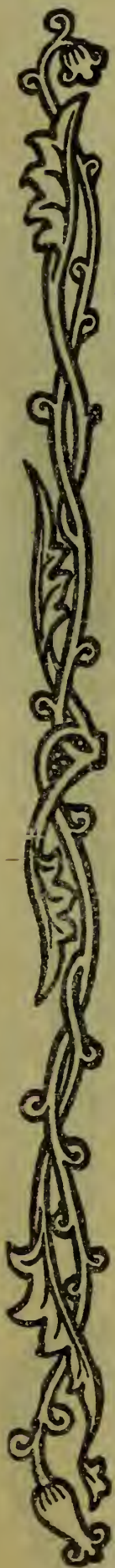


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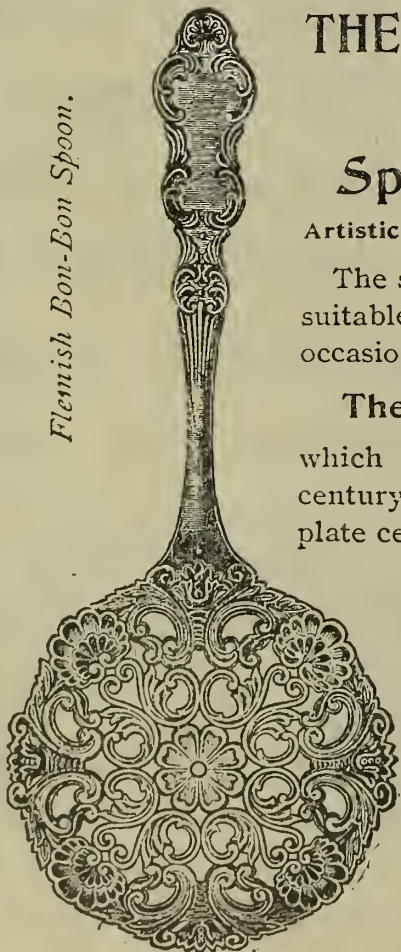
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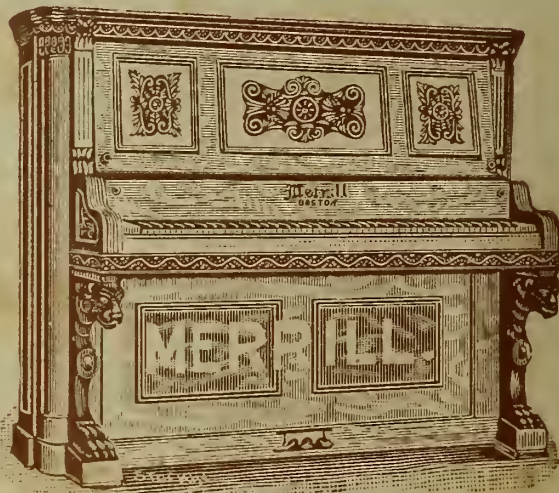
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