

M. E. SMITH & COMPANY.

The Strongest, the Largest, the Most Popular,

TWENTY HONEST YEARS.

Known Far and Wide—Their New Building at Eleventh and Howard Streets—Full of Dry Goods, Notions, Etc., Etc.

Twenty years and more ago, in 1869, the great wholesale dry goods house of M. E. Smith & Co. first came into existence, and what a useful and honorable career it has had.

The business was first begun in Council Bluffs, Iowa, but on account of increased facilities they moved to Omaha in June, 1886, and occupied for nearly four years the large building at 1102 and 1104 Douglas street.

On the fifth floor is located the factory. Here are fifty sewing machines, operated by as many young ladies, who are busy all the time making jeans pants, fine wool overshirts, and cassimeres pants of all grades.

The product of the factory on the

M. E. SMITH & COMPANY, OMAHA, NEBRASKA.

SPECIAL ATTENTION GIVEN TO MAIL ORDERS.



The Leading Dry Goods Importers and Jobbers in the West.

fifth floor is stored on the fourth floor. A number of large sample rooms are also located on this floor.

On the third floor there is nothing but furnishing goods for ladies and gentlemen. But boxes and bundles are piled up almost to the ceiling with the very finest goods in this line in the country.

But the greatest floor on earth is the second, where is located the notion stock, that for beauty of arrangement, attractiveness and assortment, has no equal anywhere.

On the first floor are the large and spacious offices; also the dress goods, white goods, print and gingham stocks, all of which are displayed to the best possible advantage.

The basement is given up to the staple dry goods and to the packing and shipping departments.

In addition to the factory employing about 100 people, M. E. Smith & Co. also employ fifty men, twelve of whom travel all the territory lying between the Missouri river and the Golden Gate.

The firm of M. E. Smith & Co. consists of the following well known gentlemen: M. E. Smith, the veteran dry goods man, whose twenty years of successful business have told lightly upon him, and have given him a reputation for intelligence, reliability and business tact enjoyed by few in the country.

He is certainly the worthy head of a great house. E. A. Houghton, another member, is one of the most competent credit men in the wholesale trade.

Arthur C. Smith looks after the dress goods and domestic departments, and with Messrs. George M. Tibbs and W. D. Smith, was admitted to the firm in December of last year.

Mr. Tibbs has been with the house a number of years, and no man in the west knows more about notions and furnishing goods than he.

The manufacturing department is in the hands of W. D. Smith. M. E. Smith & Co. have made a study of the western trade for twenty years and they come very near knowing what the western merchant wants.

Their new spring lines are now ready for inspection.

RESISTANCE TO TYRANTS.

Grand Master Ingersoll on Mercer's Famous Edict.

WASHINGTON GRAND BODIES.

They Declare Against "the High Prerogative"—Preparation for the Entertainment of the Grand Sire of Odd Fellows.

Resistance to Tyrants, Obedience to God.

We are permitted to copy the following letter from that eminent Masonic jurist, Past Grand Master H. H. Ingersoll of Tennessee, to Alexander Atkinson of this city, in response to his request to have him criticize and comment on the resolution passed by Nebraska Lodge No. 1, as the action taken by that lodge (section being required by Edict No. 1 of Grand Master John J. Mercer, of July 20, 1889), and for the issuance of which the charter of said lodge was arrested.

It will be interesting reading for the Master Masons of Nebraska: KNOXVILLE, TENN., Feb. 24, 1890.—Alexander Atkinson, Esq., Master Nebraska Lodge No. 1 in abeyance, Omaha, Neb.—Dear Sir and Brother: I have yours of the 18th inst. with enclosures, inviting criticism of resolution for which your lodge charter has been arrested; and I take pleasure in my earliest leisure in answering your questions as to the tenor, legality and propriety of the resolution:

1. It is based on Masonic law and usage and according to the teachings of ancient craft Masonry. A complete and sufficient answer is found in this question in the preamble and resolution of your own grand lodge, referred to in Edict No. 1. Therein is a correct statement of the authority and jurisdiction of the grand lodge according to the teachings of ancient craft Masonry. I The three symbolic degrees of Masonry are the only subjects of which the grand lodge has jurisdiction. 2. A grand lodge should not meddle with other subjects, nor interfere with the action of Masons in regard to degrees over which it has no control. These are fundamental truths in Masonry. They are part of our organic law. They control and bind not only individual Masons and subordinate lodges; but they set bounds to the powers of grand lodges and grand masters. Outside of their proper jurisdiction all their acts are null and void. They have no force or effect on any one; they compel no obedience; and are null and void. Craft Masonry does not interfere with our freedom of thought or action beyond its obligations or teachings. We are Freemasons, free to come or go, free to think or act, free to join or not to join any party, order, rite or company not unlawful or immoral, and any other Masonic organization not technically clandestine. When we enter the fraternity we give up none of our social liberty save only that which our obligations and the moral law require. We do not expressly or impliedly agree or promise not to join any order or society, unless it is immoral. We may become Oddfellows, Grangers, Ancient Workmen, Knights of Honor, without let or hindrance; and the edict or decree of a grand lodge or grand master are as impotent to prevent as the lion's paw against the corn.

So too we may become Knights Templar or Scottish-Rites, and no one may forbid us. We are Freemasons and freeman and as we may join those bodies or not we may choose which ones we will or will not join. They are not Masonic. They have sought to do with Freemasonry, do not attempt to interfere with it, nor confer its degree. They are, therefore, not clandestine,

and it is vain thing, an idle threat for a grand lodge or grand master to declare them so or to pronounce some lawful and others unlawful.

These are matters beyond the limits of their jurisdiction, over which they "have no control;" and their decrees and edicts in regard to Ceremonial and Rites, as abstract pronouncements, are absurd and harmless. But when they attempt to give these orders the force of law and to punish Masons for not obeying them, then what was absurd and harmless becomes usurpation and tyranny.

The history of this tyranny in some states during the past few years reminds us of the days of the Inquisition and the persecutions of the Stuarts. Loyal lodges and blameless brethren have suffered the extreme penalty of Masonic law for refusing obedience to these lawless orders. "In abeyance" has to me a pathetic import for the parent lodge of Nebraska.

2. Had your lodge the right to pass the resolution and send it to sister lodges? Why not? Is it matter forbidden? Is it false? Or is freedom of speech denied to Nebraska Masons? Has the spirit of tyranny seized its character? You utter a halting cry to your sister lodges. Who says you might not appeal to brethren? Is it possible any Mason would deny this right? If that be necessary, your charter is not worth preserving.

3. Is there anything in the resolution to which loyal craft Masons should not subscribe? I have just finished a third and careful reading of the resolution that I might answer this question advisedly; and I am bound to say that I find nothing improper or unmasonic in it. And as an earnest, manly protest against usurpation I think it should command the respect and approbation of every true Mason. "Resistance to tyranny is obedience to God;" and it matters not whether the tyrant is a Masonic or a royal master. Our fathers proved their title as freemen by giving their lives, their fortunes and their sacred honor, under the leadership of our brother George Washington, to the support of the immortal declaration of independence of the usurpations of George III.

We shall prove our title as Freemasons by protesting against and resisting to the last the usurpations and tyranny of these titular Scottish dignitaries, who are fast establishing a new dynasty over Ancient Free and Accepted Masons in some of the states of the union. In Tennessee we tolerate no such assumptions in our grand lodge. In our Blue Lodge we are Freemasons and Freemasons only, and strive to see therein who can best work and best agree. Ohio has broken off fraternal relations with Tennessee because we do not recognize the royal and despotic Scottish usurpation. Believing in the sufficiency of Freemasonry for our lodges, we have persisted, and shall continue to persist, in refraining from recognition and conferring the authority and action of our grand lodge to the three symbolic degrees of Masonry. This we have enjoyed and shall continue to enjoy, and especially ought all such to maintain "peace and harmony" in all our borders. We have set our faces as flint against such heresies as we see in these Scottish Rite edicts, and are glad to have the co-operation of New York and Connecticut and other states, in this struggle for liberty.

Thus only can we preserve the landmarks of the fraternity and the freedom of our craft. The course of your grand master will bring only sorrow and calamity to Freemasonry and Freemasonry. The supremacy of the Scottish Rite is the subversion of symbolic Masonry. Every loyal Ancient Craft Mason ought to stand by the faith of the fathers expressed in your resolution, and protest against these innovations and usurpations that do now so much disturb our peace and harmony, and especially ought all such to resist the tyranny and persecutions of our brethren which are marred the beauty, sapping the strength and ignoring the wisdom of Freemasonry and degrading it to the

low level of societies for gain and orders for profit. Fraternally yours, HENRY C. INGERSOLL.

Another Masonic Jurisdiction. The foreign correspondence committee of the grand lodge of Washington, says the Masonic Review, under the head of "Ohio," says:

"It will be remembered that in 1887 the grand lodge of Ohio undertook to seize, and did declare what, in her judgment, were legitimate Masonic bodies, and what was not—the propriety of which we then, and have ever since, seriously doubted. We hold, and believe correctly, that a grand lodge of Masons is the sovereign and supreme and exclusive Masonic power within its territory, and it can tolerate no other, and every true Mason does and must recognize it as such. But when a grand lodge goes beyond its legitimate sphere, viz: the three degrees of ancient craft Masonry, and assumes to say that other so-called higher degrees are legitimate and lawful Freemasonry, then, in our humble opinion, it goes beyond its ken and exceeds its proper and lawful authority. A grand lodge has no power to forbid its members or components from uniting with other societies or associations, as long as they remain true to their Masonic obligations, any more than it can forbid them from uniting with certain churches or espousing certain creeds or dogmas. These are matters to be left to the dictates of the individual conscience."

The above is well said. It is true that a grand lodge of ancient craft Masonry—the Masonry of the three degrees—is the "supreme and exclusive Masonic power within its territory." And is it not a shame and dishonor to the name and fraternity of Freemasonry, that a grand lodge should recognize a foreign edict, presumptuous and insolent rite, and permit it to dominate its authority, subvert its law, and degrade its membership in Ohio, or anywhere else? And yet to this complexion have we come in Ohio and in two or three jurisdictions besides.

We are glad to know and to publish that the consensus of Masonic judgment and deliverance on this question is against these usurpers, treason hatching, "high binders," who are glad to know and to publish that the destruction of the institution, and the disbanding of the fraternity. These men have very few voices in their behalf, and the most of these voices are but their own echoes! The Freemasons of Ohio are not so covetous to be run for so much a head, and to the grand lodge, to be doled out in support of a society which assumes to sit in place of the Supreme Architect, and to lord it over God's heritage. There is no Masonry in such men, nor in their measures, nor in their purposes. Let them go to their "own place," and leave the fair garden of the Lord, which their unholy feet have trampled and defiled. Happily the husbandman may restore its beauty, and it may again blossom, with those long gone flowers of charity, fraternity and harmony, whose fragrance has been sighed for and whose remembrance is sweetly, though sadly blessed.

The committee on foreign correspondence of the grand chapter of Royal Arch Masons of Washington breathe the breath of freedom from the vast and peaceful Pacific ocean and their boundless territories, tempered by the atmosphere of their majestic mountains. They earnestly have no quarrel there to dictate their actions and control their opinions. On the situation in Ohio they express the following views: "As Royal Arch Masons we have no business to meddle in the affairs of the Scottish Rite. No branch of that rite, that we are aware of, attempts any infringement upon the supremacy of a grand chapter over the Capitular degrees. The right of interference in one branch of Masonry towards another is equally reciprocal, morally, legally, and technically. Such interference is the grossest folly, productive only of the worst elements of discord among the fraternity. But Grand High Priest Hillman goes further in his regal assumption, usurping the authority of the chapters in the selection of their own officers, except at his dictation, and recom-

mending the expulsion of members by the grand chapter for no offense whatever greater than that which inures to every freeman in exercise of the liberty of conscience, freedom of thought and action. In this free republic of ours men are not supposed to be cringing vassals and abject slaves, neither does Freemasonry countenance intolerance or oppression. The days of such tyranny are superseded by a higher type of civilization."

The English Method.

At the last communication of the grand lodge of England, says the Masonic Chronicle, a question was agitated touching resignation from lodge membership, resulting in decisions which will appear strikingly novel to a majority of American Masons. The discussion originated in a complaint against a lodge for allowing one of its past masters to withdraw his resignation after it had been read by the secretary. The complaint was sustained and the lodge adjudged to be in error, the grand lodge deciding the acceptance of a resignation to be a useless formality, and the resignation not a subject for discussion. The ruling was based on the ground that Masonry, being a voluntary institution, the moment a brother announces his resignation to the lodge he ceases to be a member thereof. The announcement need not be in writing for, should a member arise in open lodge and say "I resign," these two words sever his connection with it. All he has to do is to leave the room, which remains closed against him until he is re-instated in membership upon a fresh proposition and a fresh election. More than this, should a member tender his resignation, any single member of the lodge can insist upon its taking effect immediately, in this way rendering the withdrawal a matter of impossibility as the "master has no option in the premises, the subject being not his resignation, but the effect of being ejected upon. Strange to remark, it making possible, in fact imperative, this system of precipitated resignation, no provision was alluded to respecting liquidation of dues outstanding."

I. O. O. F.

The joint committee from the lodges of this city, Council Bluffs and South Omaha at its meeting Wednesday night appointed sub-committees to arrange for the reception and entertainment of Grand Sire Underwood on April 24 and 25. The committee, which will proceed to Missouri Valley to meet the grand sire and accompany him to Council Bluffs, consists of Deputy Grand Master John Evans, Henry Grabe, John Lewis Z. Stephens, Cadet Taylor, Bayless, D. C. Bloomer, John Schickotanz, James Spars, D. S. Breneman, Deputy Grand Master L. Heiderman and F. B. Bryant. The executive committee consists of Deputy Grand Master Lewis Heiderman of Iowa, D. S. Breneman, James Spars, J. W. Nichols, Rufus Smith and Dr. S. R. Patten. The finance committee is Louis Heimrod, N. B. Helm, George F. Smith and L. Heiderman. It has been decided to invite all lodges within a radius of 150 miles of Omaha and the Bluffs to be present, and a transportation committee has been appointed, consisting of C. H. Warren, George F. Smith, D. S. Breneman, James Ivey, F. H. Bryant and Cadet Taylor. The general reception committee is as follows: S. S. Keller, George F. Smith, Henry Leffort, A. B. Schultz, E. B. Edgerton, C. H. Warren, D. S. Breneman, J. Anderson, John Evans, Louis Heimrod, G. Straffer, W. Boehl, John Lewis, Frank Carpenter, James Ivey, Rufus Smith, S. R. Patten, ——— Gales, H. J. Johnson, ——— Hoymer. The committee on invitations consists of John Evans, Cadet Taylor, D. C. Bloomer and L. Heiderman. The committee in charge of the banquet is composed of C. H. Warren, E. B. Edgerton, Louis Heimrod and S. J. Larson. The printing committee is: C. W. Warren, George F. Smith, G. A. Bennett and Frank Carpenter. The committee to secure hall is S. I. Keller, John Schickotanz and L. Heiderman.

On the morning of the 24th the Omaha, South Omaha and visiting lodges will form in line and proceed to Council Bluffs, where an immense procession will be formed under the marshaling of Colonel J. W. Nichols. In the afternoon an address will be delivered by Grand Sire Underwood and in the evening a ball will be held in Masonic temple in Council Bluffs, Deputy Grand Master Heiderman officiating as master of ceremonies. The committee appointed to arrange for the balls is F. B. Bryant, ——— Hoymer, J. H. Johnson, E. B. Edgerton, J. Anderson and J. E. Hunt. On the 25th the grand sire will be escorted to Omaha where he will remain until evening, when he will leave for Des Moines. The details have not yet been arranged for entertaining the grand sire on this side of the river and a meeting of the committee will be held Wednesday evening to complete these arrangements.

principles of benevolence and charity; the care and protection of the widows and orphans; and the cultivation of friendly relations among mankind. Its origin is, as the name clearly indicates, purely American, dating its history to the early days of the revolution. It is the oldest benevolent and protective society of American birth and growth. Its secret, but only in the sense that secrecy is proper, in those matters which concern the private interests of a common family. The order provides sick benefits and also embraces within its membership an insurance branch in which a policy ranging from \$20 to \$1,000 may be carried. An effort was made to organize a tribune last fall, but owing to the sickness of the organizer the matter was dropped. At present the outlook is very bright for the organization of a strong tribe.

The lodge at Sterling gave a banquet last Tuesday night which was the event of the season. About 150 guests were present. The opening exercises were held in the lodge room, where speeches were made by prominent members of the order. The three cardinal principles of the order were made the subjects of eloquent addresses as follows: The sentiment of "friendship" was responded to by Prof. G. W. Wynner, "Charity" by J. W. Rutherford, and "Benevolence" by G. V. C. H. M. Christy; "True Pythagoreanism" by J. L. McBride. The addresses were alternated with vocal and instrumental music. After this part of the programme was completed the party adjourned to the banquet room where a delicious spread had been prepared to which ample justice was done. The banquet over the guests returned to the lodge room and the remainder of the evening was spent in various amusements.

Colonel Downs of the Second regiment, Lieutenant Colonel Brown and Adjutant Corne of the First regiment, will start for Milwaukee tomorrow in accordance with instructions from General Carnahan. A large number of regimental and staff officers of the Uniform Rank will meet at Milwaukee in order to look over the ground for the encampment next summer, and also to lay out the camp. Myrtle lodge, No. 2, lost two of its members by death last night. John P. Edstrom died of pneumonia, and a case of illness of week and J. A. McClure died of consumption, having been confined to the house since January 8. Brother Edstrom was collector for the Nebraska National bank, having been with the bank for seven years. He had no relatives in the city, his parents living at Seattle, Wash. Myrtle lodge performed the funeral service of the order at the castle hall on last Monday afternoon, members of the other lodges and a large number of friends being present. The services were augmented by the assistance of a quartette consisting of Mesdames Stagg and Crawford and Messrs. F. H. Pritchard and J. E. Fremont, with Mrs. Reed as organist. Rev. C. W. Savage delivered an address touching upon the life of the deceased. The casket was covered with floral tributes from the lodge, the bank and numerous friends. The members of the Uniform Rank present were in full uniform, the deceased having been a member of Trojan division. The pall bearers were Captain G. H. Ware, Captain William Darst, B. F. Madson, G. W. Eastman, J. Kohl and W. C. Wagner.

Rathbone lodge will be instituted tomorrow night by the grand chancellor. A tribe of the Improved Order of Red Men is being organized in this city. Already a large number of petitioners for a charter have been secured by Mr. J. Harvey Goodman, who is acting as the master, and the tribe will be instituted about April 1, with forty charter members. The name of the tribe will be Yah-nun-dah-sah, meaning Village by the Stream. The Improved Order of Red Men is a social, fraternal and benevolent organization, founded upon the customs, traditions and history of the aborigines of this continent. Its primary objects are to promote among men the exercise and practice of the true

order of Chosen Friends. This order is arranging for the organization of several councils in Omaha and the state. The membership now reaches about fifty thousand, distributed over the healthy states in this country and Canada. It has paid out to its members and those dependent upon them millions of dollars, and is now distributing in like manner upwards of \$3,000 every day in the year. This society recognizes the necessity of aiding its members while living and has provided regular weekly payments in case of sickness or accident, besides liberal benefits at death or total disability. Its doors are open for women and men alike, experience having shown that healthy women are no more liable to sickness and death than men. The social and fraternal features are not among the least of the noble characteristics of the Chosen Friends.

A. A. O. N. M. S.

Tanger temple held a solemn celebration, in honor of Mohammed's visit to the heavens, at their kaaba last night. Thirty-five candidates were conducted across the burning sands to the sheltering dome of Tanger, where they were made true Sons of the Desert. The ceremony was conducted in the most solemn and impressive manner and was followed by the traditional banquet, over which illustrious Potentate Gustave Anderson presided. A large number of visitors were present from Chicago, Lincoln and Fremont.

R. C. H.

District Deputy Charles Menter of Omaha and his charter members of Good Will lodge No. 345 of South Omaha: Past dictator, H. L. Smith; dictator, M. J. Quinn; vice dictator, Charles Eoff; assistant dictator, J. L. Johnson; reporter, C. R. Burgess; financial reporter, P. E. Walchler; treasurer, J. Blinlein; guide, T. C. Marsh; chaplain, G. A. Marshall; guardian, W. W. Birch; sentinal, G. D. Field; medical examiner, Dr. J. A. A. Kelley; trustees, J. N. Foranace, Frank Pratt and Charles Hamill. Mr. Menter was chosen dictator by the grand lodge and C. R. Burgess alternate.

PHIL ARMOUR.

The Cattle King's Business, His Home and His Charities. Phil Armour, the great cattle king, is a familiar figure in Wall street and on some exchanges, but there is little about him personally to indicate that he is at the head of some of the largest enterprises connected with the products of beef and pork in the United States, writes F. G. de Fontaine in the New York Star. That he possesses a large fortune goes without saying; that he dispenses a considerable share of its income where it will do the most good, and with a generosity that is royal, is a fact not generally known outside the "Garden City."

A gentleman who recently visited his residence spoke of it as "a poem in color and texture," and the abiding place of all the graces that make domestic life beautiful. He described Mr. Armour

as possessing a dual character—that which he exhibits to his intimate friends and family, and the sterner side which he turns outward when he enters the business world.

His life in the latter is systematically begun every morning at 7 o'clock. By 9 or 10 his vast correspondence is overlooked, briefed and transferred to his little army of stenographers and typewriters. Then, until the current duties of the day, the name of which is legion for his hand is shown in a great variety of enterprises. To the honor of the man it must be said that many of the latter are unselfish in their nature, and are more apt to concern some private charity conducted on a business-like scale than any mere personal benefit to himself. It is because he is a "minute" man in business details that he finds time amid the ordinary routine of his office to dispense the good that has made his name famous in all charitable circles.

Speaking of Mr. Armour's charities, a friend of his recently said: "Among the larger benefactions that occupy his attention is what is called the 'Armour mission,' a memorial to a dead brother. Under the roof of this institution are to be found an industrial school, kindergarten, chapel, reading and reception rooms and a dispensary from which the poor are furnished medicines and the attendance of the best physicians free of charge."

Surrounding the "mission" proper is a block of houses, the rental of which is donated the institution, thus making it self-supporting. Other blocks of buildings he rents at nominal figures to those who are deserving but cannot afford to pay the high rents of Chicago. A skilled musician is also employed to entertain the inmates of the orphan asylum, and authority is given him to draw upon Mr. Armour for the amount required to relieve their necessities. He often goes in person to see that the sum called for is sufficient to meet the demands of the case.

On his way to church, not long since, he met a poor woman leading by the hand a little boy whose eyes appeared to be affected. The sight touched his sympathetic nature, and stopping the woman he inquired where she was going.

"To church," was her reply with some surprise at being thus accosted by a stranger.

Handing one of his cards to her, he said: "I want you to come around to that address after church; something must be done for that boy's eyes."

"Mr. Armour went his way, but the woman stood in blank astonishment, looking first at the card and then at the rapidly disappearing stranger. After the service she repaired to the millionaire's home as directed, where she was kindly received and questioned in regard to herself and the boy. "You must take that boy to New York for treatment, my good woman," said the big hearted man after listening to her story. "Why, that is out of the question, sir, I can't afford it," was the reply. "Whether you can or not, I tell you that you must go to New York and have that child's eyes attended to at once; I'll see to the rest. Here is the money for your fare to and from that city; let me know what your expenses are on reaching New York, and I will see that they are paid." The grateful mother attempted to utter her thanks through her tears, but the bluff merchant waved her off, exclaiming: "Come, now, none o' that; wait till the boy's cured."