IERCER'S FAMOUS EDICT NO. 1

What an Eminent Masonic Jurist Thinks of Extraordinary Order.

JUDGE OWEN A. BASSETT'S OPINION.

He Says a Grand Master Has no Authority to Define Offenses Against the Body of

Judge Owen A. Bassett of Salina, Kan, past grand master of Kansas Masons, who is a Masonic jurist of national reputation, in a recent letter to Mr. Alexander Atkinson of this city, gave the following views on the Masonic controversy in Nebraska:

Salina, Kan., June 3 .- Your letter referring to the unfortunate controversy existing in Masonry and among Masons in your state, which was laid aside on account of other pressing duties, is now, at this late date, taken up for consideration.

From documents received from you and others it appears:

First-That the subject matter of this controversy was brought to the attention of the grand lodge of Nebraska in 1889 by two of the grand masters' reported opinions:

"1. That two bodies claiming to be Masonic, of the same grade, cannot lawfully exist in the same state at the same time.

"2. That the first lawfully constituted authority established in a state thereby obtains exclusive jurisdiction in such territory, and that any other body of the same grade or rite, entering later within such territory is,

within itself, unlawful.

"That this grand lodge expressly declines to enter upon any discussion of the history, use, or legitlmacy of any bodies claiming to confer what is known as the Scottish rite degrees or to be committed to the recognition of any such bodies or to the recognition of any body conferring any degrees over which this grand lodge has no control, as being Masonic, or as being a part of Ancient Craft Masonry."

Second—That upon these opinions a com-mittee, respectable in number, reputable in experience, and of approved intelligence, voiced the sentiment of the grand lodge in their declaration:

"That this grand lodge expressly declines to enter upon any discussion of the history, use, or legitimacy of any bodies claiming to confer what is known as the Scottish rite de-grees or to be committed to the recognition of my such body or to the recognition of any body conferring any degrees over which the grand lodge has no control, as being Masonic,

or as being a part of Ancient Craft Masonic, or as being a part of Ancient Craft Masonry."

Third—That soon after the adoption of this declaration by the grand lodge, the grand master (successor to the one who reported the opinion above quoted) in disregard of the action of the supreme authority is Masonry is and the Third W.

disregard of the action of the supreme authority in Masonry, issued his "Edict No. 1" to the Masons of Nebraska:

"Now, therefore, we * * * do hereby officially declare and make known to you, that the only legitimate and lawfully constituted Masonic authority of the Ancient and Accepted Scottish rite within the state of Nebraska is that of the southern invisibilities." Nebraska is that of the southern jurisdiction for the United States presided over by Broth-er Bibert Pike; that all others not acknowledging allegiance to the said southern juris-diction are unlawful and claudestine, and their creation and maintenance is a menace to the peace, tranquility and harmony of the craft in this jurisdiction."

Fourth- That Nebraska Lodge No. 1 comrefused a "full compliance therewith" by adopting a series of resoulutions, from which may be deduced the following conclusions:

1. That submission to the will of the grand master, in the exercise of his constitutional rights, powers and prerogatives, is a Masonic duty, but to disregard his commands, based upon an assumption of power not within the

upon an assumption of power not within the scope of his authority, is an individual right. 2. That Edict No. I was issued in deroga-tion of fundamental Masonic principles and in violation of the resolution of the grand lodge expressly declining to be committed to the recognition of any body, conferring any degrees over which the grand lodge has no control as being Masonic or as being a part of Ancient Craft Masonry. THE TRADITIONAL MASONIC GOVERNMENT.

lies of Masons from the accounts were convened for the purpose of promulgating general resolutions for the government of the whole body of the craft, and these regulations were formulated from traditional usages and customs as well as from the usages and customs exisiting at the

nom the usages and customs existing at the particular period.

At the time of these assemblies Masons were designated by different appellations, viz: Apprentices, fellows and masters. But whether there existed more than one degree it is unnecessary here to say, for it will not be included searchers. be insisted upon by any person that more than three degrees, those of apprentice, fel-

low and master, existed prior to the year 1700 These general assemblies were composed of he whole body of the craft, that is all Masons, of whatever degree, possessed there-in equal rights, and, the tradition is, that a grand master presided over their deliberations who derived his authority by appoint-ment from the king or some other source which the unwritten account has not dis-

In these early times it is reasonable to suppose that the objects and purposes of Masonry were not clearly defined, or definitely determined, and the usages and customs were in a great measure unsettled and diversified, there did not exist that intimate relation and opportunity of interchange of opinion necessary for uniformity in form of government.

If then there existed such an officer as grand master the powers vested in him must necessarily have been of a threefold nature, legislative, executive and judicial, and for the reasons before stated supplemented by the crude legislation of the times, the principles, objects and government of Masonry were to a great extent the creations of the grand master's intellect.

The exercise of these powers for a long period, perhaps for centuries, are the foundation of the grand master's prerogatives, the rights which are inherent and invested in his high office, and though these powers have never been fully defined they were certainly limited to the apparent necessities of the period of their growth, and could not have extended to matters not then existing. In these early times it is reasonable to sup-

tended to matters not then existing.

THE CONSTITUTIONAL MASONIC GOVERNMENT

It will be admitted that Masonry existed in England and Scotland prior to A. D. 1709, and in some localities in a partially organized form; that the grand lodge of England, the Premier grand lodge, was organized A. D. 1717, the grand lodge of all England in A. D. 1717, the grand lodge of all England in A. D. 1725 (which ceased to exist in 1787); the grand lodge of Scotland in A. D. 1735, and the grand lodge of Ancient York Masons in A. D. 1739. It will be further admitted that all other grand lodges have derived their authority for organization either directly or indirectly from one or more of those above named; that the grand lodge in England and Scotland organized, as above stated, were all governed by the same constitutions, charges and regulations, and that all others, deriving their authority from them, must be governed by

authority from them, must be governed by the same general laws.

In support of the statement that the grand

In support of the statement that the grand lodges named were all governed by the same constitutions, etc., we quote from Anderson's constitutions, second edition, page 198: "The old lodge at York city, and the lodges of Scotland, Ireland, France and Italy, affecting independence, are under their own grand masters, though they have the same constitutions, charges, regulations, etc., for substance with their brethren of England."

By these constitutions, charges and regulations it was ordained that no lodge could be established except by the grand masters' warrant land this power he can exercise in most jurisdictions only when specially authorized by his grand lodge), and under these general laws the grand lodges became the supreme governing authority over all the supreme governing authority over all the lodges and Masons, within their respective jurisdictions, or of their respective obed-

lence.

It was further ordained that the grand lodge should consist of the masters and wardens of all the regular lodges upon record (that is upon the register of the grand lodge), with the grand master at their head, his deputy on his left hand, and the grand wardens in their proper places, and the only degrees recognized by these grand lodges, and the only degrees which the lodges were authorized to confer, were entered apprentice, fellow craft and master Mason.

arch, the former as a qualification for the master of a lodge, and the latter as a complimentary part of the third degree, to which it gave a necessary completion. Other exceptions may be found, but they have been so brief in duration that the historian has deemed them too inconsequental to give them more than a passing notice.

Under this constitutional form of government the grand lodges have become the supreme authority in Masonry, and the tendency is to restrict the grand master in the exercise of those powers which, in earlier times, had been considered as inherent in his office. To such an extent have office. To such an extent have these restrictions been imposed, that he must now hesitate to act, unless he finds some authority, for his proposed action, in the written law preseribing his official

Since the adoption of the constitutions, the grand master has not been endowed with any prerogatives, not existing theretofore; there has been no enlargement of his powers, except by direct authority, evidenced by written regulation. On the other hand, it is held by some authorities that the grand master does not possess any powers, prerogatives, and priviliges, by immemorial right, and can-

and privileges, by immemorial right, and can-not exercises any but such as are expressly granted, or clearly implied by law.

It may be conceded, and it is without ques-tion, the common law of Masonry, that it is the duty of the grand master to exercise a general supervision, and government over the eraft, during the recess of the grand lodge; but this does not authorize him to make a new regulation, and define a new of-fense against the body of Masonry. His only duty is to see that the constitutions, laws and regulations, of Freemasonry are observed. and, that its ancient landmarks are not in-

By the common law of Masonry, a lodge, which shall act with contumery, to the au-thority of the grand master, or of the grand lodge, or be willfully disobedient to the con-stitution and laws of the grand lodge, or de-part from the original plan of Masonry, shall be deemed guilty of an offense against the body of Masonry. When a lodge refuses to obey an uniawful command of its grand master, it cannot be said to act with contu-macy to his authority, for the word "author-

ty" implies lawful action.

Laws may be either mandatory or prohibitory. Under a mandatory law, some action is required, but under a prohibitory law, a mere acquiescence is sufficient. The action, of the grand lodge of Nebraska, on the resolution reported by its committee, was, in its nature, prohibitory, for it "expressly declined to enter upon any discussion, etc." Or to be committed to the recognition" and etc., and

committed to the recognition" and etc., and the grand master was thereby prohibited, by implication at least, from doing that which the grand lodge had declined to do.

It may be urged that edict No. I was authorized by virtue of the adoption of that portion of the resolution—relating to the two opinions reported by the grand master, wherein the committee said: "We cordially endorse the law as recognized and promulgated by our grand master." This report must be taken as an entirety, and a transposition of its parts as an entirety, and a transposition of its parts may more clearly show the intention to cor-dially endorse the opinions, but expressly de-cline to discuss the subjector to be committed to any body not of the Ancient Craft.

JURISDICTION OVER ANCIENT CRAFT MASONRY It may not be germain to the subject under consideration to refer, even indirectly, to the organizations claiming to act under "Scottish Rite Constitutions," but it seems almost im-possible to discuss edict No. I without invi-ing attention to some of the claims which are advanced by these associations, all should be included, whether presided over by Brothers Pike or Gorgas, by Brothers Palmer or Gorman, by whatever name they may be called or known, especially when their claims are in derogation of the doctrine of exclusive juris

diction, by each grand lodge, over the three degrees of Ancient Craft Masonry. Under the plan of organization and with the powers herembefore stated, and under the authority of the grand lodges hereinbefore named, Masonry was extended into various European countries, viz.: Ircland, Russia, Germany, Denmark and France, before the year 1762, and up to this time it does not apyear 1762, and up to this time it does not ap-pear that there were any symbolic lodges under the government of any other than grand lodge authority. The doctrine of Masonic succession had been practically settled; Ma-sons could no longer be made except in lodges and lodges could not be created except by grand masters' warrant or by the action of a grand lodge exercised in a constitutional

"It is well known (to adopt the words of Preston) to the Masons of this country (England) that some men of warm and enthusiastic imaginations have been disposed to amplify parts of the institution of Preemasonry, and in their supposed improvements to have elevated their discoveries into new degress, to which they have added ceremonies, ritnals and dressed, ill-suited to the native sim-dicity of the order, as it was originally prac ticed in this country. But all these degrees, though probably deserving reprehension, as improper innovations on the original system of Musonry, " cannot be viewed in any other light than as innocent

and inoffensive amusements. While these remarks of Preston may not have been directed to what are known as the Scottish Rite degrees, they appear to be ap-plicable to the discoverers who created the wenty-two degrees, numbered from 4 to 25, with which was fabricated what was called "The Rite of Perfection." These discoverers, with imaginations still warm and enthusiastic, organized councils of this rite under the style of "Council of the Princes of the Royal Secret," and over these they set grand councils, which they called "Grand Council of the Sovereign Princes of the Royal Secret," and A. D. 1762 nine commis-sioners from these grand councils formulated a constitution, by which among other things, they provided for a "Sovereign Grand Coun-cil of the Sublime Princes of the Royal

This constitution comprised thirty-seven articles, of which article 1 is evidently in part a plaginrism of the first and third of the "Charges of a Freemason," as published in Anderson's constitutions, under the auspices of the Grand Lodge of England, and article 2 declares, "The Royal Art, or the Association of Free and Accepted Masons, is generally divided into twenty-five known degrees; the First is below the Second, the Second below the Third, and so on in succession to the Twenty-fifth, which is the Sublime and last,

Twenty-fifth, which is the Sublime and last, and governs and commands all the others without exception." Then follows a classified list of the degraes, and the first three mentioned are of the first class: First, Apprentice; Second, Fellow Craft, and Third, Master, and the last is Twenty-five, Sublime Prince of the Royal Secret.

This constitution makes frequent allusions to ledges, and distinguishes the ledges referred to as "Lodge of Perfection." "Lodge of Perfection, or other ledges," "Symbolic Lodge," and in article 31 it is provided "The Princes of Jerusalem have a right to annul and revoke whatever may have been tran-Princes of Jerusalem have a right to annul and revoke whatever may have been transacted in a council of Knights of the East, in lodges of Royal Perfection, or in other lodges of whatever degree." The article further provides how a Prince of Jerusalem shall be received in a Royal lodge chapter or any other lodge and what his authority is, "whether in a Lodge of Perfection or a Symbolic lodge," and among the enumerated powers he may "exclude any one who obstinately refuses to submit, and any one who will not of their own accord pay obedience to the statutes and to the laws contained in our secret constitution, and ontained in our secret constitution, and

May it not be that edict No. 1 was inspired bearticle 31 of this constitution! It may be bearticle 31 of this constitution? It may be fair to assume that one who has attained the exalted station of the 32nd degree is clothed with much greater authority than that possessed by one of the Sixteenth degree; that this is true, is shown by another clause of the same article wherein it is provided: "A Prince of Jerusalem cannot exercise his privileges when there is also present a Prince Adept, Chevaller Noachite, or Sovereign Prince of the there is also present a Prince Adept. Cheva-lier Noachite, or Sovereign Prince of the Royal Searct." If the Prince of Jerusalem of the Sixteenth degree could exclude a Mason from his lodge who will not par obedi-ence to the Scottish rite constitutions, why may not a Sovereign Prince of the Royal Se-cret of the 32nd degree (twice as exalted) ex-clude the lodge from association with its pages, for continuately refusing to submit to

poers, for obstinately refusing to submit to peers, for costinately refusing to submit to the same laws?

But some of the sophmores in Masonry, who claim to understand the subject better than their neighbors, assert that the consti-tutions of 1762 are no longer in force; that they have been wholly superseded by the con-stitutions of 1785 sometimes called the "Latin constitutions" (the authorship of which has onstitutions' (the authorship of which has een ingeniously attributed to Frederick II. f Prussia, without any evidence, or if any, deputy on his left hand, and the grand wardens in their proper places, and the only degrees recognized by these grand lodges, and the only degrees which the lodges were authorized to confer, were entered apprentice, fellow craft and master Mason.

The only exception to this rule has been the recognition by some grand lodges of the degrees, so called, of past master, and royal

"All the articles of the constituprovided: "All the articles of the constitutions, statutes and regulations made in the
year 1763, " " which are not
contrary to these present ordinances,
are preserved in force and shall
be observed; but such as shall conflict
herewith, are abrogated and are held to be
expressly repealed." And by article 4. It is
further provided: "The supreme counil need
not always exercise its authority directly
over the degrees below the seventeenth, "
" " but its right is imprescriptible; and

but its right is imprescriptible; and these presents do require of every lodge and council of perfect Masons, of whatever de-gree it may be, that in persons of the 32d = degree, they do recognize the office of grand inspectors general of the order, do respect their prerogatives, do pay them due honor, do obey them, and, finally, do faithfully com-ply with all the requirements that may emanate from them.

But there is a preamble to this constitution which is as much a part of it as are the arti-cles quoted, and is attested in the same mancles quoted, and is attested in the same man-ner. The introduction to this preamble is, "We, Frederic, by the grace of God, king of Prussia, margrave of Brandenburg, etc., supreme grand protector, grand commander, universal grand master and defender of the most ancient and honorable society of An-cient Free and Associated Masons or builders, and the savel and military art of working or of the royal and military art of working in stone, or of Freemisonry. * As we hold to be sure and certain, the conservative and high duties which we have agreed to take upon ourselves, with that most ancient take upon ourselves, with that most ancient and worshipful institution, known in our age by the name of "The Fraternity of the Free Art of Working in Stone," or of "The Order of Ancient Free and Associated Masofi," have caused us, as is known to all men, to protect it with special solicitude.

Wherefore these reasons, and other inducements of not less weight, impel us in connecting together and agglomerating into one

necting together and agglomerating into one body, the art of stone masonry, all the rites that are known as "the Ancient" or of "Pefection" we do declare them all to be now and henceforth conjoined and agglomerated into one single order.

* Let the doctrine be imparted to the
Masons in the 33rd degree, * * * Let the
first degree be subordinate to the second,

first degree be subordinate to the second, that to the third, and so in regular order to the Sublime degree—the 33rd degree, and last, which will exercise vigilance over them, will correct their errors, and govern them. * * * All the degrees of the rites above aggregated from the first to the eighteenth, inclusive, will be placed in the Degrees of the Rite of Perfection, each according to its rank, and by its analogy and similitude are to compose the first eighteen degrees of the Ancient and Accepted Scotdegrees of the Ancient and Accepted Scot-

It is a general and almost universal rule that the construction given to the law by the highest judicial tribunal, of the country of its enactment, is decisive, and the same rule ap-plies with equal force to the decisions of the supreme authority in Masonic and other like associations. It is also true that the opinions of indviduals, high in authority, in such associations, bear with them great weight, and especially when such individuals are of recognized ability, as students of the purposes and principles of the association, and the laws of which they assume to construe. In the Scottish Rite Brother Albert Pike, as a student, historian, and law giver, is pre-emment, in fact he is the embodiment of the Rite, of its objects, its principles, and its laws, and he says in his letter to the Supreme Council of Peru, under date of February 7, 1877: "The constitutions include the Blue degrees in the scale, and place them under the government of the Supreme Council, but they do no more. In fact it is the preamble only that speaks of

Has Brother Pike ever construed article 6 and the preamble taken together? Does not the Lodge of Perfect Masons mentioned in article 6 comprise all of the degrees of the "Rite of Perfection" mentioned in the pre-amble? It it necessary that the Symbolic De-grees should be referred to by name in the constitutions of 1786, to authorize it to be said that the constitutions speak of them? But the three Symbolic Degrees are distinctly mentioned in the constitutions of 1782, and by Its provisisns jurisdiction over these degrees was assumed, and the last clause of the con-stitutions of 1785, in the following language: "And to the end that this may be fixed and immutable, we do recommend all our well-beloved, valiant and noble Knights and Prince Masons, to maintain the same," declares these constitutions (including the provisions of the former constitutions, still remaining in force, and which are as much a part of the enactment of 1786 as if its provisions were set out in exact words) irrepealable, and, more than this, they are declared immutable.

There is another fact which should not be omitted in considering this question, the pro-visions of the constitutions of 1762 are supplemented by certain regulations, framed by the same nine commissioners under the same celestial vault, and promulgated at the same time, which provide for the government of the seven classes into which the rite was diviled, perhaps not altogether in severalty, but as lodges, chapters, councils, etc., and if it is claimed that these regulations were also it is claimed that these regulations were also abrogated, then there is little in the form of writted law for the government of the minor bodies, as nearly all of the provisions of the constitutions last referred to relate to the government of a new creation, "the supreme council," a b dy then for the first time known, composed of one degree, the 33d, and known, composed of one degree, the 33d, and nine members of a new rank of "inspector general." The conclusion reached is that almost the whole body of the fundamental law, as it existed in 1762, is still in force and forms an important part of the immutable rules of action of the "Ancient and Accepted Scottish Rite."

EXCLUSIVE GRAND LODGE TERRITORIAL JURIS-DICTION.

There is probably no material guarded more jealously by the grand lodges, especially those of North America, than that of exclusive grand lodge territorial jurisdic-tion. This rule may be said to be fundamen-tal, at least in this country, and any attempt-on the part of any Masonic authority, or any association claiming to be Masonic, to form or establish a grand lodge in any state or or-ganized tarritory which had previously been ganized territory which had previously been occupied by another like existing grand body would be met with the most earnest protest which it would be possible for Masons to make, even to the extent of declaring the work of all those engaged in such an enter-prise as clandestine, than which nothing more denunciatory can be said, from a Masonic standpoint, of one claiming to be a Mason. Is there any difference, except in the degree of the effense, between the person who asserts the right to do an act and the one who commits it, if the act itself is unlawful! Does not be who subscribes to the law of an association bind himself to its observance?

One of the greatest Masonic jurists, of the last half of the nineteenth entury, says: "The doctrine of exclusive century, says: grand lodge jurisdiction has grown up in the United States and been accepted here as poli-tic and wise in the interest of harmony and unity. It does not prevail in Europe and is not a part of organic Masonic law, and its zealots here have not been content to stop when they had pushed it to the verge of ab-surdity." The same expounder of Masonic law also says: "No supreme council ever had, or ever can have, a just claim to exclu-sive jurisdiction over the Symbolic degrees in sive jurisdiction over the Symbolic degres in the country where it exists. Any one or any half dozen grand lodges may establish lodges there, and these may, when they please, establish grand lodges for their government, and the supreme council would be wholly in wrong to refuse to recognize either." And further: "The supreme council may tacitly refrain from establishing lodges at all, for or without sufficient reasons and if it, can do without sufficient reasons, and if it can do that it can agree to do it, and the agreement

will be one of good faith and must be kept."

Now the argument appears to be, that if a supreme council, under its claim of impreseriptible right to administer the three degrees of Ancient Craft Masonry, should declare that necessity required it to reassume clare that necessity required it to reassume its rights (which is asserted to have been waived in favor of the grand lodges, but was not entirely ceded or relinquished), and estab-lish lodges and make Masons within a state or territory over which a grand lodge claimed exclusive territorial jurisdiction, the act of such supreme council would be the exercise of a constitutional right and therefore legiti-mate. If this doctrine can be subscribed to of a constitutional right and therefore legiti-mate. If this doctrine can be subscribed to, then indeed have the grand lodges of this country "wrought in vain and spent their strength for naught." The valorous defenses they have made, against all attacks of this character, shed no lustre on their arms; the victories they have won will never be re-counted in song or preserved in history; the laws they have enacted give no credit to their intelligence, and their law givers and jurists may as well have been cackling geese and braying asses. Is it not time to about

in the United States can be found to espouse the cause of any associa-tion claiming the right, not only to establish lodges, within its terriforial jurisdiction, but to make Masons therein, and hold concurrent jurisdiction over Ancient Craft Masonry. It is also remarkable, but to a less degree, that jurisdiction over Ancient Craft Masonry. It is also remarkable, but he a less degree, that the highest officer of a grand lodge, in this country, can be found using the authority of his high office to compel the Masons of his jurisdiction, to aid and abet any such association, or where there are two or more such associations claiming to hold their authority under the same constitution and regulations, to assume to settle the appearion of legitimacy under the same constitution and regulations, to assume to settle the question of legitimacy between them. An originization, calling itself a supreme council, has a right to invade the jurisdiction of a grand lodge, but another organization, styling itself also a supreme council, cannot invade the same territory, and, if any such second invasion is attempted, Ancient Craft Masonry will come to the rescue of the first invader, and fight its battles! This is the argument, this is the position, and the banners of Masonry in certain localities are thus being ignominiously trailes to the great disgrace had scandal of this ancient and honorable institution.

onorable institution honorable institution.

ANGIENT AND ACCEPTED MASONIT.

Tradition states that this institution has existed from the foundation of the world; while perhaps there is no evidence to support this statement, history does bear testimony that it has existed for centuries; and it is an acceptable for the contraction of a undeniable fact that no other association of a like character has lived so long. One grand master has said of it: "With tradition as master has said of it: "With tradition as old as man, and a literature older than modern tongues, it has withstood the buffets of time, the opposition of power, and the treason of false brethren, and today is stronger and more widely extended than any other institution upon earth." From what source has it derived its power, to what is attributable its length of days, and what are the influences which have placed it first among the associations of men! It has never interferred with conscience, nor dictated articles of faith. It tions of men! It has never interferred with conscience, nor dictated articles of faith. It has never required its members to observe any law or regulation, which could in any wise conflict with the duties they owe to their God, to their country, to their neighbors, and to themselves; it has ever inculcated lessons of friendship, morality, and brotherly love, and its exhortations have been of temperance fortitude, prudence and justice.

The attention of the novitiate at an early period of his initiation is invited to that beautiful lesson, "Behold how good and how pleasant it is for brethren to dwell together in unity," and from stage to stage, as the symbolism of Masonry is unfolded to him, there is "imprinted on his memory wise and serious truths," until he is finally reminded of the mortality of his body, and the immortality of his soul. From the time he knocks for admission to the lodge until he has passed for admission to the lodge, until he has passed through the various stages of his initiation and is informed that he is a master Mason and a member of the lodge, and entitled to all the rights and benefits thereof, and conducted to a seat among his brethren, and even thereafter, upon the checkered pave-ment he is not informed that he owes any duty to any organization or association of men, except that he should be a loyal subject to the laws of the country in which he may be or reside, and should deal justly and honorably with all, and in "the exercise of brotherably with all, and in "the exercise of brotherly love to regard the whole human species as
one family—the high, the low, the rich, and
the poer; and as created by one Almighty
parent, and inhabitants of the same planet,
are to aid, support and protect each other."

Of the lessons taught in the lodge one, and
the most important of all, is that "a Mason is
to be a good manner true and strictly obey

The attention of the novitiate at an early

to be a good man and true and strictly obey the moral law." This is the great aim and end for which Masonry was instituted, and for which its existence has been continued; and it has always been the rule that a brother could not be interfered with, in his social relations, so long as he maintained an honorable character and walked in virtue's paths. In this connection it has ever been strictly enjoined upon him to observe and pre-serve the landmarks of Freemasonry, and be at all times obedient to and a supporter of its general regulations, to which he piedged himself in the most solemn manner when he sought admission to the lodge. But it never was a landmark or a general regulation that he should be restricted from indulging in "innocent and inoffensive amusements," even to the extent of inventing side degrees, and confirming them upon his too credulous companions, provided he did not thereby put his brother to shame or indulge in an intemperate expenditure of time. In short, it is no more the in-tention of Masonry to interdict harmless amusements than it is to throw restrictions

about the pursuit of those objects which tend to make man know himself, Whence comes this demand upon grand masters and grand lodges to command obed-ience to the laws of an association unknown to the scheme of Ancient Craft Masonry? Is ry, and a duty enjoined upon grand masters by immemorial usage, before grand lodges were known? Is it a landmark? Is it found in the decrees of the general assemblies of Masons which were convoked by the patrous of Masonry in the centuries which have gone before! Is it an ancient regulation! Was it "extracted from the ancient records of lodges beyond sea, and those of England, Scotland beyond sea, and those of England, Scotland and Ireland," in the year 1722! Is it one of the ancient charges? Is it a fundamental law of any grand lodge in the United States of North America! Is it found in any grand lodge constitution? Has it come from the master Musons, the members of the lodges who, for the most part, have no knowledge of these state. Here there have been their their these rites? Have they so instructed their representatives to the grand lodges? Has it come from the masters and wardens of lodges but few of whom have attained the exalted station of sublime prince of the royal secret! Have they discovered a skeleton in the Ma sonic closet? Has it come from the supreme councils of sovereign grand inspectors gener

al, in acknowledgement of a defenseless posi-tion? Do they appeal for aid? The intelligent Masons of this country are not alarmists: the great majority of them have no selfish purposes to influence them in this matter. As Masons, they know nothing about this controversy as affecting Masonry; the cloud in the "celestial vault" is pointed out but it does not, to them, protend danger; the grand fabric reared by their Masonic fathers, having withstood the storms of centuries, appears to them immutable; they have examined its foundations and find them laid deep and strong, without evidence of crumb-ling or decay; they have inspected its super-structure and found it more firmly cemented, and of increasing strength with each succeeding year, and they feel assured if the doors of their temples are as closely tiled in the future as they have been in the past against all dis-cordant elements that the fires upon their altars will continue to burn with undimin-ished fervency and the light therefrom will never wane. Fraternally, Owen A. Bassett.

Perfection in Artificial Limbs. The Pittsburg (Pa.) artificial limb company, of 909 Penn avenue, is fast winning fame and popularity on its merits. For lightness, comfort and durability their artificial limbs ex-cel all others. Every member of the firm is himself a wearer of an artificial leg. They himself a wearer of an artificial leg. They know by experience what is needed and how best constructed; and by constantly improving defects they have arrived at a high state of perfection. These of perfection. Their prices are reasonable for the superior work they produce. Dr. J. W. Thompson is the manager of the company, and has had a long practical experience in this

The oldest and largest carriage factory n 6maha for fine work, using the celebrated spring washer axle. Drafts and estimates furnished. Fine repairing a

1409 and 1411 Dodge St., Omaha.

WEAK MANHOOD

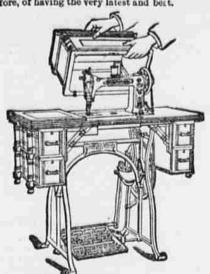
Fig. Last Vigary, and about its fully restored. Variosele cured. Paris enlarged, strumthehol. her Heme Treatise sont free and scaled. 18 Price Hedals.
Address LECLASCHE INSTITUTE, 146 & 148 William St., S.T.

DR. GLUCK, Eye and Ear. Barker Block, 15th and Farnam. Telephone 654. THE FIGURE "9."

The figure 9 in our dates will make a long stay. No man or woman now living will ever date a document without using the figure 9. It stands In the third place in 1890, where it will remain ten years and then move up to second place in 1900, where it will rest for one hundred years.

There is another "9" which has also come to stay It is unlike the figure 9 in our dates in the respect that it has already moved up to first place, where it will permanently remain. It is called the "No. 9" High Arm Wheeler & Wilson Sewing Machine. The "No. 9" was endorsed for first place by the experts of Europe at the Paris Exposition of 1889, where, after a severe contest with the leading ma-chines of the world, it was awarded the only Grand Prize given to family sewing machines, all others on exhibit having received lower awards of gold medals, etc. The French Government also recognized its superiority by the decoration of Mr. Nathaniel Wheeler, President of the company, with the Cross of the Legion of Honor.

The "No. 9" is not an old machine improved apon, but is an entirely new machine, and the Grand Prize at Paris was awarded it as the grand-est advance in sewing machine mechanism of the age. Those who buy it can rest assured, therefore, of having the very latest and best.



WHEELER & WILSON M'F'G CO., 185 and 187 Wabash Ave., Chicago. P. E. FLODMAN & CO. 220 North 16th Street.

CALIFORNIA

THF LAND OF DISCOVERIES.



Santa: Abie: and: Cat: R: Cure

DR. J. E. McGREW THE SPECIALIST.

DISEASES STRICTURE

CATARRH and all Diseases of the Skin, Blood, Heart, Liver, Kidneys and Blaider cured.

SYPHILIS Cured in 30 to 50 days. The medical profession. Every trace of the disease removed from the blood; a complete cure guaranteed.

BOOKS for "man" or "woman", each 10c spondence. Stamp for reply.

N. E. Cos. Lith and Falman St. omana, NES.



NERVE AND BRAIN TREATMENT.

Specific for Hysteria, Dizziness Fits, Seuraigia, Wa filmess, Mental Irepression, Roftening of the Brain, smiling in insanity and leading to misery decay; death. Fremsture Old Age, Harrenness Loss of Po-in either sex, Involuntary Losses, and Spermatorrh caused by Anvoluntary Losses, and Spermatorrh over-indulgence. Each beat contains one month's tre-ment. 3 a low, or six for \$\struct{\psi}\$, sent by mail prem-with each order for six boxes, will send purcha guarantee to refound money if the treatment fails GOFDMAN DRUG CO.,

SEND or TELEPHONE

YOUR ORDERS TO THE

NEBRASKA

Steam Laundry.

Our aim is to excel in all work, and give satisfaction to patrons.

E.D. HUESTIS,

Successor to Chas. S. Poor, Corner 16th and Howard Sts. Tel. No. 11.



Carry a Complete Line of Gentlemen's, Ladies', Boys', Misses' and Children's High and Low Cut Lawn Tennis Shoes

Which I sell at WHOLESALE only. If you have not placed your order for fall, MR. SHOE DEALER, I would advise you to send it to me without delay, as rubber goods are advancing steadily. I am Western Agent for the NEW JERSEY RUBBER SHOE COMPANY, and glad to say the goods this season have no superior in style and shape, and you know they wear well. Call and see me or

Z. T. LINDSEY,
1111 Harney Street, - Omaha, Neb.

WEDDING PRESENTS. MAX MEYER & BRO.

Jewelers and Silversmiths,

SIXTEENTH AND FARNAM STREETS, - OMAHA, NEB. We invite particular attention to our large variety of articles appropriate for Wedding Presents at POPULAR PRICES.

Solid Sterling Silverware, single pieces or in sets, combinations, &c., from \$2 up to \$500. Fine Quadruple Silver-plated Ware, in new and elegant designs, embracing

about everything known to the trade in both flat and hollow ware, so low in price that we dare not name the figures. being only about HALF OUR FORM-

Lamps, Toilet Sets, Candelabra, Bronze Ornaments, Mirrors, besides the largest assortment of Clocks to be found west of Chicago, from \$1 up to \$200-Handsome Mantel Clocks at \$5, \$7.50, \$10, \$15, etc., with half-hour strike attachment, cathedral gongs, &c. Diamonds, Watches, and Rich Gold Jew-

elry at Greatly Reduced Prices. Repairing at Lowest Rates and All Work Fully Warranted.

If so call and examine our fine line of art goods, comprising Locks. Knobs, Escutcheons and Hinges, in all finishes and designs. HIMEBAUGH & TAYLOR,

1403 Douglas St., Omaha.

DEWEY & STONE, Furniture Company.

A magnificent display of everything useful and ornamental in the furniture maker's art at reasonable prices.

Stove Repairs and Water Attachments

For all stoves and ranges of any description. Gasoline stoves and gas burners cleaned and repaired, work guaranteed, Robert Units, Prop. Omaha Stove Repair Works, 808-810 N. 10th St. Telephone 998.