

Roman pro-consul. Her avowal of the Christian faith so enraged her husband that he condemned the missionary apostle to be scourged and crucified. There is a variety of opinion as to the shape of the cross on which he suffered, but the form now commonly denominated St. Andrew's cross is believed to be like that on which he died. Be this as it may, he suffered a cruel death; but all the legends and traditional evidence bearing upon that event show that he met with unflinching courage the fate of a martyr, giving expression to the very last of the preciousness of that faith which filled his soul with peace. His last words, it is said, were counsels to his friends and brethren to walk in the light and go forward in the paths of righteousness.

My thought is that St. Andrew is a worthy and suggestive name for a Masonic Lodge to bear. It has a significance which includes matters of civil authority no less than those of ecclesiastical importance, while it has also come by long and frequent use in the Fraternity to be a reminder of some of the ideals which attach to our cherished institution.

St. Andrew, we know, is esteemed the patron saint of Scotland; for since the fourth century, when a portion of the relics of the illustrious martyr were removed to that country, his memory has been a constant force of inspiration to the Scottish people. It is no cause of wonder that the first Order of Scottish Knighthood is designated by his name. He is also the patron of the Order of the Golden Fleece of Burgundy; while in Russia there is an Order bearing the name of St. Andrew, the limited and carefully chosen membership of which are made known by their constant wearing of the cross which specially signifies the Christian saint and martyr.

In the expression of Freemasonry—especially in Scottish organizations of the Craft—the name of St. Andrew frequently appears. In our own country there may be found a St. Andrew's

Lodge in almost every Grand Lodge jurisdiction; and so far as my examination has gone it shows that the lodges thus designated have held good rank among sister organizations and that they have been notably prosperous and useful in their fulfilment of the purposes for which these bodies are created.

Among the subordinates of the Grand Lodge of Massachusetts is that old and justly renowned Lodge of St. Andrew in Boston, chartered by the Grand Lodge of Scotland in the year 1756. For several years prior to the date just named a number of craftsmen had been accustomed to meet as a lodge at the Green Dragon Tavern, Boston. Under the elastic practice of former days these brethren regarded themselves as practically constituting a Masonic Lodge. They were of the party which sympathized with the "Ancients" in England, and hence, not unnaturally, when they came to realize the propriety of obtaining some governing sanction to their meetings and doings, they sought a charter from the Grand Lodge of Scotland, which favored the "Ancients" in the schism that then divided the mother country, although nominally it maintained a neutral position. It was wise action on the part of the brethren who formed the Lodge of St. Andrew that they procured a charter, not from the Grand Lodge of the Ancients in England, obtaining which would have brought them directly into conflict with their neighbors and friends who adhered to the regular Grand Lodge, but they sought and obtained a charter from the Grand Lodge of Scotland. As already intimated, this body had adopted the polity and ritual sanctioned by the Ancient or Athol Grand Lodge of England, and its sympathies were quite apparent though it formed no direct alliance such as was desired by many prominent English and Scottish Craftsmen. The Grand Lodge of Scotland unquestionably had the right, acting under the rules then recognized, to issue a charter to the brethren of St. Andrew's Lodge in Boston. The