

In the first place he has not "tried" it, and for reasons stated. He has "proved" nothing; he don't know how, and if he did the process would not establish any truth. In the matter in hand it would be unsafe in the extreme. After other ceremonies he declares to the assembled multitude of brethren and profanes that "... We be lawful Masons, true and faithful to the laws of our country and bound by solemn obligations to erect magnificent buildings . . . ! We are assembled . . . to build a house . . . (?)," etc.

Now, dear Bro. *Keystone*, if all this is not a "vain show" and "flummery" we give it up. It is not true, though it deceives no one and is not intended to deceive; it is not necessary, though harmless; there is no moral truth or useful lesson taught; it is a simon pure "show for vanity's sake"; if not, then it is pharisaical, ostentatious, puerile and farcical. We admit that it "may be lawful, in accordance with Masonic usage everywhere." But that does not relieve it from being a "show for vanity's sake." Yet if it pleases "the boys" let them enjoy the harmless flummery by all means. As a people we do not indulge in sports as much as our physical beings demand. We assume to hoot at anything "vain," and yet are as much tickled with a new hat, gold spectacles or gold-headed cane, a compliment of a speech or hint that we did a graceful thing as the "silliest school girl," only we deny it all, as she does, and become braced up in our dignified vanity, while she giggles and blushes. If the picture doesn't suit our good Brother *Keystone*, we confess that it strikes home to us (and—*sub rosa*—we believe there's just bushels of human nature in man).

ABOUT PUBLIC INSTALLATIONS.

In our numbers 18 and 19, Vol. II, we quoted from Webb, Cross, Oliver, Mackey, Morris and the rest, showing that since the beginning of the nineteenth century public installations

were taught by the leading minds and text-books, approved by Grand Lodges, and that all along the years it was styled "an ancient custom" so to install officers. We gave the reasons advanced by the best Masonic writers of note to show the desirability of such public demonstrations, and they were sound reasons. It was also shown that much good resulted therefrom, especially in smaller cities.

The only apparent argument against the practice was that it is divulging a lodge secret! When the whole ceremony is published in Masonic works to be found in any respectable book store or library, we are unable to discover where the "divulging" part comes in.

If it is not a complete ceremony in public as they say, we answer, neither is it in a Master's lodge when even the Wardens are excluded from witnessing a portion of it.

We admit that as a personal matter we prefer not to participate in any public ceremony; but that proves nothing, any more than it does the fact that we prefer corn bread to cold wheat bread. Both are nourishing. —*M. nic Home Journal*.

FIRST EVENTS IN MASONRY IN AMERICA.

The first Chapter, or Deputation, granted by the Grand Lodge of England for America (duly and contemporaneously registered in London) was that of June 5, 1780, to Bro. Daniel Coxe, Provincial Grand Master of New York, New Jersey and Pennsylvania.

The first Masonic Lodge in America was St. John's Lodge, Philadelphia, organized in 1780, which met at "The Hoop, Water street, first Monday." This lodge appeared on the printed register of 1785, Dublin, (Freemason's Pocket Companion) as Lodge No. 116 (or No. 79, English Register).

The first W. M. of a Masonic lodge in America was Bro. William Button, W. M. of St. John's Lodge, Philadel-