

hand, and what could the poor minister do? In his strait he came to us with his complaint against our lodge, and us, as its ministering officer, for thrusting the poor and aged widow upon the "cold charities" of the world (church), and to inquire "what he should do to save the unfortunate from a greater misfortune?" We replied, we ran the lodge without his aid, could he not run the church without our assistance? No, he said, we were one of his counsellors, and so bound to advise and assist him. Thereupon, we suggested that he preach a "charity sermon," which, after some parleying, he consented (hardly agreed) to do. After the announcement and full preparations, the sermon was preached. It was an able one and to the point, and forty dollars were raised, one-half or more given by the Masonic members of the church. While the money held out the lamp ceased not to burn, and all went on, in and out of the church, merry as a marriage bell.

As soon, however, as it became known that there was money in the treasury for the poor and needy, that unfortunate class multiplied to an astonishing degree, and ere long the treasury again became empty. Again the minister came to us to assist him out of his trouble. Again we suggested that a charity sermon be preached; inasmuch as he had been so successful before, surely now, with that experience, he would succeed better another time. To this he put in an emphatic demurrer. Then we advised him to try *our plan*, when the lodge had no funds. What is it? he eagerly inquired. "Place the hat upon the altar, and invite the Brethren to come to the rescue," said we, and we have never known the appeal to be made in vain. "No," said he, "I will do no such thing. Wouldn't that look well, to place a hat upon the altar in the church? No, I won't do it." "It would look," said we, "far better than to look upon a poor widow of the church crying for bread when he had none to give her." After much parleying he retired, and left us to our

meditations. While pitying the poor woman we must confess even now, after the lapse of many years, to no small degree of satisfaction at his discomfiture. It was not long till the importunities of the widow again sent him to us, when we gave him, as our "ultimatum," this advice: "Confess to me that the lodge is doing a good work in the support and care for its poor, that it is quite as, if not more, efficacious than the church in its methods and appliances for the relief of the distressed. Silence your batteries against the lodge, when we will see that your poor, Christian widow shall have all she needs to sustain her in the church and in society while she lives among us."

This he would not do, and again went his way, but not with rejoicing, for sorrow dwelt in his heart.

Finding that he could not raise the "sinews of war," whereby he could minister to the comfort of the needy, he, as a *dernier resort*, came and made the confession good for the soul, when no other balm could be found in Gilead. Thereupon we reported the facts to the lodge, when it again resumed its accustomed work, and the widow no more suffered, even in mind, much less body, for those things whereby to keep soul and body together.

This secret got out, not through the Masons, much less the minister, but, we suspect, through the good woman who had been the occasion of teaching a "loud mouthed" preacher of charity to all, to practise the precepts of his profession.—P. G. M. Bro. Theo. S. Parvin, in the *Master Mason*.

The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within two years thereafter two others had been established, in Leipzig and Altenburg. The Grand Body was formed in 1812. In the year 1822 the Emperor of Russia published a ukase which interdicted the meetings of Freemasonry within the Empire. The King of Portugal interdicted Freemasonry in his Kingdom about the year 1824.