

hunt for brothers went bravely on throughout the surrounding camps. There were no Lodges in these camps as yet.

The next morning at 10 o'clock a saloon-keeper stopped his business and gave us the use of his house to arrange matters in. There we met, some eighty odd brothers, dressed in woolen shirts and patched pants.

After making the necessary examinations, we "clothed" ourselves in white pocket handkerchiefs in lieu of the proper aprons, and repaired to the cabin. We had prepared as good a coffin as could be gotten up in such a place, and the family were dressed in appropriate mourning.

Forming in procession, we repaired to an adjacent mound and there gave our brother the usual Masonic burial, with all of its rites, etc.

Then we returned to our improvised hall, placed a table in the centre of the room with gold scales, a blower and a purse on it, stating that all brothers had been made aware of the destitute circumstances of the widow and orphans, and asked that all would perform their duty. We then formed in line and marched around the hall; as a brother came up to the table he would select a weight and balance it with gold dust, put the dust in the purse and move on, giving place to another. Oldham marched immediately in front of me, and as he came to the table, he pulled out a purse of some hundreds of dollars; carefully untied it, then poured the contents into the blower, shook the purse and dropped it on the dust, turned and said as he shook my hand — the tears trickling off his long moustache, "Brother George, we can do something to atone for our cussedness, can't we?"

This settled it; I did not take time to untie my purse; my eyes being rather dim at the time; I suppose caused by a bad cold that I had contracted a short time before. I just dropped what I had and passed on, as many others did. Suffice it to say, that on all being weighed, we found

after paying all the expenses, we had a purse that we presented to the widow of nearly three thousand dollars. This purse, Owsley, Oldham and myself were delegated to carry to the widow, which we did, and upon presenting to her she utterly refused to take it as she said it was too much to accept from strangers. But after we had explained that if she did not take and use the money for herself and children we would be forced to appoint guardians for the children, who would take and care for them and that which was donated to and for them, their use and benefit; our arguments prevailed and she accepted the generous aid, and within a few days started in the care of a brother for her distant home and friends.—*Idaho Mason.*

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About twenty-five years ago we had an experience with a brother who could not memorize and repeat the ritual of either of the three degrees, but who could perform the duties of Secretary. He could talk pharmacy by the hour, but could not be a Masonic ritualist, and so could not fill either of the stations of the Lodge, but otherwise he could and did serve the Lodge well. As of old, so yet, all are not alike gifted, and, metaphorically speaking, while some are only competent to perform minor duties, yet all are eligible to membership. The erecting of the temple requires a difference in the qualifications of the workmen, and for each there is something to do that he can do well.—*W. R. Singleton.*

The word "cable-tow" is purely Masonic, and is a rope or line for drawing or leading. It was originally used as a means of controlling the candidate, as is indicated in the E. A. degree. In later degrees its symbolism is that of a covenant. The length of the cable-tow, as defined by order writers, was three miles, but modern thought decides it to be the scope of a man's reasonable ability.

The man who sits down in the Lodge and waits to be appreciated will