

without offending the strait-laced fancies of some of the goody-good brethren. Their enjoyment here is simple and agreeable—none of the offensive or vulgar. They go halves in their pleasure with their families. One evening they devote to their peculiar work of making themselves members, transacting business and doling out chunks of charity, for charity without stint is the main pillar. Then, too, it is handed out on the principle that the right hand knoweth not what the left hand doeth, for the recipient's name is not paraded before the body. If to be charitable is to be Masonic, then is this organization Masonic, and in that sense only. The succeeding meeting belongs to their families, and they endeavor to make it pleasant for all. They entertain—right royally. We must claim selfishness, however, for they restrict their male visitors to Shriners only; but no limit to the number of female Shriners that may be present. Knowing that the best and brightest element of manhood exists in the Masonic fraternity was the sole reason of organizing this institution upon an A No. 1 basis. Therefore, the reason why the prerequisite to membership is that the individual desirous of connecting himself in membership must be either a Scottish Rite Mason of the thirty-second degree of the northern or southern jurisdiction of these United States, or in harmony with those organizations, or a Masonic Knight Templar in good standing.—*Sunday Times*.

MAKING MASONS AT SIGHT.

We have searched for the "prerogative" claimed for the Grand Master to make Masons at sight, but could not find it in the Ancient Charges or MSS., nor in the Old Regulations. On the contrary, we have been convinced by these laws that no such authority existed. The laws are clear and explicit against making a Mason one who was not the full age of a man. The Grand Lodge of Pennsylvania, November, 1781, distinctly required "that

no person be made, in future, under the age of twenty-one." (Ahiman Rezon, 1783, page 49.) That settles the minors, under the plea of a "lewis" or otherwise.

The Ahiman Rezon, approved by the Grand Lodge of Pennsylvania, November 22, 1781, nearly one hundred and eight years ago, page 63, explains the ancient rule to be that Apprentices were made in private lodges, but Fellow Crafts and Masters in Grand Lodge only. This had fallen into disuse, but "It is nevertheless still the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and authority, when the Grand Lodge is duly assembled, to make, or cause to be made in his Worship's presence, Free and Accepted Masons at sight, and such making is good."

So the "prerogative" in the sight-making rests with Grand Lodge and not with the Grand Master. He has authority to do the work, or deputize another, in Grand Lodge when assembled, but this does not do away with an inquiry into character, which is a fundamental principle of the Fraternity. It does not necessarily do away with the ballot either, for the same reason, because the inherent right ("prerogative") rests with the Grand Lodge, and the Grand Lodge can only speak by vote. "Immemorial usages" requires such a vote to be by ballot. The Grand Master has authority to perform the sight ceremony after the prerogative if Grand Lodge has yielded consent.

RED CROSS LEGEND.

It is somewhat singular, and rather awkward as well, that the Order of Knights Templar, with its chivalric and Christian features, should be held in so close an alliance with another Order between which and itself there is not the slightest analogy. A due regard to symmetrical arrangement would seem to require that the Order of Red Cross should be made an ap-