TEMPLE CORNERSTONE LAID BY MONTANA'S GRAND LODGE

(Continued From Page One.)

Not bays and broad-armed ports,
Where laughing at the storm rich navies ride,
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No. Men, high-minded men,
Men who their duties know,
Crush the tyrant, while they rend the chain.
These constitute a State.

But my purpose today is not so much to speak of your matchless resources, and of the pre-eminence of your people, although most pleasing themes to me, as it is to speak more directly on the particular function, which is responsible for my presence here. Today the Grand Lodge of Masons of Montana has honored itself in officiating in laying the corner stone of this temple. From time immemorial this function has been assigned to Masonic lodges in their sovereign capacity, and the present occasion renders appropriate some passing remarks from me directly bearing on this institution. The Society of Free and Accepted Masons is a civic brotherhood of reasonable antiquity at present devoted to the inculcation of moral precepts. Whether we consider its origin veiled in the mists of pre-christian ages, or of more recent date, it has earned for itself the esteem and good will of mankind. As its name implies, its early history is rendered illustrious in connection with mediaval architecture. The monasteries and cathedrals of the middle ages are largely the work of the Masonic craft. Some writer of poetic fancy has characterized architecture as frozen music, and without doubt the triumphs of this science exhibited in those historic buildings erected in continental Europe, must necessarily have propagated sentiments of refinement and elegance. But it is more particularly as a moral agency that I desire to speak of it. As now practiced, it is defined as a system of morality, veiled in allegory and illustrated by symbols. Its cardinal principles are friendship, morality and brotherly love. But why indulge in a characterization of its aims and purposes. From the speechless lips of Montana's most renowned citizen, Col. Sanders, with graceful imagery and peerless diction, comes the tribute of its worth and work. As early as 1866, speaking of Freemasonry, he said: "It is not amid the pomp and parade of civic processions that its merits are made manifest; it is not by honeyed words nor well rounded periods that it best asserts its claims or submits itself for the approval of mankind, but rather in the kindly charities it exercises and dispenses, in the sorrow it assuages, in the broken hearts it binds up, in the despairing hearts it girds with new strength and hope, in the friendly offices it performs for the stranger and the ostracised, in the bowed-down it lifts up, in the kindly labor it performs for the helpless, and in the high humanities it practices and teaches, does it assert its superiority over all other human institutions." Such is the institution, and such will be the mission of the temple which you are erecting here.

In this bustling age, where human endeavor is mainly directed to money-making, and when in the mad scramble for wealth, the maxims of the sermon on the Mount are likely to be forgotten, it is of inestimable value to mankind that a society like ours, with the respectability which it deservedly enjoys, should exercise upon men the prestige of its influence and its teachings. Before this temple the wayfarer will pause and ponder, and its apocryphal emblem will serve to remind him that brothers we all are, and that a brotherly spirit should ever animate us; it will serve to remind him that the unfotunate and stricken ones have claims upon his consideration that with impunity cannot be ignored. It will serve to remind him that although he lives in an age when the acme of civilization is reached, and in a country where liberty does not degenerate into license, the individual cannot live concentrated in himself, and that the vices and the virtues of his fellow should evoke his admiration and solicitude. It will remind him that Masonry is committed to the cultivation of practices at war with selfishness and greed, and that its highest and greatest ambition and mission is to wisely counsel the erring, to relieve the distressed, to succor the needy, to whisper words of encouragement to the despondent, to apotheosize virtue, and to cultivate broadly the spirit of fraternal love.

And if an evil day should come, in some far off century, which God forbid, when this republic should no longer serve as an asylum for the oppressed, and when justice with ruthless rigor should lend its aid to oppression, this building which you have today consecrated and dedicated to noble purposes will stand, and in speechless eloquence will tell the story of this day and age that at this time and here a people lived who gloried in the cultivation and practice of those sublime virtue for which Freemasonry stands sponsor, and without which it would be sounding brass and tingling cymbal.

H. H. Parsons Is Orator.

The orator of the day was Harry H. Parsons, who spoke as follows:

Most Worshipful Grand Master, Brethren, Ladies and Gentlemen—We are once more in the "high hills and the low vales." In this peaceful valley, in the shadow of the eternal mountains, with exultant hearts, our fraternity have met to pay true homage to our God. We have laid the corner stone of a temple consecrated to the cause of humanity and designed for the worship of Him who doeth all things well. We have poured the corn, wine and oil, our ancient emblems of plenty, joy, gladness and peace, on that stone, and have tested it by the working tools of our craft. It has been found square, plumb and level; the cement which unites it to its brother stone has been spread, and it will now play its part in this magnificent edifice, soon to be adorned by the beautiful handiwork of artist and artificer, as a place of assemblage for the craft in its work of instruction. The time, the place and the occasion link us to the scenes and actions, and recall to us the trials and accomplishments of Masonry in bygone centuries.

Proud as we are of its achievements and its history, we have neither the time nor the disposition to recount its glories—spread as they are over more than 30 centuries of history and tradition. Much less are we disposed to speculate upon the grandeur of its future. We can do no more in this brief interval than to remind ourselves of what we are and to assure the craft of what we are not.

Primaeval Time.

Masonry is not an institution of today. Its roots are planted in primaeval times; it is hoary-headed in its age. "* * * This franternity was old when the soldiers of Caesar landed on the shores of Britain; old when Alexander carried the civilization of Asia to Europe; it antedated Rome and Athens, the years of Confucious, Budda, David and Solomon. And who can know but the Grand Master of long ago may have tested with plumb and level the foundations of the pyramids." In the very dawn of time, ere man had emerged from tribal relations; before the races were fixed and scattered o'er the earth, the sound of the Mason's labor disturbed the quiet of the wilderness. Even then these ceremonies were in vogue, and continued into historic time. We learn in holy writ that when the Most High had spoken to His people, a leader of Israel there placed a stone and said, "Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord."

The history of Masonry is the history of the intellectual development of the race. It has been, and still is, part and parcel of the organism of social life—so interwoven with its 'woof' as to be inseparable from it. Although it has been closely allied with the political, economic and religious advancement of the world, it is in fact separate and distinct from all of these.

Masonry is in no sense a political institution. Yet every Mason must be born free; he becomes a Mason only of "his own free will and accord." No political discord is ever heard within its walls, though one of its cardinal principles is the making and developing of good citizens. At the very threshold every Mason must promise to obey the laws and adhere to the government of the land in which he lives; with him, loyalty to government becomes akin to fidelity to God. No Mason can take up arms against his state without forfeiting the brotherhood of the craft. Still, when peril or disaster threaten, and the invader endangers the existence of that state, every Mason will exchange his "gavel for a musket, his trowel for a sword, and labor according to the designs which may be laid upon the military tresel board in perpetuating the civil and religious liberties" handed down as the heritage of the race.

Not Political.

While Masonry is not a political dogma. It inculcates the principle of equality; the necessity of obedience to law; the duty of insubordination; the right of the majority to rule, though not oppress; the supremacy of regulated liberty, and the force of moral virtue in the government of man. Masonry stands for and will at all times champion the public school system. No political subject, however, is ever obtruded on the lodge. The place is too sacred, its ceremonies and ritual too pure and elevated, and its objects too refined and spiritual to admit of political discussion in any form.

On the other hand, our temples are neither infirmaries nor asylums for the vicious or the debauched. True, we cannot always exclude the venal and the vile; but they either become reformed or do not long remain. The spirit of the order admits all good men and true; but not the degenerate and the low. Yet, when a brother chances to fall by the wayside of life, and vices lay hard upon him, we lend him helping hands until he is restored to manhood's high estate. The Masonry seeks to reform the criminal, elevate the venal and save the sinner; it seeks not to gather them within its folds.

Masonry is not a religious institution. Though it is concerned with the spiritual life and development of its members, it is not a church. It concerns itself with neither dogma, sect nor creed. "To Caesar, Caesar's, and to God, God's own," is its motto. It maintains and firmly holds that every man should worship God according to the dictates of his own conscience. It believes in doing right because it is right to do right, and because it is never right to do wrong. It believes in that religion which makes the whole world akin. Masonry is broader than any church; there is probably not a church in Christendom that is not represented in our folds. All can here, as nowhere else, find a principle broad enough and deep enough and sacred enough upon which to stand and from which to preach—Faith in the omnipotent God and the oneness of man. Here they may find the basic concept of faith—the Holy Bible, found in every lodge, and the heritage of Deity to His children.

Plain Faith.

Masonry undertakes the work of no sect; it seeks to antagonize no sect. Ours is the plain and simple faith—the fatherhood of God and the brotherhood of man. Yet it lends its aid to every person, church or state in doing good for the uplifting and salvation of mankind; on these lines it has outlived all opposition of moment, and flourishes as never before.

If the candidate be a man, if he believes in the omnipresent God, the doors of Masonry spring inward to receive him. Jew or Gentile, Greek or Roman, 'Jap' or Egyptian—all may knock and have entrance. Whether he approaches Diety in the hour of his devotion as the votary of Brahma, Confucious, Allah, Jehovah or Jesus, is no concern of ours. The Indian with sublime faith in the Great Spirit and the happy hunting ground beyond the grave knocks at our portals, but not in vain.

Masonry teaches us sacredly to hold and honestly revere the holy names of wife and mother; to hold inviolate and protect the chastity and virtue of the gentler sex; and it enjoins, in the most solemn and impressive manner, the relief of the suffering, the needy and the unfortunate—dispersed wherever they may be. It inculcates that charity which passeth all understanding; and its humanity is as boundless as the air.

The Masonry has stood as a beacon light through centuries of time; though she has stood the tests of war, pestilence and famine; though it has withstood the persecutions of barbarians, churches and governments; though it has gone through every form of cruelty to which it can be subjected by the ingenuity of fanatics and kings, it stands forth today "redeemed, regenerate and disenthralled." It becomes immortal for the enemies it has made. Even now she does not go unscourged; in places Masonry is misunderstood.

The principal criticisms hurled at Masonry are that it is a conservative and a secret fraternity. She must plead guilty to both charges and justify.

Its Secrecy.

The chief misconception about Masonry arises from its secrecy. Why, one has asked, if the organization be fraught with such boons to the human family are its proceedings not open to public view? Why does it employ a system of symbolic teaching, rather than a written ritual? The answer is not far to seek.

Its early and continued existence is due largely to its secrecy. At the very dawn of tradition the might of sword and spear, the intolerance of fanatics and the barbarity of kings were bent upon subjecting the craft to slavery or to its annihilation and extinction. Only in the recesses of the wilderness, in the silence of the cavern, "on high hills and in low vales," with the sentinels on guard, could they meet for their mutual advancement and to pay obesience to their God.

There was also the necessity of guarding her doors against the introduction of evil men, who might bring discord within her walls and pollute her altars with immorality and atheism. Then, too, there was the necessity for a universal language which only a Mason should know; provided with that symbolic language, he never became a stranger in a strange land, but by his tokens and his signs he found a haven in every clime.

Here, too, in secret we minister to the fallen brother, remind him of his faults and weaknesses, raise him from misfortune's depths, press him again and again to our bosoms until he is a man once more; here we alleviate the suffering of the widow, give succor to the orphan, and surround the virtue of womanhood with a three-fold wall of brass—all without ostentation, vainglory or thought of reward.

Should not charity be secret? Have we not the divine injunction "that thine alms may be secret, and thy Father, who seest in secret, shall reward openly?" Have we not been commanded to "debate thy cause with thy neighbor himself, and discover not a secret to another?" Do not half of the troubles of life arise from confidence betrayed, faith violated and trust abused? In friendly and family relations, in governmental and business deliberations, does wisdom declare that all plans should be revealed and all secrets proclaimed? "Let not thy left hand know what thy right hand doeth," said the Lord. Why did the humble Nazarene open his mouth in parables, and enter "the feast as in secret? In secret it is that the holiest or thoughts, the purest affections, the richest treasures and the most sacred relations are enjoyed, are put under safest locks and shut from the gaze of the multitude.

The Confessional.

Again, is there no secrecy in the confessional? Would the sad and contrite heart pour forth its sorrow, or the burning conscience confess its shame, if the aching secret were heralded to the world?

Those societies of the past that reduced to writing the secrets of their "prison house" have passed to oblivion—dismembered or forgotten. All human institutions are bound about with secrets no less than those divine. Our senate, the president and his cabinet, our jury rooms, our military, naval and diplomatic plans are all, at times, veiled in deepest mystery. Who would enter and destroy the privacy of the family circle, or publish secret correspondence? Who would violate the unity of friendship cemented only by the secredness of its confidences? Is not also the Supreme Being shrouded in mystery? Are His ways not inscrutable and past all finding out? Are not His counsels secret and hidden from the ways of man?

Do not forget, also, that the ages through which Masonry has passed found silence defied. The Egyptians worshipped Harpocrates, the god of silence; the Romans laid their gifts at the shrine of Angerona, its very goddess, and the Athenians bowed before the tongueless statute of secrecy. The ancient masters of masonry likewise paid homage to this virtue.

But the objects and purposes of the order are not secret. Its secrecy is confined to the means of communication alone. These are but the signs, the tokens and the modes by which we know each other, by which we detect the imposter, and by which we invite the traveler to kneel with us at the sacred altar of the common Father. Our secrets are not the material of which our temples are built. The purpose and the handiwork of the order have no mysteriess—save as life and death, love and virtue, universe and God are mysteries.

Rightfully, too, are we a conservative society. We seek to control no party, to hamper no state and to disestablish no church. We seek to gain no property for power, we intend to disturb no property rights. We simply hold fast to those principles which have been tried by fire through the ages, and which neither time nor adversity, persecution or change of government have weakened or bedimmed. Our society avoids all conflicts between science and religion, patrician and plebian, orient and occident—and concerns itself with those undying principles of truth, virtue and brotherhood, which must regenerate and moralize the world.

Is Conservative.

Because Masonry is conservative it is not decrepit. Like liberty, it is ever young and full of vigor—it has drank at the fountain of eternal youth. Proud thought it may be that more than 30 centuries have crowned its life; proud though it may be that it has survived governments, fanaticisms and religions; proud though it may be that it has always stood for the cause of honesty and liberty and law, it still has more concern about the virtue, the good and the capabilities that are in it here and now, than what it has accomplished in the venerable past. We are the heirs of the ages; the legacy is one of hard work and noble effort; and we must quail. We have long since ceased to be a worker in dreams, and our face is turned to the rising sun. While we are proud that we are conservative, we are yet conscious that we are young, that Masonry is not only abreast the times, but in many respects in advance of them; that it is in unison with the active, pulsating and expanding life and conscience of the day and age, and that it is more capable of diffusing light and charity and benevolence than when Solomon himself sat in the east. We are conservative because our feet are upon the rock; because we have faith in the living God, and because our policies and principles will survive and flourish though every church and temple were crushed into dust.

What then is golden Masonry? "Masonry is a moral principle working through an organization of lodges for a realization of the God-thought of peace on earth and good will to men. It is the combination in order of three sovereigns—that of right over force; of intelligence over prejudice; of brotherhood over selfhood. It is the gospel of the social rights; a charter of manhood, a religion of today; a charter of humanity. It aims to efface from among men the prejudice of caste, the conventional distinctions of * * * origin, opinion and nationality; to extirpate private and public discord; to mitigate the rigors of life, and to arive by free will and pacific progress at one formula of eternal and universal right, according to which every human being shall be free to develop every faculty with which he may be endowed, and to concur with all the fulness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers united by affection, wisdom and labor."

Still Lives.

And Masonry still lives! My brethren, more than 30 centuries of its matchless achievements look down upon you! Its duties are undone. It will live as long as language lasts, and "until the last syllable of recorded time." In the contemplation of its future, let us not forget its past—unexampled, unknowable, unsullied.

From the towering pyramids of the Nile, the stupendous palaces of Persopolis, the stately temple at Jerusalem, down through the period when classic culture in Greece had reached the zenith of its fame, when Pericles ruled supreme in the home of genius, and every Athenian carried about him the halo of artistic conception, down through the period of Roman grandeur and magnificence, when the Corinthian columns were the acme of artistic excellence, and the sculptured facade of imperial Augustus flashed and glimmered with all the gorgeous blazonry of pagan ostentation, down through the era of Christianity, the rise and progress of Christian faith, through the storm period of iconiclasm, the dark ages, until revival of letters awakened the spirit of the past and relit the fires of genius through the period of modern civilization, the foundation of modern greatness and power, the establishment of civil and religious liberty in the western hemisphere, down to the present grand and magnificent period of law, order, intellectual culture, inventive progress and the rapid approach of the spirit of true inquiry and research which will consummate the perfect blending of all the great principles of physical and moral ethics; through all these changes and varied strata of social, political and religious organization, running through ages of time, Masonry has remained unchanged and unchangeable. Faithful among the faithless, firm among the faltering, steadfast in its purpose, sublime in its integrity, grand, glorious and eternal in its unostentatious devotion.

Official Visit.

At 8 o'clock last night in Odd Fellows' hall Missoula lodge No. 13, Ancient Free and Accepted Masons, was paid an official visit by Most Worshipful Grand Master C. B. Nolan, who complimented the members of the local lodge upon their condition as an organization. After the regular business of the lodge had been disposed of the work of the third degree was exemplified, several candidates receiving the degree. The session was a busy one and at its conclusion the members of the order, representing all the Masonic orders of the city, as well as the grand lodge, repaired to Elite hall, there to partake of a banquet which was offered by the ladies of the Order of the Eastern Star.

Ends in Banquet.

In the hall was scattered many large tables at which over 200 Masons were seated. When the banquet proper was finished the tables were cleared and the toasts were given. Worshipful Master F. H. Knisley of Missoula lodge No. 13, acted as toastmaster. He made the opening speech and was followed by Sir Knight Andrew Logan, mayor of the city of Missoula. Then the toasts proper were given as follows:

"The Grand Lodge," Most Worthy Brother C. B. Nolan.

"The President and Masonry," Brother H. H. Parsons.

"Ancient and Modern Masonry," Brother J. M. Evans.

"Early History and Growth of Missoula Lodge No. 13," Brother F. H. Woody.

"Early History of Masonry in Montana," Brother Hiram Knowles.

"The Ladies," Brother Robert Sibley.

During the intermissions between speeches, Brothers S. R. Inch and J. Franklin Thomas sang a couple of vocal solos, which were of the best and were received with rounds of applause.

A new rifle, using the force of the recoil to eject the empty shells and reload the chamber, may be fired five times in a second and a half.

M. M. CO.

CHOOSE your clothes as you would pick your company. Too many men forget or are indifferent to the fact that though clothes may "make the man," they can unmake him equally as well. The kind of ready-made clothing we sell is of the "make" variety—not only does it "make the man," but it also makes him a permanent customer. Briefly the reason is—Superiority.

Search where you will, nowhere will you find clothes of better style, better quality, better tailoring, taken singly or in combination, than we present in our Premier or those made for us by Hart, Schaffner & Marx, or those splendid, though moderate-priced, WOOLWORTH suits. We know this is a fact for in our constant efforts to raise our standard and improve the values we offer we have become intimately acquainted with every reputable make in the country.

We can, for instance, give you an all-worsted suit for **$15**; on the other side of the scale, a suit at **$45** that marks the nearest approach yet to perfect tailoring.

The Clothing Store for Young Men
has struck a new note in specialization.

This showing of clothing includes such makes as "Society" Brand and Fadelothes, specially made for youths, planned with vigor and style, marks a new high level in the clothing business. Suits for young men, distinctive and da ring in style, **$20** to **$35.**

Sweet-Orr & Co's Yellow Label Suits
Union Made---for Workingmen

Something different, something better than the common overalls and jumper. Something neat and refined, yet serviceable and cheap. A whole suit for **$3.00**, pants and coat, each **$1.50.**

These garments are a special feature with us and cannot be found in another Missoula store. They are cut very full size and we guarantee them not to rip. Ask for "Yellow Label" work suits.

Buy a Jersey Sweater or Coat This Week and Save a Third of the Regular Cost

This week we offer your choice of our entire stock of men's and boys' jersey sweaters and jersey coats at ONE-THIRD less than regular prices. All fine worsted garments, made in all colors and combinations of colors. Fine garments for general wear outdoors, in the office or for working, and just the right weight for spring and summer.

$1.25 Jersey Sweaters and coats, only **85c**
$2.00 Jersey Sweaters and Coats only **$1.35**
$3.00 Jersey Sweaters and Coats, only **$2.00**

90c Instead of $1.50 a Box for Fancy Colored Hose

A splendid chance to provide your summer's hosiery at a clear saving of 10c a pair, for they're of a regular 25c quality—fine gauge, knit to fit, and they come in all the popular colors—cadet, navy and Copenhagen blue, oxblood, tan, mode, green, gray and black, packed assorted colors in a box, six pairs in a box, special this week, per box **90c**

Boys' Blouse Waists---Now Ready

To mothers who have been waiting and others who desire to have the best garments for their boys, we are glad to announce the arrival of our spring stock—best standard makes, correct in every detail of style and making.

Black Sateen Blouses, fine quality, full cut, well made, each **65c**
Dark Madras and Oxford Cloth Blouses, each **75c**
Solid Color Madras Blouses, blue and tan, each **65c**
Hydegrade Hygenic Blouses, non-shrinkable, with collars attached **$1.00**
Hydegrade Khaki Blouses, non-shrinkable, very serviceable **$1.00**
Swazette Blouses, in plain cream and tan and fancy figured **$1.50**
Plaited Bosom Percale Blouses, made with starched neckbands **$1.25**

BOYS' 50¢
Bib Overalls 25c

This week only. Good, strong, well made Bib Overalls, for boys 6 to 14 years, regular 50c garments for **25c**
LIMIT—Two (2) pair to a customer.

MISSOULA MERCANTILE COMPANY

LABOR NOTES

A new printers' union has been formed at San Mateo, Cal.

The meat cutters in South Memphis, Tenn., are about to become organized.

A branch of the American Association for Labor Legislators has been formed at Minneapolis.

A local of Railway Steamfitters and Helpers has recently been organized at Minneapolis, Minn.

The Boston Ladies' Tailors and Dressmakers' union has decided that no member may work overtime until all members are employed.

It is reported that efforts are now being made to re-organize the sausage makers of San Francisco, Cal., into a union. Since the great fire and earthquake in 1906 they have not been organized.

LAZY LIVER

"I find Cascarets so good that I would not be without them. I was troubled a great deal with torpid liver and headache. Now since taking Cascarets Candy Cathartic I feel very much better. I shall certainly recommend them to my friends as the best medicine I have ever seen."
Anna Bazinet,
Osborn Mill No. 2, Fall River, Mass

Pleasant, Palatable, Potent. Taste Good. Do Good. Never Sicken, Weaken or Gripe. 10c. 25c. 50c. Never sold in bulk. The genuine tablet stamped C C C. Guaranteed to cure or your money back. 928

A Viennese electrician and a watchmaker, colaborating, have invented a method by which clocks within a radius of 125 miles may be worked synchronously from a central station by wireless impulses.