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Masonic Homes

EDUCATIONAL INSTITUTIONS
AND COGNATE CHARITIES

BY FRANK J. THOMPSON, P.G.M., GRAND SECRETARY

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Masonic Homes

Educational Institutions

and

Cognate Charities

REPORT MADE TO

The Grand Lodge A. : F. : & A. : M. :
North Dakota

JUNE, 1908

BY

FRANK J. THOMPSON, P. : G. : M. :
GRAND SECRETARY

A.227371

Masonic Homes

It is easy to say do, but it is another thing to do. When we were directed by our Grand Lodge, at its annual session in June, 1906, to give a write-up on Masonic Homes, the magnitude of the task doubtless was obscured by the sentiment which begat the thought. It is one thing to soar on the wings of generalities, and another thing to work out the mechanism of flight. That we did not incorporate an article on this subject in the printed proceedings for 1907, is because we appreciated the difference between the inspiration of the moment, when words fall coruscating like burnt-up meteors, and the blackness of cold type unless animated by facts in detail. We cannot do as well as we would like, for even in the delay there has not been sufficient time to present so important a topic as Masonic Homes, and satisfy our own mind, for the nearer we came to the subject the greater it grew.

It may, perhaps, be well first to spread before the reader a general picture of this phase of masonic charity; then follow with a general survey of masonic charities which obtain in the different countries of the world, closing with figures in detail of the amounts invested in real and personal property, annual cost of maintenance, and number of inmates. The former presents a historical interest on which sentiment sits crowded

“As shut of evening flowers,”

while the latter may furnish a practical basis on which to found action.

It is needless to draw the Mason's attention to the fact that Masonry has always been the patron of the liberal arts and sciences, and has founded its good

works on the thought of helping mankind. The first public manifestation of this thought was projected into the educational field, perhaps due to the impulse given, as the American Mason finds, from the lectures of the Fellow Craft degree; but, primarily because of the infusion of scholars and students into the operative Mason's guild, thereby taking the operative guise to conceal their speculations and studies from the persecutions of those who differed from them.

We appreciate, not only the necessity of charity, the softening influence it brings to those who give, and the lift it extends to those who fall behind in the march of life, but the fact that charity must not be weighted with efforts that tire and bring discontent. In an organization so extensive as Masonry, misfortune will overtake many. To these must our attention be given, not so much from a sense of duty as from a spontaneity of mutual interest; yet having in mind how we can the best serve without the service degenerating to obligation, and the plasticity of the sentiment crystallizing into routine detail, at the same time so gently lifting the misfortune from the recipient that self respect is preserved, and his belief in himself is, at least, not made doubtful.

EDUCATIONAL MOVEMENT.

Public education not being universal, masonic schools were established in England and Ireland. As early as 1788 the Royal Masonic Institution for Girls was founded by the brethren of the United Grand Lodge of England. This institution is now located at Wandsworth, England, and has more than three hundred students. And to Brother Bartholomew Ruspini, an Italian by birth, but an Englishman by adoption, should credit be given for the inception and consummation of the idea.

In this connection, we might present one of the rules of this institution, which we found in reading its history, as illustrative of the ideas our brethren, of more than a

century ago, had on dietary matters, and in contrast to the attitude of our grand lodges on the beverage question, and the wave of prohibition that is rising, not only in the United States, but in Continental Europe. It may serve also to modify some brother's opinion, who may, in the future, otherwise declare that total abstinence from all fermented liquors is a masonic landmark.

A Diet for Children.

DAYS	BREAKFAST	DINNER	SUPPER
Sunday	Rice Milk	Roast Beef, Vegetables, Bread and Beer	Bread and Butter and Beer
Monday	Water Gruel	Suet Puddings and Beer	Bread, Cheese and Beer
Tuesday	Milk Porridge	Boiled Mutton, Vegetables, Bread and Beer	Broth and Bread
Wednesd'y	Rice Milk	Suet pudding or East dump- lings, potatoes, bre'd & beer	Bread and Butter and Beer
Thursday	Water Gruel	Boiled Beef, Vegetables, Bread and Beer	Broth and Bread
Friday	Milk Porridge	Rice Pudding and Beer	Bread, Cheese and Beer
Saturday	Rice Milk	Boiled Beef, Vegetables, Bread and Beer	Broth and Bread

In 1798 the Royal Masonic Institution for Boys was established by the Ancient or Atholl Masons, and is located at Bushey, Herts, England, with more than four hundred in attendance. These schools consist of magnificent buildings, and beautiful surroundings, rivalling in size and grandure of architecture any of the American Colleges. It may be news to learn that the Grand Lodge of Ireland has an institution of learning, the Masonic Female Orphan School, founded in 1792, in Merrion County, Dublin. In 1866 a Masonic Orphan Boy's School was established in Clonskeagh County, Dublin, Ireland, which is magnificently housed, and beautifully surrounded.

Along about 1870 the Grand Lodge of Mark Masons of England created what is known as the Mark Benevolent Fund, and which is divided into "The Benevolent Fund" and "The Educational Fund." Out of these funds is given, not only aid to the distressed masonic widows, but during its existence some one hundred and six children have received schooling.

Out of the Grand National Mother Lodge of the Three Globes of Germany sprang a Freemason's Boarding School at Dresden, Striessen, and which has now been in existence one hundred and twenty-six years. In 1899 a new school building was erected on fifty-four thousand square feet of land, which cost \$500,000. In this school, those who are able, pay tuition, and those whose financial condition will not permit, are accepted free, and all have the privilege at maturity of serving only one year in the army instead of three.

The Grand Lodge of Sweden also maintains a school for the children of deceased or indigent Masons. The value of the property is about \$300,000.

In the United States, the school movement among the masonic grand bodies began about fifty years ago. Altho some schools were started, the needs of these institutions were so much anticipated by our public school system that they were not successful.

From 1809 to 1814 the Grand Lodge of New York paid the tuition fee of fifty children of Masons in the city of New York. Thereafter the schools became free, and such payment was unnecessary.

At present the Grand Lodge of Texas has a sort of manual training school in connection with its Masonic Home. In Kentucky, printing is taught, and considerable work done in this line by the children of the Home. Ohio maintains school in its Masonic Home, which is attended by about fifty inmates, and all grades from first to eighth, inclusive, are taught. In Virginia Masonic Home, English, mathematics, music, typewriting, and other studies are taught. In fact it is customary in the administration of Masonic Homes to give the juvenile inmates the benefit of the public schools. This is notably so in New York where a large number of children at the Home are taught the elementary branches, and when of proper age will be sent to the public schools in the city of Utica, as are other children who have advanced in knowledge sufficiently to do so. "The avenues of advancement are found by any boy or girl

in a Masonic Home who gives evidence of a desire for a higher education than the Home provides.”

We have given this short sketch of the educational movement among grand lodges that it may be seen that Masonry does not alone provide for the physical needs. And we have good reason to believe that, thru the influence of masonic connections, hundreds of young men and women, of which no public record is made, are being helped to acquire educations, and that in many instances this aid comes thru local lodges.

MASONIC RELIEF.

Relief to the needy, the care for the aged and the infirm, have, no doubt, received more universal consideration from Masons than the education of their juvenile dependents. Our teachings, our promises, our close relationship with one another, have served to enlist us all in a brother's welfare. So long as Masonry has existed, so long has this material aid gone forth. When Masonry became more centralized, by the formation of the Grand Lodge of England in 1717, masonic charity began to assume a more systematic form. Yet we may go back to 1118, when Hugh de Payens, Geoffrey de St. Aldemar, and other Hospitalers, or Knights of St. John of Jerusalem, founded the Order of Knights Templar, and whose great purpose it was to aid the destitute widow, the helpless orphan and their aged members. The work of these founders of our masonic order of knighthood, so well begun, has continued through all the centuries, rising and falling with the ebb and flow of their prosperity and adversity, and doubtless has served as an inspiration to those of the Hiramic legend.

England.

The first organized effort among modern Masons toward masonic charity dates from 1723, when the Earl of Dalkeith, Grand Master of the Grand Lodge of England, originated the idea of a Charity Fund. In 1724 a Committee on Charity was appointed by that Grand

Lodge under the Grandmastership of Charles, Duke of Richmond. It was several years before the Fund was assembled and administered. This Fund has ever since continued, and is distributed by the Lodge of Benevolence, which meets monthly and relieves all worthy applicants. It is replenished by a per capita assessment upon all members of its Craft holding membership in lodges in England under the United Grand Lodge of that country, and which in the aggregate amounts at present to nearly \$500,000 per annum.

In 1835 the Royal Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, was organized, and is now located at Croydon, England. The buildings of this institution are imposing, and in 1904 its inmates numbered 592, and about \$112,000 is expended annually in support of the institution.

The Royal Masonic Institution for Girls, founded by the United Grand Lodge of England, which is mentioned among educational institutions, is also a Home as well. It is the oldest charities of that Grand Lodge, the institution for the aged Mason not being crystalized into buildings until subsequent to 1788.

Ireland.

The Grand Lodge of Ireland did not make any organized efforts to provide for destitute Masons until 1887, when was founded the Victoria Jubilee Masonic Annuity Fund. The number of annuitants on Dec. 31, 1907, had reached 40, of whom 8 were aged and infirm brethren, and 32 were needy widows of brethren, who formerly were in comfortable, if not affluent circumstances. During the year 1907 there was expended \$4,250. This fund on Dec. 31, 1907, had an invested endowment of \$68,640. In 1792 it established its Female Orphan School, which on Jan. 1st, 1908, had 100 pupils, and an expenditure of \$14,430, for the year of 1907, also an invested fund of \$79,255, and \$2,050 on hand. This school is a Home as well as a school for masonic female orphans, which is also true of the Masonic Orphan Boy's School, founded in 1866, at Rich-

view, Clonskeagh, which, at the close of 1907, had 86 pupils, and an expenditure of \$16,525 for the year.

Scotland.

So far as we can find, the Grand Lodge of Scotland has no institution for its superannuated and destitute, nor schools for orphans of Masons, but has two funds. One is known as the "Fund of Scottish Masonic Benevolence," instituted 1846, and maintained from three sources: 1—The annual contributions of the officers and members of the Grand Lodge; 2—from a deduction from the registration of every initiate to Scottish Masonry, and 3—by voluntary donations. It is distributed by a committee consisting of certain present and past grand officers of the Grand Lodge. To obtain the benefits of this fund, the applicant must petition thru the lodge of which the petitioner derives the right. The sums granted run from \$25.00 to \$125.00.

The other source of relief is the Annuity Fund which is managed by an Annuity Board, holding authority from the Grand Lodge. This board meets in April and October of each year for the selection of those entitled to benefits, and who are designated annuitants. The fund is made up from one-half of the free income of the Grand Lodge, and such other sums as it may see fit to appropriate; also donations from lodges and brethren, and of the proceeds of annual collections on St. John's Day, Dec. 27th, and from lodges on the day of the election and installation of officers or office bearers, as the Scotch call them. The donations and one-half of all sums received from the Grand Lodge, are reserved as capital; the other half, and the income which has accrued from the capital during the preceding year, after deducting the expenses of management, are disbursed to annuitants.

The Board has power to grant twenty annuities of \$75.00 each, ten of \$100.00 each; five of \$125.00 each, and all others of \$50.00 each. Every Master Mason on the roll of the Grand Lodge, every parent, widow or

child of a duly registered Master Mason, is qualified for a place on the roll of annuitants.

Every individual lodge is required to have a benevolent fund maintained and derived from annual contributions of members, and other voluntary sources. And it is required that a lodge must give a donation to the applicant before he applies to the Grand Lodge Benevolent Fund.

The Supreme Grand Royal Arch Chapter of Scotland also has a Benevolent Fund which is administered in almost the same way as the Benevolent Fund of the Grand Lodge.

The idea of Scottish Masonry is to distribute its charity to the individual, thus permitting him to remain at home or to seek his own environments.

We have taken up the methods of English masonic charity, for that land is the mother country of Masonry, especially of the 'so-called York Rite branch, and naturally Masons turn to that source to find precedent for the institution in its present form. Ireland and Scotland have been considered on account of their approximation to England.

CONTINENTAL MASONIC CHARITIES.

Masons of other lands and tongues than ours have not been unheeding to the calls of charity; but, with the same bounteousness as characterizes the English-speaking Mason, they have relieved the wants of those whose misfortunes brought about the necessity. Among the most prominent we find Egypt with a general charity fund, and a school for girls; the Old Prussian Grand Lodge of Germany with an Asylum in Dahme, and an old peoples' home at Einberg. In Westphalia a society for the care of orphans, especially for the backward and sickly children of Masons; the Grand Lodge at Frankfort on the Main has an Electic Society of united lodges, taking especial care of weak children of Masons. This Grand Lodge has a Palm Sunday Fund amounting to about \$50,000. The interest is used for the educa-

tion and assistance of poor children from fourteen to sixteen years of age. A hospital for Masons was founded at Hamburg one-hundred and nine years ago. Then there are numerous other masonic societies, whose purpose is to relieve the needy brother and his masonic dependents, scattered thru this country with commendable profusion.

In Bavaria, with lodges in twenty-one cities, eighty-six masonic charities exist.

The Grand Lodge of Hamburg maintains no Masonic Home. It has a benevolent fund, but among the subordinate lodges eighty-eight different charitable institutions and funds exist.

The Grand Lodge Symbolic of Hungary maintains a "General Freemason Charity Fund." This fund is but little called upon, the particular lodges furnishing all sufficient relief.

In India, a Scottish Masonic Benevolent Association exists, which makes allowances for maintaining old and dependent Masons and their widows, and educating the children of deceased or indigent Freemasons.

In the District Grand Lodge of Calcutta there are two funds devoted to benevolence and the education of children of the poor of the craft.

Jamaica, West Indies, maintains what is known as the Jamaica Benevolent Association, the purposes of which are the extension of masonic charity.

The Grand Lodge of Alpina, Switzerland, has a Central Benefit Fund. And nearly all of the local lodges maintain separate benefit institutions.

Australasia.

In Australasia the Grand Lodge of South Australia has a benevolent fund of approximately \$10,000.00. The United Grand Lodge of New South Wales has not only a benevolent fund, but a Masonic Convalescent Home at Camden, and a Freemason's Benevolent Institution for the relief of the distressed or infirm Freemasons, their wives and widows, under the patronage of the

Grand Lodge, but supported by voluntary contributions. To these charities must be added the Freemasons' Orphan Society with a cash capital of about \$150,000. The charities of the United Grand Lodge of Victoria consists of eight Homes for the Aged. They are small institutions, and should judge from the number of inmates, viz., 16, that wherever a Mason or his wife is supported it is called a Home. The Grand Lodge of Western Australia has secured lands to erect a Home, and has about \$15,000.00 in a benevolent fund.

It will be seen that our brothers of that wonderful island in the antipodes, are full of the great breath of human love which tries to make for humanity a great brotherhood.

MASONIC CHARITY.

Masonic Charity may be divided into three great classes:

I. That given to the individual as a pension or annuity.

II. That given to individuals collectively where they are housed, fed, clothed and attended in sickness in an institution designated a Home. The sources of the funds for these purposes coming thru the Grand Body, Symbolic, Capitular, Cryptic, Templar, or Eastern Star of the grand jurisdiction.

III. The individual charity expenditures of particular or subordinate lodges. Inasmuch as each lodge in its charity work is an independent factor, and is not required to report its expenditures for this purpose, there is no way to obtain accurate data of the amounts used. But many years of experience in masonic work, and close touch with this phase of our institution, gives ample and cogent reasons for saying that the total expenditures for charity by grand bodies will fall very much short of the charity outlays of the subordinate masonic bodies of the world.

The Grand Lodge and Grand Chapter of Scotland stand as the great exponents of the first class, for their

methods are based upon the principle of individualism. Other grand masonic bodies are extending charity in the same way, but not so much upon principle as upon expediency, having in mind the more socialistic idea of the Masonic Home, either in existence, or to be established at some future time.

Yet it is found that the individualistic idea obtains in the Grand Lodge of Canada, whose jurisdiction is over the province of Ontario; in the Grand Lodges of Manitoba, Colorado, Iowa, and Maine; that during the accumulation of funds sufficient to establish a "Home," grand lodges extend their charities upon the individualistic principle; that in a few states the old idea of educational benefits have been carried over from the past. Michigan, Nebraska, and New Hampshire, in addition to maintaining Homes, have also an educational fund, which is kept separate from the Home fund, but for what reason no explanation is found. The Grand Lodge of Oregon had an educational fund, June, 1907, of \$136,000. All admit that the ample opportunities for education have emasculated the necessity of such a fund; but tradition insists in holding past expedience in the hands of present futility. The educational fund of Oregon is so hedged about that unless some solvent can be found to dissolve the hypertrophy of old legislation, and some stimulant be administered to excite that grand lodge to action, it will stand an ever increasing monument to a past generosity that failed because one generation would not trust the next.

In all countries, so far as we know, masonic charity is entirely divorced from state except in North Carolina. While the "Oxford Orphan Asylum," as the institution is called, is the property of the Grand Lodge of Masons of that state, it gives refuge to "the really destitute and homeless children of North Carolina," whether the child of a Mason or not, and in consideration of which receives from the state an annual appropriation of \$10,000.

The state of California, however, by legislative enactment, allows annually \$14.00 for each full orphan,

and \$10.00 for each half orphan, but the Grand Lodge has never demanded it for orphans of Masons in the Home. This statement, coming from one in authority in that state, might lead one to believe that part of the inmates of that Home were not the orphans of Masons.

Self-Supporting.

Generally no attempt is made to make the Home self-supporting, or to furnish any definite duties to the inmates, yet usually imposing some duties more to avoid idleness, and the discontent and demoralization attending an idle life, than for profit. However, some grand lodges are breaking away from this idea on the principle that, if health and strength will permit, a brother feels less the adversity of misfortune if means are furnished to make him wholly or in part self-supporting, altho living at the Masonic Home of his state. Texas, perhaps, is taking the lead in this departure. Its Home is situated on a fine tract of land, and furnishes a retreat only for females and boys, that state having no aged Mason's Home. The farm has produced latterly considerably more than the cost of running it. Here boys are taught industrial trades, and the product from the more skilled is sold and the proceeds help to maintain the school.

In Kentucky a printing office is in operation where the boys do the work connected with the establishment. This institution is also educational. The girls are returned to the lodge from which they were sent at the age of sixteen after completing the eighth or grammar grades. The rule in this institution will not permit the entrance of a child of sixteen. The thoughtful men of that grand jurisdiction lament the fact, for when habits are crystalizing, and character assuming trend, then is the time to mould the child, and this age seems the plastic one which makes for good or bad in after years.

In one of the Homes of Connecticut the children are employed according to their age and capacity in some household work, mechanical or agricultural labor, and

those who are able attend the public school in Wallingford, where the institution is located.

To recount the educational system of each institution would be almost a "vain repetition." We see the necessity of education appreciated, and observe, that, with few exceptions, some note of the same chord is sounded to awaken the intellectual faculties of the young, and to harmonize them with the diapason of modern demands.

HOME SITES.

The prevailing idea in the selection of the site of the Home is to have plenty of ground and away from the congestion of the cities or towns. The farm idea dominates, for it furnishes greater opportunities and simpler means in helping; not only to support the institution, but to furnish work for those who are able to be employed. Yet this idea can easily be carried too far, for certainly the isolation of country life, especially in the northwest states, would ever be a source of discontent to the inmates, a taking away of opportunities of schools for the children, and adding an unnecessary monotony to those in charge. Contiguity to a city of some size would relieve these objections, furnish school facilities to the children, lodge, chapter and commandery privileges to the men, and social relief to the women. Man is a gregarious creature, and isolation is a horror which he ever seeks to avoid; it breaks the main spring of life, and leaves the hands inane over the face of time. A present idea, which is receiving some consideration, is that known as the Cottage plan. What this plan is may be seen in the following quotation from a letter received in answer to queries we sent out. While not going into all its details, or phases, the general plan is tersely told:

"A Masonic Home should be made as nearly what the word implies as possible. To this end I have in mind the Cottage plan, as against the large institutions. It seems to me that a central building for administration, with hospital and some dining room facilities and

quarters for single and decrepit men, should be established; but that most of those who go there should be established in cottages by themselves, perhaps husband and wife, or a daughter to take care of her father, etc. They would do much of the work themselves, and it would be more truly a Home to them. It would leave them more home life and more freedom of individual action, while, of course, reasonable supervision would have to be maintained to see that everything was done 'duly and truly'."

Our own criticism of the Cottage Plan is the impracticability of heating cottages, except at a great expense, in states of rigorous winters, the increased cost of maintaining supervision over inmates, and the decentralizing of efforts. In the southern, or western coast states, the plan could be better carried out, yet many thorns would be along the pathway of this beautiful theory. Our own thoughts are not animadversive to the exception, but to the plan in general, for doubtless there are instances when the exception would work well.

Our excursion thus far has been a sort of panoramic view of the subject. The following is a more detailed aspect of the theme, and while not so much with "verdure clad," yet should possess an equalled interest.

In May, 1907, from latest reports of the various Grand Lodges, there were in the United States 1,130,360 Masons, members of lodges. Using the multiple of three for each Mason, we find a masonic population of 3,391,080 who, thru possible misfortune, could be entitled to the benefits of masonic charity. To be more particular, nineteen grand lodges in the United States maintain Masonic Homes, whose grand lodge membership on the date given above was 719,075, making a masonic population of 2,157,225. These grand lodges have an invested interest in freehold lands and buildings, exclusive of personal property values and furnishings (which reach into the hundreds of thousands of dollars), of \$2,789,780, and an aggregate endowment or other fund of \$1,475,326. Three of these grand lodges have an educa-

tional endowment fund of \$200,873.00 It cost these grand lodges to maintain their Homes for the year ending (generally) December 31, 1907, \$415,160. Indian Territory maintains a Home, but does not own the building. On account of the impending consolidation of this Grand Lodge with that of Oklahoma, by virtue of the recent admission of this territory with that of Oklahoma as one state, it was deemed advisable not to invest in freeholdings for this purpose until the consolidation had been consummated. Indian Territory had a fund on hand at the end of 1907, of \$65,000.

Recapitulating we find at the close of 1907:—

Freehold lands and buildings.....	\$2,789,780
Endowments or other funds.....	1,475,326
Expenses of maintaining Homes, 1907.....	415,160
Indian Territory Fund.....	65,000
Total.....	\$4,745,266

The number of indigent inmates in these institutions at the close of the year of 1907, was 2,250. Nineteen grand lodges had on hand at the close of 1907 for the purpose of building Masonic Homes, \$383,665, and which, through tax annually levied upon the several memberships, will increase by the thousands each year. Seven grand lodges had at this time widows and orphans, or charity funds, and in which the building of a Masonic Home is not contemplated, the sum of \$266,825. That it may be seen at a glance the enormous sum sequestered for the laudable purpose of aiding the unfortunate, the following recapitulation is made. All figures here, and previously given upon the subject under Masonic Homes refer to the United States of North America only.

Freehold land and buildings.....	\$2,789,780
Endowments or other funds.....	1,475,326
Masonic Home building funds.....	383,665
Widows and Orphans or Charity Funds.....	266,825
Educational Endowment Fund.....	200,873
Total.....	\$5,113,469

With one exception, New Jersey, the values of land and Home buildings only represent the cost of the land plus building. In nearly all, if not all, instances, the present value of these landed properties is very much greater than the amount actually invested in them; perhaps \$500,000 could be added to the sum given as invested in land and buildings, and not be far out of the way. And \$100,000 could be easily added to the grand total as representing cash on hand, permanent and other kinds of funds set aside for benevolent purposes, and not included under endowments or other funds, and educational funds.

PRACTICABILITY OF MASONIC HOMES.

We now come face to face with the proposition of the advisability of creating and establishing a Home for our indigent Masons and their dependents. It would seem a case where theory and practice were not in the fullest accord. We would rather say theory and necessity. Before entering into the other phases of this question, let us hark back to conditions of the past. In some ways Masonry may be compared to the plastic sands which received the imprint of things that lived in the ages gone, and there hardened into rock, carrying from the past to the present the evidences of conditions that once existed; for the mould of human thought, made in past years, lies about masonic things like footprints in Jurassic sands. No doubt the greater stress, in the early days of our institution, was the necessity of knowledge and the study of the arts and sciences, perhaps developing out of the Fellow Craft degree, and which is often called the degree of education. Inspired by its teaching, and the lack of opportunity to acquire knowledge, Masonry started schools and endowed colleges; but the wave of popular sentiment came sweeping up, and educational opportunities were offered by state and municipalities to so generous a degree that, with few exceptions, the work of Masons along these lines became obliterated. Then upon the stones of our order

we read the word charity, and heard its precepts taught. The country, lagging behind in providing for its unfortunate, the Mason then, ever on the alert for good deeds, turned his attention along these lines, but in the soul of our civilization, we now feel the throb which Masonry anticipated and provided. This wave, too, is sweeping full-crested toward the higher shore, and, doubtless many as Masons, are watching and wondering whether our good work in this field is so vitally needed as when the thought sprang into existence. Charity we shall always need, as we shall always need knowledge; and Charity can never cease to be an active, cardinal virtue. Yet will Masonry need the full panoplied institutions to protect and aid its poor, the vast machinery, the enormous sums segregated to care for the handful that are left stranded by the tide of fortune that we find to-day, only 2,250 out of a masonic population of 2,157,225. It would seem that \$4,745,284 (only grand lodges are now considered which have Homes) to carry on the work, though lofty and ideal, represents too great an effort for the result obtained, and lacks that ingredient necessity which makes all work a success.

Tho it be one out of a million who needs our aid, give it to him, open-handed and generously, but why use leaden beams where aluminum will answer as well. Why load one sack with stones to balance the grain which the other contains. No wonder grand lodges pause and falter before the undertaking, for the thoughtful minds know the burdens to be assumed. We have almost drawn a conclusion unconsciously, and while not within our province, perhaps, to make any recommendation along the lines of our subject, a mind would indeed be a barren waste if it apprehended neither its environment nor the thing that touched the senses. And tho we have seemingly piled Pelion on Ossa, we have not forgotten that the poor are always with us, and that life's highway is strewn with losses, and that the kinder our so-called civilization becomes, the more it fights that eternal law of nature, the survival of the fittest, by extending aid to the weaker. The tendency of the

present times is to go into our closets to pray alone, to "Let not thy left hand know what thy right hand doeth; that thine alms may be in secret." Does not every Masonic Home stand as a monument, not alone to the generosity of our order, but to the failure of those who are sheltered by it. Is there not some other way to aid our unfortunate brother than to put him into a gilded house, to be gazed at by curious eyes, as some creature to be wondered at, and to be pitied; some quieter way where self-respect will not be laid in the dust, and every object that tends to comfort be labelled with the name charity; a way more unostentatious, more in accord with the admonition we find in the sermon on the Mount, and at the same time with less burden upon those thru whom aid will come.

The individualistic plan has many strong adherents, and we quote the following from a letter written by a Grand Secretary of one of the larger grand lodges in which this plan is adopted:—

"The cost of keeping a Home up and employing help to keep it going and to keep it in repairs, is perfectly marvelous, and it is surprising how few inmates some of these Homes have; and we learn that a great many who come to these Homes are less deserving than other members of the craft.

Under our plan the ones whom we assist can remain among their friends, and enjoy their friendship, company and sympathy, and yet have enough to aid them to live comfortably. We have frequently ascertained that the ones who are the most deserving are the last who desire to be put into a Home off by themselves."

It is, indeed, true that the publicity of being an inmate of a Masonic Home makes many a worthy person suffer the pangs of poverty rather than the shame of exposure; while the unworthy have no pride to stifle, nor conscience to appease.

We hear a note of warning in the following quotation from the report of the Superintendent of the Masonic Home of Connecticut, 1908.

“There is a very potent factor which will have great influence in determining our future experience in these calls upon our charity. The lodges must exercise the utmost care to see that they are not imposed upon either by such as seek admission to the order because they see inside its fold, a comfortable home for their declining years, and more especially, that they do not reinstate those who have left their ranks, rather than contribute their small share of that which the order asks for its own support; but now, feeling the weight of years, and perhaps the approach of poverty, hope to return to the lodge and receive the care and support to which they are not entitled, either by masonic principles, or ordinary justice.”

Farther on in this report, we find that a little less than one-fourth of the total membership of that grand jurisdiction “are annually excused from giving their portion of charity * * * and it is from their number that the majority of the calls for assistance come.”

In the broader and bigger aspect, an objection may be urged against Masonic Homes in that they tend to destroy charity by the individual, and by the subordinate bodies, and to encourage a tendency of that improvidence, which, more than any other factor, makes asylums of charity necessary. Symbolic Masonry is thoroly democratic and individualistic. Originally each lodge was free and independent. The establishing of a grand lodge, tho centralizing and unifying in its effect, abridged the independence of particular lodges, but it contained so much of good, that this one inovation has become a part of the masonic organization, yet not without protest when first obtained. So deep has this feeling of independence settled over the craft, that every effort to establish a General Grand Lodge has met with failure. The precepts of the institution are for individual rather than collective action. Thus each member is taught that it is he who should make the effort to relieve the necessities of a brother or his dependent. And it is with this dominant thought that Masonry has persisted thru vicissitudes, and has presented such a solidarity of purpose that upon its altars the sun never sets.

To centralize our charities beyond the band of Masons we call a lodge, is to loosen the obligations of individual effort, to throw upon the whole what the Mason was himself taught to do; and in his loss of inspiration, to be indeed the friend in need, he sees the vanishing hands of his brothers pointing toward the "Home", should misfortune overtake him, instead of feeling the strong grip to help him to his feet. With this belief impressed upon his mind, all lessons of charity become abstract things instead of concrete precepts, and the soul of Masonry, a phosphorescent gleam upon the tessellated floor. These reasons are psychologic, yet are worthy of consideration, and many hold them true.

On the other hand, the Home presents many advantages. It gives comforts and attentions which cannot at all times be obtained elsewhere. It offers refining environments, and brings restraining influences to bear upon many who might, in the shadow of the end, seeing no hope, fall by the wayside.

EASTERN STAR HOMES.

The Grand Chapters, Order Eastern Star, of the various states have interested themselves in charity work. In most of these grand chapters, it is a stir upon the waters of good things; in some, a practical help, with funds. In the District of Columbia, it is a co-operation, and in Illinois and Iowa, it is a Masonic Home in full operation.

At Boone, Iowa, October 18, 1905, a beautiful building was dedicated to the care of masonic dependents. The amount invested in buildings, grounds, etc., in the fore part of 1908, was \$44,000, and an endowment fund of \$1,020. The cost of maintaining the Home for 1907 was \$2,700, and in April, 1908, it had 12 inmates.

We quote the following from a recent statement of one in the harness of Eastern Star work in Iowa:

"This Home was purchased and is cared for entirely by the Order of Eastern Star. Until the Home is full

we admit, under certain conditions, indigent masonic brothers, if they are paid for by the masonic fraternity. We admit, free of charge, the members of the O. E. S. and their children; also the orphan children of Masons, regardless as to whether their parents had been members of the O. E. S. or not. So far all the inmates are adults.

The Home is really only in its infancy, and there has scarcely been time to make proper estimates as to the cost of running expenses, it being only dedicated October 18, 1905."

The prosperity of the masonic craft in Iowa will be brought to mind when we consider that, in 1907, there were 37,838 Masons, members of lodges in that state. By the multiple of three, we find the masonic population was 113,514, which would more than include Eastern Star members; that out of this population only 12 were in the Home April, 1908; although, from the report of the proceedings of the Grand Lodge of Iowa, 1907, we find that 43 received assistance during that year and for which \$4,906 was expended.

A comparison may well be here made between the Home, or the socialistic idea, and the individualistic idea of the grand lodge. In the O. E. S. Home \$44,000 is invested. For this sum (what would be equivalent to) 7 per cent. per annum could be obtained, when the repairs and deterioration of the buildings are taken into account. This would give \$3,080. Cost of maintaining Home during 1907, \$2,700, total \$5,780, and 12 are inmates. With \$4,906 the Grand Lodge gave 43 such assistance as, we have reason to believe, was necessary.

The Grand Chapter O. E. S. of Illinois maintains an "Eastern Star and Masonic Home" at Macon. The value of the property is estimated at \$25,000. It was dedicated in 1903. Contains 32 rooms. On June 19, 1908, had 23 inmates. Cost about \$5,400 to maintain it last year. On October 7, 1907, had a surplus fund of \$7,576.

CONCLUSION.

We have presented the charity side of our institu-

tion in its historical, methodical and statistical aspect, tho not so elaborate or detailed as it may well have been, it should serve as a survey to those who are interested in the subject. We have sifted the thoughts of others, and garnered the best we could. We have tried to be impersonal, and present the facts as we found them. We could not well delve into this subject as deeply as we have without some convictions, but we have tried to refrain from expressing them as much as human nature will permit. While some of the figures presented may not be technically accurate, yet they are sufficiently near the fact that a little more or less should not change, except in minor detail, the aspect of the subject. If error exists, it is not because grand lodge officers, and those in charge of affairs, have not had ample opportunity to correct them before appearance in this report.

We have not given the various methods adopted by grand lodges in the United States for raising funds to maintain Masonic Homes, or to accumulate funds for that purpose, or for charitable ends, for the reason that the same method is used by all of the grand lodges, that of a per capita tax, usually, or a certain per cent .of annual income. Only in Pennsylvania are the funds wholly gathered by donations; interest on accumulated funds, many of which coming thru bequests. The Grand Lodge of that state, as well as the Grand Chapter, and Grand Commandery, contribute annually \$5,000, \$1,000 and \$1,000, respectively.

We trust that our labor will throw the light upon the subject of Masonic Homes and cognate charities that was expected, and what is done by our own Grand Lodge along the lines of aid to the unfortunate, will be done in the intelligence of the facts presented.

Fraternally submitted,

FRANK J. THOMPSON.

Grand Secretary.

APPENDIX.

Investment in Masonic Homes in Actual Operation in North America for year ending 1907.

California	\$253,000
Connecticut	38,000
*District of Columbia.....	25,000
Georgia	30,000
Illinois	112,000
Kansas	57,600
Kentucky M. W. & O.....	311,478
Old Masonic Home.....	20,000
Michigan	100,000
Missouri	44,852
Nebraska	33,683
New Hampshire	28,000
New Jersey	(value) 150,000
New Jersey Orphanage.....	36,400
New York.....	500,000
North Carolina	125,000
Ohio	150,000
†Pennsylvania Elkins Orphanage for Girls.....	400,000
Masonic Home.....	83,767
Tennessee	50,000
Texas	161,000
Virginia	75,000
Total.....	\$2,784,780

*Funds for erection of building were raised by an Eastern Star Fair, October, 1903.

†Homes built by private fund and owned by private corporations. The Grand Lodge, Grand Chapter, Grand Commandery contribute annually \$5,000, \$1,000, and \$1,000, respectively. Support coming otherwise from donations, from persons, contributions from lodges and interest on invested funds.

Amounts on hand by Grand Lodges in North America to build Masonic Homes.—Year ending 1907.

Alabama	\$ 800
Arkansas	40,000
Connecticut	22,000

Florida	13,988
Idaho	48,178
Indian Territory.....	55,000
Louisiana	3,500
Minnesota	4,000
Mississippi	36,652
Montana	32,058
Nevada	90
North Dakota	895
Oklahoma	50,000
South Carolina	17,000
South Dakota.....	4,135
Washington	37,000
West Virginia	2,472
Wisconsin	5,397
Wyoming	500
	<hr/>
	\$383,665

Canadian Grand Lodges.

British Columbia	\$20,000
Nova Scotia.....	\$25,000

**Masonic Home endowments, or other funds the interest
only on which is usually available.**

Year ending 1907.

Connecticut	72,294
Illinois	50,000
Kentucky	\$306,541
Missouri	112,000
New York	274,806
New Jersey	76,887
Ohio	90,730
Pennsylvania (estimated).....	320,189
Tennessee	30,879
Texas	121,000
Virginia	20,000
	<hr/>
	\$1,475,326

**Educational Endowment Fund, Grand Lodges North
America. Year ending 1907.**

Michigan	\$ 5,000
Nebraska	51,873
New Hampshire	8,000
Oregon	136,000
	\$200,873

**Widows and Orphans, or Charity Fund, No Provision
made to Build Home.—Year ending 1907.**

Arizona	\$18,000
Canada	50,000
Colorado	20,207
Iowa	6,000
Louisiana	1,658
Maine	53,621
Manitoba	15,466
Minnesota	50,000
*Nebraska	51,873
	\$266,825

*Effort being made to make it available for the Masonic Home.

**Annual Cost of Maintaining Masonic Homes.
Year ending 1907.**

California	\$27,000
Connecticut	20,752
District Columbia.....	2,624
Georgia	7,009
Illinois (Sullivan and Chicago Homes).....	30,000
Indian Territory	6,000
Kansas	9,865
Kentucky (Old Masonic Home).....	5,800
Masons W. & O. Home.....	33,000
Michigan	11,294
Missouri	29,484
Nebraska	6,355

New Hampshire	4,000
New York	65,000
North Carolina.....	20,739
New Jersey	18,662
Ohio	34,613
Tennessee	16,934
Pennsylvania (Masonic Home).....	22,971
Elkins Orphanage.....	5,624
Texas	27,766
Virginia	9,668
Total	<u>\$415,160</u>

NUMBER OF INMATES.

Year ending 1907.

California	126
Connecticut	74
District Columbia	6
Georgia	30
Illinois	110
Indian Territory (Building Rented).....	35
Kansas	77
Kentucky (Old Masonic Home).....	21
Masons, Widows and Orphans.....	282
Michigan	53
Missouri	141
Nebraska	29
New Hampshire	14
New York	301
New Jersey (Home).....	57
(Orphanage)	17
North Carolina	276
Ohio	175
Pennsylvania Masonic Home.....	90
Elkins Orphanage for Girls.....	17
Tennessee	121
Texas	140
Virginia	58
Total	<u>2,250</u>

