

The faultless-fitting



Shoe for Women

All the knowledge and facilities of this house have been exerted with a view to testing the claims of the "Dorothy Dodd" Shoe. As a result of the investigation, we give it our unqualified endorsement. We find it so easily superior in all the points of BEAUTY—of FITTING QUALITIES and of VALUE, that we have decided to discontinue all other lines of women's shoes selling for \$3.00.



Dorothy Dodd Boots Cost \$3. Oxfords \$2 50

With the exception of a few special styles, which by reason of their being more expensive to cut are quoted at 50c. more.

\$3.00 Dorothy Dodd \$3.00



TRADE MARK

The women of Scranton will be interested to know that we have completed arrangements by which we are made exclusive agents in this city for the new faultless-fitting shoe for women, known as the "Dorothy Dodd." This is the new shoe that caused

The Tremendous Sensation

that has been raging in the shoe trade for several months past. An unusual thing about the "Dorothy Dodd" Shoe is that it is the only shoe ever placed on the market that embodies a woman's idea of what constitutes a perfect shoe. We extend to you a cordial invitation to attend our first "Dorothy Dodd"

Opening Display

Tuesday and Wednesday, May 27 and 28.

The faultless-fitting



Shoe for Women

"Dorothy Dodd" Shoes combine all the essential points that discriminating women seek. The fastidious woman needs pay no more; the economical woman cannot afford to pay less.

The range of styles includes shoes for every purpose, from the light exquisite dress Oxford to the thick soled boot for tramping and outing.

A distinctive feature about all "Dorothy Dodd" Shoes is their FAULTLESS FIT—a feature the result of a woman's genius.



Beautiful Window Display.

The Brooks & Sanderson Shoe Co.

Corner Lackawanna and Wyoming Avenues. We Give Trading Stamps.

ORIGIN AND DEVELOPMENT OF THE KNIGHTS TEMPLAR

In the year 1099 A. D., when the intelligence of the capture of Jerusalem by the Crusaders (July 15) had been conveyed to Europe, the zeal of the pilgrimage blazed forth with almost incredible fierceness. It had gathered intensely during the interval of its suppression by the Saracens five years before, and now all classes, of all nations and of both sexes, old men and children, virgins and matrons, thinking the road then open and the journey practicable, pressed forward toward the Holy City. The infidels had indeed been driven out of Jerusalem, but not out of Palestine. The passes of the mountains bordering the sea-coast were infested by warlike bands of fugitive Moslems, who maintained themselves in the innumerable caverns with which the country abounds, or on the trackless deserts east and south of Judea, came forth upon the high roads, cut off the caravans, and carried off to Jerusalem and the seaports, and re-venge themselves for the loss of their habitations and property by the indiscriminate pillage of all travelers; and the pilgrims, consequently, when they approached the Holy City, were exposed to almost deadly hostility, to plunder and to death.

To alleviate the dangers and distress to which they were exposed by these implacable foes, to guard the honor of the saintly virgins and matrons, and to protect the gray hairs of the venerable palmer, nine noble knights, each of whom had distinguished himself in the assault upon Jerusalem, formed a holy brotherhood in arms, and in the year 1113 A. D. entered into a solemn compact to clear the highways and protect pilgrims through the passes and defiles of the mountains leading to the Holy City. Their oaths were given by reputable authorities: 1. Hugh de Payens; 2. Godfrey de St. Aldemar; 3. Rorai; 4. Gondemar; 5. Godfrey Bisol; 6. Payens de Montidier; 7. Archibald de St. Amant; 8. Andrew de Montbar; 9. the Count de Provence. Warned with the religious and military fervor of the day, animated by the sacredness of the cause to which they had devoted their lives, they called themselves the "Poor Fellow Soldiers of Jesus." They elected as the first grand master that true knight, Sir Hugh de Payens; and within themselves the two most popular qualities of the age, devotion and valor, and exercising those attributes in the most popular of all enterprises of that period, they speedily acquired a famous reputation.

At first, we are told, they had no church and no particular place of abode, but in the year 1118, nineteen years after the conquest of Jerusalem by the Crusaders, they had rendered such good and acceptable service to the Christians that Baldwin II, King of Jerusalem, granted them a permanent place of habitation within the sacred inclosure of the Temple on Mount Moriah, amid those holy and magnificent structures which were then exhibited as the outbuildings of the Temple of Solomon, whence the Poor Fellow-Soldiers of Jesus Christ came henceforth to be known by the name of The Knights of the Temple of Solomon, or more briefly, Knight Templars.

the possession of Palestine.—Addison's Knights Templars. To the vows of the monks, and the austere life of the convent, they added the discipline of the camp and the stern duties of military life, thus blending the fine vocation of the sword and lance with the holy zeal and body-bending toils of a poor brotherhood. Their story excites in us emotions of admiration for their constancy and courage, and sincere pity for their unmerited and cruel fate.

In the earlier years it was universally held by the members of the "American" Order of the Temple that their system had been handed down in unbroken succession from the Order of Christian Knights, whose history is briefly outlined above. Masonic writers and historians, whose utterances are entitled to respect, have, however, long ago repudiated the theory that the Templary of our day is a legitimate offshoot from that of the twelfth and thirteenth centuries. Templary, as well as Masonry, religion and history, has its myths, and the connection of modern with ancient Templarism is one of them.

D. Murray Lyon, of the grand lodge of Scotland; William James Hughson, of the grand lodge of England; William Gould, author of "Gould's History of Freemasonry," and eminent students and Masonic writers in our own country have decided, after the most patient research among all known records, that no authority exists for such a claim; and, in addition to all that can be known on the subject, there is sufficient internal evidence in the system itself to render the theory of such an origin very doubtful.

"The Masonic Knights Templar of the eighteenth century and since, have no connection with the earlier body, and never had. Bodies of Knights Templar, in connection with the craft, came on the scene in the first half of the last century. The origin of Masonic Templary is unknown."—Hughson.

"The theory that the chivalric Templar Order, on their persecution and dispersion, took refuge in the Masonic body, is but one of the fabulous traditions of the past. There is not the slightest foundation for the statement that members of the dispersed Templars, after their suppression in 1314, became Freemasons. It is but one of the fabrications of modern Masonic tradition to account for the amalgamation of the Templary with Masonry, and is totally opposed to historic facts. It is not even probable that the proud and haughty nobles of that age, from which class the Templars' orders were selected, would engraft themselves upon a society of mere mechanics when all the great military orders in Europe were open to them, and who would be only too glad to receive into their ranks so renowned a military body as the chivalry of the Templars."—W. J. B. McLeod Moore (Canada).

Mr. James H. Hopkins made a report to the grand encampment, giving an account of his investigations into this subject while in Europe, and among other things he said: "I made an anxious effort to learn the origin of the connection between Freemasonry and the orders of the Christian Knight-hood. The most eminent scholars whose writings I could procure, and the most learned with whom I had the opportunity to converse, have failed to clear away the mists of uncertainty

which envelop this interesting subject." Sir Knight T. S. Parvin, formerly grand recorder of the grand encampment, says: "The theory that the Templary of our day is a legitimate offshoot from that of the Christian Knights, although a beautiful and popular idea, will have to be abandoned as quite untenable on historic grounds. The conclusion we arrive at, after due consideration of the slight evidence in its favor, is that the Masonic Templary of today has no connection whatever with the Templars of the twelfth and thirteenth centuries."

The American Masonic system is a growth of the form which is to be found in the older Masonry of the Motherland. The American system differs from the parent stock from which it was propagated, and it can hardly be said to be a reproduction of the original plant; at most, it is but a species of the same genus. The several degrees came to this country in a greatly modified form from that in which they are now to be found. The work of elaboration and embellishment began at a very early date, and it is difficult to trace its development, which may be said to have culminated when Thomas Webb, master of a Masonic lodge, was at its height.

The task of discovering and bringing to light the true history of the fraternity, which has so long lain buried in darkness among the rubbish of the temple, which has accumulated with the years of its growth, is rendered exceedingly difficult, owing to the extreme reluctance with which Masons formerly committed to writing even the most trivial matters relating to the craft. Even in this age, when new discoveries are being constantly brought to light, it is far too frequently held to be treason to the cause to expose to the eyes of the "profane" the truth of history, so far as it relates to the Masonic institution; but, regardless of the ignorant pretensions of those who still teach that the Master Mason degree originated and was formerly conferred in the Sanctum Sanctorum of King Solomon's Temple, and that the Templars of this year of grace are the lineal descendants of those who fought for the recovery of the Holy Sepulcher, one myth after another has vanished, until we no longer hesitate to commit to writing the avowment that, with scarcely an exception, the ritual of every Masonic degree now produced in the United States originated, or was elaborated, since the American Revolution. The admission of this fact does not in the least degree detract from the dignity, high character or claim to an ancient origin of the institution itself.—Masonic Concordant Orders.

It would be a waste of effort to take up the introduction of Knight Templary into the United States. It is no question of legitimate Masonic history. That the system came within the term "unorganized Masonry" until the present century is too evident for argument. A few Sir Knights, having received the orders in Scotland, Ireland or elsewhere, met together by appointment in Philadelphia, Boston, New York, etc., in a retired place and first testing each other by diploma and unwritten evidence, would make no scruple of organizing themselves for the time being into an encampment or conclave, and assume control of territorial jurisdiction, confer the orders,

elect officers, issue certificates, etc. If this is not the history of the introduction of Knight Templary upon this continent, there is no better, we regret to be compelled to say, at our command.

Nor is it derogatory to the legitimacy of the succession or the merits of the system of Templary to admit this conclusion, for in this manner only could Free Masonry itself have been extended from the date of its origin to the organization of the grand lodge of England, A. D. 1717. Prior to that period, there was no grand lodge, or central organization that possessed the authority to issue warrants. There was no such thing in existence as a Lodge Warrant, hailing from such central organization. A proper number of Masons had an inherent right to assemble in a secure place, apply the essential tests to each other, open a lodge and initiate, pass and raise worthy applicants. This is all that can be said of Knight Templary up to a very recent period. It is all that can be said of the spread of any branch of Masonry, however important or consequential it may now be esteemed. Much labor has been expended by one writer to establish the fact that an encampment of Knights Templar was worked in Philadelphia before 1780. Another eminent writer has endeavored to prove that an encampment was worked in South Carolina as early as 1780. Both of these things are probable, but the facts are of no importance in point of history. There was no Templar organization in the world at that time authorized to grant warrants for Encampments. Sir Knights anywhere in the United States could meet, and probably did meet as we have said, and increase their number by inherent right, keeping no records, although possibly granting certificates.—Robert Macony.

Previous to the independence of the United States there existed no separate Templar bodies. The Templar ceremony was practiced to some extent, "under the sanction of the warrant" of "Blue" lodges, by which statement this writer understands as a result of his investigations upon the subject that it was formerly the practice of those persons who were in possession of the degree to assemble in some lodge room, whether the one of which they were members or not does not appear, and then and there proceed with the ceremony of Knighthood a Templar; the organization in every instance seems to have been self-created and temporary in its character.—Speed.

St. Andrew's Chapter of Royal Arch Masons, of Boston, Massachusetts, then St. Andrew's Royal Arch Lodge, holding under the Grand Lodge of Scotland, held its first recorded meeting August 28, 1789, in Mason's Hall, Boston, and the record of that meeting contains the first account of the conferring of the degree of Knight Templar that has been discovered, either in this country or in Great Britain. It is in these words:

"Brother William Davis came before the lodge, begging to have and receive the parts belonging to the Royal Arch Masons, . . . and he was accordingly made by receiving the four steps, that of Excellent, Super Excellent, Royal Arch and Knight Templar." Of course the grade of Knight Templar must have been known, and must have been conferred in lodges previous to that date, as it must be manifest that St. Andrew's Lodge did not fabricate the degree and add it to their

system in 1789. By the foregoing minute it would seem that the degree or grade of Knight Templar was considered as being a part of the Royal Arch grade, or as belonging to that system.

Whence the ceremony was obtained or of what it consisted, is a mere matter of conjecture. It will be observed that the Red Cross Order is not named in the list of degrees conferred. The records of Kilwinning Lodge, Ireland, warranted October 8, 1779, show that its charter was used as the authority for conferring the Royal Arch, Knight Templar and Rose Croix degrees, as early as 1872; but the Red Cross and the Rose Croix are two different degrees, and should not be confounded.

It is possible that the degree of Knight Templar was conferred, in numerous instances, in military and possibly other lodges, prior to the end of the Revolutionary period; but if so, there is, so far as we are aware, no existing credible evidence of that fact, and even if it were true that such was the case, the mode and manner in which it was done was so irregular, in the light of modern Masonic teachings, that the bare record would be of little value to the Masonic student.

The degrees embraced in the American schedule are those of Companion of the Red Cross, Knight Templar and Knight of Malta. That the Red Cross is not embraced in that of the English European or Canadian Preceptories, except that it is permitted in Canada to communicate it in order to qualify our Canadian Fraters to visit American lodges. This degree has a curious and unsatisfactory way of appearing and disappearing in the earlier records of Templar bodies. It is mentioned in the diploma which relied upon to establish the conferring of the Templar Degrees by St. Andrew's Lodge, at Charleston, South Carolina, in 1788.—Frederic Speed.

Prior to the discovery of this diploma the Red Cross degree was regarded as having been manufactured by Webb and his associates from the degree of Knights of the East or sword of the Ancient and Accepted Scottish Rite. The degree is not enumerated among those conferred upon Brother William Davis, in St. Andrew's Royal Arch Lodge, now Chapter, at Boston, in 1789. In 1787, however, that body "voted that the Knights of the Red Cross, by Brother Benjamin Hurd, Jr., be and they are hereby permitted to make their records in the book of the Chapter," a privilege which was not availed of. Boston Council was established in the year 1802, and King Darius Council, of Portland, in 1805, and thereafter the degree seems to have been regularly worked.

If the ceremony called "Red Cross," mentioned in the South Carolina diploma, and a vote of St. Andrew's chapter before referred to, was identical with that practiced in Boston and King Darius Councils, and enumerated in the minutes of the meeting at which St. John's Commandery, of Providence, Rhode Island, was organized, then it is clear that the degree is not the work of Webb, who was not a Knight Templar at the time the permission to record their proceedings in the minute book of St. Andrew's Chapter was given. Webb is said to have had the Templar Orders, Royal Arch and Knight Templar, conferred upon him in Philadelphia about 1802. It is possible that changes were introduced by Webb, but the tradition that he was the originator must yield, as other myths of Masonry have done, before the researches of the historians of Masonry; but before

Webb's claims to paternity are set aside it must be admitted that an entirely dissimilar degree of the Ancient and Accepted Rite, that of the Rose Croix, has, through ignorance, frequently been spoken of as the Red Cross, and it is barely possible that the Red Cross referred to in the Charleston diploma, and Massachusetts record, was not identical with the ceremony founded upon the Persian legend. This much, at least, is to be said: before the era of Webb the degree was little known and little practiced, and it is to him that we are indebted for its preservation and propagation as a part of the American Templar system.

It has been before noted that the Templar ceremony was practiced in an irregular, sporadic manner, "under the sanction of the warrant" of "Blue" lodges. It is probably impossible to fix the date of its introduction into the United States, but it is certain that it did not come under the sanction of a warrant or dispensation from any Masonic power, for none such existed anywhere at that time, having control of the degree. Doubtless it came as the so-called side degrees of the present day came. One being in possession of a degree called to his assistance the requisite number of others having the degree, who, meeting in a lodge-room, and having present its warrant, proceeded to make a Templar or Templars, as the case might be, and, the ceremony being ended, they dissolved, never to meet again. In the course of time, when Templars became more numerous, an occasional attempt was made to make a record of these irregular proceedings; and occasionally diplomas were issued, some of which, having come down to the present time, are existed as testimony to the assumed fact that there were "regularly existing bodies in those days. The ritual of the Templar degree does not appear to have undergone the debilitating process to which other degrees of Masonry were subjected, and while changes were undoubtedly made, either by accident or design, it is said to be substantially in accord with that of our English Fraters.

From the close of the Revolutionary war until about the year 1818, when the Grand Encampment was formed, Masonry, like the country, was in a transitional state. The so-called "higher degrees," which had previously been conferred under the sanction of lodge warrants, now began to be worked by regularly constituted bodies. Chapters and encampments began to be organized upon a permanent basis, and they attracted more attention, a ritualistic development was inaugurated. As in the ante-Revolutionary period, for most of the time there was no governing power over the Templar degree, and each body, as it came into existence, was self-created and independent of all others. Few of these organizations have continued until the present time, and still fewer have left any records of the earlier years of their existence. As time passed on and these occasional gatherings became more frequent, when the number of Templars had increased sufficiently, and more permanent organizations began to be made, out of these emergency bodies grew permanent ones.—Frederic Speed.

Bill to Retire Hobson.

By Exclusive Wires from The Associated Press. Washington, May 27.—The senate committee on naval affairs has agreed to report favorably the bill providing for the retirement of Naval Constructor Richmond P. Hobson.