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MASONIC  
MEMBERSHIP RECORD  
AND  
LIBRARY CLASSIFICATION.

*Thompson.*

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Compliments . . .

*J. J. Thompson*

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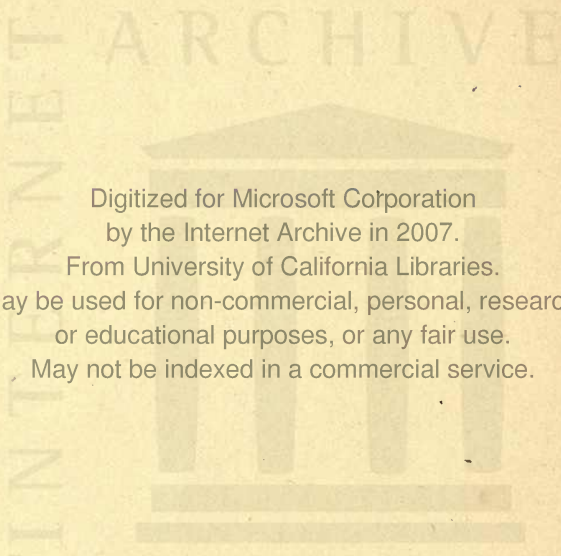
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NORTH DAKOTA

FARGO, OCTOBER 1st, 1908.

LIBRARIAN, PUBLIC LIBRARY:

Herewith find two books, the "Masonic Membership Record and Library Classification" and the "Masonic Homes," donations from the Grand Lodge A. F. & A. M. of North Dakota to your library.

The value to the Public Library of the "Masonic Membership Record and Library Classification," will, doubtless, lie with the classification of books on masonic subjects, beginning on page 17. We have given two methods under titles "Masonic Subject Classification" and "Masonic Body Classification," pages 20-24. Since writing the book, experience has shown a preference for the "Masonic Subject Classification," i. e., the last number indicating the particular branch or body of Masonry to which the book pertains, the first number (including the Dewey masonic number of 366.1) indicating the class.

The book entitled "Masonic Homes" should be of interest, not only to Masons, but to those who are interested in the charity phase of our times. Its masonic number, under our classification, is 366.1-360. According to Dewey, it is merely 366.1.

Where a library possesses a sufficient number of works on masonic subjects, it is advisable to use the masonic classification; for it throws the books in convenient and systematic order, while if the Dewey number only is used it disintegrates subjects which should be together. For convenience, we write the Dewey number small and the masonic number the usual size, as illustrated on pages 25-29.

In addition to what is said of our masonic classes on page 22, we may add that our grouping under 500—Natural Science—is practicaly, if not wholly, arbitrary.

The "Masonic Membership Record and Library Classification" and the "Masonic Homes" were printed by the Grand Lodge A. F. & A. M. of North Dakota for distribution among other masonic bodies. The author was also directed to have bound in permanent covers 150 copies of each for distribution among the public libraries. They are not sold nor copyrighted, but given to the world in the hope that some one may obtain the light he seeks.

With compliments,

FRANK J. THOMPSON,  
Librarian.

Volume 11, 1911

The following is a list of the names of the members of the Grand Lodge of Montana for the year 1911. The names are arranged in alphabetical order. The names are: [The text is extremely faint and illegible, appearing as a list of names.]

CALIF

# A SYSTEM OF CARD MEMBERSHIP RECORD

FOR

## MASONIC BODIES

AND

## A SCHEME OF CLASSIFICATION FOR MASONIC BOOKS.

Being an extension of the Dewey Decimal System.

By

FRANK J. THOMPSON 33°

Past Grand Master and Grand Secretary and Grand Librarian  
of the Grand Lodge A.: F.: & A.: M.: North Dakota.  
Also Grand Secretary of the Grand Chapter R.: A.: M.:  
and Grand Recorder of the Grand Commandery K.: T.:  
North Dakota, and Librarian of the Public Library, Fargo,  
North Dakota. President, North Dakota Library Associa-

### ERRATA

On Page 9, second line, opposite marginal note "In re rejections," the  
"and" should be "are."

On Pages 25 and 26, the figures 336.1 should be 366.1.





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**North Dakota. President, North Dakota Library Association.  
President, State Library Commission.**

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Published by sanction of the

**GRAND LODGE A.: F.: & A.: M.:**

Gift. Thompson, F. J.

## DEDICATION.

**S**HOULD we dedicate this pamphlet, or should it go into the world without godfather. These were the thoughts which came upon us as we stood upon the brink of publication. However, when we look back upon the years in which we have served the Grand Masonic and Templar bodies of North Dakota, we cannot conceal the fact of the generous and progressive spirit which has actuated and tempered the members who compose the various grand bodies, and through whose kindness and liberality it has been made possible to place Masonry, in relation to its grand organizations, among the best and most progressive of the world; that in patience they have awaited the years for our membership records to be completed, and our library to assume proportions of which we have no reason to be ashamed. Therefore, to these brothers, this little work is fraternally dedicated.

THE AUTHOR.

# PART I.

## CARD SYSTEM OF MEMBERSHIP RECORDS.

IT is doubtless true that one's acts, especially when they become public, quasi or otherwise, should have some reason behind them. The writing of the following brochure has as much been instigated, if we may use that word, by requests to explain our card system of keeping membership records, adopted by the Grand Masonic and Templar Bodies of North Dakota, as any other one factor. While not officially authorized to have the method printed, a sanction has been given in ways which those familiar with the workings of grand annual meetings well know. It may not be amiss to state concisely of what our card system consists before going into a detailed explanation.

The record of each grand body is entirely distinct and separate from the others, and while we now speak of the Grand Lodge it applies equally as well to the Grand Chapter and to the Grand Commandery.

Each brother who is or ever has been a member of a lodge in North Dakota has a separate card upon which certain personal history is given, the date of his petition, election, and, if he became a member by degrees, the date of the several degrees, with other information which may be seen by reference to the appendices as indicated. Each brother also has an index card which refers one to his membership card. He is given a local lodge number which indicates the order in which he became a member of the lodge, and is also given a grand lodge number by which he may be identified.

The cards for the grand lodge records are kept in a large cherry case with ample room for increase. The local lodges are furnished an exact duplicate of the grand lodge cards. Their cards are kept in

numerical order in small mahogany trays. An index book, by which each brother's name can be found, is also furnished. The cost of the outfit, with cards, is paid in the first instance by the local lodges, but when the outfit has once been furnished each annual increase of membership is furnished the local lodge by the grand lodge without cost.

This is what we have, and those who desire to study the matter in detail can do so from the following explanation, which we have endeavored to give in full.

A number of years' experience as Grand Secretary of the Grand Lodge, A. F. and A. M., and Grand Chapter, R. A. M., and Grand Recorder of the Grand Commandery, K. T., of North Dakota, demonstrated the need of keeping a record of the membership of these grand bodies. We investigated the systems in vogue, and became convinced that a membership record kept in books was unwieldy, transient, and in time became untidy. We, therefore, turned to what is known as the card system of keeping names, and worked out an adaptation for masonic records of membership.

Returns.

Anticipating the work, we recommended a new system of returns of particular lodges (1894, G. L. Pro., p. 17), and were authorized to prepare new forms (G. L. Pro., 1894, p. 35). Theretofore lodges were compelled to return annually the names of their *full* membership. The new system called for more personal history, and for only change in membership during the year, either by increase or decrease, with a marginal line for grand lodge, chapter or commandery, number, as the case may be. Similar recommendations regarding returns were made to the Grand Chapter and Grand Commandery, and we were authorized by each grand body to prepare new return blanks.

To meet the demand for data, the grand bodies authorized that the information called for by the

cards should be given upon the back of each petition.

The first step taken in the matter was to send to each of the local secretaries a number of annual return blanks, explaining the object of the sending, and requesting them to fill out the various blanks thereof for every brother who was or ever had been a member of the lodge, and after so doing return the blanks, completed so far as possible, to the Grand Secretary's office.

Manner of obtaining data for cards.

This called for a great amount of extra work on the part of the local secretaries, and, for some unknown reason, the next year saw more changes in the offices of secretaries than ever before in the history of the state. After we had exhausted the resources of the secretaries, thousands of letters were written to various Masons asking for information which the records of the lodges did not show. The information received was then transcribed to cards.

33V cards for the membership record, and 33P for the index cards, were procured from the Library Bureau. We subdivided the membership cards so as to admit of all information called for by the returns. The cards were lightly ruled when purchased. An electrotyped form was obtained for each grand body, one of the lines, and one of the printed matter. In the latter a piece was sawed out in order to permit the name of the lodge, chapter or commandery to be printed in at the top. The appendices do not, of course, show the small blue lines where the red ones do not appear, and the name of the local body at the top is given simply for illustration.

Kind of cards, printed matter on same, and electrotypes.

The system calls for two numbers, one applying to local bodies; the other, to grand bodies. The local number indicates the numerical order in which the brother became a member of the body. The number for the grand body is for the purpose of identification, and is given in all changes of

Numbers.

membership by exit. Thus, when there are two persons by the same name belonging to the same lodge, as John Smith or Ole Olson, the grand body number would identify the exiting brother.

Local numbers.

The manner of beginning the local numbers is to give the master of the lodge, while under dispensation, number one, then numerically in the order of the officers: Master, No. 1; Senior Warden, No. 2, and so on. The rest of the membership would be by alphabetical order of surname. This would comprise the list of those who signed the petition. From thence on the number is given in the order of becoming members of the local body, either by raising or date of affiliation. If more than one was raised or elected by affiliation at one meeting, the number is given according to the first letter of the brother's surname.

Grand numbers.

The number for the grand body is given by taking the oldest local body first. In this case the local and grand numbers run alike. Then the numbers are continued to local body No. 2, then to No. 3, and so on, so that the youngest local body has the highest grand body number.

Manner of keeping records for grand body.

In the grand secretary's office, the membership records of the grand bodies are kept (say for Grand Lodge) by lodges in order of their number, and each of which is subdivided into surnames of members by A-Z cards.

Order of index and membership cards.

The index cards are divided alphabetically, first, by first letter of surname, and then this surname is divided alphabetically into the first letter of the first given name. Then, for illustration, Frank Jared Titmouse would come before Frank John Titmouse on account of the vowel in the second given name, and a Farrar Titmouse would come before Frank Titmouse, because of the consonant intervening between the initial "F" in Frank and the following vowel.

The index, as well as membership cards, are not only arranged under the respective initial letters of the surnames, but in the order of the first vowel

following such initial letter. Then in the order of the consonants preceding the first vowel after the initial letter, and then in the order of the consonants following the first vowel. The vowel system should not be carried beyond the first vowel after the initial letter. This may be illustrated by taking a number of cards at random, and giving the names in the order found, as Palfrey, Palmer, Parker, Parks, Parr, Parson, Pattison, Paulson, Pratten, Pendroy, Percival, Peterson, Pettit, Phelan, Phelps, Prentice, Pinkham, etc. It will be seen that the vowel "a" governs, and the consonant following modifies. Where a consonant comes between the initial letter and the vowel, that card is placed after all the cards where the vowel follows the initial letter. Thus, Pratten comes after Paulson, and Phelan after Pettit. Phelps comes after Phelan because the "p" after the "l" is higher alphabetically than the "a" after "l" in Phelan. This order is given to facilitate the finding of the name sought, and is a desideratum in saving time.\*

The index card gives the brother's name, the local body to which he belongs and its location, and the grand body number. This card has five horizontal lines, and does not have to be changed when the brother demits and joins another lodge in the same grand jurisdiction. The name of the new lodge membership is merely written underneath, and the last on the card indicates the last lodge of which the brother is or was a member.

Data on  
index cards.

The local membership cards are a duplicate of the grand body cards, but instead of being kept alphabetically are kept in order of local lodge number. The names are written in an index book with the local number opposite the name.

Local record  
duplicate of  
Grand. How  
kept.

The keeping of names numerically by local bodies, perhaps, could be changed to the alphabetical system, and thus do away with the index book; but

Reasons for  
numerical  
order for  
local bodies.

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\*Unless the number of names is very great, it may be simpler to arrange the names in the order of the letters which compose them irrespective of vowels. But for Grand Lodges, say like New York, we believe the vowel method better.

experience has shown that if the index book be kept up, which at most is a very slight matter, names can be found with more facility than with the alphabetical system. Another, and perhaps a sentimental, reason for keeping the cards numerically in local bodies is that one in looking them over can take in the order in which the brothers became members of the lodge.

Membership cards supplied local bodies by grand secretary.

After the close of each grand annual session, each local body is supplied with the new *completed* membership cards from the grand secretary's office, and all the local secretary has to do is to enter the names, with numbers, in the index book, and place the cards sent in their local numerical order. Cards for rejected candidates and work transferred to other grand jurisdictions are also sent to the local secretary.

The cards are furnished the local bodies so there will always be a duplicate record, and experience teaches that local secretaries, in many instances, cannot be relied upon to keep up records, even to entering names in the index book.

Method of keeping current work.

The current work of the local body, lodge for example, such as petitions received, elections, rejections, initiations, etc., are kept on temporary cards and divided by guide cards. The first guide card is marked "Petitions." When a petition is received, the applicant's name is written on a membership card, giving date when petition was received, and placed behind the guide "Petitions." If the petition be for degrees and he be elected, after noting date of election, his card is transferred behind a guide card marked "Unfinished Current Work." As he is given a degree, the date thereof is noted on his card, and when he is raised the card is placed behind a guide card marked "Finished Current Work." If the petition be for affiliation, and if elected, the card would also be transferred to "Finished Current Work." If rejected, whether for degrees or affiliation, it is placed behind a guide card marked "Current Rejections." If a brother dies, his name is placed on a new temporary card, noting



date of demise, cause and place, and put behind a guide card marked "Current Deaths." If he be suspended, his name is written on a new temporary card and goes behind a guide card marked "Current Suspensions." These changes are also noted by the local secretary on the member's permanent card, and when the annual returns are received in the grand secretary's office, the data is noted on the member's card in the grand record.

At the end of the Masonic year, the temporary cards contain all the data called for by the annual returns, except dismissions, which will be taken up later, and the simple transcription of these cards furnishes the information for the annual returns.

Temporary cards show all data for annual returns.

The temporary cards under "Finished Current Work," "Deaths," "Suspensions," are now useless and can be destroyed. Those under "Unfinished Current Work" must be kept, as the work after the close of the fiscal year will be matter for the next annual report.

Disposal of temporary cards.

It may be well to state that the work once reported to the grand body does not have to be reported again. Thus, if John Smith had received the E. A. degree before the close of the Masonic year, and the other degrees afterwards, the following year's report would begin John Smith's record with the F. C. degree.

Records not reported twice.

Current rejections after the annual reports are made up <sup>are</sup> and placed behind a guide card marked "Rejections."

In re rejection.

We may add, parenthetically, that while the annual returns have no place for current rejections, they are now reported by the local bodies and recorded on separate cards by a red ink entry in the election column, with the word "rejected," the date of petitioning and personal history being given.

If a candidate be transferred by waiver to another lodge, his card is put behind the guide card marked "Work transferred to other lodges."

In re waivers.

In this grand jurisdiction, a failure to receive the degrees within one year from election, or letting a year elapse before applying for advancement, a new ballot is required. Such a person's card would,

Lapse of one year affecting election or advancement. Placing of card.

naturally, be behind guide "Unfinished Current Work." If the year elapses, his card goes behind "Old Unfinished Work." If the person be re-elected, it is replaced behind "Unfinished Current Work."

Dismissions.  
Rejoining  
same body.

It may be well to state that where a member dimits and subsequently rejoins the same body, his membership is treated as though he had never belonged to that local body before. A new index card, however, in the grand body is not given, the name of the local body being merely written underneath the last local body although it be the same, with the grand body number following. Naturally, it is unnecessary to rewrite his name in the local index book, simply add his new number after the old one.

Dimit book.

In connection with the system is a dimit book for local lodges, prepared by the grand secretary. It contains a series of index leaves on which are entered, in the grand secretary's office, the name of all who dimitted up to the time the book is sent out, giving the date of dimission. These names are counted, and the first dimit issued thereafter will be in numerical order. That is if there were 100 dimits granted before the use of the book, the first dimit taken from the book would be numbered 101.

The dimit is attached to a blank stub which bears the number of the dimit, the name of the brother to whom it was issued, date of granting dimit, name of secretary (could also give name of worshipful master), and place for remarks.

The dimits are not numbered in advance because it may become necessary to issue duplicate dimits now and then, and, unless a separate supply was kept, the numerical order would be destroyed. It will be observed that the number of the last dimit is the total number of dimissions from the lodge.

The name of the brother dimitting is also entered on the index sheet of the dimit book, his dimission number following the name instead of the date, the latter being found on the stub. These stubs are easily accessible, and the dimissions can

be readily obtained when the annual returns are made up, and mistakes are not so liable to occur as when it is necessary to look through the minutes of the year.

Each local body is furnished a mahogany tray like the 22c7 outfit, catalogue 1897, Library Bureau, with the addition of a lock and duplicate keys, a lug at the back end to hold the cover on, a handle on the cover, and two small strips of wood,  $3\frac{1}{2}$  inches long, on each side of the inside of the cover, and far enough from the top to slide the index book under. The latter just fits the inside of the cover, and is furnished with an ear or strip of tape at one end so that it may be lifted out. The index book is bound in Russia, and the name of the local body is printed on the outside. The tape ear is fastened to the inside of the back cover.

Card trays  
for local  
bodies.

The larger local bodies are furnished a tray 13 inches long, 6 inches wide and  $4\frac{7}{8}$  inches high, outside measurements. The smaller bodies receive a tray of similar dimensions, but only 10 inches long. When the total membership of a body runs up to three or four hundred, a case with two trays is furnished, with a small shelf directly over the trays to hold index book, and a cover hinged to the top, and is made to lock.

Mahogany cases, or even bass wood stained, are, in our opinion, better than oak; for the latter is so liable to check, especially in the uneven temperature of lodge rooms.

Each Masonic body pays for the actual cost of trays, index book and guide cards, and five cents apiece for lodge, six cents for chapter, and seven cents for commandery membership cards when the tray is furnished, making a small cost to them individually, but which would be considerable of a sum did the grand body pay the expense. After the tray, with contents, is once furnished, our grand bodies thereafter annually furnish, through the grand secretary's office, without cost to the local body, the membership cards of those who have be-

Cost of  
trays and  
cards.

come members during the year, the grand body making a small annual appropriation to cover the expense. No cards, however, are sent to local bodies of those who have not fully completed membership, that being considered "Unfinished Work."

Keys for  
trays.

As explanation, we may say that one key is furnished with each tray, and a duplicate key kept in the grand secretary's office, and marked with the name of the local body. In this way, a duplicate key can be furnished the local body when its key is lost, and which frequently has happened.

Difference  
in cost of  
cards for  
different  
bodies.

The difference in the original cost of the cards to the local lodge, chapter and commandery is because of the increased amount of matter on the membership cards, as will be seen from the appendices.

Outfit for  
grand body  
records.

The membership records of the grand bodies are kept in a case large enough to hold the index and membership cards, allowing, of course, space for future growth.

### Method of Distributing Cards.

ONE of the most important details of the card system is the distribution of the cards that they may be numbered according to date of membership, and then rearranging them in alphabetical order for grand body records. Where hundreds, and even thousands, of cards are at hand, it becomes necessary to adopt some method, expeditious and accurate. The method adopted by us is as follows:

Take one or two plain one-half inch boards, say five or six feet long and a foot wide. Draw two parallel lines, lengthwise; one, two inches from the top side; the other, seven inches from the top. Then draw vertical lines across the board, or at right angles with the long ones, six inches apart. Then on the horizontal lines, one and three-quarters inches inside of each vertical line, make small holes for a No. 12 wire, which is bent as shown in appendix No. 3. Then have the bookbinders cut pieces of press-board four and one-half inches wide and five and three-eighths inches long. Have these scored so that one end can be turned at right angles, three and one-quarter inches of it serving as a bottom and two and one-eighth inches serving as a front side. Place one in two of the wire brackets, thus serving as a receptacle for the cards. The board is then placed on an easel made of 1x3-inch strips, hinged at the top. See appendix 4.

After the desired data is transcribed to the cards, the next thing is to number them according to the manner indicated, the lodge number being given first. It, therefore, becomes necessary to arrange the cards so they can be numbered consecutively as they come from the pile.

The first throw is by years. Prepare small indicator cards, on which write the various years. At the top, and in the center, punch small holes and hang on small brads or tacks in the distributing board. The first cards to be thrown are those for the year when the dispensation was issued, and then the next earliest year, and so on until all the

cards have been thrown, but keeping each year in separate piles.

Then replace the year indicators by indicator cards on which are written the several months. Then throw the cards of the earliest year by months, removing after thrown and keeping each month of that year in separate piles, or placing them so that January, or the earliest month, will be on top of the year's pile, and the rest of the months following in consecutive order.

After all the years have been thrown by months, replace the month indicators by indicator cards of the days of the month from 1 to 31. Then throw the, for instance, January cards of the earliest year by days. Remove these cards after being thrown, keeping them in proper order. The same handling is continued until all the cards are distributed. The cards are now all in proper order for numbering, except to place the card of the Master of the lodge U. D. first, the Senior Warden, second; the Junior Warden, third, and so on down the list of officers; then those who signed the petition for the formation of the lodge, not officers, in alphabetical order of surname. This is a but a few minutes' work. Our own experience has shown that a thousand or more cards can readily be thrown and numbered during the working hours of an office day.

Distribution  
by names.

To distribute by names, which will now become necessary, the day indicators are replaced by indicators upon which are written the several letters of the alphabet. The cards are then thrown by first letter of surname. If the cards are so numerous under any one surname that they cannot be easily handled, they can be redistributed into the initial letter of the given name, following the foregoing method.

When all distributions are completed, the cards are ready for the grand body case. Then divide membership cards: First, with guide card for lodge; second, A-Z cards for surnames of members. Then divide index cards: First, by guides for "Surname A"; second, A-Z cards for given names of this surname.

### Transcribing Data to Cards.

**A** WORD as to the manner of transcribing information to the cards. To do it by hand is a slow, tedious process, and should be done rather in the style of printing. The best plan is to do the work with a typewriter adapted for that purpose, using record ribbon. The Hammond typewriter is much used, and the Remington has an appliance which may be fastened to the platen, thereby securing the cards for writing. For our record, we use an appliance to fit the Barlock machine, and, although crude in make, it has served to print a great many thousand cards, and we prefer it to anything we have thus far seen for the reason that the card and printing are always in sight. There may be other typewriters that may be used. We would say that our own appliance is not on the market, and therefore, we have no interest in what machine is used, simply giving our experience for the benefit of those who want to use the system. Where the card is fitted around the platen, there is always a little roll left in the card, but we have found that to be no objection whatever, as the card can be straightened by a simple movement, and the curl does not stay although the card may be printed upon at various times.

It is quite necessary in order to get all data upon the cards to use small type. We have found a great saving in space with the elite type, more than any one would imagine unless one has counted the difference in the number of letters in a line of elite type and a line of the ordinary type used in typewriters. We may add that before using the typewriter for transcribing to cards, we put the record ribbon of the Barlock typewriter (and we presume it is the same as the record ribbons of all other machines so far as the composition of the ink is concerned) to a severe test. We let one card remain in the sun for nearly a year, another we placed

in cold water for several months, and one we put in water and boiled the water gently at intervals, and in the meantime left it on a hot steam radiator during the greater part of one winter, and found that the ink stood the test. We still have the samples, and, although they were left in the sun for a couple of years longer, they are still fresh and bright.





## PART II.

### SCHEMES FOR CLASSIFICATION OF MASONIC LIBRARIES.

IT may not be known generally that many of the masonic grand lodges of this country possess fine libraries, containing not only the printed transactions of the different masonic grand bodies, but many and valuable works which treat of Masonry directly and indirectly, as well as works on miscellaneous subjects. While some of these are shelved and accessible, yet it is true, nevertheless, that, from lack of appreciation (or something) by the grand bodies, or lack of enthusiasm on the part of the librarians, many libraries lie in confusion, or are hidden away in obscure rooms and dusty niches. Of late, the mantle of indifference is lifting, and the time seems not far distant when all grand lodges will see the necessity of having, in some permanent and accessible location, the means by which those in search of light shall have the opportunity "to polish and adorn the mind," upon which so much has been said but with so little effort to accomplish.

So far as we have been able to learn, no masonic library has yet been classified according to the decimal or Dewey system, except now the library of the Grand Lodge A. F. & A. M. of North Dakota. This is neither the time nor the place to enter into a discussion of the merits or demerits of the various systems of classification in use. Our experience leads us to believe that the decimal system is the best adapted of any for a rational classification of books, and that it is gradually replacing all others for general libraries.

Why no masonic library has been classified under the decimal system may be for the reason that the latter has never been extended, or adapted in detail, for works which may be called masonic. Presuming that no one will attempt to classify a masonic library according to the Dewey or decimal system without an intelligent understanding of the same, we shall not try to explain it, taking it for granted that the reader knows the principle of that scheme of classification.

Our adaption of the decimal classification grew out of a necessity, and it is satisfactory so far as our work is concerned, although, without doubt, it will be improved. The reason for giving it to confreres is that they may have the advantage of our experience, and we, in turn, the benefit of theirs.

Dewey, in his decimal classification, has given to Masonry generally the number 366.1.

- 3 sociology,
- 6 associations and institutions,
- 6 secret societies,

.1 to Masonry as one of the secret societies, thus, 366.1. Reading the numbers from right to left, we have, in paraphrase: Masonry, a secret society among the associations of the sociological relations of men with men. Naturally, this application to Masonry generally is not sufficient for a library especially devoted to works upon Masonry, directly and collaterally, and, hence, our additions to the number given by Dewey.

It may be well at this time to state that only one of two methods is open to the classifier, and one or the other must be chosen for they will not combine.

One method is to have the books pertaining to any one body of Masons together, i. e., those pertaining to the blue lodge by themselves, those pertaining to the chapter by themselves, and so on through the masonic system. In other words to classify by MASONIC BODY.

The other method is to classify by subjects irrespective of the particular masonic body to which they pertain so long as they come within the purview of Masonry.

The two classifications are: to classify by MASONIC BODY, or to classify by MASONIC SUBJECT. By the latter, for illustration, all books upon ceremonies, whether those of the lodge, chapter, council, commandery, etc., would be together. By the former, these books would be found among the books of the masonic body whose ceremonies they describe.

The choice must lie with the librarian. Our opinion is worth no more than the opinions of those who may read this brochure; but we may suggest that where the library is extensive it may, possibly, be desirable to create sections of the various masonic bodies, such as blue lodge section (symbolic

Masonry), chapter and council section (capitular and cryptic Masonry), or by any name applicable to those and the other masonic bodies. In smaller libraries it may be better to arrange the books by subjects irrespective of the masonic body to which they pertain. This latter method grows in favor with us the more we work with it in the library of our grand lodge, and would recommend it whether the library be great or small. It is the method we shall try to explain unless otherwise stated.

Before entering into the details of our adaptation of Dewey's system to masonic works, it may be well to explain the method by which his scheme of classification was adapted to the work at hand. To do this, let us recall that he divides the field of knowledge into nine parts, which he calls classes, as follows :

- 0 General Works,
- 1 Philosophy,
- 2 Religion,
- 3 Sociology,
- 4 Philology,
- 5 Natural Science,
- 6 Useful Arts,
- 7 Fine Arts,
- 8 Literature,
- 9 History.

assigning the 0 to general works which embrace generally all classes, such as dictionaries, encyclopedias, etc. This class figure always comes first. Then each of the classes is divided into nine parts, which are called divisions, and each of the divisions is again divided into nine parts, which are called sections, and these sections may be divided, and are divided, into sub-sections.

In Dewey's classification, Masonry is given the number 366.1. In working out the masonic classification, we, theoretically, ignored this number, and imagined that Masonry was the sum total of human knowledge, and that his classes, divisions and sections applied to masonic subjects only ; and thus 0 stands for general masonic works, 1 for masonic philosophy, and so on down the list.

It will be seen from our masonic classification that we have followed the principle of the Dewey system. We have

retained the Dewey numbers and names for masonic classes, but have applied our own names of subjects to the divisions, sections and sub-sections. We have not used all of the divisions or sections under the different classes. If it be found desirable, however, to add new subjects or extend the subjects given, it can easily be done by the cataloguer.

Our numbers, subject classification (excluding Dewey's 366.1), consist of three and sometimes four figures. When the work pertains to some particular masonic body, our number contains four figures. When it applies to no particular masonic body, our number contains but three figures.

### **Masonic Body Classification:**

Should it be desired to classify by Masonic Body, it becomes necessary to call a particular masonic body the class, or give it the class place, then follow with Dewey's class number, which will now be in the division place, and then place Dewey's division number in the section column. If the division be divided into sections, the section number will fill the sub-section place.

An example in Blue Lodge Literature will illustrate this scheme. 1 stands for Blue Lodge, and 8 for Literature. Thus 18 means Blue Lodge Literature. One of our divisions of Literature is Lectures, which is given the figure 4. Adding this division to 18, we have 184. The division of Lectures is sectioned into "Defenses of Masonry," which is 1. Adding this to the number already given, we have 1841.

The figure 1, meaning Blue Lodge, is carried through all the nine classes. When the Chapter and Council are reached, the figure 1 is replaced by the figure 2, and, therefore, Lectures of the Chapter or Council would be 284. The detailed classification given can be adapted to all masonic bodies by using the masonic body number in the class place.

Where the division is not sectioned, the nought can be dropped if desired. Thus Blue Lodge Lectures may be written 184 or 1840. The system being decimal, the nought adds nothing to the value of the number.

It will be observed in the Body Classification that when four figures are used, exclusive of Dewey's 366.1, it indicates that the division has been divided into sections.

In classifying by the Masonic Body scheme, one could not include in any one masonic body works on Masonry gener-

ally, and, therefore, a section of general masonic works must be formed, and which can be done by placing the nought in the class place to indicate the general character of the works.

After a book is classified masonically, place Dewey's masonic number before it. Thus, for general masonic monitors (subject classification), we have 366.1-210, and 366.1-021 by the masonic body classification.

From the foregoing, we have the following rules :

*The placing of the class number first makes a Classification by Masonic Subject.*

*The placing of the masonic body number first makes a Classification by Masonic Body.*

### **Monitors, Codes, Magazines, Proceedings :**

We believe it will be found more satisfactory to keep magazines, codes and statutes of the grand or general grand masonic bodies, and the printed proceedings of grand bodies in sections by themselves. These books, excluding codes, accumulate so rapidly that if placed among the miscellaneous books a constant rearranging of the volumes is required. We believe it unnecessary to classify any of the foregoing because we think they should be kept by themselves and in alphabetical order, although an exception may be made to codes, they being not so numerous. If desired to classify any of the foregoing works, yet have them by themselves, the proper number can be given, and dummies inserted indicating their location. That these works may come at the end of the classes, we have given codes the number 599 and magazines and transactions 898 and 899, respectively.

Under the Masonic Body Classification, if it be desired to keep all monitors and codes together, the subject classification must be used, otherwise they will come among the works of the body to which they belong.

Whether our groupings of additional subjects under the Dewey classes be changed, modified or rearranged, it will not destroy the principle of the classification. We have added these additional subjects because the necessity of the occasion made them seem expedient. In some instances they may appear arbitrary, but in most instances we thought we saw an application of, or an analogy to, the classes which Dewey has given. We retained the Dewey

classes because they are familiar, and because they served the purpose as well as any we could name.

Under the head of Religion, we could not, in our specialized library, place any of the sacred books of the world; but placed those which serve Masons as guides of conduct, such as "Ancient Charges and Regulations." Services of any kind, directed or conducted by a body of Masons, are at least, ethical, if not religious in their import. "Tactics" are, doubtless, the most far fetched, yet a Knight Templar knows how intimately connected the templar tactics are to some of his ceremonies of initiation.

Under Philology, we have grouped symbolism. We have no masonic works which come within the purview of Philology as generally accepted; but the Mason has signs and symbols which to him are a speech, a language, and by which the Blue Lodge degrees are termed the symbolic degrees. This applies also to other bodies of Masonry. As Albert Pike says in his *Legenda XXXII*: "Symbols are the language of Masonry, as they are the language of God and nature." And thus by symboism a knowledge of Masonry, its ethics and rules of conduct, are taught, and whereby one Mason may know another in the dark as well as in the light.

## MASONIC CLASSIFICATION.

In classifying masonic books, exclude from the mind the Dewey numbers, 366.1, and assume that masonic books are the only ones existing.

A CLASS is one of the nine parts into which the whole field of knowledge is divided. Books so general in character that they cannot be assigned to any one class, are marked nought, and form a tenth class.

A DIVISION is one of the nine parts into which a *class* is divided.

A SECTION is one of the nine parts into which a *division* is divided.

A SUB-SECTION is one of the parts into which a *section* is divided.

**Masonic Subject Classification :**

In the classification by Masonic Subject, the Masonic Sub-section, or our fourth number (excluding Dewey's 366.1), always indicates the *particular* masonic body, legitimate or otherwise, to which the book refers.

The numbers representing the class, division, section and sub-section are always written in the order of their importance; i. e., the greatest, first; and the least, last. Illustration :

- 200 is the Masonic CLASS of Masonic Religion,
- 210 is the Masonic CLASS and DIVISION of Masonic Religion,
- 211 is the Masonic CLASS, DIVISION and SECTION of Masonic Religion,
- 2111 is the Masonic CLASS, DIVISION, SECTION and SUB-SECTION of Masonic Religion.

**Masonic Body Classification :**

In classifying by Masonic Body, the masonic body to which the book pertains is called the Class; hence, the first figure after 366.1 should be one of the nine figures into which the several masonic bodies are divided under "Division of Masonic Bodies." If the book contains general masonic information, the nought follows 366.1. Then follow

with the masonic class and division numbers, and the section number, if the division be divided into sections.

Example showing division not divided into sections:

366.I-041, meaning general masonic symbolisms, or symbolisms pertaining to no one *particular* masonic body.

Example showing division divided into sub-sections:

366.I-0392 being entertainments of combined or general masonic bodies. If it be entertainment of Blue Lodge, the number would be 366.I-1392.

#### Division of Masonic Bodies:

- 0 General, no particular masonic body.
- 1 Master Mason Lodge (blue or symbolic Masonry), particular or grand.
- 2 Royal Arch Chapter (capitular Masonry), subordinate, grand or general grand.  
Council of Royal and Select Masters (cryptic Masonry), subordinate, grand or general grand.  
Order of High Priesthood.
- 3 Knights Templar (commandery), subordinate, grand or grand encampment.  
Knights Malta.  
Knights Hospitallers. *Knights of Constantine.*
- 4 Scottish Rite of the Northern or Southern Jurisdiction, subordinate or supreme.
- 5 Mystic Shrine (A. A. O. N. M. S.), subordinate or imperial.  
Eastern Star, subordinate, grand or general grand.  
Dependent Masonic Societies, subordinate or grand.



## TABLES, MASONIC SUBJECT.

Including

Classes, Divisions, Sections, Sub-sections.

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### 366 SECRET SOCIETIES.

.1 Masons.

366.1

### ~~366.1~~—000 GENERAL WORKS.

010 Bibliography. Lists of Secret Societies. S

020

030 Cyclopedias. Lexicons.

### 366.1—100 PHILOSOPHY.

Legenda. Morals and Dogmas. S

### 366.1—200 RELIGION.

210 Monitors, general, no particular masonic body.

1 Monitors, Blue Lodge.

2 Monitors, Chapter, Council, Order High Priesthood.

3 Monitors, Commandery, Knights Malta, Knights Hospitallers.

4 Monitors, Scottish Rite.

5 Monitors, Mystic Shrine, Eastern Star, Dependent Masonic Societies.

220 Ancient Charges and Regulations.

230

240

250

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NOTE.—For Rituals, Secret Works, or Keys, double the last figure.

- 260 Tactics.  
 261 Services.  
 262 Forms of Ceremonies.  
 270  
 271  
 272 Persecutions.  
 280  
 290

274 General Religious History.  
 275 Ancient Mysteries

306.1

~~306.1~~ 300 **SOCIOLOGY.**

- 310 Negro Masonry.  
 320 Spurious or Clandestine Masonry.  
 330 Anti-Masonic.  
 340 Scottish Rite Bodies Not Recognized by N. or  
 S. J., Works for.\*  
 341 Works against the foregoing.\*  
 350 - Rites similar to but not legitimately ma  
 360 Institutions. Homes.  
 370 Ceremonies of Initiation, Ancient or Modern.  
 380  
 390 Anniversary Celebrations.  
 391 Dedications.  
 392 Entertainments.  
 393 Laying of Corner Stones.  
 394 Receptions.

316.1

~~316.1~~ 400 **PHILOLOGY.**

- 410 Symbolism, direct or collateral.  
 420  
 421  
 422  
 423 Dictionaries.

\*Under 340 and 341 should be classed the numerous pamphlets issued for and against the legitimacy of the various Scottish Rite organizations, and which may be known as the Cerneau controversy.

366.1—500 **NATURAL SCIENCE.**

510

520 Calendars. Almanacs.

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540 Jurisprudence.

541 Parliamentary Law.

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598 By-Laws, Codes, or Statutes of Subordinate Bodies.

599 Codes or Statutes, general, no particular masonic grand body.

1 Codes or Statutes Grand Lodge.

2 Codes or Statutes Grand Chapter, Grand Council, etc.

3 Codes or Statutes Grand Commandery, etc.

4 Codes or Statutes Supreme Council Scottish Rite.

5 Codes or Statutes Imperial Council A. A. O. N. M. S., etc.

366.1—600 **USEFUL ARTS.**

Buildings, architectural and constructional. S

366.1—700 **FINE ARTS.** S

710 Descriptions.

720

730

740 *Drawing. Decoration. Design. Illustration.*

- 740  
750  
760  
770      Albums.    Souvenirs.

NOTE.—Under this head place works descriptive or illustrative of such occasions as General Grand Chapter R. A. M. Convocations, Triennial Conclaves K. T., General Grand Chapter Convocations O. E. S., Imperial Council A. A. O. N. M. S. Sessions, adding the number indicative of the body.

- 771      Programs.    Announcements.  
780      Music.  
790

366.1—800    **LITERATURE.**

- 810      Poetry.  
820      Drama.  
830      Fiction.  
831      Adventures.  
840      Lectures.    Essays.    Sermons, not funeral.  
841           Defenses of Masonry.  
850      Orations.  
851           Official Addresses.  
860      Reviews.  
861           Reports of Committees.  
862           Letters.  
870  
880  
890  
891  
892  
893  
894  
895  
896  
897      Bulletins.  
898      Magazines.  
899      Occasional or Special Proceedings.    (See Note.)  
1      Proceedings of Grand Lodges, A. F. & A. M.  
2      Proceedings of Grand Chapters R. A. M.,  
        General Grand Chapter R. A. M., Grand  
        Councils R. S. M., Order High Priesthood.

- 3 Proceedings of Grand Commanderies K. T.,  
Grand Encampment K. T., Knights of  
Malta, Knights Hospitallers.
- 4 Proceedings of Scottish Rite N. or S. J.  
(Supreme Council).
- 5 Proceedings of Imperial Council Mystic  
Shrine, Grand Chapters O. E. S., General  
Grand Chapter O. E. S., Dependent Ma-  
sonic Societies.

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NOTE FOR 899.—This section is added because it often occurs that the proceedings of some grand body contain a valuable report upon some special subject, and which, if not segregated, becomes lost in the mass of transactions. By keeping them together, much valuable data may be kept accessible, especially if reference be made to the same on the card catalog. Of course, the same proceedings should be among the other proceedings of the grand body. If, however, the librarian would prefer to classify any transaction under the numbers indicating the subject for which the transaction was the most valuable, he may ignore this section. For illustration: The report of the committee of the Grand Lodge of Washington on the subject of Negro Masonry, 1899, is especially valuable, and it is merely a matter of opinion whether that particular transaction should be placed among the works on Negro Masonry, or among occasional proceedings.

### 366.1—900 HISTORY.

- 910 Geography and Travels—Observations on  
matters masonic. Guides.
- 920 Biography—Eulogies. Funeral Orations or  
Sermons. Memorial Notices.
- 930 Ancient and Modern History.
- 940 Europe.
- 950 Asia.
- 960 Africa.
- 970 North America.
- 980 South America.
- 990 Oceanica. Polar Regions.

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NOTE.—Should it be desired to extend the divisions under history whereby a particular division of any of the continents would be indicated, it may be done by substituting Dewey's number of the greater political division of the continent for the zero. If the history applied to Masonry generally, there would be three figures only. If to some particular division of Masonry, add as the fourth masonic figure the masonic body figure to which the history referred. Example: A general history of Masonry in the United States would be 366.1—973. If history of Blue Lodge Masonry in the United States, the number would be 366.1—9731. We do not think it advisable to subdivide beyond this. The works can be shelved by author numbers, using the state name as the author. For instance: a history of Masonry in Illinois would be 366.1—973, 116. We have given Gould's History of Free Masonry the number 366.1—930 because it is a general history of Freemasonry, ancient and modern, and confined to no one continent.

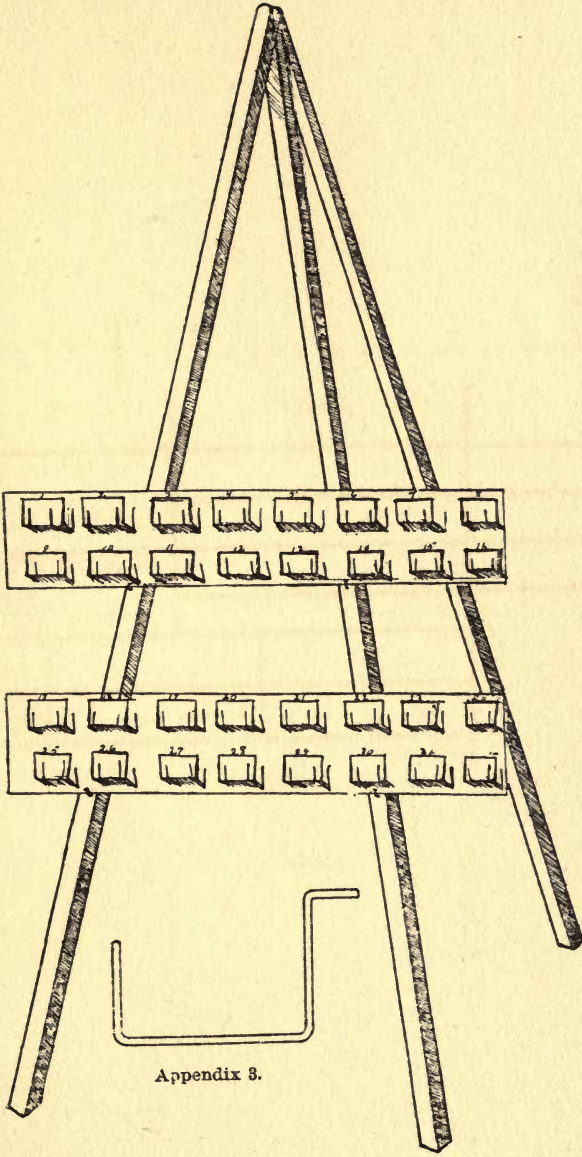
NAME **SHILOH LODGE NO. 1, A. F. & A. M., FARGO, N. D.**

LODGE REG NO. | G. LODGE NO.

DATE OF BIRTH	PETITION RECEIVED		MEMBERSHIP BY DIMIT	
AGE			ELECTED	
NATIVITY, TOWN, STATE	ELECTION		LODGE INITIATED IN	
OCCUPATION	INITIATION		LOCATION	
RESIDENCE	PASSING		LODGE LAST MEMBER OF	
DEATH, DATE	RAISING		LOCATION	
WHERE DIED, TOWN	DIMITTED	SUSPENDED U. C.	SUSPENDED, N. P. D.	
STATE	EXPELLED	REINSTATED, 1.	REINSTATED, 2.	
CAUSE OF DEATH	REMARKS			

Appendix 1.

Appendix 2.



Appendix 3.

Appendix 4







**THIS BOOK IS DUE ON THE LAST DATE  
STAMPED BELOW**

**AN INITIAL FINE OF 25 CENTS  
WILL BE ASSESSED FOR FAILURE TO RETURN  
THIS BOOK ON THE DATE DUE. THE PENALTY  
WILL INCREASE TO 50 CENTS ON THE FOURTH  
DAY AND TO \$1.00 ON THE SEVENTH DAY  
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