

Sometimes Enough is Enough

John W. Bizzack, Master, Lexington Lodge No. 1

From time to time, certain questions and stories about the mysteries of Ancient Freemasonry, become outlandish. It is not just the uninitiated, conspiracy-minded or uninformed who are the sources of such preposterous and peculiar notions. Unfortunately, we find Freemasons who, for one reason or another, remain unaware of the facts behind some outlandish fables about the Craft, and then pass it on. One such story is about goats.

In American Freemasonry, the custom today and over the past several decades, has been to ignore the nonsense surrounding the idea that goats have any role in rituals or work. Clearly, that tactic has not worked. If it had worked the notion would have faded years ago. Contributing to the problem is the “wink- and- a -grin- Mason,’ who either allows such stories to go unchallenged or promotes them. It’s rather naïve to think that some Masons do not continue to contribute to the stories. They do. What they may not fully appreciate is the harm it does to the fraternity and its reputation by doing so.

The idea that the goat is a part of Masonic initiation or has any place in Freemasonry at all, has soiled the reputation of the fraternity in the minds of many; many do believe that Freemasonry's initiations and work is supposed to be fun, amusing, entertaining, and humorous in character. This can lead to

sense of an overly-casual approach to our protocol, demeanor in lodge, ceremonies, and rituals. Horse play easily follows in such settings. Freemasonry does not have to be somber, but by all standards, it should be serious business and not behave in an exaggerated form of a college fraternity in action that unjustifiably distracts from what is supposed to be the true work of Masonry.

When it comes to the reputation of our fraternity, what might have seemed in the past like a cute or a good idea at the time, wasn’t. To continue to think it was, is not either. There comes a point on many things that we have to say *enough is enough*. This is one of them.

Perhaps, knowing *why* some things unfolded as they did – things that sullied the reputation of the fraternity - would be helpful.

The Goat

How and why did stories of goats in Masonic lodges begin?



We can pull on a wide array of theories, and research our way into some rabbit hole or we can cut through the process and get right to the point. While the Golden Age of Fraternalism cannot accept full blame, it

certainly cemented the notion that goats were part of Masonic work.

The Golden Age of Fraternalism is a term commonly accepted to define a period when membership in the fraternal societies in the United States grew at a very rapid pace during the latter third of the 19th century and continuing into the first part of the 20th. At its peak, as much as 40% of the adult population held membership in at least one fraternal order.¹

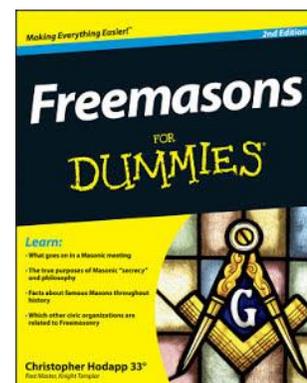
These organizations served various goals: mutual aid and insurance, political interests, or social functions, but they each offered their members the comfort of stability and belonging in a dynamic and rapidly industrializing society. They also were less exclusive than the older fraternities, like Freemasonry and Odd Fellows, on which they were modeled. In response, these fraternities also enlarged and offered ever more elaborate ritual and costuming.²

When the American Civil War concluded, the Grand Army of the Republic was formed. Much of its membership came from Union veterans seeking to continue the camaraderie of military service. As other fraternal organizations arose - the Independent Order of Good Templars (1851), Knights of Pythias (1864), the Patrons of Husbandry (the Grange, 1867), Benevolent and Protective Order of Elks (1868), the Knights of Columbus (1882), the Loyal Order of Moose (1888), and the Woodmen of the

World (1890) - the trend to be a member of such an organization grew. Freemasonry was still drawing members from the professional and merchant classes, and did not have an explicit insurance program, leaving them financially better off than most other orders as the Age of Fraternalism came to an end.

Brother Christopher Hodapp, who is always able to enlighten with facts and a hardy dose of common sense, explains the facts of the matter in two sentences: "Freemasons do not ride a goat in their lodges. It's a joke, perpetrated often by Masons themselves on nervous initiates." [In essence,] an attempt to bring levity to the initiation ceremony backfired, proving that sometimes people should steer clear of shots at comedic relief."

Hodapp provides the background of the story in a few short paragraphs in his bestselling book, *Freemasons for Dummies* – a book that has proven its value to many new and



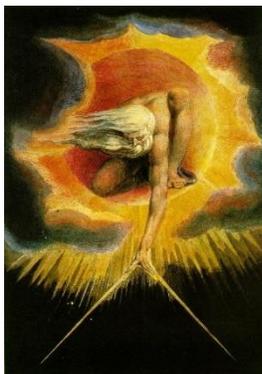
veteran Masons alike since its first edition in 2005. On this topic, he provides the fundamental reason and understanding of why the idea of goats in a Masonic lodge became a negative image of the fraternity. The image became more widely spread for many reasons, however, a principle reason was that fraternal supply merchants in the late 1800s began offering mechanical goats for use in other fraternal organizations simply for fun. He points out what any well-instructed Mason already knows: rituals in Freemasonry are not “for fun,” and are

¹ Moore, William D. "Secret Societies in America: Foundational Studies in Fraternalism," Cornerstone Publishers. Accessed 15 November 2017.

² McBride, Harriett W. "The Golden Age of Fraternalism: 1870-1910" (PDF), Phoenix Masonry. Retrieved 4, November 2017.

supposed to be very serious occasions – the idea that the goat had or has any official role in the fraternity, is foolish.

Hodapp also traces the origins of the fable to early ritual books, which referred to God as “God of All Things.” This reference was abbreviated as G.O.A.T. The abbreviation was later changed to “Grand Architect of the Universe, abbreviated as G.A.O.T.U., which cleared up the goat issue to some degree, but as Hodapp points out, “G.A.O.T.U.” was assumed by anti-Masons to be a word rather than an acronym, and since this was clearly a word with which no one was familiar, the thoughtless assertion that “GAOTU” was the name of some substitute god worshiped by Freemasons arose.



William K. Bissey, in the Spring 1997 issue of *The Indiana Freemason*, published a well-researched paper on the details and origins in *God as Architect of The Universe or G.A.O.T.U.* He wrote

that the compass has been used allegorically as the tool by which the Deity created the Universe. Poet, writer, and artist William Blake created one of the most well-known images in 1794 in his painting *Ancient of Days*, in which he depicts God as using a compass to circumscribe Heaven and Earth.

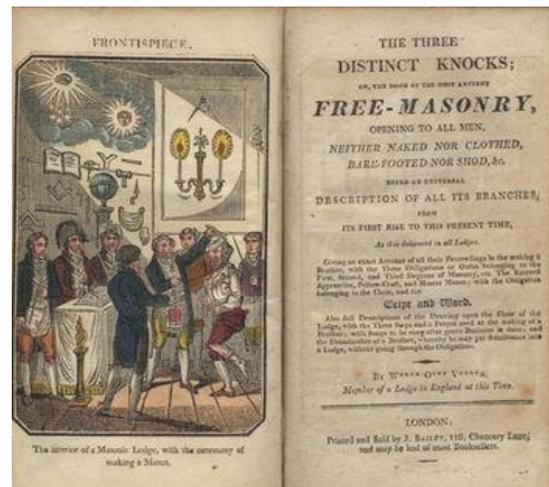
Bissey states that the abbreviation G.A.O.T.U is found in Freemasonry’s first Book of Constitutions in 1723, written by James Anderson. He links this to Anderson’s previous studies on Theology at the University of Aberdeen in Scotland, where he would have been exposed to the teachings

of John Calvin, the Protestant theologian and reformer, who repeatedly in his lessons and writings calls the Deity “the Architect of the Universe” or “the Great Architect of the Universe.” This may be where the abbreviation and reference originated.

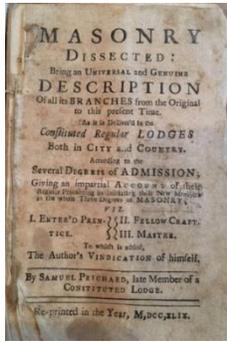
A Closer Look at Riding the Goat

The negative significance of goats comes mostly from their being made into idols and worshiped as gods in pagan religions. This is reflected within the Bible itself in a prohibition against offering sacrifices to such idols.³ So, goats have been used since at least the Middle Ages as a symbol of or reference to The Devil representing oppressors, wicked men, and demonic forces. The goat also symbolizes unrepentant sinners who will be separated from God on Judgment Day.

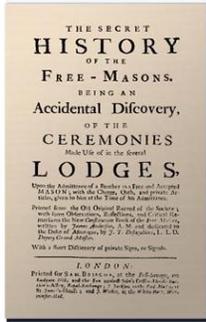
Although little was officially written about Masonic rituals by the founders and early members, several exposures were published. It is from these exposures we learn what



³ Leviticus 17:6-7, NRSV.



went on in early Masonic Lodges. None of those early exposures, such as *A Mason's Examination* (1723) or *Masonry Dissected* by Samuel Pritchard (1730), or the much later *Manual of Freemasonry* by Richard Carlisle (1825), make any mention of a goat. Nor is the goat found in Harry Carr's *The Early French Exposures* (1971).⁴



Free Masonry Exposed (1871) has an account intended to be humorous,

in which a wife demands to know what went on at the lodge. The husband, a Mr. Bricktop, divulges to his wife, Emily Jane, the secrets of Freemasonry, including a ride on a goat during the Fellow Craft degree. The story ends with the revelation that the wife

knew all along that her husband had been lying.

This may have been the inspiration for the 1898, *Riding the Goat*. While not the origin of the story, *Free Masonry Exposed* certainly popularized the image and brought it to the attention of a wider Masonic audience.

By the early twentieth century, the term, *riding the goat*, had truly entered the mainstream. American artist Cassius Coolidge is remembered today for his early twentieth century *Dogs Playing Poker* series of illustrations, one of which was titled *Riding the Goat*. Charles Francis Bourke's short story, *Riding the Goat* was published in *The Cavalier* for 15 June 1912 and Frank Gee Patchin's 1910 novel for boys, *The Pony Rider Boys in Montana*, included the chapter, *Chunky Rides the Goat*.



There are numerous and ample historically valid resources to prove goats are not part of officially recognized Masonic ritual. The most exhaustive research was compiled by William D. Moore in 2008. Moore was an assistant professor of history at the time and director of the public history program at the University of North Carolina in Wilmington. His work, *Riding the Goat, Secrecy, Masculinity, and Fraternal High Jinks in the United States, 1845-1930*, stands as a beacon for those interested in learning about a topic in detail and context.

Moore tells us that members of the Odd Fellows, Knights of Pythias, Woodmen of the

⁴ None of the following Masonic exposures refer to or mention the use of a goat in a Masonic lodge. A Mason's Examination" in the "The Flying Post or Post Master," April 11 & 13, 1723. "The Grand Mystery of Freemasons Discovered" London, 1724, "The Secret History of Freemasonry" London, 1724, "The Whole Institution of Free-Masons Opened," 1725, "The Grand Mystery of the Free Masons Discover'd, Wherein are the Several Questions Put to Them at Their Meetings and Installations, also Their Oath, Health, Signs, Points to Know Each Other by, etc." London: (A. Moore?), 1725, "The Grand Mystery Laid Open, or the Free Masons Signs and Word Discovered" 1726, "The Mystery of Freemasonry in the "Daily Journal of London", Aug. 15 & 18, 1730, in the "Pennsylvania Gazette" Dec. 5 to 8, 1730, "Masonry Dissected" by Samuel Pritchard, London, 1730, several later editions, "The Secrets of Masonry Made Known to all Men" by Samuel Pritchard, London 1737, "The Mystery of Masonry" London, 1737. "The Mysterious Receptions of the Celebrated Society of Freemasons" London, 1737. "Masonry Further Dissected" by Samuel Pritchard. London, 1738.

World, and hundreds of other less well-known groups regularly alluded to goats within lodge rooms in anecdotes, poems, cartoons, souvenirs, and keepsakes as a means to emphasize the institutional power of their organizations as well as to celebrate the behavioral latitude provided to them by their custom of secrecy.

He charts the development and use of the idea and image of a goat in fraternal bodies, and argues that the goat, originally wielded by anti-Masons to represent the dangers associated with secret societies, came to be embraced by many fraternalists thus shifting the animals meaning. In other words, according to Moore, the goat became the joke that members eventually perpetrated which ridiculed and continued to frustrate the curiosity of the uninitiated.

Fraternal organizations, seizing upon the opportunity to flaunt images of goats appear in a variety of materials produced for fraternal organizations, not just Masonry, in the years between the Civil War and the Great Depression. Numerous companies throughout the United States produced souvenirs, watch fobs, cuff links and commemorative ceramics decorated with goats and many postcards.



Around 1900, with changes in American society and transformations in social definitions of masculinity, many fraternities began to practice a new set of "side degrees" or "burlesque initiations" which introduced an unprecedented level of boisterousness and horseplay into the fraternal sphere.⁵ Regalia companies, which had previously supplied costumes, furniture, and props to lodges, found a new economic niche in producing and distributing equipment to support ceremonies which tested initiates' ability to tolerate being the butt of a joke. De Moulin Brothers & Company of Greenville, Illinois, and the Pettibone Brothers Manufacturing Company, of Cincinnati, Ohio, were the leading purveyors of these goods.⁶

Models of their goats including names like, "The Rough Rider," "Ferris Wheel Goat," and "Low Down Buck." Also, in the catalogues were a variety of collapsing chairs, paddles and tossing canvasses. Their catalogues, complete with drawings of their many products, including the goats, are today considered collectables. Furthering the goat riding myth, members often gave such items as gifts to other members and non-members alike.

⁵ William D. Moore, The Strange Case of the Mechanical Goat in the Fraternal Lodge, Technology section, The Atlantic, Dec 2, 2011.

⁶ *Ibid.*

Mechanical bucking goats and goats on wheels were popular purchases by some fraternal organizations and even displayed in common areas of their lodges. Some fraternal organizations acquired live goats they used to “tease the general public.” In 1901, the New York Times, for example, reported that the health inspector of Plainfield, New Jersey, cited Samuel Robinson, a member of the Knights of Pythias, for improper housing a goat in his home.⁷

The burgeoning film industry in the early twentieth century also found inspiration in the idea of a fraternal goat. In 1916, Paramount Pictures produced and released the cartoon short, *Bobby Bumps Starts a Lodge*. In 1927, the comedy, *Should a Mason Tell?* was released. A goat figures prominently in the film.

Burlesque and Side Degrees

In the final years of the 19th century, the practice of ridiculing, or burlesquing, the fraternal initiations began to spread. These ceremonies inverted the standard ritual form and used it to teach a set of values which contrasted with the earlier emphasis on industry, reverence, and rectitude. In some cases, burlesque degrees became regularized and associated with larger fraternal organizations.

The Imperial Order of Muscovites and the Oriental Order of Humility and Perfection, for example, were affiliated with the Odd Fellows. Members of the Knights of Passage

⁷ *Ibid.*

could join the “Dokies,” more formally known as the Dramatic Order of the Knights of Khorassan. Freemasons could choose from the Shriners, the Mystic Order of the Veiled Prophet of the Enchanted Realm, or the Tall Cedars of Lebanon, or join all three.⁸

By burlesquing the earlier serious and solemn rituals, these fraternal organizations specialized in horseplay and stunts intended to deflate the “stuff shirts.” And quoting a Shriner publication, the journalist Charles W Ferguson reported that in their prescribed undertaking “pomposity is punctured, pride is laugh to scorn, and dignity is bedeviled.” The Shrine trumpeted that it was “the playground of Freemasonry” while the Imperial potentate of the organization asserted that the organization promoted “legitimate frivolity.”⁹

Unintended consequences emerged. Many Freemasons, like other fraternalists of the time, belonged to a more just the Masonic fraternity. The “frivolity” and casual air of some practices in those later-invented fraternities naturally seeped and trickled into the oldest fraternity: Freemasonry, as members brought some of that frivolity and casualness back to their once more serious lodges.

Whatever the level of frivolity was that crept into Freemasonry at the time contributed to the notion that Freemasonry was now supposed to have some entertainment value. Masonry was increasingly perceived by the public and many new members alike as an organization that primarily emphasized the

⁸ Charles Schneider, *Catalog 439, Burlesque Paraphernalia and Side Degree Specialties and Costumes*, Goth and Thomson, 2010.

⁹ *Ibid.*

sharing of good times with good fellows. The Order has begun to change its brand. The attitude presented a new marque.

Apologists continue to claim the “fun” and casual side of Masonry promotes friendship and a brotherly spirit among Masons. While casualness, made-up degrees, and their often-rowdy performances - often held outside, in barns or places intended to add to the “fun” - may promote some fellowship, they make non-casual Masons grimace.

The Golden Age of Fraternalism and the “anything goes” social attitudes of the early years of the twentieth century opened the door for a rapidly expanding membership and American Freemasonry altered its standards in a vain attempt to make “quantity as valuable as quality.”¹⁰ The external influences that alter the aim of, and impact the loss of, heritage in Freemasonry are as important to understand as the internal influences that have affected it. Such influences are lesser known in American Freemasonry today, however, each has affected the remaining prestige of the fraternity. Holding on to that heritage in the 21st century is proving a challenge.

In the End

An illuminating and verifiable history exists and clearly establishes that Freemasonry has never officially used goats in any of their authorized rituals. Examining the reasons in context as to why such stories persists puts the matter in factual perspective. Of course,

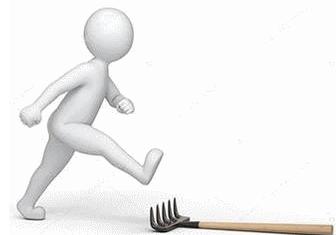
¹⁰ Mark A. Tabbert, *American Freemasons, Three Centuries of Community Building* (New York: New York Univ. Press, 2006), 122-155.

that requires Masons to become more aware of the history of the American fraternity.



Several Masonic supply shops today along with independent suppliers of Masonic hats, t-shirts, jackets, lapel pins, cups and other paraphernalia continue to contribute to the nonsense about goats and Freemasonry. If Masons didn't buy these things, it's doubtful the suppliers would produce it.

Dr. Moore's theory that at some point (manifesting during the Age of Fraternalism) the goat became a joke that Masons knowingly perpetrated with the purpose of ridiculing and continuing to frustrate the curiosity of the uninitiated, is tempting to accept. It certainly has some merit since it is likely that in certain small circles of Masonry during that era such a “joke” might have seemed



justified and harmless. If accurate, however, the “joke” was not only a bad one, but an overreach – not to mention a total failure of the practice of situational awareness.

Regrettably, this lack of situational awareness continues since some Mason’s today consider joking about riding the goat or insinuating goats play some role in lodge work to be harmless, and just good fun. We are, whether we like it or agree with it, in an era when civic-mindedness, religious and spiritual beliefs, even gentlemanly manners seem to be fading. As these and other attractants ebb, joking about goats in lodge can hardly be considered constructive.

Masons who promoted or advanced such antics in the past already stepped on the rake of *unintended consequences* - joke or not. The fraternity continues to carry that black eye. Can we really afford to continue to step on rakes?

Enough is enough.

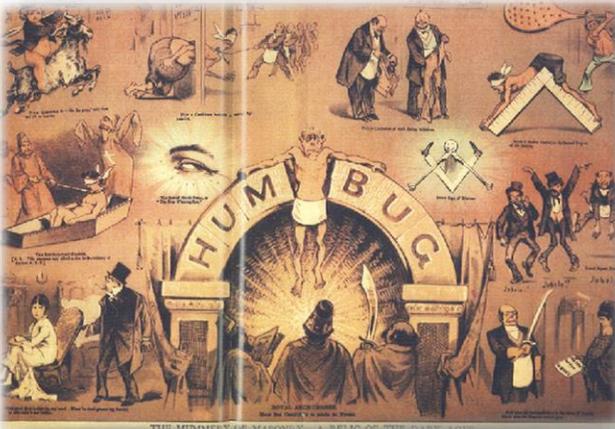


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Images from Masonic Supply Shops

The De Moulin Brothers & Company of Greenville, Illinois, and the Pettibone Brothers Manufacturing Company of Cincinnati, Ohio, were major suppliers of specialized items designed for fraternal pranks. The electric carpets and electric branding irons saw mills and other items were never advertised as directly linked to Freemasonry, the goat, however, was advertised as a "Masonic Goat" although the Odd Fellows were the predominate buyers of such items. Ultimately, even posters and postcards were sold or given away as promotional items from both companies. Images had nothing to do with Masonry except in the minds of the person creating the item.



THE FERRIS WHEEL GOAT.



No. 910.

ELECTRIC BRANDING IRON



De Moulin & Bros.
GREENVILLE, ILL.

THE ROUGH RIDER.

No. 879.—Goat mounted on a strong, solid frame, with three wheels thus preventing it from falling over or from taking a header; the hind wheels are made of wood and double, and both wheels work on an eccentric, the goat is furnished with a saddle and stirrups; this is one of the best goats on the market. One of these goats will add enthusiasm to our work. Each \$15.00

TRICK CHAIR.

No. 878.

No. 885.—A well made article with cartridge attachment that never fails to explode—one of these chairs used in the initiation of candidates will add life to the Lodge. See cut. Each \$12.75

GOAT HEAD.

No. 886.—Goat Head \$2.00

GIVING THE TOSSED DEGREE.

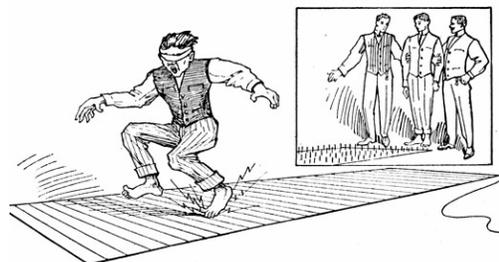
No. 881.—Tossing canvas, well made, strongly bound with rope and suitable handles, 4x5 ft., not reinforced \$8.50
 No. 882.—Tossing canvas, made of extra heavy sail canvas, strongly bound, with rope and suitable handles, reinforced with straps across, leather handles, size 1x2 feet \$12.50
 No. 883.—Tossing canvas, strongly bound with rope and suitable handles, 4x3 feet, reinforced with leather straps across \$15.50
 No. 884.—Tossing canvas, heavy duck or canvas bound with rope, made with leather handles, on all four sides, and reinforced with leather straps both ways, size 10x10 feet, net \$22.50

HAND SPANKER.

No. 890.—Hand Spanker, with cartridge attachment. This is the very best "spanker" on the market, so constructed that there is no danger in using it, and it never fails to explode. Net price with 50 blank cartridges \$3.75
 Extra cartridges, per 100 1.00

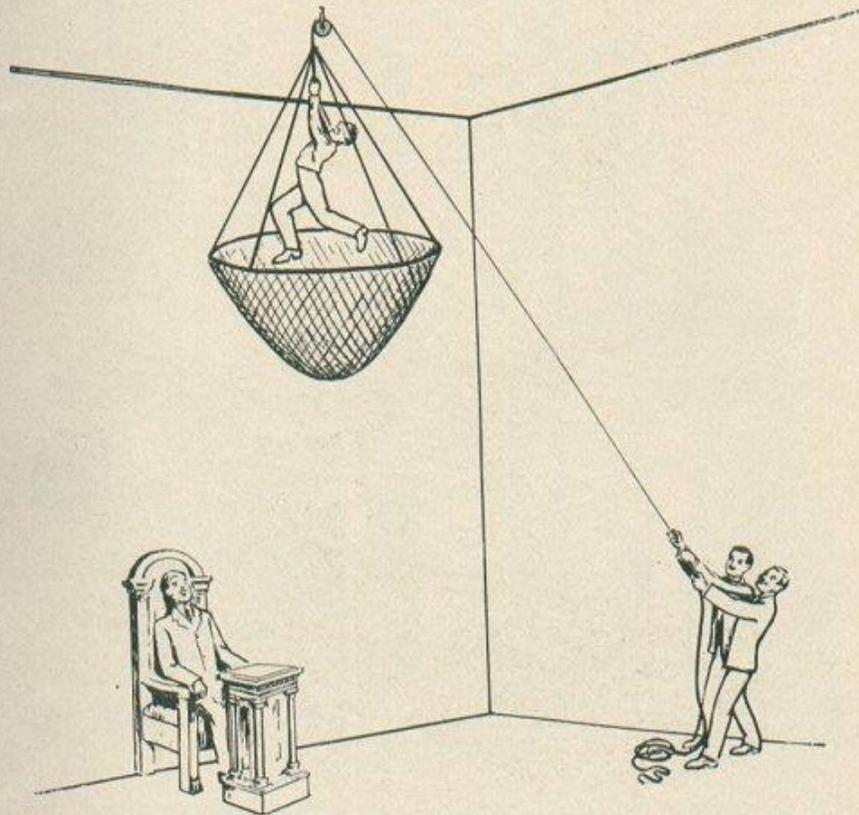
Fig. 18. "The Rough Rider," from W. E. Floding, *Everything for the Lodge I.O.O.F. Catalogue No.* (Atlanta: W. E. Floding, 1910), 59. (National Heritage Museum, Lexington, MA.)

ELECTRIC CARPETS



BALLOON ASCENSION

Or the Parachute Leap

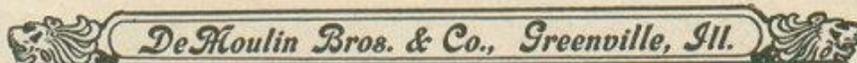


In this new age when aeroplanes and dirigibles are being put to practical use in the conveying of passengers, no candidate will have any serious objection to taking such a ride through the air. But when it comes to hanging on to the rope of a balloon, to be drawn up above the clouds—and in the dark at that—well, that's a horse of another color. To cap the climax, when up a mile or more the balloon takes fire and the rope becomes so hot that the candidate can hold on no longer. He lets go, thinking it's all over. To his great surprise and unspeakable joy he is caught in a net, the parachute opens and he lands safely but exhausted.

The candidate should be drawn up a few feet, then quietly lowered, then drawn up again, etc. He will finally imagine he has been carried very high. This effect can be produced by speaking thru paper tubes while he is being drawn up, gradually lowering the tubes till they point down.

D283—Balloon Ascension, consisting of net and all necessary ropes; rope from which man is suspended being wired for electric current; complete\$55.00

D214—Magneto and Cord, extra 11.25



Let Us Develop Your Ideas on Any Novel or Distinctive Stunts. Write Us About Them. That's a Part of Our Service as Well as to Manufacture and Supply Them Economically.

SUGGESTIONS AND DIRECTIONS For Introducing and Using Our Burlesque and Side Degree PARAPHERNALIA

Before conferring any initiation, it will be well for those taking part to memorize the plans in this book and rehearse at least once, so that everything will run smoothly.

The principal work is done by the Chief Officer. For this Officer, the Society should select a man who has had experience as a presiding officer, or one who is a good talker. The success of the work depends much on the ability to this Officer to properly render his part.

The initiation will be much more impressive if each one taking part is disguised with a burlesque costume, and all in the room are masked so candidate will recognize none. Candidate is also often dressed in a burlesque costume, to make him look ridiculous. One special advantage of members wearing masks is that they may smile and enjoy the work unknown to candidate. All persons should be careful not to laugh aloud.

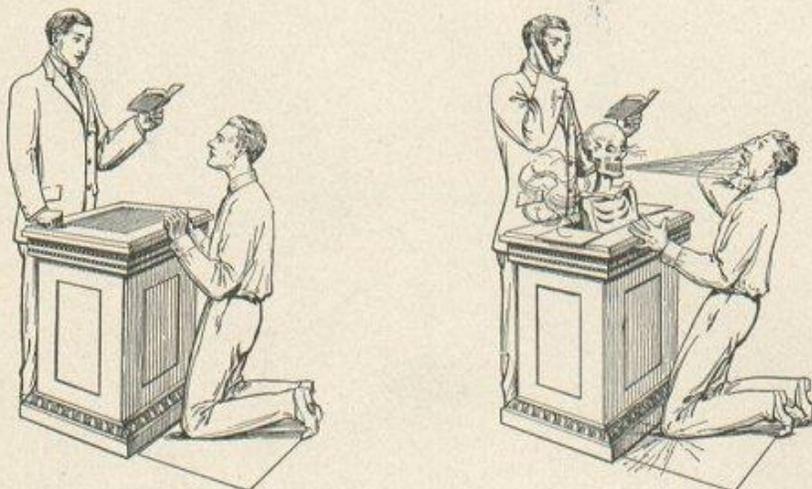
There should be two or three selected as floor managers or attendants. It should be their duty to familiarize themselves with the paraphernalia used, as much of the success of the work rests with them, and in their ability to properly handle candidate.

Initiatory work should be performed like a drama; each person to master his part and the attendants to prepare the paraphernalia and settings.

IMPORTANT

Before bringing candidate in the Lodge room, he must be warningly instructed by attendant that it is necessary to step very high while traveling the paths upon which he is about to venture. Make it emphatic by telling him that there has been barbed wire stretched and obstructions placed in various places whereby he might be tripped. Impart this to him in an earnest manner and see what an amusing effect it will have.

THE PLEDGE ALTAR



Things Are Not Always What They Seem

The candidate kneels before the altar, in all meekness and sincerity, to take the obligation. How thankful he is that it is all over; that all he has to do is to pledge himself not to reveal the secrets of the sublime degrees through which he has just passed. When lo! the room is darkened; up before him jumps a skeleton with large, illuminated, glaring eyes; a blank cartridge is exploded; a stream of water hits him in the face; an electric shock is shot into his knees.

This altar is not tricky, but is ornamental and useful. It is a regular lodge room altar such as every lodge should have. Made of solid oak, top and panels of built-up veneered quartered oak; rich golden oak finish carried in stock—other finishes to order. We highly recommend this altar, not only for its usefulness but as the culmination of surprises.

See suggestion for introducing, page IX in back of catalog.

- D267—Pledge Altar, 33 inches high, top 22x27 inches; with electric mat and 50 blank cartridges\$76.00
- D213—Jump Spark Battery and Cord 23.00
- D268—Pledge Altar, same as D267, but without electric mat 73.00
- Extra Blank Cartridges (not mailable), loaded specially for us to give an extra loud report; per box of 5045

We recommend the above Battery; however, our Magneto at \$11.25 may be used if the candidate's bare skin comes in direct contact with the mat.

DeHoulin Bros. & Co., Greenville, Ill.

THE FUZZY WONDER
The Champion of His Species



D181-D182

Kipling wrote: "The female of the species is more deadly than the male." If judged from this viewpoint, this Fuzzy Wonder must be a she-goat instead of a he-goat. While it might appear ridiculous to attempt to establish any relationship between Fuzzy Wonder and a wild western bronco, yet our suspicion is confirmed by the fact that a bronco is tame compared with this goat.

"Fuzzy Wonder" is a spectacular Goat in every respect. Every part is substantially made of steel and so constructed that it affords less resistance in order to bring about the desired results than any other Goat on the market. Attendents do not have to exert themselves to demonstrate the galloping, rearing, wobbling, kicking and bucking antics by the up-and-down motion of the handle-bar. This is all brought about by merely pushing on the handle-bar. The frame remains in a normal position at all times, but the body is arranged so that a special centrifugally designed mechanism, automatically produces a series of maneuvers peculiar to no other Goat but "Fuzzy Wonder."

See suggestions for introducing, page 11, in back of catalog.

The same qualities characteristic of our other Goats may well be applied to (1) one also. The body is well upholstered with best tanned wood skin, and has horns and eyes. Goat is packed in a chest with hinged cover, lock and key. Weighs about 200 pounds.

D181—Goat with rubber tires \$82.00
D182—Goat, without rubber tires 79.00
Horse, Donkey, Tiger or Camel Body, instead of goat body, extra 10.00
For Electric Stirrup, Fountain Attachment and Goat Blat, see page 12.

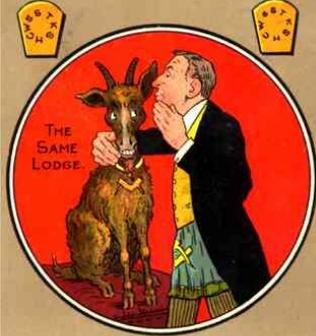
To create more amusement, we suggest that goat be manipulated by persons wearing burlesque costumes. Customers listed on pages 125-128.

—11—



Im goin' to make her
a **MASON** too
so she cant tell on me

MADE BY AL BRADSHAW, CHICAGO



ARE YOU A MASON?

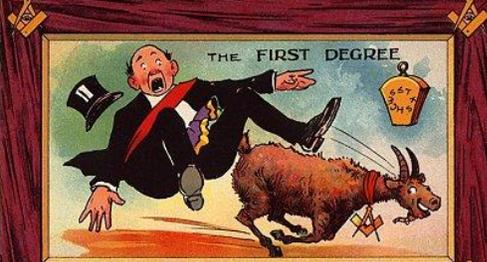


Are You a Mason?



THE GRAND LODGE IN SESSION.

THE FIRST DEGREE



ARE YOU A MASON?

ARE YOU A MASON?
RIDING THE GOAT



