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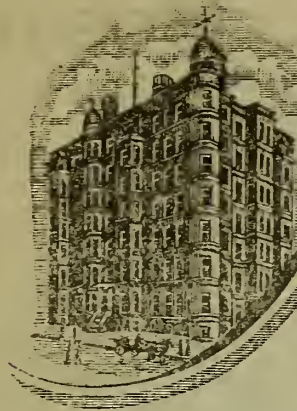
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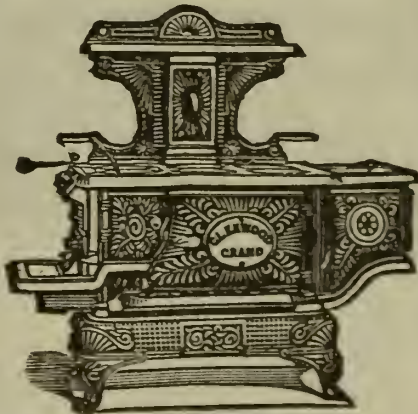
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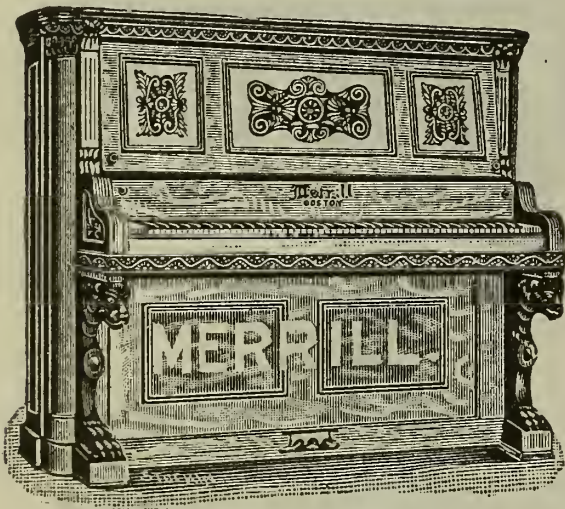
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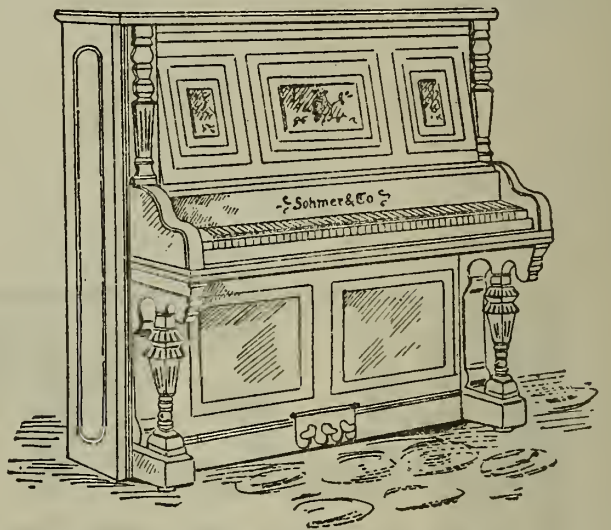
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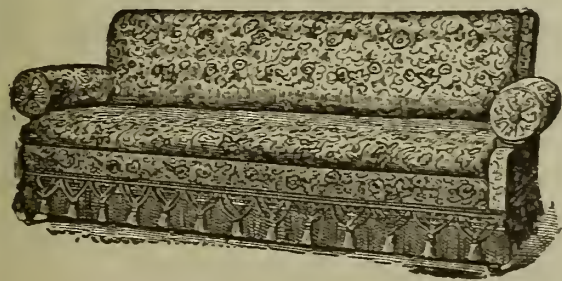
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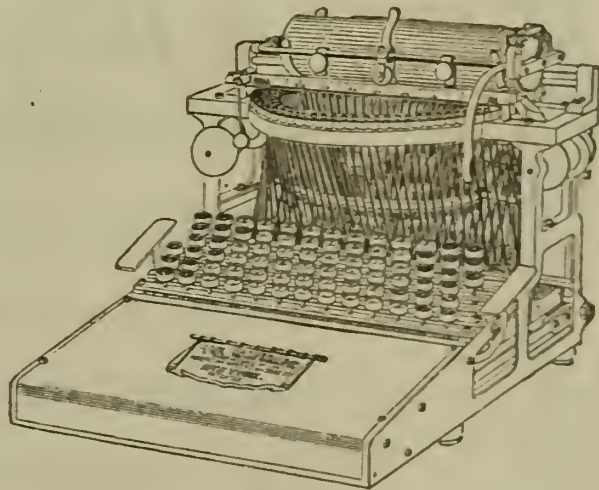
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A MONTHLY MASONIC AND FAMILY MAGAZINE.

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VOL. X. SAN FRANCISCO & BOSTON, OCTOBER, 1896. No. 10

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The Aboriginal Calendar.

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BY PROF. ABEL, OF BERLIN.

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The accounts of the most ancient history of humanity, the further we step back into them, become usually the more unsafe. Therefore, with a view of fixing the dates, the natural means has been seized to reckon backwards from the later and better determined, to the earlier and less determined times, and chronologically to restore more ancient periods, for which no continuous chronology has been transmitted, with the help of national stories, as also of contemporaneous events with other nations. In this way it has been possible, as regards the most important part of earliest history, the biblical part, to go back to Solomon from Herod the Great, the originator of the Arabian dynasty imposed on the Romans by the Jews, which had so ill-fated an influence on the destinies of the country and of then rising Christianity. By the agreement of Jewish, Roman and astronomical dates, the year B. C. 4 resulted for the death of Herod. Thus a firm point was gained, to which could be joined by further retrocession, the Babylonian destruction of the Temple and other incidents, by similar contemporaneous events in national histories. According to the Book of Kings and the synchronisms contained in the same, it was especially the destruction of the Temple by the Babylonian tribal associates of the Jews, which is joined to other Babylonian, Egyptian and Jewish dates, by which it became possible to reckon backwards the Jewish lists of rulers up to Solomon, who

was placed about B.C. 1000. From this time the Jewish dates, as well as their connection with non-Jewish events, were too much torn asunder and indefinite, and the events themselves either too doubtful or too evidently symbolisings of tedious historical incidents, than to encourage a further step into chronological darkness of earlier times. Though, according to the more general calculations, which alone seemed to be probable, Abraham had to be placed at least 1000 years before Solomon, and though from Abraham until Adam the biblical aboriginal patriarchs required for themselves a life period of other 2000 years, these 3000 half historical years resulting therefrom remained unfathomable in their dates, and thus problematical in their historical character.

To place in the middle of this dark time on Jewish soil a number of chronological border stones, and thereby also to heighten the certainty of the events to which they refer, either as real occurrences or at least as pointed embodiments of entire historical processes, this has been the result of different writings which Herr Ernst von Bunsen has lately dedicated entirely or in part to this problem. By this extraordinary success of a sagacious and learned investigator, Hebrew chronology, which hitherto reckoned only 1000 reliable years, is enlarged by a further period of 1500 years, capable of being controlled in various ways, and thus associated with the Egyptian and Assyrian dates, which for already a long time have been more or less fixed as going far beyond the Hebrew dates. It is the method which balances, corrects and confirms dates far removed in space and time, and the



great result which is gained from the critical connection of many small and dissociated statements, which render the discovery equally remarkable.

A priest of Baal, called Berosus, who, under Alexander the Great, served at the Temple of his still flourishing God in Babylon, considered it in the spirit of the helienising direction of those times as a thank-worthy literary work to transform the Assyrian annals of the local archive from the Semitic cuneiform inscription into Greek. From the long lost work some fragments have been preserved, especially by Jewish and Jewish-Christian writers, Josephus, Eusebius and others, in one of which reference is made to a capture of Babylon by the Medes in the year B.C. 2458. In Genesis X, the Medes are designated as Japhetites (Indogermans), but in the same place, most of the later Semitic lands are said to have been Hamitic on the one side, whilst on the other they were conquered like Babylon by Indogermans, probably long after the original occupation. Thus the supposition was suggested, that in the Bible, under Shemites, were aboriginally understood Hametic people subjugated by Japhetites. If this far-reaching hypothesis, which we shall not at present further investigate, was justifiable, it easily suggested itself to regard the capture of Hamitic Babylon by Japhetic Medes as the commencement of Semitism, in the biblical language, which created an eponymic hero, as the birth of Shem. Thus, according to Berosus, Shem would have been born B. C. 2458, and since, according to the Bible, Shem is said to have been a hundred years old two years after the Flood, the year of the Flood was fixed for B. C. 2360. Thus far all is an unsubstantiated though ingenious hypothesis, built up from fluctuating ingredients gathered on historical and ethnographical soil. For neither the date of Berosus need be right, nor the attempted new explanation of the name Semitism, nor the interpretation drawn from both of the birth of Shem, nor the calculation of the year of the Flood based on the latter.

But now a first confirmation is added from another and remote side.

The Latin grammarian Censorinus, writing 250 A. D., therefore 600 years after Berosus, and 700 years after Ezra, and his fixing of the Hebrew canon, without knowing Herr von Bunsen's calculation, which followed 1640 years later, yea, even without

any calculation, and only relying on the testimony of Varro, who lived 300 years before him, mentions the year 2360 as the year of the Hebrew Flood. By this remarkable coincidence a Roman foundation is placed under the German hypothesis, the Hebrew-Babylonian bricks of which, from the loose conjecture in which they had experimentally been joined one to another, now begin to meet and to form a consolidated structure.

Further confirmations of the discovered fundamental date quickly follow. Supposing it to be correct, then Abraham, who, according to Genesis, is said to have gone from Mesopotamia to Syria 367 years after the Flood, must have emigrated in B.C. 1993. According to Josephus, he went away because the ancient Hamitic-Nimrod dynasty, under which his father Terah had lived in Haran, lost its throne; and, indeed, according to Berosus, a new dynasty was set up in Babylon in 1993.

Again, according to Mosaic Scriptures, 480 years after Abraham's journey from Haran, therefore B. C. 1563, the return from Egypt began of his descendants, who had traveled further on. This date is confirmed by the statement of Orosius, that the Pharaoh of the Exodus died in 1558, and also by Manetho's report that the Pharaoh of the Exodus lived until 43 years before Tuthmoses III, whose ascension to the throne in 1515 is astronomically determined, so that Amenophis I, who died in 1558, was the Pharaoh of the Exodus.

Among the many confirming incidents which present themselves with mathematical certainty, is the fact that this calculation, based on the year 2458, leads up to Solomon, whose date has been already retrospectively and approximately arrived at. If the fundamental date, 2458, is correct, and Josephus has rightly computed the period between the exodus from Egypt, 1563, and the Solomonian foundation of the Temple at 592 years, the latter must have taken place in 971. This date is confirmed by a succession of astronomical, Roman, and Semitic facts, and even by the apparently contradictory statement of Paul about the 453 years period. Only to mention one Roman Greek Semitic substantiation of the fact, according to the Bible, Solomon, whose people were exclusively shepherds and agriculturists, applied to King Hiram of Tyre, his Phœnian associate in tribe and language, in order to procure manual laborers and ma-



erials for the Temple. According to the Jewish Roman writer, Josephus, who soon after Christ's death, derived his statements from Meander, of uncertain date, who again borrowed them from Tyrian annals, Hiram lived 150 years and eight months before the foundation of Carthage, which, according to Cicero, took place B. C. 815, so that Hiram did live in 971. Numerous other dates are verified in the same manner.

Thus it is seen how the synchronisms mutually confirm each other when collected from the wide field of ancient literature, fragmentarily put together from so many languages, nations and times, they are proved and united one to another by the right keys and screws. It is also easy to consider how this fixing of Jewish national history supports or upsets Egyptian and Assyrian statements, and permits the analysing of hieroglyphics or cuneiform inscriptions, which report so many unprovable things. In all this it is surprising what hereby we once more learn of the faithfulness and tenacity of most ancient traditions. Though many of these dates have been preserved by long periods without writings, and though many of them have been colored by erroneous ethnographical and religious conceptions, the kernel of the incident and the time is proved in so many cases as faithfully transmitted, that we stand amazed before the safety and carefulness of such an unwritten recollection, of such a verbal transmission. It is evident that men the less they knew, kept all the more firmly the little that had become known to them; that they considered the tradition, which threw some light on the surrounding darkness, as an explanation of the past and a lamp of the future; that they saw deposited therein the ruling of heaven as also the conduct of men, and found in the knowledge of the one their salvation, in that of the other their wisdom. If we consider whether it would be possible to day, when we are so much better informed, to transmit verbally during many centuries numerous names, incidents and dates, we stand in the presence of the difference of the times and of the whole indifference gradually caused by the many experiences of humanity. It has, however, to be considered that then the first news did not come by telegram.

— o —

They who people their solitudes with good thoughts are never lonely.

## Was Moses Indebted to Zoroaster for His Jehovistic Theology?

AN ESSAY BY GRANVILLE O. HALLER.

The Hebrew Bible informs us that Moses, when on Mount Sinai, received from God the Ten Commandments which we find copied in the Pentateuch; and tradition tells us that he received other instructions, which, on coming down from the Mount, he communicated orally to his brother, Aaron, and they together delivered these to the Septuagint—seventy elders—and in this oral method they were handed down from generation to generation, through the members of the Septuagint until the beginning of the third century, A. D., when Rabbi Jehuda, surnamed 'the Holy,' finding the rapid decrease of students of the Law, and possibility of these traditions becoming forgotten and lost, preserved them by writing them in a book, which he named 'Mishna' [in English, means repetition].

The Mishna treated on—(1st) The productions of the Earth. (2d) Festivals. (3d) The rights and duties of Women. (4th) Damages and Injuries. (5th) Sacrifices. (6th) Purification.

In time the interpretations of the Mishna by learned Jews became important and worthy of record, and were collected into one book called 'Gemara' [in English, Commentaries]. The two books are usually contained in one volume, and known as the 'Talmud,' signifying Doctrine.

The Jews in Chaldea where the Religion of Zoroaster prevailed, were not satisfied with the Commentaries compiled in Jerusalem, therefore they rejected the Jerusalem Talmud, but retained the Mishna, and compiled a different Gemara, which is known as the Babylonian Talmud.

The learned Jewish scholars venerated the Talmud high above the Hebrew Bible, which they compared to water; the Mishna to wine, and the Gemara to spiced wine. The Talmud affords the best description of King Solomon's Temple extant, and the Masonic system is indebted to the Talmud for some of its legends and illustrations, and not to the Bible, as generally supposed.

We learn [Exodus ii, 3-10], that a Hebrew babe was found in an ark made of bulrushes among the flags on the brink of the river Nile, by Pharaoh's daughter, who, pleased with the innocent foundling, as the



babe wept, had compassion on him, and employed a Hebrew woman—the mother, it happens—to nurse him, and he became the Princess' adopted son, who was named "Moses." Belonging to the royal household, he was educated in all the esoteric acquirements of Egypt's most celebrated colleges for learning.

The masses of the Egyptians, in those days, believed in a sacred bull, born of a virgin heifer, and was worshiped; some worshiped other animals as the emblems of their chosen Gods, offering sacrifices, which were conducted by their priests. The Hebrews, while sojourning in Egypt, were evidently impressed with this animal worship, for Aaron [Exodus xxxii, 2-6] in the absence of Moses, procured gold from the pious Jews, and cast of molten gold a small bull, or calf, built an altar, and the children of Israel offered burnt offerings, and brought peace offerings, and danced before it. Moses returning from the Mount, beheld their idolatry and became much enraged, as he had already taught them of El Elyon—the Most High God—and they should have known better than to do as they did.

We learn from books treating of the religions of Egypt, that the royal household and the most learned priests of Egypt maintained more exalted opinions of God, as the Supreme Being, for they taught that "there was one God, without beginning, and would have no end; who made all things, but was not himself made."

It is quite probable, as we will find herein, and be justified in believing, that the learned Egyptian priests were familiar with the theology of Zoroaster, the great Bactrian priest and reformer, or Moses seemed to be acquainted with the Zend-Avesta [in English, Commentary of sacred text] as much of it appears in the Pentateuch, and possibly he learned it in the Egyptian curriculum.

Abram, the great Patriarch of the Jews, lived for some time in Messopotamia, near Babylonia, a region inhabited by Persians, who were indoctrinated in Zoroaster's religion. But Abram, at first, was an idolater, and had vague ideas on religion. He believed in Lords, like ordinary men, who would appear to him in human form and walk. When he was 99 years old [Gens. xvii, 1st verse] the Lord appeared and said, "I am God Almighty," etc.

Moses, in his memoir of Abram, modestly presents him as a great captain and

warrior, who pursued and encountered the Four Kings who were on the war path, and had already captured his brother-in-law Lot with all he possessed. Abram after gathering all his trained men together, followed the Robber Kings as far as Dan, and smote them, then pursued the vanquished as far as Hobah on the north of Damascus, capturing all of their booty. Returning homeward [*i. e.*, towards the Oaks of Mamre in Hebron] "from the laughter of Chedor Laomi [King of Elam] and the kings that were with him," this rich, brave and daring rancher, Abram, halted in the valley of Sharon, known as "the King's Dale." While here, he met Melchizedek, King of Salem, and he was a priest of God Most high [El Elyon]. He is mentioned, also, as priest of God Most High, as if such priests were well known in that region, and required no further introduction. But early history only tells us of one, a reformer of the Nature Worship, and teacher of God Most High—Ahuramazada, as taught by Zoroaster. Was Melchizedek a disciple of Zoroaster? All we know is here told. Melchizedek evidently converted Abram, who joined his church, and took what we call the sacrament—bread and wine—at his confirmation. While resting at the King's Dale [Gen. xiv, 18-20], "Melchizedek, King of Salem, brought forth bread and wine; and he was a priest of God Most High. And he blessed him, and said, 'Blessed be Abram of God Most High, maker of heaven and earth; and blessed be God Most High, which has delivered thine enemies into thine hand.' And he [*i. e.*, Abram] gave him tithes of all." Paul says [Hebrews vii, 2], "To whom Abram gave a tenth part of all, first Melchizedek being by interpretation King of Righteousness, and after that, also, King of Salem, which is the King of Peace."

It is well known that bread and wine was an ancient form of initiation into most institutions long before the Christian era. Abram on this occasion was initiated into the church of God Most High [Gen. xiv. 22]. Abram takes an oath, swears, "I have lift my hand unto the Lord, God Most High, possessor of heaven and earth." [From new translation.]

It is not intended here to claim Abraham as a Parsee, or Fire worshiper, but to point out the fact that Moses, 1600 years before his own era, was aware of an established religion, whose priests worshiped



the "God Most High, maker of heaven and earth." He does not claim Melchizedek in any way related to Abraham by blood. The fact that Zoroaster's system of religion then existed, and history is silent as to any other system that worshiped "God Most High, maker of heaven and earth," it is not unreasonable nor presumptuous to assume that Melchizedek was a priest of Zoroaster's system.

Dr. Martin Haug, an eminent Oriental Philologist and Professor of Sanskrit at Poonah, British India, who has written "Essays on the Sacred Language, etc., of the Powers," says that Zoroaster's conception of the Supreme Being called "Ahuramazada," "was perfectly identical with the Jewish notice of Jehovah." This internal evidence of the Pentateuch will justify the conclusion that Moses derived a part of his system of religion from Zoroaster, unless there was in his day some earlier records, accessible to both these learned men, which became a common source of enlightenment to Zoroaster and Moses. But history has failed to inform us of such records, therefore we may fairly presume that Moses had access to the teachings of Zoroaster, possibly through the Egyptian priests, and adopted portions at least of Zoroaster's theology.

Egyptologists place Moses' era about 1300 years B.C. It becomes a matter of some importance to ascertain Zoroaster's era—whether it existed sufficiently long before the Mosaic to have enabled his theology to have spread from Persia into Egypt and elsewhere. Unfortunately, hoary antiquity has been hidden in mists thrown around it by an Irish prelate, James Usher, afterwards Bishop of Carlisle. His book "Annalis Veteris et Novi-Testimentis," usually styled "Sacred Chronology of the Bible," was generally accepted by the Christian world, and determined the earth to be only 6 000 years old. According to him, the first man created by God, 5,900 (1896) years ago, was Adam. This chronology was adopted at that period as the best then accessible, but is now entirely disregarded by scientists.

Since the hieroglyphics on Egyptian monuments and papyrus have been deciphered, we learn that a civilization and an enlightened condition of the peoples and rulers of Egypt existed at least 6,000 years or more before the Christian era. This is entirely incompatible with the Bishop's 4,004 years for the date of the creation.

However, investigations have proven that the progenitors of the human race existed before the Glacial Period, which, scientists claim, must have prevailed for an enormous period, according to some authorities about 16,000 years. They trace the frigidty of the North Pole down into the Torrid Zone as far south as the 23d degree of north latitude, when the great glaciers were formed.

For the past 80,000 years these arctic features, we are told, have been giving way to a more temperate climate; when it will again, in the course of nature, return to this frigid condition. With such data before us, we can well understand and believe that illuminated minds may have lived on this earth 8,000 years or 10,000 years ago. The period of the famine, when Abraham went down into Egypt, is computed by Bishop Usher at 1920 years B.C.; by the Septuagint 2550 years; Chevalier Bunsen at 2820 years B.C.

The followers of Zoroaster exist to this day, and are known as Parsees; also as Fire-Worshippers (from the tradition that he brought down, given him by Ahuramazada, fire from heaven). They call their prophet "Zurthost," but his name in the Zend Avesta is always spelled Zarathustra. his surname, his family name, Spitama, is often coupled with it. The Greeks were well informed about Zoroaster or Zarathusta, but corrupted his name into Zarathrades, and Zoroastres; the Romans knew him as Zoroaster.

The earliest Greek writer who refers to Zarathustra, is Xanthus, of Lydia, who fixes his era 600 before the Trojan war, *i.e.*, 1209 years B.C., or over 1800 years B.C. Other writers put it at 2000 and 2200 years B.C.

But Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato, who died 348 years B.C.; Hermippus says 5000 years before the Trojan war, usually dated 1209 years B.C.

The last three writers substantially agree to over 6000 years, while all the dates fix Zarathustra's era more than 500 years before the Mosaic era. We may justly infer that the religion of Zarathustra was fully established when Moses and Aaron were children.

The original Iranic language, in which the Zend-Avesta, or Persian Bible of Zarathustra was written, it seems, was in the arrow-head, wedge-shaped letters, the



same as those found engraven on the rocks in Persia, and to-day still legible, which, for more than 2000 years, have been absolutely forgotten and unintelligible.

Oriental scholars of late have mastered these cuneiform letters, and they can now read and interpret the lost dead languages as they do Egyptian hieroglyphics. This discovery is interesting, since it enables modern scholars to compare Zarathustra's system of Theology—some of which in the original writing has been preserved—with an early translation into the Pehlevi or vernacular language of Persia, and, it appears, the latter has interpolations.

The successors of Zarathustra, at different epochs, devout priests, have taken his name, and it is asserted that some have interpolated into Zarathustra's monotheistic teachings the dualistic doctrine of Ormuzd and Ahrimanes, incorrectly attributed to the great theologian. But the great reformer, as philosopher, "sought to solve the puzzling question of the origin of evil in the world by supposing that there existed in Ahuramazada two spirits inherent in his nature—the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non existence or evil. Evil was the absence of good as darkness was the absence of light.

Zarathustra taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principle dogmas of the Zend-Avesta. He also clearly inculcated the belief of a heaven and a hell. The former, called the house of hymns, because the angels were supposed to sing hymns there; the latter, the house of destruction, and to it were relentlessly consigned the poets and priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was taught by Zarathustra. In one of the Yashts (laudations) Ahuramazada tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is Aluni, "I am," and another, Aluni yat Aluni, "I am who I am." The reader here will be reminded of the holy name in Exodus, Ehyeh asher Ehyeh, "I am that I am."

Dr. Haug, the Orientalist, tells us Ahuramazada is called 'the Creator of earthly and spiritual life, the Lord of the whole universe, at whose hands are all the crea-

tures. He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and punisher of the wicked."

The Doctor disagrees with the modern Parsees as to the era of Zarathustra, who claim that he was a contemporary of Hytaspes, the father of Darius, the Persian monarch, which would fix his era about 550 years B. C.; but the Doctor declares this supposition to be utterly groundless.

Chevalier Bunsen, in his "God in History" (Vol. I, Book 3, Chap. 6, p. 276), speaks of Zarathustra Spitama as living under the reign of Vistaspa, towards the year 3000 B. C.; certainly not later than 2500 years B. C. Of him, he says he was "one of the mightiest intellects, and one of the greatest men of all time"

—*Pacific Mason.*

### Charity Problems.

What is the ideal of charity? It is the Samaritan, who took infinite pains to help one stranger whom he chanced upon the way, and if every one should be neighborly in this sense to anyone who falls into distress and comes naturally into his life, no one would have to go about hunting for people to help, or, in other words, there would be no need of "charities."

Charity is not an occupation; it is not even a piece of life. It is life. It pervades all relations. A man cannot be charitable and yet overwork and underpay his employees—a woman cannot be charitable and yet browbeat and scorn her servants, or back bite her acquaintances.

If the nature is charitable, it will show itself in charity to all, to rich and poor alike. If the nature is uncharitable, to be a member of twenty boards, to know all about the dangers of pauperizing and the advantages of organized charity, will not make it otherwise, but will probably intensify the hardness. And because "charities" are confounded by charity, because to be connected with "charities" does, in some unaccountable manner, satisfy the conscience, which thus fails to feel its own selfishness and cruelty, is one of the reasons why "charities" do interfere with true charity. It seems often as if "charities" were the insult which the rich add to the injuries which they heap upon the poor. But people usually are not to blame for substituting "charities" for charity; at least not entirely to blame.



They do not see the world as it is, because they have not been brought up to do so, and not having much imagination, they do not for themselves discover the truth, and it is necessary to understand the facts if this error is to be avoided.

The facts are that the great mass of the population in any community is working hard to keep the community alive. They work primarily for themselves, but they work also for all the idlers, who, though they do nothing to keep themselves alive, yet are kept alive and are fed and clothed, some at but little expense per head to the workers, and others at a large expense per head. Of course it is this great mass of men and women who work who ought to be the objects of charity, of love, partly because they are the great mass, partly because they are the workers, partly because their lives are very hard and could be made much easier by a little charity, even by a very little thought, on the part of their fellowmen.

Strangely enough, however, this great mass of the people—these men who work all night in cellars to give us our daily bread, these men who bring the milk and vegetables to us every day, these men who dig out from dark caverns the coal that warms us, who, by their faithfulness and intelligence carry us safely on thundering railway trains, to whose watchfulness we confide our lives without a thought; these women who cook for us and wait upon us and clothe us—all these men and women without whom we could not live in comfort for one day, without whom we could not live at all for one month, we forget. We seldom think of them at all, unless we are forced to. When they undertake to seek some slight improvement in their lot, we have to think of them, but it is with something of the feeling, perhaps, which the slaveholder felt upon hearing of an insurrection of slaves. Their hardships, their suffering, their weary bones and aching heads are nothing to us, we accept all the benefits they confer on us and never even give them a thought, far less our love, our charity.

They do not usually complain or ask for sympathy, and they seldom receive any. They struggle and work, they live and die, and very few people trouble themselves about them, little realizing that instead of helping them they are often sadly hindering them, and even adding to their hardships by their vain efforts to help an en-

tirely different set of people—the people who are the “beneficiaries of charities.” These are the poor idlers, the failures, the broken-down men and women who could not stand the strain of the working life because of some special weakness either of body or mind or character. These people do “appeal for charity,” they do “ask for help” they do enlarge upon their distress; and though, as I have said, to try to help them, though vainly, often results in increase of suffering to the great mass of men and women who work, yet “charities” still continue and still are supported by thoughtless people who pride themselves on their kind heartedness. This harm is done in various ways. “Charities” sometimes tempt their beneficiaries to idleness, and sometimes they do not. In the first case the harm done is directly to the persons so tempted, who thus lose character, independence and the means of self-support, and indirectly only to the mass of the workers, who thereby have a larger number of idlers to support. While their own numbers, are also diminished by desertions to the ranks of the idlers.

On the other hand, the “charities” which do not tempt to idleness often do not do much harm and sometimes even do good to the persons they undertake to help, while they do a great deal of injury to large bodies of workers. This harm is done by giving “relief in aid of wages,” as it is technically called; that is, by giving small sums to persons who, in consequence, are enabled to work for less wages than they otherwise could live on, so that they, competing for work, underbid other workers, and gradually, if their number is large enough (and unfortunately a very few comparatively can produce this effect), they bring down the wages for all the workers in their particular trade.

A simple illustration will show how this happens. Let us imagine a small town where twenty women go out to scrub, at \$1.50 a day each, for four days a week, having a hard time, of course, but managing to live. Some charitable ladies in the town, full of commiseration for four or five of these women whom they employ, think it would be kind to get up a charitable society to help them. Strangely enough, it does not occur to them that perhaps the best way to help them would be to pay them \$2 a day for scrubbing—no, that would “raise wages,” which to some people seems the wickedest thing in



the world—but a charitable society founded on the most approved modern lines, which will not “pauperize” these poor women, is exactly the thing; so it is organized, and each woman can get \$2 worth of sewing a week, to be paid for from the funds of the society. What will probably happen? There being some competition for the scrubbing, the women who secure the relief work offer to do scrubbing at \$1.25 a day, instead of at \$1.50; the ladies, charitable and other, are not loath to pay less than formerly, and employ those who work the cheapest: then gradually the others are told by their employers that Mrs. So-and-So works for \$1.25 and they must do the same, and so the result is that the women who scrub and also do charity sewing, instead of earning \$6 a week as formerly, earn \$7, while the rest who only scrub, earn \$5 instead of \$6. That is, instead of \$120 paid in wages each week to twenty women, the twenty women get \$110 a week, of which \$100 is wages earned for real work and \$10 is money paid for “relief work,” and the good of the extra dollar a week to the five “charity” workers is but a poor offset to the loss of a dollar a week to the other fifteen women.

Nor is it likely that the harm will end here, for probably the number getting charity work will increase and the wages go still lower until they are all working at scrubbing a \$1 a day and getting \$2 worth of sewing a week, which would mean that each woman earned, as before, \$6 a week, but it would be \$4 in wages and \$2 for relief work; that is, there would be \$80 paid in wages each week for the same amount of scrubbing as formerly, and \$40 in “relief,” the gain to the women being nothing, the loss being the added work of sewing besides the loss of independence.

This is no hypothetical case; it is exactly what happened all over England from 1792 to 1834, during the years when “relief in aid of wages” was given to all workingmen from the public funds until wages were brought down so low that there were no working people in England who were not also paupers.

But although “charities” are dangerous, especially the large “charities” which attract all the weak and the incompetent to depend on them, *charity* is necessary, and also some kinds of “charities.” Charity

must feel for the great world of working men and women, must earnestly desire their welfare, listen to their wrongs, and do its best to help them in their efforts to shorten their hours of work and increase their wages, never forgetting also that nothing will really help them which does not also help to raise their characters, to make them more honest, more industrious, more intelligent.

Charity must be extended to a man’s own immediate employees, and to all who work for him, to servants, clerks, saleswomen, and demands consideration for their welfare, their health, their feelings. Educational “charities” are always good. Too much money and time and thought cannot be given to teaching of all kinds—knowledge to the ignorant, wisdom to the foolish, skill to the helpless, goodness to the wicked—that is, in teaching people to be and to do something. Emerson says: “He who gives me something does me a low benefit; he who teaches me to do something of myself does me a high benefit.”

Finally, it is necessary to protest against a most lamentable misunderstanding of what is called “organized charity;” people suppose it to mean apparently that they are each to put a little money into a machine, and that from this machine there will come out a great quantity of money, which will be wisely and kindly distributed to a great many people—they do not pause to consider how wisdom and kindness are to be developed by a machine or to reflect that these attributes can only be exercised by human beings in their relations to human beings. “Organized charity” means, in fact, only that charity—real charity, love, if it is meant to reach strangers (those outside the natural lines of our own lives)—must be organized—that is, must be properly ordered—because if not, if it be disorganized and disorderly, it will do harm where it was meant to do good in the ways already described.

Organization does not dispense with human sympathy. It only prepares the way for it. As a system of water works in a city does not make the life giving water unnecessary, but only offers a means by which it shall reach those who need it; so a system of organized charity merely provides the means by which sympathy and the desire to do good may bring life and hope to the desolate and oppressed. It



relieves the charitable of no duty. It only makes their duty more imperative, because clearer and more effective.—*Josephine Shaw Lowell in Chicago Record.*

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### Human Sacrifices.

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That book which incites to crime is not of God. He who is influenced to murder because of its teachings has been misled. The Satanic literature, with blood and thunder tales in the shade of dime novels, have done an irreparable injury to every reader. The love stories, presenting false ideals never met with in practical life, corrupt wives and maidens to their own lasting injury, they ruin the boys and the homes in which they are read.

Many a time during the last few years accounts of murders and attempted murders have been published in these columns, crimes induced by pretended commands from God to Abraham to sacrifice his son Isaac to satisfy his passion for blood. Freeman and wife, of the Pocasset tragedy, of a few years ago, is the best known of them. A lovely daughter was foully butchered. There was no malice on the part of the parents. They were devotedly attached to their child; but God demanded blood. There was the Bible lesson they could not escape; so the only child in that devout Christian home was sacrificed on the altar of duty to the God which Freeman and wife worshiped.

The *New York Herald* of the 13th ult. records two recent cases in that city. Without entering into painful details, the tenants in adjoining tenements heard agonized shrieks from rooms occupied by Mrs. Delia Kiley, 137 W. 17th street. The husband was away to his work. The door was broken down, and an entrance was made by the frightened neighbors. The mother, 27 years of age, was striding up and down the room, brandishing a huge knife and reading passages from Genesis describing Abraham's adventure, while the terrorized child, marked for slaughter, crouched, screaming, in a corner.

What if the mother was insane? It was the damnable teaching gleaned from that infernal record of barbarism which wrecked her mind and prepared her for the devilish deed which would have been a reality in a few minutes more. The priestly authors of that book, and those who insist on its infallibility and give it circulation, would have been held responsible at the

bar of Eternal Justice, not the poor wretch who received the story as the inspiration of Heaven.

The other case was Mrs. Rachel Moses, 29 Norfolk street, "crazed by religion," says the report. She was interrupted in her bloody sacrifice by the interference of the police.

Scarcely a month goes by without an attempt to imitate Abraham in his proposition to slaughter his son on Mount Moriah, by command of God, which narrative idiotic authors of reading books for schools have copied with full details.

—*Progressive Thinker.*

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### The Order of the Temple in Modern Times.

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There is much dispute as to what is the exact connection between the Templars of old and those of the present day, by what course the line of descent is to be traced, or if, indeed, it is traceable. It is contended by some that Pope Clement V. and King Philip wiped the Order out of existence in the fourteenth century. Others trace the line down to this day without a break from DeMolay.

One theory is that the Order was re-established in Portugal in 1317 under the name of the "Order of Christ."

Another is that DeMolay, foreseeing his fate under the persecution of Philip, had his successor appointed before he was burned to death, and that there had been an unbroken line of Grand Masters. John Mark Larmenius succeeded DeMolay in 1313, and others following in their Order, up to Sir William Sidney Smith, who died in 1840.

The Scotch theory is that the Order was preserved in Scotland through there being no persecution in that country; that the Templars joined Robert Bruce and aided him to his throne.

It is believed that Robert Bruce founded a Masonic Order called the "Royal Order," and in which, it is said, all the Templars who had aided his fortunes were enrolled. It is said that, in consequence of the general persecution of the Order, the Scotch Knights amalgamated with the Order of St. John, taking much of their wealth with them, and their identity was so far maintained as to leave satisfactory proof of the fact, for by a charter of King James II—recorded entire in the Registry of the Great Seal of Scotland,



dated two centuries after the amalgamation of the Orders—they are referred to as Brethren of the Hospital of Jerusalem and the Temple of Solomon. Upon the loss of their possessions the Knights are said to have drawn off in a body, with the Grand Prior, David Seaton, at their head.

Various other theories are advanced, some of which are logical, while others are only romantic. The English Knights are said to come nearer the old Order in their forms and customs.

Addison says that at the period of the dissolution of the Order of the Templars in England many of the retainers of the most ancient Knights continued to reside in the Temple, not having been members of the Fraternity they were not included in the proscription. The Temple was transferred to the lawyers, and these domestics appear to have transferred their allegiance to the lawyers also, and to have continued and kept alive amongst them many of the ancient customs and observances of the old Knights. Not long after the lawyers had established themselves in the Convent of the Temple, the Judges of the Court of Common Pleas were made Knights, while the professors of the common law, who had the exclusive privilege of practicing in that court, assumed the titles or degrees of Freres Sergens or Fraters Servienties, so that an Order of Knights and serving Brethren was most curiously revived in the Temple and introduced into the profession of the law. The Freres Serjens des Armes of the old chivalry of the Temple were of the rank of gentlemen. They united in their own persons the monastic and military character; they were allotted one horse each, they wore the Cross of the Order of the Temple on their breasts; they participated in all the privileges of the Brotherhood, and were eligible to the dignity of Preceptor. The Freres Serjens of the Temple wore linen coifs and red capes over them. At the ceremony of their admission into the Fraternity the Master of the Temple placed the coif upon their heads and threw over their shoulders the white mantel of the Temple. He then caused them to sit down on the ground and gave them a solemn admonition concerning the duties and responsibilities of their profession. The religious character of the ancient ceremony of admission into this legal Brotherhood, the fact that the Serjeants of the Temple to day still constitute a sort of

Fraternity and address each other by the name of "Brother," are curious and remarkable.

The late Grand Recorder Macoy gives credit to the several sources claimed and explains it thus: That—

1. From Larmenius come the French Templars.
2. From D'Aumont come the German Templars of Strict Obedience.
3. From Beaujeu come the Swedish Templars of the Rite of Zinnendorf.
4. From the Scotch refugees come the Protestant Templars of Scotland and the Ancient Lodge of Sterling Scotch Templars.
5. From Prince Charles Edward Stuart and Ramsey come the Templars of the Ancient and Accepted Scottish Rite.
6. From the Baldwyn Encampment and its co ordinates come the old English Templars.—*The Minstrel*.

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#### Was the Nazarene a Mason?

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We are taught that St. John the Baptist and St. John the Evangelist, were two eminent patrons of Masonry.

If they were, have we any right to say that Jesus, the Master, was not a Mason of high degree? It is well known that when a child he was taken into Egypt, the land of learning and civilization, and was not heard of any more until his father and mother found him in the Temple disputing with the doctors. He was then twelve years old. Where could he have obtained such knowledge as to confound the doctors at the age of twelve, except among the priests of Egypt? Again he disappeared, and we hear no more of him until he is about thirty years of age, when he suddenly appeared in Judea preaching a new and strange doctrine, and performed what was and is yet considered miracles. Where was he during the interval of eighteen years? The Evangelists do not tell us. It is said that there is a record in the capital of Thibet, that wonderful land of occultism, showing that Jesus was there. In the absence of any other record as to his whereabouts all this time, is it not reasonable to believe that he was with the priests of that country learning the secrets and principles of our ancient and honorable Order?

There were many secret Orders of priesthood in those days, and later, for are we not taught that our ancient and worthy



Brother, Pythagoras, in his many travels through Asia, Africa and Europe, was initiated into several Orders of priesthood, "and is said to have been raised to the sublime degree of a Master Mason," showing by implication that Freemasonry at that time was the highest Order of priesthood?

If we study the subject closely we will find that Freemasonry is the most ancient of religions, instituted by God, and Jesus Christ and his disciples as well as immediate followers, were all priests or Master Masons, and expounded Freemasonry pure and simple.

Masonry, then, is religion, pure, simple and undefiled. Everything around and about it proves it. In the days long after its origin, there were no secret societies other than religious societies. They were all connected with the religion of the people, and presided over by the priests.

—James Armstrong, in *Texas Freemason*.

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### My Brother's Keeper.

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There is a responsibility in living that few recognize. The average man feels that his only care should be for himself and his own welfare. As that welfare may be enhanced by a regard for those connected by the ties of kinship, so that regard is considered a necessary commodity in his every day existence. We are all too much like the good old liberal minded church member, who in his daily supplications at the throne of grace used to say: "Oh, Lord, bless me and my wife, my son John and his wife, us four and no more!" What a narrow, very narrow limit he permits the divine favor to reach. Circumscribed within a single family, all the millions outside of "me and my wife, my son John and his wife," must get along as best they can without the Lord's blessing. It is to the credit of humanity that there are very few such people in the world, but there are some who draw the skirts of their garments close about them when they mingle with their fellowmen, and seem to think themselves made of a little choice clay, reserved especially for them. They fail to see that the very blessedness of life is in companionship, and the happiest man in the world is he who can look about him and count his friends by the score. By friends we mean those who are knit to him with "hooks of steel," who are made such by his unselfish regard for their welfare,

his ready granting to them a right to live. Such a man has a good word for every one, and he sees a brother man in every fellow who walks at his side. He realizes that he is to live in the world, not as an isolated individual, caring naught for those about him, but, if he has crossed the threshold of the Lodge he feels that the foot, knee, the breast the hand and the tongue are but agents to help along his falling or erring brother.

To what extent we may individually be responsible for the failures and foibles of our brother, it is difficult in the multifarious scenes of this busy world to determine. But sure it is, that we hasten a brother's footsteps to the end of earthly life, or hurry him to disaster if we fail to warn him of approaching danger, or neglect to stretch forth the hand to keep him from falling. In that way we are our brother's keeper, and no one can get away from the responsibility.

In our fraternity there are lessons that should impress upon us most deeply the absolute necessity, in order that we may live up to our professions, for a regard for our brother man. In so far as a brother falls into evil habits by reason of our example, or our failure to set before him the folly of such a course, are we doing that brother a wrong. As we permit a brother to suffer in "mind, body or estate," when it is within our power to relieve him, so we are charged with neglect and responsible for the consequences.

We attended the funeral of a man not long ago, who was everywhere welcomed and gladly received. He was liberal to a fault, and it was a fault that he was liberal. He was a good fellow and everybody said so, but his good fellowship was no protection. When troubles came upon him and the soul within him groaned in agony of disappointed hopes, he sought surcease of sorrow in the cup that stole away the very strength he needed at that time. His fellowmen, those same fellowmen, who said "he's a good fellow," instead of restraining him only hastened him to his untimely death, in the very prime of early manhood. Upon whom does the responsibility for this man's loss to his family, to the community, to all the interests of life, rest? Do not the silent lips cry out against the "friendship" that fails to regard the duty of helping up, rather than dragging down? As we looked upon the peaceful face, cold in death, we could but wonder what would



have been the result, had his friends kindly, gently, tenderly and lovingly, led him away from the scenes of his downfall, instead of mingling with him and encouraging him by association. It is not enough to say those scenes were innocent, they were, perhaps, to you and to others who could control their appetite, but to him they were damning and destructive, and in so far as we helped him along by joining with him, just so far did we injure him.

We cannot get away from the responsibility of being our brother's keeper, for we are. — *Wm. J. Duncan.*

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### Martinism.

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An ancient Masonic Rite, claiming esoteric connections, has recently been revived in the Old World, and within two years been transplanted into the New. It is said that a spiritual awakening occurs during the latter half of each century; and Hindoo and Egyptian occultists unite in claiming that this particular century is the close of an important cycle nearly as long as our historical chronology records. Hence the wonderful awakening of Idealism over the world, and the interpretation of allegories and ancient symbols, of which modern Masonry has preserved so many forms.

In 1750 the Martinist Order was derived by Martinez Pasqually, who traveled through Turkey, Arabia and Palestine, becoming acquainted with Hermatic secrets and the Kabbala. It is said to have furnished the foundation for several other well known historical rites, as well as to precede the Council of Emperors, from which the Ancient and Accepted Scottish Rite emanated. This rite was reformed of its so called necromantic features by a disciple, Louis Claude de St. Martin, and this Rectified Rite appears to have been well known to Bulwer Lytton, who makes favorable mention thereof in his mystical novel "Zanoni."

While similar to Masonry, it claims to be the soul of that philosophy, and to have condensed the real ancient mysteries into small compass, which it offers to those properly prepared, without initiation fee. It is essentially Mystic or Esoteric Masonry for practical purposes, and draws material from Jacob Boehme, the most celebrated of the mystics of the sixteenth and seventeenth centuries, as well as the Py-

thagorian and Mosaic interpretations of the Egyptian Mysteries. It is also progressive, adapting its ritual to the changing spirit of the age and incorporating whatever evolution adds.

In 1887 the Supreme Council of France, recognizing the development of woman, opened the doors, with certain restrictions, to that sex. For a similar institution, read George Sand's "Countess of Rudolstadt," sequel to "Consuelo." Masons who are interested, may find something in Mackey's Cyclopædia of Masonry, under the heads: Paschalis, Martinism, St. Martin, Theosophists; and in Macoy's Dictionary under Mystic Mason, also. The subject has been more understated than otherwise, but those wishing more light may put themselves in position to receive it.

— *X. C., in Pacific Mason.*

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### Masonry and the Druses.

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A few months ago I had occasion to enter into a business contract with one of my Druse farmers. When we were about to draw up the agreement, the Druse suggested that as he could neither read nor write, we should ratify the bargain in the manner customary among his people. This consists of a solemn grasping of hands together in the presence of two or three other Druses as witnesses, while the agreement is recited by both parties. Being always on the *qui vive* to gain a practical insight into the manners and customs of the Druses, I readily consented to this form of contract, hoping thereby to learn something more of their methods of procedure.

Accordingly the farmer brought three of his neighbors to me, and the terms of our contract having been made known to them, one of them took the right hand of each of us and joined them together, while he dictated to us what to say after him. To my great astonishment, the Druse who was grasping my hand gave me the grip of a Master Mason. I immediately returned it, to his equal surprise. He asked me how and when I had learned their secret sign, and this set me on the track of further inquiries, the result of which has been to render what was before a very strong belief on my part an absolute conviction.

I now feel morally certain that my theory is correct, and speaking as a Freemason and as one who has also searched somewhat fully into the mystic tenets of



the Druse, I can assert that, in many particulars the esoteric teachings of both systems is more or less identical. Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their rites and tenets, and it requires many years of intercourse with them and the firm establishment of relations of mutual confidence and trust before one can be in a position to learn anything concerning them.

—*Blackwood's Magazine.*

### What Is Improper Solicitation?

A contributor to *Masonry*, of Australia, relates one or two anecdotes about persons who have come to him requesting to be made Freemasons, and from these premises he draws the conclusion that all men who desire to become Freemasons should take the initiative. He says that there is no such thing as proper solicitation, but his own reasoning refutes his assertion, for if he had not made known, directly or indirectly, the fact that he was a Freemason, these people would not have come to him. Now I contend that this publication of the fact that he was a Freemason is in itself solicitation, for is it not in effect saying, "I am able to introduce to Freemasonry any persons whom I may think fit, and who may wish to participate in its mysteries." For instance, a friend of many years standing, residing next door, is I imagine, a proper person to be made a Mason; but before I have made up my mind as to the proper course to pursue, he has joined a Lodge, and, to his astonishment, finds he has thrown in his lot with Freemasonry as a whole in its broad sense, but that his activity will be confined to his own little Lodge. When he joins I become acquainted with the fact, and then tell him I also am a Mason. But, says he, I did not see you when I was admitted, and when I say no; my Lodge meets on another night from the Lodge you have joined and in another centre, he is filled with regret, and as soon as he is able affiliates with my Lodge. Is it reasonable to suppose that if I had told him I was a Mason, and as a result he had joined my Lodge, that he was not then entering of his own free will and accord, freely and voluntarily, and that he was not prompted by his own inclination from a favorable opinion preconceived, that he was influenced by any unworthy motive, or that he

was biased by any improper solicitations of friends? I think not; and yet my remarks that I was a Mason, induced him to join my Lodge. No matter how viewed, such an action is solicitation, and the question still is, what is "improper solicitation?"

### Albert Pike and the Luciferians.

A few weeks ago an article appeared in one of the New York papers, containing extracts from "The Devil of the Nineteenth Century," a large volume in French, filled with pictures of Devil worship. They are said to be the revelations of one Diana Vaughan, an ex-high priestess of the Luciferians, or Devil Worshipers. She claimed that she was initiated into the Order by Albert Pike, in Charleston, S.C., in April, 1889. Miss Lillian Pike, daughter of General Albert Pike, in an article in the *Washington Post*, says:

"The slander is so absurd and monstrous to all who knew him (Albert Pike) that it would be unnecessary to notice it if it were not that credulous persons who did not know him might believe that it had some foundation in fact. My father was wont to say that 'a lie has as many legs as a millipede and can run as fast, and Truth would need seven-leagued boots to overtake it.' Also, human credulity is equal to any demand that knavery may make upon it, and always honors the draft."

"She asserts that Albert Pike was in Charleston from Friday, April 5, to Monday April 8, 1889, inclusive, and was present at meetings of the Luciferians, and took part in her initiation on Monday, April 8, 1889, and gave her instructions. I aver that he was not in Charleston in April, 1889, nor was he absent from Washington City during that year. As I resided with him I am a competent witness, though my statement can be verified without the least difficulty.

"She evidently seeks to discredit Scottish Rite Masonry by connecting it with her diabolical imaginary sect, and by attacking the character of its great law-giver, the Moses who led its hosts from out the land of bondage through the desert to the Promised Land. I leave it to Masons better qualified than I am, and whose province it is to defend their Order; but my father's name is my sacred trust, and will never lack a defender while I live.

"If this woman had broken God's com-



mandment, 'Thou shalt not bear false witness,' only against the living, she would have merited condemnation; but what punishment would be too severe for one who maligns the dead, for this ghoul who desecrates the grave?

"There is scarcely an article written by my father that does not contain some evidence of his belief in the Creator of the universe, in the immortality of the soul, and in the necessity for a righteous life; and his practice conformed to his precepts. He had charity for all true religious beliefs, but no tolerance for atheists, and as to such Devil worshipers as this Diana Vaughan, he would have abhorred them. A man so honorable, so noble, so benevolent, of such strict integrity that his word was indeed his bond, and that not even his enemies could point to any mean or base action in all his life, is not to be maligned with impunity by such a disciple of the Father of Lies."

Miss Pike then selects from her father's writings during a number of years, many passages which prove his belief in God, and his abhorrence of any such doctrines as would be found in the teachings of a sect of Devil worshipers.

No one who ever had the good fortune to know Albert Pike personally, or who ever enjoyed his profound discourses, or read his able dissertations on Masonry, morality, religion and every kindred subject, needs to be told that such a story as that told by the ex-high priestess is a sheer fabrication. Other prominent members of the Scottish Rite in the Southern Jurisdiction are also named in the book as members of the Luciferians, but we have personal letters from them, in which they say "an alibi can easily be proven."

—*N. Y. Dispatch.*

### The Religion of the World.

Professor Max Mueller, of the University of Oxford, England, the great Sanscrit scholar and Orientalist, as reported by Pastor Diestel, made the following remarks in a discourse he delivered on the Religions Congress held at Chicago in 1893. "Nobody could foresee," says Professor Mueller, "that the Religions Parliament would throw the great exhibition into the shade; that it would be the most important event of the great enterprise; yes, the most memorable event in the history of the world. The Parliament is

unique in its kind; nothing like it has ever occurred before.

"There are only eight historical religions in the world which, with respect to the importance of their sacred writings, are entitled to this name. All of these are Oriental. Three are of Aryan, three of Semitic, and two of Chinese origin. The Aryan religions are the Vedic, with its recent branches in the East Indies, the Avestic, of Zoroaster, in Persia, and the religion of Buddha, an offspring of Brahmanism. The three religions of Semitic origin are the Jewish, Christian and the Mohammedan. The two Chinese religions are those of Confucius and Lao tse." Consequently only eight religions have gained a sufficient hold upon humanity to have their doctrines embodied in sacred writing; and these religions, says Professor Mueller, "concur in their fundamental principles. The Religious Parliament has furnished the first external proof of this fact; for all its delegates have declared that, of all kinds of people, he who fears God and does what is right, is agreeable to the Deity. 'They have seen with their own eyes that God is not far from them who seek Him, if haply they might feel after Him and find Him.' Acts, xvii, 27.

"The theologians may write and compile volumes upon volumes of their theology; religion, after all, remains a very simple thing; and what for us is so simple and yet beyond all measure so important, is the fact that the vital religious spark, according to my conviction, can be found in all confessions of faith, may the outward form be ever so different. And what is the great meaning of this? It is nothing less than that above, beneath, and behind all religions stands the one eternal, universal religion to which every man, be he white or black, red or yellow, belongs, or ought to belong."

Thus far Professor Mueller. We cannot refrain from the consideration of this idea in its relation to our Institution. This simple, plain, and ideal religion, in which all prominent religions concur, consisting in the fear, awe and reverence of God and in doing what is right, or the performance of duties—this religion is the only one which "unsectarian," orthodox Freemasonry teaches, and it teaches no other. Granting these premises to be right and true, then the necessary logical conclusion follows that Freemasonry, in the simplicity of its religious conception, stands above,



beneath, and behind all prominent religions as the one eternal, universal religion to which every man ought to belong, be he white or black, red or yellow. And this idea, still further continued, suggests that, in order that these prominent religions may become befriended, approach each other, and meet, there ought to be a place—a temple ought to be built. This place has already been found, this temple has already been erected—it is the temple of “unsectarian” Freemasonry. Here shall be reunited again, by tolerance and the spirit of reconciliation, by reason and intelligence, and by brotherly love, what Popes and anti-Popes, by their mutual curses, have divided and separated. And Freemasonry is at work, trying to fulfill its grand, lofty, sublime and divine mission—“The Fatherhood of God and the Brotherhood of Man.”—*Ernest Ringer, of New York.*

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#### A Lesson of Unaffiliation.

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A glance at the report of Grand Secretary Ehlers, made to the Grand Lodge in June last, reveals a condition that gives rise to the query, why does such condition exist? At the beginning of the year 1895 there were 88,573 Master Masons in the State in good standing in their Lodges. At the close of the year there were 90,874, an increase of 2,301. It is not the increase that attracts attention, except from its smallness, for with an army of nearly 90,000, without some unusual leakage there ought to be a much larger number added each year, but it is the figures that lie between the sum total that are interesting to study. Look at them:

Raised, 5,726; affiliated, 966; restored, 1,131. Gross increase, 7,823. From this deduct: Unaffiliated, 2,740; dimitted, 1,023; dropped, 210; expelled, 27; died, 1,523. Gross loss, 5,522.

Those who died being deducted, we find 4,000 who have in some way or other been lost to the fraternity.

The thinking man will naturally ask for some reason for such a loss, and we must confess that it is a knotty problem. The four thousand who have left the Fraternity apparently did so because they had lost interest in it. Twenty-seven hundred and forty were unaffiliated by action of the Lodges. This is by far too large a number to be permitted in one year to be subjected to the penalty for non-payment of dues. Why did they not

pay? Was it the fault of the Secretary, who did not follow up the collection properly? Was it because the Lodge was indifferent to its membership, preferring “new friends,” and neglecting old ones, until the “old friends” in turn became indifferent and dropped out? Why did the four thousand join the Lodge? Was it from mere curiosity, and as soon as that curiosity was satisfied they lost their interest in Masonry? Were they disappointed in the Lodge after they became members? Why did the four thousand lose interest?

This unaffiliation goes on much the same every year, until all over the country the unaffiliates seem to outnumber the membership. There ought to be found some remedy for this indifference, but we greatly fear that until there is more care taken in the selection of material, and more attention paid to the material already in the Fraternity, the recruits to the ranks of the unaffiliates will continue to increase. It seems to us, as we have said before many times, that the members already in the Lodge should be more highly regarded, and carefully nursed. Better keep those you have than try to get others in, especially when you drop as many old members as you take in new ones.

—*N. Y. Dispatch.*

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#### “Primitive Christianity.”

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I have devoted years to discovering the early history of the Christian religion, and my investigations have established what the more learned theologians had previously learned, viz., that the New Testament, on which the churches base their religion, has no authenticity whatever, but was anonymously compiled by Roman priests a hundred years after the death of the Apostles.

Their investigations could go no farther, and they had not the boldness necessary to speak plainly to the church concerning their fraudulent Testament, and the church goes on as if no such discovery had been made.

But to me came the whole story, showing that their Christianity was a purely spiritual religion, with the same facts and phenomena as modern spiritualism, and telling me how it was destroyed, first by Jewish and Pagan persecution, which only murdered its teachers; and then by the Roman conspiracy, which was far more crimi-



nal, which embezzled and suppressed the writings of the Apostles, changed the character of the church, making it a political power, and adulterated all the Christian writings with interpolations that reversed Christianity, suppressing all remembrance; and finally, the primitive Christians being dead, perfected the scheme of the Papacy for conquering the world by alliances with every form of despotism while cultivating superstition in the place of religion, and absorbing the most superstitious ideas of heathenism, which make the basis of the modern church.

The Papacy has been the curse of humanity for seventeen centuries, and its Protestant offspring is still the foe of all liberal progress. Nor is there any speedy way of throwing off this curse, without exposing the fraud and making known to all sincere but deluded members of the church what was the religion that Christ established and how completely it was reversed in the New Testament and in all the creeds of Christendom.

Reason alone will not overcome the delusions of the church, for men surrender their reason when they join it, and the Roman Church requires them to surrender the evidence of their senses and believe that wine is the blood of a murdered martyr at Jerusalem.

The paralysis of the moral sense produced by the Roman imposture makes it impossible for mankind to realize the debasement and the calamities which it has produced, to which they have grown accustomed. Even so intelligent a statesman as Mr. Gladstone wishes to see all Christendom united with the Roman Church—the unyielding and fierce foe of liberty and progress—asking no apology for burning Bruno, and the ecclesiastical tyrant on the Tiber tells him that all must bow down to him if they want any union.

Mr. Gladstone, saturated with superstition, is an example of its debasing influence on intellectual men; for, instead of leading progress, he looks to the Roman Church, turns his back on progress, upholds the State Church and the useless royal family, that cost millions, and strives to plunder other nations by the gold standard of England. And yet Mr. Gladstone is one of the best specimens of statesmanship based on the Bible, while Jefferson and Lincoln exhibit untrammelled and virtuous statesmanship, for the real Jesus

Christ was their ideal, and not the insane, fictitious Christ of the Bible.

I have revised all the gospels and epistles of the New Testament, restoring the original text and expurgating the mass of forgeries interpolated at Rome, thus showing the beauty and rationality of primitive Christianity, in which there is nothing unworthy of the world's greatest religious teacher—nothing to which a rational and spiritual mind would object. If primitive Christianity had been in existence when the philosopher Marcus Aurelius reigned in Rome, it would have received his support and become the religion of Europe, advancing civilization ten centuries in its progress. But he was too wise to give any encouragement to the Papacy.

This revision shows the true character and ideal virtues of Jesus, and his freedom from the superstitions of his age, and shows that St. Paul, instead of being a dogmatic bigot, sustaining political despotism and the slavery of woman, was inspired by Christ to preach the same religion.

The honest and intelligent professors of the church to-day, when they compare the religion of Jesus with that of the New Testament, cannot fail to realize its vast superiority, and the circulation of this work must dispel superstition and show that the reformers of Judea were the founders of that which has been buried for seventeen centuries.

The world knows very little of Jesus and his Apostles, for the Roman conspirators detested the pure religion that forbade a Papacy, and they destroyed its records. They wanted nothing of Jesus and the Apostles but their honored names to adorn the Roman fraud.

Though witnesses were abundant, they preserved no record of the first thirty years of the life of Jesus, but circulated instead such disgustingly fictitious works as the "Gospel of the Infancy," and the "Protevangelion," which Origen recognized as the lost Gospel of James, in which we are told that trees bowed down to worship the baby Jesus, and that the Egyptian idols tumbled down when he was brought before them, and that a young man who had been transformed into a mule was restored to the human form when the baby Jesus was put upon the mule's back. This wonderful child, they said, made animals out of clay, that walked, and birds that flew, and his baby



clothes and wash water worked miracles, etc. Such were the writings recognized by the fathers of the church.

This trash is not circulated now, but equally ridiculous stories in the Catholic "Lives of the Saints" are officially endorsed by the popes and bishops.

I have obtained a full record of the life of Jesus—his works and lectures during the first thirty years, his travels in Egypt, India and Persia, and his power over his numerous hearers in Jerusalem. He might easily have become the ruler of Judea if he would have compromised in his mission, become a Jewish rabbi and harmonized with the priests and aristocracy; but his inspiration was too powerful to falter in his mission, though he knew it would bring him death, and he was worn out in the conflict before death came.

The old Jewish writings in the Talmud and the Toldoth Jeshu show how bitter was the hostility of the priests, and what scandalous falsehoods they circulated about Jesus and his family.

The lives of the Apostles are as little known as that of Jesus, being superseded by silly fiction, such as that St. John was boiled in oil, but could not be killed, and that St. Peter, at his own request, was crucified head downward, though he was really never crucified at all, and nobody can show where or how he died, or where he was buried; and though the immense cathedral is claimed to be erected over his remains, it is a monumental lie, like the greater part of the Catholic traditions.

To the lives of Jesus and the Apostles I have added the Gospel of St. John, corrected by himself, which is a fair representation of primitive Christianity.

"Primitive Christianity" will be published as soon as a moderate number of subscriptions is received at \$2.00 per volume, and to procure them promptly those who subscribe before publication will receive their copy for \$1.50.

The second volume of my work, containing the gospels and epistles, and reviewing the religious history of the first centuries, will be completed this year, embodying a complete demonstration of the fraud by which Romanism was substituted for Christianity, and showing the necessity of a fundamental change in every honest church, which honest people must demand whether their clergy assent or not. A church which knows nothing correctly of its pretended founder or his history is a

manifest fraud and if its members are sincere they will repudiate the fraud.

Let all who are interested address me immediately at San Jose, Cal.

—Prof. Jos. Rodes Buchanan, M. D.

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#### Flood of Light on the Dim Past.

A London, Eng., dispatch says that the American expedition to the ancient mound of Nippur has made wonderful discoveries, throwing a flood of light upon the history of Babylon. The most astonishing of all is the unearthing of ancient inscriptions and other records which carry back written human history no less than 2,250 years further than anything before known. Prof. Hilprecht, who is in charge of the excavations in behalf of the University of Pennsylvania, has just deciphered cuneiform records upon the tablets of Babylonian history dating back at least 7,000 years before Christ. This is 2,250 years earlier than any other record. He is confident that some tablets upon which he is now working date back still another thousand years, or about 10,000 years earlier than the present day. He is not ready fully to commit himself yet on this point.

These latest discoveries came about in an interesting way. His predecessor, Dr. Peters, worked down to a certain floor or platform, which he and others had taken to be the ground level of the ancient city. One of the party suggested that this level should be penetrated and the digging continued until rock or virgin soil be reached. The suggestion was adopted, and, to the delight of all concerned, it was found that what was supposed to be the level of the ancient city was only the level of a comparatively modern city built over the ruins of an older one or a succession of older ones.

The excavations above the level had gone through thirty-six feet of debris. They were now continued to a depth of thirty feet below. The excavations above the platform discovered remains which covered a period of 4,000 years of Babylonian history. Below the platform to the virgin soil was an accumulation of drains, preserved and broken pottery, and various other objects of interest. Twenty-three feet below the platform Prof. Haines came upon the most ancient keystone arch known, an arch which, Prof. Hilprecht thinks, cannot be later than 5,000 B.C. Prof. Haines excavated the lower part of the marvelous



wall of the city. Its foundations were found to be sixteen feet below the level of the desert wall itself. It is seventeen feet high and forty five feet wide upon the top. This wall stands upon another of unknown height. These walls were built of bricks twenty inches square, probably the largest bricks ever used. The most valuable finds were the inscriptions upon the broken vases, bricks and tablets. From these it is confidently predicted by Prof. Hilsprecht that a continuous history of Babylonianism will be written.

Written for THE TRESTLE BOARD.

### There Is Something In It.

BY EDW. M. BROWN.

"You do not mean it, Charles? Join the Freemasons!

"Yes, Susy; I think I shall."

"How can you think of joining such a—such a dreadful society, where they do all sorts of strange things?"

"What kind of strange things, Susy?"

"Oh, they do—they do—I don't know what."

"Who told you they do strange things?"

"Father did. You know he *despises* the Freemasons, and if you had been a Mason he never, never would have let me marry you, and oh, that would have been dreadful!" and the young wife, still in the glamour of the honey-moon, lifted her bright eyes, sparkling with tears, adoringly to her husband's face. "And then Ucle Eben thinks just the same as father does about the Freemasons, and *he* ought to know."

"Uncle Eben? Oh, yes; I've heard something about Uncle Eben. Rather wild when a young man, and was rejected when he applied to join the Order, eh?"

"Y-e-s; so I believe," assented Susy, reluctantly, for, like New England women in general, she was loyal to her blood; "but it was a shame, and Uncle Eben has not forgotten it—and he's a real good man, Charles."

"So he is, sweetheart, if in nothing more than being your uncle. But just think, Susy, if I become a Mason, and anything happens to me when at sea, you will be cared for and protected by the Fraternity."

"Cared for, Charles, dear! What makes you talk so solemnly? Why, father will care for me, of course."

"But your father is getting old; your mother is dead, and—"

"Oh, Charles! Charles! don't go to sea any more! Oh, I hate it, the great cruel ocean, that breaks the hearts of so many wives—oh, Charles!" and she clung to him as though he were doomed to the fate she pictured.

"Well, well, Susy dear, we'll drop the subject at present; and when the *Chinchilla* is ready for sea, I think I can arrange to have you go with me. I think your father will be willing."

"Yes; that will be best," said the wife, soberly.

Captain Charles Haskell was master of the *Chinchilla*, a fine bark belonging in Thomaston, Maine, and at that time taking cargo in Boston for Talcahuana, Chili. His bride of a week was the daughter of Deacon Obed Whitney, of Thomaston, and the couple were enjoying their honeymoon in Boston.

The above conversation took place in their hotel the evening prior to returning to Thomaston to say good-bye to kindred and friends, for Capt. Haskell had decided his wife should accompany him on the coming voyage.

Capt. Haskell had been a sailor for ten years, and during that period had learned enough of Freemasonry to appreciate the *material* benefits resulting from membership. Of its symbolic, moral and intellectual aspect he was comparatively ignorant. Three years before, when taking command of the bark, he had been received as an Entered Apprentice, upon his return to Boston he was passed as a Fellow Craft, and during the time after his third voyage, while his vessel was discharging and re-loading, he was raised a Master Mason, and also had married the maiden who had won his sailor heart, a Yankee girl, who could truly say, with the Jewish maiden of Holy Writ: "My lover is mine, and I am his."

The Captain had early discovered during his courtship that Mr. Whitney was bitterly opposed to Freemasonry; but the sailor wanted his daughter, and no hint of his becoming a Mason had reached the old gentleman. Now, he was a Mason, and married—both desirable epochs in his life—and he cared not what his father-in-law might think or say.

Arriving in Thomaston, they were cordially received by the bride's family; and before going in to dinner, the Captain attached a Masonic badge to his vest, where it was unnoticed during the meal. Upon



repairing to the parlor, the bright gold of the badge caught Mr. Whitney's eye. He approached the Captain and said:

"Charles—Ch—a—r—les, what does this thing mean?"

"What thing, father?"

"The thing pinned there," pointing with his finger at the Square and Compass.

"Oh, that is a Masonic badge," replied the Captain, indifferently.

"A Masonic badge, sir! Do you mean to tell me, Captain Haskell, that you are a Mason?"

"Why, yes, father, I'm a Mason."

"And you courted and married my daughter—Obed Whitney's daughter, sir—while you were a Mason, knowing all the time my opinion of that Order!"

The old gentleman trembled with passion, and shaking his finger angrily at the Captain, said: "My son-in-law a Mason! Oh, this is too much—too much!"

Then he turned fiercely upon his daughter, who clung tremblingly upon her husband's arm, and asked:

"Mrs. Haskell—"

"This lady is *my wife*, sir; and I allow no man, not even her father, to address her in that manner. For your satisfaction, I will say that my wife was not aware of my being a Mason until yesterday."

"Very well, sir; very well. When does your vessel sail, Captain Haskell?"

"In a week, father."

"Don't 'father' me, sir! A *Mason* for a son-in-law! You are under my roof, sir; and the sooner you get to Boston the better will Obed Whitney be pleased!"

The irate merchant slammed the door behind him as he left the room, and Mrs. Haskell gasped:

"Oh, Charles—"

The Captain's blue eyes sparkled humorously as he interrupted her: "Oh, father'll get over it Susy."

"But 'father'" refused to say good-bye to the young couple when they left the next morning for Boston; thus showing to what length an unreasoning and senseless prejudice can dominate an otherwise clear-headed and practical man. But the attack had been so sudden, so unexpected; the lion had been "bearded in his den" so boldly, that the Captain felt that only time could temper his resentment.

The *Chinchilla* sailed from Boston, and Mrs. Haskell soon grew interested in the new life on the ocean, with its varied and

startling changes. As time passed on she learned to use the sextant and could work out the ship's latitude and longitude, besides familiarizing herself comparatively with the working details of the vessel, so that, before the bark reached her outward port, the Captain declared his wife could navigate a vessel around the world. In truth she was enthusiastic in her love for old ocean, and proved a fit mate for her sailor husband. The ever varying aspects presented day by day were a constant source of delight to this New England woman; and whether the ship was buoyantly riding the foaming crests of huge seas piled up by the driving gale, or smoothly gliding before the gentle trades, her interest never grew less.

After a quick passage, the *Chinchilla* reached Talcahuana, where Capt. Haskell and his charming wife were well received and entertained by the Americans sojourning in that city; but Mrs. Haskell, with a woman's intuition, speedily discovered beneath the superficial courtesy of the better class of Chilians with whom she came in contact, a dislike if not a hatred for the United States and its people, and her husband assured her all the Spanish-Americans of the Pacific Coast were alike in that respect; a jealous hatred of our country and its people was universal, and but poorly concealed.

The passage home was without particular incident, until the 4th day of August, 1870, when the *Chinchilla*, being in latitude 10° S., longitude 26° W., a water-spout was observed forming to windward. The bark was close-hauled on the starboard tack, with a strong breeze and heavy sea. The water-spout was a fresh object of interest to Mrs. Haskell, who watched its growing volume of black cloud and swirling water as it rapidly approached. The Captain explained the phenomena to her; and, while he anticipated no danger from it, he had the storm coverings of the skylights put on and ports closed. He thought, from the progress the vessel was making and the course of the spout, that if it did not break it would pass astern. Nearer and nearer it came, a black, swirling, roaring body of water, and as if drawn by an irresistible attraction, it swerved from its straight course and moved directly toward the ship. In great alarm the Captain sent his wife below and drew the cabin door-slide, while he shouted to his crew to "hold hard!"



The next moment the immense mass of water struck the *Chinchilla*!

There is a defensive trick which is sometimes made use of in the southwest, where a man, being unwilling to kill his assailant, makes a quick jump and strikes the stomach of his antagonist with both of his feet. Such a blow "knocks out" the strongest man for the time being.

So with the mass of water which, instead of breaking and falling in a deluge upon the ship, appeared to curve backward and upward, delivering the blow full upon the spreading canvas and broadside of the bark, forcing her over, with a deafening roar and amid a crashing of light spars, until the starboard rail was under water. The wheel was torn from its fastenings in the wild rush and swept away, together with the sailor who had held its spokes, and the vessel fell off into the trough of the sea.

Fortunately for the Captain, he struck the mizzen rigging when swept from his feet, and dropped to the narrow passage between the cabin and rail, bruised and dazed, but not seriously injured. As soon as possible, he made his way along the slanting deck and called the starboard watch, who came out of the t'gallant fore-castle, and assisted by the master and chief officer, severed the lanyards of the rigging. One by one the topmasts, with their heavy spars and sails yielded to the strain, broke and fell into the sea, where they pounded and battered the ship in a frightful manner. The *Chinchilla* slowly righted and was soon cut clear of the wrecked spars. Then the pumps were sounded. The blow of that "demon of the sea" had proved fatal; water was entering the seams on all sides!

Then the captain thought of his wife, and turning to the cabin gangway, saw her standing there, a look of horror on her face.

AS TOLD BY THE CAPTAIN'S WIFE.

How can I describe it? When my husband sent me to the cabin I found it quite dark; but in a moment, as it seemed, came a roaring blast as of thunder, accompanied by a crashing of wood and glass, and a flood of water poured through the broken skylight, sweeping me against the side. The room was waist deep, but I managed to wade through it to the gangway and reached the stairs, where I was out of the water, the slant of the vessel throwing it to one side. After a while I heard Charles' voice, and felt no more fear.

Pushing back the slide, I stood up and looked forward. The ship was a sight to behold! I nearly fainted when I saw it—it was awful! The wheel was gone; the fragments of the shattered boats hung to the davits; the galley, water casks, port bulwarks, and everything that could be torn from the ring-bolts had been swept away, while the slant of the deck was like the roof of a house. The Captain and his men were slashing and hacking at the rigging, and soon the masts fell over. The vessel slowly and heavily righted, and then my husband came to me. My poor Charles! His eyes were wild and his face haggard. He tried to smile, but oh! the piteousness of that smile!

"Thank God, you are safe, Susy," he said; "but my brave men—my God! Mr. Jones, his whole watch, with the cook and steward are gone—gone—drowned! and the bark is leaking fearfully!"

He covered his face with his hands in an agony of grief, and great sobs broke from his heaving breast. It was terrible to see that strong, brave man so overcome. But the stern reality of his position as master quickly overcame this momentary exhibition of human weakness, and he was again the cool, alert seaman.

One of the pumps was broken; the other was set to work but it was soon seen that the water gained steadily. The work never ceased, however, the men taking turns at the exhausting toil. I wanted to assist, but Charles said nay.

The cabin was drained of water, and the supply of meats and bread in tins proved sufficient for all hands for a day or two—if the ship could be kept afloat that long.

It fell almost calm; the sun blazed down upon the anxious group of seamen upon the dismantled hull. The "clang-clang" of the pump alone broke upon the silence, save the hoarse croak of birds of the sea as they hovered about. The glass was turned to all quarters in hopes a sail might be seen upon the horizon; and so the night drew down and the bright constellation of the Southern Cross blazed forth in all its glory, while stellar lights of smaller magnitude twinkled and smiled, as if to mock us in our extremity.

The wind freshened during the night, and when the glorious tropic sun again illumined the watery waste, a ship was seen to windward. How that sight cheered and revived our sinking hearts! The men, listless and exhausted by labor at the



pump, stopped their work and eagerly watched the approaching ship.

Charles had the American flag hoisted somehow to the stump of the mast, and getting a door from the cabin, drew upon it with chalk a large Square and Compass, not, as he explained to me, he thought it necessary to display such an emblem, as he had no fear but what we would be taken off the wreck by the approaching ship.

Steadily the ship drew near, and when within a short distance from us backed her topsail and hoisted the Spanish flag. The door with its symbolic emblem was made fast above the rail; and we anticipated soon being safe on the deck of the Spaniard, where a boat was being lowered. All at once a tall, black-whiskered man on the ship leveled his glass again, and after a long and steady look, turned and went below. The boat was hoisted up, the main yard swung, and we were left to our fate!

The master of the Spanish ship had recognized the Square and Compass!

Oh, the shame of it! We were Americans, and more than all, Freemasons!

Charles and Mr. O'Brien were pale with anger and scorn at the base action of the Spanish captain, and said not a word; but the seamen raved and cursed, shaking their fists in impotent rage at the fast receding ship. They lost heart at this cruel desertion; the pump was abandoned, and with the seaman's fatalism, they gave up the struggle—all but the Captain and his mate.

About the middle of the afternoon a sail was seen astern. Hope again revived, for the fresh breeze rapidly brought the stranger within hailing distance, where she hove-to with the red cross of St. George streaming from her peak. There was a stir on her poop-deck; a lady pointed a glass at us, and in a moment, as it seemed, a little ball of bunting soared to her mast-head where it fluttered in the breeze, showing upon a deep blue ground the white Square and Compass of Freemasonry!

The *Chinchilla's* deck was then nearly a-wash. Just think of it!

Oh! those English Masons—those English brothers! What can I say of their kindness, their generous consideration? Words are idle to express what we felt. During the passage to New York whither the *Drumleigh* was bound, we were made to feel how truly the Mystic Tie binds one brother to another, whether in the busy marts of trade or upon the restless bosom of old ocean.

Mr. Obed Whitney, merchant, of Thomaston, received Captain Haskell and his wife kindly but not cordially. Time and reflection upon the inevitable had somewhat condoned his Masonic son-in-law's audacious capture of his daughter; but when Mrs. Haskell—to whom her husband had delegated the duty—had related to him in eloquent and impassioned words the events of the wreck of the bark and their rescue, he was candid enough to admit that "there is something in Freemasonry, after all."

That admission was enough for Mrs. Haskell. She knew her father's peculiarities, and saw that victory had perched upon her banners.

Capt. Haskell was not held responsible for loss of the vessel (as is the case with many ship-owners), and in due time a new *Chinchilla*, of which Mr. Whitney was part owner, was placed in his command.

Mrs. Haskell did not accompany her husband. Other affairs claimed her attention; and presently a little Obed appeared upon the stage of life and soon became the favorite pet of his grandfather, who often spoke of him to friends as "my boss, the little Captain."

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### Buying Back the Old Homestead.

Jonathan Lucas sat by the city window, where the air lifted the silver hair upon his forehead, thinking longingly of the departed days when he dwelt under his own vine and fig tree, and watching the dancing sunbeams with greedy eyes.

"Ruth!" he said, in his feeble, piping voice; "Ruth, don't you think we might have a little walk in the park this afternoon? The air is so mild, and I'm so tired of these four walls."

Ruth Lucas looked up from her desk at the further end of the room.

She was a slender, pretty girl of seven or eight and twenty, with large, soft, hazel eyes, brown hair and pale cheek.

"By and by, dear father," she said, gently: "when the sun gets a little lower."

Once more she eagerly resumed her writing, the pen flying swiftly over the smooth surface of the paper, as if it were winged with magic speed.

Jonathan Lucas turned to his wife, who sat opposite to him patiently sewing.

"Wife," said he, "the apple trees must be in blossom at the old farm. Don't you remember how the white leaves used to



shower down on the ground like a snow-storm? The old farm—if I could but have ended my days there!” he added, with a weary sigh. “Here I’m a poor, weakly old man, and nobody nurses me or cares for me in the city whirl; but there, every tree is a friend of mine, and the very wind among the branches sounds familiar in my ears.”

“It’s no use thinking of old times, dear,” said his wife, sighing almost inaudibly.

“If I only could have been contented to let those oil speculations alone,” resumed Jonathan, eagerly; “or if I could have bought them a month—only a month—earlier! But I was mad—and we are ruined! The landlord was here this morning, persecuting us because the rent of the room was not paid. I never thought I should come to this, Mary!”

His wife made no reply. Ruth still wrote on, her brow slightly contracted.

“Still, we should have done very well,” went on poor old Lucas, “if Ruth could have made up her mind to marry young Trumbell. He is well off; we old folks could have had a home with him, with our feet on the green grass, and God’s pure, clear sky above our heads. It’s not too late yet, lass. Trumbell was here yesterday, when you and mother were gone down to those musty old newspaper offices. You’d better think of it, my girl.”

“Father,” she said, pitifully, “I have told you that I do not love him.”

“Love! love!” echoed the old man, sneeringly. “Love won’t boil the kettle nor buy a gown! I thought you had outgrown the age of school girl sentiment.”

“I hope I shall never outgrow it, father,” answered Ruth, in a low voice.

“And while you are waiting for love to grow up in your heart your poor old father and mother may pine their lives out in this city-smelling den!”

“I hope not, father,” said Ruth. “My writing has—”

“I don’t want to hear another word of your writing!” interrupted Mr. Lucas. “If it hadn’t been for your ridiculous idea that you were a genius, you’d have settled down quietly to be George Trumbell’s wife five years ago.”

Ruth pursued the argument no further; but her mother’s gentle, encouraging glance, as she looked up, mutely testified that she had at least one tender sympathizer.

The blue-eyed April violets blossomed

and died, and spring hung her chaplets of bloom on tree, glen and forest, and still Ruth toiled on, early and late.

Her father’s words often occurred to her at times of fatigue or despondency. “A genius!” Was she, indeed, a genius? If she were—oh, bright, impossible if!—every sacred fire of her nature was burning on the altar of this book, into which she was interweaving the tenderest fancies of soul or brain—oh, if! And Ruth grew paler and more absorbed day by day; and her mother watched her with wistful, silent care, and old Jonathan fretted on with the incoherent complaints of old age, and the summer ripened into golden fullness, under beamy moonlight nights and the glow of almost tropic days.

“It’s getting warm weather,” groaned Jonathan; “and this Schuylkill water isn’t fit for a hog to drink, let alone a Christian. Oh, if I could only have a drink of water out of the old well under the garden wall! It used to be as cold as ice when the sun was at its hottest. I dreamed last night of standing beside that well with the old bucket brimming over, and the wild roses hanging over the curb, all in a tangle, as they used to grow.”

“Father,” said Ruth, who had just come in, with cheeks unwontedly rosy, and a light sparkling deep down in her eyes, “shall we all go, you and mother and I, for a nice long drive in the country this afternoon?”

The old man’s face lighted up for an instant, but it fell again.

“We can’t afford it,” he said testily. “We are poor. And carriage drives cost money.”

“But I have earned a—a little money from my book,” began Ruth, eagerly.

“Book, indeed!” laughed old Jonathan. “A pretty book you’d write! But we’ll go, if you can afford to squander the money on your old father. You’ve been very close with your money of late.”

Ruth’s cheeks glowed at the undeserved taunt, but she did not reply.

“Father’s not well,” she said to herself, “and he’s old and irritable, and this hot weather frets him. He will be better when—” and there Ruth’s reverie stopped.

The air was full of the sweet breath of new-mown hay, when the open carriage rolled along the green country roads, under the rustling boughs of beech and elm and waving willow out through Chester county. Jonathon Lucas’ eyes brightened, the



blood seemed to leap with new impulses through his veins.

"Ah!" he cried, drawing a deep breath, "now I am beginning to live again! Why, this is the old road, with the gnarled oak hanging over the gate. There are the fields that used to be ours. Daughter, why did you take this road?"

"I thought you would like to see the old place again, father."

"It isn't ours any longer!" he groaned. "See those clover fields—I always said it was the best ground in Pennsylvania—and the tall corn growing so royally! And the house looks just as it used to look. I believe it's the very same robin singing in the poplar tree by the porch."

His eyes were brimming over with tears; his voice faltered strangely as he spoke.

"Who lives there now?" he asked, after a pause. "You said Thompson had sold it."

"Nobody just at present. Shall we go in and walk through the rooms?"

Her father assented with a silent inclination of the head.

It was all the same—the old furniture, undisturbed in its nooks and corners; the worn, familiar carpets; the same tinting of wall and woodwork. Jonathan Lucas could almost believe that it was but yesterday he quitted the threshold. He sat down in the old cushioned arm chair, which had once been his favorite resting place.

"I shall die more contentedly for having seen the dear old farmhouse once more," he said, in a broken voice.

"Father!" cried Ruth, unable to restrain herself any longer; "you shall never leave it! It is home to you!"

"Home," repeated old Jonathan, in a puzzled voice; "it was home once, I know, but—"

"And it is home now!" cried Ruth, throwing her arms around his neck, and bursting into tears. "Tell him, mother. I cannot."

"Ruth is the one who has bought it, father," said the old lady, with fond, maternal pride. "Her book has been published, and it was a great success, and she took the money to buy the old farm back for her poor old father and mother to end their days in!"

The old man was silent for an instant; then he laid his hand on Ruth's bowed head.

"My daughter," he said, "you have kept the fifth commandment, and God will

bless you for it in His own good time. I never dreamed of this—when—when I was so cross and unreasonable with you. But who is this?" as a shadow crossed the threshold, and a tall, noble looking man entered from another door. "One of our new neighbors, perhaps; there have been many changes since I lived here."

"No, father," said Ruth, growing red as the roses in the garden outside; "it's Mr. Roland, one of the publishers of the new book."

"I'm glad to see you, sir," said Lucas, with old-fashioned courtesy; "and I'm glad you like my girl's writings."

"I do, sir, very much," said the young man, frankly; "and, moreover, I like the girl so well that I am here this afternoon to ask you to give her to me for my wife."

"What does Ruth say?" asked the old man, after an instant of bewilderment.

"She says yes."

"Oh," said Mr. Lucas, dryly, "so this is the reason she wouldn't marry George Trumbell?"

"It is one of the reasons, I believe," said Mr. Roland, laughing.

—*Marie Ellbright, in Saturday Review.*

#### Made the Judge's Reputation.

The late Judge Thurman used to tell many an amusing story of his early practice. He went everywhere he was called, and tried every case that was presented to him. He related an anecdote of one case that was pending before a Justice of the Peace. This Justice abode some twelve miles from Chillicothe, and had a distinctly bad reputation. Thurman, when retained, told his client—who, by the way, was the defendant—that he would lose the case.

"All we can do," said Thurman, "is to drive out and hear what the other side has in the way of evidence. The old Dutch rascal is bound to beat you; he'll give a judgment against you, and we'll put in an appeal, and take it to a higher court. There we will get a fair trial, and from what you say, we will win the case."

"On the day of the hearing," said Thurman afterward, when relating the story, "my client and I drove over to the scene of the trial. The court-room was crowded with farmers and people of the neighborhood, who were there to look on. The plaintiff put on three or four witnesses, but one after the other, as they testified, it



was plain and clear that they knew nothing of the merits of the controversy. The plaintiff's testimony in no sense established the case, and the old Dutch Justice was desperate. The plaintiff had no lawyer, and the Justice conducted that side of the case pretty much himself. But ask what questions he might of the plaintiff and his witnesses, he couldn't bring out the testimony necessary to found the case. After the plaintiff's testimony was practically all in, the old Dutch Justice looked at me and remarked, as if experimenting to see if I would make any objection:

"'While it is onusual for a gourt to give destimony in a gase vich pends before it, I know a good deal about this gontrovery myseluf. If dare is no objection by the defendant, I will swear myseluf und gife my evidence.'

"I made no objection, as I was curious to see what the old Dutch rascal would do. Inferring consent from my silence, our Judge gravely arose, and holding up his right hand at his own hoarse command, he administered the usual oath to tell the truth, the whole truth, and nothing but the truth, in the case then and there being tried. After this very comfortable arrangement, he sat down, and proceeded to relate a story which entirely picked up all of the plaintiff's dropped stitches, and made, indeed, a perfect case against my client. While the Justice was glibly giving his evidence, a farmer who stood just behind my chair, whispered to me:

"'Just hear that old rascal lie; and the beauty of it all is, there isn't a man in the room who'd believe him under oath.'

"This gave me an idea, and I thought I might as well have a little fun out of the situation while drifting to a judgment against my client. I asked the farmer in a whisper if he were willing to take the stand and testify that the old Dutch Justice's reputation for truth and veracity was bad. He said that he would, and that a dozen more in the room would be perfectly willing to do the same.

"To make it short, I got a half dozen witnesses who believed, as did my farmer friend, that truth had long departed the old Dutchman's mouth as a dwelling-place, and when that personage had concluded his testimony, I started to put them on the stand.

"I won't interpose any regular defense, your honor," I said; "but I have several witnesses here to the character of one of

the men who gave evidence for the plaintiff."

"'Fery vell,' remarked his honor, 'produce your vitnenses.'

"One after the other, six gentlemen, whose names I called, arose and were sworn. One after the other got up on the stand and testified that they had long known the Dutch Justice (giving his name); that they knew his reputation for truth and veracity in the community where he resided; that it was bad, and that, from that reputation, they would not believe him under oath. At this point I rested, and informed his honor that I had nothing further to present.

"Throughout the testimony impeaching him of untruth, he had preserved an air of mild indifference. One would never have known by looking at him that he was the party under discussion at all. When I told him that my evidence was all in, he braced up to decide the case.

"'The blaintiff, mit his first four vitnenses, vitch includes himseluf,' said his honor, 'makes nodings out of his side of der case. Vas dat all his destimony, this gourt must gife judgment for the defendant, but dere vas one odder vitnness, who makes of himseluf a volunteer, und who gife his destimony, vitch gompelately covers der gontrovery in all its barts. Upon his destimony'—and he named himself as this witness—'if it were uncontradicted und unimbeached, I could gife judgment for the blaintiff. But such is not the gase. While the destimony of this vitnness' (naming himself) 'is not gontradicted, yet now gomes six rebutable vitnenses already, who glimbs one after de odder to die vitnness chair, und says dot dey know this man' (naming himself), 'dot he is a liar where he lives; dot his destimony is lies, und dot his vord is not good.

"'Dis is vat dey call in die law imbeaching a vitnness. Generally it is a mighty hard ding to do, but in dis gase I must say dot I regard die vitnness as very successfully imbeached. Derefore, as it isn't vhat I dink of him myseluf, but vhat dis evidence in die case makes of him dot I must go by, I throw out dis vitdess' destimony altogedder. So die gourt is left again mit nothing but die blaintiff und dose odder beople who swore, vitch, as I hafe already said, know noddings of dis business. Under such circumstances die die gourt can make no finding for blaintiff. Derfore die gourt finds for die de-



fendant mit judgment against die blaintiff for costs.'

"It was the best thing," concluded Mr. Thurman, "that the old Dutchman ever did. It established his reputation as an honest man far and near, and from that time until his death, if anybody had made an effort to impeach his evidence given in a case he would have failed. The whole neighborhood looked on him as a second Daniel from that time forward."

— *Washington Post.*

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 "Necessity" and "Invention."

It is a familiar saying that "necessity is the mother of invention." The following simple story told by the *Chicago Record* concerning an American girl in London, illustrates this truth in a forcible manner:

"She worked hard, but returns were slow and meagre. Then one day she presented herself at the office of an editor who had now and then bought a little 'stuff' of her. The great man was busy, of course, but she insisted upon seeing him and finally was admitted. She had in her hand a manuscript. Would he please read it at once? To this request the editor assented, and the author sat by and waited.

It was a story about a young woman writer who purchased a typewriting machine on the instalment plan. All went well until the final payment of one pound was due. She hadn't the money and couldn't get it. Twice the people who sold the machine gave her additional time. At her wit's end, the poor girl begged him to wait just two hours. She gave him something to read, and she wheedled him a little, and he consented to wait.

So she sat down at the machine and wrote off a pathetic story of her own troubles with fate, and her fruitless efforts to raise money to pay for the typewriter. When she finished she put on her bonnet and went to a newspaper office, sold the story, and brought back the money in time to save the machine.

It was a prettily told story and a pathetic one.

"There," said the editor, as he finished reading it, "I always said you could write fiction, but you never would. Come around next week, and I'll let you know whether I'll publish it."

The girl hesitated.

"If you please, sir," she said, "won't you decide now?"

"Why?" asked the editor in surprise.

"Well," said the girl, "you see, the man who came after the typewriter is waiting for the money."

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 Farmyard Pets.

"Well, yes," said farmer Stevens, leaning his arms on the fence to answer his visitor's questions. "We hev considerable live stock on the farm, which is mostly grain and a matter of about ninety odd acres, all run by machinery, of course. But lands! I couldn't live without some animals around me; they are such company, an' a'most human in their ways; though, indeed, they hev more sense an' discretion than some humans I've seen as pretends to take care of 'em."

"Then, I suppose, you make pets of some of them," observed the visitor.

"Not of the humans I spoke of," returned Mr. Stephens, with a humorous twinkle in his eye

"Of course not," assented his visitor, with an amused smile. "I mean the animals."

"You couldn't help making pets of *them*," replied the farmer. "They make pets of themselves. They's that chummy and sympathetic like, they all follow me about like kittens. I talk to 'em just as I would to you; but I had a hired man once an' his only idea of treating dumb animals was to beat 'em and yell at 'em; you bet, I didn't make a pet of *him*. I just give him his walking ticket. I hain't no use for such folks," added Mr. Stevens, contemptuously. "Now, would you believe it," he resumed, emphatically, "that fellow warn't here a week afore all those critters began to run if they heard a step in the yard, an' the cows' eyes starting out of their heads with fright, an' they didn't give their proper complement of milk, an'—"

"That's a fine pair of horses you have out there in the lot," interrupted the visitor.

Mr. Stevens turned his head, and his eyes swept the enclosure.

"Fine!" he repeated, proudly, as he watched his horses. "That's what they are—bays, matched to a hair, an' as kind an' frisky as kittens. See 'em chase each other all over the lot! Look at those wavy tails an' manes floating in the breeze! I



bought those horses when they was colts, afore I took to farming. I was in the butcher business then; didn't hev no stand, but just peddled my meat around the country, an' those colts, sir, got to know every house we stopped at, an' would pull up of themselves with a swing it would do your heart good to see; so easy an' graceful like. I would just drop the reins, an' there they'd stand, whispering together, till I come an' put my foot in the wagon, when off they were without a word from me or a wink of their eyelashes. The boys at the stores an' places used to stand to see me get into that wagon.

"'I bet ye, Stevens,' says they, one day, 'those colts'll dash off, no matter who steps into that wagon.' There was a whole crowd of 'em. You try it, boys, says I, in turns, an' the first one they makes off with can hev the span. Well, sir," went on the farmer, excitedly, "they all got inside the store, an' one fellow goes out, kind of springy, as I did, in a hurry like, an' steps in, an' not a hair did them colts move; just stood there as if they didn't hear him. They all tried it different gais, an' lifting the lines kind o' jerky; so when it come my turn I walked out quietly, an' my foot hadn't touched the step till off they was like the wind. 'Good-by,' says I to the fellows, who set up a cheer an' a clappin' as we shot down the road; 'I've won the span!' I tell you, they got left," said the farmer, rubbing his hands gleefully.

"They are very gentle," I suppose," observed the visitor.

"Like a pair of lambs," replied Mr. Stevens, "till that fellow came. One of the horses—Winkie, I call her—is a great flirt. When I go in the stable, she tosses her head, flips her tail about, raises her fore feet, winks at me and pretends to bite my arm, and shoves her nose against my face in the cunnin'st way you ever did see. Well, one day, when I went into the stable, the first thing I knew she laid back her ears, showed her teeth, an' let fly with her heels. The man was there with a fork in his hand cleaning out the stall, an' just as I come in the door I see him give her a slap with the fork in the flank and yell at her. Mad, sir, don't begin to tell how I felt. 'Don't you know no better,' says I to him, 'than to go behind a horse an' scare the life out of her?' 'She kicks, the ugly brute,' says he, 'every time I come near her.' 'You've learned her *how*, then,'

says I, 'and if she kicks your head off, it'll only serve you right. That horse has never had a cross word said to her, let alone jabbed with a pitchfork, an' if somebody'd prod you behind when you wasn't lookin', I guess you'd kick to.' An' when that horse heard my voice, sir, it was pitiful to see the way she entreated me to forgive her for being so ugly; and that fellow was amazed to see how loving she was when I talked to her and petted her."

"Are cows intelligent?" inquired the visitor, who was very much interested in Mr. Stevens' talk.

"You'd say so, if you saw our Rosie go in the orchard an' stand up on her hind legs to shake the apples off the trees if there was none for her to eat on the ground. Rosie ain't no fool."

"I see you have a duck-pond over there," remarked the visitor.

"Yes, an' the chicken-yard's right alongside of it. The pond is full of muskrats, and the pesky things steal into the chicken-coops and eat the chickens and eat off the hens' feet while they are on the roost; but there's a little game hen among the lot, and there darsn't a rat show his nose in the yard while she is there. She lies in wait for 'em, an' just as soon as a rat appears she lights on his back and there she clings, peck peck pecking away at his head for all she is worth. It's fun to see her. The rat gets bewildered, and runs round and round the yard with the hen on his back digging away at him with her bill, an' the whole yard egging her on. Then all at once the rat seems to think of his hole, and he makes a bee line for that an' disappears. This, of course, brushes the hen off his back, an' she just waits till the next fellow shows up, and treats him the same way."

"Plucky little defender!" observed the stranger, smiling; "and have the ducks enemies also?"

"Yes, indeed; we once fished a mud-turtle a foot long out of that pond; he killed no end of ducks."

"How could he do that?"

"Just caught a hold of them by the foot and pulled them under the water till they got drowned. We couldn't tell for a long time what happened to them, until we watched and saw them go down fluttering one after another; then I got a big rake and scooped up a turtle. I never was more astonished in my life."

"I see a fine cat over there," said the visitor; "does she molest your chickens?"



"Never touches one of them," declared the farmer. "It's milking time, that's why she's around. She follows me into the shed every evening when I go to milk Rosie, an' she stands behind me till I get about half through, then she begins to cry, an' when I turn my head, there she is sitting up on her hind legs like a dog, with her mouth open for me to squirt some milk into it, an' I squirt away till her face and head is covered with foam. Then she sits down and wipes it all off onto her paws an' licks them off, an' sits up again an' opens her mouth for another dose."

"That is very funny," said the stranger, laughing.

"'Tain't half as funny as to see her sit up on her hind legs an' box me just like a fellow with gloves on," responded the farmer. "She'll double up both her paws, measure me with her eye, and aim a blow at my chest as scientifically as any prize-fighter you ever saw. When she gets excited she hits me pretty hard, but if I say, 'Come, now, none o' that, sis,' she'll quiet down, an' hit me easy. I think the world o' that cat," added Mr. Stevens.

"Do you keep any sheep?" asked his amused visitor.

"No," answered he slowly; "but a neighbor once gave a young lamb to Annie—that's my little girl. She made a great pet of it. It followed her about just like a dog, up an' down stairs, an' slept on the foot of her bed, just like a puppy. It was too cunnin' for anything when it was about three weeks old. Billy, we called it. Every one that came along used to play with it; but there was three little boys used to pass by every day on their way to school, and Billy was always on the stoop, so they'd pull his ears and his tail, an' he didn't like it. So what do you think that little thing would do but watch for those boys, an' when he'd see them comin' he'd jump off the stoop an' run an' butt them in the stomach an' then turn back as hard as ever he could again, an' jump on the stoop beside Annie an' wag his tail and look as saucy as you please and 'baa' at them, as if he was making game of them, and when he grew bigger he never see one of those boys but he ran an' knocked him down."

"You wouldn't think," remarked the visitor, thoughtfully, "that a lamb would have so much sense."

"All animals have enough sense to know when they are badly treated," replied Mr. Stevens; "an' that's the reason I hate to

see humans that don't know enough to be kind and gentle with them an' not tease them; but Billy got too strong for us, so we had to give him away."

"Has your little girl got any pet now?"

"Yes, indeed; Muncher an' she are inseparable friends. He lies down at her feet an' gets up on her chair for a snooze, an' if she sits in a rocking-chair he puts his two front feet in her lap an' lays his head on them for her to rock him, an' he enjoys it just as much as a child would. He comes to her every morning an' holds up his feet to be wiped with a towel, an' then holds up his face. She feeds him off her plate, an' he sits up beside her on the floor an' begs for whatever he wants. He is very fond of crackers, so that's why we call him Muncher. He'd sit up on his hind legs an' munch crackers all day long. Sometimes when she is going for a walk along the road, she will say, 'Now, Muncher, you stay there till I come back.' Well, sir, he'll begin to whine, an' he'll stand there on the stoop watching her, an' just as soon as she shuts the gate an' makes believe to go off without him, he sits up on his hind legs begging her to come back, and as she walks along without looking at him he begins to squeal an' cry, and of all the agonizing noises you ever heard, Muncher sets up *then!* It's enough to make a cat laugh!"

"I might have known there was a dog in the case," observed the visitor, smiling, as he prepared to take his leave.

"Just so," responded the farmer, nodding his head. "But I ain't tellin' no dog story. Muncher's a *pig*, an' what Muncher don't know ain't worth any dog's while to find out."

—C. C. McNeill, in *Our Animal Friends*.

### Country Brother and City Brother.

My brother, did you ever note the difference between the country and the city brother? If not, make it a point to do so, and mark the difference carefully. You will find that the country brother, those "old mossbacks," "hayseeds," "one-gallus," "copperas breeches fellows," as they are frequently called, in velleity, of course, by the city dude, has more good, sound Masonry to the square inch than a band wagon full of the exquisitely dressed, kid-gloved brothers of the city Lodges.

The country brother is made of that kind of material which actuates men to join Ma-



sonry for the good there is in it. They have the staying qualities and powers of endurance which you seldom find in the city brother. They are always present at their Lodge meetings, many of them riding fifteen and twenty miles, while others walk one fourth the distance. They bring their baskets filled with edibles, and when the Lodge closes partake of a personally prepared banquet, and together break bread and enjoy themselves socially.

It is on occasions of this kind where friendships are renewed and strengthened, and the better part of our natures brought to the surface. Did you ever notice with what sincerity the country brother grasps the hand of his neighbor, how he swings on to it while he asks after "Nancy and the children," and if "they are not well," how sympathetic he looks, and "sends them his love?" How interested he is in "your crop," and if you "need rain badly," how easily he lets you down by "so do we in our neighborhood," thereby causing you to feel that your prospects for a crop are as good as the best. In fact, he never turns you loose until he has gone through the catalogue of questions pertaining to your welfare and softened the corns in your hands by the fraternal squeeze he continues to give. Such a shake as this comes from an honest heart, warmed up through the influence of Masonry, and ought to be appreciated by him who is lucky enough to receive such recognition.

Note the difference, if you please, when he meets the city brother, how exceedingly shy he seems, and how gently he grasps your hand. Why, do you ask? Because he has been raised in a different social school, and is afraid that a good old fashioned country shake might not just be in keeping with city ways and might hurt your delicate white hand. He is also reticent in your presence, and while he does his best to make you feel at home, yet he is a little diffident because your ways are not like his ways. But go with him in the Lodge-room, note how he takes in the esoterics, and mark his approval of good work done or impressions made on the candidate. We have been honored by those present leaving their seats and gathering about the east to catch every word we uttered, and occasionally assist in "warming us up" by their "amens" and "thank the Lord," all of which we heartily approved.

Where, in a city Lodge, have you ever

seen this done? Nowhere, we imagine, at least with few exceptions. We never have. And why? Because the city brother takes everything he hears and sees as a matter of course, and the most of them are vain enough to imagine they "could do just as well or a little better." Little do they think that by their coldness and apathy they are pouring ice-water down the spine of their Master, causing him to have the cold shivers, and thereby destroying in a great measure the happy effect of the degree. The good Master, like the good actor, if he can "catch his audience," he can do twice as well, because he becomes enthused by their approbation.

Then, again, when the work is over you never hear the country brother criticise his Master, but, on the contrary, will compliment him, and tell him "how well he has done the work; how pleased the candidate was; and how glad he is at being able to be present." While, on the other hand, the city brother sets in judgment on the work as a critic, especially if he is "bright," and most of them seem to think they are, and as soon as the work is done proceed to twit their Master and poke fun at him for some little thing he "done wrong," or for the incorrect reading of some part of the ritual. All this goes to show that the city Master must be constantly on the alert and pay more attention to the rendition of his work than to the life and soul he puts in it. Of course, there are exceptions to this rule, and the "truly bright" brother never hesitates to compliment good work irrespective of the few little mistakes that may have been made, and thereby cause his Master, especially if he is a young man, to feel that his work was not in vain.

Once more note, if you please, with what tender care the country brother nurses the sick of his Lodge; how promptly he fills his place when called upon by the Master to "watch with Brother So-and-so," and how particular he is in explaining to the one who relieves him the points in the case, and if he dies see with what unanimity they attend his funeral and bring their families, and for thirty days thereafter wear the badge of mourning as a mark of respect to his memory.

How is it with the city brother? Does he ever watch with the sick? Scarcely, if ever. The Master sends a hired nurse to do that, and frequently the first information a large majority of the Lodge obtains as to a brother's illness, is a notice to at-



tend his funeral. Do they do it? Only in limited numbers. The sun is too hot; the weather is too cold; it looks like rain, or they could not leave their business long enough to attend to this most solemn part of their Masonic duty. The above and many other trivial excuses are offered for this dereliction of duty. Don't forget, my brother, that you, too, have got to die "some sweet day." But the city brother is good on the pay, and makes this part of his duty act as a "balm in Gilead" to his conscience for that part so sadly neglected. Well, be it so, but remember that money will not purchase that felicity for which the soul pants when it comes your time to "cross the river."

The country brother assists his Master in regulating the morals of the members of his Lodge, and when a brother goes astray reports the matter promptly, so that good counsel may be whispered in his ear, or he be dealt with according to law and usage, if necessary, thereby, perhaps, saving the brother and upholding the dignity of Masonry. How few do you find in country Lodges who are drunkards, gamblers or toughs? There is no affiliation for them there—they must be moral men or get out. So, also, must they be in city Lodges, but the city brother takes less interest in these things, and relies almost exclusively upon the Master and Wardens to find them out. By this means many brothers are permitted to go on in their evil doings for so long a time until they begin to lose respect for their Masonry and set at defiance her laws. Be it said, also, that some Masters are too slow to act, and thereby wink at offenses which should be handled promptly, just because they fear to burden their Lodge with a trial. In every instance Masonry suffers, and the example is much worse than the remedy.

Now, when all this is said, we reiterate that country Masonry, as practiced by the average brother, is better than city Masonry, made so through force of circumstances, dependence on each other, and by "practicing what they teach." We would not, however, detract one iota from the city brother or city Masonry—these have their place to fill, and they fill it as well as they think they ought to.

—*Bro. Bun F. Price, P. G. M.*

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It is well enough to pray for the heathen abroad, but give your money to the needy next door.

The test that the candidate shall express a belief in the authority of the Bible is a new one; that the initiate is instructed that he will find in the Scriptures the rule and guide of his conduct is true; but we have yet to learn that the candidate is required to express a belief in the authenticity of the Bible. But the committee do not wish to be understood as approving the admission of a candidate who is known to have declared his unwillingness to receive the Holy Scriptures as a rule and guide and great light. A Mason who, in the presence of other Masons and in public, says he does not "believe the Bible to be the word of God, and contained more tales than other books," and when asked what he meant, said, "lies, if you please," does not commit a Masonic offense, unless his language is intended to wound the feelings of the brethren present, but the substance of the remarks themselves do not constitute a Masonic offense. To hold otherwise would conflict with the meaning of the first and sixth Ancient Charges, and the well established principles of the Institution of Masonry. From the first Charge we learn: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves, that is, to be good men and true, or men of honor or honesty, by whatever denominations or persuasions they may be distinguished," etc. From the sixth Charge, we glean that "no private piques or quarrels must be brought within the door of the Lodge, far less any quarrel about religion, or nations or State policy, we being only as Masons of the catholic religion above mentioned." We have ever been taught that the Bible is the great light in Masonry; that it is the inestimable gift of God to man, as the rule and guide of his faith. A disbelief in the Bible as the word of God, necessarily leads to a denial of the existence of God. Masonry in this country holds the Bible to be the word of God and "the rule and guide of our faith." Yet Masonry nowhere undertakes to set forth what the man's faith shall be. This characteristic of the Bible, which sets it forth as the rule of our faith, comes down to us as a part of its teachings, from which we are never to deviate, and upon which there can be no innovations.—*G. L. of Miss.*



Written for The Trestle Board.

### The Masonic Home.

Oh, majestic it stands on the Mystical Plain,  
 A beauteous Arch, without spotting or stain;  
 The strength of its splendor spreads searching and sure,  
 To scatter the sin clouds and rescue the pure.  
 It stands, like the beacon, which breasting the waves,  
 Flings fearless and free the bright herald that saves;  
 In Strength planted deeply, its Pillars are fast,  
 United by Wisdom, with Beauty o'er'cast.  
 Ay, Faith fixed and fervent, with Hope as its peer,  
 The bold superstructure together uprear.  
 While the Keystone above them so brilliantly shows,  
 Like thousands of jewels commingling their glows.  
 'Tis the fair throne of Charity, radiant and bright,  
 It casts forth its beams of celestial light;  
 And the ray of its glory and beauty extend  
 Till they reach the far point where the elements blend.  
 The gates of the Portal in unison move,  
 Being hinged on Relief and on Brotherly Love.  
 From the Archway, extending to left and to right,  
 Stretch walls of inclosure, immaculate white—  
 Which seem to possess a perennial youth,  
 Being bedded in Friendship, cemented in Truth.  
 Each Stone in the building is perfect and fair,  
 Just, Upright and True, by Plumb, Level and Square.  
 And behold, 'neath the rays of the beautiful Stone,  
 Which Charity claims and secures as her throne,  
 Come, slowly approaching, with faltering tread  
 The poor and distressed, with age-bended head;  
 But the fire comes again in their lustre-dimmed eyes.  
 When they close on the Structure which lifts to the skies.  
 And the pulses of youth seem to rally once more,  
 For they know that a haven of rest is before;  
 Their reception is sure—they have uttered the Name,  
 And have gazed on the Star of the Mystical Flame.  
 See, the sable-clad widow, with grief-saddened face,  
 Moves hopefully forward with quickening pae,  
 For within those fair portals a solace she knows  
 Is waiting to greet her, and soften her woes.  
 And following footsteps come briskly and bright,  
 Which bear up lithe forms, and young hearts beating light;  
 For though their lost sires have resolved into clay,  
 Their innocent spirits chase sorrow away;  
 Content and confiding they enter the door,  
 To find that the future has blessings in store.  
 'Tis a Refuge of Peace for the weary and worn,  
 Where the poor may be free from contumely and scorn,  
 Where the young are prepared for the world-treading  
 march,  
 And all are secure who but pass through the Arch.

United Masons! 'Tis a movement grand,  
 To celebrate the junction lately made,  
 By freely using pocket, heart and hand  
 In rendering kindness and substantial aid.

A brave beginning of the kindly aim  
 Makes happy promise of a work complete,  
 Which shall enwreath about the Mason name  
 A lasting glory and a memory sweet.

Ere long a noble edifice shall rise,  
 In every portion permanent and real,  
 And show its beauty to the smiling skies  
 As pure and peaceful as the arch ideal.

There shall the aged rest the weary head,  
 And muse in comfort o'er the long ago;  
 May once again the checkered pathway tread,  
 And draw new solace from each distanced woe.

There shall the brother, indigent and poor,  
 Whose life has met misfortune and distress,  
 Leave all his anxious cares without the door,  
 And pass his future in a calm recess.

There shall the mourning widow find relief,  
 And peace shall cause a gleam of joy to rise;  
 While time will soothe and moderate her grief,  
 And smiles besiege the sorrow-laden eyes.

There shall the orphan youth be trained for strife  
 With ills and labors he may have to meet  
 While passing on the highway of his life,  
 To gain success and to avert defeat.

There shall the orphan maiden rest secure,  
 And nurse each woman's tender art and aim;  
 Shall learn to duly conquer and endure,  
 Whatever cares her future life may claim.

Let wealthy brethren spread the purse-strings wide,  
 And joy to see the good their gold will do;  
 Their inmost heart will know a nobler pride,  
 Than from the titled honors can ensue.

And those whose wealth lies in the thinking head,  
 Or in the muscles, working day by day,

May use their gifts, and bid them aid instead.  
 To smoothe an ashlar, or a stone to lay.

Not one can tell how soon what we possess,  
 No matter what its bulk and worth may be,  
 May pass away, and depths of dire distress  
 Compel us sadly to the refuge flee.

And should prosperity still spread her wing  
 To gild our lives with happiness and rest;  
 The brightest ray which to our heart shall cling,  
 Is that of having freely done our best.

Our best! To soften ills and cares of those  
 Who passed the Sacred Portals brave and strong,  
 But now heart-wearied, bent by countless woes,  
 Unto the ranks of helpless ones belong.

Our best! To dry the widow's tear-filled eye;  
 Our best! To help the orphans in their need;  
 Our best! To guide their aspirations high;  
 Our best! To make our present work succeed.

In that near time, when but a glimmering ray  
 Is left to light us to the lonely tomb,  
 Our work performed while it is called "to-day,"  
 Shall cheer our passage through its awful gloom.

Push on the work, let not the ardor cool,  
 But let the helpful breezes on it come;  
 Till we can point to our Masonic School,  
 Our Orphanage, our Refuge, and our Home!

### Love Her Still.

Love her still!

She hath fallen very low;  
 Thou, who knew'st her long ago,  
 Little, little can'st thou see  
 Of her girlhood's purity;  
 But though sin hath left its trace  
 On her once sweet, happy face,  
 And that innocent maiden brow  
 Droopeth in dark shadow now—  
 Though life's glory all hath fled,  
 And life's shame is her's instead,  
 Love her still!

Love her!—let no harsh, cold word,  
 Man, from lips of thine be heard;  
 Woman, with no lifted eye,  
 Mock thou her deep misery—  
 Weep ye—tears, give tears alone,  
 To our world-forsaken one.

Love her still!

Love her!—let her feel your love—  
 Summer showers that fall above  
 Fainting blossoms, leave with them  
 Freshened leaf and straightened stem;  
 Sunshine oft doth give again  
 Bloom the bitter storm hath taken;  
 And this human love of ours,  
 By the world's poor faded flowers  
 May be found as dear a boon,  
 As God's blessed rain and sun,  
 To restore their native hue,  
 And their native fragrance too.  
 Love her still!

Gather round her, weep and pray—  
 Clasp her, lead her from the way  
 She doth journey—tenderly,  
 From the wrong and misery,  
 To the better paths where peace  
 Wafted her with sweet release  
 From life's heart-ache;—so once more  
 In her breast the hope of yore  
 May be lit—that blessed hope,  
 That with earthly loss doth cope,  
 Earthly sin and earthly shame,  
 Till all earth is but a name,  
 And the rescued soul is given  
 With its treasure unto Heaven.  
 Oh! bethink ye of the bliss  
 That will fill your hearts for this,  
 Loving friends, what time ye see  
 Shadow after shadow flee  
 From her pale, sad face—what time,  
 Soaring in a thought sublime,  
 Ye shall know the while ye pray,  
 To His angels God doth say,  
 Love her still!

—Jerome J. Beardsley, of St. Albans, Vt.

Not what we give, but what we share,  
 For the gift without the giver is bare;  
 Who gives himself with his alms feeds three,  
 Himself, his hungry neighbor and me.



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was not contracted in that way by Kentucky Lodges—certainly not all of it.

—*Masonic Home Journal.*

We print the above that our readers may see the views of a brother on the other side. Kentucky *having repudiated her obligations* to her membership when away from home, we stated her pecuniary relations to the San Francisco Board of Relief, and thereby have received the above response. The Kentucky figures are small, but every mickle makes a muckle, as the Scotchman says, and taken altogether San Francisco Board of Relief would be in funds over \$200,000 if all Lodges outside California had reimbursed it for the assistance rendered their members since its organization.

We agree with our contemporary that all obligations are individual and not collective. By it Lodges were organized to perform the duties of individuals in more equal manner. If not so, why ask Boards of Relief and Lodges for assistance. Our contemporary must not beg the question by assuming premises upon which we all agree, and that is that Lodges were organized for the purpose of equalizing the burdens of the Craft. Granted, and we come to one object of Grand Lodges which is to equalize the burdens of Lodges. The dues of members to Lodges are the same, and the dues of Lodges are the same to each Grand Lodge. Thus the equalization of burdens in these two instances are accomplished. The immense sums held by some Lodges and some Grand Lodges are gathered because their dues are high, and have been fortunate and have not been called upon for pecuniary relief to their membership, while other Lodges and Grand Lodges have not been so fortunate. While this is the condition of affairs, we believe every Lodge should perform its duty to its own membership whithersoever they are dispersed around the globe, and Grand Lodges should help the indigent constituent Lodge. "This makes Masonry a corporate relief association," as our contemporary says, which equalizes the burdens. The rich brother helps as much as the poor one, and the rich Lodge should help the poor one which is overburdened with demands for relief. If this is not part of the work of Lodges and Grand Lodges it would be better that they all be disbanded, and the Craft assume their individual obligations. Who will say that

## Obligations of Lodges.

The contention of THE TRESTLE BOARD that the Lodges of Kentucky are indebted to the California Relief Board in a considerable sum is not based upon any Masonic law known in this jurisdiction. Lodges as organizations do not contract to take care of their members in poverty and distress. The individual Masons do agree to extend relief subject to exceptions which reason suggests, and which are well known to our Masonic readers. Masonic relief is an individual and not a Lodge duty. The opposite view was pressed upon the Masonic Congress at Chicago with great earnestness and force, but it was rejected. We do not quote this as authority, but it shows that the majority of the jurisdictions there represented do not take the view advocated by THE TRESTLE BOARD. The latter insists that the Lodge of the person relieved is bound to pay the full amount, if able; and, if it is not able, the Grand Lodge is bound to pay for its subordinate. This makes Masonry a corporate relief association, which it has never claimed to be. Lodges generally do not charge fees and dues sufficient to carry out such an idea. Individuals give a good deal for relief, and so do Lodges, but the latter give it as charity and not in payment of any debt to its members.

When Lodges are in a position to reimburse others for necessary expenditures made for the relief of their members, it is a graceful and proper thing for them to do so, but it is not a debt in a legal or Masonic sense, unless the Lodge has expressly authorized the expenditure. In that case, indeed, it is a debt, and should be paid. But we venture to guess that the "debt" of which THE TRESTLE BOARD speaks



the Lodges and Grand Lodge of Kentucky should not have reimbursed the overburdened sixteen Lodges of San Francisco the paltry sum of \$189.65 which has been expended on cases which were valid, during the past fifteen years. Or, could not the Lodges and Grand Lodge of Iowa have refunded the same Board of Relief the sum \$1,748.30 for like favors to members in "good standing" in their Lodges. Brethren from these two jurisdictions, like those from other jurisdictions come to California, get sick and penniless, and claim assistance on the ground of good standing, and assurance of reimbursement for any outlays which may be made, and sometimes die and are buried with all the honors and respect of the Craft, and then the brethren of their own Lodges in their individual and collective capacity repudiate their vows to help, aid and assist them unless they are at home. What induced these unfortunate brethren to become Master Masons? Let our contemporary answer these questions Masonically, and he has the truth. Is Masonic charity toward a brother to extend no further than the jurisdiction of a Lodge, and is there no Masonic charity between Lodges? True, there is no law in Kentucky which requires reimbursement between Lodges, and the same may be said of California, but if any Lodge in its jurisdiction owes one dollar in this manner to any Lodge in another jurisdiction, it is paid.

This is the contention of THE TRESTLE BOARD, that Lodges should reimburse each other for proper assistance furnished their membership, and Grand Lodges should aid them. It is no violation of any known landmark, and as Masonry is a progressive science, everything which shall enable the strong to help the weak, in carrying the burdens of existence should be adopted, even to uniformity of burdens throughout the whole country. Organized charity should be co-extensive with organization, or else it is all a sham and should be abolished. Lodges in California and elsewhere are organized for, and do contract to take care of their members, else why are the members solemnly assured that they are entitled to all its rights and benefits as well as subjected to their share of the burdens and responsibilities, one of which latter is the care of the poor and distressed of the membership. As the relief of an individual is limited to his ability, the relief of the Lodge is limited only by

its ability, and the Grand Lodge should come to the relief of its constituent. Because the Masonic Congress, at Chicago, promulgated another principle which is not founded on justice, and possesses no authority or even approval from any Grand Lodge is no reason for its adoption by any one, and shows what excuses one will avail himself when logic is exhausted. There are some Lodges which do not charge dues enough to perform their duty to their membership. Such should call upon Grand Lodge for assistance and receive it. If it is a graceful and proper thing for a individual brother to pay his honest debts to a brother, it is a graceful and proper thing for Lodges and Grand Lodges to pay their honest debts to each other, and not subject the Craft of one section of the country to bear the burdens imposed upon it, more or less, by all the other sections. The amounts named are all charged against Lodges named belonging in Kentucky, and as far as we know have not been disputed—only repudiated.

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**"Firm Belief."**

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In the printed proceedings of the Grand Encampment of the United States for 1883, occurs the first mention of a requirement of a "firm belief" in the Christian Religion. The following decision by Grand Master Benj Dean appears, which was referred to the appropriate committee, by them approved, and their report concurred in by the Grand Encampment. The decision is as follows:

"V. Christian Knighthood.—To the question—"What is the exegesis of, or what is the Christian Religion, which as Knights Templar we are pleased to defend?"

The Grand Master replied: "The ritual contains these things which a Knight obligates himself to believe and perform. The Grand Master has no authority to give additional definitions or theological views on the subject. The entire body of Sir Knights who are connected with the Order have taken the existing obligation to the satisfaction of their own consciences, and it is fair to presume that those who may hereafter be elected will find no difficulty in following the same course.

In the proceedings of the Conclave of 1868, page 17, will be found the following similar decision by the Grand Master, Henry L. Palmer, which was approved by



the Grand Encampment. The decision is as follows:

"5. No one can properly be a member of our Order, which is founded on the Christian Religion and practice of the Christian virtues, who is not a firm believer in the religion of Jesus Christ, no one who does not acknowledge Him as the Saviour of mankind, and believe in the atonement offered by Him on Calvary can be a worthy Knights Templar. The rules of the Order, however, do not require any further or more definite profession of faith than is comprehended in the ritual. One who ridicules or makes light of the Holy Bible, or scoffs at religion, is an unworthy member of the Order."

In the appendix of the proceedings of 1889, appears the Code and Digest of Templar Law as adopted in 1874, and subsequent amendments and decisions approved by the Grand Encampment up to and including 1886. In Title XLV, Petition for Orders appear:

"Sec. 2. It shall also declare that the petitioner is a firm believer in the Christian Religion."

Thus, for the first time appears in Code and Digest of Templar Law the requirement of a "firm believer." Previously no such qualification was demanded

We assure the *Orient* that we have found these facts with our ordinary eyesight, without goggles or "strabisimus," and have no symptoms as yet of paralysis. We call it an interpolation and innovation not warranted, and tending to make hypocrites of new members. The requirement is on a par with some others in Masonic bodies.

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#### "Peculiarities in California."

Our lively and sometimes ironical contemporary the *Texas Freemason* says of California and THE TRESTLE BOARD the following:

"California has many peculiarities strictly its own, Masonically as well as profane, one of which is an affiliation fee and a charge for investigating the character of a rejected applicant for affiliation. Another is a publication called THE TRESTLE BOARD advocating negro Masonry and *ex officio* A. P. A. organ. Still another is the issue, according to THE TRESTLE BOARD, of two kinds of dimitts by subordinate Lodges, one of which gives the right of applying for affiliation, while

the other denies that right—practical expulsion."

Our contemporary is not altogether correct. Some Lodges yet charge an affiliation fee; most of them do not, and it is the policy of the Grand Lodge to gradually abolish them. There is no charge for investigating the character of a rejected applicant for affiliation, unless we may call the retention of the sum paid as advance dues by an unaffiliated brother who is not in standing which is to place him in standing that he may obtain pecuniary aid.

Also, it is in error when it says there "is a publication called THE TRESTLE BOARD advocating negro Masonry and an *ex-officio* A. P. A. organ." If it means this publication, it misrepresents us, as it has persistently done before. We are opposed to "negro Masonry," and all kinds of race and class Masonry, and advocate only *universal* Masonry. The United States is the only country which permits race Masonry to exist, and the extraordinary anomaly exists here of the exclusion of well known worthy citizens, while visitors from foreign lands of the same race are received and honored in our Fraternity gatherings. We look at the present negro bodies as schismatic bodies, without personal knowledge of their merits, but accepting the eminent English historian, Bro. Robert F. Gould, as good and indisputable authority. We believe the schism should be healed as have schisms in New York and other jurisdictions of this country.

Concerning being "*ex-officio*" an "A. P. A." organ," this we deny, as we once have done before, as our contemporary must remember. This writer's connection with the press, and as a writer began more than half a century ago, and his first and continued efforts were in opposition to any system tending to further ignorance, hypocrisy, superstition, bigotry and intolerance, and finding in history abundance of material has never forgotten the lessons therein learned, and on general principles has pursued these evils wherever they have appeared, with such ability as he possessed. We have done this independently of any association whatever, except as a Mason. We never belonged to any other organization, or even counseled with any other for any purpose. In fact we have repeatedly declined to do so in reference to many such. So far as any organization meets our approval, we are pleased to co-



operate. When they do not, we shall condemn as freely as we are able.

The closing sentence of the paragraph quoted from our contemporary is the only correct statement concerning matters, and as we are frank enough to copy his complaint in full, we hope he will be candid enough to copy ours *entire*, and stop his *misrepresentations* concerning THE TRESTLE BOARD. There is or should be sufficient support for several good periodicals like the *Texas Freemason* in that State alone, and comity exist among them all.

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### The Ballot in the Eastern Star.

Ladies of the Eastern Star stand in no different relation to the great Masonic Body from that of other Masons' wives, sisters or daughters, who know nothing of the Eastern Star. Membership in the Eastern Star gives them no superior privilege or advantage whatever, and it avails them nothing at all in the way of Masonic recognition, or as a mode of obtaining friendly aid in any emergency. Therefore, we believe, the prevalence of the Order should be as general as the Masonic Body, and that wherever there are Masons, they with their ladies thus entitled should have the benefits of that (or some other) means of recognition and protection against imposition without any restriction, to enable them to perform their Masonic duty. To effect this, the ballot should be abolished in the Eastern Star, and every Mason, his wife, sister, daughter, mother and widow, be welcomed to membership and to visit its assemblies without restraint by virtue of that membership. It was for this purpose that the Eastern Star was conceived by Morris, and propagated by Macoy. There are thousands of as good men and women who are entitled to the privileges of the Order as those in the Order, who cannot pass the secret ballot, and thousands more who consider it an unnecessary proceeding, and prefer to remain without for that reason. We do not say this wishing to derogate from the pure motives of the membership of the Eastern Star. We give them due credit for sincerity in the fullest degree. Their sharpest scrutiny does not prevent unpleasant affairs in their bodies entirely, as is well known to its membership. The black ball does not prevent the entrance of unworthy persons *sometimes*, any more than it does in other bodies. The fact

is, as this writer has found in a long experience in Masonic life, one Mason is about as good morally as another, and yet they are not all alike. We never visited, or was a member of any Masonic Body in which we could not associate freely as such, though we perhaps would not like one's principles or his acts altogether, and would not become more intimate in other relations. We insist that Masons are better than the average men we meet, and are made better men because they are Masons. We never knew one to be a worse man than he would have been had he not become a Mason. The influence of Masonry is always toward restraining one from evil, though occasionally one may be guilty of bad acts, because a better opportunity is afforded to betray confidence in its membership, as in the church. It might be worse were the offender not a Mason.

As human nature is the same without reference to sex, so we believe a woman is a better woman in all the relations of life for being a member of an institution of the character of the Eastern Star. Neither do we believe with Bro. Carson, of Ohio, that "a secret association of men and women, no matter how pure and noble and honorable its purposes and its practices may be, subjects the woman to scandal and to the sharp tongues of libidinous liars of both sexes, and so, to avoid the very appearance of evil, our wives and daughters should not be encouraged to become members of the Eastern Star." Such a limitation might be continued *ad limitum*, and return society to customs of oriental peoples, and shut woman in the harem. We believe in the equality of woman with man, and that they should be afforded every means to enable them to sustain that equality in life, in the associations of business or pleasure, or home, and all the affairs of life. Our first most wise Grand Master made a grievous mistake when he enlarged the sphere of membership from himself and two others, only that he did not select some of his numerous helpmeets to aid him in the duties of charity and kindness which extended to his brethren, and also to their wives, mothers, sisters, daughters and widows. Had it been otherwise, the Order of Eastern Star would not have had an existence, and the millenium would have been nearer at hand. As it is, we find woman still subject to her "lord and master" in most of the relations



of life, and struggling for those rights which have been ever denied her by her imperious master—man.

Now, while we would accord women equal rights with ourself, we feel that they should accord us and each other the same rights and privileges. As Masons we should have the privilege of proving the members of the Eastern Star to be the relatives of brethren, and to whom we are all under obligations. This privilege the Eastern Star denies us. How? By the ballot. Some one who has attained membership before us does not think we would be a desirable acquisition to the Chapter's membership, either on account of age, disposition, crankiness, or perhaps some fancied slight and finds a satisfactory reason to substitute a blackball for a white one. Not referring to ourselves, personally, we think there are as good fish in the sea as were ever caught, and as good Masons who will never join the Eastern Star, through the caprice of the ballot, as there are in its present membership. The dues of those who would enter, if the ballot were abolished, would soon more than equal any initiation or application fee, and continue a permanent source of revenue. Therefore, we advise the abolition of the ballot and initiation and affiliation fees, requiring only the annual dues, and the Order of the Eastern Star will become what its founders intended it to be as universal as the membership of the Blue Lodges and their families. There is nothing gained to the Eastern Star in culling over the membership of the great Masonic Body for its membership.

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#### New Scottish Rite Cathedral.

The Scottish Rite Masons, of Oakland, Cal., dedicated their new Cathedral building on 14th street, between Webster and Harrison streets, on September 21st, just 1,900 years after the dedication of King Solomon's Temple. The ceremonies were very impressive. Among others present were: Bros. Thomas H. Caswell, Grand Commandant of the Southern Jurisdiction of the U. S.; W. Frank Pierce, Inspector for California; Edwin A. Sherman, long an active worker in the Scottish Rite on the Pacific Coast, and about 200 active members of the Rite.

The ceremonies were commenced by the presentation of the key of the building by the Secretary of the Board of the Masonic

Cathedral Association, Bro. John Martin. The acceptance of the key was responded to by Bro. A. L. Ott, in behalf of the Oakland bodies of the Rite. Bro. W. Frank Pierce, by a few well chosen words proceeded to consecrate the building. At the close of his remarks the male quartette rendered a chant appropriate for the occasion.

Bro. G. B. Daniels, as orator, consecrated the building by the sprinkling of water. Bro. A. L. Smith, M. of C., then lighted the three lights at the north. This was followed by a chant from the quartette. Bro. D. W. Standeford, as Almoner, consecrated the building by the sprinkling of oil. M. of C. then lighted the five lights at the south. This was followed by a chant from the quartette.

Bro. John Williams, as J. W., consecrated the building by the sprinkling of wine. M. of C. then lighted the seven lights at the west, which was followed by a chant from the quartette.

Bro. D. E. Fortin, as S. W., consecrated the building by the sprinkling of wheat. M. of C. then lighted the nine lights at the east, followed by a chant from the quartette.

Bro. W. Frank Pierce, as Inspector-General, consecrated the building by the sprinkling of salt. M. of C. then lighted the seven lights at the altar, followed by music from the organ. Bro. E. H. Morgan, as H. P., approached the altar, and the brethren, all kneeling, joined in prayer. While the altar or incense was burning the quartette rendered an appropriate chant.

Bro. W. Frank Pierce then declared the cathedral dedicated to the Scottish Rite of Freemasonry. All the brethren knelt around the altar, while the quartette chanted the Lord's Prayer; after which the benediction was pronounced by Bro. Thos. H. Caswell Eminent Grand Commander.

After this all the brethren were invited to adjourn to the banquet hall where refreshments were served.

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The Knights Templar of Rhode Island and Massachusetts September 16, elected the following officers: Grand Commander, Malton Van Horn, Newport; D. G. C., John C. Barnes, Providence; G. Geno., Joseph H. Munroe, Providence; G. C. G., Mark H. S. Walker, Providence; G. Prelate, Robert Smith, Springfield; G. Recorder, C. C. Lee, New Bedford; G. Treas., Jas. A. Porter, Boston.



### Samuel D. Mayer.

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Any one that has ever visited the several Grand Bodies of California that meet in Masonic Temple, or California Lodge, No. 1, California Chapter, No. 5, California Council, No. 2, and Golden Gate Commandery, No. 16, will not fail to remember the excellent music and delightful harmonies which have invariably greeted their ears from the gallery of the Hall in which these assemblies are held. And how much they would be missed if the brother whose name heads this brief sketch was absent. For almost a score and a half years he has administered to the better nature of the Craft with his soul-inspiring melodies, which, as like produces like, did not fail to create harmony and dispel discord from the breasts of all listeners. To him should be accorded a just meed of praise for the part he has so well performed, in season and out, with so much promptness, faithfulness, taste and good influence, that he is justly entitled to encomiums of praise which himself and his selected assistants have received. We give our readers an artistic reproduction of his countenance on a page in this number as deserving this brief testimonial of appreciation.

Bro. Mayer was made a Mason in Occidental Lodge, No. 22, San Francisco, being raised November 16, 1868, which he served as organist until January 1, 1874, and dimitted February 4, 1884, and affiliated with California Lodge, No. 1, May 1st, 1884.

He was appointed Organist of the latter Lodge December 27, 1887, and has continued in that capacity to the present time.

He was exalted in California Chapter, No. 5, R. A. M., August 10, 1869, and was appointed Organist of the Chapter December 21, 1869, and has continued as such to the present time.

He was greeted in California Council, No. 2, R. & S. M., May 30, 1883, and on same day was appointed Organist, which he has continued to be to the present time.

He was knighted in Golden Gate Commandery, No. 16, K. T., October 23d, 1882, and was appointed Organist November 1, 1882, and has continued as such to the present time.

He was made a member of Islam Temple, Order of the Mystic Shrine, April 21, 1886, and is the present Musical Director and Organist.

He was elected an Honorary Member of the Masonic Veteran Association of the Pacific Coast on December 11, 1879.

He was appointed Grand Organist of the Grand Lodge of California in 1869, and has continued in that capacity to the present time.

He was appointed Grand Organist of the Grand Chapter of California in 1873, and still continues.

He was appointed Grand Organist of the Grand Council of California in 1886, and still continues.

He was appointed Grand Organist of the Grand Commandery of California in 1883, and still continues.

Bro. Mayer has also filled the position of Organist and Musical Director of the First Congregational Church, in San Francisco, since May 1, 1872.

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### Colonel Sol. Ripinsky

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Was born thirty-eight years ago in the historic city of Rypin, Poland, in the neighborhood of Strasburg, Western Prussia. He was educated in the schools of his native country, and later passed a successful examination to the Military College. Here he acquired a thorough knowledge of military training as well as drawing, sketching and painting. At an official examination for promotion at that college, in presence of his Highness, the Governor General of the Province in which the academy was located, Bro. Ripinsky was honored with a handsome souvenir of his Excellency for artistic work. He graduated with rank of Second Lieutenant of cavalry, and being too young to enter the service, after visiting the crown cities of Europe, he came to the United States and made a tour of the Eastern and Southern States. He was so well pleased with the "Sunny South," that he located at Shreveport, Louisiana, where he engaged in business. There he remained until the dreadful scourge, yellow fever, swept that fair country, becoming a mark for the disease himself, but happily survived the attack.

He then came to Sacramento, California, where he opened a store. Here he painted several fine oil paintings, one of which, "The Battle of Chevy-Chase," Scotland, representing the terrible slaughter between the Percys, of England, and the Douglas archers, of Scotland. The picture, being so true to life, sold for a very high price. After a short residence



in California, he located at Salem, Oregon, in 1878, and became identified with the State militia, rising rapidly to the rank of Colonel.

In 1878 he received from the Oregon State Fair Association and Mechanics' Fair, at Portland, Oregon, the first prize for an Emblematic Masonic Chart.

Under the administration of Governor W. W. Thayer, Col. Ripinsky was honored with an appointment on his Excellency's Staff as aid-de-camp, with rank of Lieutenant-Colonel.

Col. Ripinsky went to Alaska in 1884, with the famous Arctic explorer, the late Lieut. Frederick Schwatka, U.S.A. Under Attorney General Haskett he was appointed clerk, and in 1885 commenced to establish the first United States school in Western Alaska. After one year at Unalaska the Colonel was transferred to Chilkoot. He became principal of the school at that place, and served one term.

From 1887 to 1890 he was connected with the Pyramid Harbor salmon cannery, and during the latter year opened a general merchandise store on his own account at Chilkat, Alaska.

In 1890, Sir Seton Karr, Lieutenant in her Majesty's Royal Highlanders, and a member of the Royal Geographical Society of England, while exploring the Chilkat country, named one of the Chilkat mountains "Mt. Ripinsky," in honor of the Colonel. Mount Ripinsky is 3,680 feet above sea level, and stands a vedette and guard to the entrance of Chilkat Bay.

On March 6, 1894, he was honored with the appointment and commissioned postmaster at Chilkat, Alaska. On July 18, same year, his Excellency, Gov. James Shakley, appointed and commissioned him a notary public for the District of Alaska.

Col. Ripinsky is successful in whatever he takes in hand, and by fair dealing and pleasant manners has built up a trade second to none in Alaska. He is a zealous Freemason, and is also a member of several other fraternities.

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#### Editorial Chips.

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The proposition which originated with Colorado, that the Freemasons of the United States by delegates from Grand Lodges unite in the year 1899 in a Centennial Memorial of the death of Washington, is meeting with general favor, and unless signs fail, the century promises to wind up

with one of the most notable Masonic gatherings that has ever been held.

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If the theory of life membership fees in a Masonic body, which the rich brother quickly avails himself of, is just and right, why should not the poor brother be allowed to pay an equal amount in installments with interest added, and share in the privilege? This writer does not believe in life membership, which is to benefit the rich only, and has therefore been paying dues in Masonic bodies thirty-six years, and the end is not yet. As a result, he has paid for a life membership three times with interest at six per cent.

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It is with great pleasure that we welcome our friend and brother, Henry J. Lloyd, to the journalistic field, for we know that in *The Freemason*, which is the title of a bright, newsy and neatly printed 32 page monthly magazine, he will make a success. The Craft at Los Angeles may well congratulate themselves with the prospect before them to fill a long needed want. THE TRESTLE BOARD is not like the dog in the manger. We cannot cover the whole earth, and rejoice that Bro. Lloyd undertakes to cater for the Craft in Southern California. Our circulation debar us from giving much space to any particular locality, and we have often wished that some journal was printed in many other places on the Pacific Coast in the interest of our Institution. There is much that transpires in San Francisco and in Boston that is worth printing as information to the Craft in these places that would be of no interest to the great mass of our readers, and we are willing to lose some subscribers in Los Angeles and vicinity, that Bro. Lloyd may succeed.

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The Eastern Star, at San Diego, Cal., have inaugurated the "Children's Night," at which the families of the members are permitted to be present. Mrs. G. A. Matfield, P. G. M., was present and made an interesting address, beside which there were recitations and music, closing with refreshments. We hope this auspicious beginning will be continued and spread over the land wherever the Star shines, until the boys and girls will all become imbued with a love for this progressive Order, and not dread the evenings when their parents are absent from home at meetings of the Chapter.



Bro. Rev. Dr. Vincil, Grand Secretary of the Grand Lodge of Missouri, has the condescension to criticise THE TRESTLE BOARD, and the story in the August number on page 401, which was printed as a recent occurrence. We are sorry that it should take two thirds of a column of the *Constellation* to spoil a good story by saying that it occurred about twenty eight years ago. However, we are glad that he does not find anything more or worse to criticise. We copied it from a "recent" issue of some contemporary, and not seeing any mark upon it concluded it would fit some part of the building, but we did not claim any ownership or compensation therefor. Our good brother is our senior in service, and we bow to his superior knowledge.

We have often asked ourself why any business that is legitimate should require a license. We can understand why pedlars should be registered, but not why any business which has a local habitation. Is it to protect the public from an abuse of its opportunities, or to reimburse the taxpayers for expenses in supporting paupers made thereby, or paying the police and courts for their maintenance, or what is the license fee for? Can any one answer us? If a business is a legitimate one, the license fee should be abolished, and the tradesman subjected to no more burden than any other tradesman. But if it is a business that is injurious to the morals and prosperity of the people, then it should be prohibited or an adequate license fee charged to cover all the expense which may accrue on account of it. Who can estimate the damage done by the saloon?

We presume the practice of painting the portraits of Past Grand and Subordinate presiding officers in California will be continued until a fire destroys them, which it is liable to do. Then the thousands of dollars which have been paid therefor will be lost. How much better that money would have been expended for a frontispiece in the printed Proceedings, and the balance used for the Masonic Home.

W. B. Tarkington, editor for two years of the *Orphans' Friend*, which is issued semi-monthly at the Orphans' Asylum in North Carolina, came to that institution at the the age of six years, a homeless, destitute orphan, and has been reared to man-

hood under the auspices and protection of that institution. We learn that he now leaves for another field of labor in journalism. The pages of THE TRESTLE BOARD in the past attest its estimate of his abilities.

In New York, when a single Lodge refuses to give its consent to the establishment of a new Lodge, the Grand Master may, in his judgment, issue a dispensation without such consent. A brother dropped from the roll at his own request, may be restored to membership by a majority vote had by show of hands. An honorary member of a Lodge has not the right to visit said Lodge when a member of it objects thereto. Honorary membership in a Lodge depends entirely on active membership in some other Lodge. The minutes of every communication, stated or special, must be approved before the Lodge is closed.

Bro. Rev. Dr. Henry W. Rugg, of Providence, R. I., has assumed the proprietorship of the *Freemason's Repository*, of which he was the able editor previously for many years. We wish him much success, as his work well deserves it.

According to tables compiled by Bro. Stephen Berry, Grand Secretary of Maine, 18,381 brethren were suspended for non-payment of dues in the Grand Lodges of the United States during the past year.

An anti-Masonic Congress is to be held under the auspices of the Roman Catholic Church at Trent, Austria, towards the close of this month. According to the programme, the object of the Congress is to make known to everybody "the immense moral and material evils done by Freemasonry to the church and society, and to seek a remedy by help of a permanent international organization against Freemasonry." Only those persons will be allowed to take part in the Congress "who confess the most absolute obedience to the Church and the Pope."

Bro. Rev. W. E. Copeland, of Salem, Oregon, has visited California the past two months, and has delivered a very interesting lecture on "The mystic meaning of King Solomon's Temple." In his lecture he discussed the question of the antiquity of Freemasonry, which he placed as far back as the mysteries of Egypt, and



perhaps Atlantis. His theory was, that there had been for thousands of years mystic Lodges of Masters who initiated into their wisdom those who were "worthy and well qualified," and when the time came that these mysteries were banned by the church, that then they were condensed and given to the charge of Freemasons, who had carefully preserved the exoteric form of whose esoteric meaning only a few were informed. Dr. Copeland said that Masonry, by its tolerance of all creeds, by its vigorous battle for civil and religious freedom, and by its symbolic teaching of regeneration, has become a power in diffusing light. A Masonic Lodge, properly conducted, is a true church of God, teaching the essentials of true religion, and closely resembling a Christian ecclesia of the first century, where there ever prevailed liberty, fraternity and equality. Dr. Copeland is an eloquent speaker, and his lecture was much enjoyed by those who were fortunate enough to hear it.

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Rev. Dr. W. R. Goodwin, pastor of California street Methodist Church, of San Francisco, at the recent annual conference at Pacific Grove, said: "If bicycles brought people to church he would call on the Lord to bless them, but if they did not he might feel more like calling on the Lord to do the other thing." He added that San Francisco had all the vices of Sodom and Gomorrah, and felt that the good people in the city were the salvation of it from the wrath of God. He said he would like to have God President of the United States for one term, Jesus Christ Secretary of the Treasury, and some preachers in Congress, and then the industrial, the Sunday and the financial questions would be settled.

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THE TRESTLE BOARD was born in San Francisco. Its editor was born in Maine, and is a genuine Yankee, of course. This is a fault—if it is a fault—of his parents. He might have been born in Texas, as, perhaps, the editor of the *Freemason* was. But who would think of ridiculing a man because he was born a Yankee. We beg to inform the *Texas Freemason* that we received the Orders of Knighthood in 1863, and until after the decision of Grand Master Benj. Dean, which was approved by the Committee on Jurisprudence and concurred in by the Grand Encampment in 1883, no reference was ever made to a "firm belief" in the Christian religion in

applications by authority of Grand Encampment. We acknowledge our ignorance of the "interpolation" and "innovation" in Templar requirements, for we have not noticed a blank application since that year. We have blank applications which were in general use in Maine until 1884, as we can personally testify, which does not mention the Christian religion, and through all the ceremonies, we were only asked on this subject if, in a case of a religious war, we would give our preference to the Christian religion, and we gave that pledge, and nothing more. The dogma of the Trinity was not mooted; if it had been, we should have declined to proceed. We believe it is a misfortune to the Order to prescribe a "firm belief" in any sectarian dogmas, for many good Masons in Christian lands esteem that religion above all others, and they would be ineligible because they cannot accept the standard of interpretation set up by dogmatic sectarians. And further, it tends to make hypocrites of good men who, in their desire to attain the Orders, will make a mental reservation upon that point. The history of the Ancient Templars does not prove them to have been so strict in their theological belief, as it was interpreted by the recognized authority of their time. They were found guilty of the grossest heresies, and were exterminated as an organization therefor; whether justly or not we cannot know until the dark river is passed.

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Conferring the Templar and Malta degrees on the Sabbath, outside of the hours of regular church service is, we think, not wrong in God's sight.

—*Sir E. G. De Lap, P. G. C. of Miss.*

What are "the hours of regular church service?" Some "churches" have service regularly almost every hour of the day. THE TRESTLE BOARD believes the day is remembered and kept holy in the ceremonies of Masonry and Templary and Eastern Star as truly as by any of the ceremonies of the various religious sects of the world. Sectarians may differ with us. It is owing to their education and life influences, and the difficulty of emancipation from those conditions. The candid mind, unbiased and emancipated from other influence, will agree with us. But as Masonry is a progressive science, and as its devotees drink of the waters of its mysterious fountains and are refreshed and enlightened, so will reflective and thought-



ful minds discern gradually the truth which dissipates prejudice, bigotry, intolerance and superstition.

A Council of Royal and Select Masters has been instituted at Eureka, Nevada, by Bro. George C. Kenyon, of Leavenworth, Kansas.

The doctrine of physical perfection has received a severe shock in Washington. That Grand Lodge has decided that a brother who has lost the first joint of his right thumb can serve as Master, and a candidate whose left heel when standing cannot be brought to touch the floor by one inch, is eligible for the degrees of Masonry, and can therefore perform the duties of reciprocal love and friendship to fill the requirements.

Bro. Bun F. Price, P.G. M. of Tennessee, says the California brethren do some funny things, because some of them admit the Eastern Star bodies to an occupancy of their apartments. The Eastern Star does not flourish in Tennessee. Perhaps the brother will think differently of California brethren after a few years.

The Drill Corps of Golden Gate Commandery, of San Francisco, gave an elaborate vaudeville entertainment to the ladies at their Hall on Sept. 18th. Over 300 guests were seated at the refreshment tables. The program was an elaborate one.

The Grand Lodge of California will lay the corner-stone of the new Masonic Home at Decoto, on Wednesday, Oct. 14, with appropriate ceremonies. The building will cost \$60,000.

San Luis Obispo and Vallejo, Cal., are each favored with a Lodge of "Chinese Freemasons."

A new Masonic Hall, with convenient apartments adjoining, has been fitted up by the Craft at Long Beach, Cal.

We predict that some of our political journals will be ashamed of their caricatures after the Presidential election is over.

Bishop Dillon, at a meeting of the anti-secret organization known as the National Christian Association, held at Portland, Oregon, said that "secret societies, including Masonry, their parent, are utterly

devoid of true religion. Freemasonry requires iniquity, which the gospel prohibits." Dr. Wallace said: "We represent a very unpopular reform. It is about as much as a man's position is worth to oppose secret societies." We think neither of the gentlemen knew what they were talking about.

Mission Lodge, No. 169, has accepted the plan and will soon commence the erection of a new Temple, three stories in height, 54 x 150 feet, on Mission street, between 22d and 23d streets.

The Grand Chapter, O.E.S., of California, meets in Golden Gate Hall, 625 Sutter street, on Tuesday, October 20. Since the last annual meeting, 19 Chapters have been organized, and the membership increased over 1000. This increase is as it should be until it is five times as great as the Grand Lodge.

In South Carolina a Master cannot declare members suspended for non payment of dues. This must be done by a vote of the Lodge. This is right, for a member may not care to expose the reasons why a brother should not be suspended, and no one may feel disposed to discuss his affairs.

A Master in South Carolina permitting a candidate to be initiated who is physically imperfect will be suspended or expelled. In many jurisdictions the Lodge is the judge of the physical as well as moral qualifications.

Mrs. Mary E. Partridge, Grand Matron of the General Grand Chapter, O.E.S., of the United States, is on a tour of visitation to Arizona, New Mexico and Texas, but will be present at the next session of the Grand Chapter of California.

Bro. Thomas H. Caswell, Grand Commander of the Southern Jurisdiction, Scottish Rite, was at Portland, Oregon, Sept. 26, and conferred the 33° on several novitiates.

Alameda Lodge, No. 169, has charge of the grand barbecue and clambake for the Fraternity at the laying of the corner-stone of the new California Masonic Home at Decoto, October 14th.

Bro. Charles L. J. W. Pierce, Grand Master of the Grand Consistory of Califor-



fornia, Scottish Rite, is visiting the various bodies throughout the State.

The ladies of the Eastern Star furnished the Masonic Home of Kansas throughout.

The *Tyler* says the Grand Lodge of Arkansas (colored Masons) expended during the last year \$4,769.83 for Lodge expenses, and \$4,766.92 for charity, leaving a balance in the treasury of \$2,606.39. The total collections foot up \$10,550.67, a *per capita* contribution of \$7.60 for the 1388 members. The article concludes by asking if white Masons have anything to learn from these figures from the colored Masons of Arkansas.

All obstacles to affiliation, such as fees and the ballot should be removed in Masonic Bodies. We frequently have the instance of brethren holding membership in four or more Masonic Bodies, and those are in two, three and four different States. This has always been explained with two reasons. One is the uncertainty of obtaining membership again if they take out a dimit, and the other is the charge of an affiliation fee. Both should be abolished, and then eventually would all Masons hold membership in the various bodies in the jurisdictions in which they live. The average attendance in many Lodges in California is about one-half visitors who are residents, and Masons should have no more objection to a brother as a member than they would as a visitor.

The Supreme Council of the A. and A. Scottish Rite, N. M. J., met in Pittsburg, Pa., Sept. 15. The following active members of the Supreme Council have died during the year: Vincent P. Hurlburt, M. D., 33°, Illinois; A. P. Moriarty, 33°, New York; P. G. Hunt, 33°, Indiana; G. M. Carpenter, 33°, Rhode Island; H. C. Banks, 33°, New York; L. F. Paige, 33°, Massachusetts. The last mentioned died at the age of 94 years.

The following brethren were elected active members of the Supreme Council: C. C. Hutchinson, 33°, of Mass.; Amos Pettibone, 33°, of Illinois; Wm. H. Kenyon, 33°, of Rhode Island; Joseph E. Smith, 33°, of Indiana.

On the evening of the 15th the honorary 33° was conferred upon 48 candidates.

Quite a large number of Sublime Princes of the Royal Secret were elected to the

33°. The allocution of the Sov. Commander showed that the year had been one of prosperity for the Rite. The Supreme Council will meet in Boston the second Tuesday of Sept., 1897.

As it seems to be impossible to have the proceedings of the Grand Lodge of California and also the Grand Chapter O. E. S. at their annual meetings in October printed and distributed until after the end of the year, and as the elections in constituent bodies are held in December, and the installations had at an early day thereafter, and also as the old list of officers is useless for reference, we would kindly suggest that the publication of the printed proceedings be had immediately after the installation of the officers of constituent bodies, or as soon as the reports are received by the Grand Secretaries, and that the Grand Bodies at their annual meetings so instruct their officers. This method would make the printed list of much more value to the Craft.

The Grand Chapter, O. E. S., of Maine, held its 4th annual session at Lisbon Falls, Sept. 10. Eight new Chapters have been organized during the year. Number of degrees conferred, 1200. Balance in the treasury, \$814.70. The following officers were installed:

Mrs. Annie M. Eaton, Grand Matron, Hermon; Algeron M. Roak, Grand Patron, Auburn; Mrs. Mirna V. Talbot, A. G. M., Lewiston; Wilmot S. Ames, A. G. P.; Mrs. Annette J. Hooper, G. Sec'y, Biddeford; Mrs. Rose B. Emery, G. Treas., Augusta; Mrs. Eliza B. Douglas, G. Conductress, Lisbon Falls; Mrs. Francena Shehan, A. G. C., Cumberland Mills.

At the annual conclave of the Grand Commandery of Knights Templar of New Hampshire, held at Concord, the the 29th day of September, the following officers were installed:

John Hatch, Greenland, Grand Commander; Henry B. Quinby, Lakeport, D. G. C.; George I. McAllister, Manchester, G. Generalissimo; Frank L. Sanders, Concord, G. C. G.; Joseph Shattuck, Nashua, G. S. W.; Thomas M. Fletcher, Alder Brook, G. J. W.; Joseph W. Hildreth, Manchester, G. Treas.; George P. Cleaves, Concord, G. Recorder; Rev. Lucius Waterman, D. D., Laconia, G. Prelate; George A. Sanders, Laconia, G. St. B.; Henry B. Smith, Nashua, G. Sw. B.; Isaac Long Heath, Manchester, G. Warde; Wm. H. Thompson, Lancaster, G. C. of G.

The 27th annual session of the Grand Chapter, O. E. S., of New Jersey, was held at Elizabeth, Sept. 21st. The business transacted was not large. Some of the oldest laws of the Order were reversed to fit pending cases. It was the largest Grand Chapter that jurisdiction has ever held, and the visitors from the Grand Chapter of



New York were numerous. The election resulted as follows:

Grand Matron, Mrs. F. C. Boone, Jersey City; Grand Patron, Dr. F. Seinow, Hoboken; A. G. M. Mrs. J. Winkler, Newark; G. Sec'y, Mrs. Mary Martin, Paterson (16th year); G. Treas., Mrs. S. A. Stewart, East Orange (22d year); G. Cond., Mrs. F. A. Hulskamper, Elizabeth; G. A. C., Mrs. E. Seinow, Hoboken; G. Chaplain, William C. Brown, Jersey City; G. Marshal, William E. Boone, Jersey City; G. Adah, Mrs. C. Rosenstein, Paterson; G. Ruth, Miss L. Esch, Newark; G. Esther, Mrs. L. Simmenroth, Elizabeth; G. Martha, Mrs. M. Norris, Jersey City; G. Electa, Mrs. M. Haskard, Elizabeth; G. Warder, Mrs. E. Crawshaw, Jersey City; G. Sentinel, John M. Mayhew, Newark.

The Grand Lodge of Idaho held its annual communication at Boise City, Sept. 8-11. The following officers were elected for the ensuing year:

F. G. Mock, of Nampa, Grand Master; I. C. Meurman, of Moscow, D. G. M.; James Criswell, of Pocatello, G. S. W.; George H. Storer, of Idaho Falls, G. J. W.; C. C. Severson, of Boise, G. Sec'y; Charles Himrod, of Boise, G. Treas.; E. Beal, of Boise, G. Lecturer; H. E. Neal, of Boise, G. Chaplain; W. P. Coulter, G. Orator; George D. Smith, of Grangeville, G. Marshal; E. G. Cummings, of Lewiston, G. Sw. B.; E. E. Maxey, of Caldwell, G. S. D.; C. P. Oliver, of Mountain Home, G. J. D.; D. P. Mason, of Coeur d'Alene City, G. Pursuivant; W. C. Tatro, G. Tyler.

Trustees of the Orphan Fund—J. W. Brown, George Ainslie, and James A. Pinney, of Boise.

The Widows' and Orphans' Fund now amounts to \$27,000.

The Grand Bodies of Montana held their annual meetings at Butte during the week ending Sept. 19. The officers are as follows:

Grand Lodge—Charles H. Gould, Miles City, Grand Master; Edw. C. Day, Livingstone, D. G. M.; Charles W. Pomeroy, Kalispell, G. S. W.; A. H. Barret, Butte, G. J. W.; H. M. Pachen, Helena, G. Treas.; Corneilius Hedges, G. Sec'y.

Grand Chapter, R. A. M.—R. H. Waring, Butte, G. H. P.; Robert Vickers, Virginia City, D. G. H. P.; S. C. Kenyon, Bozeman, G. K.; Alfred Balmforth, Butte, G. S.; Alfred Whitworth, Deer Lodge, G. P. S.; Geo. T. Sloate, Missoula, G. R. A. C.; John C. Major, Helena, G. Treas.; Corneilius Hedges, G. Sec'y.

Grand Commandery, K. T.—C. Hedges, Grand Commander; W. E. Chamberlain, D. G. C.; E. C. Day, G. Geno.; George M. Hayes, G. C. G.; John H. Little, G. Prelate; J. H. Monteath, G. S. W.; Joe H. Hudson, G. J. W.; H. M. Pachen, G. Treas.; Edw. D. Neill, G. Recorder; R. M. Dougall, G. St. B.; G. T. Paul, G. Sw. B.; Ike W. Baker, G. Warder.

At the 36th annual communication of the Grand Lodge of Colorado, held in Denver, September 15-16, the following officers were installed:

George W. Roe, Pueblo Grand Master; Cromwell Tucker, Denver, D. G. M.; Orace T. DeLong, Grand Junction, G. S. W.; Alphonse A. Burnand, Leadville, G. J. W.; Darius A. Barton, Denver, G. Treas.; Ed. C. Parmelee, Masonic Temple, Denver, G. Sec'y; Andrew Armstrong, Fort Collins, G. Chaplain; Jasper W. Johnson, Aspen, G. Orator; John F. Drescher, Denver, G. Lecturer; Delbert A. Jack, Florence, G. Marshal; Joseph W. Milsom, Canon City, G. S. D.; Frank G. Mirick, Pueblo, G. J. D.; James R. Killian, Walsenburg, G. S. S.; Comma P. Rock, Leadville, G. J. S.; Thomas Linton, Denver, G. Tyler.

Committee on Jurisprudence—James H. Peabody, Canon City; Harper M. Oranhood, Denver; John M. Maxwell, Leadville.

Chairmen of Committees. Correspondence—L. N. Greenleaf, Denver. Returns and Work—Wm. D. Pierce, Denver. Appeals and Grievances—J. C. Sanford, Durango. Finance—C. O. Unfug, Walsenburg.

The following charters were granted. Mancos Lodge, No. 100, Mancos, Mon-

tezuma County; Plateau Lodge, No. 101, Mesa, Garfield County.

The following decision was approved:

A brother, to be reinstated in the Lodge from which he was regularly suspended for non-payment of dues, must—First, obtain recognition by paying all dues to date of suspension. Second, regularly petition the Lodge for reinstatement, and the petition must lie over one lunar month before ballot. Third, a two-thirds vote of all members present must be favorable to reinstate. Should the Lodge refuse to reinstate the brother—First, he may renew his petition at any stated communication. Second, the money paid over to cover the amount of arrearage belongs to the Lodge, and cannot be returned to him, except by a majority vote of the members present. Third, the law of this Grand Jurisdiction does not seek to take away the prerogatives of a Lodge by compelling it to reinstate against its will its former members. Fourth, his status is, if the dues are held or returned, a suspended Mason.

The Grand Chapter, O. E. S., of Montana, held its 7th annual session in Masonic Temple, Butte City, Sept. 18. Following are the officers for the ensuing year:

Mrs. Ada M. Aiken, Butte, G. Matron; William Wood, Townsend, G. Patron; Mrs. Lucy Railsback, Billings, G. A. M.; Robert Vickers, Virginia City, G. A. P.; Mrs. Elva Boardman, Butte, G. Sec'y; Mrs. Louisa Day, Glendive, G. Treas.; Mrs. Amelia Hindson, Helena, G. Cond.; Mrs. Emily Frizzell, Great Falls, G. A. C.; Mrs. Flora McNulty, Virginia City, G. Adah; Mrs. Mattie E. Booker, Helena, G. Ruth; Mrs. Zona Kenyon, Bozeman, G. Esther; Mrs. Jennie Bishop, Dillon, G. Martha; Mrs. Julie E. Ward, Anaconda, G. Electa; Mrs. Sarah A. Ives, Stevensville, G. Chaplain; Jno. C. Argall, Philipsburg, G. Marshal; Mrs. Susan Voorhies, Glendive, G. Warder; Mrs. Alice Steele, Butte, G. Organist; W. T. Allison, Philipsburg, G. Sentinel; Mrs. Edna L. Hedges, Helena, Committee on Fraternal Correspondence;

The eighth annual session will be held in Helena on the third Friday in September.

#### Higher Branches of Colored Masons.

Noble and Illustrious Robert G. Fletcher, 33<sup>o</sup>, Imperial Grand Chief Rabban of the Imperial Grand Council of the Ancient Arabian Order of Nobles of the Mystic Shrine of Masonry of North and South America, Imperial Grand Oasis, Chicago, Illinois, and who is also a Sovereign Grand Inspector General of the United Supreme Council, 33<sup>o</sup>, of the A. A. S. Rite for the Southern and Western Masonic Jurisdiction of the U. S. A., Grand Orient, Washington, D. C., arrived at Albuquerque, N. M., from Sacramento, Cal., on the 14th



September, and on the 16th established Aleppo Temple, A. A. O. N. M. S., with the following officers and members:

Carty Pullam, 33°, Grand Potentate; S. T. Ellsworth Chief Rabban; Charles Bruce, Assistant Rabban; Thomas Lawyers, High Priest and Prophet; Wm. Slaughter, Oriental Guide; A. J. Steele, Treas.; John G. Williams, Recorder; Peter Hall, First Ceremonial Master; John Bramlett, Second Ceremonial Master; Joseph Ball, Captain of the Guard; Thomas Patterson, Outside Guard. Members—W. Patterson, A. Henderson, S. Watson, G. Reed.

On August 16th. Eleazer Consistory, 32°, A. A. S. Rite. Officers and members:

Shadrach T. Ellsworth, Commander-in-Chief; Carty Pullam, First Lieutenant; Thomas Lawyers, Second Lieutenant; Sam. Watson, Minister of State; Chancellor, John G. Williams; Secretary, A. J. Steele; Treasurer, Thomas Patterson; Keeper of the Seals, W. Slaughter; Grand Engineer, John Bramlett; Hospitaller, Joseph Ball; Master of Ceremonies, George Reed; Captain of the Guard, Albert Henderson; Standard Bearer, Peter Hall; Tyler, W. Patterson

Noble Fletcher is also the Imperial Deputy Grand Potentate for Utah, California, Oregon, Washington, New Mexico, Montana, Nevada, Wyoming, Indian Territory and Alaska; and being the Royal Grand Patron of the Grand Chapter of the Rite of Adoption of the World for the State of California, consisting of the Eastern Star, Queen of the South, and Amaranth Degree, he instituted Ruth Chapter of the Eastern Star, with the following officers:

Royal Matron, Miss M. King; Royal Patron, C. Pullam; Associate Matron, Mrs. A. Cooper; Treas., Mrs. Henry Bramlett; Sec'y, Mrs. V. A. Booker; Conductress, Mrs. Virginia Reed; A. C., Mrs. M. A. Patterson; Warder, Mrs. Mary Steele; Sentinel, T. Patterson.

Central Star—Adah, Mrs. M. Ellsworth; Ruth, Mrs. Griffin; Esther, Mrs. E. Laws; Martha, Mrs. A. Ball; Electa, Mrs. L. F. Watts.

The whole affair ended with a banquet, and an enjoyable time was had by the Nobles and their ladies.

—*Albuquerque Daily Citizen.*

#### Chips from Other Quarries.

There is a decided movement all over our country toward organized charity. Many good brethren of the old school still maintain that this is un-Masonic, because not voluntary and individual, and therefore bad in tendency and practice. But the prevailing idea is now that the epidemic excels the sporadic method as a means of practical relief, and also that organized effort does not exclude or excuse individual dispensation. And so the homes for widows and orphans and aged Masons are springing up all over the country.

—*H. H. Ingersoll, of Tennessee.*

The highest Mason in England, except the Prince of Wales, who holds the rank of Grand Master by reason of being prince

of the royal blood, is Edward, Earl of Lathom. The Earl is fifty-nine years of age. While a student at Oxford he was initiated in Freemasonry in Apollo University Lodge. He was second Baron Skelmersdale, and was born in Lancaster. His family, however, was seated in Cheshire, and was known in the reign of Henry III under the name of Wilbraham. Earl Lathom was appointed Provincial Grand Master by the Prince of Wales in 1890, on the death of his predecessor. His other Masonic titles are, Provincial Grand Master of Lancaster, and Grand Superintendent of Royal Arch Masons of the same district. Earl Lathom, for more than a quarter of a century, has been a prominent figure in all the great occurrences in English Freemasonry, besides frequently presiding at the quarterly communications of the Grand Lodge. He is more generally known in Great Britain as a Mason, and by Masons, than any other Englishman. He devotes a great deal of his time and attention to Masonry.

A Mason is not unmade by suspension or expulsion from the rights and privileges of Freemasonry, and there is no such sentence as suspension or expulsion from the Fraternity. The Masonic obligations cannot be repudiated or laid aside, and are not absolvable, nullifiable or avoidable. When taken, they are forever binding; therefore when a man becomes a Mason he remains a Mason forever. His conduct may be un-Masonic, and he may be disciplined, but that abates nothing of his Masonic vows nor of his Masonic duties.

—*Keystone.*

Articles of incorporation of Oregon Consistory, No. 1, were filed in the office of the County Clerk, May 14, by Philip S. Malcolm, David S. Tuthill, and Louis G. Clarke. The objects are to teach and maintain the principles of Freemasonry of the Ancient and Accepted Scottish Rite, particularly the worship of God, and tolerance and fraternity among men; also to conduct and maintain the ceremonies and ritual approved by the Supreme Council of the Ancient and Accepted Scottish Rite of the Southern Jurisdiction of the United States, and to dispense charity among the members of Scottish Rite according to their necessities, and among all needy and deserving persons, without inquiry as to nationality or religious belief, and without



disclosing to the recipient or to the public the source from which relief is afforded; to develop the mental capacities of its members, and stimulate and elevate the moral and spiritual nature of all men who shall come within its influence. The sources of revenue are fees, dues and charges paid by members. The officers are, P. S. Malcolm, Master; David S. Tuthill, Prior, and Louis G. Clarke, Preceptor.

—*Oregonian*.

Bro. Diaz (33°) is re-elected in Mexico, and can be President and Dictator so long as he chooses. He keeps Rome in subjection. Compulsory education, no parochial schools and no convents, free speech and an open Bible, are among the many reform benefactions he has bestowed on the people of Mexico. Fifty thousand dollars was once offered for him, alive or dead, by the Romish leaders in Mexico.—*Tyler*.

Brother Judge Champlin, P. G. M. of Michigan, in defining the Landmarks of Masonry, says that the right of visitation has always been regarded as an inherent one which inures to every Mason as he travels throughout the world. The *Tyler* agrees with him when he says that this right may be impaired or forfeited (but only after due trial), and differs with him in his conclusions of the rejection of a Mason in good standing. If the "right of every Mason to visit and sit in every regular Lodge is an unquestionable landmark of the Order," as Judge Champlin says, then by what powers of reasoning can he conclude that any Lodge has the lawful right to refuse admission to a Mason in good standing? The plea that "there is one great and underlying principle of Masonry universally recognized by all, and that is harmony in the Lodge and harmony among the brethren," will not make the rejection a just one, neither will the kind tones of a Worshipful Master in imparting the information "that it will not be convenient for the Lodge to receive him that evening" atone for the wrong done a Mason in good standing who knocks at the door of the Lodge as a visitor. The *Tyler* claims that a Lodge has no right to refuse admission to a visitor in good standing. If there is a protest, let charges be formulated and the brother be given a fair trial; but if right of visitation is a landmark, and that inherent right has not been impaired or forfeited, there should

be no power in Masonry that should close the Lodge door to a brother.—*Tyler*.

A man who is habitually addicted to the use of profane language is not a proper subject for the mysteries of Masonry, until a reformation in that respect takes place.—*Isaac B. Sharp, P. G. M., Kansas*.

In England all Entered Apprentices wear a plain white apron, a Fellowcraft has a blue rosette in each lower corner and blue strings, while Master Mason's apron has a blue rosette in each lower corner and one in the flap, and a blue border to the apron tied with blue strings.

The Freemasons of Marietta, O., have decided to erect a five-story stone front building, which will contain elegant accommodations for the various Masonic Lodges of the city, together with a handsome banqueting hall and a large drill-room, says the *Masonic Chronicle*, of Columbus. The building is to be constructed after the most approved modern style, and will cost \$75,000.

As long as men are human, personal differences will arise between them. The laws of the church or the religion of God cannot prevent this, then why should Masonry, which is clearly an institution of man? That Masons are slower to engage in personalities than other men is equally true, and when, occasionally, they so far forget themselves as to wound a brother's feelings, they should be quick to make reparation and forgive, and when their troubles are once settled this should be an end of it. To prosecute it further is to violate faith, outrage decency and write yourself down an ingrate, especially so if you hide yourself behind the assassin's weapon—anonymous letters.—*Bun F. Price*.

One would think that an institution founded upon the broad principles of eternal love, never-ending charity and undying truth, as Masonry is, would be entirely free from bickerings within and fault findings without. That the Lodge should be run upon broad-gauge principles and around the foibles of a brother should be cast the mantle of that charity which is the bond of our institution. That Masons err, is true, but if their erring is not persisted in, and they yield readily to good advice and counsel, then they should be



forgiven and taken by the right hand and told to "go and sin no more." Misunderstandings among Masons should be easily and promptly settled. One should meet the other with that forgiving spirit of fraternity which forms so large a part in the superstructure of our institution. And when disputes are once settled, this should be the end of it. No good Mason will bear malice against his brother or seek to "get even" by the ways of the profane. It is unmanly, ungentlemanly and wholly un-Masonic to keep alive the embers of a settled difficulty and finally fan them into a flame again by "underground methods." We must forgive if we expect to be forgiven. The truest type of manhood is a spirit of forgiveness, and he who hath a complete mastery over himself in this particular is a general of his own being.

—*Bun F. Price.*

The subject of Masonry in Mexico has engaged the attention of the Craft in many quarters, and the recognition of the Gran Dieta of that republic by the Grand Lodges of Texas and New York, and the favorable report of our Committee on Jurisprudence of last year, notwithstanding some vigorous criticisms from learned writers, notably from Pennsylvania and Illinois, has been followed by similar recognition by the Grand Lodge of Kansas, after an exhaustive examination of the subject by a committee of five of its most prominent members, and it is said that like recognition has been accorded by the Grand Lodge of North Dakota.

—*A. S. Wait, of N. H.*

Mr. W. H. Freeman appeared in the interest of a client in the Superior Court of Anderson, Indiana, before Judge Devin, who is a Freemason. Freeman, who also belongs to the Craft, wore a "Masonic pin"—whatever that may be—and as the case proceeded he gave the "Masonic sign of distress." This was quickly recognized by the Judge and by some Masons on the jury. The Judge forthwith sent Freeman to jail for contempt of court. The *Tyler* takes the opposite view to that taken by the Judge in commenting on this very case. It thinks the Judge erred grievously. If such a sign was given, the Judge, as a Mason, was under no obligation whatever to recognize it, as the man was in no bodily peril. The latter has entered an action against the Judge for false imprisonment,

and the trial of the case will prove funny to Masons, as to the nature of the evidence. It must, however, be borne in mind that in this case the sign was not used by the person who was himself in peril, but by his paid advocate, who, not being in peril himself, sought to influence the Judge and jury in the interests of his business so that he might obtain honor and renown for his smartness in securing a verdict for his client, much in the same way as a shopkeeper will exhibit a sign in his window to increase his trade.

—*Masonry, of Australia.*

Some time ago the Grand Master of Texas considered the wearing of robes in conferring degrees an innovation, and accordingly they were ruled out. However, the Grand Lodge voted in direct opposition, and the robes are still to be used. We agree with the Grand Lodge in this matter, and believe that robes add greatly to the beauty and impressiveness of the work. We also think that robes should be worn if for no other reason than that of concealing the physical and personal defects of some bow-legged officers addicted to wearing baggy-kneed pants and misfit suits. By all means give us the robes.

—*Masonic Record, of St. Paul.*

Freemasonry from time immemorial has suffered proscription, persecution and death, but has never yet shed one drop of blood in retaliation. In the face of all obstacles and opposition it has steadily advanced until it is to-day stronger than it ever was in its history, while many of its enemies have gone down into dishonored and oblivious graves. Where is there a parallel institution in the world's history?

—*The Masonic Record.*

I have been taught as a Mason that my first duty is to God, the second to my country. In performance of that duty I call your attention to the fact that the Roman Pontiff, who, as well as his predecessors, have for centuries tried to crush our beloved fraternity, has now placed under the Papal ban three distinctly American benevolent Orders, which would indicate that the Pope feels assured that he has sufficient control of the Government of this country to dictate the conduct of its people. As Masons it becomes our duty to the country to carefully watch and do all in our power to prevent this semi-barbarous



potentate from obtaining control of our country's Government and thereby setting civilization back to the days of the Inquisition.—*A. P. Doyle, of Nevada.*

In a little town, down in Georgia, a good-looking, well-to-do bachelor, and a prominent Mason, was being teased by the members of an O. E. S. club for not being married. He said: "I'll marry the one of you whom, on a secret vote, you elect to be my wife." There were nine members of the club present. Each girl went into a corner, and used great caution in preparing her ballot and disguised her handwriting. The result was that there were nine ballots cast, each girl receiving one. The man remains a bachelor, the club is broken up, and the girls all mortal enemies, united in the one determination that they will not speak to the brother again.

Bro. William James Hughan, the English Masonic historian, produces the minute of the initiation of General Moray of the Scottish army, as a speculative Mason in 1641. This initiation was by the Masons Company of London. The date of the oldest document of the company is of the fourteenth century, and is a manuscript in the British Museum.

Originally in General Assemblies of Masons, now styled Grand Lodges, each Mason represented himself. Now the Masters are the representatives of the members, and the two Wardens are sent to Grand Lodge to watch the Master do it, and by this "innovation in the body of Masonry" by the modern Grand Lodge, in every State, nearly fifty per cent of the membership is disfranchised. How long will intelligent Masons permit this great wrong to continue?—*Tyler.*

Masonry has just cause to be proud of its antiquity, proud of its ancient origin, dating back into the dim and misty past. We have just reason to be proud of our many charities and of our vast numerical strength, but more than that, above all this, we have reason to be proud of the eternal truth taught in our ritual, of the teachings and tenets of our great Fraternity. The patriarch Enoch inscribed them upon tablets of stone, and they survived the mighty flood, for Noah taught them to his sons. Moses learned these great, these

eternal truths from the ancient priests of Egypt, and transmitted them to his people, the Children of Israel. The founder of Christianity taught brotherly love and forgiveness, even on the cross; and through ages of suffering, through the darkest ages of the world and through all the tumult and strife of war, the tenets of the Craft taught by the Fathers kept light and hope before the people, and encouraged the masses in their toil and in their endeavors to advance. Masonry at all times carried the torch of light and liberty, held aloft its sweet signal of brotherly love, of universal tolerance at all times, and in all ages taught the great truth of a "Fatherhood of God and a Brotherhood of Man." At no time did Masonry ever lend its hand to wrong, to oppressing or to persecution, but quietly, in silence and secretly performed its great mission of charity and brotherly love, until now and to-day all the world stands admiringly before the great Order, acknowledging the great good and incalculable services it has rendered to man and to humanity.—*Lodge Record.*

The Grand Council of Royal and Select Masters of Missouri, has made a radical departure in changing its law so as to require two blackballs to reject an applicant for affiliation. We are inclined to think this change is all right. As a rule, when but one blackball appears on a ballot for membership, it simply represents a petty spite which one Mason should not hold toward another. A little personal difference is not good cause for preventing a Companion in good standing from becoming a member of a Council.

—*Masonic Advocate.*

It is a settled principle of Masonry, affirmed in all Masonic dictionaries, that "all men are either Masons or profanes." Now, no man ceases to be a profane until he gets to be a Mason. A profane becomes a Mason only by assumption of Masonic obligations, which are coextensive with the degree. Therefore a rejected applicant for the degrees, or for initiation, is still a profane.

Again, a Lodge has personal jurisdiction only over Masons, and not any over profanes. It obtains such personal jurisdiction only by conferring the first degree, whereby the profane becomes a Mason. Therefore, and because a rejected applicant is still a profane, no Lodge has ob-



tained any personal jurisdiction over him. It is the same when the candidate is called "material," because no Lodge has any claim to ownership until it has been accepted.

From all this, the inevitable and incontestable conclusion follows, that the claim to "perpetual jurisdiction" is founded upon a *perpetual delusion*, and its maintenance is un Masonic and a sham.

— *William E. Ginther.*

The standing of a non-affiliate from a sister Grand Lodge Jurisdiction moving into ours is a peculiar one. He may knock at our doors for admission as a visitor, and yet the Master is obliged to deny his request. Under our law, he has no right of visitation, no right of Masonic relief from the Lodge, and in case of death no right of Masonic burial. He has committed the great crime (Masonic) of taking a dimit, possibly to join a Lodge in another State, and is accordingly denied the courtesy of visiting with his brethren in the tyled precincts of the Lodge. Fraternity, thou art a jewel! I believe it is right to grant a brother a dimit when asked for, provided he is free on the books and no charges pending against him. Let the life of the dimit be six or twelve months, as far as Lodge visitation, Lodge relief, or Masonic burial is concerned, and then, if the brother obtaining the dimit wishes to remain out, let him remain out. Enforced affiliation does not make good, true and worthy Masons. It may bring a few dollars into the treasury, but it does so grudgingly. We must be Masons in the heart.

— *George B. Van Saun, of Iowa.*

Over the entrances of all Roman Catholic churches in Rome is the following inscription: "Indulgentia Plenaria Perpetua Pro Vivis ac Defunctis." which, interpreted, reads: "Perpetual indulgences for the Living and the Dead." The Italian Government has taken possession of all the property in Italy belonging to the Church except the Vatican; all monasteries have been suppressed, and together with the cathedrals have been declared public monuments. The monks have been sent adrift and their buildings turned into art galleries, museums and educational establishments. The churches are under the supervision of the Government, and the Pope and his priests are paid a stated sum yearly out of the funds derived from the confis-

cated church property, which amounted to an enormous sum, and while it remained under the control of the Pope was a menace to the liberties of the people. — *Tyler.*

A saloonist innocently revealed one of the principal difficulties in the way of enforcing laws against liquor dealers in a trial before a Justice's Court, according to the *Templar*. On being sworn, one of the attorneys in the case said:

"Mr. —, where is your place of business?"

"What for you ask me such dings? You drinks at my blace more as a hundred times."

"That has nothing to do with the case, Mr. —. State to the jury where your place of business is."

"De shury! de shury! Oh, my shiminy! Every shentleman on dis shury has a sdring of marks on my cellar door just like a rail fence."

His Honer here interceded in behalf of the counsel, and in a calm, dignified manner requested witness to state the place of his business.

"Oh, egscuse, your Honor. You drinks at my blace so many times. I dinks you know very well where I keeps mine blace."

A young woman in a country town, who recently played cards for three hours one evening, died the next day, and a local clergyman took the incident as a text for a sermon in which he declared that her death was a judgment sent by God to indicate His condemnation of card playing. But the next week a man dropped dead while carrying food to a starving family, and his sudden death was declared to be an evidence that God approved of his errand of mercy, and therefore took him home.

Hopeful— 'Pa, Johnny Higgins is a bigger fool than people think. Oh, but I soaked him last evening!"

Great Politician—"Bully for you! How did you do it?"

Hopeful—"Why, you know you said yesterday morning that a dollar was worth only 50 cents. I had fourteen of them, and I sold the whole mess to the blamed sucker for 65 cents apiece."

It takes about five years of whisky drinking to kill a man. If he drinks the moderate amount of three drinks a day, it makes a profit of about \$400 for the sa-



loon-keeper. Well, there are a great many people willing to murder at \$400, if the law will only bless them with its sanction.—*H. M. Wolf.*

Under a free government the majority should rule, but in the United States Senate little States of some 50,000 or more population have the same power to enact or prevent the enactment of laws as the great States of New York and Pennsylvania with, it may be, fifty or a hundred times their population.

This is a great wrong, which sooner or latter must be remedied.

But how?

It has been the law of Massachusetts for generations that the judges hold office for life.

But years ago, when the judges of our Court of "Common Pleas" became unpopular, the people of Massachusetts abolished the court and created in place of it a new court (the Superior) with new judges.

If no better plan can be found, the American people may conclude to change the Constitution, abolish the Senate, and create in place of it another body with similar powers but a different name, and which shall properly represent the States in proportion to their population.—*G. T. Angell.*

Angelina (aged seventeen)—"Oh, Edwin, *how* unlike other men you are! How *much* handsomer! How *much* more noble! How—"

The same lady (ten years later)—"Don't tell me all men are not alike. I know them!"—*London Fun.*

"I see you are bullding a new house, Mr. Bung."

"Yes; you are right."

"Made the money out of whisky, I suppose?"

"No."

"Why, you are a liquor dealer, are you not?"

"Oh, yes; but the money I am putting into this house was made out of the water I put into the whisky. Every farthing was made out of the water, sir."

Every rag stuck in the window to keep out the cold from the drunkard's home denotes a contribution toward buying a new suit for the liquor dealer and his family. The more elegance and ease in his family, the more poverty, degradation and despair

in the families of those who patronize him. The corner grogshop, with its large plate-glass windows and marble floors, is paid for by the tenants of other landlords, who live in cheap tenements, and often cannot pay their rent.

If we could have our way there should not be an able bodied idie man in this country.

A million men could be easily employed to-day at fair wages on needed public improvements, and there is plenty of money to pay them, only it is not rightly divided.

Let no man be permitted to hold over a million of dollars, and see what power the extra millions would give to furnish work to all who need it.—*Geo. T. Angell.*

The following toasts were proposed at a recent banquet of Athena Chapter, O. E. S., Orange, Mass.

"The New Woman—A star on a bicycle, or in a ball-room; a star in the legislature or in the kitchen, or in fact a star wherever she may be."

The New Man—Whatever he may do, or whatever he may become, may he never lose the admiration and respect he now holds for 'the old woman.' "

#### Literary Notes.

We have received printed copies of the Proceedings of the following Grand Bodies, for which the Secretaries have our thanks: Grand Lodge of Prince Edward Island, Indian Territory, Maine, Nevada, Washington, British Columbia; Grand Councils, R. & S. M., of Missouri, New Hampshire; Grand Commanderies, K. T., of West Virginia, Washington, Maine; Grand Chapters O. E. S., of New York, Washington.

"The Great Pyramid," a series of Lectures on the Construction, the Scientific Lessons, Historic Testimony, Prophetic Pointing, and a summary of the various items of interest thereon, by Bro. John Chapman, Torquay, England; 12 mo., 64 pp., cloth and gold. Price, 50 cents. Bro. Chapman is the author of several other works of merit, and in the above presents a very entertaining and interesting dissertation upon a much discussed and musty subject. We commend it to the antiquarian.

#### Deaths.

In Grass Valley, Cal., Sept. 8, Sigmund Bamberger, a native of Germany, a member of Pacific Lodge, No. 136, aged 53 years, 5 months, 17 days.

At Pasadena, Cal., Sept. 15, Stephen R. Smith, a native of Troy, N. Y., a member of Masonic Bodies of Milwaukee, Wis., aged 53 years. His funeral was attended by the Masonic Fraternity of Pasadena. His remains were removed to Milwaukee.

In San Francisco, Sept. 16, Mrs. Elizabeth M. Davis, wife of Jacob Z. Davis, a native of Pennsylvania, aged 58 years.

In Lafayette, Cal., Sept. 20 John H. Holt, a native of Vermont, aged 64 years, 3 months. His funeral was attended by Oriental Lodge, No. 144.

In San Francisco, Sept. 20, Rev. M. F. Colburn, pastor of Grace M. E. Church, a native of Massachusetts, aged 44 years, 6 months, 13 days. His funeral was attended by Excelsior Lodge, No. 166.

In San Francisco, Sept. 29, Almon C. Spencer, a native of Canada, aged 36 years. His funeral was attended by Excelsior Lodge, No. 166.



## THE TRESTLE BOARD.

Rates for advertising in The Trestle Board may be ascertained at the office.

### Premiums for 1896.

We will send THE TRESTLE BOARD one year to any subscriber who will send us four *new* names and \$4.00 at one remittance.

Any subscriber sending us six *new* subscribers and \$6.00 at one remittance can have Anderson's Masonic Manual, edition of 1894, 432 pages, price \$2.00.

We will send a copy of Mackey's Encyclopædia of Freemasonry, latest edition, free, to any one who will send us twenty *new* subscribers and \$20.00.

We are in want of a copy of the printed Proceedings of the Grand Lodge of California for the years 1863 and 1876, for which we will pay a fair price.

Subscribers are cautioned not to pay money on our account to A. P. Leavitt, as he is no longer our agent.

### Masonic Bodies in San Francisco.

No.	Name.	LODGES. Time.	Place.
1	California	1st Thursday	Masonic Temple
17	Parfaite Union	1st Friday	" "
22	Occidental	1st Monday	" "
30	Golden Gate	1st Tuesday	" "
44	Mount Moriah	1st Wednesday	" "
120	Fidelity	1st Thursday	" "
127	Hermann	1st Monday	" "
136	Pacific	1st Tuesday	121 Eddy
139	Crockett	1st Wednesday	121 Eddy St.
144	Oriental	1st Tuesday	Masonic Temple
166	Excelsior	1st Wednesday	" "
169	Mission	1st	Valencia & 16th
212	So. San Francisco	1st Thursday	South S. F.
216	Doric	1st	121 Eddy St.
219	Speranza Italiana	2d Friday	Masonic Temple
260	King Solomon's	1st Monday	Geary & Steiner

#### ROYAL ARCH CHAPTERS.

1	San Francisco	1st & 3d Monday	Masonic Temple
5	California	1st & 3d Tuesday	" "

#### COUNCIL ROYAL & SELECT MASTERS.

2	California	1st Wednesday	Masonic Temple
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#### COMMANDERIES OF KNIGHTS TEMPLAR.

1	California	Friday	Masonic Temple
16	Golden Gate	1st & 3d Monday	625 Sutter St.

#### LODGE OF PERFECTION, 14<sup>o</sup>, SCOTTISH RITE.

6	Yerba Buena	Friday	Masonic Temple
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#### CHAPTER OF ROSE CROIX, 18<sup>o</sup>.

4	Yerba Buena	At Call	Masonic Temple
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#### COUNCIL OF KNIGHTS OF KADOSH, 30<sup>o</sup>.

1	Godfrey de St. Omar	At Call	Masonic Temple
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#### GRAND CONSISTORY, S. P. R. S., 32<sup>o</sup>.

California	At Call	Masonic Temple
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#### MYSTIC SHRINE.

Islam Temple	2d Wednesday	625 Sutter St.
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#### CHAPTERS OF THE EASTERN STAR.

1	Golden Gate	Thursday	625 Sutter St.
124	Harmony	1st & 3d Friday	32 O'Farrel St.
27	Ivy	1st & 3d Tuesday	625 Sutter St.
99	Beulah	2d & 4th Monday	Corinthian Hall, So. S. F.

#### GROUP OF GOOD SAMARITANS.

1	San Francisco	1st Saturday	625 Sutter St.
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#### MASONIC VETERANS ASSOCIATION.

Pacific Coast	2d Thursday	5-6, cor. Bush & Kearny
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PAST MASTER'S ASSOCIATION, Last Saturday each mo.

### Masonic Bodies in Oakland.

61	Live Oak Lodge	1st Friday	Masonic Temple
188	Oakland	1st Saturday	" "
225	Brooklyn	1st Tuesday	555 East 12th St.
244	Alcatraz	1st Monday	7th & Willow Sts.
36	Oakland Chap. R. A. C.	1st & 3d Wed.	Mas. Tem.
12	"	Cour. R. & S. M.	3d Thursday " "
11	"	Com'd'y, K. T.	1st Tuesday " "
12	"	L. of P., 14 <sup>o</sup> , A. A. S. R.	1st & 3d Mon. " "
5	Gethsemane Chap. R. C.	18 <sup>o</sup>	2d Monday " "
2	DeMolay Coun. K of K.	30 <sup>o</sup>	4th " "
8	Oak Leaf Chap. O. E. S.	2d & 4th Thursday	" "
65	Unity Chap. O. E. S.	2d & 4th Mon.	7th & Peralta.

### Masonic Bodies in Alameda.

215	Oak Grove Lodge	2d Thursday	Masonic Temple
70	Alameda Chap. R. A. C.	1st & 3d Sat.	" "
115	Carita Chap. O. E. S.	2d & 4th Wed.	" "

### Masonic Body in Berkeley.

268	Durant Lodge	1st Friday	1 O. O. F. Hall
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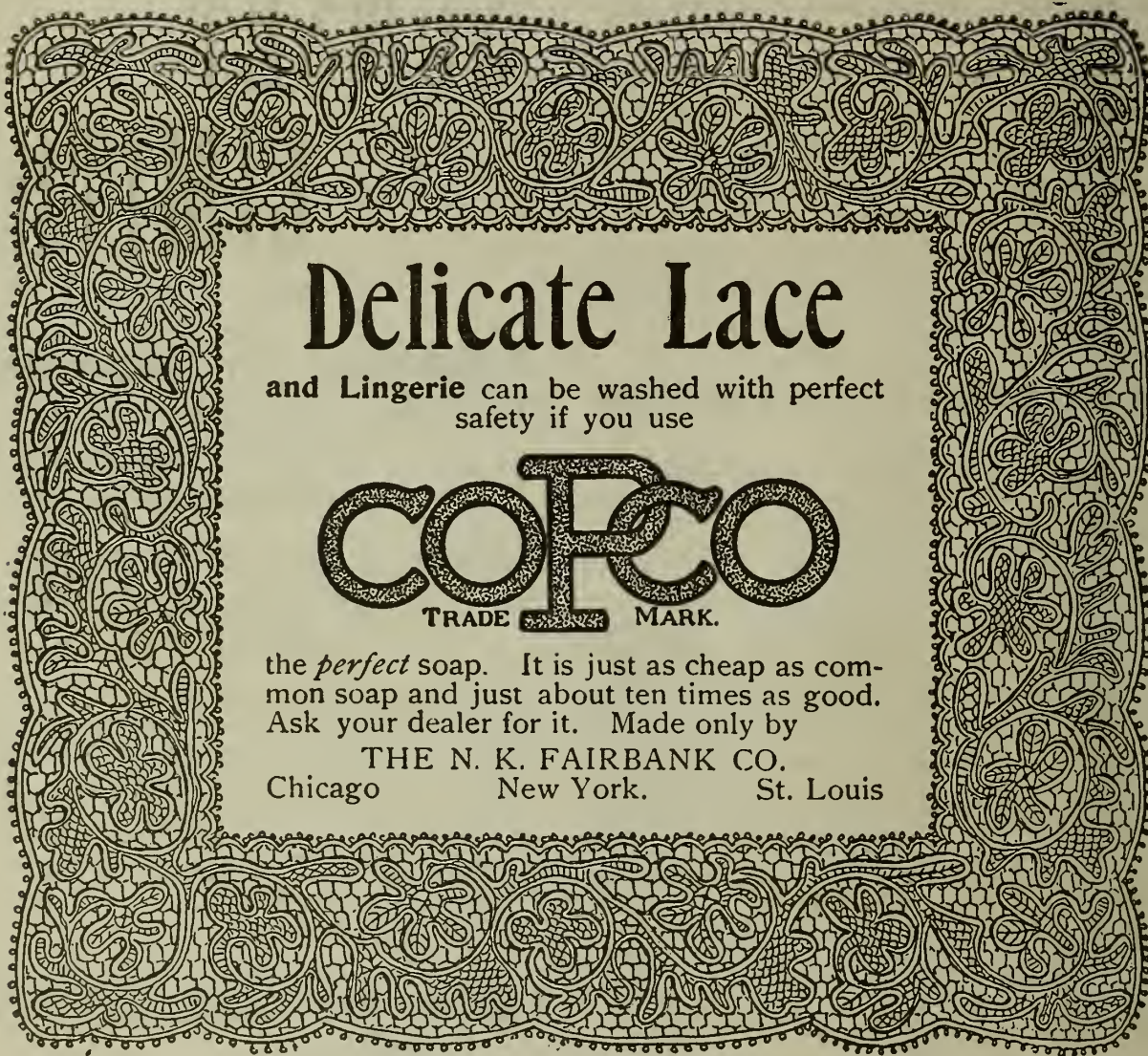
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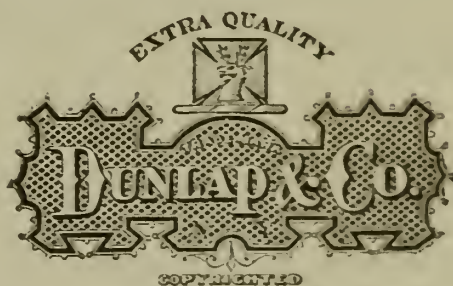
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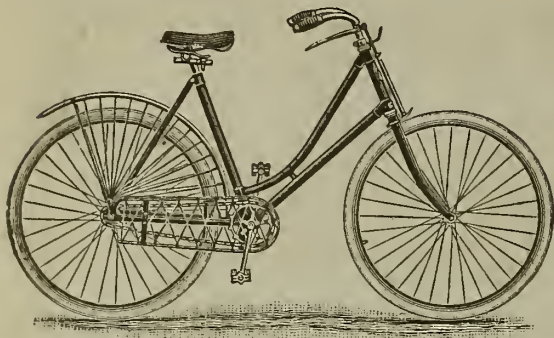
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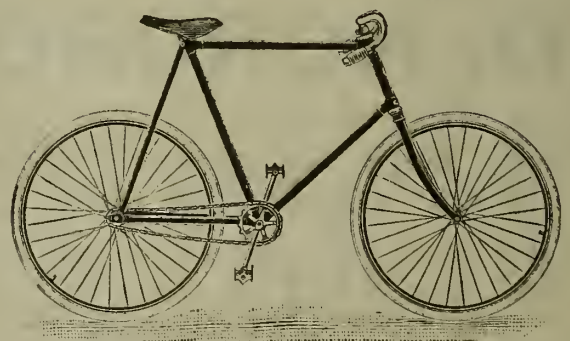
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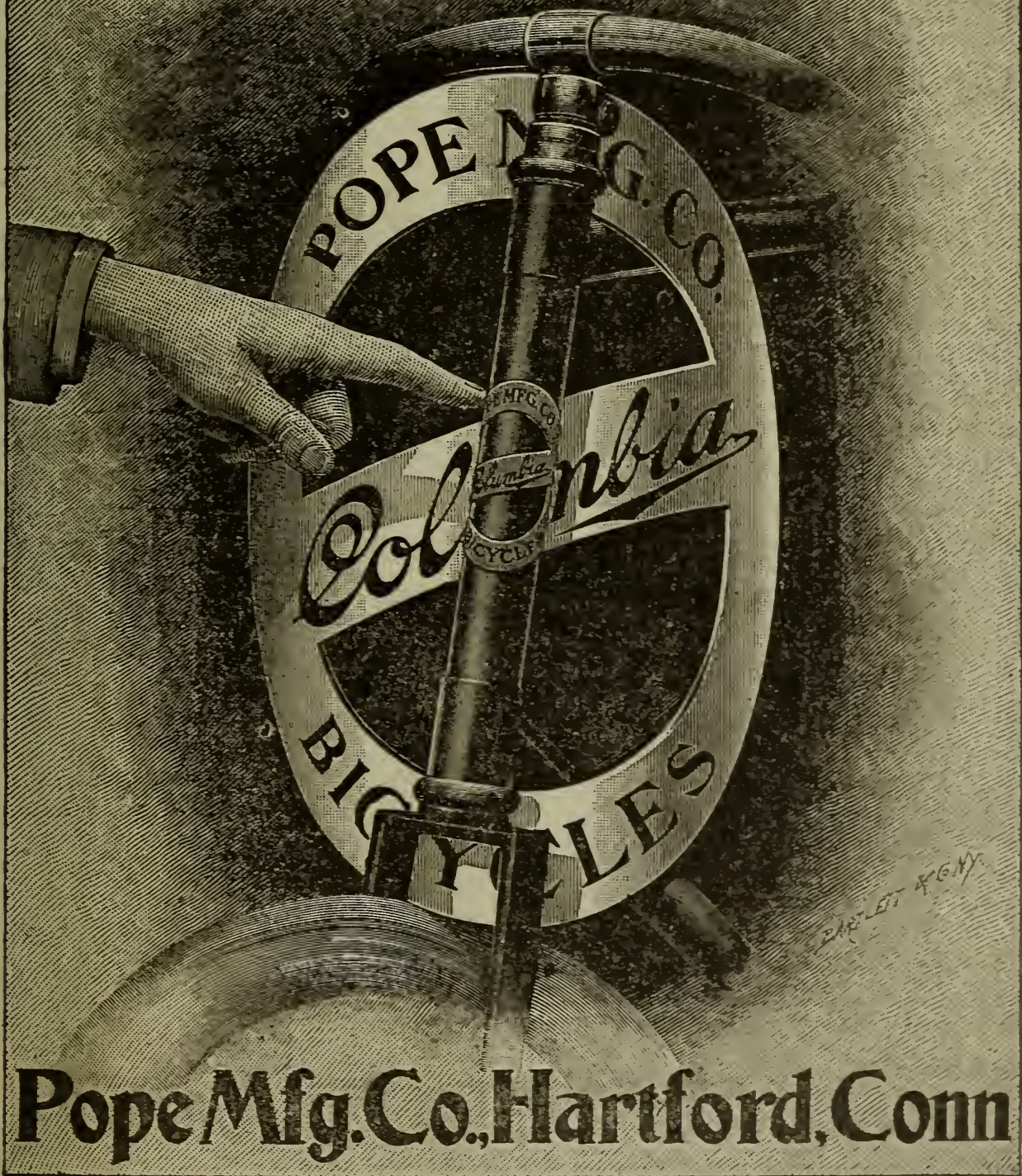
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