

# THE TRESTLE BOARD



A  
MASONIC  
MAGAZINE

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SAN FRANCISCO, CAL.



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# The Trestle Board

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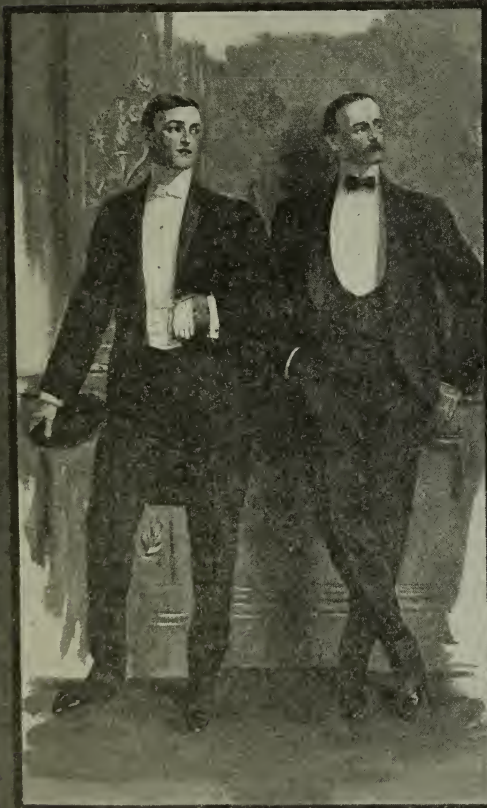
# THE TRESTLE BOARD

## Notice to Subscribers.

The addressing label on copies of the TRESTLE BOARD mailed to subscribers outside of San Francisco indicates the time of expiration of subscription. It will be observed that the dates have been extended to cover the period of lapse of publication. This month "reminders" are also enclosed in the Magazine and the publishers will be exceedingly obliged for prompt returns.

The distribution of the TRESTLE BOARD in San Francisco is conducted by a direct carrier system which appears to be satisfactory. Bills for subscription, within the city, are delivered this month, attention to which is hereby directed.

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San Francisco.

## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

#### Stated Meetings.

**MONDAY**  
1st \*Occidental Lodge, No. 22.  
1st \*Hermann Lodge, No. 127.  
1st †King Solomon's Lodge, No. 260.  
1st & 3d \*San Francisco R. A. Chapter, No. 1.  
1st & 3d †Golden Gate Commandery, No. 16.  
2d & 4th †Beulah Chapter, No. 99, O. E. S.  
2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.  
EVERY \*\*\*Oakland Scottish Rite Bodies.  
1st & 3d †††San Francisco Chapter, No. 196, O. E. S.  
LAST \*\*\*\*Fruitvale Lodge, No. 336.

#### TUESDAY

1st \*Golden Gate Lodge, No. 30.  
1st \*Oriental Lodge, No. 144.  
1st ††Brooklyn Lodge, No. 225.  
1st & 3d \*California Chapter, No. 5, R. A. M.  
1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.  
1st ††Oakland Commandery, No. 11.  
2d & 4th †Ivy Chapter, No. 27, O. E. S.  
2d & 4th †††Unity Chapter, No. 65, O. E. S.  
1st & 3d Berkeley Chapter, O. E. S., Berkeley.

#### WEDNESDAY

1st \*Mount Moriah Lodge, No. 44.  
1st \*Crockett Lodge, No. 139.  
1st \*Excelsior Lodge, No. 166.  
1st †Mission Lodge, No. 169.  
1st & 3d ††Oakland Chapter, No. 36, R. A. M.  
1st \*California Council, No. 2, R. & S. M.  
2d †Islam Temple, A. A. O. N. M. S.  
2d & 4th ††Carita Chapter, No. 115, O. E. S.  
1st & 3d †King Solomon's Chapter, No. 170, O. E. S.

#### THURSDAY

1st \*\*Starr King Lodge, 344  
1st \*California Lodge, No. 1.  
1st \*Fidelity Lodge, No. 120.  
1st †South San Francisco Lodge, No. 212.  
1st \*Doric Lodge, No. 216.  
1st †Mission R. A. Chapter, No. 79.  
1st †Alcatraz Lodge, No. 244.  
2d ††Oak Grove Lodge, No. 215.  
1st \*Yerba Buena Lodge of Perfection, No. 1, S. R.  
At Call \*Yerba Buena Chapter of Rose Croix, No. 1.  
At Call \*Godfrey de St. Omar Council, No. 1.  
At Call \*San Francisco Consistory, No. 1.  
5th ††Oakland Council, No. 12, R. & S. M.  
At Call \*Pacific Coast Masonic Veteran Association.  
2d & 4th †Harmony Chapter, No. 124, O. E. S.  
2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.  
1st & 3d ††Oakland Chapter, No. 140, O. E. S.  
1st & 3d †California Chapter, No. 183, O. E. S.  
1st †††Presidio Lodge, No. 354.

#### FRIDAY

1st \*Pacific Lodge, No. 136.  
1st \*Loge La Parfaite Union, No. 17.  
1st ††Live Oak Lodge, No. 61.  
1st ††Durant Lodge, No. 268.  
EVERY \*California Commandery, No. 1.  
1st & 3d †Golden Gate Chapter, No. 1, O. E. S.  
1st \*Loggi Esperanza Italiana, No. 219.  
2d & 4th †Crescent Court, No. 3, R. & A. D.

#### SATURDAY

1st †Mission Lodge, No. 169.  
1st ††Oakland Lodge, No. 188.  
2d ††Alameda Chapter, No. 70, R. A. M.  
EVERY \*Masonic Board of Relief.  
LAST \*Past Masters' Association.  
2d & 4th †Mission Chapter, No. 155, O. E. S.  
1st & 3d †Aloha Chapter, O. E. S., No. 266.

\* Masonic Temple, Corner Post and Montgomery Sts.  
† Franklin Hall, Fillmore, bet. Sutter and Bush Sts.  
† Golden Gate Commandery Hall, 629 Sutter St.  
‡ Masonic Hall, Railroad Ave., South San Francisco.  
‡ B'nai B'rith Hall, 121 Rddy St.  
‡ Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.  
†† Masonic Temple, 12th & Washington Sts., Oakland.  
†† E. 14th St., East Oakland.  
‡ Peralta St. near 7th St., West Oakland.  
‡ Masonic Temple, Park St., Alameda.  
‡ Masonic Hall, Berkeley Station.  
\*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland  
†††23 Sutter St.  
\*\*Devisadero Hall, 317 Devisadero St.  
\*\*\*East 14th St. and Fruitvale ave., Fruitvale.  
†††Octavia and Union Streets.





# The Quixote Board.

Vol. XVII

MARCH, 1904

No. 9

## The Level and the Square.

By ROB MORRIS.

We meet upon the Level, and we part upon the Square—  
What words of precious meaning those words Masonic are!  
Come, let us contemplate them; they are worthy of a thought—  
With the highest and the lowest and the rarest they are fraught.

We meet upon the level, though from every station come—  
The King from out his palace and the poor man from his home;  
For the one must leave his diadem without the Mason's door,  
And the other finds his true respect upon the checkered floor.

We part upon the square, for the world must have its due;  
We mingle with its multitude, a cold, unfriendly crew;  
But the influence of our gatherings in memory is green,  
And we long, upon the level, to renew the happy scene.

There's a world where all are equal—we are hurrying toward it fast—  
We shall meet upon the level there when the gates of death are past;  
We shall stand before the Orient, and our Master will be there,  
To try the blocks we offer by His own unerring square.

We shall meet upon the level there, but never thence depart;  
There's a mansion—'tis all ready for each zealot, faithful heart;  
There's a mansion and a welcome, and a multitude is there,  
Who have met upon the level and been tried upon the square.

Let us meet upon the level, then, while laboring patient here—  
Let us meet and let us labor, though the labor seem severe.  
Already in the western sky the signs bid us prepare  
To gather up our working tools and part upon the square!

Hands round, ye faithful Ghiblinites, the bright fraternal chain;  
We part upon the square below to meet in Heaven again.  
O what words of precious meaning those words Masonic are—  
We meet upon the Level, and we part upon the Square!

## Obligations of Masonry.

REV. GILBERT SMALL, IN MASONIC ADVOCATE.

As a member of the human family, man is a social being, and as such he seeks companionship with his fellows. His nature and condition as an intelligent being create a necessity for association with kindred spirits, while his faculties and affections qualify him for society, rendering him capable of performing its duties and enjoying its benefits. His moral nature places him in a condition to assume the obligations arising between each individual member of society and all other members of it. In the formation of society there is a mutual compact among its members in which each binds himself to perform all the requirements of the society while it is bound to fulfill its engagements to each member.

As membership in any association is a voluntary act, no one is obliged to enter it, yet if he does enter of his own free will and accord, he places himself under obligation to stand to and abide by all its laws, rules and regulations, without any equivocation, mental reservation or self-evasion whatever. His obligation must be taken in the full meaning attached to it by the society and not by any private interpretation he may assign to it. The society stands in the relation of a party on the first part, and each individual member is a party on the second part, and each party obligates itself to do certain things for the other, as prescribed in the articles of agreement, commonly known as the constitution. Neither party can oblige the other to do anything more or less than what is required, or prohibited, in the compact; but each party is bound to fulfill its part of the contract; the society being under obligation to do what it has promised to each member, and each member being under similar obligation to do what he has promised to the society. As each member comes into the

organization on the same terms, it is a mutual agreement whereby every one comes under the same obligation to the society, while the society comes under the same obligation to him, and, it follows, that so far as the society is concerned, they are all on an equality as fellows, or companions.

Every society is formed for some purpose and has a definite object in view. This must be distinctly stated in its constitution while its methods for attaining its object are set forth in its laws, which must strictly conform to its constitution in order to retain a binding force on the membership. For the society to do, or, under its sanction, permit anything to be done, that is not specified in its articles of agreement, would be a violation of its contract with its members, and the act would be null and void; and should it change its object and plans, it becomes another and different society, thereby releasing its members from all obligation to it.

Such is a brief outline of the principles involved in the formation of any voluntary association, which always includes mutual obligation.

It is in accordance with these principles that the Fraternity of Free and Accepted Masons is formed.

It is wholly voluntary, as none can be received into membership except on his own free will and accord.

Its object is to build a true Manhood and erect a genuine Brotherhood out of its constituent elements by a careful, diligent, persevering cultivation of the social, mental and moral faculties, with which man was endowed by his Creator, the bestowment of which places the creature under obligation to use all these faculties for the benefit of the society in the accomplishment of its object.

The Masonic society has its Ancient Landmarks, Old Constitutions, its laws, rules and regulations, framed in strict conformity to these—all unchangeable—together with its ritualistic forms and ceremonies, all designed to aid in the attainment of its object; and it may well claim that, “no institution was ever raised on better principles, or a more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures.”

But such is the quality of human nature, with its manifold imperfections and tendency to prevaricate, that the plainest laws enacted for governing men and guiding them in a way most conducive to their own good and the welfare of society, call for a penalty; and though the act of entering the society and becoming a member carries with it an implied promise of obedience to its laws and submission to its rules, yet this is neither efficient nor sufficient to hold all men steadfast and keep them from violating or transgressing. For this reason it has been customary from time immemorial, in order to give validity to a promise, whether implied or expressed, to exact in the form of an oath, which is a solemn appeal to God to witness the veracity and sincerity of the promise, the fidelity of its performance, and to avenge the wrong of its violation. It involves the idea of Divine Omnipresence, Omniscience and perfect truth as an attribute of God, and the foundation of every virtue in man (“To be good and true is the first lesson taught in Masonry”); and it embraces the doctrines of human accountability, immortality and future judgment, when God will avenge all perjury. The one taking the oath solemnly engages, in the presence of God, that he intends to perform the promise which he makes and fully discharge his obligation, and he is placed in a situation which should excite his mind to such motives and stir his conscience to such considerations as to cause him to feel his

responsibility to God and man, and to recognize it to be both his duty and for his interest to be true and faithful to his obligation.

There is a closer connection between the elements of the social compact and the oath that many recognize. It is designed to secure the proper operation of all the articles of agreement, and thereby becomes a most important part of the social machinery, being intended to keep all concerned in proper position, and cause them to be steadfast in their engagements, as it brings the person binding himself by it under a direct and fearful responsibility to God, whom he calls to witness the sincerity of his promise, and whom he asks to judge him accordingly.

The Masonic creed is Faith in God and Hope in Immortality; in suppliant attitude every Mason declares his trust in God; as the first of three great Masonic duties, he is charged never to mention His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all laudable undertakings; and to bow with humble reverence before Him. Warned of his serious and important undertaking in being made a Mason, the candidate enters into a solemn engagement in the name of God, whom all Masons profess to reverence and serve, to perform the requirements and to avoid the things prohibited by Masonry; and such is the nature of this engagement that it can never be repudiated or laid aside. It is this obligation that makes him a Mason, and binds him by an irrevocable tie, not only to the Fraternity, but also to obedience to all its laws, rules and regulations.

Too many seem to imagine that they are made Masons by the forms and ceremonies through which they pass, and the charges and lectures delivered to them, together with the words, signs and tokens communicated as modes of recognition, and they overlook, forget and virtually lay aside the binding operation of the obligation which alone makes them Masons



To become a good and true Mason, worthy and well qualified to be taken and accepted as just and upright, it is necessary that each part of the obligation should be impressed upon the memory, and that every point in it should penetrate head, heart and conscience, awakening the understanding and affections and pervading all the moral faculties. In this way every part and point of the obligation becomes an active principle for awakening in the mind of him who is sworn a sense of his accountability to God, whose presence he recognizes, and whom he calls to witness the truthfulness of his act.

As it is the obligation that makes him a Mason, he by it not only renders himself accountable to God for the manner of its discharge, but he also places himself under the responsibility to his Fellows for a strict fulfilment of its terms. This solemn bond is given and taken as a token of sincerity and pledge of fidelity, and its leading object, as between man and man, is to establish and secure confidence. The efficacy of the Masonic obligation is in confirming veracity and

sincerity in relation to God, and in relation to man in producing confidence in the one sworn on the part of those to whom he obligates himself. Confidence among the members of society is a necessity in promoting harmony as an essential to social enjoyment. If distrust, doubt, suspicion enter, peace departs and the mystic tie loses its binding influence; but when one promises—as every Mason does—under the solemnity of an oath to prove faithful to his engagements, it is designed to satisfy confidence that the covenant between him and his brethren will be kept inviolate.

In a word, the purity, peace and prosperity of the Masonic Fraternity depend on the veracity, sincerity and confidence assured by the obligation.

Then, brethren, when so much of the purity, peace and prosperity of our Fraternity depend on our personal and individual fidelity to our solemn engagements, would it not be a benefit to all if each of us would give more serious attention to the binding force and momentous import of the Obligations of Masonry?

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## The Tongue.

“The boneless tongue, so small and weak,  
Can crush and kill,” declared the Greek.

“The tongue destroys a greater horde,”  
The Turk asserts, “than does the sword.”

The Persian proverb wisely saith,  
“A lengthy tongue, an early death.”

Or sometimes takes this form instead:  
“Don't let your tongue cut off your head.”

“The tongue can speak a word whose speed,”  
Says the Chinese, “outstrips the steed.”

While Arab sage doth this impart:  
“The tongue's great storehouse is the heart.”

From Hebrew with the maxim sprung:  
“Though feet should slip, ne'er let the tongue.”

The sacred writer crowns the whole,  
“Who keep his tongue doth keep his soul.”

—Rev. Philip Burrows Strong.





*J. Pitcher Spooner Co., Photo, Stockton.*

A. F. W. Weber. F. M. West. Chas. E. Howe. Geo. Hornage. Ed. C. Stewart. E. A. Bachellor. John O. Derr.  
 John Yardley. George H. Butterick. Edgar W. Butters. George W. Grupe.

OFFICERS OF MORNING STAR LODGE, No. 68, F. & A. M., 1904.

## Morning Star Lodge, F. & A. M., Stockton, Cal.

BY EDGAR N. BUTTERS, W. M.

Morning Star Lodge, No. 68, was organized May 4, 1855, with fourteen charter members. Its growth since that time, while not phenomenal, has been steady, at present the membership being one hundred and seventy-three. During the past few years the lodge has shared liberally in the growth that Masonry has enjoyed throughout the State, and the outlook for the present year is very encouraging. During 1903 forty-two degrees were conferred. While the Lodge has been thus busy it has not neglected its other duties, and has through its own proper channels and the local Masonic Board of Relief, composed of the officers of this and San Joaquin

Lodge, No. 19, F. & A. M., been instrumental in doing much good.

Morning Star Lodge has been fortunate in having good Masters, and much of the success of the past Masonic year is due to the untiring efforts of our Past Master, George F. Hudson, who worked ceaselessly and conscientiously not only for the success of his Lodge, but for the good of Masonry in general.

This Lodge takes pride in containing upon its membership roll the name of Orrin Staples Henderson, Past Grand Master of the Grand Lodge of California, who was initiated April 2, 1884, passed November 6, 1884, and raised November

NOTE.—In a future issue THE TRESTLE BOARD will present a half tone of the officers of San Joaquin Lodge, No. 19, F. & A. M., of Stockton, Cal.

20th of the same year. Bro. Henderson served as Master of Morning Star Lodge in 1891, after filling many of the subordinate offices. He has been a constant attendant upon the Grand Lodge for the past seventeen years. Bro. Henderson's work among the craft of Morning Star Lodge has been of the highest order, and judging from the last Grand Lodge report we feel that his efforts for the good of Freemasonry were in no respect abated upon his election to the high office which he lately filled.

It is our custom at each stated meeting to present some feature of entertainment. For the past few months we have had an intellectual treat in lectures on the origin, growth and general principles of our Order, by Past Master S. Frederick Calhoun, a brother who has made Masonry a study, and who is eminently fitted to present the subject in a manner both entertaining and instructive.

The officers for the present Masonic year are: E. W. Butters, W. M.; G. H. Buttrick, S. W.; G. W. Grupe, J. W.; F. M. West, Treasurer; J. O. Derr, Secretary; George Hornage, S. D.; E. C. Stewart, J. D.; A. F. W. Weber, S. S.; R. M. Bacheller, J. S.; C. E. Howe, Tyler; John Yardley, Marshal; L. H. Lang, Organist.

### **Doings of Islam Temple.**

Potentate George Filmer of Islam Temple has arranged a theatre party at the Tivoli Opera House, Wednesday evening, March 23rd, 1904, at which time the new opera, "Pickwick," will be presented from a Shriner's standpoint. Provision has been made for some additions to the program especially in honor of the Nobles of Islam and their ladies.

The sale of seats will commence at the Tivoli box office at 9 a. m., Wednesday, March 16th, and will end Tuesday evening, March 22nd, and no seats will be sold except on presentation of the Shriner's green card.

The next ceremonial session will be held Wednesday, April 20th, 1904, during the week of the Grand Chapter and Grand Commandery.

Two interesting pilgrimages are in contemplation, notice of which will be given later.

Islam Temple is now snugly ensconced in its new and attractive headquarters, room 406, Claus Spreckels building, where the Recorder may be found during office hours, and where a hearty welcome awaits all Nobles who journey thither.

### **New Eastern Star Chapter.**

Now that Mill Valley Lodge has emerged from the Chrysalis state and is a full grown butterfly, it is but natural that the wives and sisters of Mill Valley should become interested. A petition was prepared and presented to the San Rafael Chapter early in February asking permission to form a chapter; the same was granted.

On February 16th Mill Valley Chapter, Order of Eastern Star, was duly and officially brought into being in Masonic Hall at that place, when nearly a score of candidates were initiated into the mysteries of the order. A number of the grand officers of the State attended, among them the Worthy Grand Matron, Mrs. Chlo Routzahn, of Los Angeles.

The following have been chosen officers of the new chapter: Worth Matron, Mrs. K. J. C. Seymour; Worthy Patron, Thos. T. Greaves; Associate Matron, Mrs. Melvin Staples; Conductress, Mrs. H. A. Klyce; Associate Conductress, Mrs. Thos. S. Watters; Secretary, T. S. Watters; Treasurer, K. J. Seymour; Adah, Miss Greaves; Ruth, Mrs. Wainwright; Martha, Mrs. A. W. Bush; Electa, Mrs. Frank Bush; Marshal, Mrs. T. T. Greaves; Warder, Mrs. F. A. Losh.

### **In Potentate Filmer's Honor.**

Potentate Filmer of Islam Temple paid a visit to the Oasis of Sacramento on February 19th, where he was entertained by the Shriners of the capital at a theatre party, and later in the evening at a banquet given in his honor in the Masonic Temple.

Noble Louis F. Breuner acted as Toastmaster, and the Potentate was the guest of honor.

Nobles and their ladies were present at both functions.

Noble Filmer reports that his entertainment in the Capital City was conducted in the lavish manner for which Sacramentans are famous, and he declares that the Nobles of that city are all princes.

### **New Lodge at Corning.**

A new Lodge will be formed at Corning, Tehama County, Cal., very shortly. Twenty-five brethren of that place will petition the Grand Master for a dispensation to organize, having secured the necessary permission from Molino Lodge No. 150, at Tehama, Cal., the nearest Masonic body. The petition had not been received by the Grand Master up to the time the TRESTLE BOARD went to press, but was daily expected.

In the late fire in Baltimore the Masonic Temple fortunately was not in the fire limits, and therefore escaped the fate which befell the greater part of the business portion of that city.





STATE CAPITOL, SACRAMENTO, CALIFORNIA.

## Reimbursement of Masonic Relief.

A Masonic Board of Relief of another jurisdiction claimed reimbursement from a Lodge in Kansas for relief furnished one of its members. The request was made to the Grand Master, who, to guide him in his action, had compiled a summary of the expressions of many of the Grand Lodges of this country on this subject. They are as follows:

Alabama, 1897, rejected the proposition.

Arizona, 1895, adopted the proposition, but said: "The Lodge furnishing relief shall in no case go beyond the actual necessities without first being authorized by the Lodge from which repayment is expected.

Arkansas, 1896, rejected the proposition as, in its opinion, not wise.

California, 1894, adopted the proposition with a strong report, reviewing the duty of relief and reimbursement. The

Grand Lodge holds that a Lodge is bound to afford relief wherever its members are.

Colorado, 1896, rejected the proposition and said: "Its practical effect is to pattern Masonry after the multitude of benefit societies." The Grand Lodge opposes the introduction into Freemasonry of any feature that tends in the direction of compulsory relief.

Connecticut, 1892: "No legal claim for remuneration: permanent relief is, however, the duty of the Lodge of which the beneficiary is a member. Lodge should relieve temporary necessities of strange brother and at once notify his Lodge, but cannot legally claim to recover moneys expended for permanent relief, without notice to such Lodge." 1895: "Lodges are bound to reimburse Lodges in other jurisdictions to reasonable amounts of relief afforded in case of sickness or burial;

Lodge affording relief to sojourner is bound to notify his Lodge if it expects reimbursement."

Delaware, 1895, refuses to ratify the proposition.

District of Columbia, 1894, refused to adopt the proposition.

Florida, 1896, commented on the proposition unfavorably.

Georgia, 1901, adopted favorable report on the proposition, but deferred final action.

Idaho, 1895, adopted the proposition; 1887, resolved, that it is the duty of Lodges to reimburse other Lodges assisting their distressed brethren.

Illinois, 1895, rejected the proposition; held that "care of the sick and destitute sojourning brother . . . afford no grounds for a claim to reimbursement"

Indian Territory, 1895, rejected the proposition.

Indiana, 1895, said: "The basic principle of the Wisconsin plan is not in accord with Masonic law."

Iowa, 1896, approved Grand Master's unfavorable report on the proposition.

Kentucky, 1894, rejected the proposition, and ruled that "Brethren of Lodges granting such aid are not entitled to reimbursement."

Maine, 1897, no action by Grand Lodge. In an informal report the Committee on Correspondence argue strongly against the proposition. 1899: Decided, "If his own Lodge is able to pay the bills, and they were furnished in good faith to relieve a brother's necessities the Lodge ought to pay them. Jurisprudence declaring that "reimbursement is unmasonic."

Maryland, 1894, repudiated the proposition.

Michigan, 1897, decided, "A Lodge to which a brother belongs is not liable upon the claim of another Lodge. The question of aid is not a compulsory one."

Minnesota, 1895, decided, "A Lodge or brother extending relief is prohibited from rendering an account or request for payment of same to the Lodge of which such

distressed brother may be a member, unless requested by such Lodge."

Mississippi, 1897, refused to accede to the proposition.

Missouri, 1896, declined to adopt the proposition, but expressed no opinion as to reimbursement.

Montana, 1894, resolved that "reimbursement is to depend upon special contract"; also in 1900, resolved that "Lodges shall not authorize expenditures abroad for relief of members beyond the limits of ability to pay.

Nebraska, 1882, decided, "It is the duty of Lodges to reimburse," "it is incumbent of Lodges to reimburse." 1885: Adopted the Wisconsin proposition.

Nevada, 1897, refused to enter upon the consideration of any changes in the established modes of relief.

New Hampshire, 1896, adopted resolution against reimbursement. Reaffirmed decision of 1880 and 1883: "Aid to sojourner is a free gift and no claim can be made for reimbursement."

New Jersey, 1895, rejected the proposition.

New Mexico, 1895 and 1896, seems to have failed to adopt the proposition, but the proceedings do not show definitely.

New York, 1897, received the proposition unfavorably.

North Carolina, 1898, said, "We are satisfied that there is much in the proposition that commends itself to the Fraternity, but we do not believe that the Grand Lodge is in a position that would justify us in accepting same at this time."

North Dakota, 1897, decided that "Amount expended in charity cannot be legally claimed of the Lodge of which the recipient is a member."

Ohio, 1880, decided: "Grand Lodge has no power to compel reimbursement, but the duty to reimburse exists." 1894, "Rejected the Wisconsin proposition."

Oklahoma, 1896, did not act on the proposition. Decision of Committee of Jurisprudence was unfavorable to reimbursement.



Oregon, 1896, established a Board of Relief on the Wisconsin plan, providing the Grand Lodge reimbursement of Lodge furnishing relief to a brother from a foreign jurisdiction.

Pennsylvania, 1904, Grand Master said: "I do not think the movers of the proposition see the dangerous consequences to which it may lead. How would this so-called duty of reimbursement be enforced?"

Rhode Island, 1897: "Lodge has no right to demand reimbursement."

South Carolina, 1899, rejected the proposition. Said, "The bestowal of relief in cases of distress should be made without the question of reimbursement."

South Carolina, 1892, By-Law: "Reimbursement not allowed except where relief is extended at direct request." 1893, adopted resolution providing for reimbursement. 1896, rejected Wisconsin proposition; reversed action of 1893. Grand Master said: "Any plan of reimbursement or one which partakes of a beneficiary nature is contrary to the tenets of our profession."

Tennessee, 1889, decided that "no Lodge should be required as a matter of right to reimburse another Lodge the amount advanced." 1896, rejected Wisconsin proposition; approved the declaration of the Chicago Masonic Congress held in 1893.

Texas, 1886, decided: Lodge cannot demand and enforce repayment for burial." 1894: Rejected Wisconsin proposition.

Utah, 1897: Concerning the proposition the Grand Master said: "Nor am I prepared to believe in so strict a rule of reimbursement as is proposed." Committee on Jurisprudence said: "We will continue to dispense true Masonic charity wherever needed to the extent of our ability, regardless of the ability or disposition of the Lodge to which the brother may belong to reimburse us for our outlay."

Vermont, 1876, decided: "Reimbursement cannot be compelled; charity is voluntary." 1895, rejected Wisconsin proposition; reaffirmed foregoing decision.

Virginia, 1896, rejected Wisconsin proposition. Committee said: "Cannot assent to its wisdom or propriety."

Washington, 1892, said: "No reimbursement allowed." 1896: "The gift must be that of pure charity, for the love of the brethren and for mankind, and without hope of fee or reward." 1897: "No reimbursement for expenses of funeral; no reimbursement for charity allowed; reimbursement unmasonic."

West Virginia, 1896, rejected Wisconsin proposition; said: "It has never been obligatory on this Grand Lodge to reimburse any Lodge in another jurisdiction which may have contributed to the relief of a worthy brother."

Wisconsin, 1887 and 1893: "When a Lodge bestows charity upon, or in behalf of a brother residing within its jurisdiction, but a member of another Lodge (when jurisdiction is not concurrent), if a Masonic necessity, the Lodge of which he is a member must refund the same, but if not a Masonic necessity, the Lodge is under no obligation to refund the same."

Wyoming, 1891, adopted the Wisconsin proposition.

The foregoing is a condensation of the digest prepared for the Grand Master of Masons in Kansas, and used in his address to the Grand Lodge, February 18, 1903. It shows that more than three-fourths of the Grand Lodges of this country are opposed to compulsory reimbursement of Masonic relief. The investigation of the subject was caused by a Masonic Board of Relief claiming from the Grand Lodge of Kansas reimbursement of relief extended to the widow of a Mason who died in 1886 and whose Lodge was defunct. The recipient of the relief had resided out of Kansas about twenty years. The claim was refused because a By-Law of the Grand Lodge says: "The charity fund shall remain inviolable except for the relief of destitute Master Masons in good standing, their widows and orphans, residing or being in this grand jurisdiction," and because Kansas makes no claim

for reimbursement of relief extended by it to worthy distressed sojourners. It believes that each Grand Lodge should dispense Masonic charity to the Mason within its jurisdiction, and it acts accordingly. That explains the standing regulation adopted by its Grand Lodge in 1900, which here follows:

"It is the bounden duty of any Lodge and all Master Masons in this jurisdiction to render to any true and worthy af-

filiated Master Mason who, without fault on his own part, is in distress."

Had Louisiana been quoted, there might not have been found a decision on that subject, but we can say that Louisiana Relief Lodge never makes a request for the reimbursement of money expended for the relief of a sojourning brother or for the assistance rendered the family of a brother.—*Masonic Chronicle*.

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### Not a Paying Institution.

"I was a member of the Lodge for ten years, and I cannot see that it ever helped my business or did me any good in any other way."

This is what a well-to-do citizen said to the Secretary of his Lodge, according to the *Orphan's Friend*, when a bill for annual dues was presented. This man is only one of many who joined the Masons because he expected some pecuniary advantage—some worldly honor—was to be derived therefrom. All such Masons have joined the wrong order. They should have gone to some of the modern fraternal societies that offer pecuniary benefits to their members—insurance policies, sick benefits and such like inducements. Masonry has none of these things for its votaries. It requires labor and study and time and toil of all who would enjoy its benefits, walk in its pleasant paths and live upon its sunny plateaus. He who knocks at the door of Masonry does so of his own free will and accord. He is not influenced to do so by any mercenary motives—so he declares—and certainly not at the solicitation of any member of the Order. No pecuniary benefits are promised and no assurances of promotion are offered. Self-sacrifice is required of every person who kneels at the sacred altar of Masonry; and if one is not willing

and prepared to make such sacrifices, he should never seek to gain admission. He who assumes the vows of our Order is under obligations to help the poor and needy brother and to provide, as far as lies in his power, for the helpless widows and orphans, to defend the good name of his brother and to be a law-abiding and peaceable citizen of his country. For doing these things he receives no pecuniary reward; but he receives that which is more valuable than money can buy—the approval of an honest conscience and the satisfaction of having done good to someone in need, and that, too, without the hope or expectation of being helped in business or elevated in worldly honors.

The true Mason will aid those who have nothing to expect and nothing to give in return. Unless one comes with this spirit animating him he had better pass Masonry by and seek benefits and honors somewhere else.

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The Egyptians have an odd way of choosing a baby's name. They light three candles, giving a name to each, but they always call one after some deified or exalted person. The baby is called by the name borne by the candle which burns longest.



## Further Light in Masonry.

As Freemasons are ever to search for further light, they should be zealous students, thinkers and teachers, says a well-known writer in *Voice-Review*. They should be masters in art and science, and should thoroughly apply geometry in Master building. The whole realm of ethics and aesthetics is open to them, and their great duty is to continually search therein for further light. They are to realize that truth embraces all the universe, all time, all eternity, and the Supreme Being, and that their mortal and immortal life cannot end the quest for further light. The search is endless, but this they can at once know: God is light, God is truth; God is love, and while He is just, He also is merciful. His wisdom, His strength and His beauty appear in all His works, and His light, His friendship and His love will never cease. Therefore to sincerely trust in Him, and to continually advance in light, is to win His present and eternal favor and thus attain Master's wages.

"Without any attempt to coerce and without any effort to attract attention from the outside world, Masonry has taught its votaries to bow with the deepest reverence before the adorable name of God. It has placed the Holy Bible upon the altar as the inflexible rule and guide of their faith. It interferes with no man's views on the subject of religion and government. It dictates no modes of faith, forms of worship, or parts in politics. It requires only that every Mason should yield allegiance to the government of his country and worship God according to the dictates of his own conscience. It aims to bury in oblivion party distinctions and animosities. It displays those principles and virtues only about which no difference of opinion can exist and whose foundations are as immutably fixed as the throne of heaven. It imparts the gentle spirit of kindness and charity. It draws, by the silver cords of philanthropy, the Mohammedan, the Pagan, the Jew and the Chris-

tion, with the subjects of every language and government into her temple, to mingle without distinction their offerings upon the altar of the Supreme Architect of the universe, and enjoins them to live, with one consent, in the bonds of love. In the dim ages of the past it sent forth the Brethren on the mission of charity and love supreme, to bind up the bruised and broken heart, to dry the tears of the orphan, and hush the wail of widowhood; and thus, with tender touches, to lift the humanity with loving hands to a higher plane of living, and in that time empires have fallen and races have become extinct. but these little streams have widened and deepened until they encircle our globe like its atmosphere and sweeten myriads of arid hearts."

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### Visiting in Illinois.

Two members of a New York City Lodge recently presented themselves for visitation at a Chicago Lodge. They had neither receipt, diploma nor documentary evidence, as is now required by our law before a proper examination can be given. The brethren seemed very much aggrieved because the evidence was required of them and said they never heard of such a requirement, although the New York law also makes such evidence necessary, and in the face of the statement to them that their State required such legal evidences, they stoutly denied it. Visiting brethren should post themselves on the requirements of their own State before presuming to criticize what has been found necessary in Illinois.—*Masonic Chronicler*, Chicago.

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Mr. Goodsole—I hear Mr. Stoutly paid \$25,000 for a seat in the Stock Exchange?

Mrs. Goodsole—Land sakes! He certainly is fat, but I never supposed he'd have to pay that much jest to get a chair made to order.

## Mrs. McLerie on the Craft.

### A Humorous Tale of a Dissertation on the Lodge, Which Nearly Caused a Break Between Two Old Friends.

BY J. J. BELL, AUTHOR OF "WEE MACGREGOR," IN WOMAN'S HOME COMPANION.

It wis a peety yer man cudna gang wi' ye to Mistress Robison's pairty on Thursday night," observed Mrs. McLerie to her old friend, who had dropped in to enjoy a "dish of tea" and a chat.

"It wis a peety," returned Mrs. Munro, "fur it wis a rale nice pairty, an' we got finnan-haddies an' hard-biled eggs to wur suppers, an' ma man's far daft for finnan-haddies an' hard-biled eggs. 'Deed, when I seen the dish on the table I thoct to masel' it wis maybe jist as weel he wisna there, fur I'm aye a wee thing feart o' bein' affrontit when he gets finnan eggs an' hard-biled haddies—ach! I mean the ither thing—in comp'ny. He jist losses hissel', as it were, in the enjoyment o' the moment, an' a'though I've chekit him a dizzen times fur savin' the gravy till the end, an' then suppin' it wi' his teaspune, he aye furgets. I'm no' settin' up to be high-class gentry, Mistress McLerie, but I dinna think it's vera nice to haud yer gravy till a' the ither folk has feenished theirs. It's no' fair to the ither folk. But it's ma guid man's yin fau't, an' maybe I sudna say anything about it."

"It'll never be repeated oot o' ma mooth, Mistress Munro. The vera best o' folk has some failin', an' it's no' fur ye nor me to judge them. An' maybe yer man, if he had been at the pairty, wud ha' mindit no' to save his gravy."

"I believe ye're richt, Mistress McLerie. Hooever, I never tell't him whit we had to wur supper, fur I dinna want to disappint him. Ye see, he cudna gang to Mistress Robison's because it wis his ludge-meetin', an' he disna like to miss that."

"Whit's that?" said Mrs. McLerie, looking puzzled.

"His ludge-meetin'. He's a Mason, ye ken."

"A Mason? Ye mean a plumber. He's shairly no' changed his trade at his time o' life."

"Tits!" exclaimed the visitor, with a laugh. "He's a Freemason, Mistress McLerie."

"A Freemason, Mistress Munro! Oh, ye're no' tellin' me yer man's a Freemason!"

"An' whit fur no'? He's been a Mason since afore we wis mairrit, an' that wisna yesterday."

"Dearie me!" sighed her friend. "I never thoct that o' him. A dacent man like him! Weel, weel, I'm vexed to hear ye say that. A Freemason!"

"Guid sake, wumman," cried Mrs. Munro, not without indignation in her tone, "an' if ye please, whit's wrang aboot bein' a Mason?"

"Aw, I best no' say anything. Yer burden's ower heavy wi'oot me makin' it waur. Sirs, the day! A Freemason!" and Mrs. McLerie groaned dismally.

"I wud be obleeged if ye wud explain yersel'," said Mrs. Munro, very stiffly.

"Dinna be offendit, Mistress Munro. Maybe I sudna ha' spoke, but it wis aff ma tongue afore I kent. Ye see—"

"Did ye no' mean it?" demanded the other, whose usually placid countenance was red and angry.

"Aye, I meant it, but I didna mean to vex ye. It's no' yer fou't yer man's a Freemason. I'm no' blamin' ye, Mistress Munro; I'm no' blamin' ye."

For a quarter of a minute Mrs. Munro sat speechless with wrath; then with a great effort, she said, in a strained voice,



"I ask ye ag'in to explain yer dark sayin's, Mistress McLerie."

Mrs. McLerie looked nervously at her old friend. "Weel, ye see," she began, stumbly, "ma man's no' haudin' wi' any o' thae secret societies, an' I'm no' haudin' wi' them, either."

"Secret societies! Ye wud think ye wis talkin' aboot Fenians and Nilists an' gun-poother plots an'—an'—"

"Aweel, it's a' yin," said Mrs. McLerie, mildly.

"It's a' yin! Whit do ye an' yer man ken aboot Freemasons? Tell me that!"

"Ach, dinna flee up, Mistress Munro; ainna flee up."

"I'm no' fleein' up, Mistress McLerie. I'm jist askin' ye a question, an' I'll be greatly obleeged fur yer answer."

"I wisna intendin' fur to insult yer guid man. I only said I wis vexed he wis a Freemason."

"That's nae answer to ma question. Whit dae ye an' yer man ken aboot Freemasons?"

"Whit dae ye ken yerself, Mistress Munro?"

Mrs. Munro looked rather foolish. Recovering her dignity, but not her temper, she said, angrily, "It's jist like yer man, wi' a' his prayer-meetin's and psawm-singin', to speak ill o' dacent folk. Aye!"

Mrs. McLerie recoiled as if she had received a slap in the face. "I never said ma man said anything ag'in Freemasons. He's jist no' haudin' wi' them an'—an' ther evil practices."

"Whit? Evil practices!"

"Aye; an' heathenish practices!"

"Oh! Wud ye be pleased to be a little mair expleecit, Mistress McLerie?" said her visitor, with awful politeness.

"I'll be nae sic thing!" exclaimed the hostess, thinking that "expleecit" meant something very bad. "But I tell ye this, Mistress Munro, I tell ye this—I wudna like *ma* man to be ridin' aboot on a nanny goat in his stockin'-soles! Nae, I wudna."

"Weel, ye're learnin'. *I've* heard tell o'

the stockin'-soles. Aye, an' waur nor that!"

"Whaur did ye hear it?"

"Never ye mind whaur I heard it."

"I doot wha'ever tell't ye wis makin' code o' ye, as it were," said Mrs. Munro, smiling disagreeably.

"Jist as ye think, Mistress Munro; but ye canna swear that yer man disna ride on a goat in his stockin' soles, fur he's no' aloood to tell ye whit he dis when he gangs to his heathenish meetin's. Did ye ever speir at him whit they dae at the meetin's?"

"It's nane o' ma business," the other haughtily replied.

"That's a peety!"

"Whit dae ye mean?"

"I mean that I'm thinkin' there's something gey faur wrang wi' meetin's that's kep' as secret as the kind we're talkin' aboot. Yer man wud be safer at the prayer-meetin', after a'."

"Many a man gangs to baith kin's o' meetin's. Ye're jist exposin' yer eegnorance, Mistress McLerie."

"Aye, an' there's many a wolf in sheep's clothin', Mistress Munro; many a wolf in—"

"If ye're meanin' ma man—"

"Nae, nae; I never said a word aboot yer man. Ye've a rare dacent man an' a kind man furbye, an' I'm jist vexed to think he's got into sic bad comp'ny. But maybe it's no' ower late to save him. Ye sud speak to him saft-like, an' try to get him to gi' up his heathenish practices. Fur, ye see, it disna end wi' ridin' on a goat in yer stockin'-soles. I've heard o' folk gettin' marks pit on them—*marks*, Mistress Munro!"

"Weel?"

"An' when they're markit they can never get awa' frae the heathenish practices, an' their vera souls isna their ain."

"Dae ye mean their stockin'-soles?" inquired Mrs. Munro, affecting flippancy, though she was beginning to feel genuinely uneasy.

Mrs. McLerie wagged her head solemnly. "I mean their inside souls, an' ye ken that weel enough, Mistress Munro. An' they canna get awa', because the ithers a' ken them frae the marks on them."

"But I've heard tell that it's a great honor to a Freemason to get a mark, an' he's rale prood when he gets it," said Mrs. Munro, rather feebly. Terrible thoughts were rising in her mind. Was her husband, she asked herself, a *marked man*?

"Nae doot," Mrs. McLerie slowly replied, "nae doot. It's aye pleasanter to pretend ye're prood. But I hope yer man hasna any marks on him." After taking a long breath, she went on, "But the waur o' it a' is that it's a secret, an' a man has to hide things frae his wife. Aye! he's got to sweer he'll no' tell his wife, or anybody else, aboot the heathenish cairry-ons at the meetin's. It's a sad job when a wumman disna ken whit her man's efter every ither nicht."

"He jist gangs to his ludge yinst a fortnicht," interposed the visitor, miserably.

"Weel, maybe there's a chance fur him yet, if ye speak to him saft-like. Dinna get up his dander, ye ken, or ye'll maybe mak' him waur."

This advice, though kindly meant and mildly offered, was too much for Mrs. Munro. Thoroughly enraged, she rose abruptly from the chair in which she had so often indulged in sympathetic gossip with her old friend, and in a high, quivering voice exclaimed, "Ye wud tell me hoo to luk efter ma man, wud ye? My! but ye've a neck on ye, Mistress McLerie! Ye wud tell me hoo to manage him? Humph! Awa' an' manage yer ain man first, that's ma advise to ye, manage ye're ain man first—*if ye can!*"

Mrs. McLerie shrank into her chair, stung by the last words, for it was only too true that she was wed to a strictly good but domineering husband.

"Aye! Manage him *if ye can!*" cried Mrs. Munro, with bitter satisfaction at the effect of her remark. "An' he's maybe

no' just as guid as ye think, fur a' that he's as narra-mindit as a—a—"

"He's no' narra-mindit!"

"Ach, ye ken better nor that! I suppose ye've furgot the time when ye wis feart he wud fin' oot ye had been at a bazaur an' bocht a raffle-tucket? Eh?"

"Weel, I tell't ye at the time I sudna ha' gaed to the bazaur when he wisna haudin' wi' bazaur's an' raffles," said Mrs. McLerie, feebly.

"Aye, ye're a fine yin to manage a man! Practice whit ye preach, Mistress McLerie; practice whit ye preach. I'll luk efter ma man ma ain way, thank ye kindly a' the same, an' I jalouse he'll get as guid a sate—aye, an' a sate jist as faur furrit—in hivven as Maister McLerie. So I'll bid ye guid-day, Mistress McLerie, no' furgettin' to thank ye fur yer—yer *impudence*." And Mrs. Munro rushed from the room, and from the house, leaving her hostess in a condition of speechless collapse.

Some minutes went by before Mrs. McLerie could collect her scattered thoughts, and when she did so they might have been likened to so many hard peas, and her mind to a bowl of misery. "Oh, me the day!" she sighed at last. "Whit's this I've done? Cast oot wi' ma auld freend. An' her an' me that pack fur many an' many a year. Whit did I say to her? Whit did she say to me? Aw, to think o' twa auld wifes like her an' me castin' oot! But I'm shair I done it a' fur the best. I wis sair vexed fur her ha'in' a Freemason fur a man, an' I wis anxious fur her to try an' save him. 'Deed I wis a' that. But I doot I gaed aboot it the wrang way. I didna mean to offend her. But it wisna fair o' her speakin' back the way she did, fur she nicht ha' kent I wis sayin' it a' fur the best, an' she needna ha' fled up that quick. Aye, it's a peety fur her to ha' a Freemason fur a man, an' it's no' fur me to judge her, puir buddy," and a tear rolled down the wrinkled cheek.

After this manner did Mrs. McLerie moralize until the clock warned her that it was time for her to go out to purchase



the kippers which her husband had ordered for his tea.

On her way to the grocer's shop she was startled to hear a cheerful salutation behind, and a moment later the minister of the church she attended with unflinching regularity was walking by her side. Mrs. McLerie had an intense admiration for the minister, and as a rule was quite at ease in his company; but on this occasion, in her distress of mind, she had scarcely a word to say, and could hardly bring herself to smile when he made a joke.

"Shopping for Mr. McLerie's tea, I suppose," he remarked, for it was not the first time he had met her on that errand. "I hope you're going to give him something nice," he added, merely for the sake of speaking, for he began to notice she was ill at ease.

"Aye, he likes Freemasons," stammered the old woman.

"Freemasons!" exclaimed the minister.

"I—I mean kippers, sir," she said, with something like a sob. "He—he's no' haudin' wi' Freemasons," she added, hastily.

"Is he not?" The minister checked a laugh, and spoke gently. It was clear that something serious was troubling the humble member of his congregation; but he forebore to question her, though he was naturally curious as to the reason of her extraordinary remark.

She, however, had not the courage to enlighten him, much as she longed to do

so, with a view to gaining comfort, and perhaps advice, and they reached the grocer's shop without a word on her side.

"Good-by, Mrs. McLerie, and remember me to your husband," said the minister, and turned away.

She stepped into the shop, stepped out again, and forgetful of all things but one, called after him.

He came back at once. "You want me, Mrs. McLerie?" he asked.

She nodded, unable to speak.

"Come this way and tell me about it," he said, gently, and led her into a quiet street.

And there, incoherently enough, she told her tale, ending with a question, which need not be written down, but to which the minister very gravely, but with something like a twinkle in his eye, replied, "I hope so, Mrs. McLerie. Indeed, I believe so. And you mustn't be too hard on the Masonic Brethren, for—well, I happen to be one of them."

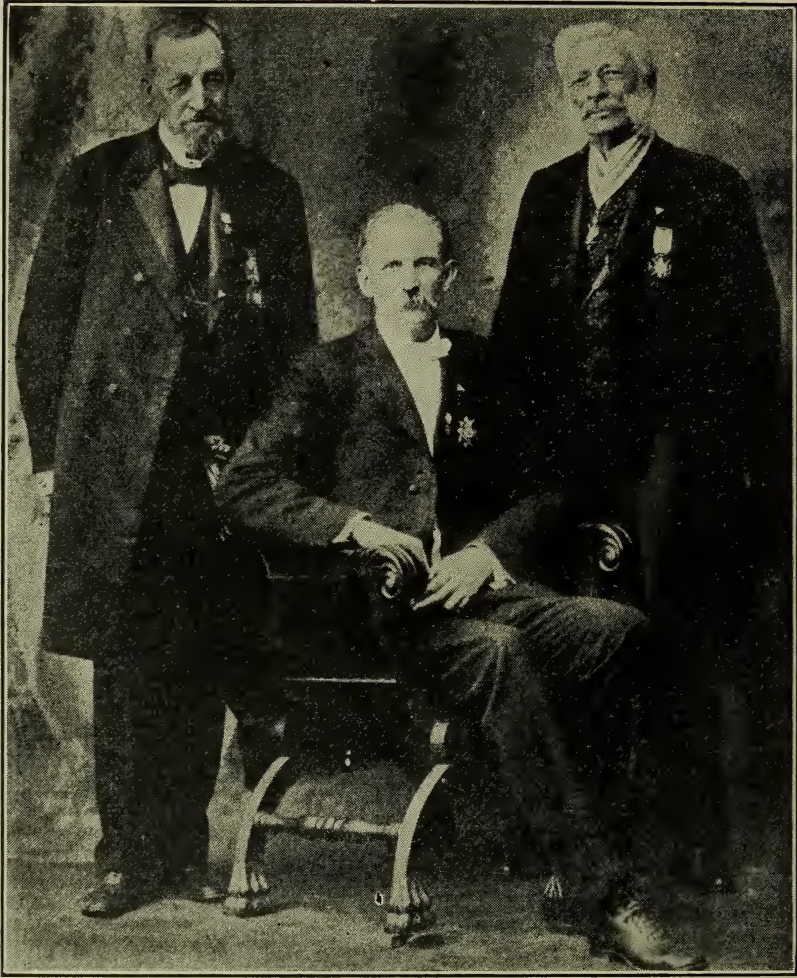
To poor Mrs. McLerie it was the shock of the afternoon, but the minister would not allow her to say a word. "You mustn't waste a moment more on me," he said. "You must think of Mrs. Munro—your old friend."

"Ma auld freend," sighed Mrs. McLerie. "I'll gang an' see her the noo."

For the first time in his long period of married life Mr. McLerie that night had to wait for his tea.



UNION SQUARE, SAN FRANCISCO.



HENRY L. PALMER, 33°,  
Grand Commander, Supreme  
Council, Northern  
Jurisdiction.

JAMES D. RICHARDSON, 33°,  
Grand Commander, Supreme  
Council, Southern  
Jurisdiction.

ISAAC H. STEARNS, 33°,  
Grand Commander, Supreme  
Council, Dominion,  
of Canada.





W. FRANK PIERCE, 33°,  
TREASURER GENERAL, SUPREME COUNCIL, S. J., U. S. A. SOVEREIGN GRAND INSPECTOR  
GENERAL FOR CALIFORNIA, ARIZONA AND THE PHILIPPINE ISLANDS.

### Benefits of Freemasonry.

Masonic writers and orators frequently point out the beneficial effects of Craft teachings, says a Toronto Masonic journal, but a new phase of the benefits that Masonry confers upon its members was revealed to us while posting a class for advancement recently. In reply to the question "What they thought of the Craft," one of the brethren, an accountant in one of our leading wholesale houses, said that since he joined the Lodge he was saving money, and that his evenings were now spent in reading Masonic literature, with an occasional visit to one or other of our city Lodges. He confessed that the oftener he visited, and the more he studied the symbolism and ceremonies of Masonry, the better he appreciated and understood the teachings of the Craft. Another of the brethren stated that instead of going to his club or the theater he preferred attending his Lodge, and two or three others volunteered the information that the ceremony of the E. A. degree had made lasting impressions upon their minds. One of the class—a large employer of labor—stated that Masonry had given him a clearer conception of the relations between capital and labor. All admitted their surprise at the impressiveness and simplicity of the ceremonies, as they had imagined that some kind of horse play was necessary at the making of a Mason.

### Gentlemanly Conduct.

It ought to be a very hard matter for a Mason to do a mean thing. All through its teachings, its traditions and its history, we are reminded of the dignity of Masonry, and every Master is charged, in so many words, to support the dignity of his character on every occasion. This dignity of character alone ought to keep a man virtuous—ought to keep him above all the pettishness of life, and make him a gentleman. One author says: "A man distinguished for fine sense of honor, strict regard for his obli-

gations and consideration for the rights and feelings of others." The old English idea was that he was distinguished for his "courage and courtesies," an English journal states; that the name should "never be affixed to a man's circumstances, but to his behavior in them." Our own Emerson said that "the gentleman is a man of truth, lord of his own actions, and expressing that lordship in his behavior." An early writer defined a Christian as "God Almighty's gentleman," and the expression is well worth remembering.—Thomas E. Dewey, Kansas.

### The Master's Qualifications.

"He should not only be able to learn the ritual and confer the Masonic degrees, but should have a fairly good knowledge of Masonic law and parliamentary procedure and should be determined by study and research to be in reality what he is in name, Master of a Lodge," according to the opinion of Bro. Charles R. Montague.

"No one should be elected to the East who has not shown that he possesses the necessary qualifications for that important position. A poor Warden or Senior Deacon can never make a good Master. A good Warden or Senior Deacon may not have the necessary qualifications for a good Master. For this reason the system of regular promotion, regardless of qualifications, should be abolished in every Lodge, if such now exists, remembering that merit is the just title to our privileges."

### Try This.

Here is a curious little affair which you have probably never seen before, and which you will certainly never see again. Write down your age at your last birthday and multiply the same by two. Now add 3,806 to it, which are the years of the Russian calendar; then divide the total by two and subtract your age and the result will be something which you will never see again, so be sure to stow it away in the archives of your memory, and tell it to all your friends!—*Exchange.*



## Perfect Ashlars of Masonic Thought.

“And now, brethren, let us see to it, and so regulate our lives by the plumb-line of justice, ever squaring our actions by the rule of virtue, that when the Grand Warden of Heaven shall call for us we may be found ready. Let us cultivate assiduously the noble tenets of our profession—brotherly love, relief and truth. From the square, learn morality; from the level, equality; and from the plumb, rectitude of life. With the trowel, spread liberally the cement of brotherly love; circumscribed by the compasses, let us ponder well our words and actions. And let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master’s approbation. Then, when our dissolution draws nigh, and the cold winds of death come sighing around us, and the chill dews already glisten upon our foreheads, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to eternal refreshment in the paradise of God, where by the benefit of the past of a pure and blameless life, and an unshaken confidence in the merits of the Lion of the tribe of Judah, shall we gain ready admission into that celestial lodge where the Supreme Architect of the Universe presides; there, placed at His right hand, He will be pleased to pronounce us just and upright Masons. Then, brethren, shall we be fitly prepared for that spiritual building, that house not made with hands, eternal in the heavens, where no discordant voice shall arise, and all the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise, and love divine ennoble every heart and hosannas exalted employ every tongue.—*Illinois Ritual.*”



Masonry, so different from other societies, in that it makes no effort to acquire membership or advance itself numerically, is steadily progressing in this

as well as all other jurisdictions. Peace and harmony prevail, and in its own peculiar way this grand and noble institution is continuing the work of centuries, and mankind is the more enlightened and benefited by it.—*Grand Master Slack, Montana.*

Masonry should never become common. Its perpetuity and its value rests upon the intelligence and moral personnel of its membership and a daily exemplification in their lives of its cardinal virtues. Let us heed well the points of fellowship, and not only put forth the hand to save a falling brother, but also to assist him to rise to higher planes of life and usefulness. Let not the rivalries of trade or the jealousies of ambition mar the environment of the Temple; and may we take to our hearts the great truth that there is no service so acceptable to the infinite God as the unselfish, sacrificing service of our fellow men.—*E. L. Smith, Oregon.*

Every intelligent community has confidence in Freemasonry, and shows this confidence by gladly inviting the Order to participate in all public events when permitted by its ancient regulations. This confidence rests upon an acknowledgment of its services to the world in the past, and upon the belief that in the future, whatever of tumult or error that future may have in store, Masonry will stand like a rock for every wholesome virtue.”—*Bro. J. D. Baines, West Virginia.*

Charitable opinion is the truest wisdom. Forgiveness more conduces to our happiness than the gratification of revenge, and it is better to love than to hate. Death teaches us no lesson more impressive than these, and we must learn them either here or hereafter.—*Albert Pike.*


**EDITORS' CORNER.**


JAMES WRIGHT ANDERSON,  
EDMUND MANSFIELD ATKINSON, }

Editors

### The Conclave.

Twenty-one years have swiftly glided by since the Knights Templar convened in Triennial Conclave in this city. The beneficent influence of that occasion upon the material interest of California cannot be estimated. What California needs is a delegation of men such as Moses by command of the God of Israel sent to spy out the land of Canaan. A near approach to such delegation is the company that propose to visit this land in September next. They will come to "see the land what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they may dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents or in strongholds; and what the land is, whether there be wood therein or not."

At the season of the year when the Conclave assembles in San Francisco, the grapes of Fresno, Sonoma and Napa, and the luscious fruits characteristic of California will be ready for plucking. Our visitors will find bunches of grapes larger and more tasteful than those that the messengers from Moses cut and carried back from the brook of Eschol; they will find figs equal to the best grown in Smyrna, oranges like the apples in the garden of Hesperides, pomegranates and peaches, plums and prunes; they will find a climate unexcelled, natural scenery nowhere equalled; in short they will find a land flowing with the milk and honey of glorious opportunity. A report of all, a report such as only intelligent visitors can carry back, will be made and spread broadcast throughout the East.

In view of all this it is the part of wisdom that our people, without regard to whether they are Templars or not, should

consult the interests of California and thereby their own interests, by an earnest endeavor to make this occasion one of the most memorable in the history of the State. Properly to entertain the vast throng of visitors will demand the exercise of good judgment, and the employment of the best energies not alone of the Templars, but of the people as well. The reputation of California for good cheer and hospitality must be upheld. Opportunity to see and to learn all that this goodly land can present must be afforded. Our visitors will come to enjoy, and opportunity to enjoy must be presented. California in general and San Francisco in particular will be host to as joyous and intelligent a company as has ever visited the State. They will be keen observers, and the report which will be rendered will be such as the reception tendered them may make it. Years will pass ere California will have so excellent an opportunity to display the blessings and bounties with which this people is so greatly favored. Our visitors will be a promotion committee composed of thousands. Let us afford them every occasion possible to see, to learn and to enjoy.

### Non-Affiliates.

We have been asked to explain Sec. 8, of Art. 5, of Part 6 of the Constitution.

By the provision contained in Sec. 1, Art. 2, Part 5 of the Constitution, any dimitted Mason, whether he holds his dimit from a Lodge in this Jurisdiction or some other one is out of standing after the period of six months. If the party comes from some other Jurisdiction, he is out of standing only after a residence of six months in this State, although he may have held a dimit for a much longer time than six months.



Now such party, in order to restore himself, must make application for affiliation to some Lodge in this State. In order to entitle him to apply for affiliation, he must accompany his application with amount equal to six months' dues in the Lodge to which he applies. He must also pay the affiliation fee, if there be one. If he is not elected the Lodge retains the amount paid as the equivalent of the six months' dues, and refunds the affiliation fee. The brother is then entitled to apply again at any time during the period of six months without the payment of any sum, except the affiliation fee. The sum which he paid as the equivalent of six months' dues places him in good standing and keeps him in good standing for the period of six months from the date of rejection. If the party is elected, this equivalent of six months' dues does not apply to the payment of dues from the time of his election for six months; his dues begin to accrue from the time of his election. The equivalent was paid simply to place in condition to make application.

Now if a dimitted Mason holds his dimitt for more than two years without applying to some Lodge in this State for affiliation, he must pay the equivalent and the affiliation fee, and must be elected before he is in standing. If he is rejected the affiliation fee and the sum paid as the equivalent of the six months' dues are to be returned to him, and he will then be in the same condition as he was before making application for affiliation.

#### **Lodges of Instruction.**

The prosperity attendant upon the Lodges in California is attributable in greater degree to the character of the work in rendering the ritual of the Order, and to the general instruction in the teachings of Masonry than to any or even to all other influences. The members of the Grand Lodge have waked up to a realization of the benefit to the Institution resulting from the selection of a thoroughly competent, zealous and energetic Grand

Lecturer. Our present efficient incumbent in the position has been kept in place for several years. The wisdom of this action on the part of the Grand Lodge is showing itself in every part of the State, but nowhere more perceptibly than in San Francisco. Bro. Edwards has made a departure calculated to enhance interest. We understand it to be his intention to hold regular Lodges of Instruction. Sessions of this character have been held, and the officers of the several Lodges are availing themselves of the opportunities thus afforded to meet and exercise in whatever may be deemed for the best interests of the Craft. A most pleasing and generous rivalry exists among officers, and the resultant benefits are plainly visible. We hope to see these meetings attended by all the officers of our Lodges. They will be benefited; their Lodges will be benefited; Masonry will be benefited; everybody will be benefited. Bro. Edwards is pre-eminently the right Mason in the right place.

#### **A Rare Incident.**

A correspondent in the City of Brothely Love writes to the TRESTLE BOARD in appreciation of an article which appeared in the January number, and citing an interesting incident, as follows:

*Editor the TRESTLE BOARD:*

The writer read with much interest the article appearing in the January issue of your magazine concerning the indifference of Past Masters, and it so happened that a few days after the reading of the paragraph. I witnessed, at a stated meeting of St. Albans Lodge, No. 529, F. and A. M., the occasion of a Past Master raising his own son to the sublime degree. The Past Master had served as W. M. of St. Albans Lodge in the year 1887-88, and had not done any work since that time, although a regular attendant of the Lodge meetings. As to how "rusty" he proved to be is best shown by the remark of a visiting W. M. at the time, who stated that he "would be glad if able to do the work as well." The Past Master's name is Samuel Cliff. Fraternaly yours,  
J. B. WILLIS.

The writer of these lines can understand the deep appreciation of the Philadelphia brethren on such an occasion, for not many years ago he, himself, in a Lodge of Masters, in an interior city, was "raised

to the sublime degree of Master Mason." by his father, a veteran Past Grand Master, the brethren about the Lodge being held spell-bound by the dramatic fervor of the situation, and he knows that the words then spoken and the lessons inculcated have never lost their impress. Such occasions in the meetings of the Fraternity are rare, and when met are long treasured in the memories of those so fortunate as to witness them.

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### Fiftieth Anniversaries.

The Grand Lodge of California at its last session decided that the anniversary of a Lodge is the recurrence of the date of its dispensation. The fiftieth anniversaries for the current year will be as follows:

May—"Suisun" No. 55, Suisun, Solano County; "Volcano" No. 56, Volcano, Amador County.

June—"Santa Rosa," Sonoma County; "Union" No. 58, Sacramento; "Gravel Range" No. 59, Camptonville, Yuba County; "Plumas" No. 60, Quincy, Plumas County.

August—"Live Oak" No. 61, Oakland.

September—"George Washington" No. 62, Chinese Camp, Tuolumne County.

October—"Natoma" No. 64; Folsom, Sacramento County.

November—"Amador" No. 65, Jackson, Amador County; "Forest" No. 66, Alleghany, Sierra County.

December—"Morning Star" No. 68, Stockton; "Ione" No. 80, Ione, Amador County.

There is no more fitting occasion for general rejoicing and celebration than the fiftieth anniversary of a Masonic organization, and it is earnestly hoped that the brethren of the Lodges mentioned above will be up and doing, and that the semi-centennials of the respective Lodges may be properly and appropriately marked with a white stone.

### Ante-Room Meetings.

The ante-room of a Masonic Lodge is no loafing place. A most reprehensible habit obtains in some—yes, many of our Lodges, of tolerating the congregating of idlers about the Tyler's room. These brethren are prone to consider it a part of their prerogative as Masons to sit around the stove upon chairs, benches or tables, tell stories and conduct a "smoker" during the time the Lodge is in session on the other side of the outer door. These conventions partake of the nature of the old time country store meeting, and often the discussion is carried on in such a loud tone of voice as to disturb the brethren in the Lodge room at their labors.

If every W. M. whose work is interrupted by these ante-room meetings will give orders to the Tyler to send such brethren either into the Lodge room, where they belong, or home to their families, a crying nuisance will be abated.

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### Some Good Points.

The Grand Master of Indian Territory has offered the following good advice to the Lodges of his State which may be well taken in this jurisdiction:

There are three things which officers of Lodges should feel themselves honor bound to do, viz:

First—They should be in their places promptly, and see that their Lodges are open on time.

Secondly—They should learn and do their work to the very best of their ability.

Thirdly—They should be watchful and zealous as to the reputation of their Lodges, and should not hesitate to enforce discipline against willful offenders.

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According to usage and many Lodge by-laws, no visitors are admitted into Lodges during the month of December, in Pennsylvania, until after the elections are finished, unless specially invited by the Worshipful Master.



## The Timely Warning.

Brother Rob Morris, in his collection of "Tales of Masonic Life," relates the following interesting incident:

The following from my work, the "Tales of Masonic life," was committed to paper as an encouragement to all Masons to perform that positive and bounden duty to giving due and timely notice to a brother whenever he needs it:

"It was about a year since, I was traveling on a stern-wheeler from Cairo to Memphis, and a slow, painful conveyance it proved to me. The bill of fare was frightfully scanty, the bedding bug-haunted, the company profligate. Gambling was going on from sunrise to midnight, and every hour or two a fight settled the game, after which a new "deck of keerds," as the gamblers uncouthly style them, was "fotch on," and another round began, to terminate as before.

"Among the passengers I had observed a young man of that gentle, amiable cast of countenance which young men even at this day sometimes wear, who have been raised in pious families, under the hands of loving mothers and praying fathers. How such a man got to the gambling table, I have never ascertained; but, rising one night awhile before twelve, after vainly attempting to snatch sleep among the roaches and more offensive vermin, I discovered him there, excited with liquor, furiously excited with the gambler's madness—worse than delirium tremens itself—and in a rapid process of being plucked by the experienced scoundlers around him.

"The sight shocked me; I was quite unprepared for it. Through my conversation with him the previous day, I was confident he knew little or nothing of cards, a thing easily enough seen, by the way, in his awkward style of handling them, and that he would not rise from that dangerous place while he had a dime left in his pocket. After standing

by for a considerable time, during which dollar after dollar disappeared from his pile to enlarge that of his opponents, I took a chair close by him, and leaned my elbows upon the table in real distress. A square piece of tobacco lay there—a plug. I think, such things are called—with a knife by it. Mechanically, I took them up, and began thoughtlessly to chip the edges of the tobacco. While doing so, the young man reached his hands in my direction for the pack of cards, it being his deal, and exposed his wrist bands to my view. By the flash of the candles, I observed that they were fastened with gold buttons, having Masonic emblems—the square and compass—on them, a sign I never fail to see, when within my purview.

"A thought occurred to me. This is a Mason; I will warn him of his danger; so with the knife I cut deeply into the tobacco the same emblems, the Square and Compass, and, laying it down with the knife before him, as if I supposed they were his property, I arose and left the table. I could see that his eye caught the emblem instantly, and that he understood me.

"It was a curious thing to observe him then. He went on dealing the cards, but so listlessly and carelessly as to forfeit the deal. He laid his forehead in his hands, thoughtfully, and his hands upon the table. Once or twice he counted his little pile of money, now reduced to a very trifle.

"He got up for a drink of water, and walked, in an uncertain manner, to and fro; sat down again, played his game out, and, by the evident co-operation of his adversaries, won it; got up again, drank, and took a longer walk; played again and won. And then, as with a power given to him at that instant from on high, he threw down his cards with startling vehemence, fell on his knees, raised his hands aloft

to heaven, and, with a mighty voice, repeated an oath that he would *never, never, NEVER* gamble again, so help me God!

"I sat by his side all that night bathing his head in cold water, and that saved him, I think, from a terrible attack of brain fever—saved him for a lovely girl to whom he was even then betrothed—saved him to be the father of as charming a child as ever sprung like an olive-shoot by human feet—saved him to become one of the best officers in one of the best Grand Lodges in the land—saved him to become one of the best correspondents and truest friends—a Mason, with whom I hope, at the resurrection day, to rise.

"Nor is this the whole story, for one of the gamblers, to whom the knife and tobacco really belonged, seeing the square and compass cut on his plug, sat with me all that night at my brotherly work, avowed himself, too, a Mason—declared,

in language more ardent than was necessary (for, under other circumstances, I should have called it blasphemy), that, had he known the young gentleman was a Mason, he was essentially d—d if he would have played a game with him; and the next morning, learning the exact amount that had been won, collected it from the others and returned it to him. That gambler took a step in the right direction, consequent upon the rebukes, compliments and councils which, combined in equal doses, I administered to him, and quit the river forever; opened a bookstore, became a grain dealer, a dry goods merchant, and made money at all these things; was elected sheriff of the county, and still holds that position; and, to conclude the story, I still have the plug of tobacco in my possession, with the original square and compass cut upon it!"



W. SUTHERLAND,  
PHOTOGRAPHER  
SAUSALITO.



## Preaching and Practice.

Before becoming a Mason, the candidate must sign a petition in which he asserts, among other things, that his action is not influenced by mercenary motives, says a writer in *Masonic Chronicler*. This is rightly interpreted to mean that the institution is not conducted for profit and that it does not warrant any one in expecting that his pecuniary circumstances will be benefited through his connection with it. A prominent theme with all who laud Masonry is that it is a benevolent, charitable and moral society. Its precepts and teachings all run along lines calculated to impress its altruistic character upon the minds of its votaries. It appeals to the sincerity of the applicant's intentions and talks of the purity of his motives; it tells him that it is his internal and not his external qualifications that recommend him to the fraternity and reminds him that he must be divested of the rags of his own righteousness and clothed with a garment from on high. He is assured that Masonry is a progressive moral science, and that it teaches faith in God, hope in immortality and charity to all mankind.

In order that no member of the fraternity shall forget these precepts, or permit a sordid and selfish desire for gain to overcome him, a stern enactment of law prohibits him from giving the Masonic name to any business concern, association or calling organized or prosecuted for profit or for a livelihood.

Here we have the theory, the precepts and the law of Masonry, and we may properly inquire how far the members of the ancient fraternity practice in their business relations the doctrines they preach, and to what extent they reward or punish those who keep or violate these principles. The true Mason who engages in trade and is governed by the teachings of the institution and his profession of loyalty thereto, must sell his wares upon

their merits and through their intrinsic value, and he must not depend upon his Masonic connections or standing as the sole or even principal basis of his claim to patronage. If his customers chance to be of the fraternity and they learn that he is "on the square" in his dealings as well as in his lodge relations, this fact may very properly add to their confidence in him, and serve to cement personal as well as business relations.

But nowhere in the teachings of the institution, nor in the practice of its worthy and reputable members, can anything be found that supports or justifies a Mason in expecting or seeking business-patronage merely because he "belongs to the order" or because fraternal bonds rather than the merits of the goods demand recognition.

A few genuine and faithful Masons must do the necessary clerical and executive work of the fraternity, and furnish the paraphernalia and literature incident to its life, and these may rightfully receive their proper pecuniary return, but aside from this there is no legitimate place for financial gain or business reward in the institution. There is nothing better calculated to disgust worthy and exemplary Masons, to alienate the confidence of the craft and to bring discredit on the fraternity, nor anything more certain to arouse the suspicions and insure the contempt of outsiders, than to see a brother (real or pretended) bespangled with jewels and emblems and promiscuously giving out signs and tokens in an effort to draw trade and increase profits. In our early Masonic life we were taught to look upon all such as rank imposters and miserable Masonic beggars. As years have gone on and our age, observation and experience have increased, so has our abhorrence grown for the man who makes his living out of the fraternity by ped-

dling Masonry, or who acts the part of a Masonic mendicant.

To the extent that we tolerate this class of imposters or leeches—or suffer them to be promoted through their nefarious practices, we give the lie to the profession and teachings of Masonry, and raise the question whether we are genuine Masons, or mere pretenders and hypocrites.

### Raise a Higher Standard.

One of the crying evils of the times is condemnation without a hearing. All through society there runs a spirit of censure, and a disposition to cast out any one against whom a mere suspicion is whispered. The crushing of this spirit will lead to contentment and happiness. Men will then realize that the race of mankind is one vast family, separated by the little circles of circumstances that make our lot in this world pleasant or otherwise. When the time comes, if it ever does, that these walls of partition which divide us into classes are broken down, then this earth will be heaven and the time will be millennium. In the meantime, while we are waiting for this happy condition of affairs, let us do our best to show our appreciation of the advantages that are afforded us for the cultivation of the mind and body. Let us recognize that a realization of our individual responsibility to elevate the great brotherhood of man to which we belong is our bounden duty, and according as we practice toleration, display brotherly love and aid in the enlightenment and refinement of those in our immediate circle, will we be doing our part in supplying the needs of humanity.

These few thoughts will, we trust, lead to reflection upon a subject that is far-reaching and exhaustless. To aid in bettering the condition of our brethren will help us to raise ourselves to a higher standard of perfection, and to enjoy more fully the great blessings of life.—*The late Bun F. Price.*

### Mr. Caudle Made a Mason.

*Masonic Illustrated*, London, is reminded by the centenary of Douglas Jerrold of the following "curtain lecture" published in *Punch* many years ago:

"Now, Mr. Caudle—Mr. Caudle, I say; oh, you can't be asleep already, I know—now, what I mean to say is this: there's no use, none at all, in our having any disturbance about the matter; but at last my mind's made up, Mr. Caudle; I shall leave you. Either I know all you've been doing to-night, or to-morrow morning I quit the house. No, no, there's an end of the marriage state, I think—an end of all confidence between man and wife—if a husband's to have secrets and keep 'em all to himself. Pretty secrets they must be when his own wife can't know 'em! Not fit for any decent person to know, I'm sure, if that's the case. Now, Caudle, don't let us quarrel; there's a good soul, tell me what it's all about. A pack of nonsense, I dare say; still—not that I care much about it—still, I should like to know. There's a dear. Eh? Oh, don't tell me there's nothing in it; I know better. I'm not a fool, Mr. Caudle; I know there's a good deal in it. Now, Caudle; just tell me a little bit of it. I'm sure I'd tell you anything. You know I would. Well? Caudle, you're enough to vex a saint! Now, don't you think you're going to sleep; because your'e not. Do you suppose I'd ever suffer you to go and be made a Mason if I didn't suppose I was to know the secret, too? Not that it's anything to know, I dare say; and that's why I'm determined to know it. . . . And I suppose they call you Brother Caudle? A pretty brother, indeed! Going and dressing yourself up in an apron like a turnpike man—for that's what you look like. . . . Now, come, Caudle; don't let's quarrel. Eh! You're not in pain, dear? What's it all about? What are you lying there laughing at? But I'm a fool to trouble my head about you."



## Patriotism and Masonry.

Patriotism is love of country, cheerful obedience to its laws and support of its institutions, says a writer in *Masonic Standard*. Love of country is the expansion of filial love. As Cicero says: "But when you view everything with reason and reflection, of all connections none is more weighty, none is more dear, than that between every individual and his country. Our parents are dear to us; our children, our kinsmen, our friends are dear to us; but our country comprehends alone all the endearments of us all." Patriotism is the very bulwark and security of a nation, and without it a government can not exist. There is no greater sign of a general decay in a nation, a decay of virtue and morality, a decay of strength, than want of zeal in its people for the good of their country. Courage is the very soul of patriotism, and is seen in all its beauty and all its glory in national emergencies. It leads to sacrifices and hardships, to bravery and deeds of daring. No craven hearted man can ever be a patriot or deserve to be a citizen. As love of country is one of the noblest virtues God has planted in the human heart, so treason against it is considered among the most damning sins.

Patriotism depends alike on mutual suffering and mutual success. Suffering in defense of one's country creates a mutual feeling of brotherhood. With what delight comrade meets comrade and each recounts the scenes in which they suffered together, recalls the hardships, and rejoices over the victories they mutually contributed to win.

All men admire a patriot. He becomes a hero. Great patriots must be men of great excellence, of the highest type of virtue and possess great nobleness of character. It is this alone that can secure to them lasting admiration. It is by this alone that they become noble to our memories, and that we feel proud in the privilege of doing reverence to their nobleness. We delight to welcome into the ranks of Ma-

sonry all true patriots. Their names add lustre to the institution. We revere their memories and point with pride to them as members of the craft. Thus we reverence the memory of Washington, of Jackson, of Garfield, of McKinley and others of like character and distinction who were "encouragers and promoters of the art, and never deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges and patronize their assemblies."

Every principle of Masonry is in direct accord with patriotism, every lesson taught breathes the spirit that makes a patriot. Every true Mason is a patriot. He loathes the traitor and despises his character. Masonry is a society of peacemakers. Its voice has ever been raised against war, but it is proud of its sons who go forth to battle in the defense of their country, and when they return as victors from the wars, they are received with honor and rejoicing.

In the great desire to add illustrious names to the roll of membership in Masonry, some zealous brethren have persisted in claiming that fifty-two out of the fifty six signers of the Declaration of Independence were Masons. They were all brave men and patriots and were actuated by the principles of Masonry in their lives. But they were not all Masons. Brother General John Corson Smith, than whom there can be no better authority, says that "after ten years of search and correspondence with those who were likely to know," he was "satisfied there were but six signers of the Declaration of Independence who are known to have been Masons." They were—

Benjamin Franklin, of Pennsylvania.  
Philip Livingston, of New York.  
William Whipple, of New Hampshire.  
Mathew Thornton, of New Hampshire.  
William Hooper, of North Carolina.  
John Hancock, of Massachusetts.

There may have been others. but there is no evidence of the fact.

The same is true of the generals of the Revolutionary War and the Presidents of the United States. The lapse of time from the Revolution to the present renders it impossible to definitely ascertain all of the generals who participated in that great struggle for liberty who were Masons. They were all brave, patriotic men, and it is doubtless the theory of the claimants of their Masonic connection, that if they were not Masons they ought to have been. We believe that not more than seven Presidents of the United States, including the present incumbent, were Masons.

### Sad Accident.

Arthur W. Jones, a well-known Mason and a member of several fraternal organizations and amateur theatrical societies, was killed on a Key Route train at Emeryville pier, Oakland, February 28th.

Jones left San Francisco at 4 o'clock. He was on the platform of one of the cars, and when the train was half-way from the Ferryhouse to the shore he put his head out to look along the train. Almost instantly he was struck by one of the trolley poles. The unfortunate man dropped back behind the gate on the steps and lay there unconscious until picked up by the trainmen. He died in the receiving hospital two hours later.

Arthur W. Jones was 33 years of age, unmarried, and had lived the major portion of his life in San Francisco. He leaves a sister and aged mother.

Bro. Jones was a member of the Masonic Lodge at Crockett, Cal.

### Golden Gate Commandery's New Asylum.

The new asylum which Golden Gate Commandery, No. 16, K. T., has had in contemplation for nearly a year has begun to assume tangible form. The Hall Committee has completed the negotiations for a site, and the deed has been placed on record. The lot selected for the new asylum is a full 50 vara fronting 137½ feet on the south line of Sutter Street, 93 feet west of Steiner Street, and has a uniform depth of 137½ feet.

The sum of \$22,500 was paid for the site. The commandery has already authorized a firm of architects to prepare plans for the new building, and the architects have done considerable work. The plans contemplate the expenditure of \$75,000 on the structure, which is to be of brick and stone, two stories in height and cover the entire lot.

The building will contain a meeting room, a large banquet hall, parlors, a large drill room, parlors and meeting rooms for the ladies' auxiliary and reception rooms.

### Oakland's New Cathedral.

In a recent number of the TRESTLE BOARD, mention was made of the intention of the Scottish Rite bodies of Oakland to erect a new cathedral on the ground of the present building. Further details regarding the proposed edifice are given below:

The building will occupy a ground space one hundred feet square and will be three stories high. The ground floor will be partially below the surface and will be devoted to the use of a kitchen and storage rooms, while the second floor will be used for social gatherings, reading rooms, billiard rooms, smoking and writing rooms. On the third floor will be located the assembly hall which on desired occasions can be converted into a miniature theater.

The stage is to be built after the most approved plans and the hall decorated in a decidedly artistic manner. The Scottish Rite lodges of Oakland have a membership of 400 and the intention of the building committee has been and is to provide not only a desirable room for lodge purposes but a complete club in every respect where members of the organization may gather for social intercourse on evenings other than lodge nights.

It is claimed that the building when finished will be the most complete and elegantly appointed Scottish Rite Cathedral on the Pacific Coast.

### New Lodge in San Francisco.

A new Richmond is in the field in San Francisco. A number of brethren of the craft, being desirous of forming a new city Lodge have united in a petition to the lodges holding concurrent jurisdiction in San Francisco praying for their consent to the establishment of the new Lodge. At the time the TRESTLE BOARD went to press the petition contained sixteen names, and was growing.

It is confidentially expected that the consent of the lodges petitioned will be secured, and if so the new Masonic body will be named "San Francisco Lodge," and its meetings will be held at 317 Devisadero Street.

A meeting was held Saturday, February 27th, at which the preliminaries looking to the formation of the Lodge were arranged.

### Past Masters Officiated.

A special communication was held in Spokane, Wash., of Oriental Lodge, No. 74, at which all the stations were filled by Past Masters of that Lodge. The third degree was most impressively conferred.

On February 29th Sacramento Commandery, No. 2, was visited by Grand Commander W. D. Knights, and by Captain-General and Inspector H. B. Gillis, and other Grand officers. The Order of the Temple was conferred and at the conclusion of the visitation there was a banquet given in honor of the distinguished visitors.

Grand Lecturer W. H. Edwards paid an official visit to the Masonic Lodge at Merced on February 13th.





UNION FERRY DEPOT, WHERE MOST OF THE SIR KNIGHTS WILL ENTER SAN FRANCISCO.

## Courteous Reception for Visiting Fraters.

### Sir Knights Will be Royally Entertained on the Golden Shores of the Pacific.

Preparations for the Twenty-ninth Triennial Conclave to be held in San Francisco, from September 5 to September 10, are now advancing rapidly, since all the committees are grouped beneath one roof, at 643-645 Market street, occupying a floor in the building known as the Bishop Building, which has recently been purchased by Dr. Herbert Law. The location is excellent, between the Palace Hotel and the Hearst Building, close enough to all the principal hotels and business houses, in the very heart of the city. The floor occupied by the committees is 30 feet wide and over 150 feet in depth, running back from Market to Stevenson street in the rear, allowing over 4,500 square feet of floor space. This is divided off by railings into 24 stalls for the different committees, besides large meeting rooms, one at either end of the spacious hall, so that two meetings may be held at one

time, either day or night. The secretary and his assistants have ample room for their work, and the hotel, press, promotion and publicity committees have all been moved from their former temporary locations, and provided with every facility in the general headquarters. The Templar emblem is fluttering from the housetop, guiding the footsteps of pilgrim fraters to the temporary asylum, where fraters congregate, upon arrival in this city. No longer will the sojourner who came to the Coast to make arrangements for his Commandery from way beyond the Rocky Mountains, which is coming to the Conclave, with kin and kith, be obliged to grope his way in this great city by the Golden Gate, for now the banner and the cross beckon and guide him to the spot where he will find courteous and cordial fraters at all hours, ready to take him by the hand and extend to him as cordial a

welcome as California hospitality and goodfellowship is capable of. Every Sir Knight, whether a resident or a visitor, whether from California or elsewhere, from near and far, is requested to visit the new headquarters. He will find there ample facilities to write, or communicate with his friends by telephone or telegraph, all the news concerning the Triennial Conclave, and a complete information bureau, and a press bureau, anxious and ready to disseminate the doings and prospective doings of each and every Commandery throughout the United States and Canada.

Among the many pleasant surprises which await the visitors to city by the Golden Gate next September, and to which new ones are added almost each day, not the least will be the exhibits of California's flora, cereals and rarest specimens of precious metals, historical trophies and priceless relics from the days of the Spanish Padres, and ante-dating that period by perhaps some centuries. One exhibit will be installed in the Mechanics' Pavilion, and a more extensive one is in contemplation for the ferry depot. Aside from these there will be several exhibits at the different headquarters, representing counties or groups of counties of California and other sections of the Pacific Coast nor will they be ordinary exhibits of the kind that may be seen at any county or district fair; they will be rather of a kind that shall make it worth a trip across the continent.

Part of the entertainment of visitors will consist of free excursions around San Francisco's beautiful bay, and to all points of interest about the bay shore. The committee has been authorized to charter two steamers at the expense of the Conclave committee, for that purpose, and the Sir Knights and their ladies will be the guests of the committee on those excursions in the fullest meaning of the term.

What will prove one of the most agreeable among the surprises in store for the visitors will be the transferring of the Chinese Theatres to the Grand Opera

House, or some other large and popular playhouse, near the principal hotels, and easy of access to visitors. The committee is negotiating for the lease of one or the other of the principal showhouses in San Francisco for a term including Conclave week, where Chinese plays shall be produced for the entertainment of visiting Sir Knights and their ladies during Conclave week.

Sir Knight W. L. Growall, chairman of the hotel committee, returned recently from the East, where he had been on a tour occupying one month. During which he devoted considerable time and attention to the preparations in progress by eastern fraters and Commanderies, and the arrangements they are making in connection with their visit to California to attend the Triennial Conclave to be held in San Francisco next September. He visited Chicago, New York, Boston, Philadelphia and Washington, D. C.

His recital of the extensive preparations eastern Commanderies are making for their trip is most encouraging to all who take an interest in the success of the coming Conclave, though it may involve a great deal of work upon the hotel committee. Sir Knight Growall says that the fraters speak of nothing else except their approaching pilgrimage. Be it in the Templar Asylum, in their homes, in the Masonic Lodge room, on the railroad train or at the hotel. The conversation turns upon California and the pilgrimage in 1904.

The desire to visit California appears to have seized whole communities, as though California had just been discovered by the East as a place good to visit. Boston leads, and seems to be the center of enthusiasm of all New England. The contagion has spread from the Sir Knights until it affects all Masonic bodies, and thousands of persons outside the order. There is no doubt that a large portion of the people from the New England States will travel westward, chiefly from Massachusetts. Some will start on their pilgrimage weeks before the Conclave.



Philadelphia ranks second only to Boston in enthusiasm, and it is safe to predict that Pennsylvania will have more Sir Knights in California than any other one State in the Union.

Chicago representing the Middle West, will send to the Conclave some of the famous Commanderies and crack drill corps. The old St. Bernard and others who have proud records through successive Conclaves, will be numerous represented; much more so than in 1883.

Washington is making the most extensive arrangements for the comfort of the fraters and their families, and they will travel in regal style. Every Sir Knight who can possibly take the vacation will join in the Westward pilgrimage.

New York will be especially well represented. There will be a large contingent from each of the principal cities in the Empire State. Special trains have been secured from Syracuse, Rochester, Binghamton, Buffalo, Albany, Troy, and it will require several trains to carry the delegation from New York City, for whom accommodation has been secured, but who apply for additional quarters.

Sir Knight Growall says: "I have met fraters and others outside the order from many other States and sections, and learned that Commanderies everywhere are making preparations to come to California to attend the Conclave. I have spoken to delegates from Florida, West Virginia, New Jersey and other States,

and find that the people of the South are especially delighted at the prospect of the trip and the opportunity to see California. They invariably compare California with their beloved South.

Quite a number of delegates are in this city now from Iowa, Maine and from other parts of the East, West and South, making arrangements for their contingents. Each jurisdiction expects to send enough to fill at least one entire train, though some will have to divide their trains in sections, if all shall come who say they will."

Detachments of Sir Knights of the local commanderies will meet every train upon arrival at the depot, receive the visitors and escort them to their hotels. There will be two companies afoot and one mounted company in constant attendance at the depot for escort duty, all day and night. Each company will have a band and will carry the Templar banner while escorting visiting commanderies through the streets. Each commandery in California will be requested by the executive committee to assign 10 per cent of its entire membership for duty with the various committees during conclave week, the duties to be assigned by the executive committee.

The principal thoroughfares of the city are to be decorated in the most artistic manner. The illuminations are to outshine anything ever seen here before.



OCEAN BEACH, SAN FRANCISCO—CLIFF HOUSE AND SUTRO HEIGHTS IN THE DISTANCE.

## Masonic Oaths.

FROM AN ADDRESS BY BROTHER HENRY T. SMITH, DELIVERED AT A MASONIC GATHERING IN TORONTO, CANADA.

The Masonic oath is described by Anderson in these words: "In Freemasonry a number of men form themselves into a society, whose main end is to improve in commendable skill and knowledge, and to promote universal beneficence and the social virtues of human life under the solemn obligations of an oath. This liberty all incorporate societies enjoy without impeachment or reflection."

Husenbeth says: "Freemasons in their secret societies obligate their disciples, similar to the ancient brethren, to keep their doctrines, their engagements and transactions from those who are out of the Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant as they naturally must be of the whole of our transactions, unless they had been received into our society, thunder their unholy anathemas and excommunications against us, and thereby make fools approve their rash acts. The world wonders and the Mason smiles at their daring insolence to condemn their fellow creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbors' consciences."

Dermott, in speaking of perjury, says: "Let any unprejudiced man pronounce his opinion of Freemasonry from experience of the benefits it has conferred on society, and his judgment cannot be unfavorable. Take the great body of Freemasons, and their most determined enemies must admit them to be honorable in their actions and estimable in private life. Look over the criminal calendar at any assizes and you very seldom find members of the Order charged with felonious offenses, or accused of disturbing social order."

The Master of a Masonic Lodge is authorized to administer obligations to can-

didates, and confer upon them the degrees of Masonry, by the authority of the Grand Lodge of Canada, in the Province of Ontario, under the laws it has made regulating admission of candidates.

The Grand Lodge of Canada is a legally organized body, holding a charter in a legal way by descent from the beginning of the Masonic organization so far back in the mystic mazes of the past that the memory of man runneth not to the contrary. Subordinate Lodges deriving their authority from the Grand Lodge are authorized to initiate candidates into the Order only under such regulations as are prescribed by the Grand Lodge, which are specified in the charter and in the general regulations of the Order. No one but an Installed Master of a Lodge can legally make a Mason in the Province of Ontario, and he can do so only in a regular Lodge when there is present a constitutional number with a charter from the Grand Lodge empowering them to work.

It is a remarkable fact that opposition to the fraternity on account of the obligations taken by its members comes from religious sects that are supposed to know nothing about that which they proclaim against. The Catholic Church was the first to issue bulls, as they were called, of excommunication against Masons belonging to that church. The first was issued in the year 1738, by Clement XII., at that time Pope of Rome. He assigned as a reason of his condemnation that the Masonic Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies and the imprecation of heavy penalties. This, from that time to the present, has been the basis of Catholic opposition to the fraternity.



In speaking of oaths, Richard Carlisle says, in his "Manual of Freemasonry": "I still deprecate all secret associations, all oath-makings, or absolute promises, as not necessary to the present welfare of English society." He further says: "Masonic obligations are neither legal nor moral;" and, in referring to the abduction of Morgan, says "that Masonry . . . as an association with secret oaths and ceremonies, is a political and social evil."

It is admitted that in each of the degrees of Masonry there is an obligation, and that there is a declaration of constancy attached to them. The candidate is first informed that the obligations he is about to take contain nothing which can conflict with any of the duties he owes to God, his country, his neighbor, or himself. There is nothing in any of them that can in any way conflict with his duties as a law-abiding, moral and religious citizen.

The Mason who violates his obligation, no matter under what penalties he may bind himself, can only be punished by reprimand, suspension or expulsion from his Lodge and the fraternity, and deprived of all privileges of the Order. To all intents and purposes he is Masonically dead to the fraternity, and to every member thereof. It is Masonic death, and that is the only penalty that can be inflicted, and the only one that has ever been inflicted. I make that statement advisedly, so far as the Masonic fraternity is concerned as a body regarding the disappearance of Morgan, who at one time resided in Toronto. That a man is thus dead and an outcast Masonically is not the fault of the Masonic Order. It is his own fault. The penalty attached to an obligation has no effect morally or other wise. If the initiate should bind himself under no less a penalty than that inflicted upon Hector when he had his legs bound and tied to a chariot drawn by runaway horses, and dragged and pounded and beaten to a jelly around the walls of Troy, or that of

being shot out of a cannon, or having his brains beaten out against the rocks of Gibraltar, could not possibly add anything to the effectiveness of his obligation.

Dr. Mackey has well said, "If in any promise or vow made by Masons penalties are inserted, it may probably be supposed that they are used only with a metaphorical or paraphrasical signification, and for the purpose of symbolic or historical allusion. Any other interpretation would be entirely at variance with the opinions of the most intelligent Masons, who, it is to be presumed, best know the intent and meaning of their own ceremonies."

In answer to the traducers, or so-called Christian traducers, of Masonry, I will say that covenants, which are the same in effect as oaths or obligations, are of divine origin, and are found in the Scriptures as far back as the book of Genesis. In Chapter XV. of that book it will be found that where, to confirm a covenant which God made with Abraham, the latter, in obedience to the divine command, took a "heifer, a she-goat and a ram, and divided them in the midst, and laid each piece one against the other, that the covenanting parties might pass between them."

This custom is again alluded to in the book of Jeremiah, xxxiv. 18-20, as follows: "And I will give the men that have transgressed my covenant, which have not performed the words of my covenant, which they have made before me when they cut the calf in twain and passed between the two parts thereof," etc.

\* \* \* \* \*

To conclude, Rev. Dr. Oliver defines the penal sign as follows: "The penal sign marks our obligation, and reminds us also of the fall of Adam and the dreadful penalty entailed thereby on his sinful posterity, being no less than death. It intimates that the stiff neck of the disobedient shall be cut off from the land of the living by the judgment of God, even as the

head is severed from the body by the sword of human justice."

"Then, brethren, let us ponder,  
What we Masons pledge to do,  
When, prepared at yonder altar,  
We assume the Mason's vows;  
Foot and knee, breast, hand and cheek,  
Oftimes warning, let them speak."

And if we do, the world will be benefited  
by the existence of us as Masons.

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### Don't Croak.

Do those persons who, when greeting friends and acquaintances, sometimes say, "Why, how badly you look; what is the trouble?" realize what harm they can cause? Even with men and women in good health such a thoughtless remark is disquieting. Some people, says Brooklyn Eagle, are so constituted that they always look on the dark side of life. They fret and worry over trifles and to them such an observation is almost as serious as if they had subjected themselves to a contagious disease. What, then, must be the consequence to a person who is suffering from illness, the effects of which are only too noticeable. Depression of mind, in many instances, is the most dangerous foe to an invalid and this is what a physician cannot guard against or eradicate. A sufferer may feel in comparative good spirits and make a brave fight against his ailment, but when he is hit with a remark such as indicated he becomes discouraged, and the effect of this is certainly not salutary. Death from worry is not unusual. Why not, then, direct a bright beam of hope or a reference to the sunny side of life, to the afflicted? It is better than medicine.

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### A Poetic Engineer.

Rudyard Kipling has told about locomotives that expressed themselves in rhyme, but never of an engineer who unconsciously made verses. Yet such an one, according to a New York exchange, was William Blue, employe of a trunk line.

One of Blue's duties was to haul the through freight over the western division, and his pet engine was No. 2. One night he had an accident. One of the flues in the boiler-box blew out, and he was stalled, blocking the main line.

He reported the matter to the division superintendent, unwittingly, as follows:

"Engine two blew out a flue. What'll I do?"

Bill Blue."

Then he sat down to await instructions. This is what came over the wires from the superintendent's office about twenty minutes later:

"Bill Blue: You plug that flue in engine two, and pull her through in time to get out of the way of twenty-two."

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### Downright Mean.

He drew a letter from his pocket, glanced at it and hastily put it back; and there was something in the way he did it that attracted his wife's attention. He meant that it should.

"I wonder," she said to herself, "what's in that letter? He certainly was mighty disconcerted when he took it from his pocket."

Later he changed his coat for his smoking jacket and left the coat conveniently near her.

The temptation was too great to be resisted, and when he was out of the room she slyly abstracted the letter from his pocket, as he had meant that she should do.

Her curiosity was satisfied. It was the bill for her latest gown, with comments on extravagance written across it. She wanted to answer them, but she could not, she was angry, but she dared not show it without betraying what she had done. When he returned she had to sit there and smile as pleasantly as she had before he had left the room.

Such a mean man!



## The Noblest Mason of All.

The following is a stenographic report of a response to a toast, made by Bro. Brittain B. Purser, at the twenty-fifth anniversary of the constituting of the Masonic Lodge at McComb, Miss., a gathering of Masons, their wives, daughters, sisters, mothers and sweethearts:

My dear friends, I am very happy to have been permitted to meet with you on this auspicious occasion. And I greatly appreciate the honor your Worthy Master has conferred upon me. I felt I must thus express myself before asking your attention to my toast:

"To the noblest Mason of them all—WOMAN!!"

It may perhaps be a matter of surprise to you that women are Masons at all, and far greater surprise, the noblest, but I assure you it is a fact, and if you will bear with me but a few moments I will demonstrate this to you quite perfectly.

As Entered Apprentices we are taught that the principal tenets of our profession are BROTHERLY LOVE, RELIEF and TRUTH. Who regards all mankind as one great family, created by one Almighty Parent? Who conciliates true friendship between the high and low, the rich and poor? Woman! And so she is the exponent of the first great Jewel, fraternal love. Who relieves the distressed, soothes the unhappy, sympathizes with the misfortunes of the unfortunate, closes the eyes of those who have left this life and have taken their departure to that land from whose bourne no traveler returns, restores peace to troubled hearts and minds? Woman, the embodiment of relief. We learn that truth is a divine attribute. Whose conduct is regulated by its dictates, whose life is distinguished by sincerity and plain dealing, whose heart and tongue join in promoting the prosperity of everyone? Woman. And so in her we see a third and resplendent Jewel.

We are taught the value of the four cardinal virtues, Temperance, Fortitude, Prudence and Justice. I would ask for no clearer exemplification of Temperance than the life of Woman. There is no one who exhibits more fortitude than her whom we are wont to call the weaker sex. Fools rush in where angels dare not tread, and man has ne'er been blessed with the prudence which has distinguished his sister. Justice has in all ages been represented by the figure of a woman, and who shall say that there is aught that can add to the intuition of Woman's decisions?

We are taught that we should render service to those to whom it is due with freedom, fervency and zeal. I would give you the query to answer me, who is nearer freedom, more fervent, and shows greater zeal than Woman in her service?

As Fellowcrafts we listen with attentive ears to instructive tongues, and those things we hear are safely lodged in the repository of faithful breasts. Will you show me one more attentive to the great teachings of our greatest light than Woman? Will you permit me to sit at the feet of a Gamaliel who can teach me sweeter or more noble lessons than Woman? Can you find for me, though you search the wide world over, a safer repository for cares, troubles, sorrows, pleasures, joys, high ambitions, great aims, than the fair bosom of Woman?

As Masters we are taught that Friendship, Morality and Brotherly Love complete the cycle. I would ask you for a preceptor under whose instructions I might learn more of these precious jewels than under Woman's teaching. The Fatherhood of God and the Brotherhood of Man! The Immortality of the Soul! These truths are deeply implanted in her heart by the Supreme Architect of the Universe Himself.

And because, by the Grace of God, from birth they bask in the Light it is not necessary for them to go through the forms of our degrees, but we of the sterner sex, not being so blest, must leave the western shores of darkness that we may travel into foreign countries, and having reached the eastern shore, must toil upward over a rough and rugged path, beset with dangers, until we reach the gates of the Holy City, wherein our First Grand Master has builded for our God a temple surpassing in beauty and excellence all other work of human hands.

And, dear Brothers and Sisters, when tonight I have spoken of Woman I spoke of the good old fashioned kind, who knows how to brew and bake, and who is not ashamed to be seen with a needle in her hand. Who is charitable, sympathetic, modest, contented to be just a woman, loved and loving. Who has neither hankerings after woman's rights, nor longings for a career, who does the duty that lies nearest, and whose children soon or late will rise up and call her blessed!

Do you not now know that a Woman IS the NOBLEST Mason of them all?

And speaking for the man-made Masons, to those whose Masonry was breathed into them with the breath of life, I say to you as one man, in the language of Shakespeare:

"With all my love I do commend me to you:  
And what so poor a man as Hamlet is  
May do, to express his love and friending to  
you,

God willing, shall not lack."

## THE SOUND OF AX AND HAMMER.

### Many Masonic Edifices to be Erected.

#### Pasadena's Embryo Temple.

Pasadena Masons will build a handsome home of their own and they will do it very soon. The site has been chosen, the money is in the bank and architects will soon be invited to bid. The structure will be a handsome one, costing from \$40,000 to \$50,000, and work will be begun as soon as possible. It will be located on the west side of North Fair Oaks avenue, north of Union street. The lot has a depth of 130 feet and a frontage of 75 feet. The building will be of brick and very handsome, three stories in height. One of the upper stories, probably the third, will be devoted to lodge purposes. The upper story and the ground floor will be rented for offices and stores. The Masons expect to make the investment a paying one.

#### Masonic Hall for Berkeley.

With the sale of the large tract of land at the end of Center street on Grove, owned by the Masonic Hall Association, the way is made clear for Durant Lodge to erect its proposed new Masonic Hall. The site for this structure has already been acquired at the northeast corner of Bancroft way and Shattuck avenue. We may look for an imposing edifice when Durant Lodge builds.

#### Will Build a Masonic Hall.

The Masons of San Leandro, Cal., closed a contract early in February which makes them the owners of the Schmidt property on Hayward avenue in that burg. The lot is on the south side of the street and a very desirable location. It is understood that the price paid for the property was \$3,300. The purchasers will erect an imposing Masonic edifice.

#### Spokane's New Building.

An elegant new Masonic Temple is in process of construction in Spokane, Washington, on the north side of Riverside avenue, west of Monroe street. The architecture is Corinthian. There are two entrances, one leading to the ground floor, where are located banquet halls, lunch halls, kitchen, pantry, and all accessories of a well appointed service for special occasions. The armory for K. T. and Scottish Rite are also on this floor, as are the heating plant and storage rooms.

The entrance most used is at the west end and leads by a staircase to a floor six feet above the street level, with main hall, parlor, library, billiard room, etc. The top floor con-

tains a magnificent lodge room 36x72 feet, the prevailing style being Egyptian, with column capitals in lotus leaves. This lodge room occupies two stories and is 24 feet in height, with gallery and stage, and has ample tyler's and ante-rooms.

The Eastern Star hall is located on the second floor, 57x38 feet, in Colonial style, with usual ante-rooms.

The frontage of the Temple is 105 feet, and its depth 134 feet.

#### Temple for Walla Walla.

The lodges of Walla Walla, Wash., will form an association for the purpose of erecting a Masonic Temple in that city.

It is the intention to have a three-story brick modern building, the lower floors to be used for business houses and the upper stories for offices and lodge room purposes.

The committee has three different sites in view.

A \$30,000 building will be constructed.

#### Improvements in Tacoma.

The annual meeting was recently held of the Masonic Temple Building Association of Tacoma.

One of the important acts of the meeting was the decision to increase the capital stock of the association from \$40,000 to \$50,000.

The question of a suitable flooring for the social hall took up about an hour of the Trustees' time. It was proposed by some to install a maple floor at a cost of \$500. There was a strong sentiment against importing any lumber to Puget Sound, however, and the Trustees decided upon vertical grain fir flooring of the best obtainable quality. The increase in capital stock which was voted covers \$2000 devoted to building the north wall of the building, not originally contemplated, and to furnishing the two upper floors.

#### In Fresno County.

The Masonic Temple Association of Selma, Fresno County, filed articles of incorporation February 13th with the County Clerk. The capital stock is \$3,000, all subscribed. The directors are: D. S. Snodgrass, J. G. S. Arants, J. A. Stroud, Marion Sides and Dr. J. D. Wagner.

The Masonic Lodge at Merced has leased new Lodge rooms in the Bancroft Building, which is just completed.



## CHIPS FROM THE QUARRIES.

News of the Craft, Gleaned from All Sources.

### In Contra Costa.

The officers of Alamo Lodge, No. 122, F. and A. M., and Alamona Chapter, No. 214, O. E. S., were jointly installed at Walnut Creek, Cal., early in February, with impressive ceremonies. The induction into office took place in the Masonic Hall, and was witnessed by about one hundred and fifty Masons and their wives. Eastern Stars and friends, including delegates from the different parts of the county.

Past Grand Master William S. Wells officiated in the Blue Lodæ ceremonies, being assisted by L. Sherburne, and Grand Patron McNoble of Stockton, was installing officer for the Eastern Star, assisted by Grand Marshal Mrs. Kate Willets of San Francisco.

The Masonic Hall was transformed into a bower of beauty, with evergreens, flowers and palms predominating. After the installation the guests repaired to the commodious town hall, with its artistically spread tables forming a square, filled with all the choice edibles which the ladies of Walnut Creek and the Eastern Stars are so noted for preparing. Speeches and a merry time followed.

Following is a list of the officers installed:

#### ALAMONA CHAPTER, NO. 214.

Mrs. A. E. Clark, W. M.; W. G. Meese, W. P.; Mrs. L. Anderson, Secretary; Mrs. Ethel Flournoy, Conductress; Miss Ruby Burpee, Assistant Conductress; Mrs. J. E. Close, Chaplain; Miss Lizzie Lawrence, Adah; Mrs. Burpee, Ruth; Mrs. F. Wood, Esther; Mrs. Van Gorden, Martha; Mrs. L. Hall, Electa; Mrs. S. F. Ramage, Warder; J. Stow, Sentinel; Mrs. X. Hill, Associate Matron; Mrs. Sheldon, Marshal; Miss Fulton, Organist.

#### ALAMO LODGE, NO. 122.

A. E. Clark, W. M.; P. W. Compton, S. W.; F. Lawrence, J. W.; Arthur Williams, Treasurer; C. Sharp, Secretary; F. V. Wood, S. D.; W. R. G. Meese, J. D.; M. W. Hall, Chaplain; W. S. Burpee, R. F. Booth, Stewards; E. C. Palmer, Tyler.

### Death of Captain Hansen.

It is with regret that the TRESTLE BOARD announces the death of Captain Charles E. Hansen, which occurred at his home at Grand Island, Walnut Grove, Sacramento County, Cal., January 17, 1904, advice of which reached this office too late for notice in the February number. Bro. Hansen was a member of Franklin Lodge, F. and A. M., and Onisbo Chapter, O. E. S., and at the time of his death was nearly sixty-six years of age.

He was Captain in the service of the California Transportation Company, running on the Sacramento River, for forty years.

Bro. Hansen was a subscriber for the first issue of the TRESTLE BOARD.

### Notes of the Eastern Star.

The Eastern Star Chapter at San Rafael held a largely attended meeting February 22d and conferred degrees on four candidates. Among the visitors present were: Grand Secretary Mrs. Wilatts and Past Grand Treasurer Miss Heuer of San Francisco. Permission was granted to the Masons and their ladies of Mill Valley to form a Chapter. The meeting closed with an elaborate valentine banquet, the tables being appropriately decorated.

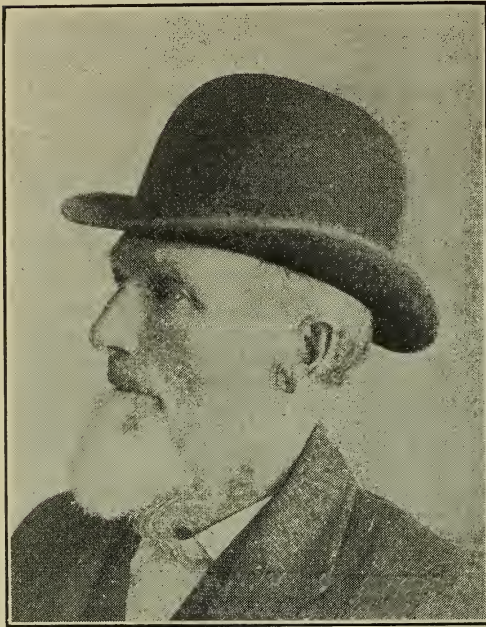
After the business session of Rose Valley Chapter, Order of Eastern Star, at Masonic Hall, early in February, the Worthy Matron provided a unique guessing contest in the shape of silhouettes of the various States and Territories of the United States. These were cut from white cardboard and pasted on black paper, which was then suspended from the walls of the room. Forty-eight States and Territories were numbered, and the guessing cards contained corresponding numbers. The contestants took cards and wrote their guesses as to the correct names of the States on the same.

### Eastern Star at Winters.

Yololand Chapter, Order of Eastern Star, was organized at Winters, Cal., February 13th, with twenty charter members.

The chapter was instituted by the Worthy Grand Matron, Mrs. Chlo Routzalm, of Los Angeles, and the Grand Secretary, Mrs. Kate J. Willetts, of San Francisco, with the following officers: Matron, Mrs. J. G. Griffin; Patron, Frank H. Owen; Associate Matron, Mrs. W. H. Gregory; Secretary, Mrs. J. W. Lamme; Treasurer, Mrs. J. G. Frederick; Conductress, Mrs. E. Treland; Associate Conductress, Mrs. Henry Brinck; Marshal, Mrs. August Brinck; Warden, Mrs. W. H. Robinson; Sentinel, W. A. Brinck; Adah, Mrs. W. A. Brinck; Electa, Miss Grace Griffin; Ruth, Mrs. Sam Taylor; Esther, Mrs. J. L. Harlan; Martha, Mrs. Fred W. Wilson; Organist, H. Roy Brinck; Chaplain, E. Treland.

The new chapter starts out under the most favorable auspices and is composed of a membership that guarantees its prosperity. As many as possible of the forty odd waiting candidates for membership will be taken in at an early date, and then a grand banquet will be given, to which sister chapters will be invited.

**Thirty-four Years a Tyler.***Editor Trestle Board:*

I hand you inclosed a photograph of Bro. T. Johnson, who has been Tyler of Emporia Lodge, No. 12, for thirty-four years. If any other Lodge can point to a Tyler older in service than Bro. Johnson we would be glad to hear of it.

Bro. Johnson was born in Norway in 1830, sailed the seas as able seaman fifteen years, visiting every port in the world; came to the United States in 1859; made a Mason in 1868; took R. A. Degrees in 1869; Cryptic Degrees in 1868; K. T., in 1875; Eastern Star in 1870. Has been Tyler of Emporia Lodge thirty-four years, Sentinel of Emporia Chapter thirty-five years and Sentinel of Emporia Commandery twenty-nine years.

Bro. Johnson has been Constable of Lyon County continuously since 1869.

Although he is on the shady side of life, Bro. Johnson's enthusiasm still burns brightly within his breast, and no younger member of the Fraternity is more active or zealous. His word is a GOOD BOND. Always faithful prompt, kind, considerate and painstaking, he can invariably be found when a meeting is called, at his post of duty, his hand extended to welcome all approaching our outer door, with a pleasant smile, and an encouraging word.

Fraternally,

EARL E. FAWCETT,

W. M. Emporia Lodge, No. 12, Emporia, Kans.

**The Craft in General.**

The new Masonic Temple at Gervais, Oregon, was dedicated January 28th.

New York has 196 Royal Arch chapters, with a membership of over 25,000.

There are 2,996 Masonic Lodges in the world working under the English constitution.

Zion Lodge, of Detroit, which was instituted in 1761 by British officers stationed there, recently celebrated the 143d anniversary of the lodge.

Fellowcraft teams exist in many of the Eastern cities, whose services for work in the third degree are in great demand by the various lodges.

The year 1903 was one of the most prosperous in the history of Royal Arch Masonry in Canada, and prospects for the present year indicate continued prosperity.

At the recent meeting of the sovereign grand priory, K. T. of Canada, a net gain in membership of 274 was reported, the largest gain in the history of the body.

New York City has a Senior Deacons' Club, organized for mutual study and improvement, which meets regularly at Masonic Temple each month. All present and Past Senior Deacons are eligible for membership.

El Katif Temple, Nobles of the Mystic Shrine, gave a grand ball in Spokane, Wash., on February 22d, the proceeds being applied to complete the Masonic Temple now under construction in that city.

**Book Table.**

The TRESTLE BOARD acknowledges the receipt, since the last issue of this magazine, of the following Masonic publications:

From Ill. Bro. Frederick Webber, 33d degree, transactions of the Supreme Council, 33d degree, for the Southern Jurisdiction of the United States of America.

From Bro. Alpheus A. Keen, Grand Secretary, proceedings of the Grand Lodge of New Mexico, F. and A. M., for 1903.

From Bro. Geo. A. Beauchamp, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Alabama, for 1893.

From Companion Jacob T. Barron, Grand Secretary, Proceedings of the Grand Royal Arch Chapter of South Carolina, for 1903.

From Bro. William A. Clendening, Grand Recorder, Proceedings of the Grand Council, Royal and Select Masters, of Tennessee, for 1904.



**California in Particular.**

Ashlar Lodge, No. 306, of Colton, installed officers February 4th.

Hollister, Cal., Chapter, R. A. M., installed officers February 10th.

The Masons of Long Beach, Cal., dedicated their new hall February 23d.

Masonic Lodges at Needles and Compton, Cal., installed on February 1st.

The Masonic Lodge at Ontario, Cal., installed officers the first week in February.

The Eastern Star Chapter at Mountain View, Cal., gave a pleasing entertainment February 17th.

Luserne Chapter, O. E. S., celebrated its tenth anniversary at Hanford, Cal., February 18th.

The officers elected by Porterville Chapter, No. 85, R. A. M., were inducted into office early in February.

Wm. H. Edwards, Grand Lecturer, visited the Masonic Lodge at Merced February 13th, for the purpose of instruction.

The Order of the Red Cross was conferred February 6th upon a number of candidates by Watsonville Commandery, K. T.

Long Beach (Cal.) Chapter, No. 84, R. A. M. installed officers on February 10th. A banquet and speeches followed the ceremony.

Redwood City is preparing for a gala occasion on May 1st, when the Grand Lodge will lay the corner stone of the new county court house at that place.

The Scottish Rite Consistory at Los Angeles is reported as prospering. A class of twenty-one received the thirty-second degree in the Southern city recently.

George Albert Meister, retiring Master of Union Lodge, No. 58, Sacramento, was presented with a beautiful Past Master's jewel, February 3rd, by the brethren of his Lodge.

The Masonic Lodges in Yreka have appointed a committee of three in reference to construction of new Masonic Temple, consisting of J. E. Wheeler, W. M. of Howard Lodge, H. J. Sarter, W. M. of St. John's Lodge, and H. B. Gillis of Cyrus Chapter.

A pleasant feature in the Fraternity is the exchange of courtesies frequently effected. For

instance, Ventura Chapter, R. A. M., conferred the Royal Arch Degree upon a candidate recently, the officers of Corinthian Chapter, of Santa Barbara, occupying the chairs.

Members of De Molay Council, Knights Kadosh, No. 2, Gethsemane Chapter of Rose Croix, No. 2, and Oakland Lodge of Perfection, No. 2, Scottish Rite bodies in Oakland, have been notified that on Monday evening, March 7th, the question of raising the fees for the degrees in the several bodies will be considered.

Franklin H. Day, Grand Lecturer of the Grand Chapter, R. A. M., of California, visited Ukiah Chapter, No. 53, on February 20th. The afternoon of the same day was devoted to inspection and instruction. Bro. Day was accompanied by Hon. Jacob Neff, P. G. H. P., and Bro. Henry Ascroft, P. H. P., of California Chapter.

West Gate Lodge, No. 335, has inaugurated a series of monthly lectures on Masonry at their hall in the Masonic Temple, Los Angeles. This is a step in the right direction. If more attention were paid to Masonic instruction outside of the rigid lines of the ritual, and the law and literature of Masonry were properly emphasized in all our Lodges, great good would result.

The Masonic Cemetery Association of Sacramento is making improvements in the Masonic Burial Ground in that city. Additional real estate has been purchased, and all the low land of the former holding is to be filled and brought up to grade, and laid out for occupation. It is the intention in this new portion of the cemetery to follow the lawn plan so popular in San Francisco and Eastern cities.

Golden Gate Commandery, No. 16, K. T., conferred the illustrious order of the Red Cross on a class of nine candidates February 22d at its asylum on Sutter street, and at the conclusion of the ceremonies a banquet was enjoyed. In performing the work all the officers took one station higher. In honor of the anniversary of the birth of the Father of our Country the banquet hall was decorated with bunting and the national colors and the speeches were of a patriotic nature.

**Commandery Music.**

"California Commandery March" is the title of a new piece of sheet music composed by Sir Knight Isaac Doles, of Indianapolis, an old Californian. The piece is composed especially for and dedicated to our California Commandery No. 1, of San Francisco.

It is lively and inspiring, and is worthy of a place in any musical library. For piano or organ, band or orchestra. Published by the author, Isaac Doles, Indianapolis, Indiana. Sent postpaid on receipt of price, 50 cents.

### Funeral of Alvinza Hayward.

The funeral of the late Alvinza Hayward, the widely known pioneer, whose death occurred in San Francisco February 14th, was conducted by the Grand Lodge of Free and Accepted Masons of California in Masonic Temple on the afternoon of February 19th. Several of the officers of the Grand Lodge were present, as well as officers and members of the local commanderies. In the absence of Grand Master C. W. Nutting the ceremonies were presided over by Junior Grand Warden Edward H. Hart of Berkeley.

The special communication of the Grand Lodge was held on account of Mr. Hayward having been Past Junior Grand Warden. Besides members of the Masonic order, a large number of the friends of the deceased were present.

After the ceremonies the remains were placed in a vault at Laurel Hill Cemetery. Later the body of the late millionaire will be buried at his country home at San Mateo, according to his expressed wishes.

### Masonic Directory.

There has been compiled by Bro. E. D. Thomas, of San Francisco, a Directory of Masonic Bodies of San Francisco, Oakland, Alameda, Berkeley and San Rafael. This publication is in pamphlet form, vest pocket size, and is a convenient and complete roster of all Masonic and Eastern Star bodies in and adjacent to San Francisco, and their officers, as well as a directory of all Masonic

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grand bodies of this State. Every Mason should possess a copy of this directory.

### Modesto Masons May Build.

The Masons of Modesto have a committee out to ascertain if a desirable building site can be obtained. A two or three-story brick building of modern design and finish is contemplated. Both the Blue Lodge and the Chapter are interested in the proposition. They have quite a building fund, which has been accumulating over a long series of years.

### New Lodge for Ft. Bragg.

Twelve brethren of the town of Fort Bragg will petition the Grand Master for a dispensation to organize a Masonic Lodge in that community. The consent of the neighboring Lodge at Mendocino has been obtained.

The TRESTLE BOARD is in receipt of bulletin of Buffalo Consistory, S. P. R. S., Thirty-second Degree, announcing that a regular convocation of that body was held in Buffalo, N. Y., for work in Twentieth Degree, Master Advitam. A large class of candidates received the degree, the meeting being held in the latter part of February.

Inspector General C. T. Brown, thirty-third degree, conferred Scottish Rite degrees from fourth to third upon a class of six novitiates at Santa Fe, N. M., on the 13th and 14th of February.

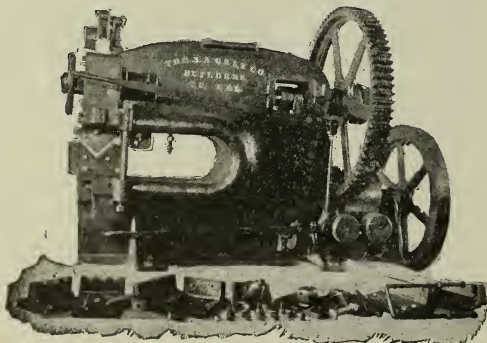
Ariel Chapter, at Antioch, gave a reception the first week in February. The evening was spent in archery, games and dancing.

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## North Shore Railway TIME TABLE

October 17, 1903. Sundays and Holidays same

Leave San Francisco, A. M.—7:00, 8:00,  
 9:00, 10:00, 11:00.

Leave San Francisco, P. M.—12:20, 1:45,  
 3:15, 4:15, 5:15, 6:15, 7:00, 8:45, 10:20, 11:45.

Leave Sausalito, A. M.—6:00, 7:10, 8:10,  
 9:10, 10:10, 11:35.

Leave Sausalito, P. M.—12:55, 2:20 3:30,  
 4:20, 5:20, 6:20, 7:20, 9:20, 10:55,

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