

THE TRESTLE BOARD

A MASONIC MAGAZINE

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The Trestle Board

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jurisdiction and country on subjects pertaining to every Rite and Branch of Masonry.

1787, that the author is able to give the following to his fraternal readers:

"At a general encampment of St. Abb's Lodge, the following brethren were made Royal Arch Masons: Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire, and Robert Ainslie, from the Lodge of St. Luke, Edinburgh. Robert Ainslie paid one guinea admission dues, but, on account of Robert Burns' remarkable poetical genius, the encampment agreed to admit him gratis, and considered themselves honored by having a man of such shining abilities for one of their companions."

Previous to Robert Burns being made a Master Mason, St. David's Lodge No. 174, and St. James' Lodge were consolidated under the name "St. David's Lodge No. 174, Ancient Freemasons," and later separated, each claiming their pride, "Bobbie" Burns, to hold membership in said Lodges.

Bro. Burns, after becoming a Mason, wrote many Masonic poems and songs. Through Scotland the 24th of June is generally observed by the Masonic fraternity. In A. L. 5786 and in the early part of June, Bro. Burns being somewhat anxious to have a large attendance on the 24th (St. John's Day), sent to his brother Mason, the Doctor John Mackenzie, the following notice in poem form:

"Friday first's the day appointed
By our right worshipful annointed
To hold our grand procession:
To get a bald of Jonnie's morals
And taste a swatch of Manson's barrels
I' the way of our profession.
The Master and the brotherhood
Would a' be glad to see you,
For me I would be mair than proud
To share the mercies wi' you,
If death, then wi' skaith then,
Some mortal heart is hetchin'.
Inform him, and storm him
That Saturday you'll fetch him."

The attendance on that St. John's Day was large at renowned St. David's Lodge, and a more proud Freemason never stood in Masonic cloth than Robert Burns as he extended the warm hand of friendship and brotherhood upon that grand occasion. Some of the minutes of that old

Lodge are written by the poet. The members of St. David's Lodge cherish with no small amount of pride the sacred traditions of that Masonic body. The life of Robert Burns is dear to the curious and thinking Freemason throughout the entire world. His Masonic songs and poems are numerous, and are familiar in the minds of many Scotch Freemasons. He was a frequent and most welcome visitor to Masonic meetings in many places of "Bonnie" Scotland. The following is from his talented pen:

"There's mony a badge that's unco braw,
Wi' ribbons, lace and tape on;
Let Kings and Princes wear them a',
Gie me the Master's apron.
The honest craftman's apron,
The jolly Freemason's apron,
Bide he at hame, or roam afar,
Before his touch fa's bolt an' bar,
The gates of fortune fly ajar,
'Gin he wears the apron.
For w'alth and honor, pride and power.
Are crumbling stanes to base on:
Fraternity sh'u'd rule the hour
And ilka worthy Mason.
Each free accepted Mason.
Each ancient crafted Mason.
Then, brithers, let a halesome sang
Arise your friendly ranks along.
Gudewives and bairnes blithely sing
Ti' the ancient badge wi' the apron string
That is worn by the Master Mason."

The records of January 12, A. L. 5788, St. Andrew's Lodge, Edinburgh, show him to have visited there on that evening. Bro. Burns died July 21, 1796, and was buried on the following 26th at Alloway Kirk, Ayr. To the tourist a most interesting sight is the old churchyard of the kirk, where sleeps all that is earthly of Robert Burns, a brother among mankind and one of the bright lights in the poetical world. He was born, lived and died upon Masonic ground, for once trod that hallowed soil the same Grand Master that erected the famous Melrose Abbey, whose honored compeers all brethren of human freedom are to thank for the stand taken by them in those most trying times; acts, which were instrumental in shaping the destinies of the great Anglo-Saxon race. To the Scotch brethren the Freemasons of the entire earth should extend the heart greeting for their endeavor in preserving those sacred traditions.

The Masonic Decalogue.

EXTRACTS FROM SCOTTISH RITE MORALS AND DOGMA.

Masonry has its decalogue, which is a law to its initiates. These are its ten commandments:

I. God is the eternal, omnipotent, immutable Wisdom and Supreme Intelligence and exhaustless love.

Thou shalt adore, revere and love Him.

Thou shalt honor Him by practicing the virtues.

II. Thy religion shall be to do good because it is a pleasure to thee, and not merely because it is a duty.

That thou mayest become the friend of the wise man, thou shalt obey his precepts.

Thy soul is immortal. Thou shalt do nothing to degrade it.

III. Thou shalt unceasingly war against vice.

Thou shalt not do unto others that which thou wouldest not wish them to do unto thee.

Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom.

IV. Thou shalt honor thy parents.

Thou shalt pay respect and homage to the aged.

Thou shalt instruct the young.

Thou shalt protect and defend infancy and innocence.

V. Thou shalt cherish thy wife and thy children.

Thou shalt love thy country and obey its laws.

VI. Thy friend shall be to thee a second self.

Misfortune shall not estrange thee from him.

Thou shalt do for his memory whatever thou wouldest do for him if he were living.

VII. Thou shalt avoid and flee from insincere friendships.

Thou shalt in everything refrain from excess.

Thou shalt fear to be the cause of stain on thy memory.

VIII. Thou shalt allow no passion to become thy master.

Thou shalt make the passions of others profitable lessons to thyself.

Thou shalt be indulgent to error.

IX. Thou shalt hear much. Thou shalt speak little. Thou shalt act well.

Thou shalt forget injuries.

Thou shalt render good for evil.

Thou shalt not misuse either thy strength or thy superiority.

X. Thou shalt study to know men: that thereby thou mayest learn to know thyself.

Thou shalt ever seek after virtue.

Thou shalt be just.

Thou shalt avoid idleness.

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another. He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow: and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

We do not undervalue the importance of any truth. We utter no word that can be deemed irreverent by any one, of any faith. We do not tell the Moslem that it

is only important for him to believe that there is but one God, and wholly unessential whether Mohammed was the Prophet. We do not tell the Hebrew that the Messiah whom he expects was born in Bethlehem nearly two thousand years ago, and that he is a heretic because he will not so believe. And as little do we tell the sincere Christian that Jesus of Nazareth was but a man like us, or His history but the unreal revival of an older legend. To do either is beyond our jurisdiction. Masonry, of no one age, belongs to all time; of no one religion, it finds its great truths in all.

Corner Stone Laid.

The corner-stone of the new Masonic Temple at Redondo, Cal., was laid with appropriate ceremonies May 10th, by the Grand Lodge of Free and Accepted Masons of California. Past Junior Grand Warden Charles E. Mitchell officiated as Grand Master.

The Grand Lodge convened at 2 p. m. at Forester's Hall and proceeded to the site of the new building and there awaiting them were the handsome corner-stone with the inscription, "Laid May 10, 1904, by the M. W. Grand Lodge F. & A. M., and a large crowd of interested spectators.

Prayers were said by Grand Chaplain C. W. Leckenby after which Past Master P. S. Venable presented Acting Grand Master Mitchell with a handsome silver trowel in behalf of Redondo Lodge, No. 328, F. & A. M. The ceremony then proceeded and as the stone was placed in its respective position the Grand Honors were given.

A receptacle containing the following articles was placed in the stone: Roll of membership, copy of the by-laws of Redondo Lodge, membership roll of Carnation Chapter, No. 171, O. E. S., Book of the Holy Writings, list of Redondo Board of Trade, list of Redondo Board of Trustees, copies of local newspapers, F. & A. M. Monitor.

At the close of the ceremony the lodge reconvened and all repaired to the banquet hall, where an elegant collation was served. Speeches were then the order.

The new building will be of brick and will be two stories, the upper floor being devoted entirely to lodge purposes, the lower floor to store rooms, etc., and when completed will cost between seven and eight thousand dollars.

Nevada Commandery, No. 6, K. T., installed officers at Nevada City, Cal., May 21st, for the ensuing Templar year.

Golden Gate Commandery.

The annual installation of Golden Gate Commandery, No. 16, K. T., was held at Golden Gate Hall May 9th, the regularly elected officers, whose names are given elsewhere in this issue and the following appointed officers, were duly inducted into office:

W. H. White, Standard Bearer; Henry C. Schaerter, Sword Bearer; J. Fessenden Clark, Warder; F. W. Buttelmann, M. J. Fairfield and C. W. Tozier, Guards; W. H. Smith, Sentinel; Samuel D. Mayer, Organist. The installing ceremonies were performed by W. Frank Pierce, Right Eminent Grand Commander of California, assisted by Past Grand Commander Frank W. Sumner. Robert W. Campbell, the retiring Commander, was presented with a commandery cross, studded with diamonds, and a colonial clock costing \$1,000. The presentation speech was made on behalf of the organization by George W. Clark.

At the banquet hall an elaborate menu was served. P. D. Code acted as toastmaster. Responses were made as follows: "Our Allegiance to the Grand Commandery," W. Frank Pierce; "Our Commandery," J. C. Campbell; "Our Fraters," S. M. Shortridge; "The Order," General C. A. Woodruff; "What Our Captain General Expects of Us This Year," Charles L. Field.

Oxnard Chapter Dedication.

Oxnard Chapter, No. 86, R. A. M., was dedicated with great pomp and imposing ceremonial, May 11th. The ceremonies were conducted by John Francis Hughes, Deputy Grand High Priest and the Grand Chapter of California.

The following officers were installed:

High Priest, P. S. Carr; King, M. J. Ely; Scribe, T. A. Rice; Treasurer, Jay Spence; Secretary, B. S. Braddock; Chaplain, Frank Petit; Captain of Host, Earl Carr; Prin. Sojourner, B. S. Virden; Royal Arch Captain, J. A. Driffill; Master Third Vail, H. W. Witman; Master Second Vail, J. L. Sebastian; Master First Vail, R. L. Beardsley; Guard, E. B. Short.

Father and Sons.

A happening unusual in Masonry and as interesting occurred in Yreka, Cal., early in May, when H. Mattern and his two sons, of Hornbrook, were given their last degree in the Commandery. All of the degrees of Masonry, from first to last, have been conferred upon the three together on the same dates, which is an unusual occurrence. Also Mr. and Mrs. Mattern, their daughter and two sons, were received in the Eastern Star Chapter, the degree being conferred on them at the same time.

Remarkable Masonic Incident.

The first Masonic funeral that ever occurred in California took place in the year 1849, and was performed over the body of a brother found in the bay of San Francisco, according to a Colorado paper. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entered apprenticeship. There were the Holy Bible, the square and the compasses, twenty-four-inch gauge and the common gavel. There was also the mosaic pavement representing the ground floor of King Solomon's Temple, the indented tessel which surrounds it, and the blazing star in the center. On the right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellowcraft degree, viz.: the square, the level and the plumb. There were also the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian and Composite. In removing the garments from his body the trowel presented itself, with all the other tools of operative Masonry. Over his heart was a pot of incense. On the other parts of his body were the beehive, the Book of Constitutions guarded by the tyler's sword, the sword pointing to a naked heart, the all-seeing eye, the anchor and the ark, the hour-glass, the scythe, the forty-seventh problem of Euclid, the sun, moon, stars and comets, the three steps emblematical of youth, manhood and age. Admirably executed was the weeping virgin, reclining upon a broken column, upon

which lay the Book of Constitutions. In her left hand she held the pot of incense, the Masonic emblem of the soul. Immediately beneath her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are fast withering away. The withered and attenuated fingers of the Destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never before saw, and, in all probability, such as the Fraternity will never witness again. His name was never known.

Shriners as Actors.

The members of Islam Temple, Mystic Shrine, their families and friends had a very enjoyable time at the Alhambra Theater on Saturday evening, May 28th. The occasion was the burlesque representation of an old-time circus. The originator of the piece was W. L. Haskell; most of the actors were members of Islam Temple, and to them is due the credit for the success of the odd show. The several members of Islam who took part displayed skill in burlesque that would do credit to professionals. That the farcical performance was enjoyed and appreciated by the large and fashionable audience, was fully manifested by the hilarity that pervaded the theater. The fun was "fast and furious." Bennett's band rendered some exquisite music, and, representing the "village orchestra," they discoursed some excruciating discords that brought down the house in bursts of applause, compelling encores.

The scene in the theater was one of beauty, to which great effect was given by the numerous toy balloons emblazoned with the emblem of the Shrine, and presented to the ladies as they entered. The variegated colors of these souvenirs as they floated above the heads of the audience gave a picturesque variety to the scene, and added to the pleasure of the occasion.

The Shriners anticipated a night of hilarity and fun, and they had it in full measure. Dignity was for the time put aside, and yet the whole performance was unobjectionable. Such occasions of relaxation affords pleasure and profit, rest and refreshment.

The Death Roll.

Sir Joseph Alvah Locke, of Portland, Ore., Senior Grand Warden of the Grand Encampment, K. T., of the United States, died late in April, after a brief illness. Brother Locke served in both houses of the Maine State Legislature, presiding over the State Senate in 1881 and 1882, and was also a member of the Governor's Council for four years. He was elected Grand Master of the State of Maine in 1896, and served two terms. He was also for two terms Grand High Priest of the Grand Chapter, 1881-3. He was Grand Commander of the Grand Commandery in 1888-9. He was also prominent in the Scottish Rite, having received the thirty-third degree at Detroit in 1884, and having served as Commander-in-Chief of Maine Consistory.

New Lodge of Stockton.

Stockton Lodge of Perfection, No. 12, A. and A. S. R., was instituted in Stockton May 19th by Inspector-General W. Frank Pierce. The lodge starts with twelve charter members and plenty of hope of harmony and prosperity. The Venerable Master is Bro. E. C. Stewart, who is also High Priest of the Royal Arch Chapter in that city. The following were elected officers: E. C. Stewart, Master; J. W. Rupert, Senior Warden; P. C. Krog, Junior Warden; F. W. Goodrum, Secretary; F. M. West, Treasurer; Dr. S. F. Calhoun, Orator; J. N. Woods, Almoner; W. B. Thomas, Master of Ceremonies; P. E. Platt and M. S. Arndt, Experts; E. W. S. Woods, Captain of the Guard; Frank Dickinson, T.

Nevada Commandery.

Nevada Commandery, No. 6, K. T., has elected and installed the following officers: Thomas Ingram, E. C.; Fred. L. Arbogast, Gen.; William Griffin, C. G.; P. W. Mitchell, S. W.; Benjamin Hall, J. W.; John T. Morgan, Treas.; Frank Aver, Prelate; A. A. Attkisson, Standard Bearer; W. J. Peters, Sword Bearer; W. E. Meservey, Warder; Antone Tam, Sentinel; Gustave Fischer, First Guard; George W. West, Second Guard; Atherton S. Lord, Third Guard; W. D. Harris, Organist.

Bro. W. H. Edwards, Grand Lecturer of California, visited lodges in Pacific Grove and Watsonville, May 13th and 14th.

The installation of officers of Bakersfield Commandery, K. T., was conducted April 14th by Grand Commander W. Frank Pierce.

The installation of officers of Sacramento Commandery, No. 2, K. T., has been set for June 3d. just as the TRESTLE BOARD is going to press. We are therefore unable to give full account of same in this number.

California Commandery will install officers early in June.

\$50,000 Temple.

The Masons of Palo Alto are formulating plans for an elegant new Masonic Temple to be erected at that place soon, information of which was published in a former issue of the TRESTLE BOARD.

A fine site was secured about two years ago, on University Avenue, the value of which has doubled during that time. In a short time architects will be asked to prepare plans and specifications for the temple, which will be one of the handsomest in the valley. It will be large and will contain a theatre, two or three stores, several lodge rooms and a large banquet room. It is to be modern and complete in every detail and will be an ornament to the town.

It is estimated that the building will cost \$50,000. The site is in a fine location and a building such as will be erected will show from all directions and will add greatly to the value of surrounding property.

Fiftieth Anniversary.

Martinez Lodge No. 41, F. & A. M., celebrated its semi-centennial Tuesday, May 17th, at Masonic Hall at that place, with an entertainment and banquet. Masons and their families to the number of two hundred were present. An interesting musical and literary program was given.

Past Grand Master Wm. S. Wells delivered an address embracing an historical resume of the founding and growth of the Lodge from the 17th of May, 1854, to the 17th of May, 1904.

A banquet followed at which speeches were the order.

Eastern Star.

In Violet Chapter, No. 102, San Miguel, Cal., five candidates were initiated May 13th. The ceremonies were followed by a sumptuous banquet.

At a meeting of the Eastern Star Chapter at Santa Ana, held early in May, Mr. and Mrs. O. M. Robbins were presented with an elegant Haviland china salad set, in honor of the twentieth anniversary of their marriage. Bro. Robbins is Inspector of the Masonic District.

Ocean Spray Chapter, No. 68, O. E. S., Monterey, Cal., held a notable meeting May 4th. The occasion was the annual inspection by the District Deputy Grand Matron, Mrs. Matilda Victoria Fifield, of Pacific Grove. There was a very large attendance of members and the hall was prettily decorated. The degree work was exemplified in a manner that called forth the hearty approval of the District Deputy and the Associate Grand Matron Sister Conant, of San Jose, who was present.

Mrs. Fifield was presented with a beautiful souvenir spoon, the address accompanying it being made by Past Matron Sylvia G. Hamilton. The recipient responding in a happily worded speech.



UPPER—H. S. Davis, J. D.; E. R. Sawyer, S. D.; Vernon Goodwin, M.; W. L. Whittaker, Steward; C. B. Kobes, Tyler,
 LOWER—J. W. Warboys, Treas., A. V. McNab, S. W.; W. P. Shearer, W. M.; Carl A. Lane, J. W.; W. H. Pool, Sec.

Officers of Santa Rosa Lodge, No. 57.

Santa Rosa Lodge, No. 57, F. & A. M., was formally instituted in Santa Rosa June 24, 1854, after having been working under a dispensation for some time. From a handful of Masons the lodge has grown to be a large and powerful organization in the last half century.

There are now over two hundred and fifty members on the roll, and the number is growing steadily. During the past few years the lodge has raised a number of the sons of some of its most prominent members.

The lodge recently purchased a lot 80x140 feet at the corner of Fourth and D streets and is planning to erect a modern three-story structure thereon, which will be done as soon as the present Masonic hall property is disposed of. The lower section will be used for stores, and the upper floors

for hall, banquet room and ante-rooms. The first Masonic hall in Santa Rosa is said to have been located in the third building erected in the town.

C. W. Matthews, of Alexander Valley, is the only surviving charter member of No. 57, and is still quite a hale and hearty brother. He is expected to be the guest of honor at the celebration of the Golden Jubilee, the fiftieth anniversary of the lodge, which is being planned for June 24th.

The present officers of Santa Rosa Lodge are: William P. Shearer, W. M.; A. V. McNab, S. W.; Carl A. Lane, J. W.; J. W. Warboys, treasurer; W. H. Pool, secretary; E. R. Sawyer, S. D.; H. S. Davis, J. D.; W. L. Whittaker and Danville Decker, Stewards; C. B. Kobes, Tyler; A. L. Burleson, Chaplain, and W. H. Ahrens, Organist.

The Exclusiveness of Masonry.

DR. JAMES B. MCFATRICH, 33° IN MASONIC CHRONICLER.

Masonry is exclusive. It is well that it is. A picture that is intended to fascinate the ages cannot be hung on the outer wall. It must be carefully guarded and preserved. A pearl must not be made so common that its beauty may be soiled by ruthless hands. A force that makes for universal good ought not to be weakened by over-work or needless exposure. There ought to be a welcome at every Masonic altar for all who can strengthen this splendid instrumentality for the uplifting of mankind. There must be a rigid rejection of every element that will impair its strength and beauty. Solicitation is unmasonic though not uncommon in some lodges. There ought to be no need for solicitation. The square and compass should mean so much to noble manhood as to make every lodge room too small, and the work of every lodge exhaustively laborious. Men face death to dig into the frozen earth for gold; they court the heat of Africa in search of diamonds; they climb mountains to find health; they are tireless in feasting the eye and soul upon the beautiful. Why? There is fascination and real worth in what they seek. The Masonic altar has been built in almost every town and village and is numerous in every city. Temples of Masonry lift their domes where every eye can see them, and the emblems of Masonry are worn by a vast army of men. In themselves none of these things mean anything. An altar is senseless wood and gilt; temples, imaginary or real, are simple architecture; the square and compass are cold, unfeeling metal. The symbols of Masonry are only guide-boards to the most beautiful system of truth, charity, sympathy, manhood and brotherhood that man has ever devised—a system so beautiful that it must be an irresistible charm to every manly heart and intellect. The guide-boards, like the guide-board at the cross roads, say: "Yonder is what you want." But the traveler on the highway

would be disappointed and indignant if the finger of the board at the crossroads pointed toward a waste or a trackless forest. Does the square and compass point to what it claims to be pointing at? It says: This way to the finest development of heart and soul, to ravishing beauty, to delightful peace, to a family reunion at the Father's fireside, to a refuge for childhood and the home of age. If this is what we make Masonry the millions will stand at its doors eager to enter.

Masons should never forget that it is the inside and not the outside that needs the most careful watching. The lodge can attract only those who can see beauty and benefit—moral and intellectual—in its ritual, work and influence, if its standards are high. It is a mistake to think that a system in itself, however beautiful in conception, can win admiration and loyalty. The loveliest picture that was ever painted would never thrill if it were not hung by human hands upon the wall. The statue that glows with the touch of genius and seems to breathe and speak, or smile or weep, would be as cold and irresponsible to our longings for what it represents as the rough marble from which it was chipped, if it were not set on a pedestal for our study and admiration. The church spire and the church altar and the sacred desk mean nothing but a suggestion that there is a system of religion which involves ideals of man's relations to God and his fellow-man. It is the people in the pews and the preacher in the pulpit that must give vitality and beauty to religion, if it has any. The high character of Masonry, its gentleness that will win, its love and sympathy that will crowd our anterooms with men who are knocking for admission, and the eloquence of its forms must find brilliant expression in our individual lives, if we ever expect that all who ought to be Masons ever will be.

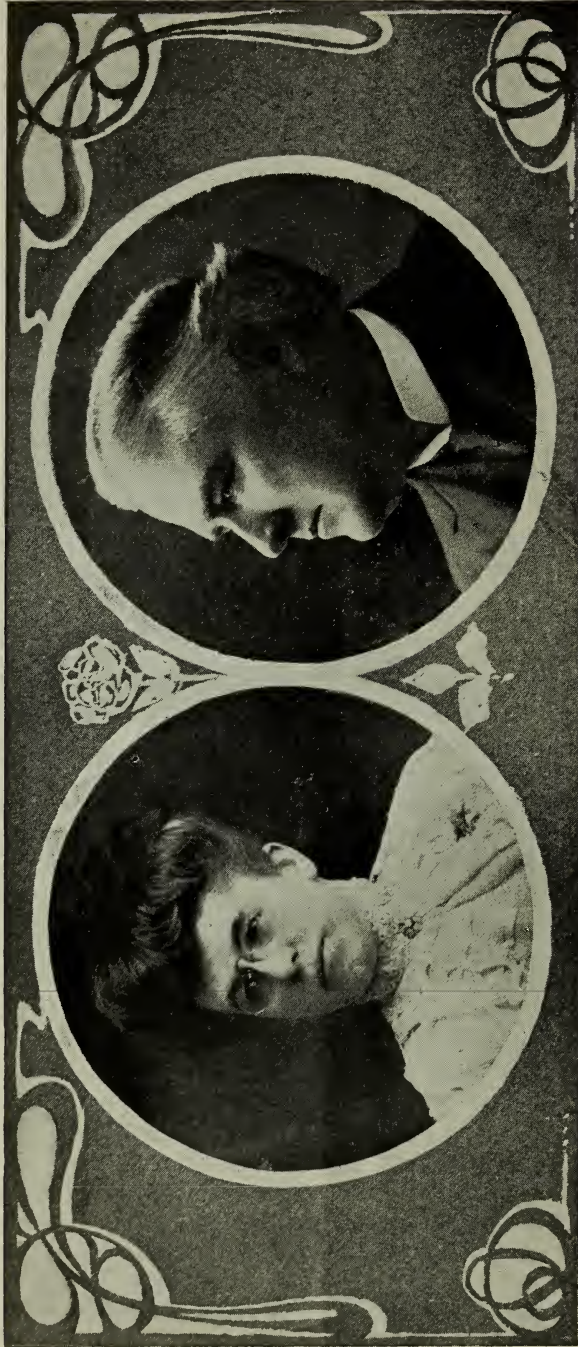
If we are Masons only in the lodge room

we lack the spirit of Masonry which in its perfection is a charm that the noble-minded cannot resist. The people who ought not to be Masons would never seek admission if they knew that to be one was to live in an atmosphere of purity, love and devoted brotherhood to man. The Order's exclusiveness ought to be its exclusive openness in advancing the best interests of the human race in leveling mankind with a moral force, the spirit of love and a hunger for the dawn of universal brotherhood. The influence of Masonry in this direction is evident and unquestionable, but not what it might be if every Mason had a full conception of the breadth and depth of Masonic significance and was always a practical exponent of Masonic truth and splendor. The civilization of which we are so pardonably proud, and which means the betterment of human conditions, is the aggregate of individual effort and sacrifice. Even collective forces are simply the sum of individualisms. It has been the Washingtons that sat liberty on her throne; it has been the Lincolns that regilded the throne and re-robed the queen who sits there; it was the Franklins who tamed the lightnings; the Morses who sent them tripping along the wires, and the Edisons who taught them language. It is the lone man who has dug into the mountain and found the golden treasure, dived beneath the waves and discovered the beautifully tinted coral, and rode the seas and scaled the mountains to find new continents or new worth and splendor; and it must be the individual man who is to make the world a brotherhood. Whoever will carry Masonry out into the world will train it to measure up to the highest ideals that man has ever formed. In the jungles it will cause the flowers to bloom; in the night it will paint the beauty of the morning on the gloom; in the midst of contentions it will be the dove of peace; to every heart that aches it will be a balm and over every grave it will arch a rainbow of consoling promise. But the lodge name, nor the ritual, nor the emblems, nor the brilliant

history of Masonic triumphs can accomplish this. The individual Mason whose heart has flowered in brotherhood must do it. He must be the living ideal of Masonry, so pure and brilliant in his great office of brother to mankind that his footsteps will glow like a star of the night and his voice will be like melody to the hopeless. What makes this man a light to the world, a hope to the hopeless, a guide to the lost, an inspiration to the despairing, a character that seems like a fadeless flower in the desert? will be the inquiry, and the answer will come from admiring men: Masonry—exclusive in its grandeur of purpose and exclusive in its holy ministrations; exclusive in that it wants exalted manhood as its expositor and love for man as the brilliant light that fills every heart that is covered by the square and compass.

In the lodge room it is a dull intellect, an unresponsive conscience and a heart that beats in discord with the finer feelings of our nature, that do not respond to the eloquent call to higher, holier living and the invitation to aid in the broadening of brotherhood. But the trouble is that we are apt to forget it all at the portal of the lodge room. It may not have occurred to all of us that Jekyll and Hyde are an extravagant portrayal of most men, perhaps all. Double mindedness, double characters, sometimes as unlike as the antipodes, are a human frailty. Under this influence the mind is as pure as the snowflake that rides the wind; under that influence it is a seething caldron of thought that is an offense to purity. In this position we are the soul of benevolence, in another we may be the blight of selfishness. There is no place in Masonry for double characters—no place for Jekylls and Hydes, no place for a Mason at the altar and only a meaningless badge of Masonry out in the world. When the man is endowed with the inspiration of Masonic teachings it means that he has acknowledged God and is a friend, an active, everlasting, loving friend of man. Are you a Mason?

THE TRESTLE BOARD.



MRS. CHLO ROUTZAHN,
PACIFIC CHAPTER, No. 192.

GEORGE F. MCNOBLE,
WOODBRIDGE CHAPTER, No. 119.
GRAND WORTHY MATRON AND GRAND WORTHY PATRON, ORDER OF THE EASTERN STAR OF CALIFORNIA.

Eastern Star in California.

BY GEO. F. MCNOBLE, WORTHY GRAND PATRON.

The Order of the Eastern Star is now about thirty-two years old in California and has had a very auspicious career. At the close of the Grand Chapter last autumn there were in this State 181 active Chapters, containing 16,504 members. At present, it is safe to say, there are upward of 17,000 members enrolled.

From very humble beginnings the order has grown to great strength and usefulness under the patronage and protection of the Masonic Order. It had the *raison d'être* in a desire upon the part of the female members of the Masonic families to unite and more closely assist in carrying out the spirit of mutual help; or to put it more concretely "The Order of the Eastern Star exists for the purpose of giving practical effect to one of the beneficent purposes of Freemasonry, which is to provide for the welfare of the wives, daughters, mothers and widows of Master Masons."

Wherever a good, healthy lodge of Masons has been planted and grown, it has been our experience to find that a Chapter of the Eastern Star will thrive and nestle thereby. Although not connected by any actual legal tie, or by any cognate origin, yet the Order of the Eastern Star has grown under the nourishing rays of Masonic Light, and must stand as a coordinate society of Masonic sympathizers and workers having a unity of aims with the craft.

So intimately are the careers of the two orders blended that no injury may befall Masonry without casting its shadow upon the Eastern Star. And the converse is also as true.

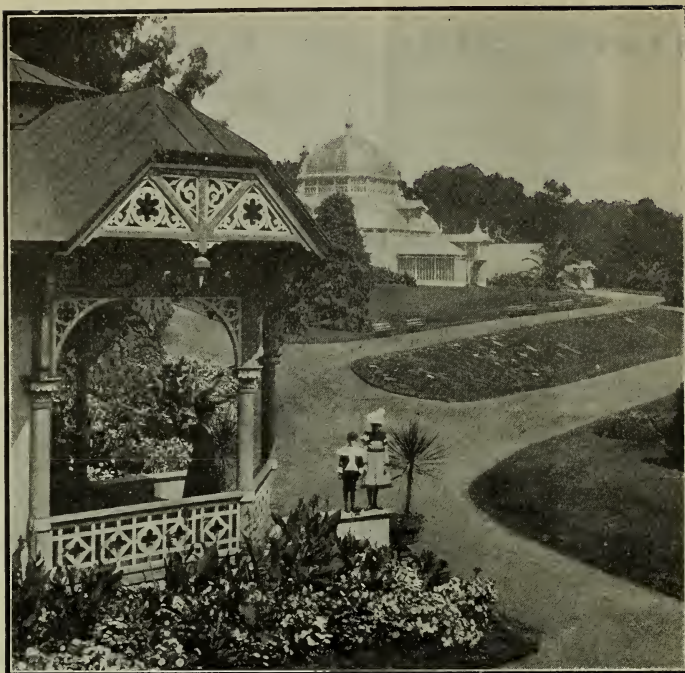
Chapters are being instituted at the rate of about ten or twelve per year throughout the State to meet the needs of the incoming tide of immigration.

The Good Samaritan idea linked to the doctrine of ethics laid down in the Golden Rule seem to be the two guiding and controlling principles of this Order—and these principles are put in practice by obeying the injunction, "Love one another."

The Grand Chapter of California is a constituent member of the General Grand Chapter, and this State has been honored more than once by having one of its Grand officers chosen to preside over the deliberations of the National Grand Body. The organization is centralized, and the law and ritual work come, for the most part, from the highest tribunal.

The government is dual, i. e. the executive officers are from both sexes, and have their respective fields of activity. But the division of labors is so happily arranged that there should be no conflict of jurisdiction in the exercise of official functions.

In this gala year of Masonic progress, the members of the Order of the Eastern Star will be found always lending a helpful hand toward making memorable and enjoyable the pilgrimage of the Sir Knights and their ladies to the Golden West. The fact is that the really onerous task of taking care of the Sir Knights this autumn is to devolve upon the Order of the Eastern Star in a large measure. But we all know that the Sir Knights are gallant and will bestow the palm where it properly belongs and that their appreciation and gratitude run ahead of their coming. Thus the Eastern Star makes headway step by step with all branches of Masonry, and it is little wonder that the vigorous growth of Masonry during these past few years in this State is reflected so vividly in enthusiastic and phenomenal advancement of the ranks of those who have seen His star in the East, and who have come to worship Him.



VIEW OF CONSERVATORY, GOLDEN GATE PARK, SAN FRANCISCO.

Encouragements of Freemasonry.

Upon this subject Rev. Brother Joseph J. Woolley addressed the Grand Lodge of Rhode Island at its last annual communication:

It is with feelings of deep interest that I speak of the outlook and encouragements of Masonry. In my own life I have felt the touch of the influence and the grip of the iron hand of an all-prevailing and permanent brotherhood, which took on form and order in ancient times, and contains in itself the elements and essence of its own perpetuity.

The antiquity of our Order is a pledge and proof of its continuance.

Some years ago an old gentleman said to me, "I fear I shall be cast off at last." I said, "How long, Mr. Yale, have you trusted God?" "All my life," he answered. "Do you think, then, that He will desert you now, that you have come to infirmity and old age? Is not the past

an evidence of God's faithfulness and encouragement, and proof that He will continue to keep you to the end?" It is one of the grand and glorious features of our Order that it comes down to us from a rich and ennobling past. It is not, like Jonah's gourd, the creature of a day; it is hoary with age, and the annals of antiquity mark its footsteps and are a part of its record. It began when God directed the actions of men in special operations, and men felt the need of a mutual alliance and support. It is the more remarkable that in its course, while other things have changed, kingdoms and empires have risen and gone into decay, it has continued steadily onward—preserving intact both its integrity and its principle, and presents itself to us to-day in all its sterling character and beauty, unblemished and pure. Like the two pillars in Solomon's temple, Jachin and

Boaz, they were not only beautiful—they were strong, sustaining and useful. The crowning glory of Masonry is its use. Like the mighty impulse of Niagara Falls, it fills the mind with wonder; at the same time it moves the machinery that lights the regions round about. We must not lose sight of the fact, my brethren, that the teachings and principles of Masonry have affected the welfare of men in all the ages and in all the conditions through which it has passed.

The next ground of encouragement in Masonry is in its essential character.

Some things can never die. An oak falling to the ground, will sprout again, and another tree will rise from its roots. Even a forest, if it is laid low by the woodman's axe, will perpetuate itself and another forest will take its place. The things that are essential to life and the welfare of men have in themselves the elements of their own continuance. It was so ordered at the first—at the beginning. When God created the earth and the things therein, He said "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit, whose seed was in itself; and God saw that it was good." Thus this tree, whose seed is in itself, carries with it the pledge and promise of its future. A thing may die after it has served its purpose. Have the service and purpose of Masonry been accomplished? Are there no more young men to imbibe its principles and be governed by its teachings? Do men no longer need its fostering care? Has the lion's paw lost its grip? Has fraternity become effete, and its fellowship no longer charming, ministering and sweet? Do we not see, my brethren, that nothing, however high or holy, no great truth or principle, becomes effective until it takes on form, which form it retains until its purpose has been accomplished? What is the heart of Masonry—what its essential life—if it be not in its beneficence? When I became a Mason, forty-eight years ago, the first sign that engaged my eye was the

letter "G." I have never lost the impression of it from that hour to this. Its great character and teachings are based on that truth, God is; and because of Him Masonry exists among men. No infidel, no agnostic, no man of evil mind, or of bad repute, can enter this body, or become a member. It is idle talk to draw a distinction between the Lodge and the Church. They differ in form and ceremony; but good is good everywhere the wide world over, and God is good. If the real truth were not ours, if our life were based on theory and human philosophy—if no high purpose, no great underlying principle, lay at the foundation of our Order—it would have ceased long ago. It would indeed have been like Jonah's gourd—it would have begun in a day and perished in a day. We should have never heard of it. It is here; it has been bequeathed to us. We need it; and whether we, in our day, foster it or not, it will exist, and coming generations—wiser, perhaps, than we—shall know the right. I was told when I became a Mason that in it there was nothing that conflicted with the duty I owed to God, to my country, or to myself. In nearly a half century of experience and observation I have found that to be true. In addition, I have found it to be the conservator, adjuster and upholder of all that which is important and essential to all these. The only thing untrue and unnecessary in Masonry is a false and untrue brother. When a man becomes an unworthy Mason he is an unworthy man.

The next feature of encouragement in Masonry is in the character and intelligence of its members.

I am so old-fashioned as to believe that there is nothing in the ritual or principles of Masonry to forbid Solomon and other great men of his day from beginning and establishing this plant in the world; or that the Saints John were Masons. Be that as it may, we do not doubt, or question, that the Father of Our Country, the martyred President McKinley, the King of Great Britain and the best and greatest

of men in all lands, were, and are Masons. Such is the genius and attractiveness of our Order that men of the best minds and of the most upright life desire and seek membership in it. Of no other society can it be said in the same way that neither wealth nor station, learning nor distinction, qualify or disqualify a man for membership in it. We meet on the level. But we may not pass by a man's reputation and character. He must be worthy and well qualified. It is a matter of encouragement to us to know that such men fill our ranks and are seeking admission to membership with us. It should be known, difficult as it is to find admission here, that it is not alone a black ball that bars the way, the man himself bars it, and the committees find out what he has failed to see. An old proverb is, "Know thyself." In this respect Masonry is a mirror which reveals the spots in a man's life he himself has not discovered. It is a mirror to ourselves also, my brethren, to which we do well to take heed. We are among men who before they took the solemn oath to keep inviolate the words and secrets of the Order, were governed by these wide principles in their own personal lives. It has often been to me a proud and happy reflection that I was

made a Mason, and to-day, while I look around me, I am proud that I am a Mason. I find the sands in the hour glass of my life are running low; the days of the years of my life will not be as many as they have been. The sun goes down behind the hills in the west, but I am not afraid; His setting beams gild the clouds that hang in the firmament; the tall buildings and the spires of the churches catch the radiance He leaves behind Him and His setting glory may outrival the glory of His rising. Such for you and for me, may life's earthly ending be.

But it is not of the life to come I speak. It is of this life, its activities and its uses. I may not be able, indeed I am not able, to perceive the things that shall impair or destroy Masonry. I do not see any elements of discouragement. I am optimistic, and feel the courage of the future flowing in the arteries of my body. My mind stands on the old foundations, and my heart glows with the feeling that this brotherhood has not outlived its usefulness. There is but one thing necessary among us—that we actively and earnestly maintain and abide by our Order in its place and purpose in the world. Above all things, as we meet on the level, let us part on the square.



OLD MISSION DOLORES, SAN FRANCISCO.

Is Freemasonry a Luxury?

That Freemasonry is a luxury is asserted by many even of those high in the councils of the Fraternity, states the *Key-stone*.

If to have been brought from ignorance to a knowledge of Masonic mysteries is a luxury; if to be permitted association with worthy men, united in a common cause for good, is a luxury; if to be taught all those lessons which, if heeded, make noble men, is a luxury; if to have an opportunity to work in the quarries, hew in the forests or hammer at the forge in preparing work for our spiritual temple, is a luxury—then is Freemasonry a luxury?

But in the sense of that which may be done without; that which should be denied one's self, on account of the cost; voluptuousness; epicurism; then Freemasonry is no luxury; Freemasonry is not for the rich, the luxurious; neither is it for the poor, the incapable. To be hale and strong and capable of earning an honest living, are among the requirements of those voluntarily seeking admission to its ranks. The genius of the institution is labor. The symbols are tools of labor. There are masters and craftsmen, and the apprentice must learn to work before he can be advanced.

The luxurious do not toil. Those who live in luxury are not part of the world's energies. The luxurious are spenders of that which has been accumulated. Rarely indeed have those who live in luxury contributed to the fund which they so lavishly enjoy.

Freemasonry is a virile force. Its labors can never cease. For there is no day, however distant, when the working tools can be laid aside. The individual Mason may complete his spiritual temple, but his labor ceases only with life. New generations throng the quarries of Zeredatha, and hew in the forests of Lebanon, but

they are all toilers, and toil is the anti-thesis of luxury.

Our beautiful temples are reared, not as Aladdin palaces by the fiat of the slave of the lamp. They are builded, stone by stone, with infinite toil and patience. Their walls are tried by the plumb, proved by the level, and must conform to the square. The trowel and the setting maul are wielded by strong right arms, and these arms belong to freemen—not slaves.

But Freemasons do not always labor? No! They have their times for refreshment. But these are not Lucullus banquets set to tickle the palates of gourmets, but necessary pauses for replenishing the vital energies that toil may be renewed.

No! there is nothing of luxury in Freemasonry, but the luxury of doing good.

An Imposter Caught.

Masonic tramps and swindlers of lodges will probably give a wide berth to Mississippi, if they meet with the same dose which was administered to one Charles Dawson, alias Allen, one of the most noted of the tribe. Dawson, or whatever his real name may be, according to an Eastern Masonic journal, has a national reputation, having traveled from the Atlantic to the Pacific and from the Lakes to the Gulf, and appears to have made a very comfortable living in swindling lodges and brethren. He was wise in his methods, having chosen as a lodge from which to hail a purely imaginary one, which he called Maple and located at Grundy, Va., where there is no telegraph. The fellow had a seal on a receipt for dues from his imaginary lodge, and being well posted, was enabled to pass himself off with little difficulty. Having swindled Waynesboro Lodge in Mississippi, Grand Secretary Speed issued a "scamp circular" and sent it to all the Mississippi lodges, which was the means of having him arrested at

Gloster, Miss., where the kind-hearted and generous Master, Bro. Jas. F. Hill of Gloster Lodge, was done up by Dawson to the tune of \$15. But the Grand Secretary was on his trail and caught him at Harrison that night. Last week, he pleaded guilty, finding that there was no possible escape for him, and was sentenced to one year in the penitentiary by the circuit court of Amite county.

There is another Masonic tramp and swindler at large in Mississippi, calling himself H. A. Curry and claiming to belong to Preston Lodge No. 57 and Jefferson Chapter No. 9, Louisville, Ky. Grand Secretary Grant of Kentucky says that there is no H. A. Curry in the Louisville City Directory, and no such name in the list of Preston Lodge No. 281 of Louisville, and that there is no Jefferson Chapter in Kentucky. The Kentucky Lodge No. 27 is Bloomfield, at Bloomfield, Gleason county. Grand Secretary Speed is after the scamp, and if the thing is a possibility, will run him down before he gets out of Mississippi and send him to keep company with Dawson.

Masonic Manhood.

Masonic manhood was a favorite theme for the late Brother and Sir Theodore T. Gurney, and in his Masonic addresses and reports on correspondence he continually recurred to it. His "In Memoriam" has been written and recorded, but his lessons of Masonic manhood live in those who received them. Not external display, but internal qualities of manhood met his approval.

One who followed him in office in Grand Chapter and Grand Commandery said: "If ever you write my obituary, declare that I had no pride in the lace, or the regalia, or the sword that I wore, nor in the titles I received, but that I did glory in being a man—such a man as Freemasonry requires and approves. Say that with me it was never display, but true Masonic manhood that was loved and honored. Say that I was ever ready to stand on the

level with my brethren, Companions and Sir Knights, and participate in all proper social enjoyments and festivities, but was never willing to lose sight of my Masonic manhood, nor did I ever sacrifice it."

There is glory in being a man, in all the true senses of manliness; glory in well exemplifying Masonic and Knightly manhood, and glory in so living that the epitaph must be "He was a Man—Great and Good. Loving God, he greatly loved his Fellow-men."

Wealth may flow in streams to such a man, yet he will not swell with pride nor scorn the humblest of his fellows. Honors may come unsought, and titles unwished may be conferred by loving friends and brethren, but they will beget no vanity, and, when the insignia of office have been laid aside, there will not be manifest any of the spirit of eminent or most eminent superiority over him who has done his Masonic duty, but has not received Masonic titles or jewels. The Man, in the true and noble sense, is what Freemasonry regards, and "Great and Good Man" is the highest honor and title that Freemasonry can bestow.—*Bro. John W. Brown.*

Develop Your Forces.

No man is perfected by miraculous occurrence. No one is made a Mason by forms and ceremonies, or by wearing of insignia. If you would become proficient, become reading Masons—study Masonic literature, not forgetting the Great Light which will "guide you in all truth." Be aggressive. If you have an idea develop it. Your responsibility does not end by receiving, but turn about and give your best talents to those who come after you. Practical Masonry is measured not by figures on a dial, but by the exercise of God's best gifts, charity, virtue and exemplary deeds.—*W. Scott Nay.*

It is said that Palestine Lodge of Detroit made a net gain of 131 members during the year 1903. What a record!

Freemasonry and the Home.

BY BRO. J. E. THORNBURGH, ARKANSAS.

If there is an institution which, above all others, should be known as the guardian of the home, it is Freemasonry. If there is a class of men, who, as individuals, should be known as home-builders and home-lovers, that class is composed of Masons. The good man who has taken the first three degrees in symbolic Masonry and has not been made a better husband and a better father thereby, has not fully understood the spirit of Masonry's teachings, and, at the first intimation of this fact, he should go over the ground carefully and with prayerful meditation seek the point at which he missed the road.

Masonry and Home! In more than one sense synonymous terms. The "stranger in a strange land" finds a home in the Masonic lodge, where he sits with the family universal. Its home-like characteristics are exemplified in the care of the widow and the orphan, and its strongest obligations base their hope of fulfillment upon the traits of affection and brotherly love.

Home and Masonry! The Mason in truth and spirit, coming from a lodge of earnest, honest men, looks into the love-lit eyes of wife and child with a deeper sense of responsibility, a more tender, holier regard for those who minister to his daily comfort, and assist him in the discharge of the duties of life. To him, home is heaven—a refuge—a resting place, whence he gains strength and inspiration. To him, all homes, from the lowly cot to the palatial mansion, are sacred places, and he is a living exemplification of the fact that Masonry teaches the fatherhood of God and the brotherhood of man.

Freemasonry—with the sacred Book opened upon her altar, at which the earnest Mason kneels, and by the light that

falls thereon from the Trinity, stands and will forever stand as the safeguard to the home and good citizenship. The ruthless hand of ignorance, the devastation of war, the lapse of time—all have failed to raze her walls, and the fiery darts of malice, hurled by misguided, perjured men have been and will ever be extinguished by the stream of living water that flows from the fountain of Masonry's truth. Every attack from without but strengthens her towers, increases her vigor and transfigures her beauty, and she moves steadily forward, a mighty factor in the education, civilization and salvation of man, and the preservation of the Home—the counterpart of which will stand throughout the ages of eternity.

Wanted Handsaws.

A verdant youth dropped into a jeweler's and, after gazing at some fraternity pins in the show case, said to the proprietor:

"Them's mighty nice breast pins you got thar, mister."

"What kind of a pin would you like to look at?"

"How much is this one with a pair o' compasses and a square?" pointing to a Masonic pin.

"Five dollars."

"Five dollars, eh? You haven't got one with any handsaws on it, have you? I'm just outer my time, and as I'm goin' to set up as carpenter and jiner, I thought I'd like to have somethin' to wear so folks would know what I was doin'. Well, I'll take it, though I'd like one with a handsaw, but I guess mebbe that's plain enough. The compass is to mark out yer work, and the square is to measure it when marked out, and any durn fool knows that G stands for gimeter."—*Er.*



Perfect Ashlars of

Masonic Thought.



Upon yonder vast ocean is a mere speck—the ocean is that of human surroundings, the speck is that of a human life. The ocean is calm; the wavelets are dancing in the sunlight, the breeze is prosperous and the bark glides smoothly on toward its harbor, because at the helm stand intelligence and truth as the master spirits. But now the dark clouds gather in the horizon, the ocean moans, the wind rises, the red lightnings flash, the tempest breaks in its fury, the billows roll mountain high, and the sturdy ship is submerged and swallowed up. But responsive to the masterful genius of truth at her helm she struggles on amid the surging billows, the rolling of thunders and the awful darkness pierced only by the lightning's red glare. In yonder watch tower of eternity stand guardian angels anxiously watching and waiting, shuddering and wondering what will be the issue of the storm and the fate of the life ship. My brother, that ship is yours, it is mine. Let intelligence and the inspiration of truth abide with us, and with a piercing eye, a clear head, a strong heart and steady hand, we will calmly face the tempest's terrors and bravely outride the storm.—*William T. Hammock, Arkansas.*

We often hear that some one has done much for Masonry. Did it ever occur to you that no one ever did as much for Masonry as Masonry does for him? The ledger ever shows a large balance to the credit of Masonry. May we not sometimes wonder whether our novitiates are indeed uninfluenced by mercenary motives? As man is a creature of his environment, may he not be expected to partake of the spirit of rapacious greed that masks under the name of commercial ac-

tivity? Will he, who is a Mason in truth and spirit and who practices the pure principles of the art, be one who will find a Masonic offense in an indebtedness of business or a violation of contract, to adjudicate which civil courts are provided? When a defeated candidate at the polls arraigns the members of his lodge because they did not support him, is he properly wielding the working tools of the craft? When the tongue of scandalous report sets the pack upon a man, does the true Mason join, or does he seek to drive the hounds back into their kennels? Are the teachings of the institution such that one can for a moment doubt the line of his duty? Should we mercilessly pursue the unfortunate man whose appetite leads him to debase his profession and destroy his faculties? Should we hasten to our lodge with formally prepared charges against such an one? Or should we go to his side and lift him up, set his feet right and hold up his hands?—*Grand Master B. G. Brown, Kansas.*

The eyes of the profane are upon us all as Masons, and they are particularly focused upon those who are in authority. It becometh us, therefore, to walk worthy of the vocation wherewith we are called, for "By their fruits ye shall know them." It is not all of Masonry to wear a Masonic pin, nor to know certain lectures better than the Ten Commandments. Our profession is to be exemplified by our works and not by our much speaking. The world needs Masonry now more than ever before. Never, perhaps in its history, were such rapid advances made in all that pertains to the welfare of the human race; education is becoming universal, ignorance is the exception; labor receives honorable

recognition, while idleness is condemned; moral worth and rectitude of character are at a premium, vice and its kin are relegated to obscurity. Masonry has done much to bring these conditions about, for while it remembers the traditions of the fathers, it plans as well for the children, and our progress must continue to be in keeping with modern civilization.—*F. A. Tennis, P. G. M., Pennsylvania.*

Masonry has ever shared in the good and evil of the changing generations. It has felt and responded to the impulses of every age. As in the human brain each impinging thought leaves a stored cell which memory may evoke for future use, so in the general consciousness of the craft there is retained all that the great thought-waves of the centuries have brought. It has received all that the fathers had of noble optimism and high endeavor; all that they wrought for faith and freedom; all that has been gained in the world's senates, wrested from the despots of nations, or bought with blood on stricken fields. These are our treasures, to be jealously guarded and preserved, that happily nothing may be lost by careless keeping or suffer injury by neglect. For even our most secret truths, and all the lore of our symbols teach to him who reads the words aright, is but a trust which sometime the world shall sorely need and shall demand as the price of our being.—*Jos. E. Morcomb, Iowa.*

May we not be proud of our record? May we not be proud of the Institution of Freemasonry, of its universality, its freedom and its progress? Sixty-three thousand men, free born and under the tongue of good Masonic report in Pennsylvania; one million in America,—an army larger than that which our own country, forty years ago, mustered to the defense of the grandest flag that floats beneath the stars, and an army before which falsehood and untruth must ever stand aside to let it pass.

Not only in our own country do the fires burn ceaselessly upon increased altars, but in every continent on the face of the globe, there are not only Masons, but regularly constituted and recognized Masonic lodges. From the snow-clad, picturesque mountains of Norway to the vine-covered hills of Italy, in Spain and Portugal, resting as they do under the shadow of religious superstition; in Turkey, center of Mohammedan faith and practice; in darkest Russia, where liberty and freedom are banished; through Asia, domain of antiquity, birthplace of the human race; in Africa, land of tragedy and bloodshed; in Egypt, dead for centuries, reawakening now under the touch of modern civilization; in Alaska: at Nome, and elsewhere, almost within touch of the Arctic circle; is there constantly re-enacted, the same as here, the impressive scene from the career of the Tyrian widow's son who was sent to King Solomon.

In meditation sometimes we speculate as to the wisdom of our devotion to Freemasonry; whether the time, thought and money expended are justified. The answer is not always immediate or satisfactory, because our efforts and our struggles are not for the moment, nor for the hour, and our deeds are not simply for the day; but all contribute to make up the sum total of existence, and the value of our effort is not known until the book is closed, and it becomes an influence to raise, to support or to inspire others.—*The Grand Master of Pennsylvania.*

Some sage has said: Though we may have worked hard to achieve any great movement, we may not always be fortunate enough to reap the benefits arising therefrom.

“He who bears the shocks of fortune valiantly, and demeans himself uprightly, is truly good, and of a square posture, without reproof.”—*Aristotle.*



EDITORS' CORNER.

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, } Editors



Lodge Environment.

Much is said about interest in the work, and about attendance at our Lodges; but seldom, if ever, is any thought given to the causes generating lack of interest, or producing paucity of attendance. Perhaps no one thing is more potent cause of these evils than is the condition of our Lodge rooms, particularly in so far as the ventilation thereof is concerned. It is not possible for any one to interest himself in any kind of work in proper manner unless his physical as well as his mental conditions are favorable—at least reasonably so. Every human being requires ten cubic feet of air every minute in order to supply a quantity of oxygen sufficient for the wants of his system. This air enters the lungs full of oxygen, and leaves them without an atom; hence, if not renewed, the air, even in a large room very speedily becomes unfit to be breathed. Stupor and lassitude is the result; attention and interest flag, and the natural inclination upon the part of the member is to seek relief.

The emanations from the bodies of persons present, especially in a poorly ventilated room, are a source of much discomfort, and exercise a great influence in preventing the attendance of many that would otherwise not only be present, but interested while in attendance.

The experience of every reader verifies the truth of the adage that "the blood is the life." If the blood is properly purified the action of every faculty, physical and mental, is quickened; attention, interest, pleasure and profit result. If the blood is not properly purified, drowsiness, lassitude, discomfort, inattention, lack of interest, and a desire to get away from the Lodge is noticeable.

It is not an exaggeration to say that the

condition of the moral propensities depends greatly upon the condition of the air. Napoleon made the remark that all men lose on close view. Certainly this will be the case if the environment is not favorable. To make the environment of the Lodge room cheerful, pleasant, healthful and in all respects inviting is a matter worthy of careful attention. To make ourselves so is a duty we owe to ourselves as well as to those with whom we are called to associate.

"Cleanliness is next to godliness." Every Mason is pleased when he finds his lodge room kept neat, clean and inviting. The Tyler is a more important functionary than many of his species consider themselves to be. This officer, especially in Lodges outside of our larger cities, usually has the duty of caring for the condition of the Lodge room and the paraphernalia of the officers and members; hence, the proper and intelligent discharge of his duties will materially aid in creating and continuing interest among the members. We have visited lodges betimes where the first impression was exceedingly uninviting, and have generally found that the conditions were attributable to the neglect or carelessness of the Tyler. The Tyler should be properly remunerated for his services, and should see to it that all things in and around the Lodge are kept decent and in order.

We have indulged for many a long year in the delectations of "the weed"; but we have not charity enough in our composition to condone the offense of smoking in the Lodge room. "If eating meat causes my brother to offend" I should, at least, forego the pleasure of eating meat at such times as will occasion offense. Masonry is a disciplinary institution, and a Masonic

Lodge room is a place where the strictest and most gentlemanly discipline should be observed. When the writer was made a Mason, he was taught and caused to practice many courtesies that now seem to be practically ignored. May it not be well to suggest that the departure from these customs of the olden time is wrong, and that Masters of Lodges should enforce those regulations that tend to comfort, order and propriety.

Decorum.

There are two doors in every lodge room, whatever other doors there may be. These are the doors of entrance, and the preparation room door. Through the first members are to gain admission by permission of the Master of the lodge. It is made the duty of the Junior Deacon to see that none enter or retire without permission of the Master. There seems to have grown a laxity in the enforcement of this very excellent custom, and nowadays brethren seem to think that they can enter or retire at either door, and at any time. The time was when, if a member desired to retire from the lodge, or to approach the East, or the Secretary's desk, or even to cross the room, he rose in his place, respectfully saluted the Master, and requested permission to do so. The enforcement of the little amenities is a very desirable thing in our lodges. Reverting to some of these customs would do the members of our lodges great good, and would do the lodges good. At every opening of a lodge, brethren are required to act with due order and propriety while the lodge is open, and yet very often the proprieties are ignored. A lodge room is, and should be regarded, a sacred place, and every element in the character of a gentleman should be closely observed. A Mason is supposed to be, and ought to be, a gentleman, possessed of all the attributes and instincts of a gentleman; and he ought to exemplify these attributes and instincts in his action in the lodge so far as his conduct

toward the lodge and his brethren are concerned. In doing so he will benefit himself, and induce others to go and do likewise. Let our lodges and ourselves get back to the observance of the good old customs of the past.

Preparation of Candidates.

If we were required to extract the gold filling from our teeth, or to cut off our ring finger, or cut off even the ring that might be on it, if we were unable to get it off in any other manner; we simply would not do it. No one ought to be asked to do impossibilities in order to comply with some simple part of any ceremony. Nor do we think that any such requirement would be either reasonable or right. Masonry does not require impossibilities. Many of its stated requirements are not to be taken in the sense in which the language expressly states them. Were this the case, we would make few Masons. We do not believe that the old regulation requiring one to be a perfect man, was ever intended to be construed literally. "There is none perfect save One." Had this rule been enforced against us, we would not be occupying the TRESTLE BOARD tripod. Had it been enforced against a numerous class of our fellow-citizens, a great many "good men and true" would never have crossed our thresholds.

Common sense is good everywhere; and the exercise of this element in our lodges will be productive of good. There is no law, or method of procedure, that has not its exception, and the equities apprehended by the principle of common sense should be observed. Masons, being human beings, are not found perfect either in being or action. Were they, we would have no need for the sublime teaching of Masonry. Whilst conforming as closely as possible to our requirements, let us not, while endeavoring to avoid Scylla, split upon Charybdis.

Striving for Consistency.

In the effort to make the work of Masonry consistent in all its parts, many things have been introduced that are called innovations, according to the *Standard*. Where consistency can be obtained without destroying the ancient forms and ceremonies, it is right and proper to bring it about. There are essentials that must be retained whether consistent or not. The great object of all Masonic degrees is to teach truth, to impress the mind with the importance of a proper regard of our duty to God, our neighbor and ourselves, to inculcate lessons of right living and enlighten and ennoble the spirit of man. These are taught by the most vivid illustrations of form and ceremony. The great desire to make the work consistent has led to a weakening of the instruction.

The myths of Masonry, and there are myths in its inculcations, cannot be made real, but they convey the lessons as forcibly as anything real could. Indeed, some of the most important doctrines are taught and impressed by allegory, and the allegories are often mythological. A myth can be made to teach as impressive a lesson, inconsistent with the truth as it may be, as anything real. An allegory is the illustration of one thing by reference to another, a simile with the forms and words left out. The story of the master builder is purely mythological, but a more important lesson can not be found in any school in the world, although the allegory is inconsistent in many respects.

Let no attempt at consistency be made at the expense of the great lessons of the fraternity.

The Prophet of Almas.

"The Prophet" of Almas Temple, Washington, D. C., makes these observations in the latest bulletin issued by that body:

"A shriner may think he is duplicated when he is beside himself, but he shouldn't think he is the only pebble when there is a Little Rock in Arkansas, because he may be like Joan of Arc—get killed by too much hot steak.

"The fruit we all eat but hate, is the fruit of our follies. Fruit reminds the Prophet that Eve was made for Adam's Express Company, and that Adam was a great sprinter; for he was always first in the race, but Moses did something greater—he slept five in a bed, with himself only, when he slept with his forefathers.

"One would never imagine that a chair has dislikes, but it has—when it can't bear us.

"Speaking of a chair reminds the Prophet that the most wonderful insect is the Spelling Bee; still that does not make it true that the tallest people are the laziest just because they are the longest in bed, yet they do say that a doctor is the most annoyed when he is out of patients—still weeds are not weeds when they become a widow.

"If a woman were like an umbrella, one might shut her up."

Masons Should Read.

A Chicago craft journal has this to say: "It is our observation that there is no better way to increase a brother's interest in his lodge and its affairs than by inducing him to read some good Masonic periodical, preferably, of course,—from our own personally interested standpoint—his local Masonic newspaper.. But by all means induce him to read Masonic literature of some description. Something that will keep him posted as to what is going on in the fraternity. It can be done at a very small cost, and the money expended will more than be repaid in the knowledge and information which he secures. Reading Masons are good Masons and are most active in their attendance on lodge functions. A lodge of reading Masons is in no sense a sluggish lodge, and our suggestion to every Worshipful Master is to see that his brethren subscribe for some Masonic publication."

The TRESTLE BOARD heartily endorses the sentiments. Read, and profit thereby.



MORNING VIEW OF LAKE TAHOE, CALIFORNIA.

The Presentation.

REV. CORNELIUS L. TWING IN BROOKLYN TIMES.

"I now present you with this lambskin, or white leathern apron. It is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece, or Roman Eagle; more honorable than the Star and Garter or any other order that can be conferred upon you at this or any future period by king, prince, potentate or any other person, except he be a Mason, and in the body of the lodge, and which, I trust, you will wear with pleasure to yourself and honor to the fraternity."

In 1430 Philip the Good, Duke of Burgundy, instituted at Gurges the chivalric order of the Golden Fleece, a compliment to the town, no small portion of whose prosperity arose from its woolen trade.

The Eagle was to the Romans the insign of imperial power and was placed on

the staff of their flags and banners and was held in the highest veneration. I have not been able to ascertain whether or not it was ever used as a badge of rank or nobility or the insignia of any order in the days when Rome was the great power of the world.

I have no intention to give the reader any of the arguments or disputations, for they are numerous, about the origin of the Order of the Garter. It is generally accepted that the most noble Order of the Garter was instituted in the middle of the fourteenth century, when, to use Hallam's words, "the court of England was the sun, as it were, of that system which embraced the valour and nobility of the Christian world; when chivalry was at its zenith, and in all the virtues which adorned the knightly character none were so conspicu-

ous as Edward the Third, and the Black Prince."

The story goes that at some great ball, garden fete or royal festivity, the king picked up a garter and while probably some were inclined to speak in a lewd manner of this stocking bracelet, the king made use of the memorable words, "Honi soit qui mal y pense."

Another legend says that Richard I, while his forces were employed against Cyprus and Acne, had been inspired through the instrumentality of St. George with renewed courage and the means of animating his fatigued soldiers by the device of tying about the legs of a chosen number of knights a leathern thong or garter, to the end that being thereby reminded of the honor of their enterprise they might be encouraged to redoubled efforts for victory.

In order to fully carry out the symbolic idea of Masonry, at the very outset, the working tools of the Operative Mason are made prominent factors in the ritual, more so than in other degrees, therefore at the beginning, before the craftsman is presented with the working tools, he is clothed with an apron.

Perhaps some of our brethren who love to carry the origin of Masonry back to the far away past, might say that the apron is worn in commemoration of the fact that Adam was the first man on record who was required to wear such an adornment.

I care not from whence came the use of the apron, whether it has the authority of ancient usage, or is of modern origin, the symbolism of the lambskin stands above all other symbols in the significance of its teaching and this is characterized in those most expressive words, "an emblem of innocence and the badge of a Mason."

There is abundant evidence that the use of the apron, or some equivalent mode of investiture, as a symbol of initiation, or badge of that event, has been the custom

among nations from an early period. Among the Israelites the girdle formed a part of the investiture of the priesthood. In the ancient mysteries of Mithras in Persia, the candidate was invested in a white apron. In the initiations practiced in Hindoostan, the ceremony of investiture was preserved, but a sash, called the sacred zennar, was substituted for the apron. The Jewish sect of the Essenes clothed their novices with white, a white robe. The Japanese in certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Mason's apron. The royal standard of Persia was originally an apron in form and dimension.

In the early ages of the Christian church a white garment was always placed upon the catechumen who had been newly baptised, to denote that he had been cleansed from his former sins and was thenceforth to lead a life of purity and to him it was presented with this solemn charge: "Receive the white and undefiled garment and produce it unspotted before the tribunal of our Lord Jesus Christ, that you may obtain eternal life."

From all these we learn that white apparel was anciently used as an emblem of purity and for this reason the color of the Mason's apron is white.

The duly obligated Mason receives as his first gift the lambskin, or white leather apron, and with it his first symbolic instruction. Then he has no prophetic eye to look into the future; and no aspirations or ambitions. He may not realize the value of what has been given to him. When he is clothed with his badge of a Mason, he has received as honorable an investiture as man can confer upon him. The badge of a Mason it will always be.

He may advance step by step from the office of junior master of ceremonies to that of worshipful master in his lodge; he may occupy one day the chair in the grand East; he may be crowned with the double eagle in the thirty-third degree; but no rank or title can ever excel that of a Mason. Form decorations and honors will change as he advances through the various grades of Masonry. He may be styled Worshipful, Right Worshipful, Most Worshipful; but no one can give him a name that will be more honorable than that of a Mason. In after years he may be decorated with jewels, emblazoned with precious stones, set in pure gold; but none can compare in their significance with the lambskin or white leather apron.

“White, only white, the badge of truth,
Type of unspotted innocence,
The virgin color, lily white,
The hue that marks the sheeted dead,
The lodge celestial, round the throne
The raptured choir, all enrobed in white,
Sing high salvation unto God!
Cleansed of all gross impurity,
The toilers in the moral fane,
So, humbly wear our garments, white.”

When life's struggles are over, when life's labors have come to an end, when the workman has laid aside the working tools of the craft, when he is divested of the garments of the living and robed with those of the dead, when prepared for sepulture “in the narrow house.” then, as a decoration for repose in the bosom of mother earth, the lambskin or white leather apron will be placed upon the lifeless form, in companionship with the sprig of acacia. The emblem of innocence, and the emblem of immortality will be buried from mortal vision; but in the Celestial

Lodge above they that gain admission will be

“Clad in robes of purest whiteness,
Robes whose luster ne'er shall fade,
Ne'er be touched by time's rude hand.”

Such are the thoughts that arise when the Mason calls to mind the first gift made to him by his lodge. In many a home, carefully wrapped up, a small package is laid away. It is the lambskin or white leather apron. It is not taken out often; it has never been worn but once, and when it is used again, the owner will not be conscious of it. It was given to him amid scenes of life and health, and when hearty congratulations were extended to him. It was a supreme moment of joy. Sooner or later the emblem of innocence and the badge of a Mason will be unfolded, and laid on the casket which will hold the last earth, and brethren who extended the right hand of fellowship will extend both hands downward, then across the breast, and then raise them upward and repeat in unison: “To the grave we consign the body; his memory we cherish here, and his soul we commend to God.” If the departed has proved his worth and work by a faithful adherence to the principles of Masonry, if he has worn his apron with credit to himself and to the fraternity, then while the grave may hold and hide the dust of the workman, his work will abide and continue, and the influence for good will remain for years to come. It is not needful that the Mason should inform the world by badge of gold or apron of leather that he belongs to the craft. His conduct among men will reveal the fact in a more satisfactory way. The light of his life will so shine that all will see his good works, and both the order and himself will receive the benefits.

“Love, indeed, is light from heaven;
A spark of that immortal fire
With angels shared, by Allah given,
To lift from earth our low desire.”

Man's Mission.

Every man has a mission in life. Creation would be purposeless if its highest and crowning consummation—man—was left to wander aimless and objectless.

What matters it, if he is endowed with God-like qualities of intellect, a superb brain, a creative, active mind, an intelligence that can grapple and overcome the potential and hidden forces of nature, if all these magnificent inheritances are only wasted and unutilized?

If the grave is the goal to which all humanity tends, if life is to be swallowed up in that all-embracing vortex, then it matters little whether our brief existence terminates without the sensation of a strife or passion or amidst the splendors of accomplishments and a name synonymous with great deeds and mighty achievements.

But the grave is not the goal of the human race. Existence is not the effervescent dream that flits athwart the mind in the silent watches of the night. It is a most wretched delusion that leads a man to believe that after a misspent life, where no promise met with fair fulfillment, and every flower of beauty and fragrance, ere it blossomed in the sunlight, was choked with the noxious weeds of passion and of vice, he could lay the garments of his soul into an earthly casket and say: "Here at last is oblivion. In this grave are rest and peace." Impotent delusion! Vain hope! Boundless space, boundless time, never ceasing and eternal energy are some of nature's conditions, and through its ever changing forms it is still and for aye never changing.—*Frank H. Merick, Colorado.*

I'll Pay You For It.

This little parable by an unknown author teaches its own lesson:

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt the duck much; but the duck said: "I'll pay you for that!" So the duck flew at the old hen, but as she did so her wing struck an old goose that stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so her foot tore the fur of a cat that was just then in the yard.

"I'll pay you for that!" cried the cat and she started for the goose; but as she did so her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep and she ran at the cat; but as she did so her foot hit the foot of a dog that lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so his leg struck an old cow that stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so her horn grazed the skin of a horse that stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi! Hi! What's all this?" cried the man who had the care of them. "You may stay here," he said to the hen; but he drove the duck to the pond, the goose to the field, the cat to the barn, the sheep to the fold, the dog to his house, the cow to her yard, and the horse to his stall. And so all their good times were over because the duck would not overlook a little hurt which was not intended.

"A little explained,
A little endured,
A little forgiven,
The quarrel is cured."

Masons are but human beings after all—not angels. Every man is not perfect; therefore, do not expect to find perfection in every Mason.

Powers of a Lodge.

BRO. MARTIN H. RICE, 33^d, P. G. M. OF INDIANA.

The laws of Masonry differ in many respects from those of any other organization or society. The cosmopolitan character of the institution necessitates a different form of government from that adopted by those who are circumscribed by boundary lines, and gives to its rulers prerogatives none others possess. There are certain laws which have existed from time immemorial, by which all Masons everywhere must be governed, and which they have not the power to change. These are called the "Landmarks" of Masonry. They have proved a sure foundation in all time past, and upon them rests the hope of the order for the future. Beside these there have been adopted certain other regulations, in harmony with them, such as have been found necessary from time to time to meet the wants of the craft as they became more numerous and widely extended.

In place of the simple autocratic government of the early days of Masonry, we now have numerous Grand Lodges in which the government of the craft is vested, and under them thousands of subordinate lodges have been organized, until every village of a few hundred inhabitants throughout the land now boasts of its Masonic lodge. To all of these lodges are delegated certain powers and privileges, and they are required to perform certain duties in return. What those powers, privileges and duties are, seems to be but imperfectly understood in very many of the lodges. The rank and file of the membership often act as though they regarded it as a matter of no importance, or at least were willing to leave such matters to their officers, who are often no better qualified than themselves. We often find Worshipful Masters and Wardens who have none of the standard works on Masonic jurisprudence and general regula-

tions; have not even a copy of the rules and regulations of their own Grand Lodge, and who do not read any Masonic journal. The administrations of such must necessarily be attended with irregularities and confusion. From their rulings come the great number of appeals that annually flood our Grand Lodge and bring Masonry into disrepute before the world. From a lack of knowledge of the designs and purposes of Masonry, matters are sometimes brought into the lodge improper to be considered, and over which the lodge in an official capacity has no supervision or control.

It is not sufficient that the measure is one that every member in his individual capacity as a citizen is affected by, or one that every good Mason would desire to see accomplished. If it is not legitimate Masonic business it should be ruled out at once. The lodge room is designed and should be kept as a safe retreat from the vexed questions that so often agitate society, church, state and country. It should be a place where good men of every nationality and condition in life; of every religious belief and political opinion; of every sect and society can meet together in harmony upon a common platform, leaving all differences that separate them in the world outside the Tiler's door, and there uniting in the glorious work of spreading the cement of brotherly love and charity, which shall endure as an inseparable bond until time shall be no more.

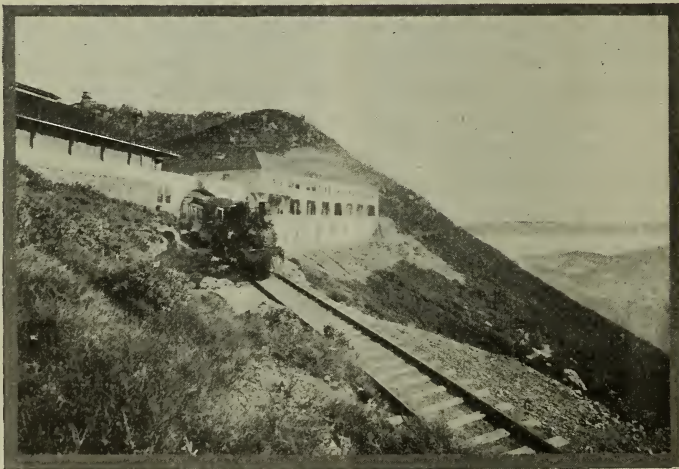
The legitimate business for which every lodge is organized is fully set forth in the charter under which it has authority to work. This should be studied carefully by both officers and members in connection with the rules and regulations of the Grand Lodge by whose authority it is issued. These, together with the lesson taught and instruction given in the several

degrees, will point out the powers, privileges and duties of the lodge, as well as those of the individual members.

Some years since an effort was made in some localities to identify Masonic lodges with the great temperance movement then sweeping over the country. So far as an honest effort is ever made to suppress intemperance in any of its forms, or any other of the many evils that pervade the land, Masonry bids it Godspeed, for temperance is one of her cardinal virtues, and good morals are essential to the good Mason. A Masonic lodge, however, is not organized as a reformatory. None are knowingly admitted into it but such as are "moral and upright before God and of good repute before the world." Should any afterward fall from this high estate it is the duty of the lodge to aid in their reformation, and only so far does a lodge become a reformatory institution. But the lodge

takes not away from its members any of the rights, privileges, duties and responsibilities of citizenship, and they are at liberty to join in any lawful movement to suppress intemperance or evil in any form. Indeed, all the lessons of the lodge room are calculated to make a man more zealous in good works, and increase his efforts in behalf of his fellow men.

Masonry in her works avoids publicity. Her charities, the most diffusive in the world, are dispensed while "the left hand knoweth not what the right hand doeth." Upon this principle her work is accomplished. Delegates in an official capacity from a Masonic lodge to a "temperance alliance," or buncombe resolutions from the same source in a newspaper, are both out of place, and no lodge can lawfully appoint the one or publish the other. We say to all lodges, stick to your legitimate business.



SUMMIT OF MT. TAMALPAIS, CALIFORNIA.

The Afterglow.

In the western sky, when the bright orb of day is set, there remains behind, gilding the heavens almost to zenith with glory, a refulgent light, a calm and beautiful reminder of the passing day. It gradually and silently disappears in the gathering twilight and is eventually lost in the darkening shades of night. It is the afterglow. It is seen in its greatest beauty in the far-famed evenings of sunny Italy. One is lost in admiration, and looks entranced upon the changing colors with which the fleecy clouds are painted. As the evening advances, and the majestic, glorious sun recedes farther and farther from the western horizon, the brilliancy of the shifting light, orange and scarlet and purple, fades away in its silent grandeur.

What serious meditations force themselves upon us in the afterglow! We recall the bright sun in all his glory; and all the doings of the day, which, when it is done, is gone forever. The afterglow is the deathbed of the day. Like a dying king, in calm, majestic prescience of decay, the deathbed scene is made glorious and grand. The afterglow is the clinging of the day to life. The sun is loath to shut out his glorious light. There is a sadness in the twilight hour that is akin to the grief we feel when we stand beside the deathbed of a friend. We are parting with a friend—the sun is a dear companion. We seem to weep at the dying day's decay. "Ah! surely nothing dies but something mourns."

To everything in life there comes an end, and life itself, as far as this world goes, will cease for each of us. In all our actions, if there is an afterglow, we will be blessed and will not live in vain. The end of life is the winter of our earthly existence. The heart fails, and at last ceases altogether its pulsations. The red blood refuses to course through our veins, as the streams, frozen and chilled, refuse to

flow in their beds. As "day's lustrous eyes grow heavy in sweet death," so our eyes grow dim and do not look out of their windows, precisely as the flowers do not brighten the landscape. This is what we call death.

What is the afterglow of our lives? Is there an afterglow, a refulgent light of purity and goodness? We make, or do not make, our own afterglow. Each one must give an account of the deeds done in the body. Each one must do it for himself. As the afterglow in nature is the product of the sun, so the afterglow of our lives is the product of our own actions. How have we lived? How do we live? Do we shed sunshine upon our fellow traveler to the eternal world? Are all our acts deeds of kindness? Does any one feel glad that we are in the world? Is any one made better by our living? Do we consider the welfare and the rights of others? When the twilight of our lives is lost in the darkness of the night of death, will any one mourn our loss, or rise up and call us blessed? If so, then the afterglow of our lives will be like that of sunny Italy, gorgeous and brilliant. In it will be reflected the beautiful hues of good deeds, of righteous living, of "purity of heart and rectitude of conduct." These things make an afterglow that will be viewed with admiration and delight.

What of our afterglow while we are still in the flesh? The afterglow here is seen in the good that we do, the little acts of kindness, deeds of benevolence, our gentle words, our charity and our love for our fellow being. A cheerful, sunny disposition, a smiling countenance, gilds our afterglow with the most gorgeous tints. The influence of our acts, the power of our deeds, the very gentleness of our nature, follow us, though unseen, and bless our lives with a most beautiful afterglow. Remembrance is the afterglow of our lives,

remembrance of a pure and holy life filled with gentleness, forbearance and love.

None of us can tell what eyes are watching us, what ears are listening to our words, or what hearts are influenced by our lives. If our acts are seen by others, of whom we know not, our words fall upon unknown listening ears, and are influencing them, how important that they should be proper deeds and right words. The subtle power of influence, silent and effective, is beyond our ken. As we may not follow the ripple on the surface of the lake till it is lost upon the far distant shore, so we may not follow the power of a single act or a single word to its finality.

There are influences at work about us that we should cherish, examples that we should follow. Pure thoughts are produc-

tive of pure words, and impure thoughts are sure to be followed by impure words. "Out of the heart are the issues of life—out of the heart the mouth speaketh." The mind of man is a roadway either smooth or full of ruts. We can keep it smooth and pleasant by permitting only pure thoughts to pass over it, or make it full of holes and ruts and well-nigh impassable by harboring evil and impure thoughts. "Evil communications corrupt good manners."

Let us so live in purity and uprightness, shedding glorious sunshine all about us, that we will be continually followed by a resplendent afterglow in this life, and when we depart hence leave behind us a blessed memory.—*Standard*.

The Reward of Merit.

Many men apply for admission, states a writer in *Voice*, into the institution of Freemasonry without an adequate conception of the duties which they will be required to perform if they become members of the fraternity. Some think it nice to belong to an organization of such acknowledged high standing; others look beyond the blue lodge and the chapter, and, attracted by the uniform and pageantry of Knight Templarism, or the pride of wearing a double eagle as a watch charm, do not rest till they have reached the Mecca of their expectations, and become nobles of the Mystic Shrine. Some there are who knock at our doors with the expectation of being benefited in their business, others in the hope of deriving social benefit from it, and perhaps honors in the lodge room; while only a few are thoroughly imbued with the principles of universal benevolence and brotherly love which are the time-honored characteristics of our ancient institution.

The last named class generally find in

the lodge and the fraternity what they sought, and become true Masons, active in works of charity, ready to assist their worthy distressed brethren with word and deed, and feeling a deep concern in the welfare of an erring brother. Many of these always remain in the ranks, enjoying the respect of brother and profane; while their zeal is occasionally rewarded by positions of honor and trust in the mystic circle. They are found at the lodge meetings; they take an interest in the proceedings of the Grand Lodge; they attend funerals and are first and last at the bedside of sickness; they can be relied on wherever want stretches forth its helpless hand; they stand ready with the support of their own strong arms where fortitude gives way, and despondency and despair take the place of cheerfulness and courage. Such members are an ornament of civilized society and reflect honor on whatever institution they are members of, while the world at large becomes better because they have lived and acted their part in it.

The "Only Woman Mason."

The old story of the "only woman Mason," the Hon. Mrs. Aldworth, has been again going the rounds of the general press, one paper even printing a reproduction of what purports to be an authentic photograph of the room in which she received the degree, writes a brother in *Tennessee Freemason*. The old story may stand retelling. Though it was long regarded as traditional, it is now, we believe, quite generally accepted as true. At least we do not know that it has been successfully denied. The tale may have been exaggerated in details, but as to the main fact, that Mrs. Aldworth was made a Fellowcraft, it may be correct, so far as we know to the contrary.

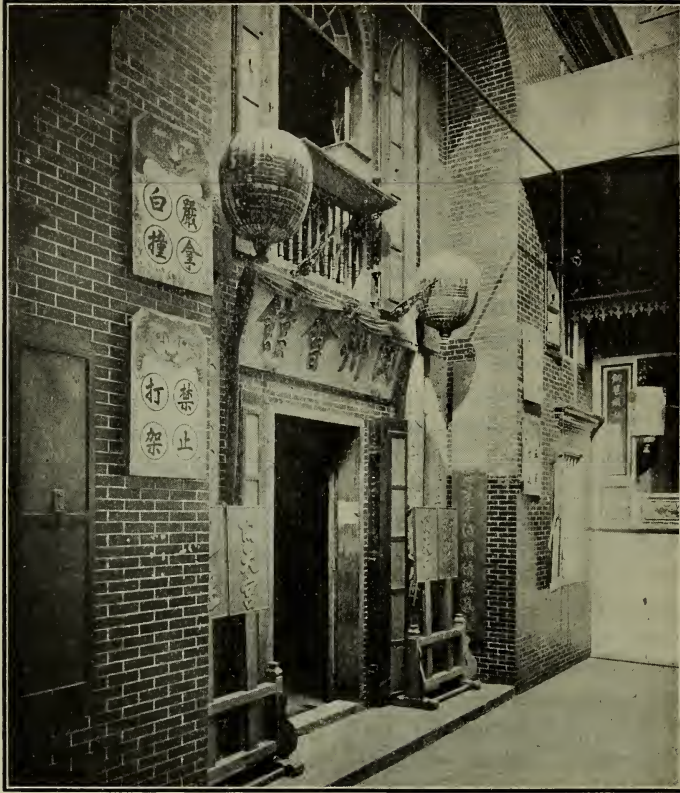
Mrs. Aldworth was the wife of Richard Aldworth, and entitled to the designation of "Hon. Mrs. Aldworth." The lodge which gave her membership was Lodge No. 44, under the jurisdiction of the Grand Lodge of Ireland, and the warrant was issued in 1735. It was a highly respectable lodge and its meetings were held often under the presidency of Lord Doneraile, at his residence.

On one of the occasions, when the lodge was meeting at her father's residence, the room in which the gathering was had was separated from another by stud and brick work. Mrs. Aldworth, then Elizabeth St. Leger, being probably giddy and thoughtless, determined to gratify her curiosity. With a pair of scissors she removed a portion of brick from the wall and placed herself so as to command a full view of everything which occurred in the next room. In this position she witnessed the first two degrees of Masonry, which was the extent of the proceedings of the lodge that night. From what she heard when the members of the lodge were about to separate, for the first time, she felt tremblingly alive to the awkwardness and danger of her situation and began to consider how she could retire without observation. She became nervous and agitated

and stumbled against and overthrew a chair. The crash was loud and the Tyler of the lodge, who was in the lobby, gave the alarm, burst open the door, and with a light in one hand and a drawn sword in the other, appeared now to the terrified woman. He was immediately joined by the members of the lodge present. They, for the most part, were furious at the transaction. She was placed under guard of the Tyler and a member in the room in which she had been found. The members reassembled and deliberated for two hours as to what was to be done. At length it was resolved to give the young woman the option of submitting to the Masonic ordeal to the extent she had witnessed, or, if she refused, the members were again to consult. Miss St. Leger, exhausted and terrified, yielded, and was accordingly passed to the degree. It does not appear that she ever became a Master Mason.

The Three Pillars.

The supports of the lodge, represented by three pillars and designated wisdom, strength and beauty, have their counterpart in all the ancient systems. The inner circle of the Druid temples was circumscribed by three pillars, triangularly arranged, a passage about which by the aspirant was supposed to signify purification and regeneration. The equilateral triangle thus formed, with each angle represented by a personification, or abstract principle of deity, is common to all. The Persians, deeming their secret and sacred place of initiation as representing the universe, styled these supports eternity, fecundity, and authority. The Egyptian forms were wisdom, power, and goodness. The Hindoos placed their columns, as representing deity in similar positions. Brahma, the creator, in the east; Vishnu, the preserver, in the south, and Siva, the destroyer in the west.—*Home Journal*.



A CORNER IN CHINATOWN.

Welcome for Visiting Fraters.

San Francisco Will be One Blaze of Light During Conclave Week.

San Francisco is taking an early start in preparing for the approaching Twenty-ninth Triennial Templar Conclave. And well it may, for the plans of entertaining the visitors are on so extensive a scale that it will require many months in preparation. San Francisco will be decked in holiday attire as it has never been on any former occasion. The California fraters are eager to show to those of the visitors who were here twenty-one years ago, that San Francisco has grown in that time from the Western frontier town into a great city and impress those who are on their first

visit with the grandeur, magnificence and progressive spirit of the great Western metropolis. If the plans now under way are carried out, and there is no reason why they should not, the desired end will be attained, and the visiting Sir Knights will leave the Golden Gate impressed with the hospitality of their Western fraters; bearing away with them the impression that there is not a more hospitable people than the Californians anywhere; that California is the paradise of the American continent, if not of the whole earth, and that San Francisco, though one of the

youngest cities of the United States, is the best decorated and illuminated city in the world.

A CANOPY OF LIGHT WILL COVER THE CITY.

The plans for illuminating the city are on so stupendous a scale as to make it difficult to grasp the entire extent. The entire business portion of the city, rather the thoroughfares most frequented at night, will be bathed in one blaze of light, making night brighter than a midsummer day. Market Street, from the ferries to Ninth Street, and, perhaps, as far west as Van Ness Avenue, will be brilliantly illuminated. Wires bearing thousands of vari-colored incandescent bulbs will be stretched from poles about thirty feet above the curb, across the street, and parallel with the curb, the entire distance, and held in graceful loops supported by a wire running at a higher altitude along the center of the street from the ferries to the western terminus of the illumination.

DAZZLING COURTS OF HONOR.

At the intersection of Market with Kearny, Geary and Third streets, around Lotta's Fountain, a special display will be made, and many thousands of lamps, artistically grouped, will form one grand court of honor, connecting, by a network of lighted streamers, with smaller courts of honor, and the whole centering over Union Square, where the grandest display ever seen is to be made. The square was selected because it affords an opportunity for artistic display without impeding traffic. San Francisco, on two recent occasions has demonstrated that it had the grandest illumination of any city in the world, and the committee in charge of that part of the celebration is anxious to eclipse all former efforts, and show the visitors that San Francisco is ahead in that respect at least of the older and larger cities. The plan for the illumination is on a most magnificent scale, and will be a sight

making it worth traveling a great distance to behold.

STREETS WILL BE ABLAZE WITH LIGHT.

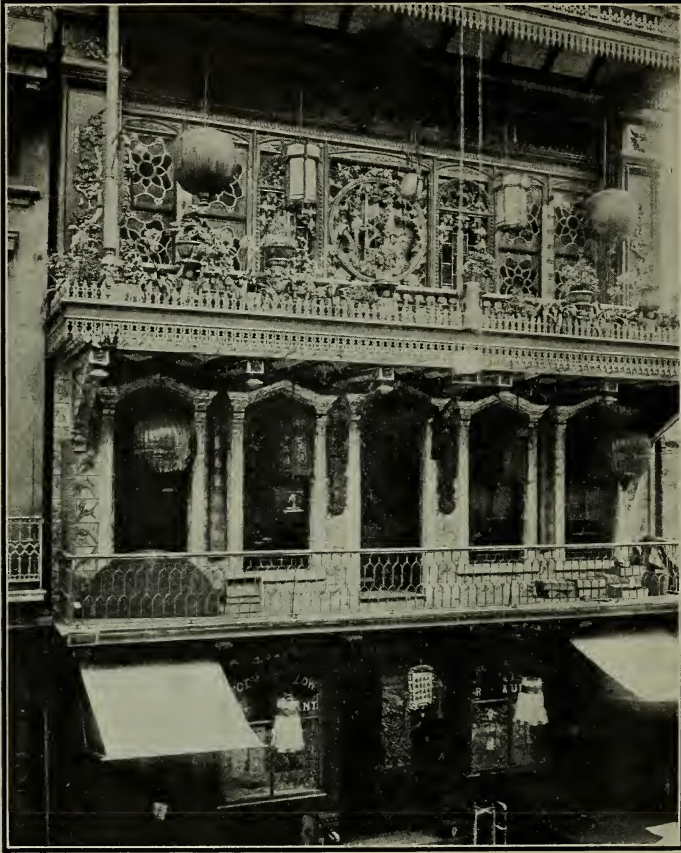
Permission has been obtained from the Board of Supervisors to wire, illuminate and decorate Market Street from the ferries to Ninth Street; Union Square, Powell, Post, Stockton and Geary streets; Powell Street from its intersection with Market and Eddy, to Sutter Street; Montgomery Street, from its intersection with Market and Post, to California Street; California Street, from Montgomery to Kearny; Kearny Street, from its intersection with Market and Geary, north to California. The improvement clubs, property-owners and merchants will attend to the illumination along Geary Street, from Market and Kearny to Powell; on Post Street, from the intersection of Post, Market and Montgomery, to Powell, and on Sutter Street, from Montgomery west to Powell.

PREMIUMS FOR ILLUMINATION AND DECORATION.

In order to create and stimulate a laudable rivalry between merchants and property-owners on the principal thoroughfares, the committee will offer premiums of from \$250 to \$1,000 for the best decorated and the most brilliantly illuminated structures in San Francisco during Conclave Week. The leading business houses and the most conspicuous structures in the city will be dressed in holiday garb, and at night will rival the Ferry Building and the City Hall in brilliancy.

WELCOME AT THE VERY PORTAL.

A grand arch will be erected at the foot of Market Street, to bid visiting Sir Knights welcome at the very portal of the city. That triumphal arch will form the key to a system of decoration patterned after one in Paris, France, and which was inaugurated in San Francisco one year ago. The plant has reverted to the city, which will extend its scope with every great convention and gathering in San



EXTERIOR OF CHINESE JOSS HOUSE.

Francisco. Tall masts with flagstuffs extending from the top, attaining a joint height of forty-five feet, will be set in sockets along the curbs on both sides of Market Street, from the ferries west to Ninth Street and the Mechanics' Pavilion, and may possibly be extended as far west as Van Ness Avenue. These masts and flagstuffs serve a dual purpose. They repose firmly in iron sockets at equal distances of fifty feet, on each side of the street. From the top of the flagstaff flutters a fifteen-foot flag or standard with emblem, or both. At the point at which the flagstaff rests on the mast, a cluster of flags flutter in the breeze, and the two make the most attractive decoration imaginable. The poles and masts also serve for the purpose of holding the

wires for illumination, and are the shafts upon which the decorators fasten the bunting, garlands, trees and flowers, so abundant in California at all seasons of the year.

FRIENDS AND FRATERS WILL MEET AGAIN.

The illumination and decorations will again, as on former occasions, lure the multitude from homes, shops and meeting places to Market Street, the vicinity of the great hotels, Union Square, newspaper corner, and other familiar and favorite spots, where the people of San Francisco, as well as visitors, love to linger and while away an hour, because the climate and temperature are tempting almost any night in the year. Market Street, the wide, level avenue with smooth pavement,

will again be the rendezvous for residents and visitors, who will fill that thoroughfare from curb to curb, and from the ferries to the Mechanics' Pavilion each night, admiring the illumination, the decorations, and, perhaps, casually meet some old friend or frater they have not seen for years. Market Street will again be the scene of a thousand informal receptions every night, meetings and mutual recognition. Such scenes are possible only under the favorable climatic conditions that bless San Francisco and the greater part of California, and are appreciated more by visitors than by the natives.

CALIFORNIA COMMANDERY WILL BE HOST.

For generous hospitality California Commandery, No. 1, the crack Commandery of California, is justly famous. With commendable zeal and a desire to reciprocate the many attentions showered upon Californians at every Triennial Templar Conclave, California Commandery has made active and ample preparations to show that California is not behind others in hospitality. The Commandery has appointed a committee to take charge of the entertaining of visitors during Conclave Week. That committee has been at work for months perfecting plans for the reception and entertainment of the guests who will throng this city in September. From an appeal issued by the committee to the fraters the following is an excerpt: "Aside from the general plans of the Grand Commandery in the reception of our visitors, in which we shall earnestly assist, California Commandery has its own duties and obligations to perform. The reputation of our past must be lived up to. We must extend that fraternal welcome and dispense that knightly hospitality which has ever made the name of our Commandery one of the most famous throughout the length and breadth of our land. Arrangements have been made which will place California Commandery well to the front in all notable events scheduled for Conclave Week."

Upon the entrance of the Grand Master and the officers of the Grand Encampment to San Francisco, a special escort from California Commandery will attend upon them and escort them to their headquarters. California Commandery will also provide special escorts for eight or ten of the leading Commanderies from the East, and conduct them to their headquarters and hotels.

Large and ample headquarters for California Commandery have been secured in



LITTLE AH SID.

Mechanics' Pavilion, and contracts entered into for the decorating, which will make it the most beautiful and attractive headquarters in the city. Receptions will be held there every afternoon and evening; an orchestra of forty pieces will be in attendance; refreshments will be served, souvenirs distributed and other entertainment provided for our guests.

For the great street parade on Tuesday, September 6th, in addition to our military band of forty pieces, there has also been secured a drum corps of thirty pieces.

Wednesday, September 7th, has been set apart by our Executive Committee for "California Commandery Day," and it is

proposed on the evening of that day to give a dress parade and review in the pavilion by the entire Commandery, in which it is expected that more than 500 Sir Knights will be in line; an exhibition drill by our drill corps, music and other interesting features, to conclude with a reception to our guests and a grand ball. Every possible effort is being made to make this event not only the most brilliant in the history of our Commandery, but the most unique and splendid of the affairs of Conclave Week.

GOLDEN GATE COMMANDERY TO THE FORE.

There could not be a successful gathering of Sir Knights without the aid of Golden Gate Commandery, No. 16, one of the brightest and most active stars in the brilliant constellation of California Templarism. Golden Gate has completed all arrangements for the entertainment of the distinguished guests who will honor San Francisco with their presence during Conclave Week. Officers and details have been selected and will be assigned for escort duty, some mounted and others unmounted. Thus the escorts representing Golden Gate Commandery will meet the incoming Commanderies on arrival and render the visitors the first service. Golden Gate, with characteristic generosity, has


yielded its magnificent building with Golden Gate Hall to the Grand Encampment during Conclave Week, and has secured for its own use Native Sons' Hall, which will be transformed into a beauty bower by the deft hands of the ladies who have assisted in perfecting the plans for entertaining the visitors, and will aid in the functions during the Conclave. The Commandery will receive and entertain informally all week, morning, afternoon and evening; while details, under proper officers, will pay official visits to other headquarters, representing the Commandery.

Golden Gate Commandery will give a reception on Wednesday afternoon and evening, September 7th, from 2 to 11 P. M., to the Grand Master, Grand Encampment, visiting Commanderies, Sir Knights and their ladies, at the Mark Hopkins Institute of Art, at the corner of California and Mason streets. The beauty of that handsome building will be enhanced by suitable ornamentation for the occasion, and the ladies of the Commandery will assist materially in receiving and entertaining.


The entire Commandery, 500 strong, is expected to attend divine service on Sunday of Conclave Week, and march in the great parade on September 6th.



AS SEEN BY THE BIRD'S EYE.



CHIPS FROM THE STONE QUARRIES.



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES.

Twenty-Fifth Anniversary.

Naomi Chapter, No. 36, O. E. S., celebrated, early in April, the twenty-fifth anniversary of its institution.

The great halls of the Masonic Temple were crowded with members.

The entire upper floor was utilized. The four large halls were beautifully and artistically decorated, flowers, palms, ribbons and drapery blending in harmonious profusion.

In the center of the blue room there were placed for the first time five pure white new pedestals, representing the classic orders of architecture. They were grouped about the altar, and constituted a very handsome decoration.

There were provided 350 guests' plates at the banquet tables. The souvenir each guest received was a small coffee spoon of sterling silver, gold lined, and bearing the words: "Naomi 36. 1879-1904." The other gifts commemorative of the occasion were from Mrs. C. J. Noack, the Worthy Matron, to the Chapter, a beautiful silver "Pointer"; from the three remaining charter members, Mrs. Hettie A. Dunn, Mrs. William McLauehlin and Mrs. R. O. Cravens, to the Chapter three copies of the New Testament in flexible Russia covers, gold edges and silver corners, and on the cover in solid silver letters the words, "Naomi 36"; from the Chapter to the Grand Patron, a solid silver loving cup in a morocco case and appropriately inscribed; to the Grand Matron from the Chapter, a silver bonbon dish suitably inscribed.

Columbus Chapter presented to Naomi a silver mounted gavel, and Sacramento Chapter presented bouquets.

Grand Patron G. H. McNoble of Stockton, Grand Matron Mrs. Rountzhan of Los Angeles, Grand Secretary Mrs. Kate Willets of San Francisco and other Grand Officers were present.

One Year Old.

Hollywood Lodge, No. 355, F. and A. M., of Hollywood, Los Angeles, one of the youngest lodges in the State, celebrated its first anniversary May 4th.

On May 1, 1903, the lodge held its first meeting, with twelve charter members, in Druit's Hall, but owing to its rapid increase in membership, which is now nearly fifty, decided to erect a temple. The building was completed and dedicated December 1, 1903. The officers and members have worked with much enthusiasm since the institution of the lodge, and its social as well as the business meetings are always well attended.

Farewell to Commander.

A number of Sir Knights of Golden Gate Commandery, No. 16, K. T., tendered their retiring Commander, Sir R. W. Campbell, a banquet in the Maple Room of the Palace Hotel, which was largely in the nature of a farewell, Sir Knight Campbell having been called to take up his residence in the East.

The Maple Room was transformed into a veritable conservatory with ferns, palms and potted plants, while the horseshoe-shaped table was decorated with a profusion of red and white roses and maidenhair ferns.

The toastmaster, Sir Robert McMillan, called upon the following Sir Knights, who responded to toasts: William H. Jordan, "Wall Paper"; Duncan E. McKinlay, "The East and the West"; Harvey D. Loveland, "Friendship"; Tirey L. Ford, "San Francisco's Message to Chicago, or the Campbells Are Coming"; Frank McGowan, "Fraternity," and Philip D. Code, "Our Young Friend."

Grand Commander W. Frank Pierce, and Past Right Eminent Commander B. H. Langley, of Minnesota, were guests.

Some sixty Sir Knights were in attendance.

The Ladies' Auxiliary, K. T.

The annual meeting of the Ladies' Auxiliary of California Commandery No. 1, Knights Templar, was held in Utopia Hall, early in May. Mrs. William Roderick Jones was unanimously re-elected for the third term as President. The other officers chosen are: Mrs. O. Val Schmidt, First Vice-President; Mrs. Timothy Jay Crowley, Second Vice-President; Mrs. H. D. Nichols, Secretary; Mrs. R. L. Radke, Assistant Secretary; Mrs. S. A. McDonnell, Treasurer. After the election Mrs. Martin Jones, the mother of the auxiliary, on behalf of that body, presented to the President a handsome highly decorated punch bowl in token of appreciation of her services as the head of the organization. Mrs. William Martenstein, the retiring Secretary, was presented a beautiful silver candelabra.

Pacific Commandery.

A large gathering of Knights Templar was held in San Andreas early in May, when Templar degrees were conferred upon sixteen candidates. Pacific Commandery, No. 3, of Sonora, went in a body to the Calaveras town, the excursion being accompanied by the ladies of the Sir Knights.

The Masonic brethren of Petaluma, Cal., will lay the cornerstone of the new Carnegie Library at that place early in June.

The Craft in General.

The Grand Commandery, K. T., of Michigan will convene in annual conclave at Lansing, June 14th, 1904, at 2:30 p. m.

A new Masonic lodge was instituted in Monterey, Mexico, May 6th, known as Fenix Lodge, No. 3, under the Grand Lodge Valle de Mexico, working in the Scottish Rite.

At Calvary Episcopal Church, Brooklyn, of which the Rev. C. L. Twing, Grand Prelate of the New York Grand Commandery, is rector, a beautiful ceremony was held last month when DeWitt Clinton Commandery unveiled a handsome memorial window in memory of their departed fraters.

Five brothers were raised to the sublime degree in Tuscan Lodge, No. 360, St. Louis, Mo., April 28th, their father witnessing the ceremony. The unique event occurred in connection with the celebration of the thirty-fourth anniversary of Tuscan Lodge, Grand Master William F. Kuhn presiding in the East, and Grand Secretary John D. Vincil acting as Senior Deacon.

The Masons of Port Hadlock, Wash., will build a new temple. A splendid site has been donated by Samuel Hadlock, a venerable citizen for whom the town was named, and other donations of building material and lumber have also been made. The building association have also a considerable sum in the treasury. Plans and specifications are to be adopted immediately, and the work of construction will be pushed.

California in Particular.

The Masons of Monrovia, Cal., gave an invitation masquerade ball May 17th.

The new Masonic Temple at San Bernardino will be formally dedicated by the Grand Lodge of California on St. John's Day, June 24th.

The Masonic Lodge at Point Richmond, Cal., one of the newest in the jurisdiction, has nearly seventy-five members.

Signet Chapter, No. 57, R. A. M., Los Angeles, conferred the degree of Most Excellent Master upon twelve candidates May 23rd.

The Grand Commandery of California visited Long Beach, Cal., May 31st, and constituted the Knights Templar Commandery at that place, the baby commandery of California.

The officers of Excelsior Lodge of San Francisco officiated at the conferring of the third degree in Alamo Lodge, No. 122, F. & A. M., at Walnut Creek, Contra Costa County, May 14th.

H. W. Wilson, said to be the oldest Free Mason in the State, died at the home of his son in Ventura early in May. The funeral took place in Santa Ana, where Mr. Wilson lived for over twenty years. He was ninety years of age.

Past Master Dr. Joseph McChesney was, early in May, presented with a beautiful and appropriately inscribed Masonic jewel in testimony of his ten years of service as Master of Plumas Lodge, No. 60, F. and A. M., at Quincy, Cal.

Santa Rosa Commandery, K. T., attended divine service on Sunday, May 15th, Ascension Day. The service was conducted by Rev. A. L. Burleson, rector of the Church of Incarnation, and Prelate of the Commandery.

Brother Charles E. Mitchell was the recipient of a handsome silver trowel, the gift of the Masonic Lodge at Redondo, Cal., upon which is engraved the following: "Presented to Brother Charles E. Mitchell, Past Junior Grand Warden, by Redondo Lodge, No. 328, F. & A. M., at the laying of the cornerstone, May 10, 1904.

What are known as the "California Bodies" of Scottish Rite Masons in San Francisco, including California Lodge of Perfection No. 10, California Chapter of Rose Croix, No. 7, California Council of Kadosh No. 1, and California Consistory No. 5, have purchased a lot on Geary street, between Fillmore and Steiner, and will erect there a building to be used by these bodies alone. The structure will cost about \$80,000. The building association which has charge of the structure is incorporated under the name of the Albert Pike Memorial Temple Association.

Eastern Star.

The Worthy Grand Matron, Mrs. Chlo Routzahn, visited Rose Valley Chapter, Santa Rosa, May 9th, being accompanied by District Deputy Grand Matron Mrs. L. C. Byce, and Past Grand Patron L. C. Byce.

The greeting tendered the grand officers was most cordial. The degree work was very prettily exemplified upon two candidates.

Miss Nellie Emery is worthy matron, and D. J. Paddock the worthy patron of Rose Valley Chapter.

New Commandery Officers.

Elections have been held among the Knights Templar Commanderies of California this month, so far as reported to the TRESTLE BOARD, with the following result:

California Commandery, No. 1—Chas. M. Plum, E. C.; O. F. Westphal, Gen.; R. P. Hurlbut, C. G.; Ralph L. Hathorne, S. W.; J. G. Liebold, J. W.; Thomas Morton, Treas.; T. L. Henderson, Recorder.

Sacramento Commandery, No. 2—Edward Adolph Weil, E. C.; William Wallace Douglas, Gen.; Robert Alexander, C. G.; William Williams Cuthbert, S. W.; Edwin Henry Harvey, J. W.; John William Rock, Prelate; Albert Alexander Van Voorhies, Treas.; Alfred Augustus Redington, Rec.

El Dorado Commandery, No. 4—C. A. Swisler, E. C.; S. H. Rantz, Gen.; S. B. Wilson, C. G.; W. B. Bray, S. W.; Geo. McKee, J. W.; F. F. Barss, Treas.; C. H. Weatherwax, Rec.

Los Angeles Commandery, No. 9—John Kingsley, E. C.; Frank M. Parker, Gen.; Perry W. Weidner, C. G.; John F. Hughes, S. W.; William P. Jeffries, J. W.; Walter C. Durgin, Treas.; William B. Scarborough, Recorder.

Santa Rosa Commandery, No. 14—C. C. Belden, E. C.; Sir Ernest Downs, Gen.; Sir D. J. Paddock, C. G.; Sir A. T. Crane, S. W.; Sir Henry Cline, J. W.; Sir Allen B. Lemmon, Treas.; Sir James Clark Mailer, Rec.

Golden Gate Commandery, No. 16—Philip D. Code, E. C.; Dr. Albert W. McKenzie, Gen.; John Bennett, C. G.; Willard L. Growall, S. W.; August J. De Lamare, J. W.; Courtland S. Benedict, Treas.; Theodore Frolich, Recorder.

Naval Commandery, No. 19—Alrik Hammer, E. C.; E. G. Rossow, Gen.; G. A. Bergwall, C. G.; C. L. Stevens, S. W.; W. L. Irvn, J. W.; John Brownlie, Treas.; C. F. Mugridge, Recorder.

Mt. Olivet Commandery, No. 20—Col. Fairbanks, E. C.; Dr. Geo. P. Lovejoy, Gen.;

Dr. Maclay, C. G.; T. T. Park, S. W.; F. T. Phelps, J. W.; W. B. Haskell, Treas.; E. S. Lippitt, Recorder.

Watsonville Commandery, No. 22—W. A. Trofton, E. C.; I. H. Tuttle, C. G.; A. T. Dresser, S. W.; J. R. Uren, J. W.; W. R. Porter, Treas.; Frank Mauk, Rec.

Visalia Commandery, No. 26—J. H. McKie, E. C.; C. H. Kinkler, Gen.; Fred. W. Ward, C. G.; J. L. Rhodes, S. W.; A. H. Murray, Jr., J. W.; J. E. Denny, Treas.; John F. Jordan, Rec.

Vacaville Commandery, No. 38—Robert L. Reid, E. C.; John R. Frazier, Gen.; William H. Price, C. G.; William H. Noel, S. W.; James M. Spence, J. W.; James J. Hagerty, Treas.; S. F. Ellison, Rec.

Bakersfield Commandery, No. 39—John Lovall Carson, E. C.; Edward Reed Graham, Gen.; Charles W. Beatty, C. G.; R. E. Morrow, S. W.; J. E. Evans, J. W.; C. M. Stoll, Treas.; George W. Lupton, Rec.

San Luis Obispo Commandery, No. 127—S. D. Ballau, E. C.; L. J. Beckett, Gen.; R. P. Sutliff, C. G.; Albert Nelson, S. W.; Paul M. Gregg, J. W.

Book Shelf.

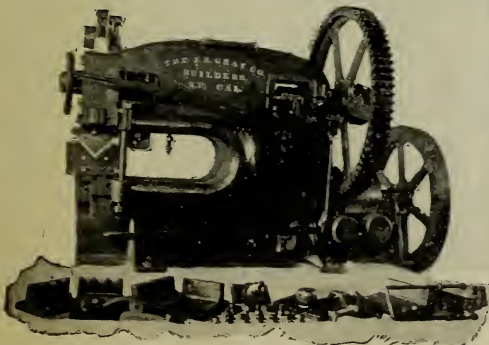
The TRESTLE BOARD acknowledges the receipt, since the last issue of this magazine, of the following Masonic publications:

From Bro. Lou B. Winsor, Grand Secretary, transactions of the Grand Lodge, F. & A. M., of Michigan, for 1904.

From Bro. Seth L. Pope, Grand Recorder, proceedings of the Grand Council, R. and S. M. of Oregon.

From Bro. Christopher Diehl, Grand Secretary, proceedings of the Grand Lodge, F. and A. M. of Utah, for 1904.

From Bro. Frank E. Nichols, Grand Secretary, proceedings of the Grand Chapter, R. A. M. of West Virginia, for 1903.



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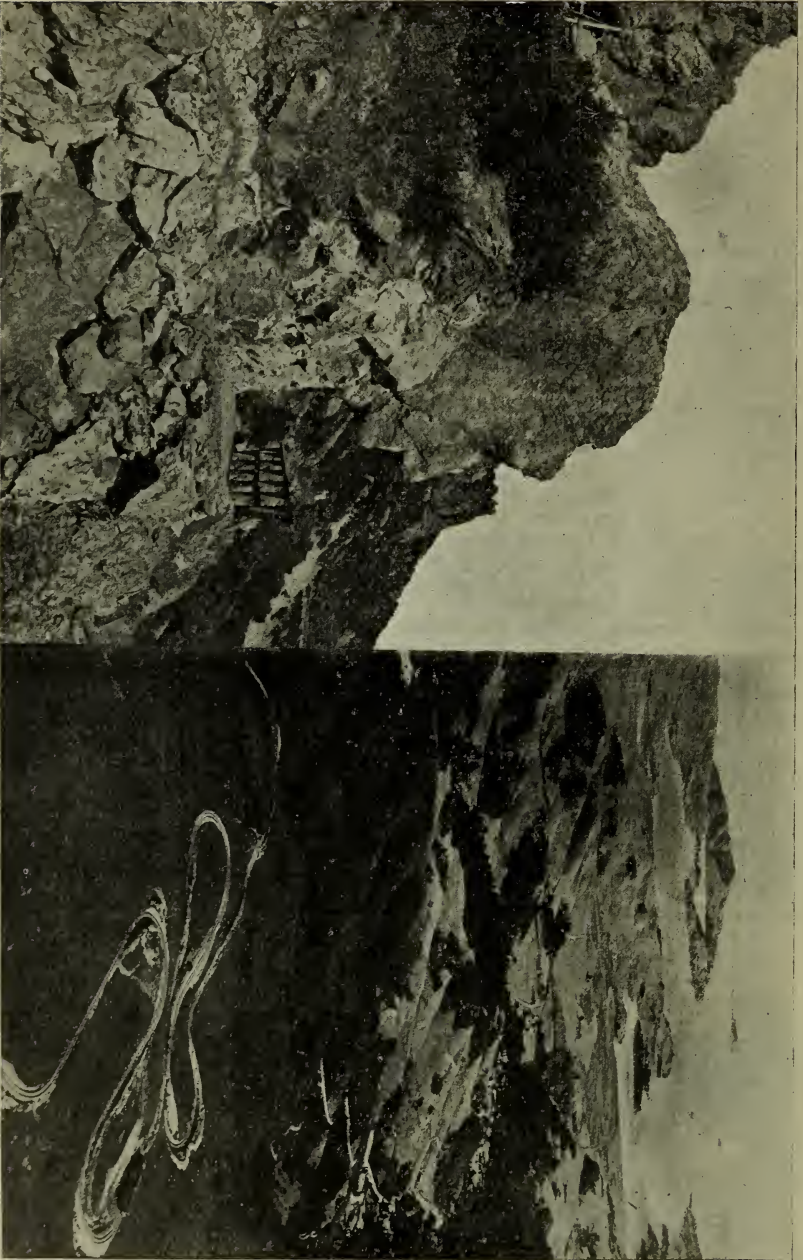
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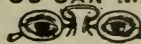
It is interesting to note that fortunes are frequently made by the invention of articles of minor importance. Many of the more popular devices are those designed to benefit people and meet popular conditions, and one of the most interesting of these that has ever been invented is the Dr. White Electric Comb, patented Jan. 1, '99. These wonderful Combs positively cure dandruff, hair falling out, sick and nervous headaches, and when used with Dr. White's Electric Hair Brush are positively guaranteed to make straight hair curly in 25 days' time. Thousands of these electric combs have been sold in the various cities of the Union, and the demand is constantly increasing. Our agents are rapidly becoming rich selling these combs. They positively sell on sight. Send for sample. Men's size 35c., ladies' 50c.—(half price while we are introduc-

ing them.) The Dr. White Electric Comb Co., Decatur, Ill.

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North Shore Railway TIME TABLE

MAY 17, 1903.

Leave Sausalito, A. M.—†5:50, 6:30 7:05,
 9:05, 9:50, 10:35, 11:35.

Leave Sausalito, P. M.—*12:15, 12:55, *1:35,
 2:20, 3:05, 3:50, 4:35, 5:10, 5:48, 6:25, 7:28,
 *8:20, 9:35, 10:55.

Leave San Francisco, A. M.—†6:30, 7:10,
 7:45, 8:30, 9:15, 10:00, 11:00, 11:40, *11:40.

Leave San Francisco, P. M.—12:20, *1:00,
 1:45, *2:30, 3:15, 4:00, 4:35, 5:15, 5:50, 6:25,
 7:15, *8:15, 9:00, 10:20, 11:35.

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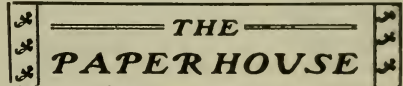
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