

Vol. XIX.

No. 4.

OCTOBER  
1905

# The Trestle Board



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MASONIC  
MAGAZINE

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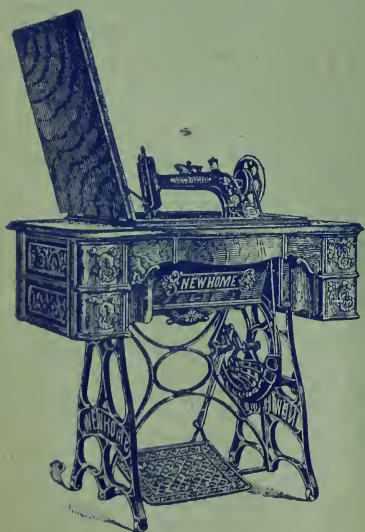
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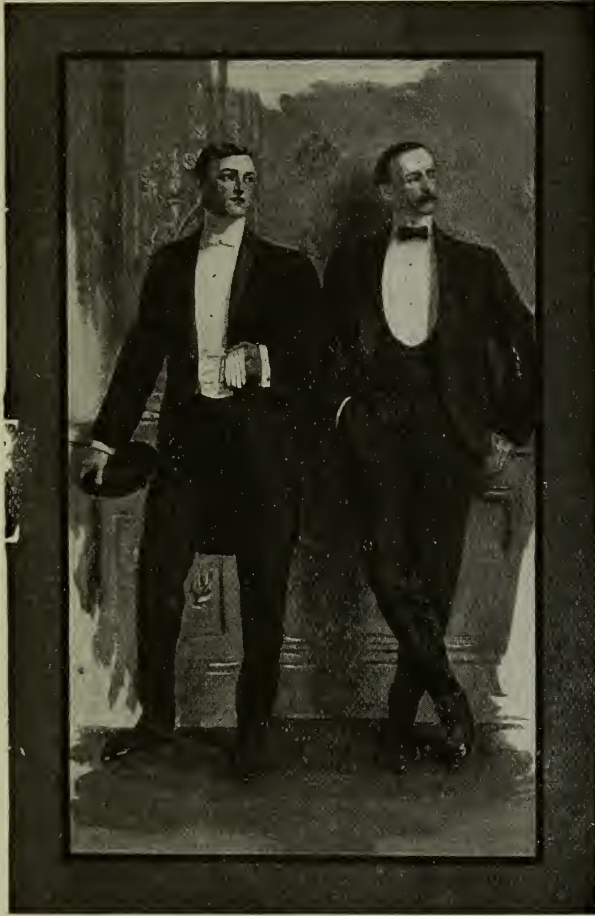
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Masonic Calendar.

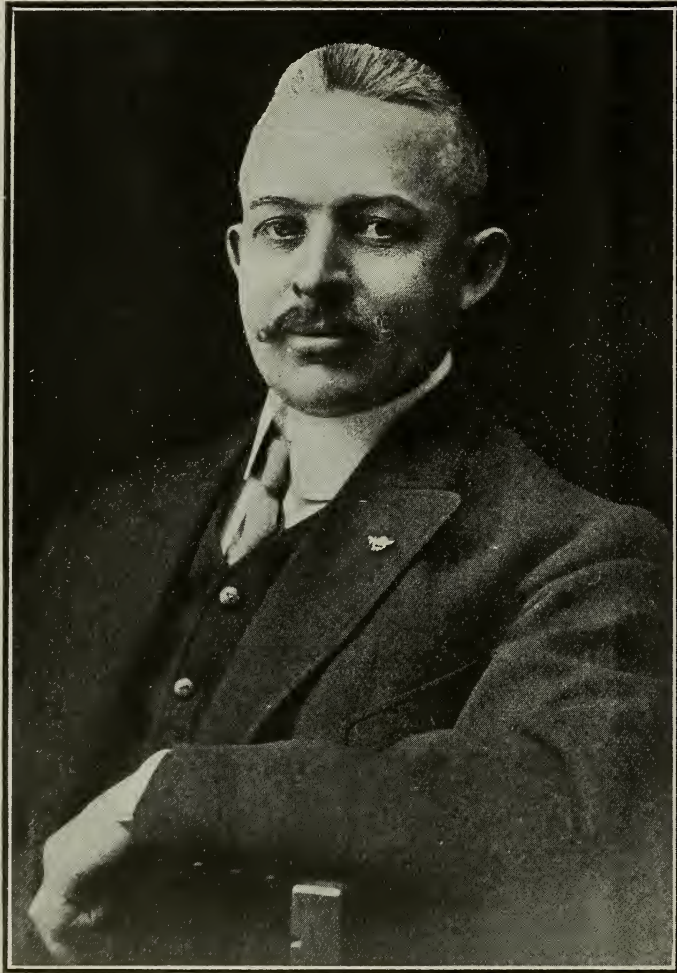
SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.
- MONDAY**
- 1st \*Occidental Lodge, No. 22.
  - 1st \*Hermann Lodge, No. 127.
  - 1st †King Solomon's Lodge, No. 260.
  - 1st & 3d \*San Francisco R. A. Chapter, No. 1.
  - 1st & 3d †Golden Gate Commandery, No. 16.
  - 2d & 4th †Beulah Chapter, No. 99, O. E. S.
  - 2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.
  - EVERY \*\*\*Oakland Scottish Rite Bodies.
  - 1st & 3d †††San Francisco Chapter, No. 196, O. F. S.
  - LAST \*\*\*\*Fruitvale Lodge, No. 336.
- TUESDAY**
- 1st \*Golden Gate Lodge, No. 30.
  - 1st \*Oriental Lodge, No. 144.
  - 1st \*\*San Francisco Lodge, No. 360.
  - 1st ††Brooklyn Lodge, No. 225.
  - EVERY †Mission Commandery, U. D.
  - 1st & 3d \*California Chapter, No. 5, R. A. M.
  - 1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.
  - 1st ††Oakland Commandery, No. 11.
  - 2d & 4th †Ivy Chapter, No. 27, O. E. S.
  - 2d & 4th ††Unity Chapter, No. 65, O. E. S.
  - 1st & 3d †††Berkeley Chapter, O. E. S., Berkeley.
- WEDNESDAY**
- 1st \*Mount Moriah Lodge, No. 44.
  - 1st \*Crockett Lodge, No. 139.
  - 1st \*Excelsior Lodge, No. 166.
  - 1st †Mission Lodge, No. 169.
  - 1st & 3d ††Oakland Chapter, No. 36, R. A. M.
  - 1st \*California Council, No. 2, R. & S. M.
  - 2d †Islam Temple, A. A. O. N. M. S.
  - 2d & 4th ††Carita Chapter, No. 115, O. E. S.
  - 1st & 3d †King Solomon's Chapter, No. 170, O. E. S.
- THURSDAY**
- 1st \*\*Starr King Lodge, 344
  - 1st \*California Lodge, No. 1.
  - 1st \*Fidelity Lodge, No. 120.
  - 1st †South San Francisco Lodge, No. 212.
  - 1st \*Doric Lodge, No. 216.
  - 1st †Mission R. A. Chapter, No. 79.
  - 1st ††Alcatraz Lodge, No. 244.
  - 2d †††Oak Grove Lodge, No. 215.
  - 1st \*San Francisco Lodge of Perfection, No. 1, S. R.
  - At Call \*San Francisco Chapter, Rose Croix, No. 1.
  - At Call \*Godfrey de St. Omar Council, No. 1.
  - At Call \*San Francisco Consistory, No. 1.
  - 5th ††Oakland Council, No. 12, R. & S. M.
  - At Call †Pacific Coast Masonic Veteran Association.
  - 2d & 4th †Harmony Chapter, No. 124, O. E. S.
  - 2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.
  - 1st & 3d ††Oakland Chapter, No. 140, O. F. S.
  - 1st & 3d †California Chapter, No. 183, O. E. S.
  - 1st †††Presidio Lodge, No. 354.
- FRIDAY**
- 1st \*Pacific Lodge, No. 136.
  - 1st \*Lodge La Parfaite Union, No. 17.
  - 1st ††Live Oak Lodge, No. 61.
  - 1st †††Durant Lodge, No. 268.
  - EVERY \*California Commandery, No. 1.
  - 1st & 3d †Golden Gate Chapter, No. 1, O. E. S.
  - 1st \*Loggi Esperanza Italiana, No. 219.
  - 2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY**
- 1st †††Alameda Lodge, No. 167.
  - 1st ††Oakland Lodge, No. 188.
  - 1st ††Berkeley Lodge, No. 363.
  - 2d ††Alameda Chapter, No. 70, R. A. M.
  - EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
  - LAST \*Past Masters' Association.
  - 2d & 4th †Mission Chapter, No. 155, O. E. S.
  - 1st & 3d †Aloha Chapter, O. E. S., No. 266.
- \* Masonic Temple, Corner Post and Montgomery Sts.  
 † Franklin Hall, Fillmore, bet. Sutter and Bush Sts.  
 † Golden Gate Commandery Hall, 629 Sutter St.  
 † Masonic Hall, Railroad Ave., South San Francisco  
 † Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.  
 † Masonic Temple, 12th & Washington Sts., Oakland.  
 † E. 14th St., East Oakland.  
 † Peralta St. near 7th St., West Oakland  
 †† Masonic Temple, Park St., Alameda.  
 †† Masonic Hall, Berkeley Station.  
 ††† Scottish Rite Cathedral, 14th & Webster Sts., Oakland  
 ††† 223 Sutter St.  
 \*\* Devisadero Hall, 317 Devisadero St.  
 \*\*\*\* East 14th St. and Fruitvale ave., Fruitvale  
 ††† Octavia and Union Streets.  
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MOTLEY H. FLINT, DEPUTY GRAND MASTER, WHO WILL PROBABLY BE ELECTED  
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# The Trestle Board

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OCTOBER, 1905

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## THE GRAND LODGE OF CALIFORNIA

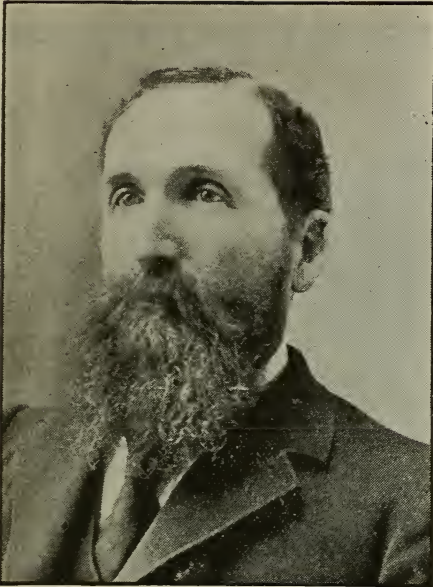
WRITTEN FOR THE TRESTLE BOARD BY J. W. ANDERSON.



AT THE time of the formation of the Grand Lodge of California there were three duly chartered Lodges in the State, namely, California Lodge No. 13, of San Francisco, holding a charter from the Grand Lodge of the District of Columbia; Western Star Lodge No. 75, subordinate to the Grand Lodge of Missouri; and Connecticut Lodge No. 75, acknowledging allegiance to the Grand Lodge of Connecticut. Delegates from these bodies assembled in convention, in the city of Sacramento, on the 17th day of April, 1850, for the purpose of considering the propriety of establishing a Grand Lodge of Free and Accepted Masons for the State of California. Representatives were present also from New Jersey Lodge, holding a dispensation from the Grand Lodge of New Jersey. The delegates from the first three organizations enumerated above were the only persons clothed with authority to organize and constitute a Grand Lodge, the organizations whence they emanated being duly chartered lodges. At the first session of the convention a committee was

appointed to draft a Constitution for the Grand Lodge, and on the 19th of April, the draft was presented, duly considered and adopted, whereupon a Lodge of Master Masons was opened for the purpose of organizing and constituting the Grand Lodge of California. Grand officers were then elected, and another star, destined to be one of the brightest, was added to the galaxy. Bro. Jonathan Drake Stevenson was elected as the first Grand Master—a fitting tribute to an honorable, patriotic citizen and zealous Mason.

Before this newly constituted Grand Body closed its session charters were authorized for two subordinate lodges, New Jersey and Benicia, the former under the name of "Berryman," which was subsequently changed to "Jennings." This lodge was located in Sacramento; it has long since ceased to exist. Prior to the close of this meeting an order was endorsed on the charter of Connecticut Lodge changing its name to "Tehama." The latter body is located in Sacramento and is still doing excellent Masonic work. A similar order was put into effect regarding Western Star Lodge, located in Shasta County.



GEORGE W. HUNTER, GRAND MASTER.

At this session of the Grand Lodge, the Constitution having been adopted, the following grand officers were elected: Bro. Jonathan D. Stevenson, Grand Master; Bro. John A. Tutt, Deputy Grand Master; Bro. Caleb Fenner, Senior Grand Warden; Bro. Saschel Woods, Junior Grand Warden; Bro. John H. Gihon, Grand Secretary.

The first annual communication of the Grand Lodge was held in the city of Sacramento on the 7th day of May, 1850. In the absence of the Grand Master, the Deputy Grand Master presided. During the interim since the preliminary sessions of the Grand Lodge a dispensation had been granted for the formation of a new lodge in Sacramento, and its work being approved, a charter was granted under the name of Sutter Lodge, thus making five lodges represented at this meeting. The Subordinate Lodges were, by order of the Grand Lodge, numbered as follows: California, No. 1; Western Star, No. 2; Tehama, No. 3; Berryman, No. 4; Benicia, No. 5, and Sutter, No. 6. Western Star Lodge was really entitled to the rank

of No. 1, its original charter having been granted on the 10th day of May, 1848, whilst that of California was granted on the 9th day of November, 1848. It is the oldest lodge in the State, and seems to be justly entitled to the honors of No. 1, if in number there may be honor. The lodge is located in the town of Shasta, in Shasta County, and is still borne upon the Grand Lodge roll.

A semi-annual communication of the California Grand Lodge was held in Sacramento, on the 26th day of November, 1850. It is interesting to note that at this session the Grand Treasurer, Levi Stowell, reported that there were no funds in the Grand Treasury. In 1904 the receipts alone amounted to \$68,157.05.

Composed as the population of the State was, of people from all the other States and from many lands, one of the chief difficulties presenting was the diversity in the ritualistic work. Recognizing the great importance of a more uniform work among the different lodges of the State, the Grand Lodge, in the very first year of its existence, began the consideration of a means to obviate the difficulties. In compliance with the recommendation of Grand Master Stevenson, a committee was appointed to consider the matter. This committee recommended the appointment of a Grand Lecturer, whose duty it should be to visit the several lodges and instruct them in their work. At the session of Nov. 28th a resolution was adopted providing for the election of a Grand Lecturer, and Bro. John A. Tutt was selected for the office. The resolution, however, amounted to but little, since it provided that the Grand Lecturer should visit when required by the lodges, and that the lodges should bear the expense incident to the visits. The plan was practically a failure, and little was done in the way of unifying the ritual until 1864, at which time a resolution was passed making the adoption of the work recommended by a committee appointed by the



Grand Master obligatory, and also providing for the appointment of a Grand Lecturer and Deputies. This plan was an improvement, but did not fully meet the requirements of the lodges. In 1870, a general regulation was adopted providing for the appointment of Inspectors whose duty it should be to visit the lodges, and to inspect the workings thereof, not only so far as the ritual was concerned, but also the workings of the Lodges in all other respects. This system has proven most successful, and to it, and the efficient services of those who have occupied the position of Grand Lecturer, is attributable the present degree of perfection in the rendition of the work, and, greatly, the general prosperity of the Lodges. There is, perhaps, no jurisdiction in the land today in which uniformity of work is so near perfect as in California. The present Grand Lecturer, and through his zeal and labors, the Inspectors, are thoroughly proficient, and the blessings of uniformity are everywhere noticeable. No cause for complaint can hereafter arise relative to this important particular.

Organized with three subordinates, the Grand Lodge has constituted in all, up to the time of the Fifty-fifth Annual Communication, 364 Lodges, of which number by surrender of charter or consolidation, 73 have ceased to exist, leaving upon the roll 291. Nearly all of these are in a most flourishing condition. At the close of the first annual session there were reported eleven subordinate Lodges, with a membership of 258; at the close of the fifty-fifth session, 291, with a membership of 27,078. Truly, Masonry in California has with equal foot advanced as have all the other interests of the State, and today the California Grand Lodge takes rank among the foremost of the Grand Lodges of Free and Accepted Masons. With due attention to the quality of the Ashlars, the strength and beauty of the Masonic edifice in this lovely com-



CHARLES W. NUTTING, PAST GRAND MASTER.

monwealth will command the admiration of the Masonic world.

Up to and including the year 1861, the Grand Lodge held its annual communications in the City of Sacramento. In 1861 the Constitution was amended, providing that thereafter the meetings should take place in San Francisco. The intelligent and persistent efforts of the late Grand Secretary of the Grand Lodge, Bro. Abell, had resulted in the formation of a Masonic Hall Association in San Francisco, and in due time the brethren began to "set up the pillars of their faith in enduring stone." The corner-stone of the present Masonic Temple in San Francisco, was laid with impressive ceremonies on the 25th day of June, 1860. In those days the erection of such a structure was an undertaking of wonderful magnitude, and many doubted that it would ever be completed. The ability and the determined perseverance of those brethren who had planned for its construction proved equal to the emergency. Their good faith

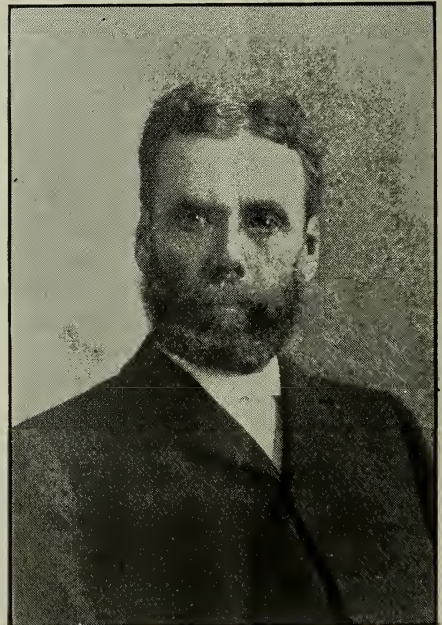


WILLIAM S. WELLS, PAST GRAND MASTER.

and efforts overcame every obstacle and resulted in the completion of a noble monument to their own energy and to the liberality of the brethren of San Francisco. The original cost of the Temple was estimated to be \$100,000; but before it was completed the expense had grown to over \$150,000. When completed it was regarded as the most perfect building on the Pacific Coast, and one of the most beautiful in the land. But the times have changed, and the Order in San Francisco and in the State has attained such proportions that the Temple cannot meet present requirements. Already the erection of a more spacious and suitable edifice is contemplated, and it is hoped that, in the near future, the Grand Lodge of California will have a home provided with comforts and conveniences commensurate with the increased interests of the Fraternity in this Grand Jurisdiction.

The Grand Lodge met for the first time in their own Grand Lodge Hall in May, 1863. It would be interesting to recount the changes that have occurred since that time in the Order in this State, but space forbids.

There is perhaps nothing in the history of the Grand Lodge of California more interesting, or that has had a more beneficent influence, than the establishment of our Masonic Boards of Relief. The first of these boards was organized in San Francisco, in 1856. Boards have since been established in Los Angeles, Oakland, Sacramento, San Diego, Stockton and San Jose. The amount of benefactions and charities administered by these organizations in contributing to the wants of distressed Masons and their widows and orphans and in the burial of deceased members of the Craft cannot be estimated. In dollars the sum total runs up to several hundred thousands, the San Francisco Board alone, since its formation, having contributed nearly half a million. Besides the relief afforded by these Boards, the several Lodges of the Jurisdiction are obliged to meet the requirements of charity among their own members. There is no Grand Jurisdiction in the land so liberal in the dispensing of relief as California.



GEORGE JOHNSON, GRAND SECRETARY.





ORRIN S. HENDERSON, PAST GRAND MASTER.

For several years the propriety and feasibility of establishing a Masonic Home in this State was considered by the Grand Lodge. The enterprise was inchoated in 1889, by the introduction and adoption of a resolution in the Grand Lodge for the appointment of a committee whose duty it would be to report a plan for the establishment of a Home. This committee reported at the session of the Grand Lodge in 1890. The report was rejected, and the matter was again referred to a committee. This committee reported in 1891, and their report being referred to the Committee on Jurisprudence, Past Grand Master Estee, from that committee, presented a resolution for the appointment of a committee of nine, whose duty it should be to organize a Masonic Widows and Orphans' Home, and to do and perform all acts necessary to carry the enterprise to successful operation. This resolution was adopted. As to the wisdom of such act, time alone must decide.

The Home has been in operation at Decoto, in Alameda County. A palatial structure has been erected and other minor

buildings have been provided. The expense in procuring a site, erecting buildings and conducting the Home has been quite a tax upon the membership of the Lodges, yet they appear to be zealous in support of the Home. The writer has given to the enterprise his countenance and support, yet he is a doubting Thomas. Many of the Grand Jurisdictions have engaged in like enterprises, but the propriety and feasibility of conducting such institutions is yet to be determined in the crucible of experience. Certainly, if they can be successfully conducted, the California Home will succeed.

We would be pleased to advert to many other matters connected with the history of the Grand Lodge. Lack of space, however, forbids.

### A Dying Request

A City of Mexico paper gives the following incident of brotherly devotion, which will be interesting to Masons as illustrative of how one Mason went "on foot and out of the way" to comply with a dying brother's request:

The unstinted devotion of members of the Masonic Fraternity to each other, and to the duties of their Order is universally known, and has just been proved in a most impressive manner by one of our widely known and popular residents.

J. R. Scales, as was duly announced in the *Herald*, died in El Paso on Saturday, August 26th. One of his dying requests was that his friend and brother Mason, H. W. Selover, Past Master of Anahuac Lodge, should be asked to read the burial service of the Masonic Order at his funeral.

When her husband had breathed his last, Mrs. Scales at once wired the request to Mr. Selover in this city, and he promptly responded to the dying request of his friend, starting for El Paso by the first train and reaching that city on the following Wednesday.

The funeral took place on Thursday, August 31, and was arranged by the members of the Masonic Fraternity in El Paso, and was made peculiarly impressive to those present by the fact that Mr. Selover, who conducted the last rites, had traveled 1,200 miles to respond to the dying wish of his friend, and to maintain the spirit of devotion to each other which is an inherent principle of the Order. Mr. Selover has returned to the city.



## “TELL HIM SO”

If you have a word of cheer  
That may light the pathway drear  
Of a brother pilgrim here,  
Let him know.

If you have a word of cheer  
That will brighter make his lot,  
Then in mercy hide it not;  
Tell him so.

Wait not till your friend is dead  
Ere your compliments are said;  
For the spirit that has fled,  
If it know,

Does not need, to speed it on,  
Our poor praise; where it has gone  
Love's eternal, golden dawn  
Is aglow.

But unto our brother here  
That poor praise is ever dear;  
If you've any word of cheer,  
Tell him so.

—From the Master Mason.

## WHAT IS MASONRY

THOMAS N. DAVIS, IN THE TYLER.



WHAT is Masonry?"

I have never met two Masons of reasonable experience and intelligence who gave, in effect even, the same definite answer to this query, which was submitted to me by a friendly profane of atheistic and iconoclastic tendencies, very soon after I was made a Master Mason. I then evaded the issue by saying that my limited experience as a member of the Craft prevented my giving an intelligent reply, one that he would understand and properly appreciate.

Now, after forty years of active Masonic work, embracing and covering duties from the ground floor to the Grand East, I am yet without knowledge and experience enough to give a succinct and definite answer to the interrogatory, "What is Masonry?"

I know that I could not frame one so terse and compact that, after hearing it,

all Virginia Masons would stand up and say, "That is the meat of the whole matter."

The philosopher tells us that man, though he separate himself from his fellow by the physical mountain and the intellectual doctrine is, after all, generously gregarious in his nature, and seeks the level of association with his kind.

If this be true he must have originated Masonry as a means to the end, for of all the organizations devised by the wit, wisdom and experience of man, this order of orders touches more points of the compass of our human needs than does any other whose records we know from history or tradition; in fact, it could not be otherwise, for beneath the universal surface is the great core of brotherly love, "which unites men of every country, sect and opinion."

Many are made Masons who take no further interest save and except to pay their stipend of dues and keep in fair

standing. These may be termed surface Masons and whose use is to assist in supporting the inevitable expense which follows every effort of organized man. Of others "the scythe of time cuts the brittle thread of life;" and of others, the undeposited and inoperative dimit does its work of disintegration; then again, through the gate, over whose portals is inscribed the legend, "Non-Payment of Dues," many wander out and, few returning, swell the ranks of those derelicts known Masonically as non-affiliates.

These negative classes I dismiss and turn to the rare few those splendid spirits whose inspiration and industry and whose efforts and *esprit de corps* are ever feeding the fires on the altars of Masonry.

The young and enthusiastic Mason who is charmed with the rhythm of the ritual; he of maturer years who begins to penetrate the inner courts, and here and there catches faint glimpses of the high morality and human philosophy which dwell therein; and he who has wrought his regular hours and earned the wages of knowledge and virtue and learned his duty to God and Man, and who has clearer visions as to how that duty should be performed, and who has imbibed the great truth that, while Masonry is not a religion, there is a religion of Masonry which teaches him virtue and morality; to be temperate, industrious, honest and just; to be kind, compassionate and merciful; to be benevolent, forbearing and patient, and, above all, to be truthful and to have in his heart the love of charity and the charity of love, so that when he steps to the great center and selects his doctrine and denomination, he cannot, if he be a true Mason, be a partisan, for true Masonry conserves and preserves true religion.

---

### Sympathetic

Dentist's servant (to suffering patient)  
—And whom shall I have the misery of announcing, sir?—*From Le Rire in Tales.*

### SALT LAKE BUILDING

Friday, September 15th, witnessed the beginning of preparations for the erection of a \$100,000 Masonic Temple in Salt Lake City. Ground was broken on that day at the corner of First South and Second East streets for a structure, which, it is claimed, will be the finest of its class between Chicago and San Francisco.

The building will cover an area of 75x100 feet. It will be three stories in height. Its style of architecture is the Renaissance. It will have exterior walls of brick. The first story will be dark red fire brick, with dark brown trimming; the second, yellow fire brick, and the third story of cement plaster.

The interior will be divided into lodge rooms, a banquet room, auditorium with a large stage, library, Grand Secretary's offices, kitchens, parlors, janitor's quarters, cloak and toilet rooms.

The woodwork finishing of the interior will be stained fir. The lodge rooms and auditorium will be also finished in ornamental plaster and stucco work. The heating system will be especially complete. It will be the force blast steam system, with exceptional ventilation appliances.

The temple's entrance on Second East street will be perhaps the most beautiful part of the structure. It will be approached by a number of stone steps, and is back of a group of massive pillars. The entire effect is massive and at the same time tasteful ornamentation of simple design relieves that would otherwise be perhaps heavy.

It is expected that the building will be ready for occupancy March 1st next.

### BE CHEERFUL

"Do you believe in the gospel of cheerfulness?" asks Bro. P. C. Huntington. "If so, be a cheerful Mason. You have every reason to be. You know in whom you trust; you know if you are worthy that you have the sympathy and good will of a host of brethren. You are not alone even in misfortune. Therefore be cheerful, remembering that a cheerful face and a cheerful word attracts and wins. Moreover, cheerfulness is conducive to health. A buoyant heart bringeth strength. There is an actual life-giving influence in the exercise and effect of cheerfulness. It brightens the eye, makes the cheeks glow with red blood, brings elasticity to the step and conduces in a thousand ways to promote and strengthen the physical nature. If there is any man in the wide world who has a right to be and who ought to be cheerful, it is a faithful, consistent and sympathetic Master Mason.

---

### BEFORE THE GRAND LODGE

Excelsior Lodge No. 166, F. and A. M., San Francisco, Roderick G. Guyett, Master, will confer the first degree before the Grand Lodge at its Annual Communication.

## THE CEDARS OF LEBANON



GR<sup>EAT</sup> forests of cedar trees once spread over the higher slopes of Lebanon, and perhaps grew also upon the sides of Hermon and Anti-Lebanon; but now there are few large trees of any kind west of the Jordan, and the profiles of the mountains cut sharp and cold, where the brown rock meets the blue sky.

Here and there, however, far above the olive orchards and mulberry groves, higher even than the wheat fields or pine forests, are a few groups of cedars. The finest trees are those found above the village of Beshherri, some twenty miles inland from the port of Tripoli. They grow upon a high plateau, more than six thousand feet above the Mediterranean. Just behind rises the highest mountain in all Syria, and in front they look down over a magnificent panorama of fertile valleys, with the sea in the distant background. The nearest village is a thousand feet down the mountain, and the last cultivated field stops just short of the cedar grove.

A few goat-herds lead their flocks to a cold spring that is fed by the snow pockets above; but at night wolves can be heard howling hungrily, and towards the end of the year the snow-drifts are deep around the old trees and the passes are closed for the winter.

Few though they are, the cedars are still as they were in Isaiah's time, "the glory of Lebanon." There are about four hundred of them in the Beshherri group; but the Syrian peasants call them *Arz er-Rub*, "Cedars of the Lord," and the great peak behind is called the "Cedar Mountain," in honor of the little grove of trees upon its western shoulder.

Most of the cedars are sixty or seventy feet in height, and some of the younger trees are very straight and symmetrical, so they might easily serve, as they once did, as masts for the ships of Tyre. When the

growth of the boughs is not interfered with by crowding from neighboring trees, they spread out horizontally to a great distance. They are, indeed, "fair branches, and with a forest-like shade;" for sometimes the circumference of the circle sheltered by a single tree will be as great as two or three hundred feet. When you climb a little way into one of these trees and look over a whirl of horizontal branches, the upper surface is almost as level as a carpet and seems as firm as a grass plot. Indeed you can stretch yourself out on many a network of interlacing twigs that hold as firmly as a tremendous hammock.

Most of the cedars, however, stand so closely together that they are very irregular in their growth. Sometimes two branches from different trees rub against each other until the sap pours out and cements them so closely together that you cannot tell where one tree ends and the other begins. A half dozen of the cedars have attained a girth of forty feet and over, and are of very great age. They are certainly many centuries old, and probably some of them have seen a thousand years or more. These old trees are gnarled and twisted, with the rough strength of muscle-bound giants but they still bear cones among the green branches, and the balsamic juice exudes from every break in the bark, just as in the description of the Psalmist:

"They shall bring forth food in old age,  
They shall be full of sap and green."

It is the vigor and massiveness of the cedars that impresses you most.

The trees are not beautiful so much as they are kingly. They are so rough and knotted, and so few in number that at first they are a little disappointing, like the mountains around them; but, like those mountains, they become more impressive each day that you view them. These thousand-year-old trees seem to



stand aloof from the hurry and bustle of the twentieth century as though they were mournfully thinking of earlier and perhaps wiser days. After you have lived a little while under their shade, the solemn magnificence of the few remaining cedars begins to quiet your spirit, and when the glorious moonlight floods the Cedar Mountain and casts black shadows down the deep gorges that drop away to the distant sea, it is easy to behold in the witching light the picture that these ancient trees once saw in the long ago. Dark groves of cedars nestle once more in the valleys and here and there sweep over the mountain-tops in great waves of green; a stronger peasantry speaks a different tongue in the

fields below that are brighter and the orchards that are heavier with fruit, and perhaps from the depths of the moon-painted forests there comes the ring of ten thousand axes that are hewing down the choicest trees for the temple at Jerusalem—and it is with sense of personal loss, almost of anger, that you look out again from under the dark branches of the tiny grove to the bleak, bare mountain-side, and hear the wind sing through the top-most branches the lament of Zachariah:

“Wail O fir tree,

For the cedar is fallen.

Because the glorious ones are destroyed;

Wail, O ye oaks of Bashan,

For the strong forest is come down.”

—*New Era Magazine.*

## The Eastern Star's Purposes and Foundations

BY JOHN W. BROWN.



HE high moral purposes of this Order are second to none, and its foundations are strong enough for all time.” Its high moral purposes are identical with those of Freemasonry and the Order of the Temple, and its foundations are the Holy Bible and the One whose Star appeared in the East. Its theological virtues are faith, hope and charity; its tenets are brotherly love, relief and truth; its cardinal virtues are temperance, fortitude, prudence and justice; its heroic virtues are the zeal of Adah, the patient industry of Ruth, the courage of Esther, the trustful faith of Martha, and the loving kindness of Electa; its commendable virtues are adoration of the Master, beauty of life, constancy, devotion to God and the Star work, diligence, earnestness, fervency, fidelity to friends and to Immanuel, gratitude to God, holiness, homage, honor, integrity, justice, kindness, labor of love, mercifulness, peaceableness, piety, reverence, strength, secrecy, thankfulness, trustfulness, uprightness, verity, vigilance in

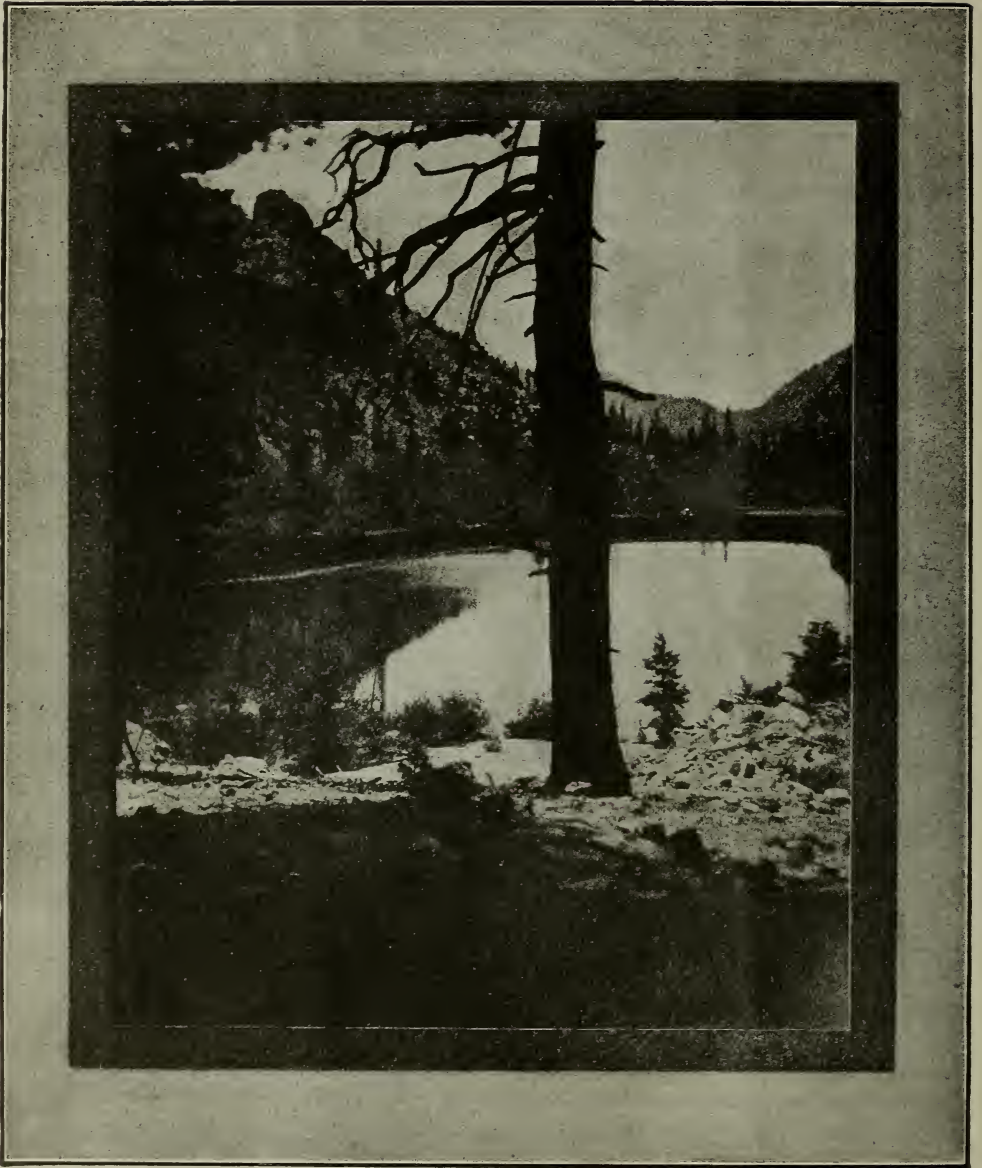
right-doing, wisdom, working for God by faith and love and worshiping Him in spirit and truth.

Unquestionably the Order's “foundations are strong enough for all time” for they are God's Word and “the shepherd, the stone of Israel,” the stone of whom the Lord said, “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation,” and of whom Paul said, “other foundation can no man lay than that is laid, which is Jesus Christ.” He is the Order's “chief corner stone, in whom the building fitly framed together groweth unto an holy temple in the Lord.”

Composed and founded as above described, the Order only needs to be true and faithful to its “high moral purposes,” principles, virtues, and Day Star, to successfully carry onward its great mission and perpetually endure.

### Speculative Masonry

To speculate on the commercial value of your membership in a Masonic Lodge does not make you a speculative Mason.—*Masonic Trowel.*

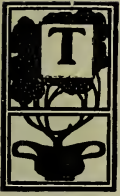


*Courtesy Sunset Magazine*

KERN RIVER CANYON, CALIFORNIA.

## THE TEST OF FITNESS

BY BRO. WM. J. DUNCAN.



HE rough ashlar is a stone as taken from the quarry in its rude and natural state." It is a rough, unpolished, unseemly stone, which in its unprepared state would mar the beauty and utility of the building. It is unfit for the builder's use. Its exterior is full of rough projecting corners, which prevents it from being joined to a smooth and properly prepared stone. The rough corners must be smoothed and made to fit the Master workman's square. It may be that there are defects in the stone that would endanger the whole building. The gavel must reveal them. It may require hard knocks to remove the unseemly roughness, and discover the flaws that make it unfit for use, but better give the hard knocks and destroy the stone than have the building endangered or its beauty marred. Discipline is the greatest purifier of the human race. Difficulties overcome give strength and courage that make a man better, wiser, and consequently more useful. There is nothing more important in the construction of a building than the fitness of the stones that are placed in its walls—fitness in shape, fitness in strength, fitness in polish. The strength and stability of the edifice, the safety and permanence of the building, its beauty and attractiveness, depend upon the fitness of all the stones that are made a part of the structure.

As gold must be tried by fire before it receives the stamp that marks its value, so must every living stone, built into the Masonic temple, that building "not made with hands," be tested as to its fitness before it can be deemed proper material. It must be tried by the square of the committee of investigation and tested by the fire of the ballot. The square of the committee may discover "rough corners" which have not been removed, and the

fire of the ballot may bring to light dross that makes the material valueless. Not every rough ashlar can be polished or made square. Not every nugget has the value of pure gold. As "all is not gold that glitters," so all is not true that seems to be. The more you hammer some rough ashlar the rougher they get. You do not strike off one rough corner before another appears, until, if you keep on trying to remove them, you finally destroy the stone. Such living stones are nature's misfits. Their tendencies are to do evil, and only evil, continually. Every stone that appears smooth may have a hidden flaw, like the rotten core of an apple, or the evil emotions of a wicked heart. A cloak of purity may be worn on the shoulders of a profligate. The paw of the lion may be soft and velvety, but beware of the claws.

The utmost care is indispensable to prove the perfection of the ashlar presented for the temple of Masonry. The committee of investigation and the ballot must be the test of fitness. "The lamb has in all ages been deemed an emblem of innocence," a token of purity; the wolf and the tiger have not. Only those who can stand the test of fitness, who can be proved by the square of virtue, should be builded into the fabric of Masonry.

This will be considered by some as a hackneyed subject, uninteresting as a "twice-told tale." But a "twice-told tale" may be most profitable. An important subject cannot be too often brought to our attention. In the multitude of affairs in which we are engaged we are apt to become careless of most important things. It is not the proper thing in Masonry to judge simply by appearances, to take things for granted, to consider every "good fellow" a perfect ashlar "fit for the builder's use." If we do we will sometimes be sure to be deceived. With the test of fitness applied to every living



stone, we may reasonably expect good results from Masonry.

And from such perfect ashlar, we may select and set up those in the prominent places of the many buildings, in the shape of lodges, which we are erecting, which will adorn and make beautiful the structures. The test of fitness of any brother who aspires to hold office should be of the highest standard. A perfect ashlar without crack or blemish. In character, above suspicion. In morality, a bright and

shining light. In ability, well qualified. In kindness, an example. In sympathy, a model. In good works, untiring. He should be a leader, able and competent, to lead in the right way. No matter what position he aspires to, the humblest or the highest, he should magnify his office and realize that it is important. He should dignify his position and feel that his place in the lodge, no matter what it is, is honorable, and will bring him honor according as he is faithful.

## PURITY OF THE BALLOT

EXTRACT FROM ADDRESS OF GRAND MASTER VON PATTEN, OF WASHINGTON.



IT HAS come to my knowledge during the year that some of our lodges are unfortunate enough to have members, and even officers, who are willing to stoop to the underhanded methods known as "railroading" a petition for the degrees through the lodge. Just how it has been managed is not to the point, but it is supposed that, by meeting earlier than the regular time with only "safe" members notified of the early gathering, a ballot has been spread, with the direct object of forcing a member on the lodge who might be objectionable to others already members. \* \* \* I wish, therefore, to utter a word of warning to the lodges about this very thing. This act would be subversive of the very fundamental principles of our order, and might end in the suspension of the Master allowing it, from all the rights and dignities of his office, and if persisted in by any lodge would eventually not only disrupt the lodge, but would imperil its charter. The Masonic institution is of such a nature that the lodge room is the Masonic home of every member, and each one has a right to say who shall be entitled to seats therein. Harmony is the keynote which should

always reign, and any effort to override the opinions of even the least prominent member by introducing some one into the lodge who is distasteful to him, is in effect asking a brother Mason to step down and out that an outsider, to whom the members of the lodge are not in any way bound, may receive the degrees. It makes no difference what the character of the applicant may be, or how high he may stand in social or political circles, if there is one member of the lodge who objects to sitting in lodge with the prospective member, common honesty and fairness demand that his wishes be respected. That this is the only just basis for harmony in the lodge is too manifest for discussion, and it is to be hoped that no lodge in this grand jurisdiction will stoop to subterfuge in order to override its duty to any member.

Masonry takes the man in his rough state of imperfection and teaches him what all of us need, which is charity; that charity which changes his nature and develops in him that sense of feeling for those who are dependent upon him. It also teaches submission, which is essential to good government, and good government is the strength and support of our order. —*David F. Mason, Idaho.*

## THE TALMUD

FROM A LECTURE BY RABBI BROWNE AT MILWAUKEE, WIS.



THE Rabbi entered into a graphic explanation of the origin of the great Hebrew library, showing how it contained all that was good and great in Hebrew literature. One of the principal duties of the ancient Jewish rabbis was to explain away apparent inaccuracies in the scriptures or sacred writings. These explanations, together with the traditions and stories which were told in explaining the scriptures, were not reduced to writing because it was against the law to write them. They were transmitted by word of mouth from one generation to another until shortly before the time of Jesus of Nazareth, when one rabbi more bold than the rest dared to transgress the law and began the work of collecting the Talmud, which was continued by Juda, the saint. The Talmud is to the Jew what the Congressional Record is to the American citizen. Everything that is in the Congressional Record is not law, but all the laws and facts and debates of the American Congress are contained in the Congressional Record. Even so with the Talmud. It contains all the laws of Judaism. Not every word is a law or a fact, but it contains a code of laws which have stood 2000 years longer than any other code, and they must contain something superior. It was burned over one hundred times in the Fifteenth century, six times in the Sixteenth century. The Christian scholars were ignorant of what it contained. They claimed that it gave the Jew permission to lie, steal and even to murder, and they permitted it to be burned, but they could not destroy it. It bears the impress of the various centuries through which it passed, not only in its spirit, but in its language.

Ethics, according to Webster, is a code of laws for the government of society, be they right or wrong. The Talmud contains a code of laws which have stood the test of 2000 years. They can be reduced to four—reverence to parents, charity and benevolence, peace and the preservation of peace, and the acquisition and diffusion of knowledge. Reverence to parents is a law the voice of which is reverberated not only in the heart of the civilized person, but also in the heart of the savage and even in the brute. "I don't claim it as a Talmudic point," he said, "but no nation observed reverence to parents as did the ancient Hebrews." In eulogizing the charity and benevolence of the Hebrew, the speaker quoted the Bible and said that the Talmud went farther and said: "Take special care how you hand alms. For he that causes the man to whom he gives alms to blush shall not enter the kingdom of heaven." The Talmud pronounces the acquisition and diffusion of knowledge as the greatest of all human virtues. Learning and teaching embrace all the noble deeds of mankind. Bacon has been praised for saying knowledge is power. Go farther back and you will find that same expression in the Talmud. The truth of it has been exemplified in the history of the Hebrew people. They have been kicked from one country to another, but they have fallen on the Scriptures and they have risen again. In the 8,000,000 of Jews in the world there is not an adult who cannot read. Whether it be in free America or darkest Russia, whether he be prince or pauper, there is no Jew but can read at least one language. It may be that he can only read the Hebrew pure and classic as it was spoken by Isaiah himself, but he can read and is not ignorant. This is the real secret of the great recuperative powers of the Hebrew people. —*Ex.*

## YOUTH, MANHOOD AND AGE

BY ALLAN MCDOWELL.



EVERY Master Mason knows, or ought to know, that the stations in a Masonic lodge represent (in part) the three periods of human life—youth, manhood and age. The Junior Warden's station with its one step, its pillar or pedestal of the Corinthian order of architecture, typical of beauty, and for many other reasons too numerous to mention represents the first period of life—youth. The Senior Warden's station, with its two steps, its pillar of the Doric order, representing strength, and for other reasons is typical of the period of manhood. The Master's station, with its three steps and its pedestal of the Ionic order, and for many other reasons given or implied in each degree, and especially in the third, represents the last and final period of human life—age.

Every Master Mason knows, or ought to know, that the three degrees represent (in part only) the three stages of human life. The Entered Apprentice, like the youth, is a beginner, a learner; the Fellow Craft is a skilled workman, representing a mature man; the Master Mason is an overseer of the work, one who, from his accumulated experience and, therefore, presumed wisdom, is capable of giving good and wholesome advice to his younger and less experienced brethren, and represents the period of age. "In youth, as Entered Apprentices, we ought to industriously occupy our minds in the attainment of useful knowledge; in manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbor and ourselves, so that in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life and die in the hope of a glorious immortality."

The fathers in Masonry did wisely and well in introducing in the third degree a recitation of the twelfth chapter of Ec-

clesiastes, which is descriptive of age. (In copying it I shall of necessity partially disregard the punctuation and capitalization to avoid breaking the connection.) The author is speaking to a young man, as is shown in the preceding verse:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

That is to say, do not think to serve the devil in your youth with the intention to switch around and serve God in your later years. You may come out all right, for God is merciful, but it is a dangerous plan to follow; besides, it is dishonest. You are attempting to cheat both God and the devil, and you may fail in both designs. "While the sun or the light of the moon or the stars be not darkened." They are dark days. "Nor the clouds return after the rain." They are dreary days. In childhood's and youth's sunny hours dark storms arise, but they pass away and leave the skies clearer and purer than before, but age is one long rainy day. After the clouds are apparently passing away they come back again, and the days are still dark and dreary. The author compares the human body to a dwelling house, the soul being the inhabitant. "In the day when the keepers of the house shall tremble." The hands which protect, defend and provide for the house become palsied in old age. "And the strong men shall bow themselves." The legs which uphold and support the house become bowed or bent by the infirmities attendant upon age. The word bow is frequently pronounced to rhyme with "now"; it should in this sentence undoubtedly be pronounced to rhyme with "no." To bow, according to the first pronunciation, is to incline the head or body as an act of civility, politeness or reverence. According to the latter pronunciation it means simply



to bend. "And the grinders cease because they are few." In ancient times it was necessary to have a mill to grind the food for the use of the household. The teeth are here referred to as performing that office for the body. "And those that look out of the windows be darkened." The eyes are the windows through which the soul, the inhabitant of the house, looks out upon the world around it. "And the doors shall be shut in the streets when the sound of the grinding is low." In the absence, wholly or partially, of the teeth, the upper and lower jaws come together. "And he shall rise up at the voice of the bird." His sleep is no longer refreshing and undisturbed. He wakes at the crowing of the cock. "And all the daughters of music shall be brought low." His organs of speech are impaired and his voice becomes harsh or indistinct. "Also, when they shall be afraid of that which is high and fears shall be in the way." Owing to loss of strength and vigor he becomes timid and fearful. "And the almond tree shall flourish." The hoary head is compared to the almond tree, with its cluster

of white flowers. "And the grasshopper shall be a burden." This is a strong expression, meaning that even a light object which was formerly carried with ease now becomes heavy and burdensome. "And desire shall fail." The appetites, passions and ambitions of the young or middle-aged man cease to control or influence him as formerly. "Because man goeth to his long home and the mourners go about the streets." In ancient times it was the custom in Asia when a man died for the women to go about the streets bewailing his death and chanting his praises. When a rich or great man died, mourning women were hired for the purpose, and the lamentations were continued for a number of days. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." This alludes to the spinal cord, the head, the heart and the lungs, through which nervous energy and fluids are conveyed to the body. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

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## A PRAYER

Grant us, Lord, the grace to bear  
 The little pricking thorn;  
 The hasty word that seems unfair;  
 The twangs of truth well worn;  
 The jest that makes our weakness plain;  
 The daring plan o'erturned;  
 The careless touch upon our pain;  
 The slight we have not earned;  
 The rasp of care, dear Lord, to-day,  
 Lest all these fretting things  
 Make needless grief, oh, give us, pray,  
 The heart that trusts and sings.

—Scranton Tribune.



**EDITORS' CORNER**



**JAMES WRIGHT ANDERSON,**  
**EDMUND MANSFIELD ATKINSON, } . . . . Editors.**

**Wearing of Jewels  
in Grand Lodge**

For many years the custom prevailed in our Grand Lodge, as an unwritten law, that all members thereof should, during its sessions, wear the jewels of their respective offices in the Subordinate Lodge. In our opinion this was a custom honored in the observance and one that ought to be strictly enforced. Under the provisions of our Constitution none but those who are legitimately members of the Grand Lodge are permitted to be present at the opening ceremonies, or during an election therein. Now, although it may seem to savor of egotism, or even effrontery, the writer is of opinion that, perhaps, no member of the Grand Lodge is better able to determine who are members than he is; and he is free to confess that it is not in the "power of any man or any set of men" to tell, in a multitude of six or seven hundred, whether all are members of the Grand Lodge, or even Master Masons. We have often heard Tylers of Lodges, and even Tylers of Grand Lodges, aver that they were able to vouch for parties as Master Masons whom they had known as such many years before. We take no stock in such vainglory; for, unless the Tyler of a Lodge has more than a mere passing acquaintance with a Mason, it is impossible to be certain in his recognition; and even upon previous intimate acquaintance with the party, there may have occurred circumstances that would preclude the possibility of proper vouching. We have often been amused on seeing the Deacons of the Grand Lodge, usually with assistants, promenading down the Grand Lodge room looking wise, pretending to perform what they were well aware they could not do.

Now, if those who represent the Lodges were required to wear the jewels of their respective places, or ranks, it would be comparatively easy to recognize them as members; for it is not at all likely that any one would attempt to wear the jewel of official position unless entitled to wear it. Were he to do so he would easily be detected, and could be held accountable for his wrong-doing. Such an one would even be guilty of an infraction of the law of the State and could be held accountable for misdemeanor. The time was in the history of the Grand Lodge of California, when the officers of the Lodges were required to bring with them the jewels of their rank. The retiring Masters of Lodges now-a-days are usually presented with Past Masters' jewels. These, like the one the writer received, are seldom seen and more seldom worn. We are aware that the wearing of buttons has become a fad; but when utility attaches to the wearing, the wearing becomes desirable and proper. We should like to see the custom of wearing jewels in the Grand Lodge revived.

**For a Grand Lodge  
Temple**

The Fifty-sixth Annual Communication of the Grand Lodge of California will be held at the Masonic Temple in San Francisco, commencing on the 10th day of October. Perhaps the most important matter that will be presented for the consideration of the Grand Lodge will be the report of the committee appointed at the Annual Communication of 1904, in compliance with resolutions presented by the Committee on Jurisprudence relative to the disposition of the stock held by the Grand Lodge

in the corporation owning the Masonic Temple, and the erection of a new Temple.

That the present structure is inadequate to meet the requirements of the Fraternity has long been recognized by the Grand Lodge and by the Lodges meeting therein. The providing of larger and more commodious quarters has become so imperative as to call for immediate action. The Grand Lodge, the Lodges of this city, and Masonry throughout the State have interests manifold—greater than existed at the time the present Temple was erected. The finances of the Grand and the Subordinate Lodges are also in a manifold better condition. To erect a structure grander and more commodious, provided with such modern improvements as beauty and convenience may suggest, will be a much less stupendous undertaking than that which was entered upon and carried to successful completion by our brethren in 1860 and 1861. In 1860 there were 130 Lodges in the State, ten of which were located in San Francisco. At that time the membership of all the Lodges was 5055, of which number 828 belonged to the Lodges in San Francisco. In 1904 there were 291 Lodges in the State, or more than double the number in 1860. In San Francisco there were 19 Lodges. In 1904 the reports show a membership of 29,468, or nearly six times as many as in 1860. The membership of the San Francisco Lodges had increased to 5,885, or over seven times as many as in 1860, and more than there were in the whole State in that year.

Now, if even half of the Lodges of the city were to unite the money or stocks in their possession, above what may be required for the purposes of charity, with the stocks and moneys belonging to the Grand Lodge, there would be sufficient to erect a Temple of such grand proportions, of such beauty of architecture, of such sanitary, commodious and convenient appliances as would enable it to command

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In a great majority of the cases of failure to receive the publication, which we have investigated, it has been found either that the subscriber has changed his residence without notifying us, or the non-receipt of the magazine is traceable to some other oversight not the fault of this office.

Give us due and timely notice.

such admiration throughout the Masonic world as Sheba's Queen expressed for the Temple erected "under the immediate direction and inspection" of the Widow's Son. All that is required is union of means and union of effort. The time for this needed improvement is at hand, and it is sincerely hoped that the Grand Lodge will be able to devise some plan by which the great work may be inchoated and carried to a glorious completion.

### A Library

We acknowledge the receipt of the last *Quarterly Bulletin*, issued from the Iowa Masonic Library. From it we learn that Masonry in that State is in a very flourishing condition. The library, owing to the exertions of the elder Grand Secretary, Theodore S. Parvin, and of the present Grand Secretary, Brother Newton R.



Parvin, and the Trustees, has become an instrument of great good to the Fraternity. This library is open daily from 8 a. m. to 5 p. m. Why might not our library in California be conducted in like manner. It is "a thing of beauty," but is else of comparatively little use. It seems that few Masons, even in San Francisco, are aware that the Grand Lodge of California has a library. We keep on harping about non-reading Masons, and yet we afford them no opportunity to read. Let it be known that we have a library and that Masons are entitled to avail themselves of the benefits thereof, and it will be used for the betterment of all. Many brethren from both city and country have the leisure, and would be glad to spend it in the library instead of killing time on the streets. If Brother Johnson, our excellent Grand Secretary, will start the ball a-rolling it will continue to roll—and that for much good.

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**Life  
Membership**

In the July number of the TRESTLE BOARD, we gave expression to our views upon this important topic. As there is a growing sentiment among the Masons of California in favor of such membership, and as some proposition looking to the establishment of a suitable system will be presented to the Grand Lodge at the approaching Annual Communication, for its consideration, we deem it not out of place again to call attention to the matter. Little can be added to the article above alluded to; hence we reproduce the substance of that article. We said that in order to make any system effective it should be authorized and adopted by the Grand Lodge and made a part either of the Constitution or of the General Regulations of the Grand Lodge. We prefer that it should be authorized by General Regulation.

The system should provide that the funds accruing from the payment of life fees and of any other funds arising from

donations or other sources, should constitute a permanent and sacred trust, and that such funds should in no case be diverted to any other purpose; that they should, under proper restrictions, be invested in the best securities, and that only the income arising from the investment of the funds should ever be used for the current expenses of the Lodge. The minimum for the fee should be established by the Grand Lodge, thus giving to the Lodges the power to fix the fee at any sum greater than the minimum as to them might be deemed proper. The adoption of the system should be left optional with the Lodges, thus removing the objection that the weaker Lodges might never have sufficient funds to enable them to invest. The fee paid for life membership should belong in perpetuity to the Lodge, and should not be returnable to the family of the life member on his decease. The brother paying for such membership does so for his own convenience, and for the security of his membership in the Lodge against any contingency in his circumstances that may arise, as well as for the security of his family. We have never favored a system of life membership that provides for the return of the fee to the family of a Mason on his death; nor have we ever looked with favor upon a system adopted in some jurisdictions and Lodges of granting life membership to members who have paid dues for any specified number of years; nor have we ever favored any plan of life membership savoring of life insurance. The amount paid should be a flat sum, definitely fixed, which should be forever the property of the Lodge.

There are many good reasons that may be adduced showing the wisdom of life membership in Masonic Lodges; a few of these we here offer; other reasons will suggest themselves to anyone who will give to this matter the thought which its importance merits.

Life membership will benefit the Lodge. The fund properly invested will in brief

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Notice is hereby given that the publishers of the Trestle Board will not be responsible for any payments made in contravention of the above caution.

Pay no money to any stranger unless he can show written authority to make collections.

time result in producing an income that will materially aid in meeting the current expenses of the Lodge. This is fully proven by the experience of other bodies that have adopted a system of life membership. The notable examples of California and Golden Gate Commanderies, Knights Templar, and of Islam Temple of the Mystic Shrine, are proof positive of the benefits that may accrue from a proper system. Their invested funds are producing revenues that do very materially aid in meeting current expenses.

This source of income is perpetual. At present when a member of a Lodge dies, the revenue decreases to the amount of his dues; when the life member dies, the source of revenue continues during the life of the Lodge, only in a less degree. In time the income would be such as would enable Lodges to lighten materially the burden of dues upon its membership.

Upon careful estimate we find that the average duration of membership in Ma-

sonic Lodges is less than ten years. Now, in Lodges in which the dues are \$12 per year, the average paid per member in ten years is \$120. In the same time the life member, if the life fee is fixed at \$150, would pay in \$210; that is, the fee of \$150 and ten years' interest thereon, say at 4 per cent per annum, \$60, making the gain to the Lodge on the average of ten years, \$90. The benefit in Lodges in which dues are \$6 per annum would be proportionately great. But the income from the life member does not cease on the occasion of his death; there is a constant income, only in less degree, and forever.

The collateral benefits are great and varied. The evil of non-affiliation is lessened. Life members will not dimitt from their Lodges and thus forfeit their privileges as life members; the Lodge will be secured and strengthened, and so will the members; greater interest will be generated; the families of life members, as well as themselves, will be protected; the Grand Lodge itself will be benefited.

It is not necessary to further elaborate. We present the subject to the brethren of this jurisdiction, and particularly to the members of the Grand Lodge, as worthy of careful consideration and close by suggesting the following

## NEW REGULATION:

Any Lodge desiring to do so may issue a life membership to any of its members applying therefor, upon the payment by the applicant of such fee as may be by standing resolution named for such purpose, *provided*, that in no case shall the minimum fee for such purpose be less than \$150 in Lodges in which the annual dues are fixed at \$12 per annum, or \$75 in Lodges in which the annual dues are fixed at \$6 per annum.

All Lodges desiring to issue life memberships must previously provide by standing resolution for the election—at an annual meeting—of a Board of Trustees.

At the first election three Trustees shall be elected—one to hold office for one year,



one for two years, and one for three years. At each subsequent annual election one Trustee shall be elected for the term of three years, to take the place of the one whose term is about to expire. All Trustees before entering upon the discharge of their duties shall execute a bond for the faithful performance of their duties, in such sum and in such surety company as may be designated by the Lodge. Said bond shall be made payable to the Worshipful Master of the Lodge and all expenses incident to the execution of said bond shall be paid by the Lodge.

The Trustees shall take charge of all moneys belonging to the Life Membership Fund, and of all stocks and invested funds belonging to said Life Membership Fund, and of all moneys placed in their charge by vote of the Lodge, for the benefit of said Life Membership Fund, and of all donations that may be made for said Life Membership Fund. They shall keep all moneys safely invested as directed by vote of the Lodge, and shall, from time to time, pay to the Secretary of the Lodge all earnings of Life Membership Fund, to be by him paid to the Treasurer of the Lodge. Said earnings shall be placed by the Treasurer to the credit of the General Fund of the Lodge. The Trustees shall keep a full and correct record of the Life Membership Fund, and of all stocks, investments and moneys placed in their charge. They shall keep all uninvested moneys under their charge safely deposited in such reputable banks as may be selected by the Lodge. They shall at the annual meeting of the Lodge make a full and detailed report in writing of all business transacted by them during the year, together with a particular statement of all funds, stocks, bonds and deposits in their charge belonging to the Lodge.

All fees received for life memberships, all moneys donated to the Life Membership Fund and all moneys placed therein by vote of the Lodge, shall constitute the principal of said Life Membership Fund, and only the proceeds arising from the

investments of said principal shall ever be used for the current expenses of the Lodge.

The Standing Resolution adopted by any Lodge providing for the establishment of Life Membership therein shall be adopted by a three-fourths vote of the Lodge after the members shall have had one month's notice of the proposed adoption; and when adopted shall not be altered or amended, except by a similar vote after one month's notice of such alteration or amendment shall have been given to the members of the Lodge.

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### Not His Turn

"May you take this lesson home with you, dear friends," concluded the preacher at the end of a long and wearisome sermon, "and may its spiritual truth sink deep into your hearts and lives to the end that your soul may experience salvation. We will bow our heads in prayer. Deacon White will lead." There was no response. "Deacon White," this time in a little louder voice, "will you lead?" Still no response. Evidently the deacon was slumbering. The preacher made a third appeal and raised his voice to a pitch that succeeded in arousing the drowsy man. "Deacon White, will you lead?" The deacon in bewilderment, rubbed his eyes and blurted: "Oh, go to thunder; it ain't my lead—I just dealt."—*Western Publisher*.

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### Things Wrongly Named

Titmouse is a bird.

Catgut is a sheepgut.

Sealing-wax has no wax.

Kid gloves are not made of kid.

Irish stew is unknown in Ireland.

Blind worms have eyes and can see.

Rice pepper is not made of rice or the rice-plant.

German silver is not silver, nor of German manufacture, it having been made in China for centuries.



## MASONRY IN ARGENTINE AND CHILE

FROM REVISTA MASONICA, BUENOS AYRES.



THE Supreme Council Grand Orient, A. & A., Scottish Rite, was regularly established by the Supreme Council of Uruguay in the year 1855, and governs five Rose Croix Chapters, 18th degree. Symbolic Lodges are governed by a delegated power, consisting of the Grand Master, who is elected every three years, and three councilors. The nominal number of lodges is 89, but of these 31 are in recess, and the total membership is 1450.

The Grand Orient of the Blue Rite was constituted on the 19th of August, 1902, by six Lodges that had seceded from the Supreme Council Grand Orient on account of being dissatisfied with the election of the Grand Master the previous June. This Grand Body solemnly renounced all degrees superior to that of M. M. There are now 84 Lodges under its jurisdiction, with a total membership of 2130.

In September, 1902, a group of 54 brethren of Lodge Libertad, under the Grand Orient of the Blue Rite, withdrew from that constitution and formed Lodge "Amistad y Lealtad" independently. A few months later the fifty-four brethren divided themselves into five groups and opened as many lodges, the Grand Orient of Confederated Lodges being immediately founded. The Grand Body has at the present time jurisdiction over 11 lodges, whilst the total membership is 590.

The National Grand Orient of the Argentine Rite was constituted in May, 1904, by three Lodges that had withdrawn from the Grand Orient of the Blue Rite. The Rite has 33 degrees, and the government is composed of a Supreme Council of seven members. Total number of Lodges 13. Membership, 650.

The Provincial Grand Lodge of Santa Fe, with jurisdiction in the province of

Santa Fe, was established according to the forms exacted by Masonic jurisprudence in July, 1902, by five regular lodges that had severed their connection with the Supreme Council Grand Orient. This Provincial Grand Lodge works the A. & A. Scottish Rite, has a 30th degree Areopagus, a Rose Croix Chapter, 18th degree, and six lodges, with a total membership of 470.

There is also a District Grand Lodge, English constitution, with seven Lodges; one French Lodge, two German Lodges, five Italian Lodges and five Spanish Lodges, whilst even other Lodges meeting in the federal capital are classed as independent.

Chilean Masonry has entered upon a period of activity and development. The question that had been raised by a few of the members—of such as are always to be found in all bodies—having been satisfactorily disposed of by the Grand Lodge, the Lodges and the Grand Lodge unanimously propose to reform the constitution with the view of harmonizing the wording of the symbolical and the dogmatic powers. The Grand Lodge of Chile has eleven active and twenty-two dormant lodges. A Royal Arch Chapter also holds convocations, and there are seventeen Lodges under various foreign Grand Lodges.

### THE FIRST SPADEFUL

Ground was broken September 19th for the foundation for the new Masonic Temple at Berkeley, Cal., description of which has previously appeared in these columns. A large number of persons were present to witness the turning of the first spadeful of earth in the construction of what will be one of the finest Masonic buildings on the Pacific Coast. The structure will be erected under the supervision of Bro. Robert Greig, from plans and specifications prepared by Bro. W. H. Wharff, the architect, and will cost approximately \$70,000. It will be four stories in height, and will be located at the corner of Shattuck avenue and Bancroft Way.



## Perfect Ashlars of Masonic Thought



IT IS our bounden duty to walk worthily—to deport ourselves as true, as genuine Freemasons. Our principles are noble, our ideas lofty. Let our lives—at least in earnest endeavor—be worthy of these. When any one of us is known to be a Mason, let that fact be warranty to the world that, noble as are our principles and lofty as are our ideas, we are doing our best to make our practice accord therewith. Brethren, do not let us be satisfied to talk Freemasonry, let us act it.—*A. H. Burton, P. G. M., New Zealand.*

We have always been impressed with the solemnity of the Masonic ritual. We have never found a place in it that could be divested of its solemnity and leave anything but sounding brass and a tinkling cymbal. From our very first entrance into a Masonic Lodge our heart seemed to get closer to its Maker, and then and there we recorded a promise that we would never take God's holy name in vain. In every degree our trust in God is peculiarly emphasized, and no man can take His name in vain without at some time being reminded of the lessons taught him to reverence God. Our heart has often been grieved to hear men professing their great love for Masonry profane God's holy name. Profanity is a most useless and unbecoming habit, and it can not possibly bring any comfort, but often brings sorrow to him who indulges in it. Brother Mason, you should not swear. "Remember thy Creator in the days of thy youth." Remember him in thy strong manhood. Remember him when thy years are de-

clining. Remember God with such reverence as will ever keep you from profaning His holy name.—*William H. Bumpas, P. G. M., Tennessee.*

"Let us never forget that so long as we are in this present life, we are upon pilgrimage. Let us so bear ourselves that when we go down to the river, it may be with us as it was with the Pilgrim described by a quaint and famous old Dreamer, who said, even as he stood in the midst of the stream:

"This river has been a terror to many, yea, the thoughts of it have also often frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bore the Ark of the Covenant stood while Israel went over this Jordan. The waters are indeed to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that waits for me on the other side, lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me.' \* \* \* \* \*

"Now, while he was thus in discourse, his countenance changed; his strong man bowed under him; and after he had said, 'Take me, for I come unto thee,' he ceased to be seen of them.

"But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city."—*Andrew C. Hubbard, Connecticut.*

"Masonry has wrought a wondrous work in this world of ours, and her work shall continue. Greater is the outlook for the future. It rests, however, upon the individual members. See to it, brethren, that you bear this well in mind. Dare to live Masonry! Let her principles become a part of your every day lives, a daily habit, a delight, an ever-present inspiration, remembering that her teachings command that God is our Father; man is our brother. She places a firm reliance on the firmness of the individual. A strong character is her mainstay. Strength of mind is good; strength of heart and soul is better; but best of all is Character. Character is Masonry's best builder. Character is Masonry's best defender. Irreligion, vice and crime hide their heads in its presence. Be character builders each one of you! Build squarely upon Masonry's impregnable truths. Do and dare! Go forth in Masonry's great name! Act well your part!"—*Anonymous*.

"To the selfish man Masonry is but a school of dreary ethics where for the time being he may be pleased with ritual and allegory which may strongly appeal to his sense of the beautiful, but the lesson and the thought he can never learn inasmuch as charity is the fruit of unselfishness, and the head and the heart must unite to learn and to practice the living truths for which our order stands."—*E. A. Breathwaite, Manitoba*.

A person deformed from birth is not physically, mentally, morally and spiritually perfect, and, not being in accord with the symbolism of Freemasonry, is not worthy nor well qualified to receive Masonic initiation. This is so because all the symbolism and religion of the ancient divinely acceptable sacrifice is represented by a candidate for Masonic initiation, and it does not become any Mason to belittle the "physical requirement dogma." A naturally deformed person is not, in

the Masonic sense, *a man*, and therefore not eligible to the Masonic mysteries. Sentiment and sympathy modified the law, about 1717, so that a candidate for initiation must have "no maim or defect in his body that may render him incapable of learning the art and being made a brother." That is sufficiently liberal, and by it the great majority of the Craft abide and act. If they did not do so they would symbolize that moral deformity is divinely acceptable.—*John W. Brown, Illinois*.

As a flower grows, ripens into blossom, and scatters its fragrance around, so our Fraternity, founded to promote the morality and happiness of mankind, grows and ripens in the hearts of its members till the lustre and beauty of their lives are beheld by the world, and it is taught to search for hidden truths that lie concealed from all who have not passed within our portals. Let our bodies be chaste, our thoughts pure, our words gentle, and our lives useful, to the honor and commendation of Freemasonry.—*Arthur Isaac Truman, New Brunswick*.

Brethren, let us ever remember that Masons owe a patriotic duty to the Government, and obedience to the laws of the country in which they live. No one has ever rightfully impugned the patriotism of our order, or cast stigma or shame upon its emblems. Masonry has always been allied with justice.—*James T. Blacklock, N. D.*

Life's experiences coming thick and fast are the soul's appointed means of growth, and the promise coming so sweetly to our wounded and bleeding hearts. "He shall live again," dries our tears and heals our broken hearts, and all nature takes on its fresh green verdure as an emblem of life and beauty and we learn the lesson of life and grasp the truth of Immortality.—*J. A. Ellis, Arkansas*.





*Courtesy Sunset Magazine.*

DAM ON LOS GATOS CREEK, CALIFORNIA.

## AN EMBLEMATICAL RITE

REMARKS OF BRO. W. T. BRIDWELL, AT THE LAYING OF THE CORNER-STONE OF ST. MARK'S EPISCOPAL CHURCH, DENVER, COLORADO.



IN THE capacity of Free and Accepted Masons we have this day participated in one of the most ancient as well as most important ceremonial events known to man. Masonry is not inclined to ostentation; nor do we seek for public honor, but stand ever ready on invitation to assist on all important occasions relative to public buildings; whether for religious, educational or judicial purposes. The ceremonies just completed are the oldest of a public character retained by the craft and are such as have been performed on occasions of this kind from the earliest ages of civilization.

From tradition we learn that the first corner-stone laid by the Masonic Craft was at the erection of the first temple built by human hands for the worship of

Jehovah, and Masonry's first Grand Master performed the ceremonies on that most memorable occasion.

These events are made important not only by the approval of the wisest and best men of every age, but that they have received the approval of heaven is a fact which requires no argument at our hands.

We are told that on the completion and dedication of that first temple the glory of the Eternal One filled the house with such exceeding brilliant splendor that no human eye could gaze upon it, and in thunder tones He proclaimed to the faithful of the craft that the perfectness of their labor was approved.

Is it therefore a matter of astonishment that the Fraternity of Free and Accepted Masons should be invited to lay with their ancient ceremonies the corner-stones of all buildings of great impor-

tance? My brethren, the fact has been conceded by the world that the Institution of which we are the true lineal successors is the only organization on earth which so far antedates all history that it now occupies the first place in the world's antiquities.

That Masonry is a religion is a fact beyond question, but not in the sense in which the Church applies the term. It is not Christianity, it is not Judaism, nor was it ever designed to take the place of Christianity, neither is it a substitute for any form of worship or system of faith. It does not meddle with sectarian doctrines or creeds, but teaches fundamental, philosophical, religious truth. It is an institution in which every true Christian, of whatever sect or opinion, will find, if he earnestly seeks for them, abundant types and shadows of his own exalted idea of religious faith. Masonry is truly the handmaid of Christianity. Nowhere beneath the broad canopy of heaven can a place be found outside the Masons' Lodge *where men of every station in life, of every religious faith and every political opinion can meet in one fraternal union.* The great principles of truth underlying this wonderful Institution are the very same upon which it was founded many thousands of years ago and which have sustained it through every dispensation of time, and which will continue to hold it in one solid phalanx until God shall send forth His winged herald to proclaim that time shall be no more. These reflections naturally carry our thoughts back to the times when these divinely inspired principles were first practiced and taught by our ancient brethren.

From tradition we learn that in the absence of books, architectural tools and emblems were employed to impress the mind, not only in the arts and sciences which gave them such great renown as builders, but also to teach the more important truths of morality and religion, and by this means have been preserved

and transmitted from age to age the distinguishing secrets which are so sacredly guarded by the Craft. These ancient tools which have served the speculative Mason in such an invaluable manner for so many long centuries are the same used at this time in almost every operative art. Without the *square*, the *level* and the *plumb*, the all-important art of architecture would be lost. Without them the operative workman could not apply his skill. Without them this great city with so many monuments of architectural splendor would not be in existence. Though dumb and inanimate, yet to the intelligent speculative Mason they speak volumes of wisdom and mystery.

With them we have tested this corner-stone, and we declare that it has been correctly made and accurately laid. To the ordinary mind this corner-stone may not appear to present any special significance, but to the mind of the intelligent Mason every line and angle on its mute face become radiant with symbolic meaning. We have placed it in the Northeast corner of the building; denoting the exact point *between light and darkness*, or wisdom and ignorance.

The perfectness of its form being that of a cube, is a symbol of truth, that divine principle which is the foundation or chief corner-stone of every virtue. Its superiority over the other material used in the building demonstrates the fact that when this structure shall have decayed and crumbled to dust this stone will remain and bear testimony to the untiring industry of those who have participated in the ceremonies of this hour.

Let us apply the true sentiment expressed by the symbolism of the corner-stone, the important position it occupies in the building, the perfectness of its workmanship. The accuracy with which it has been placed in position and the superior quality of the material of which



it is composed gives to it the symbolism of the soul or the immortal part of man; that spiritual and eternal part of ourselves which bears the nearest affinity to God, and which, when this tenement of clay shall return to its native element and mingle with the common dust of earth, will continue imperishable and indestructible through the countless ages of eternity.

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### An Involuntary Sign

The *Freemason*, of London, England, publishes the following interesting item of news:

"Several of our readers have been kind enough to draw our attention to the following paragraph which appeared in the "Personal" column of the *Express*, and it appears to us we cannot do better than reprint it. It may reach the eye of the brother for whom it is intended: "On this day, July 8, 1903, on Yarmouth Beach, opposite Nelson Column, a man was about to end his life. An involuntary sign he made caused a passer-by to mistakenly think him a Freemason, and stop. Subsequent words of encouragement, and loan without conditions, never forgotten. Prosperous now. Will gentleman communicate with "Gratitude," Box 42,361, *Daily Express*, Tudor street, E. C."

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### Men of Character

Never was there an age when the State demanded of its sons larger learning and nobler character for the solution of the complex problems looming in the near future, but the State not only demands for its servants the men of "light and leading;" it demands also a higher character and a more conscientious discharge of the duties of sovereign citizenship. Character is the preserving influence of social and political life, the streams of influence, which flow through the veins of society and carry health and vigor to the body politic, have their origin in the

minds and hearts of the people. We hear much of the political corruption of the age and the remedies proposed for it, but we should remember it has its source in individual corruption, and the only way to thoroughly purify politics is to purify the citizen

The State needs servants in all its departments, from high to low, who are men of ingrained honesty, who will not cheat or lie or steal, who will not rob the treasury, take bribes nor defraud their Government in supply contracts; men who realize their responsibility to their consciences to Society, to the State, and to God; men who are great enough and splendid enough to say to the tempter, as the young King Charles V said to the prelates when they tried to persuade him not to keep his word of safe passport for Luther: "If faith and truth and honor are banished from all the world, they will find within me a refuge."—*Wilson I. Fleming, Pennsylvania.*

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### Brotherly Love

The feeling of brotherly love should be constantly in your heart. You can take it into the Lodge room and carry it away with you, made stronger and more potent by the pleasant intercourse with your brethren. It adorns the counting room, the store and the shop, lightens the burdens of toil and sheds sunshine in the home.—*W. J. Duncan, New York.*

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### LIFE

Life is stern endeavor,  
But still there's hope in sight  
With fish in every river  
An' bait to make 'em bite.  
—Exchange.

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### AS OTHERS SEE US

The TRESTLE BOARD, published in San Francisco, has entered its nineteenth volume. Under its present management it is one of the very best Masonic journals on our exchange list. We have all the volumes nicely bound in our library.—*Masonic Advocate.*



## THE LEGEND OF THE THIRD DEGREE

BY EDGAR E. BRYANT, ARKANSAS.



**W**HATEVER external historic doubts may be cast upon the Masonic claim that our order has existed since the days of Solomon, we, as Masons, possess in the legend of the third degree wonderful internal evidence of its own verity, which, connected with the probability of its being preserved by and through the ages in the craft guilds of ancient and mediæval times, rises to a high degree of certainty.

The legend of the third degree is to me one of the most wonderful and sublime narratives that mortal man possesses. Its consistent originality in detail and development, the singular incidents on which it is founded, the simplicity of its narration and its whole conception, unique and strange as it is, seem to preclude the possibility of fabrication, unless we presupposed among the humble toilers with trowel and square, in whose lodges we first find it, some Scott or Shakespeare with the divine faculty of fictitious creation. If it is a fiction, a genius alone could have given it such simple and grand birth and being, and it becomes a wonderful work of art. With some pretense to a knowledge of literature and fine art, both of ancient and modern times, and with some knowledge of the canons of criticism by which productions of the kind are to be measured and estimated, I say that the legend of the third degree, the idea on which it is founded, the simple grandeur with which it proceeds, the sublimity and unity of its conceptions and the language in which it is couched, together with its dramatic fire, intensity and force—if we concede it to be a created fiction—is unsurpassed in the annals of literary or histrionic art. As a fiction it should rank as one of the greatest works of art the world has ever produced. It would equal the “Iliad” of a Homer or the “Hamlet” of a Shakespeare, a canvas of an Apelles

or the Madonna of a Raphael; a statue of a Phidias or the Moses of an Angelo. It is too strange, unique and wonderful to be other than true.

The early Masonic lodges, like all other craft guilds, were composed of operative members alone, manual laborers in stone and mortar, workers with trowel and level and plumb, and that among this simple laboring class, uncultured and uneducated, there should be created a conception so sublime, unique and original as the legend and drama of the third degree is hardly within the bounds of probability. Even in this day of progress, this age of secret fraternities innumerable, one who has had the pleasure to belong to other orders whose beginnings lie within the memory of man, can be but impressed with the thought of how the drama and beauty of their most solemn ceremonies pale into insignificance by the side of the simple grandeur and sublime power of the Master’s degree in Masonry. Compare it with the higher degrees in Masonry, with the ceremonies of Council and Chapter and Commandery, and it rises far above these in moral elevation, in beauty of conception, in simplicity of presentation and in sublime effect. Theirs may be the more gorgeous and rhetorical in ceremonial, replete with more sounding phrases and loftier-worded platitude, but the simple, sublime tragedy of the Master’s degree is unapproachable. It is this internal force, beauty and sublimity of our legend that stamps it in my mind as a verity and as a truth. It is the rock upon which our order is founded, and in it and through it the history of the order is carried back to the glorious Temple of Solomon.

The degrees of the Chapter and Council are often classed with the degrees of the Blue Lodge as constituting in a body the whole of ancient Masonry. But, while they are so regarded by all Masonic writers that I have consulted, I am of the

opinion that the legends and traditions of those degrees are modern that they are not founded on true facts and incidents (purporting to have occurred at the building of the second temple, or in the vaults of the first), but are ingenious fictions, inspired by the traditions of the third degree and fabricated in order to finish out the seemingly unfinished condition of that wonderful legend. The inartistic but natural desire of the mind for symmetry and completion, to know the solution of an enigma and the answer to a riddle, may well account for the explanatory traditions of Chapter and Council; and the idea, conception and language of the legends and traditions of those degrees do not show more ability than might be supposed to exist in a bright and ingenious mind, inspired by the unfinished and sug-

gestive condition of the Master Mason's degree.

But to the artistic and Masonic mind, to the thoughtful and philosophic soul, the very unfinished condition of the legend enters as one of the most essential elements of its sublimity and awe, and constitutes an essential basis for belief in its verity. It is, in a sense, a veiled prophecy, and its shadow and obscurity become oracular. In its suggestive enigma, in its unanswered questioning, is its greatest delight and beauty to the high and thoughtful soul, and so I think Solomon intended to leave it, ever provocative of inquiry, ever impressive with its mystery and ever suggestive of the moral force and power that lie beyond the veil. It brings us atouch with the unknown, and about us lies the unseen and hidden world.

## WHENCE, FREEMASONRY?

GEO. S. CAUGHLAN IN ILLINOIS FREEMASON.



HENCE originated this great institution? Masonry is of ancient origin. According to its legends it is more ancient than the "Golden Fleece or Roman Eagle." It is older than any existing European

government and dates the day of its birth back beyond the time when the cornerstone was laid for the first pyramid, for tradition says it is a child of the old Egyptian mysteries. In truth, its origin is unknown.

Almost every writer who has treated on this subject has been desirous to prove that his particular theory of its birth and origin is the correct one. Its source has been ascribed to the Crusaders, the Druids and the Greeks. Other writers have just as logically maintained that it is an invention of Pythagoras. While still others, to their own satisfaction at least, have traced it back to the ancient Jews.

The antiquarians, who for some years past have been excavating on the sites of

the almost forgotten cities of the old world, and who have resurrected from their graves the buried civilizations of the centuries of long ago, have, it is said, found marked on imperishable stone, many symbols of Ancient Craft Masonry. In all probability, however, Masonry took its rise from the various guilds and organizations which were formed during the building of King Solomon's Temple.

The Masonry which we practice today, with all its mystic rites and ceremonies, has for its purpose the diffusion of intelligence, the spreading of liberty, the teaching of morality, the practice of charity and the ultimate formation of the universal brotherhood of man. Hence we speak of the universality of Masonry, and as far as this world of ours goes, Masonry is well nigh universal.

It is found in every commonwealth on this continent; it is practiced in every country in Europe, and picks its members from the brightest of the best, from the throne to the cottage. It reaches



out over the mysterious deep and claims adherents in the lonesome islands of the sea; for men who act by the plumb and work upon the square are found on Sahara's shining sands and beneath the midnight sun; in the torrid jungles of India, and even up to that clime where Jehovah has crowned both mountain and plain with a diadem of eternal snow.

But, my brethren, there is a reason for this universality of Masonry. It is not to be found alone in its charity, its high moral code or its beautiful traditions and history, but the reason why it has survived as a vital force through all the dangers and darkness of the past, it is rather to be found in the hope it breathes through all its lessons and ceremonies, of another existence and a life beyond this "dark valley of the shadow of death."

We, as Freemasons, are taught to believe in the immortality of the soul. If, my brother, you have passed through the order and neglected this glorious theme, if in your haste to don a sword or wear a Templar's plume, you have slighted this dearest tenet of the fraternity, if you have hurried thoughtlessly on, paying the price for the so-called "higher degrees" and failed to catch the light of celestial truth in this really sublime degree, you are in the institution of Masonry, but not of it. It is right and proper, brethren, for us to cease for a moment from our dollar gathering or our chase after pleasure and inquire tonight what our Masonry is and what we really believe. There is no grander theme, there is no holier sentiment, there is no question springing forth from the depths of the aching human heart, out through the pallid lips of the dying, as vital as this: "If a man die, shall he live again?"

Death is the common heritage of man and the grave the final resting place for all mortality. But this cannot be the end of the soul. In the change of seasons we see eternal life, by the warmth of the sun we are cheered into a hope for immortality. We stand beneath the firmament of

night and down from the silvery orbs above the music of everlasting life is borne to our hungry souls. If this be but a delusion and a snare, whence comes this welcome guest, this lingering hope? Can it be that this tenement of the soul which we call the body is only a shell for vain and hopeless longings? Can it be that man, that wonderful creation whose mind while still a tenant of its casement of corruption, wings its flight away from earth and tears the secrets from the very stars themselves, was created but to rot and decay like a carrion of the field?

It cannot be, my brethren. Do you hunger? You may eat. Do you thirst? You may drink. Does your soul long for "greater light?" Then rest assured that some day, some where, heaven will remove the veil; for that Almighty Being who holds all things in the hollow of His hand will not forget His weeping, wandering children.

Often when I have gazed into the rigid face of some departed friend, I have wondered where the voice has flown, or what has put out the light of the eye. I recall tonight a dear companion who often said to me, "If I die first I will surely return." Days have rolled into months and months have merged into years, but the absent one has given no sign. It is surely Heaven's will that there shall be no communication between the quick and the dead, for our Father has placed His sentinels in the borderland which divides this life from the life hereafter and they keep ceaseless vigils at the portals of the tomb.

Therefore, my brethren, let us follow the teachings of "Our Great Light." Then "when the cold winds of death come sighing around us and his chill dews glisten on our foreheads" we may by the merits of the Lion of the Tribe of Judah gain admission to the Celestial Lodge above.

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### Difficult

Few men can handle a hot lamp chimney and repeat the Ten Commandments at the same time.—*Yokum Times*.



## TWO WOMEN

I know two women; and one is chaste  
 And cold as the snows on a winter's waste,  
 Stainless even in act and thought  
 (As a man born dumb in speech errs not).  
 But she has malice toward her kind—  
 A cruel tongue and a jealous mind.  
 Void of pity and full of greed,  
 She judges the world by her narrow creed,  
 A brewer of quarrels, a breeder of hate—  
 Yet she holds the key to "Society's" gate,  
 The other woman, with a heart of flame,  
 Went mad for a love that marred her name,  
 And out of the grave of her murdered faith  
 She rose like a soul that had passed through death.  
 Her aim is noble, her pity so broad  
 It covers the world like the mercy of God.  
 A healer of discord, a soother of woes,  
 Peace follows her footsteps wherever she goes,  
 The worthier of the two no doubt;  
 And yet "Society" locks her out.

## An Ancient Legend from Persia



JEW entered a Parsee temple and beheld the sacred fire. "What," said he to the priest, "do you worship the fire?" "Not the fire," answered the priest, "it is to us an emblem of the sun and of his genial heat." "Do you then worship the sun as your god?" asked the Jew. "Know ye not that this luminary also is but a work of the Almighty Creator?"

"We know it," replied the priest, "but the uncultivated man requires a sensible sign in order to form a conception of the Most High, and is not the sun, the incomprehensible source of light, an image of that invisible being who blesses and preserves all things?"

"Do your people, then," rejoined the Israelite, "distinguish the type from the original? They call the sun their God, and, descending even from this to a baser object, they kneel before an earthly flame. Ye amuse the outward, but blind the inward eye; and while ye hold to them the earthly, ye draw from them the Heavenly light! Thou shalt not make unto thyself any image or likeness."

"How do you designate the Supreme Being?" asked the Parsee. "We call him Jehovah Adonai; that is, the Lord who is, who was, and who will be," answered the Jew. "Your appellation is grand and sublime," said the Parsee, "but it is awful, too." A Christian then drew nigh and said, "We call him Father!" The pagan and the Jew looked at each other and said, "Here is at once an image and a reality; it is a word of the heart." Therefore they all raised their eyes to Heaven, and said, with reverence and love, "Our Father," and they took each other by the hand, and all three called one another "brother."

This Is Freemasonry!—*Ex.*

## Sight and Sound

"What is the difference between the northern and southern shores of Long Island?"

"On one side you hear the sea, and on the other you see the Sound."—*Exchange.*

When a man has an opportunity to beat a street-car company, his conscience is apt to be busy looking at the scenery.



## EASTERN STAR POINTS



BE IT said to the shame of past centuries that womankind were thought only entitled to secondary consideration. She was held in check and hindered in advancement along the social scale by every conceivable obstacle. And it is through the Order of the Eastern Star that much has been accomplished for her advancement and elevation. She observed in Masonry an educational factor in the growth and development of the human race, and the "Eastern Star" came as her opportunity. Here she has demonstrated to the world her ability as a presiding officer, and shown that she is capable of managing and conducting an organization whose power and influence for good is felt throughout our land, and is destined to encircle the globe. Henceforth, "Your work shall be cheered by hope, animated by affection and honored by men, until, influencing the character and destiny of nations, it shall usher in the millennial morn. Then shall faithfulness and fidelity, loyalty and love receive their just and full reward."—*C. W. Miller, Oregon.*

### Bringing Home the Golden Sheaves

My sisters and brothers, let us be guided in spirit and in truth by the movements of the real Living Star, and scale the heights of fidelity that we may demonstrate to the world that we are faithful to all moral obligations, and, as we live under the blue vaults of the Heavens, may we be able to pierce the veil and see no longer the sword of death, but the loving

face of the Father, who loves his child with an undying love, and, having conquered here, hear Him say: "Welcome home." Then with the golden sheaves, trophies of our toil and self-sacrifice, we shall show forth the constancy of our lives, and He will know that we have been faithful to the demands of honor and justice.—*Lucy B. Halstead, Arkansas.*

### Woman's Work

A system of morals that merely consists of grips, steps, signs and words is not morality. A Masonry that consists only of grips, steps, signs, words, right angles, horizontals and perpendiculars is not Masonry. Masonry lives in acts and deeds, not in ceremonials. The morality of woman overleaps the ceremonial to find fruition in the real, to obtain soul commendation for duty done. To confer degrees may be Masonry, but it is for woman to relieve distress. To recite the traditions of the craft may be ceremonial, but it is for woman to whisper a kind word to the erring. To study symbols may be philosophical, but it is for woman to raise the fallen. To know the principles of Masonry may be intellectual, but it is for woman to clothe the naked. To wear the purple may be a just commendation and reward for merit, but it is for woman to dry the tear of sorrow. We may refuse to reap the harvest in an unfavorable field, but a Ruth may gather here a little and there a little—aye, perchance the refuse—bind it into a bundle, which becomes a sheaf of golden grain in the eyes of her Divine Master.—*Wm. F. Kuhn, M. W. G. P., G. G. C., U. S. A.*

### The Scope of Templarism

The Order of the Temple as it exists today is a symbol of Christian religion, whose outward manifestation is militant in symbolism, as typical of constant warfare with the lying varieties and deceptions of the world, as well as of its historic ancestry and inheritance from a military monasticism of medieval times.

It is not and does not claim to be a Church, neither is it the Church's handmaid. It stands alone, splendid in its isolation. For although it is a system of Christian religion, its government is military and not clerical, and its priests are its laymen, and its laymen are its priests; its altars are of obligation as well as of atonement and sacrifice, its creed is "Christian Religion" and not "The Christian Religion," and its bonds are temporal as well as spiritual in the strict and literal sense of devotion.—*Sir Wm. G. Doty, Michigan.*

### FAITHFULLY PORTRAYS CALIFORNIA

California and the Pacific Coast have been especially fortunate in the wealth of characteristic literature which has emanated from the pens of our far Western authors. Books have been written and published in which the virtues of our great Pacific Empire have been attractively set forth, and by their constant presentation to the great mass of readers East of the Rockies there has been created in the minds of those whose lot has not been cast in such pleasant places, a yearning, a longing for a glimpse of the "land of sunshine, fruit and flowers," the land of perennial summer, of grand sequoias, of giant redwoods, of golden orange groves, of shimmering lakes, of towering mountains, of cool, refreshing glens, of a beautiful coast

"By the sea-down's last edge  
Between windward and lee."

The product of the ever-ready and facile pen of the author has borne fruit in the phenomenal increase in tourist travel Pacificward. Perhaps no vehicle of promulgation of California literature has done more yeoman service in this missionary work, or more accurately portrayed the California idea and life than *Sunset Magazine*, which from a modest little book of sixteen pages, circulating 15,000 copies, in 1898, the year of its birth, has grown to a magnificent magazine with a paid circulation of over 60,000. Its mission is to picture California and all the West, to show by

drawings and paintings, by reproductions of photographs, by verse and prose, the things best worth while in the Westernland. There is nothing which will give a truer idea of California than a perusal of *Sunset*.

The October *Sunset* contains among other good things a handsome colored cover design, "The Navajo Medicine Maker;" a frontispiece, "Photographic Study of Fujiyama, the Sacred Mountain of Japan;" "When West Meets East," by Edwin Emerson, Jr.; "An Irrigation Pilgrimage," by Professor E. J. Wickson, of the University of California; "Columbia's Crags and Castles," by Roland Dwight Grant; "Where Nature Stores Her Jewels," a study of San Diego, by Edna Rowell Schley; "The Chief's Blanket," verse, by Edwin L. Sabin; "Rainmaking in Los Angeles," by Alexander McAdie, chief of the U. S. Weather Bureau.

*Sunset Magazine*, Room 901, Merchants' Exchange Building, San Francisco. \$1.00 a year, or 10c a copy of all newsdealers.

### LIGHT

Brother, are you faint and weary,  
Is your pathway dark and dreary?  
Doubt, nor fear, nor falter never,  
Let this be your watchword ever—  
"Light!"

Better days may soon be dawning,  
Darkest hours give birth to morning,  
Yield not to the fiend Despair,  
Keep in mind old Ajax's prayer—  
"Light!"

Ask no garb from Nemean lion,  
But with heart and nerves of iron  
Fight your fight in fearless manner  
With this motto on your banner—  
"Light!"

Light to stamp each sin with terror,  
Light to hunt and banish error,  
Light to kill or weaken sorrow,  
Light to gild a better morrow—  
"Light!"

Light to make oppression falter,  
Light from truth's own burning altar,  
Light to shine on hearts benighted,  
Light to see each wrong is righted—  
"Light!"

While one intellect is clouded,  
While one soul in sin is shrouded,  
While a world for light is dying,  
Brother, never cease your crying—  
"Light!"

—*David Barker.*

The average promoter finds it much easier to work suckers than to work wonders.

A lazy man works overtime telling others what to do.





## CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

### THE CRAFT IN GENERAL

The headquarters of De Witt Clinton Commandery of Virginia City, Nevada, has been moved to Reno.

The Grand Lodge, F. and A. M., of Idaho, met in annual communication September 12th, the session lasting three days.

The cornerstone of the new Federal building at Seattle, Wash., was laid by the Grand Lodge, F. & A. M., of Washington, September 16th.

A number of Masons of Victoria, B. C., journeyed to Seattle, Wash., recently, and exemplified the English ritual before St. John's Lodge in the latter city. The British Columbia Masons were welcomed with addresses by their Washington brethren. The American work was then rendered by the brethren of St. John's Lodge followed by a banquet.

### STAR NOTES

The Eastern Star Masonic Home, at Boone, Iowa, will be dedicated October 18th.

King Solomon's Chapter, San Francisco, gave an "Oriental party" September 6th, at Franklin Hall.

Mrs. Paulina Wetzlar Dohrmann, Grand Matron, visited Idlewild Chapter, at Santa Cruz, early in September.

The twenty-eighth annual session of the Grand Chapter, O. E. S., of Iowa, will convene in Turner's Grand Opera House, Davenport, October 25th.

San Rafael Chapter celebrated its second anniversary September 15th by entertaining Morning Star Chapter, of Petaluma, and Mill Valley Chapter.

The friends of Bro. Florin L. Jones will present his name as Grand Patron of the Order of the Eastern Star to the Grand Chapter in October at Los Angeles. Bro. Jones has always been an enthusiastic worker in this Order.

Lily of the Valley Chapter, Watsonville, entertained two hundred guests at Masonic Hall, in that city, recently, the occasion being a visit from the Grand Matron, Mrs. Dohrmann, and Past Grand Matron, Mrs. Eva Porter, of Salinas.

### CALIFORNIA IN PARTICULAR

A new Masonic Temple is in process of construction at Santa Maria, Santa Barbara County, California.

Whittier Chapter No. 9, R. A. M., which was chartered only six months ago, has exalted a class of fourteen to the Royal Arch degree.

Five hundred Nobles of the Mystic Shrine from Al Malaikah Temple of Los Angeles made a pilgrimage to Santa Barbara September 23d.

Work has begun in earnest on the Masonic Temple at Santa Rosa, Cal., and it is expected that a few months will see the completion of the structure.

Members of the Masonic Lodge of Ukiah, Cal., and their wives, composed an excursion to Santa Rosa recently, the occasion being a "raising" and subsequent banquet.

Articles of incorporation have been filed with the Secretary of State for a Masonic Temple Association at Ocean Park, Cal. A temple will be erected on Marine street, at that place.

The Mayor of Oakland, two Captains of Police, six police patrolmen and three other public officials officiated at the conferring of the third degree in Sequoia Lodge, Oakland, Cal., upon a member of the Police Department of that city recently. The officers mentioned filled stations in the Lodge on the occasion.

### THE VANCE

Bro. W. K. Porter announces the attractions of his hostelry, "The Vance," in the advertising columns of this issue. Bro. Porter refers to his hotel as "The Mount Moriah of the Fraternity in San Francisco." This house is new, clean, sunny and central, being located in the heart of San Francisco, at 432 Taylor street. One of the convenient features of The Vance is that all rooms have private baths in connection. The patronage of Masons and their families is especially solicited.

It's easy to plant a mortgage on a farm, but it isn't so easy to raise it.

Advice that doesn't agree with one's inclination is hard to swallow.

## ISLAM TEMPLE

On September 8th the Nobles of Islam Temple made a pilgrimage to Sacramento, arriving at that place early in the evening. Noble Louis Breuner, on a beautiful white charger, himself clad in white, and followed by a military band, escorted the caravan to the pavilion. The caravan was headed by carriages, in which were seated the Governor and Lieutenant-Governor, Nobles George C. Pardee and Alden Anderson, and Past Imperial Potentates and other Nobles. Potentate Col. Geo. Filmer, mounted high in air on the characteristic camel, Islam's Patrol in gorgeous Oriental costume and a long line of fez-bedecked Nobles, conducted the unregenerate sons of the desert, sixty-three in number, some of whom were caged in crockery crates. The streets along the line of March were most ornately lighted in honor of the visit of the Shriners and the celebration of Admission Day, and crowds of people lined either side of the parade. Arriving at the Pavilion, which was filled with people, Islam's Patrol, under the direction of Col. Filmer, gave a brief but interesting exhibition drill. The Nobles then repaired to the old pavilion and conducted the unregenerate sons over the hot sands in the usually interesting manner. The ceremony ended, all repaired to the Masonic Temple, at which place the committee had provided a banquet in all respects worthy of the occasion. After the banquet had been fully enjoyed the Nobles were entertained until away in the "wee sma' hours," by amusing and interesting speeches by Nobles Field, Pardee, Henderson, Cook, McNoble, Pratt and others. All voted the occasion one of the most enjoyable in the history of Islam. Great credit is due the Committee of Arrangements for the excellent manner in which they had provided for the visiting Nobles. All had their money's worth of pleasant and profitable enjoyment.

## WHERE WILL YOU STAY?

Masons from the interior who expect to be in attendance at the annual communication of the Grand Lodge, F. & A. M., of California, at San Francisco in October, as well as other readers of the TRESTLE BOARD, are earnestly recommended to the various hotels, apartment houses and dining rooms represented in the advertising pages of this issue.

The hotels and other houses of entertainment herein announced, especially solicit the patronage of Masons and the members of their families, and are worthy of a trial.

## TWO MEN

Who waits for opportunity,  
And, when it meets him, takes it,  
Is not as good a man as he  
Who doesn't wait, but makes it.  
—*Philadelphia Press.*

## BOOK SHELF

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

From Comp. Stephen Berry, proceedings of the Grand Chapter, R. A. M., of Maine, for 1905.

From H. L. Stillson, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Vermont, for 1905.

From Bro. Jas. A. Ovas, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Manitoba, for 1905.

From Mrs. Della Bennett, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Kansas, for 1905.

From Bro. H. H. Ross, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Vermont, for 1905.

From Sir A. H. Bryant, Grand Recorder, proceedings of the Grand Commandery, K. T., of Kentucky, for 1905.

From Mrs. Anna C. Simpson, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Nebraska, for 1905.

From Comp. Will H. Whyte, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Quebec, for 1905.

From James C. Munds, Grand Recorder, proceedings of the Grand Commandery, K. T., of North Carolina, for 1905.

From Comp. C. N. Noteware, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Nevada, for 1905.

From Bro. N. R. Parvin, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of Iowa, for 1905.

From Bro. C. N. Noteware, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Nevada, for 1905.

From Mrs. Rata A. Mills Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Pennsylvania, for 1905.

From Bro. W. W. Perry, Grand Secretary, transactions of the Grand Lodge, F. & A. M., of Wisconsin, for 1905.

From Ill. Bro. Wm. Homan, 33°, Grand Secretary, proceedings of the Council of Deliberation for the State of New York, A. A. S. R., N. J., for 1905.

From Mrs. A. M. McCallister, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of South Dakota, for 1905.

From Sir Kt. Henry L. Anthony, Grand Recorder, proceedings of the Grand Commandery, K. T., of Michigan, for 1905.

From Bro. George A. Pettigrew, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of South Dakota, for 1905.

From Rev. Bro. Wm. Ronaldson, Dune-din, N. Z., proceedings of the Grand Lodge, A. F. & A. M., of New Zealand, for 1904-5.

From Comp. James C. Munds, Grand Secretary, proceedings of the Grand Royal Arch Chapter of North Carolina, for 1905.

From Bro. Neil MacKelvie, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Prince Edward Island, for 1905.

From Sir Knight Francis E. Nichols, Grand Recorder, proceedings of the Grand Commandery, K. T., of West Virginia, for 1905.

From Comp. George A. Pettigrew, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of South Dakota, for 1905

From Sir Kt. A. W. Johnson, Grand Commander, proceedings of the Grand Commandery, K. T., of the District of Columbia, for 1905.

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 Husband—Well, what now?  
 Wife—I want you to let me have \$20 to buy the trimming for it.

**ANNOUNCEMENT**

We desire to announce to the delegates and visitors to the Regular Annual Communication of the Grand Lodge, F. & A. M., which will convene in San Francisco, October 10th, that we would be pleased to supply emblematic cards for Blue Lodge, Chapter, Commandery, Scottish Rite, Shrine or Eastern Star, at the following rates:

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SPECIAL ATTENTION TO WATCH REPAIRING



**CORNERSTONE LAID**

The cornerstone of the new Masonic Temple at Reno, Nevada, described at length in a recent number of the TRESTLE BOARD, was laid by the Grand Lodge of Nevada in September, with imposing ceremonies, many Masons being present from all over the State of Nevada and adjoining territory. Chas. A. Beemer, Grand Master, officiated. The building is to be located at the corner of First and Virginia streets.

**NEVADA GRAND CHAPTER**

The Grand Chapter, O. E. S., of Nevada was instituted September 19th by Mrs. Madeline Conkling, General Grand Worthy Matron of the United States.

Anna Warren of Adah Chapter, was elected Grand Matron; T. L. Bellam, of Martha Chapter, Grand Patron; Mary Pion, of Argenta Chapter, Grand Secretary.

**MONTANA O. E. S.**

The sixteenth annual session of the Grand Chapter, O. E. S., of Montana, was held in Butte, September 21st and 22d. Mrs. Zona Y. Kenyon was elected Grand Matron; John G. Bair, Grand Patron; Mrs. Elva Boardman, Grand Secretary.

**FRESNO**

The Masonic Fraternity of Fresno have in prospect the erection of a temple at the corner of Merced and K streets in that city, where ground has been secured for the purpose, a first payment having been made on the site. The building will probably be reared within the next two years.

**HE GETS MIXED**

Says Bro. J. E. Thornburgh, of Arkansas: The most considerate Mason I know is the brother in Little Rock who doesn't know, half the time, whether his Lodge is called "Western Star" or "Eastern Star." Every time he knows there is to be a meeting he asks his wife if she wants to go to Lodge.

**WORTHY OF OUR STEAL**

At Des Moines the other day four negroes got on a spree; one took out his little jack-knife and now there ain't but three.

It has been proved that, after kindling his fire, a miser stuck a cork in the end of his bellows to save the little wind that was left in them.

When a young lady sees one of her acquaintances with a new bonnet, she just lifts up her nose and serenely wonders "where the thing got that fright."

"C-c-c-can that p-p-p-parrot talk?" asked a stuttering man of a German.

"Ven he don't talk so gooter as you, I schop, by tam, his head off."

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IN THE HIGHLANDS

From the *Highland News*, of Inverness, Scotland, we learn that Bro. J. Ross Robertson, Past Grand Master of the Canadian Grand Lodge, whose home is in Toronto, arrived recently in Stornoway, Scotland, on a visit to the birthplace of his mother. Speaking of Bro. Robertson's visit, among other things the Scottish journal says:

"Brother Robertson is strong on Masonry and hospitals. May he ever (adds our correspondent) continue so, for no two grander channels for benevolence can be conceived. On the occasion of this visit Mr. Robertson delivered a lecture to the brethren of the Fortrose Lodge on the history of Masonry, which was greatly appreciated by the large number of brethren who were present. Brother Robertson was thanked for his lecture, and a very pleasant evening was thereafter spent. Mr. Robertson became from the beginning a real friend and benefactor to the Lewis Hospital. He furnished it throughout, presented it with a beautiful operating table, and has now given £10 to procure any necessary furnishings. To his credit, be it said, his benevolence is not restricted to the Lewis. Besides being chairman of the Sick Children's Hospital of Toronto, for which he has done a great deal, he has just given £15,000 to erect a Nurses' Home in Toronto. Before leaving Stornoway Mr. Robertson visited several of his acquaintances and friends in the town and neighborhood.

The Grand Lodge of Pennsylvania has again denied the Eastern Star the use of the lodge rooms.

Friendship does not mean that we must see no flaws or mention no faults.



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References: David Starr Jordan or any Stanford Professor. PROF. L. H. GRAU, PH., D., Principal.

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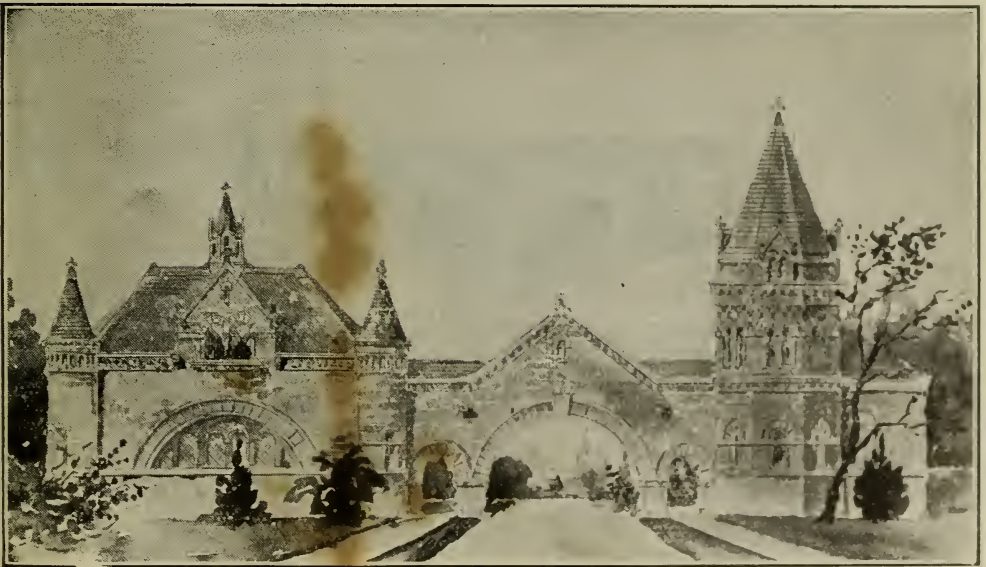
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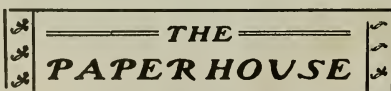
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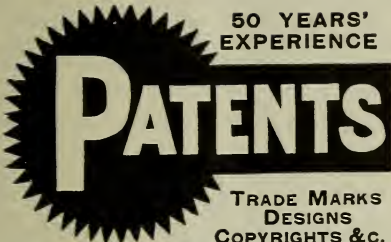
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**MARIN LODGE NO. 191.**  
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**FRIENDSHIP LODGE NO. 210.**  
San Jose, Cal.  
Stated Meetings, first Thursday of each month.  
*Perley Francis Gosbey*, *Henry Davenport Mathews*,  
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**KILAUEA LODGE, NO. 330.**  
Hilo, Hawaii.  
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T. C. RIDGWAY, Master.  
G. H. VICARO, Secretary.

**MANILA LODGE NO. 342.**  
Manila, P. I.  
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N. G. SQUIRE, Master.  
MANUEL CAMUS ROXAS, Secretary.

**PASADENA LODGE NO. 272.**  
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Stockton, Cal.  
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*Isaac Henry Robinson*, *Frank Wilson Goodrum*,  
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