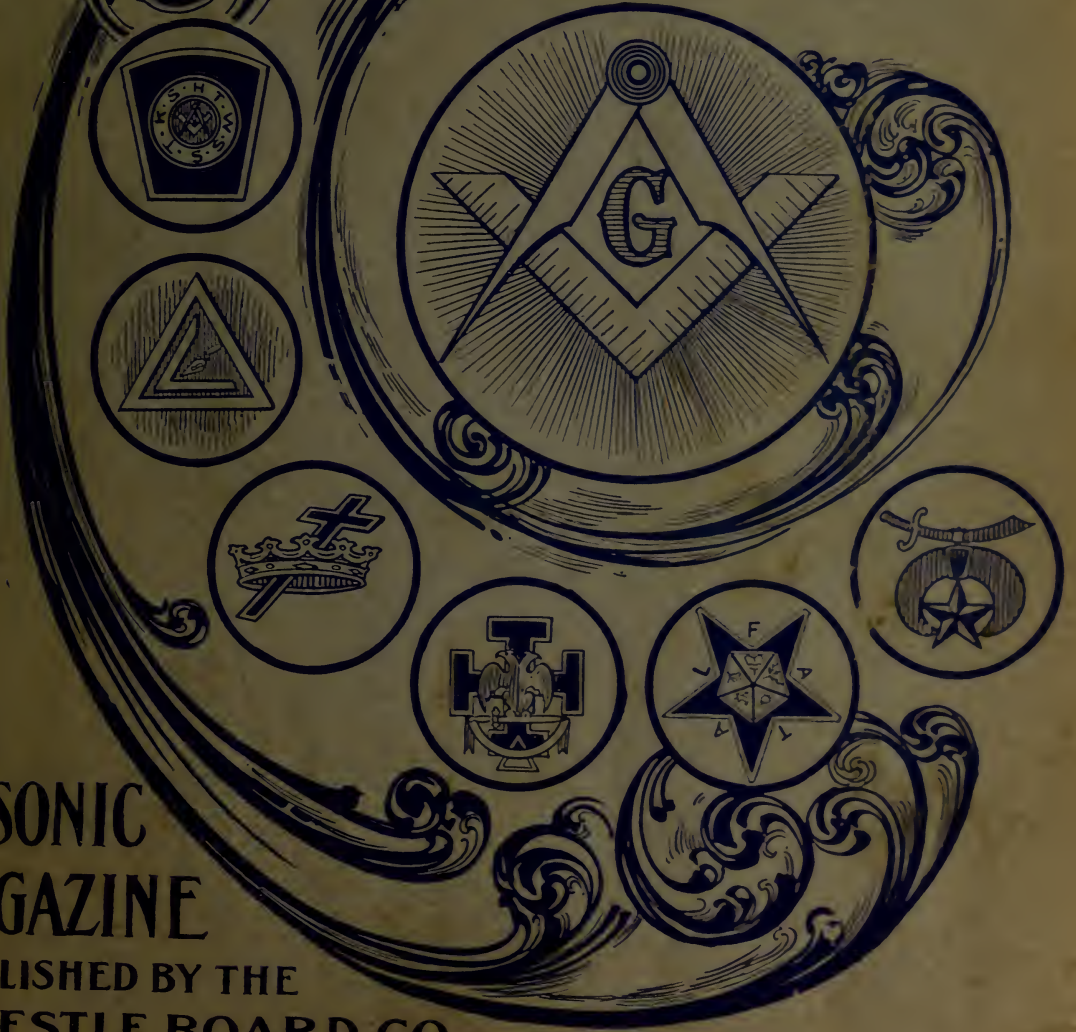



APRIL
1905

The Trestle Board

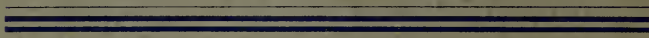


A
MASONIC
MAGAZINE


PUBLISHED BY THE
TRESTLE BOARD CO.
SAN FRANCISCO, CAL.



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The Trestle Board

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PUBLISHED MONTHLY BY

The Trestle Board Company

102-104 Second St., San Francisco, Cal.

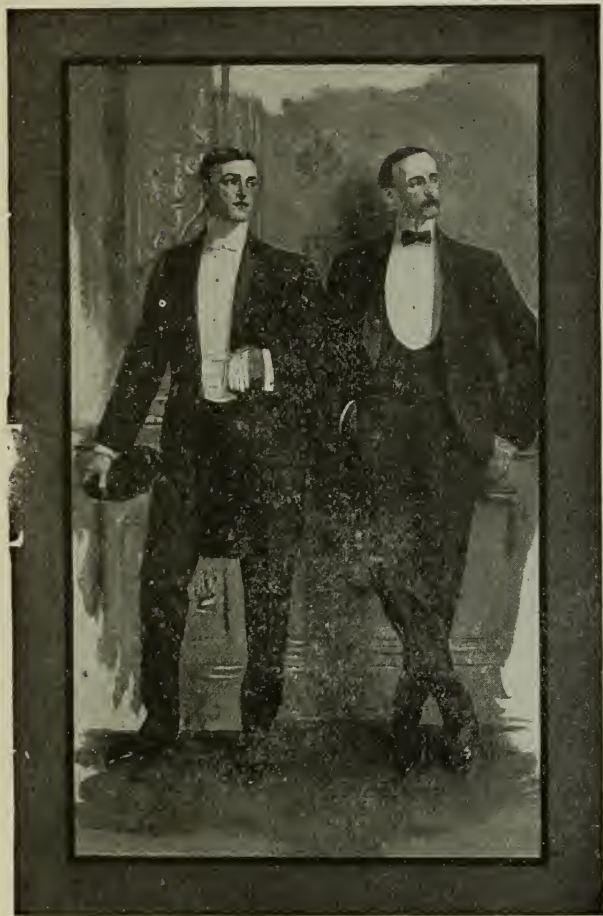
Edited by James Wright Anderson
and Edmund Mansfield Atkinson.

Walter N. Brunt,
Business Manager.

SUBSCRIPTION PRICE, \$1.00 A YEAR; SINGLE COPIES, 10 CENTS.
Entered at the Post Office at San Francisco, California, as second-class matter.

Liberal commission to active agents. Correspondence solicited from every locality, jurisdiction and country on subjects pertaining to every Rite and Branch of Masonry.

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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. E. 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. E. S.
 - 1st & 3d ††California Chapter, No. 183, O. E. S.
 - 1st †††Presidio Lodge, No. 354.
- FRIDAY**
- 1st *Pacific Lodge, No. 136.
 - 1st *Loge La Parfaite Union, No. 17.
 - 1st ††Live Oak Lodge, No. 61.
 - 1st ††Durant Lodge, No. 268.
 - EVERY *California Commandery, No. 1.
 - 1st & 3d †Golden Gate Chapter, No. 1, O. E. S.
 - 1st *Loggi Esperanza Italiana, No. 219.
 - 2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY**
- 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.
 Masonic Hall, Centerville, Cal.

The Trestle Board

Vol. XVIII

APRIL, 1905

No. 10

JOHN WARREN, THE BOSTON PHYSICIAN

Grand Master of Freemasons

WRITTEN FOR THE "TRESTLE BOARD" BY BRO. GILBERT PATTEN BROWN*

"How sweet the home of this good man;
His 'Golden Verses' led the way;
With orison the morn began,
With vesper hymn he closed the day."



WE ARE living in a time when the youth of our nation should read freely from the interesting pages of American biography. Not to study the commercial life, but to look upon many of the great souls of the past as types. It is a sad fact that when many people die much valuable information dies with them. In most cases but only a few of their virtues are recorded. While Europe may boast of her lost arts and her pre-historic decades, the New World is proud of the fact that she has produced many eminent gentlemen whose very lives are monuments in modern civilization.

To the lover of New England history and of true and noble manhood no name is dearer than that of Warren. We find

this name of no little distinction recorded on the rolls of Battle Abbey. The early records of "ye town of Boston" in "ye Kings Province of Massachusetts Bay, New England," show that Peter Warren, the emigrant ancestor of the modest man of medicine (a few of whose virtues these lines endeavor to portray) was a member of renowned "old South Church" and was one of the most thrifty vines of Colonial life.

John Warren was born in Roxbury, Mass. (now Boston), July 27, 1753. His early education was the best of the times. The leading men of Boston and vicinity were of the institution of Masonry, at whose shrines the Warrens figured prominently.

In 1752, under the law of "ancient usage," a lodge was established to meet at the Green Dragon Tavern (one of the most historic landmarks of Boston). No work was done that year, but in 1753 we read the "making of one man,"—the first on the record,—which reads: "George Bray received as an Entered Apprentice."

*Genealogist and Masonic writer—author of "The Lodge of Many Tongues," "Memories of Martinique," "Creeds One Hundred Years to Come," "The Tory's Daughter," etc.

To-day that body would be considered "clandestine." In 1754 we find that the "lodge" petitioned to the Grand Lodge of Scotland for a charter.

Under date of April 10, 1756, those dim records read: "Lodge meeting; seven members present; three candidates." The book of records, under the date of November 30th. that year, reads: "Petition for charter of the lodge of St. Andrew granted by the Grand Lodge of Scotland." Under date of March 14th of 1757: "Seven present; adjourned to 9th of May, at Whateley's Lodge to appear decently clothed." On March 19th, the body was notified that "The name of St. Andrew has been given to the lodge."

March 24th: "Under this date, lodge notified that the new charter is to be a copy of James IV., charter to Grand Lodge of Scotland." We find the little body once made "ancient usage" now to be a regularly established lodge of the institution of Masonry. The records for the next few years are interesting and very full. Although it had been properly chartered, some of the "bigots in Masonry" did not consider it a legal body, and on April 8, 1761, "The St. John's Grand Lodge" (which had been chartered in 1733, the oldest in New England) passed a rote of "outlawry against a lodge of Scotch Masons in Boston. This, however, did not change the minds of the Warrens, as on the 10th of the following September the records of the lodge of St. Andrew read: "Joseph Warren received as an Entered Apprentice."

The following are the well-known gentlemen of early Boston whose signatures graced the petition to the Grand Lodge of Scotland for a charter of "Scottish Masons in Boston": Isaac DeCoster, David Flagg, George Graham, George Lowder, Henry Ammes, George Bray, William Burbeck, George Hodge and James Tournier. Under the date of April 18, 1777, those dimmed records read: "Dr. John Warren made a Mason"; at a meeting a month later we also read: "Colonel Peter Faneuil made a

Mason." (Warren and Faneuil were very close friends.)

On May 20, 1770, there had been chartered another body of Craft Masonry as a "special trust and confidence in the prudence, fidelity and skill of Masonry" of Joseph Tyler, James Jackson, Isaac Rand, William Palfrey, John Hill, Nathaniel Cudworth, Joshua Loring, and John Jefferies, and accordingly these gentlemen, with their associates and successors, were constituted "The Massachusetts Lodge." On the following 17th of May those well-known Masons met at the Green Dragon Tavern.

The young lodge flourished. In 1780, Doctor John Warren took membership in the Massachusetts Lodge. He soon assumed an active part in the workings of the unique body.

To-day Massachusetts Lodge is a healthy daughter of New England Masonry.

While Dr. Joseph Warren (the late "Grand Master of North America") lay dead at Bunker Hill on June 17, 1775, his devoted brother, Dr. John Warren, was hurrying from Salem to the scene of battle. It was night when he neared Charlestown, and in attempting to pass a sentry in his anxiety to learn the fate of his brother, John Warren was pierced by a bayonet and narrowly escaped death. As it was he received a wound, the scar of which he carried through life.

John Warren was then less than twenty-two years old, and he immediately entered upon a career whose brilliancy and usefulness could hardly have been surpassed by Dr. Joseph Warren had that talented man lived to fulfill the promise of his splendid gifts.

When John Warren learned that his brother had perished on the field of battle he instantly offered his own services to his country as a private soldier. He was chosen, however, to render surgical aid to the wounded of Bunker Hill, and soon after was appointed hospital surgeon by General Washington. He reached his 22d

year on the day that Congress resolved to establish an army hospital.

John Warren remained with the American army during the siege of Boston, and accompanied it to New York, continuing in constant service through the deplorable year of 1776. In 1777 he was appointed superintending surgeon of the military hospitals of Boston, and this post he occupied during the remainder of the war.

He attained and for forty years maintained the rank of the most eminent surgeon in New England.

The marriage of Dr. John Warren and Miss Abigail Collins took place in Boston on December 18, 1776. The fruits of that happy bond were the following children: John Collins, Joseph, Mary, Abigail, Rebecca, Harriet, Henry and Edward.

Toward the close of the war Warren, still an energetic young man under 30, gave a course of dissections, not without great precautions for secrecy, in the Military hospital which was situated in the rear of what became the Massachusetts general hospital. Here he performed the amputation at the shoulder joint with complete success, and it was these lectures that led to the design of establishing a medical school in connection with Harvard college, Dr. Warren becoming professor of anatomy and surgery, the corresponding office to which is now held by Dr. John Collins Warren, the lineal descendant of Dr. John Warren.

After the war Dr. John Warren helped to establish a smallpox hospital at Point Shirley, Boston Harbor, and in 1792 inoculated more than 1,500 persons. In the yellow fever epidemic, years later, he combated the doctrine of contagion and did not hesitate to inhale the breath of his patients. Having been a petitioner for the incorporation of the Massachusetts medical society as early as 1781, he was elected president in 1804, and remained in that office until his death, more than 30 years later.

At a very early period and long before it was practiced on the continent of Eu-

rope, he introduced the healing of wounds by the first intention, thus shortening prodigiously the cure and the suffering connected with it. When it is considered how great were the difficulties under which the medical profession labored in his time, Dr. John Warren must be regarded as one of the most remarkable of surgeons.

During the Revolution he learned French that he might acquire more precise scientific information from the surgeons of France that came to this country. He was a water-drinker throughout his life, and one of the most temperate of men, in all things. He shared his brother's talent for public speaking.

Doctor Warren's oration, July 4, 1783, on the National Independence, was warmly received by the influential men of Boston. They requested that the same be published. Toasts were drunk to his memory, one of which was "May the spirit of union prevail in our country." The following brief letter is self-explanatory.

"Gentlemen:—On condition that the honesty of my intention, and the warmth of my feelings, on the important event which was the subject of my oration, may be admitted to atone for the imperfection of the performance, I deliver a copy for the press. I am, with great respect,

"Your obedient servant,

"JOHN WARREN."

President Quincy in the history of Harvard University, speaks of Doctor Warren as follows: "Has just claims to be ranked among the distinguished men of our country, for his spirit as a patriot, his virtues as a man and his pre-eminent surgical skill. The qualities of his heart, as well as of his mind, endear him to his contemporaries." In 1782-1784 the modest Mason of this memoir held the honored and trustworthy position of "Grand Master of the Grand Lodge of Massachusetts." A beautiful portrait of him graces the walls of a hall in the Masonic Temple, Boston.

Doctor John Warren died in Boston, April 4, 1815. In old St. Paul's church in

historic Boston stands a magnificent monument to his memory, bearing a touching epitaph at length in Latin. The young man of our country entering the medical science would do well to closely study the life of Doctor John Warren, whom Washington trusted at a most critical time when deception and treason assailed virtue. The young pilgrim entering the mystical institution of Masonry can take as a type for an example through life this gentleman in whose breast beat a heart true to the teachings of the modest and gentle peasant of Galilee. It is men of the stamp of Doctor John Warren that we of the fleeting days of the twentieth century are to thank for

the liberties we now enjoy, as thinking Americans and Freemasons if we do not lend our aid in preserving such lessons we are not worthy of the proud titles "Citizen" and "Master Mason," in a republic whose cornerstone was laid by men of virtue and whose constitution was framed by men whose names are as sacred in civilization as those of the saints of Christianity.

No more fitting name could be given a newly established body in Masonry than that of "Warren," with whom were associated in Masonic life such men as Paul Revere, John Hancock, James Otis, Richard Gridley and Thomas Crofts, fathers of Colonial Boston.

HOLY GROUND

BY GEORGE O'DONNELL WALTON.



O true Mason can ever forget that whenever he treads on the pavement of a Masonic Lodge his feet rest on holy ground, and that, therefore he must before he enter there, symbolically put his shoes from off his feet. To him symbolism is no fetish.—No meaningless or superstitious substitute for the really Real; but, in verity, the God-made material or instrument for conveyance of the ideal through the material Eye to fix it indelibly in the inner consciousness of the Soul:—there, if welcomed, to be an abiding influence until the Soul itself is reawakened by death to immortality.

Freemasons' Lodges, themselves symbolic, abound in pictured and other symbols on which the eye too frequently rests without absorbing the rich meaning that they are intended to convey; and this is not the fault of the individual, but rather the result of lack of regular instruction: for how can they know beyond the obvious without a teacher? The study of the inner meaning of Masonry is the duty of every Freemason, whose mandate is to im-

prove himself by furthering his researches into the hidden mysteries of Nature and of Science: that is, to interpret for his Soul's benefit the spiritual meaning that lies hid in every work of the Creator. In the rounded beauty of Nature's perfect forms, in the globe of fruit,—for in all Nature the perfection of form always globes and rounds itself into the perfect symbol of Eternal Truth,—may be always found the ideal symbol of the really Real, of that Beauty that is Truth, arched as the dome of Heaven with all its starry Globes,—carrying the mind away in the great sweep and curve of thought of hope faith and aspiration to the Infinite Whom all Masons adore.

Thus considered Nature becomes an open book, in which the Great Architect has inscribed for him who can interpret their meaning, the symbols of a high Romance that leads its lessons to the daily life seeking its guidance.

Freemasonry more than any other earthly institution has thus wisely illustrated her teachings by symbols, because she knows their importance as a means of conveying to the intellect to be therein first

understood, and afterwards absorbed, by the Soul those Sublime Secrets which, until we learn the mystery of their meaning we are too apt to tread under foot in the thoughtless pursuit of perishable wealth. And Freemasonry does this because her single object is to teach men that they are builders working under the guidance of a Master Builder who cannot err, and that if they would build wisely and well and for all time they must fashion their work by that of the Master Hand that guides and sustains the whole.

The Pavement of every Masonic Lodge is holy because it symbolically covers the ground of that holy hill in the far off Judean land, where the Deity frequently condescended to communicate with his chosen servants,—with Enoch, and with Abraham, who, on that spot in the plenitude of his faith, was willing to offer up Isaac his son of Promise,—with King David in the core of whose Root the lost Secret had been refound,—and with Solomon the Wise, who there laid the foundations of that Temple, which is the Great Prototype of all Masonic building, requiring seven years for completion before it could be dedicated to the services of God:—even as character must be built, squared and refined in patience until it become fit and complete both for service of God and of man.

The mosaic pavement that forms the beautiful flooring of the Lodge is replete with instruction to those who tread thereon with the Piety of Pilgrims traveling to their East, and glad of all instruction by the way that can help them on the pathway of life, variegated as it is with a multiplicity of objects—each with its lesson concealed but easily revealed to every diligent inquirer.

It is, therefore, very important to us as Masons and men to endeavor somewhat to comprehend the inner meaning of the emblems and symbols of our Craft, so that we may apply them for self-guidance, and self amendment: and whenever we tread on the Mosaic Pavement,—its symbolism

of the uncertainty of life checkered, as it is, by strange and contrary events, beset even under the most prosperous circumstances with a multitude of evils, must cause a mental Pause, and create within us a solemn attitude of mind, inclining our hearts to humility, and humbling our steps in the presence of the Great Architect, who made all things for our use and our instruction: and so lead us to follow in the footsteps of Him.

Who wheels His throne upon the rolling worlds,
And gives its lustre to an insect's wings,
These are Thy glorious works, Parent of Good,
Almighty, Thine this universal frame,
Thus wondrous fair: Thyself how wondrous then,
Unspeakable. Who sitt'st above these heavens,
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and Power divine.

—Milton.

Solomon Down to Date

"That was a great scheme of yours bringing all your timber from Lebanon by the water route," said King Hiram.

"I suppose you know why I did it," said King Solomon.

"My first guess would be that it was to avoid buying the legislature in order to get a right of way for a railroad," ventured Hiram.

"You are a fit companion for the wisest man in the world. Hi," said the great king.

"And paying the men in corn, wine and oil was another great move," said the King of Tyre.

"Yes; I claim to be the first to discover the advantages of the company store," said the King of Israel.

Give a swift horse to him that tells the truth, so that as soon as he has told it he may ride and escape.

If you have to gather thorns do it by the stranger's hand.

Fraternity is the essence of human life.

FREEMASONRY IN SIMLA



AN interesting spectacle was witnessed in Simla one Sunday, in September last. As is well known to all Freemasons throughout the Punjab, the "Simla Masonic Week" is an old established institution, and attracts to the summer capital brethren of the Craft from all parts of India. Lodge Himalayan Brotherhood is extremely fortunate this year in numbering among its members two of the provincial heads of the Order, in the persons of Bro. His Excellency Baron Amptill, Viceroy and Governor-General in India, and Bro. His Excellency Lord Kitchener, Commander-in-Chief in India, District Grand Masters in Masonry of Madras and Punjab respectively, two enthusiastic and earnest Freemasons, who, amidst the multitudinous duties appertaining to their respective official positions, devote no little part of their leisure hours to business Masonic, and in furthering those two grand principles of the Order, "Benevolence and Charity."

Bro. Lieutenant-Colonel Frank Leigh, V.D., the Worshipful Master of Lodge Himalayan Brotherhood, inaugurated this "week" with Divine service, which was held in the Christ Church, Simla, on Sunday, which the brethren, numbering about one hundred, attended in regalia. After robing in the schoolroom adjoining the Church, the brethren proceeded in procession. The scene was picturesque, but deeply impressive. To see this body of men, young and old, high and low, black and white, walking side by side, united in one common cause, was a sight not witnessed for many years, and not easily to be forgotten. The vicinity of the Church was thronged with onlookers, the majority of whom followed the procession into the Church, where an interesting and touching sermon was delivered by Bro. the Rev. C. F. Andrews, a member of the Lodge Himalayan Brotherhood. Many liberal

contributions were made to the offertory, the whole of which was handed over to the Simla Mayo Orphanage.—*The Masonic Illustrated.*

Lessens Masonry's Influence

There is nothing at the present time, says Bro. Henry C. Haines of New Jersey, not even excepting human selfishness, that lessens the influence of Freemasonry and demoralizes its members more than the multitude of societies which, in a sense, simulate it, and possess in reality nothing in common with it, except some secret means of mutual recognition and a general provision of charity and benevolence. These societies, good in themselves, and undoubtedly subserving the purposes of their institution, afford to many who do not study attentively the distinctive character and the traditions of Freemasonry, a standard of measurement which leads them to prize it chiefly for the social opportunities it affords, or every contradiction of their own pledges, to take thought of the direct, material and selfish advantages it may bring them.

The Stars of Masonry

"I have my astronomical system all figured out," said Copernicus. "except the Blazing Star of Masonry. I don't know just where to put that."

"Put it next to the dog star," said the Disciple, "the Masons are of a Sirius turn of mind anyway."

A girl who is too gentle and sympathetic to crush a worm thinks it is the rarest kind of sport to go about breaking hearts.

Waiting is a harder duty than doing. How few can patiently wait for the things they desire.

People who live in glass houses should pull down the blinds.

The Widow's Son

Chas. F. Forshaw, LL. D., Bradford, England.



Sacred kept you in your breast
 Secrets that you loved so well;
 Sinking sun-like in the west,
 Rather than the password tell.

Knowing that you could not say—
 Craftsmen from you could not wring
 All they wished you to betray—
 Unto them you'd naught to bring.

So you died and would not speak—
 Died a death that was divine;
 Died—O, list ye who are weak—
 Died and gave not word nor sign.

* * * * *

Kept inviolate—thought sublime
 Yielding not with dying breath,
 And for all forthcoming time
 We'll be faithful unto death.

Solemn mandate, too, is ours.
 We shall keep it firm and fast:
 E'en though Death above us towers—
 Threatening with his awful blast.

For our breasts safe-tiled are—
 None but brethren have the key,
 They alone remove the bar—
 Sealed by Fidelity.

One there was did not reveal.
 And he did not shrink to die:
 So we hail and still conceal—
 Fearing not mortality.

* * * * *

Moral this of brotherhood—
 Solemn moral—grand and great:
 By Freemasons understood,
 Which they e'er will emulate.



FREEMASONRY'S ENNOBLING PRECEPTS

BY BRO. P. C. DUTT, P. D. D. G. M., INDIA.



HERE are some narrow-minded, who are "living at a poor dying rate," old antiquarian fossils who can see nothing good or noble unless it meets the approbation of their own dark and benighted understandings. They have heard enough of Masonry to know that it stands upon a broad and liberal foundation.

They condemn Masonry because our lodges are open to all grades of religious faiths, every shade of politics, every form of national government, and seek the good of all classes. The first and only test of fellowship is a sincere belief in the existence of the Great Architect of the Universe. When the neophyte knocks at the door of the Masonic lodge, acknowledging his unfaltering trust in God, Masonry pronounces that confidence well founded. And well it may. Because if the seeker of Masonic light comes with this as one of the principal qualifications, the foundation thus begun is safely laid, and we can proceed to build thereon.

How pleasant it is to see brethren come from the four quarters of the globe to it and dwell together in unity. The Jew, the Christian, the Mahomedan, the Parsee and Hindu, although they may look at many things in the universe of God from their individual standpoints differently, yet the same great light in Masonry teaches them the same duties to a brother all over the globe. They can join hands and hearts, and bow before the same Divine Ruler, contemplate His sacred goodness, infinite wisdom and supreme power. In this one test all can heartily agree in the grand principle of universal goodwill, love, and practice that pure religion of visiting the widow, the orphan, and strive to keep unspotted from the world. We all know, since Masonry inculcates such ennobling

precepts, that its members cannot materially err when they truly recognize and venerate the Deity in whose kind hands are the issues of life and death. Notwithstanding we may differ on many points of religion, politics and government, yet we find that it is not essential to intrude them upon each other to keep in the unity of the spirit of our ancient and venerable Order.

Every Mason learns, by observing the wranglings of sects and parties, and the strifes of nations, that it would destroy the peace and harmony of a lodge to introduce the shades of difference of the doctrine of redemption, in which all Protestants could not say "So mote it be." The Mahomedan could not unite with us in presenting our views of a religious life, any more than we could, if he should introduce the name of Mahomet. And in doing so, the Jew, the Christian, the Parsee and the Hindu would seriously object. With such a practice, we would most effectually break up the feeling of brotherly love, and defeat the universality of Freemasonry. We know no other name but brother, and we choose to let all the turmoils of party and sect alone, and continue to meet upon a level, walk by the plumb, and part upon the square.

This being our purpose, aim and design, in perpetuating this union and love for the brotherhood the world over, should we be stamped as Deists or Mahommedans? By no means, when we part upon the square, and resolve to keep the symbol of these inestimable jewels in our minds. At the outside of our lodge, the Jew attends to his synagogue, the Christian to his church, the Mahomedan his mosque, the Parsee his fire temple, and the Hindu to his sacred shrine which has been dedicated to the father of all spirits, deeply impressed with the many sacred duties resting upon them. Thus it is Masonry finds the neophytes of

the earth, and thus she molests not their mode and manner of worship.

Freemasonry stands not on the corners of the streets to be seen of the men. She does not compass sea and land to obtain proselytes; whoever seeks her fellowship must come of his own free will and accord. No invitations must be extended to him to govern or bias his mind to knock at her door. All unworthy motives and desires must be far removed from him by the members of the craft. She annihilates every

party consideration. By her conciliating manners, she reconciles all private opinions. By her truly catholic spirit she bows every knee to God, and causes every tongue to confess, feelingly and reverently acknowledge His superintending providence over all; and realize in spirit that, by the Almighty Father, all are one blood, and should be governed by one divine spirit of our calling. All unite in heart, soul and mind to the promotion of everything good and virtuous.

WHY WOMEN ARE EXCLUDED



MEMBERS of the gentler sex who have long wondered why they were excluded from participation in the Masonic meetings with their husbands, brothers, sons and sweethearts, and have in vain

sought a reasonable solution of their query in this particular, may find an explanation in the following words of Brother Mackey:

"Perhaps the best reason that may be assigned for the exclusion of women from our lodges," says Mackay, "will be found in the character of our organization as a mystic society. Speculative Freemasonry is only an application of the art of operative Masonry to purposes of morality and science. The operative branch of our institution was the forerunner and origin of the speculative. Now, as we admit of no innovations or changes in our customs, speculative Masonry retains and is governed by all the rules and regulations that existed in and controlled its operative prototypes, hence, as in this latter art, only hale and hearty men in the possession of all their limbs and members, so that they might endure the fatigues of labor, were employed, so in the former, the rule that holds of excluding all who are not in the possession of these prerequisite qualifications. Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy, unfaithful

or incapable, as has been foolishly supposed, of keeping a secret, but because on our entrance into the order, we found certain regulations which prescribed that only men capable of enduring the labor or of fulfilling the duties of operative Masons should be admitted. These regulations we have solemnly promised never to alter; nor could they be changed without an entire disorganization of the whole system of speculative Masonry."

Why the Japs Are Small

Measurements taken by surgeons of the Japanese army show that the Japanese smallness of stature is due to an almost dwarfed condition of the legs. This is probably due to the fact that from early childhood a really unnatural way of sitting is constantly practiced. The adult Japanese is accustomed to sit with his legs bent under him. As soon as the child is old enough to be set upon the floor his legs are bent under him in imitation of the custom of his elders. This, in time, dwarfs the growth of the limbs. Actual deformity is less common among the peasants than among scholars, merchants, and others of sedentary habits.

Most men remember obligations, but not often to be grateful: the proud are made sour by the remembrance and the vain silent.—*Simms*.



BOYS' BAND, CALIFORNIA MASONIC HOME

FREEMASONRY AND GREAT PYRAMID



THE Great Pyramid of Gizeh challenges the admiration of the world. "Built for eternity, Time shrinks before it!" said one of the old Pharaohs. It was "hoary with antiquity when Abraham journeyed into the land of Egypt." This giant structure is of interest to all Freemasons, because of its symbolism? "Is it a mere sepulchre or a place of initiation?" is the question often asked by occultists. Or does it partake of the nature of both? Mariette, the famous French archæologist, in his "Itineraire de la Haute, Egypte," says that the pyramids are simply tombs. I quote from him as follows:

"They are massive, simply conceived, carefully sealed-up tombs. All entrance is forbidden even to their most carefully built corridors. They are tombs without windows, without doors, without exterior openings of any kind. They are the gigantic and impregnable dwellings of the mummy; . . . their colossal dimensions have been invoked to bear out the arguments of those who would attribute to them some other destination, but they are in fact to be found of all sizes, some being no more than twenty feet high. Besides this, it must be remembered that in all Egypt no pyramid, or rather group of pyramids, is to be found which is not the center of a necropolis, a fact which is enough by itself to indicate their funerary character."

Proctor, the astronomer, thinks that the great pyramid was built primarily for an astrological or astronomical observatory, being used, in addition, as the place of sepulture for the mummy of Pharaoh. James Nasmyth, in his autobiography, connects the pyramid with sun worship. I quote from him as follows:

"In pursuing a very favorite subject of

inquiry—namely, the origin of forms—no portion of it appears to me to be invested with so deep an interest as that of the worship of the sun—one of the most primitive and sacred foundations of adorative religion—affecting, as it has done, architectural structures and numerous habits and customs which have come down to us from remote antiquity, and which owe their origin to its influence.

"On many occasions, while beholding the sublime effect of the sun's rays streaming down on the earth through openings in the clouds near the horizon, I have been forcibly impressed with the analogy they appear to suggest as to the form of the pyramid, while the single vertical ray suggests that of the obelisk.

"In following up this subject I was fortunate enough to find what appears to me a strong confirmation of my views—namely, that the pyramid, as such, was a sacred form. I met with many examples of this in the Egyptian collection at the Louvre, in Paris, especially in small pyramids, which were probably the objects of household worship. In one case I found a small pyramid, on the upper part of which appeared the disk of the sun, with pyramidal rays descending from it to figures in the Egyptian attitude of adoration. This consists in the hands held up before the eyes—an attitude expressive of the object adored. It is associated with the brightness of the sun, and it still survives in the salaam which expresses profound reverence and respect among Eastern nations. It also survives in the disk of the sun, which has for ages been placed like a halo behind the heads of sacred and exalted personages, as may be seen in Eastern and early paintings, as well as in church windows at the present day.

"This is also intimately connected with lighted lamps and candles, which latter

may often be met with in Continental churches, as well as in English Ritualist churches at the present day. In Romish Continental churches they are stuck on to pyramidal stands, and placed before pictures and images of sacred personages. All such lighted lamps or candles are survivals of that most ancient form of worship—that of the sun."

The learned Jablonski (Panth, Aegypt, proleg.) says that the word pyre (a part of the word pyramid) still signifies the sun in ancient Egyptian or Coptic language; and he finds the remainder of the word in "Mue," which in Coptic signifies "brightness" and "ray." Fire is one of the Rosicrucian symbols of the Eternal Spirit—of God. It is mysterious and unexplainable, it signifies purity, it is glorious and lightgiving, and it mounts upward in pyramidal shape.

Not a few writers think that the Great Pyramid was used as a place for initiating candidates into the mysteries of Osiris (of whom the sun is the symbol)—that Osiris, who is the prototype of Hiram, and whom the neophyte represented in the funeral drama. A. B. Kingsford, in "The Perfect Way," says:

"In every part of the world of antiquity exists memorials of the sacred mysteries and tokens of the ceremonials which accompanied initiation into them. The scene of these ceremonials was generally a subterranean labyrinth, natural or artificial, the object being to symbolize the several acts in the Drama of Regeneration as occurring in the interior and secret recesses of man's being. And all accounts agree in stating that the mysteries were variously celebrated in pyramids, pagodas and labyrinths, which were furnished with vaulted rooms, extensive wings, open and spacious galleries, and numerous secret caverns, passages and vistas, terminating in mysterious adyta.

"But of all existing memorials of these institutions, the most wonderful is that known as the Great Pyramid of Gizeh, the formative idea and purpose of which

has for ages baffled inquirers. Outwardly, its form denotes the ascent of the soul, as a flame ever aspiring, from the material plane to union with the Divine, etc. Interiorly, the pyramid is designed to illustrate both in character and in duration the various stages of the soul's history, from her first immergence in Matter to her final triumphant release and return to Spirit. In this view was constructed the complicated system of shafts, passages and chambers described and drawn by Prof. Piazzi Smyth. Of the two shafts, one, whereby the light from without enters the edifice, points directly to the Pole Star at its lower culmination 2500 B. C., the date given as that of the erection of the Pyramid."

The pyramid in sections shows a triangle. From the remotest antiquity the triangle has been a symbol of Deity. Thus, in many of its features, the Great Pyramid of Gizeh is closely related to our Masonic ceremonies, and is well worthy of study by every brother of the Mystic Tie, whatever his degree.—*Henry R. Evans, 32°, in The New Age.*

Masonry condemns gluttony, parsimony, licentiousness, pride, rapine, finesse, over-exertion, slothfulness, selfish ambition, superstition, frenzy, hatred, obsequiousness, and haughtiness; Masonry teaches the "golden mean" in all things—material and spiritual—hence it is at variance with the extremist, the ungenerous partisan and the intolerant moralist. It says pray, but not unceasingly; love, but not idolatrously; work, but not incessantly; have faith, but shun blind credulity; hope, but in consonance with reason; be serious, but not fearfully solemn; be strong, but not a gladiator; be wise, but avoid pedantic egotism; be self-controlled, but not stolidly phlegmatic.—*Exchange.*

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



AVALON, SANTA CATALINA ISLAND, CALIFORNIA.

A MASONIC EMBLEM THEIR SALVATION

WRITTEN FOR THE "TRESTLE BOARD" BY JOSEPHINE FRANK.



HE sat opposite me in the car and I gazed fixedly at her; but she seemed inscrutable. She was exquisitely gowned, but her face was such a harsh, unsympathetic one, I thought. Not an expression of hers betrayed such a thing as feeling, if she possessed any.

We had ridden together for several blocks when the car stopped, and in stepped a young woman carrying an infant. There was a touch of pathos in the situation. The newcomer was neatly, but poorly clad and on the lapel of her coat she wore a pin bearing upon it a Masonic emblem.

The occupants of the car immediately directed their gaze at the child. From her seat, which was next to that of the mother, the elegantly gowned woman

watched the little one, showing interest in every movement it made. Gradually the cold, indifferent expression melted into a sunny smile. For some reason her eyes were transfixed by the babe, and as I observed her, I noticed that her face was transformed. After all the sentiment was there, but it needed such an influence to bring it out.

I, in turn, could not divert my attention from the woman, who had first appeared to me like a figure of ice.

The child was cooing and gurgling in true baby fashion; but its mother looked sad and troubled. Try as she would, she could not repress the few tears that forced themselves to her eyes.

"May I hold your baby just for a little while?" begged the other.

So absorbed in her thoughts was the mother that the voice startled her. She

was totally unconscious of being the central figure.

"Do you really want her, then?" she answered.

"Yes, you will be conferring a great favor on me to let me have her, just for a little while. She looks so bright for such a young child, and so sweet. You're very good to lend her. She reminds me so much of my own darling that I lost. She has those same beautiful blue eyes." Her voice broke down and she added, "Yes, the moment you took your seat in the car I was struck by the child's resemblance to the dear little one that was so cruelly snatched from me." Then for a fleeting moment her face resumed the severe expression it had worn at first.

Here were two persons whose lives were tinged with pathos. The one all alone in the world and poverty stricken, with a babe to rear; the other rolling in wealth and luxury, and rebelling against fate for having taken away her dear one.

When the mother alighted from the car, the one who had spoken to her went on the platform and conferred with her husband.

"John, that little woman is evidently in distress, for I saw her brush tears from her eyes that could not be stifled. She is possibly in need of a helping hand; besides, she wore a Masonic pin, so of course you'll be doubly interested in her."

"If that is the case, Katherine she certainly shall not want."

They alighted and followed the mother and child until they saw them turn in at a small alley and enter the first house, a poor and humble cottage.

* * * * *

The next morning the mother was performing her household duties. The little one, lying in a cot, kept her company with its prattling. Her heart was heavy, and it seemed to take unusually long to tidy up the little room, which served both as sleeping and living apartment. It had been a long time since she had known anything but solitude, so long that she often wondered how it would seem to hold a conver-

sation again. When the apartment was in order she sat down by the bit of cheerful humanity that was crooning away in its little nest, and then as if she thought it could understand she said, "You poor little precious darling, what a sad future there is in store for you, and you so innocent of it all. I'll do the best I can for you, little angel, but God knows I haven't enough strength to do much. Your father loved us both dearly. Is that why they took him away? Could it be that his love for us was too great?" Her voice became bitter. "I can hardly believe there is a God who watches over us, for if there were, surely he would not deprive us of those we hold so dear. There's that kind lady I met last night. She, too, was mourning over the loss of a dear one." She buried her face in her hands and a flood of tears relieved her of her resentfulness. A knock aroused her; she brushed away the tears and opened the door.

Outside the cabby was restlessly and impatiently awaiting the return of the occupant of the carriage. It was so uninteresting for him, this little alley, with its impoverished dwelling places; and besides he yearned for motion and excitement.

Inside there was a dramatic scene. The mother was reciting her pitiful story to the deliverer whom Fortune had sent. They had lived in a snug little cottage two miles from the mine. "Such happiness as ours I don't believe was ever known by others." she was saying. "Well, it was not destined to last. One fateful day, when I had been preparing our evening meal, there came an end to our pleasant life. How well I remember singing as I went about the work—expecting soon to confide the doings of the day to my husband, and in turn hear him recount his day's experience! It was my custom every night at six o'clock to stand at the gate, awaiting his coming. That night I did not see him, but instead, running up the road, was a neighbor's boy, little Jean Saunders. This night he was the bearer of ill news.

"Mrs. Barber, oh, I've got somethin'

awful to tell you. It's perfectly terrible,' he ran on, trembling.

"'For God's sake, Jeannie, what is it?' said I.

"'Your husband was killed in the mine. All the people are down to the mine talkin' about the terrible accident, and I thought I'd come and tell you, seein' how you'd be 'spectin' him home.'"

The rehearsal was more than one in her condition could stand, having eaten only sufficient to keep her alive. Her strength gave out and she fainted.

* * * *

In the drawing room of a spacious mansion, in a flood of sunlight, sat two women, one shabby, frail and wan, the other tall, dignified and elegant. In the arms of the latter there nestled a crooning babe. This woman's cup of happiness was full. She was living a mother's life again. Then the other spoke:

"Just the moment you entered my house that day I was doubting the existence of a God; but now my doubts have vanished.

He certainly sent you to rescue the little one and myself from starvation and to save me from the sin of blasphemy. What a debt of gratitude I owe you and what can I ever do to repay you?"

"Nonsense!" her companion replied, "I indeed am indebted to you. Aren't you good to let me have the baby around me? She sweetens my life and gladdens the household with her laughter."

"Blessings be upon you and your kind husband, Mrs. Ralston, for snatching us from starvation."

"Thank the Masonic Order, dearie, not us. The feeling of fellowship amongst Masons is so strong that no Mason would allow the widow of a brother to suffer in distress. One touch of Masonry makes the whole world kin, Mrs. Barber." was the sweet rejoinder.

The baby's happy laughter permeated the house. Snatching a kiss and caressing it, she, who had found happiness again, said: "Here is the dearest little philosopher in the whole world."

THE BUSY MAN

If you would get a favor done
By some obliging friend,
And want a promise safe and sure,
On which you may depend,
Don't go to him who always has
Much leisure time to plan;
But if you want a favor done,
Just ask the busy man.

The man with leisure never has
A moment he can spare.
He's always "putting off" until
His friends are in despair.
But he whose every waking hour
Is crowded full of work,
Forgets the art of wasting time—
He cannot stop to shirk.

So, if you want a favor done,
And want it right away,
Go to the man who constantly
Works thirty hours a day.
He'll find a moment sure somewhere
That has no other use,
And fix you while the idle man
Is framing an excuse.

—Anonymous.



EDITORS' CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, }

Editors



Application for Affiliation

Under the provisions of the Constitution of the Grand Lodge of California, a Mason may make application for affiliation as often as he chooses to do so. If his dimit is not over six months old, when he applies he is required to pay the affiliation fee, if there is one, and also six months' dues in the lodge to which he applies. Should he be rejected he can apply to the same lodge or to another lodge at any time after the rejection. The question arises, has the lodge or the Master thereof the right to refuse to receive his petition? We answer, "No." In the case of an applicant for the degrees of Masonry, the applicant must possess certain qualifications of residence, of physical condition, of belief, and of intelligence. In that of a non-affiliate, he is required simply to pay six months' dues in the lodge to which he applies, and the affiliation fee, if there is one, and also to deposit his dimit along with his application. In the case of the applicant for the degrees, if the applicant does not possess all the qualifications the lodge need not receive the petition; if the applicant for affiliation does not comply with the requirements for affiliation, his petition cannot be presented to the lodge. If he does comply with the requirements, the lodge must receive and act upon his petition. When acted on, if the applicant is rejected, his affiliation fee, but not the dues, must be returned to him, and he remains in good standing for the period of six months. During this period of six months he has the privilege of applying again as frequently as he chooses to the same lodge or another lodge in California, upon payment of the affiliation fee, without the payment of the six months' dues. Should he not apply with-

in the six months subsequent to the date of his rejection, and desires again to apply to the same lodge or to any other, he must pay the affiliation fee and six months' dues.

If he has held his dimit for a period of more than two years, he makes application as before, and, if rejected, both the affiliation fee and the six months' dues must be returned to him, and he remains *out of standing*. The question now arises, "What is his status; can he apply again to the same lodge or to another?" We answer, "Yes. No non-affiliate can be debarred the privilege of an endeavor to put himself in standing. We regard this provision of the Grand Lodge of California as one founded in wisdom, and greatly instrumental in obviating the evil of non-affiliation.

Public Installations

The period for installation of officers in the Jurisdiction of California for the year has passed; yet, our opinion of public installations having been asked for, we shall give it as plainly and tersely as practicable.

It is a permissible practice in the Jurisdiction of California, and, we think, a good practice—a practice resulting in good not only to the Fraternity as such, but to the good also of the individual members thereof. We would even go farther and say that if, in addition to public installations, our lodges would present other interesting opportunities to the families and friends of their membership to know more of the principles and teaching and practices of the brotherhood, good—great good—would result to Masonry, manhood, and humanity. We are met with the expression, "Masonry needs no adver-

tising." Masonry does need every influence that will tend to remove every aspersion against the venerable institution. It needs the spread of general knowledge, it needs whatever will tend to spread light and truth; it needs whatever will help men to be better men—better in their homes, better in all the environments and influences of their lives. The more we can bring good men and true into intercommunion the better it is—the stronger is the influence upon one another in the upbuilding and strengthening of manly, Masonic character. Let the light shine. Do not hide your good deeds under the bushel. Let others have opportunity to learn something of the blessings and benefactions of Masonry. Freemasonry does not invite, does not solicit or importune; and yet it ought to be cardinal action on the part of every Mason to so live and speak and act as to generate the desire in others to come and do likewise. Masonry, like every other good institution, does in this manner most forcibly invite. There is a great deal of palaver about holding the ceremonies of Masonry sacred from the gaze of the idle and the curious. Let us have public installation, and other public exercises in the Fraternity for the enjoyment and benefit of our families and friends, and they will be better, and Masonry will be better, and we will be better. Now, you have our opinion. We trust it may set you to thinking, and to determining for yourselves whether there is any virtue in these things.

Documentary Evidence

Some Jurisdictions require visitors to exhibit documentary evidence of good standing in their lodges. The Constitution of the Grand Lodge of California contains no provision touching this matter: but, in 1901, Grand Master Foshay decided that "the Master of a lodge has the right to refuse a committee to a person applying to visit his lodge if such person cannot furnish receipts for dues, or other documentary evidence to show that he is

in good standing and is a Mason. The Master possesses the power of determining who shall visit his lodge or sit therein."

The Committee on Jurisprudence to whom this decision, with others, was referred, reported that this decision is in strict conformity with our law, and recommended that it be approved. They made this recommendation subject to the express understanding that, although the Master of a lodge has the undoubted right to refuse a committee to examine one who has no documentary evidence of his membership, yet such Master is *not required to do so*. It is the duty, says the committee, of the Master to satisfy himself that the applicant for admission is a Mason in good standing by requiring such evidence as, in his judgment, is necessary.

That the Master has the undoubted right, and that it is his duty, to satisfy himself regarding the standing of a person applying to visit his lodge, we do not gainsay; but we do doubt the propriety of refusing the appointment of a committee by the Master, unless the Master himself proposes to examine the applicant. True, visitation is generally held to be not a right, but a courtesy—"a favor which no lodge should refuse unless good and sufficient objection to such admission is made by a regular member."

We take it that the object of the appointment of the committee is the examination of the applicant in order to learn what the evidences of his standing are. It is well known that Masons are not in the habit of carrying documentary evidence with them: besides, there is a solemn test to which it is not at all likely that any one claiming to be a Mason will lightly subject himself. The receipt for dues, or other documents, unsupported, are not sufficient evidences of standing. Yet, if inability to present receipt for dues, or other documents is sufficient cause for refusal to appoint a committee: then, the presentation of such documents ought to be good and sufficient reason for admission

—all of which we do not believe. We do believe that Masons are entitled to respectful and brotherly consideration. To decline to consider an application for visit upon the mere inability to produce documentary evidence does not appear to us to be that kind of consideration due to brethren.

**Masonry and
Cremation**

In the March number this magazine published an article from the pen of Brother J. H. McClure, of Michigan, upon the subject of Freemasonry and Cremation, which dealt particularly with the Masonic Funeral Service, and the possibility of its adaptation to the process of disposal of the dead by incineration. Brother McClure's article took a very positive stand against the adaptation of a Masonic service for cremation, and the practice of cremation itself, as well. This month Brother Herbert N. Laffin, of Milwaukee, Wis., springs to the defense of what he terms the more sanitary and scientific method of disposition, as will be seen by reference to page 581.

In view of the growing popularity of cremation, this question is likely, in the near future, to become one at issue, hence the TRESTLE BOARD accords space to its discussion for the benefit and interest of the craft.

Effort is made by this magazine to treat the subject with the utmost fairness and to give to both sides of the argument impartial publication. The contentions of both disputants are worthy of consideration. The articles published represent the individual views of the writers and not necessarily those of the editors of this journal. They furnish food, however, for thought. The question of Cremation and the Masonic Funeral Service is one which must in time work out its own salvation, and doubtless the problem will some day be solved, but just what solution lies in destiny it is not for the editors of this publication to prognosticate.

GIVE US NOTICE

Subscribers are urgently requested to report promptly to this office every failure to receive the Trestle Board. It is our purpose to afford prompt and unfailing service, if such is possible. If your magazine is not delivered promptly we want to know it.

It is especially requested that all changes in address be specifically reported, and it is necessary in such cases that both the old and the new addresses be given, that we may find your name upon our books. Brethren, if you change your addresses you cannot expect us to know it unless you yourselves notify us of the fact.

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 that non-receipt of the magazine is traceable to some other oversight not the fault of this office. Give us due and timely notice.

**Caution to
Subscribers**

It having recently come to the knowledge of the TRESTLE BOARD that unauthorized agents have solicited subscriptions and made collections on account of same, the publishers are obliged to announce an overhauling of their force of agents or canvassers. All letters of authority of solicitors heretofore existing are hereby revoked, and new authorizations will be issued to such agents in the field as the publishers desire to continue to solicit subscriptions for this magazine.

In accordance with the above, agents who desire to continue as our representatives should make immediate application for new letters of authorization.

Brethren and subscribers are warned not to pay any money to any person not personally known to them, unless such person can show a letter of authority, signed by THE TRESTLE BOARD COMPANY, WALTER N. BRUNT, MANAGER, dated subsequent to April 1, 1905; and notice is here-

by given that the publishers of the TRESTLE BOARD will not be responsible for any payments made to any person in contravention of the above caution.

Masonic Jurisprudence

Correspondence is solicited from lodge officers and other members of the Craft upon matters of Masonic procedure and jurisprudence. Questions upon these topics will be given careful attention in these columns, and an endeavor will be made to expound Masonic laws and doctrine pertaining to California, so far as possible in the space allotted to this department of the magazine. Brethren who may be in doubt concerning questions of law or procedure may address the TRESTLE BOARD with full assurance that their inquiries will be given judicious consideration, and, if possible, a correct answer. Brethren, let us help you.

Los Angeles the Battle Cry

The announcement is made that Los Angeles, California, will bid for the session of the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine, to be held next year. A delegation of Southern California Nobles will go to Niagara Falls this summer with the slogan "Los Angeles in '06" emblazoned upon their banners. As the southland Nobles are renowned for their persistency, and invariably secure every prize for which they strive, it may be expected that this battle cry will prevail and that the Imperial Council will journey hitherward when the Junemonth again rolls around. "Los Angeles in '06! So be it!"

It is said that there is a Lodge of Freemasons in London called Empire, No. 2108, which gives a welcome to Masonic brethren from all parts of the world who may be on a visit to the metropolis, and that the present Master of the Lodge is Viscount Hayashi, Japanese Minister Plenipotentiary at the Court of St. James.

Freemasonry's Help

Says Bro. Thornburgh of Arkansas: Is your pathway dark? Look to the East. There is Wisdom and Light. Are you weak from your burden? Look to the West. There is Strength. Has the gloom of despair settled over you? Look to the South. Its Beauty will cheer and refresh you. Are you lonely? A universal chain of Friendship encircles you. Are you poor? A mine of richest gems awaits your delving. Are you philanthropic? An inexhaustible supply awaits your lavish hand. Freemasonry will lighten, strengthen and beautify your life, make you a blessing to your fellow-man in all the walks of life, and prepare you for a blissful immortality if you but heed her voice and grasp the opportunities she proffers you.

Sound Material

Freemasonry attacks no form of government, but supports all existing political institutions, while it fits its votaries for freedom and refuses its privileges to slaves. It deals solely with the individual, with his character and his conduct in the parenthesis of morality, and then in those particulars only concerning which there can be no honest and rational disagreement. Physical completeness at the outset of a Masonic career is necessary as a presumptive guarantee for the equal performance of Masonic obligations, which also embrace those practical duties that are common to all men. It explores the heart to determine its aptitude or inaptitude for the practice of virtue, and turns away the atheist and libertine, the idiot and the lunatic, at its outer portal, because its mission is to build out of sound material, and not to reform or to restore.—*Ex.*

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



Perfect Ashlars of Masonic Thought



ALL Masonic teachings and precepts are unerring in directing us into paths of rectitude and ways of righteousness; lifting us into the heights of exalted manhood, leading us into the light of true philosophy and high morality—let us, then, as individual Masons ever be guided by them, that we may walk before man and God in the conscious rectitude of our acts; avoiding vice and exalting virtue; bearing the burdens of life with manly courage; administering with loving hearts and willing hands to the wants of our fellow man, until the dawn of a celestial morn shall break upon our souls, and we are bidden by the Great Grand Master to dwell forever in a realm of infinite perfection.—*James R. Killian.*

Let us to-night briefly speak of these fundamental principles, eternal and universal in their natures, enduring among men so long as there is a brain to think or a heart to throb. The first is a belief in a Supreme Being and the recognition of His immutable laws. No atheist can be a Mason. The tenets of his profession will not admit a world of chance, but upon the tablet of his heart, even as upon the breastplate of the high priest, there must be engraved the ineffable name of Deity. And, this belief in God must be a belief of sacred truth. Not a mere assent, not a mere passive admittance of the Supreme Grand Master, but a consciousness of His daily presence, and an abiding faith that His will is supreme, and altogether righteous. The faithful Mason sees God everywhere; in the calm and tempest, in sunshine and in shadow, in the sun by day and the stars by night, in all nature, which

reminds him every moment of the presence and power of the Most High.—*W. E. Miller.*

Brethren, perfection in the work and lectures is a consummation earnestly to be hoped for. But if this is to be attained at the sacrifice of the great moral principles which Masonry teaches, they are purchased at too great a cost. We should never lose sight of these important lessons, nor forget that our ritual, beautiful as it is and as desirable as it may be to have a correct knowledge of it, is only the scaffolding by the aid of which we are to erect the inner temple of our lives. It is well to be able to work well in the lodge, but it is far better to practice the Masonic virtues at all times, in the home, at our business place and before the world.”—*Wm. J. Lynch, Utah.*

“Love thy neighbor as thyself.” If this spirit of love did not prevail in Masonic workrooms, Freemasonry would have disappeared from the earth and the historian’s narrative would only remain to mention it as a recollection of past times; but the spirit of love also promotes individuality, liberality and sentiments of equality, thus becoming the pioneer of liberty, which removes all distinction between nations and overcomes all impediments on land and sea. It is destined to lead humanity forward and onward in literature, art and commerce. This spirit establishes for all nations and all humanity a permanent and only result, which in time will sustain a fundamental idea of a pure humanity as a principle supreme in the hearts of all men. It will overcome all the barriers to progress, and destroy prejudice, superstition, arbitrariness and slavery so that all human beings may be

united in a great chain of brotherly association and a pure intellectuality may perfect all philanthropic endeavors. — *Bro. Engelbrecht, G. L., Prussia.*

The creed of a true Mason is to love all mankind, and, as far as in his power lies, to do good unto all, not alone by the mere giving of alms to those who are needy, but to do good in every possible manner. If a brother is in the wrong, speak not of his faults first to another, for no Mason has the right to speak ill of a brother when he is not present, however true that which he may say. He should go to him and, with words of love and kindness, remind him of his error, whisper to him good counsel, and show to him that "Great Light" whence he may glean wisdom to direct and strength to assist him in resisting the many temptations by which he is constantly surrounded, and thus win him back to the path of duty and honor. — *Brother Geo. C. Perkins, California.*

I firmly believe our noble Fraternity will always be a strong bulwark for lawful authority and strict obedience to the laws of the land, and a great leaven to teach all men the true principles of brotherly love, relief and truth; and that toleration, mutual concessions, an earnest determination to be just, a proper conception of man's duty to man will bring all classes of workers and citizens of the State and nation more closely together in the bonds of friendship and fraternity, with a full realization of how much we are dependent upon each other for our well being, as well as upon the Great Creator for His manifold blessings. — *Marshall H. Dean, Colorado.*

The trees planted upon Arbor Days in our various States may never benefit those who planted them, but it will not be many years in the future when others will bless those who have thus labored for them. Freemasonry blesses those who are now serving it, but as prejudice and pride, as sectarianism and narrowness are gradually being driven from the warp and woof of

our everyday progression, so will those of the future as they realize and understand, as they will, the mission of speculative Masonry, be thankful for its preservation and the pureness with which we of the present day keep it and extend it to those who will follow after us. Next to Christianity it is and will be the moving force of this century. — *W. H. Appgar, New Jersey.*

Freemasonry re-echoes the language of the old proverb: "The hearth fire must be kept alight." That sacred flame she never quenches. Never quenches, did I say? I should have said infinitely more than that. She adds fuel to that pure and divine fire. Nourishing in the breast of the son, the husband and the father, the noblest virtues, she sends them back from the mystic precincts to the hearthstone of their own homes better prepared for the responsible and heaven-ordained duties devolving upon them. — *Brother A. A. R. Butler.*

Masonry needs nothing new, for her ritual is simple, impressive, unique and sublime; her inculcations are truths—immortal truths—with an adaptability to our race that must exist until wrong is banished from the world and virtue reinstated on her ancient throne—until suffering has no want to relieve, and sorrow no tear to dry—*Past Grand Master Tennis, Pennsylvania.*

The work of our lodge-room is but the mental discipline to prepare us for the greater work that God has definitely marked out for us in purifying our own government, and in carrying knowledge and enlightenment into the darkest corners of the earth—*Wm. A. McGonagle, G. M., Minnesota.*

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

IS THE TRIANGLE A MASONIC LIGHT?

BY BRO. JOHN W. BROWN.



AS in astronomy and geometry, so in Freemasonry, the triangle is ever present. It is in the stations and places of the officers of the Masonic bodies; in the form, the supports, the covering, the furniture, the lights and the jewels of the Lodge; in the preparation, the reception and the advancement of candidates; in the steps, the due guards and the signs of the degrees; in brief, in every combination of the number three. The equilateral triangle is preferred. It appears in the greater and the lesser lights of the Lodge; in the working tools and in the raising of candidates, indeed, is everywhere present. In the Royal Arch degree it forms the figure within which the jewels of the officers are suspended; also forms the plate of gold on which the Master's word is inscribed.

As a noted Masonic scholar has said: "The equilateral triangle, viewed in the light of the doctrines of those who gave it currency as a divine symbol, represents the Great First Cause, the creator and container of all things, as one indivisible, manifesting himself in an infinity of forms and attributes in this visible universe."

In Egypt the right angled triangle was the symbol of universal nature, and there Pythagoras learned its peculiar property, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side—symbolically expressed by the formula, that the product of Osiris and Isis is Horus. In the third degree this figure appears as the forty-seventh problem of Euclid.

The equilateral triangle is emblematical of the omnipresence, the omniscience and the omnipotence of Deity; also of the past, the present and the future, all of which are contained in the eternal existence of Jehovah. When it is placed

within and surrounded by a circle of rays it is called "a glory." When this glory is distinct from the triangle, and surrounds it in the form of a circle, it is then "an emblem of God's eternal glory." But when, as is most usual in the Masonic symbol, the rays emanate from the center of the triangle, and, as it were enshroud it in their brilliancy, it is symbolic of the Divine Light. The Masonic idea of this glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a sea of glory, and from him as a common center emanates to the universe of his creation.

All this is affirmed by the Masonic rituals and confirmed by Masonic scholars, and, unquestionably, it is true. It therefore follows that, Masonically, the triangle is exceedingly significant and important. In its symbolism it outranks that of the square and the compasses, but it is not a great light, Freemasonry being dominated by the number three, which is perfect and sacred and the foundation of all the other mystical numbers.

Furthermore, the moral the philosophical and the spiritual significance of the equilateral triangle is contained in the first great light, and, therefore, there is no need of a fourth great light. Also, the number four having no special significance in symbolic Masonry, to make the equilateral triangle a fourth great light would violate the symmetry, the order, the wisdom, the strength and the beauty of the institution, and cause serious confusion.

Furthermore, as the equilateral triangle, as a divine symbol, represents the First Cause—the Supreme Architect of the Universe—in all His majesty and glory, to call it a great light would be as improper and inconsistent as placing the creation above the creator or revering the Supreme Name more than the Supreme Being.

THE QUESTION OF CREMATION

WRITTEN FOR THE "TRESTLE BOARD" BY BRO. HERBERT N. LAFLIN.



IN THE last issue of the TRESTLE BOARD there appeared an article on Freemasonry and Cremation, by J. H. McClure, which originally appeared in the *American Tyler*, and which I cannot permit to go unchallenged, for the reason that to my mind it reflects seriously upon the intelligence of our great Fraternity.

The arguments urged against cremation are that it is not sanctioned by the Bible; that it is inconsistent with the Masonic ritual, and that of old it was a heathenish rite, as what indeed of our institutions that have come down to us from antiquity were not?

"Is the Bible a safe guide in disposing of the dead?" the writer asks. In our humble opinion the Bible is not an authority upon the question. It is neither a matter of religion nor morals, but of hygiene and sanitation, and the Bible is not a safe guide in such matters. We must not overlook that what was sufficient to a primitive and semi-barbaric people as were the ancient Israelites, would hardly do in this twentieth century. Moreover ten thousand years of custom will not make that custom infallible and close the way to improvement.

As Masons we know that in Turkish lodges the Koran takes the place of the Bible; the Vedas among the Brahmans; the Pentateuch among the Jews. These recognized revelations of the Divine will, present a conflict of authority that the writer of the article would have some difficulty in reconciling. But, as stated above, it is not a religious question, nor is it "a new doctrine." It is simply a method of disposing of the mortal part of man, and all will agree that it should be done in such a manner as will best protect the living.

As to the ritual, it is true that when it was written cremation was not thought

of, hence it does not meet the conditions. But fortunately social conditions and institutions are not made to fit the ritual, and in the event of any great and lasting change that results in the general good and is a forward step for the race, and such change makes the alteration of the ritual necessary to preserve its beauty and consistency, the alteration should and will be made.

If in the great centers of population an enlightened hygienic and sanitary policy, supported by medical and scientific scholars, and a growing popular sentiment favors incineration, it would be childish for the great progressive institution of Masonry to oppose it and refuse the burial rites of the order to a brother to be cremated because it could not at such service consistently say: "Again we are assembled among the habitations of 'the silent city' to behold the 'narrow house' appointed for all living," etc.

The writer of the article says further: "The practice of burning the dead is obnoxious, because it is an acknowledgment of a heathen fire god." Here again he makes the matter religious, when, as pointed out above, it should not be so considered.

It is admitted that in the large cities, the thousands of dead, interred in places of burial, are a menace to the living; that disease germs are only destroyed by cremation. For this reason the sentiment in favor of cremation is becoming more and more general, and a Masonic service for the dead to be cremated will in due season be provided.

We regret that several Grand Masters have gone on record against cremation, and forbidden the use of the Masonic services at such times. We cannot as an Order afford to stand in the way of genuine progress, or interfere with that which will result in the ultimate betterment of the race.

As has been aptly and truly said by General Samuel C. Lawrence of Massachusetts:

"I am confident that with advancing ideas, a wider and wider field of Masonic usefulness and benevolence will open before us. *No institution can stand still and prosper, and we must endeavor to keep pace with this stirring and intelligent age;* nor must we be afraid to exact labor and sacrifice from the members of the craft; for labor and sacrifice will only the more endear it to their hearts."

Milwaukee, Wis., April 1, 1905.

Why He Married

She: "Why is it, I wonder, that little men so often marry big women?"

He: "I don't know, unless it is the little fellows are afraid to back out of engagements."

Cruel to the Poet

Office Boy: "There are two men out there, sir, who want to see you; one of them is a poet and the other a deaf man."

Editor: "Well, go out and tell the poet that the deaf man is the editor."

Her Admirer

Miss Lighted: "I was very much admired at the wedding ceremony last night. I noticed one gentleman who never took his eyes off me the whole evening."

Miss Sharpe: "Did the gentleman have a black moustache, waxed on the ends?"

"Yes, do you know him?"

"I know of him. He is a detective. He was there to watch the presents."

Where He Was First

Guest: "Ah! Then you are a musician. What instrument do you play?"

Musician: "The first fiddle."

His Wife (emphatically): "But only in the orchestra!"

The Privilege of Relief

BY EDGAR F. PRESTON, CALIFORNIA.

Suffering, destitution, want, helpless widows and fatherless orphans may well awaken compassion within the breast of every one within whom beats a heart that can throb responsive to human agony. Once more, until it sounds like useless repetition, are we brought face to face with the great fact that it is not peculiar to Freemasonry to consider the utter weakness and unreliability of human affairs—to realize that human foresight and sagacity are daily set at naught by the remorseless decrees of fate. When misfortune has come unto the strong man, striking dismay and cowardice into the brave heart that has with fearless front so long withstood the brunt of life's battle, to hold out the helping hand of relief, to give some shelter from the storm, to smooth away the difficulties and enable him once more, with increased energy and strength, to renew the conflict, is a privilege that any true man would prize. The reward of having done so would be that his soul would be filled with the sweet music of gratitude and that consciousness of well doing with which God requites every good action. If all this be so, how much more forcibly does it appeal to us, after the husband and father has been stricken down, when the long sickness comes, the hour of agony, the funeral pall, and then the agonized mother and weeping children, with grim want stalking like a spectre through the desolate home. Surely it does not need Freemasonry to direct the promptings of our hearts in a case like this. Is there one among us who would think it necessary to do all in our power to relieve the unfortunate, simply because, in so doing, we were obeying the behests of Masonry? Our minds will answer before we could frame our lips to say the word. There is a world of beauty, a world of wisdom and a world of strength in the teachings of our beloved Institution, elevating, ennobling all who will study and comprehend them.

THE POINT WITHIN THE CIRCLE

BY THE REV. CORNELIUS L. TWING.



HIS symbol, of which no very special notice is given in the work, and the common explanation of it being at variance with the fact that all Masons do not profess Christianity, is of great interest and importance, and it is of very ancient origin, and is found in many of the ancient mysteries and philosophies. Its symbolism was predominant in the ancient sun worship, and it was a prominent feature of Phallic worship.

It is a matter of history that circular temples were erected, in the very earliest ages, in cyclar numbers to do honor to the Deity. In India, stone circles, or rather their ruins, are everywhere found; among the oldest is that of Dipaldiana, whose execution will compare with that of the Greeks. In the oldest monuments of the Druids we find, as at Stonhenge and Abury, the circle of stones. In fact all the temples of the Druids were circular, with a single stone in the center. Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the center for Odin.

It may be of interest to give several interpretations that students have at various times attached to the symbol of the point within the circle. I cannot give all, and am indebted to Dr. Oliver for what I do give.

A very early reference goes as far back as the formation of the universe. The circle was supposed to represent the Deity diffused through all space, and the parallel lines the heavens and the earth, because Moses, in recording the circumstances, commences his book with the words, "In the beginning God created the heavens and the earth." The Cabalistic Jews entertained some curious fancies about this emblem, although instead of two perpen-

dicular parallel lines, they used semi-circles, but the reference was precisely the same. They held that the circle of everything commences and terminates with God; the Almighty Creator being the beginning and the end of the circle, the atom within each of the semi-circles proceeding from him.

Another fancy was that the circle and parallel lines referred to the earth under the influence of night and day, and that the point represented the internal fire which the Pythagoreans believed to exist in the center of the earth. And it might also have a reference to what the Rabbins say were created on the first day, heavens, earth and light; meaning by the heavens, the celestial empire; by the earth, chaos or first matter; and by light, the sovereign divine mind; the latter, under this view of the case, representing the center.

Another interpretation of the symbol refers to the creation of man. The Garden of Eden contained the primary emanation of the Deity, the spirit that produced thought, reason and understanding in the first created pair, and it was in circular form. In the center of this circle, God placed a certain tree, which was the subject of the original covenant with his creatures; and a symbol of the life which had just been bestowed upon our great progenitors; and also of a future and still more happy life, which the circle, without beginning or end, denoted would be eternal; while the tree of knowledge, of good and evil, was made the test of their obedience. Adam and Eve were the two perpendicular parallel lines, being placed in the garden in a state of trial, as the objects of God's justice and mercy; and when, by transgressions, the guilty pair fell from their high estate, by eating the forbidden fruit, justice demanded and threatened penalty of death: but mercy interposed, and they were banished from

that happy region into a world of care and pain, and sickness; deprived of immortality and happiness, with their eyes opened to distinguish between good and evil, and to understand the severity of their lot. And it was lest they should violate the central point by eating of the tree of life, and thus exist forever in misery, that they were expelled from the divine circle of purity to earn their bread by daily toil and labor. This opinion was entertained by some of our brethren toward the close of the last century; and they considered the circular Garden of Eden under the superintendence of our foster parents, as a symbol of the universe, which is also a circle or sphere under the guidance of the justice and mercy of God; and the diagram was the circle flanked by two lines perpendicular and parallel.

This interpretation has something of originality connected with it, but I am of the opinion that it was the work more of a theologian than of a Mason. But here is another view, somewhat in the same line.

The emblem has also been referred to the cherubic form, which was placed at the gate of Paradise to prevent the return of our first parents to that region of never ending happiness and delight, after their fall from purity and rectitude, in the attempt to acquire forbidden knowledge.

There are others who apply the symbol to that singular type in the prophecy of Zachariah, which was intended to portray the establishment of the Gospel on the ruins of the law. This passage, Zechariah, chapter xi, verses 7-14, is very remarkable, and I quote it in full:

"I took unto me two Staves: the one I called Beauty and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you; that that dieth let it die, and that that is to be cut off, let it be cut off; and let the rest eat every one the feast of another. And I took my staff even Beauty,

and cut it asunder that I might break my covenant which I had made with all the people. And it was broken in that day; and so the poor of the flock, that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was prised at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff even Bands, that I might break the brotherhood between Judah and Israel."

If I might presume to put my own idea of a symbolism suggested by this prophecy, I would say that the circle represented the world, and the two staves, Beauty and Bands, the virtues, Unity and Love, the parallel lines. In use and practice they touch. The world moves on its axis, the point in the center, and in the revolution all parts of it come near these two lines, as Unity and Love will be the Bands that will one day bring all the world into one common brotherhood, so will the beauty of holiness encompass the earth. The grand Masonic ideal is unity and love.

Here is another, and a very practical explanation of the symbolism of the point, the circle and the parallels. The point is supposed to symbolize an individual Mason circumscribed by the circle of virtue; while the two perpendicular parallel lines by which the circumference is bounded and supported are the representatives of faith and practice. The point represents an individual brother, and the circle is the boundary line of his duty to God and man; beyond which he ought never to suffer his passions, prejudices or interests to betray him. Upon the top rests the Holy Bible; if a man has faith in the word of God, as found in it, his practice will be in accord with its teachings. When faith and practice correspond, there is a union of forces that must produce good results. This is found in the General Ahiman Re-

zon, by Daniel Sickles, of precious memory: "Lodges were anciently dedicated to King Solomon, as he was our first Most Excellent Grand Master; but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Masonry; and since their time, there is represented in every regular and well-governed lodge a certain point within a circle, the point representing an individual brother; the circle, the boundary line of his conduct to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This circle is embordered by two perpendicular parallel lines, representing those saints, who were perfect parallels in Christianity, as well as in Masonry. And upon the vertex rests the Holy scriptures, which point out the whole duty of man. In going around this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err."

Dr. Oliver, in his work, "The Johannite Mason," says, quoting from Moore's Magazine: "Our trans-Atlantic brethren say the dedications are made to these saints, not as Christians, but as eminent Masons; and if we are gratuitous in bestowing such a character upon them, this does not affect the merit of the argument because the dedication is made under the supposition of these characters. They are honored by us, not as saints, but as good and pious men, not as teachers of religion, but as bright examples of all those virtues which Masons are taught to reverence and practice. And if to all this it incidentally happens that they are also Christians, such a circumstance should, with a tolerant Jew, be no objection to the honors paid to them; but with a sincere Christian, a better reason."

I think this is good reasoning, and that a Jew can accept this version without hesitancy. These two Saints John were good

men and true, their example was of the best, and no objection can be made to them because they were Christians, any more than Brother Smith and Brother Brown being Christians, could be objected to as examples of pure character and upright life, by Brother Ikenstein. Such tolerance carries with it the true spirit of Masonry.

Necessary Qualifications

The eminent Masonic scholar, Albert G. Mackey, sums up the qualifications of a candidate in these words: Morally, he must be a man of irreproachable conduct, free born, a believer in God, and living under the tongue of a good report: physically, he must be a man of at least twenty-one years of age, upright in body, with the sense of a man, not deformed or dismembered, but with hale and active limbs, as a man ought to be; intelligently, he must be a man in the full possession of his intellect, not so young that his mind shall not have been formed, nor so old that it shall have fallen into dotage: neither a fool, an idiot, nor a madman; and so much education as to enable him to avail himself of every opportunity to cultivate at his leisure a knowledge of the principles and doctrines of our royal art. The lodge which strictly demands these qualifications of its candidates may have fewer members than one less strict, but it will undoubtedly have a better one.

Rotation In Office

Says Brother Wm. F. Kuhn, Grand Master of Missouri:

"There should be a law prohibiting a Master serving more than two years in succession. The best lodges in the State change Masters yearly, thereby putting a premium on faithfulness to duty and ritualistic work."

The most poverty stricken man in the world is he who has a poverty of warmth and heat in his heart and soul, and a poverty of pure, loving thoughts in his mind.

COMMENT ON THINGS CURRENT

OBSERVATIONS BY THE TYLER.



I AM fortunate in my Masonic friends. Their conversation supplies me with many a hint and phrase, which afterward I can pass off on unsuspecting brethren as coin freshly minted from the treasure house of my own mentality. Were it only from selfish motives I should esteem and cultivate these friendships. I know a real, thorough Mason, master of his lodge, and that lodge one of the largest and strongest in the jurisdiction of Iowa. A great, big fellow, ruddy and rotund, fervent in grip and warm of heart. A man of the world, withal; shrewd in business affairs as he is kindly and unselfish in private, social and fraternal relations. One of those mortals who are given to looking his fellows and the other facts of life squarely in the face. Forming his opinions by rapid reasoning or occult process of intuition, and sometimes mightily vehement in expression. Very likely to measure men and their actions by the mete of his own general manhood, without much regard to authorized standards, all gauged to infinitesimal degrees. And, as each man should, this big fellow has evolved a personal philosophy, rich in expression, yet plain and practical, and lightened with the humor of his robust kindness.

And there is another—one of those rare souls whose modesty of demeanor and natural diffidence hides from all but closest friends the excellent qualities of head and heart. A man of cheery voice and joyous heart, bearing the gathered years with all the lightness of a boy. God puts such men on earth lest otherwise we might all grow prematurely old and bitter and pessimistic. He looks out on life from some quaint angle, which gives to common things a new and pleasing aspect. And he will tell you of his thoughts in words

which have just the least delightful bit of accent, enough to hint of a birthplace over-sea. First is he among his brethren to speak words of encouragement or sympathy; last of all to blame or to condemn. He has learned that thought should precede speech (a hard lesson for most of us to keep in mind). Hence he is often silent, when others, less accurate in judgment and deficient in knowledge, are ready with valuable opinion.

And it chanced that these two—lovers of Masonry and untiring workers for the good of the craft—fell into quiet talk of conditions and prospects, locally and in general. Therefrom I gleaned what may be in place for these discursive columns.

“I imagine that when the sheep are separated from the goats at the right and left hands of the final judge the horned and whiskered brutes will show a big majority.” This from the master, and I was amused as I watched him struggle with his own vehemence. “And I guess if we could divide the real Masons from those who are only nominally such the poorer lot would show up most numerically. Anyway, I have no patience with those fellows who wouldn’t know for themselves that they were Masons if they didn’t wear a button. They join the fraternity because it is the proper thing to do; but its duties and obligations, if they ever heard of them, are just so many unmeaning words. I tell you there is a lot of the ‘sounding brass and tinkling cymbal’ in the make-up of some men. Of Masonic charity they seem to have no conception. I have just had a case in point. One poor brother had gone wrong—was tobogganing to the devil—but by the mercy of God or through the last effort of his manhood had checked up on the very brink of moral and physical wreck. He came to us in his weakness and despair. He asked for advice; he was willing to abide judgment.

Say, boys, he was 'all in,' but he was repentant. If ever a man needed encouragement, he did. And he was a brother. I gripped him as I would a drowning man. It wasn't the time for moral lectures. (Better put them off till you get the poor fellow on his feet on solid ground). Then I urged active help and proposed that we bury his faults and errors, leaving judgment to the good God, who only can know all the causes of our failings. But one sour-visaged, straight-laced Puritanic brother objected. He is probably a better man than I am, but I don't want to get up to such a moral altitude that my very breath will chill the warm hearts of other men. If I read aright the Great Teacher made good his work on earth because he got right down where men were falling, not preaching to them from some high pulpit. My idea of Masonic charity does not extend to the moral reprobate, the rascal who glories in his own misdeeds. Kick him out even though he has every degree that ever was invented. But my hand and my heart goes out to him who has fallen, and wishes to stand upright again. I tell you, when a fellow goes to bed a night, after helping or encouraging some poor brother, he is pretty good company for himself in the dark."

"I am afraid," here edged in my older friend, "that this ignorance or neglect of Masonic duties on the part of many brethren is largely our own fault. Our lodges are so anxious to make a membership record, and so eager to gather in the shekels that we do not scrutinize the character of petitioners with sufficient care. We assume that every man will make a Mason if he is whole of body, has never been in the penitentiary and has the requisite number of dollars. No wonder we get some material that is worse than useless. And then when the candidate is admitted in some lodge there seems to be no other thought but for accurate rendition of the work. There appears to be a careful repression of every generous and warm-

hearted impulse or expression lest it should interfere with the phonographic program. I am not surprised at the sterility of Masonic teachings when the mental temperature of our lodge rooms is kept continually below the germinating point."

"That's just it," broke in the other. "Did you fellows ever go through the packing-house and watch the whole process of turning a hog into pork? Every workman has to give his particular stroke or twist just at the right time, and almost before the poor brute's last squeal has died away, the meat is hanging in the cooling house. Now, that's just about the way Masons are made in some of our lodges. Here the senior deacon slashes, there the master makes his stab, and the others have their little parts all accurately timed and properly rehearsed. It's very dexterous work, and the victim is run into the cooling room of his own thoughts with about as much knowledge of what he has been through as has the hog after running the gauntlet of these slaughtering experts. I don't like to make Masons that way, or to see them so made."

"But accuracy and uniformity of work is a necessity," I ventured.

"Of course," replied my more quiet friend, "I would not depreciate the value of accurate work. But words have real meaning only when they are felt in the soul of the speaker. If there is a lesson conveyed in the ritual that has made strong impression on the mind of the master, let him by all means supplement his part with what it means to him. His language may be less polished than the careful sentences he has learned, but if it rings true with sincerity and feeling it will go deep and have lasting impression. If there were more improvised variations on the old tunes, more frequent commentaries on the ancient texts, and more impulsive breaking out of men's inmost feelings in thought-compelling speech, there would, I believe, be less dormancy in the lodge room and fewer brethren smoking

in the tyler's annex during the conferring of degrees."

"There is no doubt that wisdom will die with us," ejaculated the master, as he rose. "We three know just what is the trouble—or think we do. We could promote charity, impart knowledge and rouse flagging interest in the lodges—but why don't we put all this wisdom into practice?"

"I give it up," came the reply, in a tone which had in it a smile and a sigh.

JOS. E. MORCOMBE.

Origin of the Lodge

Freemasons meet in a Lodge. This word is a survival, indicating a former fact. In the old days a temporary building was erected near the cathedral or other structure on which the masons were employed. These masons formed themselves into a society or trade union. They lodged in the temporary structure, and there ate their meals. There also, their tools were stored. In Germany this building was called a *bauhutte*, in England a lodge; that is, the place where the workmen lay or slept. In the morning these workmen rose from their beds and took breakfast. They were then called from refreshment to labor. At the proper times they were called from labor to refreshment; and at the end of the day there was a social gathering, and the meeting was called off when the time came for repose. In some places, to this day, the refreshments are served in the same Masonic Lodge room in which work is done; and even in the middle of a degree, the brethren may be called from labor, may partake of refreshments, and be again called to labor. There is evidence in the old records of the Barton Lodge, that the brethren were called from labor to refreshment several times in the course of a single evening. In compliance with the requirement of the Jewish law, the operatives in Germany at least, were paid daily. The Hebrew lawgiver said: "The wages

of him that is hired shall not abide with thee all night till the morning," and the German employer observed that law. It was the duty of the Warden to see that every Brother had had his just due before the Lodge closed for the night, and the Brethren retired to rest, so that none might go away dissatisfied. This explains a phrase often heard among Masons.—*A. T. Freed, in Masonic Sun.*

A Mental Stimulus

A well-known Mason who has just been elected to office in a Masonic lodge which promises promotion toward the East and who has been learning the work, said the other day, that on that particular morning he woke up at 4 o'clock. He concluded that he would pass the time by opening a lodge. He managed to open it eight times, no two of which were alike, but strange to relate he managed to get it open each time. There are doubtless many new officers who are in the same boat. But the point which the writer wishes to make is that Masonry offers a splendid field for mental culture. The brother who starts out to learn the work is taught the virtue of being accurate, which gives him a mental stimulus helpful in everyday life. If there were no other reward from a study of the work, the mental discipline which the student receives is sufficient compensation for all his time and trouble. The man whose head is full of Masonry will always find something at hand with which to pass an idle moment.—*Illinois Freemason.*

How much soever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself by means of the fierce and desperate passions which he allows to rage in his soul.—*Star Messenger.*

Carry sunshine with you, with which to dispel the clouds of gloom and despair.

THE TEST OF FITNESS

BY BRO. W. J. DUNCAN, 33°.

"The 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 knocked off and it 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 ashlars 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 ashlars 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,

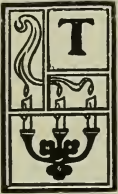
we may reasonably expect good results from Masonry.

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 shin-

ing 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.

THE USE AND ABUSE OF THE BALLOT

ILLINOIS FREEMASON.



HE secret ballot is the stronghold of our institution and in the hands of a conscientious brother stands at the threshold of the lodge as a guardian angel to prevent the admission of the unworthy, the impure and the vicious. It is at the same time a dangerous weapon when its use is not governed by a high sense of duty and an intelligent regard for the responsibilities involved. The brother who has no higher conception of the proper function of the black-ball than to use it to gratify personal spite or to "get even" with some one that he fancies has failed to appreciate his abilities or his claims for office is not worthy of a place in a fraternity that numbers brotherly love and truth among its tenets. Such a brother would lend himself to political or factional cliques and would willingly utilize the institution to further partisan, selfish or pecuniary ends.

Occasionally we hear of a lodge where an epidemic of black-balls has broken out for no better apparent reason than that an election has gone counter to someone's wishes, or because some brother has or has not been appointed to office, because a bill has not been adjusted to suit the notions of a more or less cranky member or because

some other trivial matter has not been decided in accordance with the whims or caprices of a would-be bell-wether who must be consulted or forsooth "he'll know the reason why" or "show the administration that their year is a failure." Such an epidemic is like an outbreak of cholera, yellow fever or black vomit that can usually be traced to a plague spot or cess-pool that needs cleaning out and in all such cases a vigorous application of sanitary measures backed up by a healthy moral sentiment will soon clear the atmosphere and insure improved conditions.

There is no higher duty or graver responsibility in Masonry than the courageous and conscientious use of the secret ballot—nor is there a worse offense than the spiteful, malicious or vindictive abuse of the black-ball—an offense for which our laws fortunately provide ample punishment whenever the offender discloses himself as he is quite certain to do sooner or later.

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THE SOIL OF THE HEART

FROM THE STANDARD.



In order to reap a good harvest many things are necessary. The earth must be carefully and properly prepared. All rocks, stones, weeds and other things that will interfere with the germination of the seed must be cleared away and removed. The soil must be enriched by strengthening fertilizers. It must be harrowed and made mellow, ready to receive the seed. The fallow ground must be broken up. The seed must also be carefully selected and as carefully sown. All chaff or seed of an obnoxious or weedy nature must be separated from the pure grain. Having made ready the ground and sown the seed, the soil must still be watched and tilled. As the seed sprouts and grows, from the tiny blade to its full fruition, it must be tended and cultivated. Weeds must not be permitted to grow with the good seed, or they will choke the springing grain or corrupt it by their rankness. If the growing seed is thus tenderly cared for and carefully cultivated it will gladden our hearts when we gather a rich and abundant harvest.

In order to secure such results there must be a continual care and continual watchfulness. Nothing must be slighted or neglected. Neglect will bring about disastrous results.

The soil of the heart is susceptible of the highest state of cultivation. Like the earth, it yields abundantly of whatever is sown in it. It is spontaneous, and returns a hundred fold of what is planted in it. It, too, must be properly prepared and carefully tilled. The infant mind is the virgin soil. Every rock of deception, every stone of perverseness, every weed of sinful tendency must be removed. The fallow ground of indifference and wilfulness must be broken up. When this is done and the soil is in proper condition

the seed of love, truth, honesty, forgiveness, self-sacrifice, tenderness, kindness, sympathy, open-heartedness, good thoughts, holy aspirations, if sown abundantly, will produce a fragrant harvest of good fruit. They must be watered by the dews of earnest endeavors, and be warmed into germination by the sunshine of faithfulness.

As the earth grows green with the balmy breath of spring, and the icy hand of winter is lifted by the warm sunshine, so the heart's best impulses are aroused by the congeniality of intercourse with the good of this world. There must be the sunshine of friendship, the gladdening warmth of love, to cause the seed to germinate and bring forth bud, blossom and fruit. The harvest will then be a rich gathering of goodness that will bless the world.

"Solemn Strikes," Etc.

"I certainly would like to drop into a lodge about four thousand years from now and see how they do the Third Degree," said the King of Tyre.

"Yes, it would be enjoyable," said King Solomon, "if it were not for that dismal tune they will sing near the close of the degree."—*Masonic Disciple*.

A Charity Stamp

A novel way has been discovered in Denmark for raising money for a hospital. The Danish Government issued a special stamp, worth half a cent, which the public was requested to buy and paste on letters and parcels. Within a short time more than \$20,000 worth of these charity stamps were sold.

Never buy a thermometer in the summer—they are always much lower in the winter.

What Makes a Nobleman

ANONYMOUS.

I deem the man a nobleman
 Who acts a noble part;
 Who shows alike by word and deed,
 He hath a true man's heart;
 Who lives not for himself alone,
 Nor joins the selfish few,
 But prizes more than all things else,
 The good that he can do.

I deem the man a nobleman
 Who stands up for the right;
 And in the work of charity
 Finds pleasure and delight;
 Who bears the stamp of manliness
 Upon his open brow.
 And never yet was known to do
 An action mean or low.

I deem the man a nobleman
 Who strives to aid the weak,
 And sooner than revenge a wrong,
 Would kind forgiveness speak;
 Who sees a brother in all men,
 From peasant unto King,
 Yet would not crush the meanest worm,
 Nor harm the weakest thing.

I deem the man a nobleman—
 Yes! noblest of his kind!—
 Who shows by moral excellence,
 His purity of mind;
 Who lives alike through good and ill,
 The firm, unflinching man,
 Who loves the cause of brotherhood
 And aids it all he can.



ASHAMED OF HIS ANCESTOR

At the recent reunion of Scottish Rite Masons at Sacramento, on the occasion of the institution of Sacramento Consistory No. 7, an incident occurred which afforded great amusement to the assembled guests. At the banquet which followed the ceremonies the newly installed Commander-in-Chief, Edmund Clement Atkinson, 33°, presided as toastmaster. The intellectual repast was a veritable "feast of reason and flow of soul." Inspector-General Pierce had spoken charmingly to "The Supreme Council." Governor Pardee, always eloquent, had really outclassed himself in responding to "California," and toasts to neighboring Consistories had called out the most fervent responses, when the toastmaster rose to announce the closing sentiment, "The Ladies." He remarked that the most pleasing feature of the occasion was the presence of the ladies. He believed that if the ladies were present at all Masonic banquets it would be better for Masonry and better for the home. He reminded his hearers that in the account of the creation of woman they would find that she was not taken from man's head to rule over him; nor from his foot to be trampled upon, but from his side that she might be his equal; and that Masons who claim to hold the volume of Holy Writ as the rule and guide of their lives should carefully heed this symbolic lesson. And then he added:

"My loyalty to woman has been greatly intensified by the recollection of gross impoliteness on the part of one of my ancestors towards a most beautiful woman. I allude to the episode in the Garden of Eden. You all understand it; no further reminder is necessary; but I wish to call your attention to the scene when the Lord came into the garden in the morning and demanded an explanation from Adam of certain irregularities. Instead of standing up like a man and saying: 'Yes, Lord, I acknowledge the corn, and you may hold me responsible,' he blubbered like a whipped school boy and whiningly answered: 'The woman thou gavest me—she's to blame for all this—the miserable old coward! I've no patience with him! Just think what Eve had been to Adam. He was an old bachelor and lonesome until the Lord took pity on him and sent him this beautiful woman.

"It has been said that Eve was fairer than any of her daughters, but I never took much

stock in that assertion. Notwithstanding the poet has said:

"The rose caught its blush from her cheek's living dye
And the violet its hue from her love-lighted eye,"

It is my candid opinion that *there are others.*

"On account of the ungentlemanly conduct of him whom she had regarded as her natural protector, this lovely woman suffered great mental perturbation; she was compelled to gather up the kitchen utensils and go out into the tules to camp out and cook Adam's grub for him. What a come down! Just think of the position she occupied! She was a leader of society and the most prominent member of the woman's club.

"I have always blamed Mother Eve for not showing a little more spirit on that occasion. If I had been in her place things would have been different. Of course I would have gone peaceably out of the Garden, for it was the Lord's command; but when I had got old Adam off the reservation and away over on the further bank of the river Hiddikel. I would have given him a piece of my mind, and punctuated my opinion with a frying pan tat-too upon his cowardly old pate.

"You may think that I should not be unduly excited at this late day, but I wish you to understand that

"Time but the impression deeper makes

As streams their channels deeper wear;"

And here and now I make a personal apology to every lady present for the ungentlemanly conduct of my ancient relative. I am heartily ashamed of him."

FORGIVENESS

A red rose, drooping to the ground.

With delicate beauty flushed,

By a careless foot at eventide

Was trampled on and crushed.

Christlike, the injured flower returned

No thorn-prick for the blow;

But gave instead a sweet perfume

To him who laid it low.

There are over 150 species of fish in a single bay in California.

PREHISTORIC FREEMASONRY

BY WILLIAM MILL BUTLER, 32° NEW YORK.



HERE are few subjects of historical inquiry that present to the investigator at any one period or point of time so wide and well defined a line of demarcation between the unquestioned and authentic and the doubtful or unknown, as that afforded by the so-called revival of Masonry in 1717. Since that time a fairly well-established line of evidence supports the general features of an accepted history, and but little room is left for disputation, but beyond it lies the debatable land.

For nearly two centuries Masons of all rites and degrees have been exploring this *terra incognita*; penetrating its concealed recesses and sounding its abysmal depths; but the sum total of all the discoveries thus far reported, exclusive of those graphic delineations drawn wholly from the inner consciousness of the writers, are a few manuscript constitutions of uncertain age, with here and there a casual reference in contemporary documents. But if the direct line of search has yielded little to reward the efforts of the seeker after facts, collateral inquiry has thrown upon the meager data thus far attained a strong side light that goes far to clear the mists of the past and enable us to form adequate ideas of Masonry as it existed prior to the historic revival. And one of the most significant of the lessons taught is, that we shall seek in vain for the lost records of a former grandeur, or the missing evidence that shall connect us with an illustrious past, and while the proud boast of our noble ancestry may still be made, it is yet the nobility of labor, and our highest titles came to us through the long heritage of toil.

Our views and opinions with respect to the antiquity of the fraternity must, in a large measure, be shaped by the old manuscript constitutions, of which sixty are

now known to be in existence. These are the only authentic memorials that have come down to us from the early Freemasons, and from the internal evidence which they afford much of our present knowledge is derived. These constitutions are all similar in general characteristics, and consist in the main of two parts, the first being a recital of legendary history, now called, for want of a better name, the "Legend of the Craft," and the second consisting of what are popularly known as the "Ancient Charges," or the general regulations of the craft. They are written on strips of parchment or vellum, and are of various dates, known or surmised, from 1390 until the commencement of the eighteenth century. The majority of these interesting documents show signs of long and active use, and would seem to have been actually employed in the work of the pre-historic lodges, and to have been read to candidates at the time of their initiation. They prove beyond a doubt that the society during the three hundred years which preceded the revival of 1717, was not an ordinary guild like the livery companies or other strictly operative associations, but professed to teach, and bound its members to the practice of a high morality, obligating them to be true men, not only in their relations to one another and those around them, but also in the observance of their duties to God, the Church and the king. They contain much that unmistakably stamps them as emanating from an operative society, however, and the conclusion now generally accepted is that they represent the transition period, when Masonry was passing from a strictly operative to a purely speculative condition.

The internal evidence so presented has itself been the subject of much speculation and widely differing opinion. Thus, these parts, which by way of introduction,

to the charges, recite the so-called "legend of the craft," have been seized upon by the fiction writers as fully substantiating the traditions of our esoteric ceremonies, and to the casual observer of this assertion may not seem altogether unfounded. The legend in question purports to be a history of the manner in which "this worthy craft of Masonry" was founded and afterward maintained, commencing with the sons of Adam and continuing down to the times of the later Saxon kings of England. But this "history," as will be seen on closer inspection, does not purport to be that of a society or guild, but is rather a summary, and not a very accurate one at that, of the general course of the building art or geometry, and attempts to describe its vicissitudes in much the same manner as might be done in the case of music, astronomy, or any other of the seven liberal arts and sciences. Indeed, it is not claimed in these old chronicles that a formal institution of the Masonic guild was effected until the time of King Athelstan, who, at the traditionary assembly at York in the tenth century, is said to have given them a charter, and at which time the charges and rules for the government of the Craft were formulated. Here, then, is the genesis of Masonry as revealed by its own writings; whether it be true or false it may be said that secular history verifies the time, if not the manner, of its institution. From the tenth to the fourteenth century it remained a workingman's guild, differing probably in no essential feature from the other craft guilds of the period and with nothing of an esoteric character, so far as known, except its trade secrets. During all these years it left no sign, and for all of our information concerning it we are dependent on general history. In 1356 was enacted the first statute of laborers which forbade the congregation of artisans, who, it was alleged, were thereby incited to unjust and illegal demands, contrary to the spirit of the English constitution. At this time, then, must be dated the first change in

the character of the guild, and the earliest written memorial which we possess, the Regius Poem, is ascribed to a period about forty years later. It was not until 1424, however, that effective measures were taken to suppress trade organizations or assemblies of workmen, and from this period may be observed the speculative character and the growing tendency toward that system of symbolic philosophy which culminated in the formation of the Grand Lodge of 1517.

There are those, and their learning and ability commands for them the highest respect for their opinions, who, while repudiating the traditionary origin of the craft, nevertheless contend that the old constitutions clearly point to the existence of a symbolic or speculative society at the earliest date from whence they assume to speak. According to the theory of these *savants* it would seem that as early as the fourteenth century (the date of the oldest known manuscript), there was a guild or fraternity commemorating the science, but without practicing the art, of Masonry; that such guild was not composed of operative Masons; that the persons to whom the text of these manuscripts was recited were a society from whom all but the memory or tradition of its ancient trade had departed, and that certain passages may be held to indicate rather the absorption of a craft-legend by a social guild than a gradual transition from operative to speculative Masonry by a craft or fraternity composed in the first instance of practical builders. It must be admitted that there is something very fascinating about this theory, but the view is not considered tenable by the majority of Masonic students, and finds its adherents mainly among those who seek to avoid the very evident plebeian birth of the institution.

But whatever may have been the origin or anterior purpose of this fraternity matters but little at this time. Whether in its rude and primitive form it fulfilled the merely utilitarian purpose of a trades

union, or whether rising to a higher plane it taught the workman that the tools with which he wrought were endowed with a symbolic significance in the shaping of his own life and character, is, after all, of but a trivial inquiry compared with the

momentous question—what is Freemasonry today? The pre-historic age lies far behind us, never to return; the present is ours and the future will be, and the record which we make today will itself become history tomorrow.

SACRAMENTO CONSISTORY

On the evening of March 17th, in the presence of 150 Masons and their ladies, a consistory of the Ancient and Accepted Scottish Rite was established in Sacramento under most auspicious circumstances.

The ceremony of institution, including the symbolical lighting of tapers to represent stars in the East and West, the pouring of wine into the flame, the sprinkling of water upon the floor and the throwing of salt into the flame, was conducted by Sovereign Grand Inspector-General Pierce, assisted by Governor Pardee as Assistant Inspector-General, J. B. Giffen and F. J. Rickon, and a number of members of the two San Francisco consistories, who attended in full uniform. The letters temporary of the new consistory were read by Chancellor Burner, of San Francisco.

The consistory was formally instituted, after which the officers were installed by Sovereign Grand Inspector-General Pierce. At the conclusion of the ceremonies, a reception was tendered in the Red Room to Inspector and Mrs. Pierce and Governor and Mrs. Pardee, after which the brethren present and their ladies partook of a sumptuous banquet followed by post prandial addresses.

Brother Edmund Clement Atkinson presided at the banquet table in his usual felicitous manner.

Music for the ceremonies and banquet was furnished by the Knickerbocker Male Quartetté of San Francisco.

Following are the officers of Sacramento Consistory: Edmund Clement Atkinson, Commander-in-Chief; James Buchanan Giffen, Prior; Edward Carmi Hopkins, Preceptor; Albert Meister, Chancellor; Charles Russell Stubbs, Orator; Adolph Teichert, Almoner; John Scott, Registrar; Benjamin Welch, Treasurer; Melancthon John Curtis, Prelate; Frank Tade, Marshal of Cere-

monies; Johann Gebhardt Meyer, Expert; William Albert Curtis, Assistant Expert; J. Henry Feldhusen, Captain of Guard; Isaac Christie, Steward; William Hewson Davis, Tyler.

With the above mentioned, the following constitute the charter roll:

William M. Petrie, D. A. Moulton, H. O. Tubbs, C. C. Perkins, A. M. Weston, Ernest Scholz, O. F. Olsen, Joseph Steffens, H. H. Stephenson, Jacob Molter, M. S. Hammer, J. M. Wright, P. B. Green.

The charter was signed by James D. Richardson, Grand Commander, attested by Frederick Webber, Secretary-General, and was issued by Sovereign Grand Inspector-General for California, W. Frank Pierce.

Four of the members are thirty-third degree Masons—E. C. Atkinson, Ben Welch, M. J. Curtis and Wm. M. Petrie.

THEY LONG TO RETURN

Thirty-eight members of Alleghany Commandery No. 35, K. T., of Pittsburg, Pa., who made the trip to the Triennial Conclave in San Francisco last September, have effected a permanent organization to be known as the Knights Templar San Francisco Pilgrims. The members propose to attend all other conclaves in future, and are planning a return trip to the Pacific Coast. Many stories were told in praise and verse, of the hospitable treatment accorded the Sir Knights when in San Francisco.

GEMS

They serve God well who serve His creatures.

When your poor neighbor is touching the bottom of the flour barrel with the saucer, a sack of flour is the best prayer that you can offer.

"Give me no light, great Heaven, but such as turns to energy of human fellowship."



EASTERN STAR POINTS

THE JASMINE

This dainty yellow flower is worn in token of the constancy which should exist between relatives, friends, acquaintances and those who are thrown together by circumstances or bound by ties of fraternal obligations. We may not only profess a friendly regard, but when the person asks or needs our personal attention, or service, it is our duty to respond to the call with every power at our command.

Sisters, brothers, do we hear this silent command? Has a sister or brother required aught at our hands that we have withheld? Are our consciences clear, "void of offense?" toward one and all? It is not required of us to say, "Thy people shall be my people, thy God my God," but we are to give more than the hand to one who seeks our aid. The comforting word is a blessing in itself.

Not long ago a lady who has a Masonic charm of "high degree," a memento of her dead husband, applied for a position, clerical or literary. Her education had fitted her for intellectual labor, but she was willing to begin at the lowest chair if necessary, for work was a necessity, not so much for the money it would bring, but to keep her mind from brooding over the unrecalable past. Being reminded of the pin and the probability of finding friends among the "brethren," the lady said, "I thought perhaps the Eastern Star ladies were bound by the same ties and I came to one of them first." She was right. Although not a member of this great body of women, yet her relationship to the fraternity which is our foundation, our corner

stone, elicited sympathy and she was given employment suited to her capabilities, and is happy in being useful. She wears the jasmine today, and will ever prove constant in her love and faithfulness to the order which brought her, through fraternal love, to peace of mind and contentment of spirit.

We wear the fragrant jasmine with its rich
and fragrant flower
To warn us of our duties in each brief and
fleeting hour,
To tell us that in friendship we must ever
more be true,
Holding purity of purpose and loyalty in
view.
O, jasmine; in thy yellow hue an emblem
do we see

STAR JOTTINGS.

The Grand Matron, Mrs. Paulina Dohrmann, of Stockton, has been touring the Southern counties the past month.

Los Angeles chapter members entertained their friends with an interesting musicale at Masonic Hall in that city March 17th.

Merced Chapter, O. E. S., celebrated St. Patrick's day with characteristic entertainment. An ingenious and appropriate program was arranged, consisting of Irish music and special entertainment features, ending with a potato race.

Keep not thy kisses for my dead, cold brow;
The way is weary, let me feel them now.
Have pity on me, I am travel worn—
My bruised feet are pierced with many a
thorn;
When dreamless sleep is mine I shall not
need
The tenderness for which I plead to-night.



CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

ISLAM'S PILGRIMAGE

At no time in the history of Islam Temple has a greater or a more joyous company of Nobles gathered for a pilgrimage than that which assembled at the Jackson street wharf on the morning of Saturday, March 25th. One hundred and sixty-eight Sons of the Desert boarded the steamer *Pride of the River* on pleasure bent. At 9:30 o'clock, amid gladsome shoutings from friends on shore, and the delightful strains from the band aboard, the company was off for the Slough City. The morning was delightful, and the Nobles were gay and happy. Hitherto the pilgrimages of Islam have generally been by rail; hence, the change was the more pleasing, and all seemed determined to have a day totally given over to recreation and pleasant social enjoyment. The vessel had been chartered for the Shriners and novices, and, save the band and the crew, none others were aboard. Everything had been provided and arranged by the care and foresight of Col. Filmer, the Potentate, and his able assistants. The commissary department, under the management of Col. Huber, was complete in every particular. As a token of regard for Col. Filmer and the Nobles a deputation of sixteen members of the Fifth Regiment Band accompanied the Nobles, volunteering their services for the delight of the occasion, and much of the pleasure of the day was attributable to the zeal with which they did their part of the entertainment. There was a kindly feeling in the heart of every Noble aboard for these gentlemen. The day throughout was a joyous one. The company arrived at Stockton about 8 o'clock in the evening and at once prepared the caravan for crossing the arid sands. Forty-two novices were in waiting, and these were constituted Nobles with the usual rites. All repaired to the banquet hall, where a few hours were passed in pleasant intercourse. The Nobles returned to San Francisco on Sunday afternoon, voting the outing a most enjoyable one.

On Monday evening, March 27th, the Nobles and their ladies enjoyed the pleasures of an excellent theater party at the Majestic.

The Grand Lodge of Pennsylvania, at its last communication, rejected a proposition to levy a per capita assessment of twenty-five cents for the maintenance of the Masonic Home in Philadelphia, holding that the Home should be supported, as heretofore, by voluntary contributions.

There are fifty grand lodges and 12,052 Templars, with 137,956 Knights Templar.

A VETERAN TYLER

The Tyler of Fidelity Lodge, F. & A. M., of San Francisco, is Bro. Mitchell J. Myers, who has served that body as the guardian of its outer door for thirty years. Bro. Myers has been a most faithful attendant at the Lodge for the entire period, and has discharged the duties of his office conscientiously and honestly. His memory for names and faces is said to be wonderful. Once a visitor passes the portal of the lodge his name and countenance are indelibly impressed upon Bro. Myers' mind, so that he can recognize him and call him by name thereafter, even though he be but an occasional attendant.

Upon Bro. Myers' silver anniversary as Tyler, the Lodge, recognizing his faithful service for a quarter of a century, gave him a valuable gold watch and chain. In addition to the remarkable position Tyler Myers holds in the Lodge, he has the distinction of being the only Mason in the United States, so it is asserted by those who have investigated, of having five sons as members of the Lodge in which he holds his membership. These are George H., who was raised a Master Mason February 16, 1893; Isador B. and Louis, raised June 19, 1902; Robert, raised October 22, 1903, and Joseph, raised May 26, 1904. He has two more sons, not yet of legal age, who are looking forward with anticipation to a journey upon the same road.

FIESTA FOR SHRINERS

Los Angeles will bid for the session of the Imperial Council, Ancient Arabic Order Nobles of the Mystic Shrine in 1906. The Imperial Council, at its next meeting, to be held in June next, will be invited to hold its succeeding session in the Southern City.

As a special attraction for the Nobles of the Council it is proposed to hold a fiesta de las Flores, a floral carnival, in connection with the convention.

The Merchants' and Manufacturers' Association voted on the matter at a recent meeting and it was the sense of the meeting that should the Imperial Council decide to come to Los Angeles the fiesta will be held, to provide entertainment for the 8000 or more visitors the gathering will attract.

The wonderful floral festivities which have been held in the city of Los Angeles have become famous all over the world, and it may be assured that if the red-fezzed Arabs of the East decide to again head California-wards, a royal welcome and a wonderful entertainment await them in the city of the Angels.

CRAFT IN GENERAL

The Forty-ninth Annual Conclave of the Grand Commandery of Michigan will be held in Masonic Temple, Detroit, June 13, 1905.

The Masonic fraternity of Walla Walla, Wash., has raised the sum of \$22,000 toward the building of a new temple. An additional \$8,000, it has been promised, will be forthcoming when the work of erection is commenced, which will be soon.

The Masons in the vicinity of the town of Haines, Alaska, near Skagway, have formed a Masonic Club to be known as "The Masonic Club of Haines." The officers are Sol. Ripinsky, President; A. W. Briggs, Vice-President; A. F. Duckworth, Secretary; M. Ripin, Treasurer.

FRENCH LODGE'S MASTER DEAD

Brother L. Jules Gerhardt died at the French Hospital, San Francisco, March 22d, from appendicitis, an operation performed for his relief having proved unavailing.

Brother Gerhardt was Master of La Parfaite Union Lodge No. 17, F. & A. M., of San Francisco, and was a Royal Arch Mason. He came to California from Strasburg when a youth. He was forty-five years of age at the time of his death.

TO BUILD IN REDDING

Redding, California, will soon boast of a creditable Masonic edifice. The brethren of Redding Lodge, No. 254, and Shasta Chapter, No. 9, R. A. M., have in prospect the erection of a new brick structure for Masonic purposes, which will be of two stories and embody the most recent and improved features in Masonic halls.

California Chapter, No. 183, O. E. S., San Francisco, gave a very successful "children's party" in its hall on March 16th. Each child on entering the hall was presented with an American flag. A musical program was rendered by the children, at the conclusion of which Bro. Louis A. Steger, Patron of the Chapter, gave some Chinese character imitations for the entertainment of the little ones.

Three hundred people were present at the 23rd anniversary of Unity Chapter, San Francisco, held in the latter part of March. The Worthy Grand Matron, Mrs. Pauline Wetzlar Dohrmann, was the guest of honor.

The Masonic Hall Association of San Jose, Cal., recently sold property which had been acquired for hall purposes a few years ago, at an advance of \$7,500 over the purchase price.

Durant Lodge, No. 268, F. and A. M., and Berkeley Chapter, No. 178, O. E. S., gave a joint social at Shattuck Hall, Berkeley, March 24th, which was largely attended.

CALIFORNIA IN PARTICULAR

The new Masonic Temple at Pasadena, Cal., is nearing completion.

The Scottish Rite Lodge of Perfection in Stockton installed officers March 15th.

It is expected that a Royal Arch Chapter will be established in Palo Alto shortly.

The new Masonic Temple in Santa Monica will be of three stories, and constructed of brick.

The contract for the new Temple in Reno will be let shortly. The building is to cost \$75,000.

San Francisco Lodge of Perfection No. 1, A. & A. S. R., has 706 members and possesses assets amounting to \$80,000.

Architects have been invited to submit competitive plans for the new Masonic Temple to be erected in San Diego.

Fruitvale, Alameda county, is to have a new Masonic Temple. A building association has been incorporated with a capital stock of \$25,000.

Golden Gate Commandery No. 16, K. T., will have a display drill, dress parade, etc., in Mechanics' Pavilion, May 2d. The Grand Commander may be present.

The Masons of San Jose have purchased a lot on South First street, between San Antonio and San Carlos streets, and purpose erecting a temple there in the future.

Southern California Masons have purchased the East San Gabriel Hotel building and grounds and will convert same into a Masonic Home for the Fraternity of that section.

They do things with a rush down in Southern California. The TRESTLE BOARD announced last month that the Masons of Ocean Park, Los Angeles county, would soon ask for a dispensation from the Grand Master to organize a Masonic lodge at that place. Now comes the news that even before this dispensation has been granted the fraternity of that burg are making preparations for the erection of a new Masonic Hall, a site having been purchased and plans being in preparation. The new structure is to be of three stories, to cost, including site, \$26,000, and, it is announced, will be completed in three months.

There are eighty-nine Temples of the Ancient Arabic Order, Nobles of the Mystic Shrine, and 84,717 Nobles enrolled.

In the Northern Jurisdiction there are eighty-one Lodges of Perfection, fourteenth degree, with 37,087 members.



Book Shelf

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

From Companion Frank D. Woodbury, Grand Recorder, proceedings of the Grand Council, R. & S. M. of New Hampshire, for 1904.

From Mrs. A. Augusta Matteson, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Michigan, for 1904.

From Bro. Alpheus A. Keen, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of New Mexico, for 1904.

From Companion G. A. Eitel, Grand Secretary, proceedings of the Grand Council, R. & S. M., of Maryland, for 1903-4.

From Comp. George A. Beauchamp, Grand Recorder, proceedings of the Grand Council, R. S. & S. E. Masters of Alabama, for 1894-1904.

From Bro. Jno. B. Garrett, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Tennessee, for 1905.

From Comp. John H. Miller, Grand Secretary, proceedings of the Grand Chapter, R. A. M. of Maryland, for 1904.

From Comp. W. A. Clendenning, Grand Secretary, proceedings of the Grand Chapter, R. A. M. of Maryland, for 1904.

From Bro. Thos. Montgomery, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Minnesota for 1905.

From Comp. Chas. A. Conover, Grand Recorder, transactions of the Grand Chapter, R. A. M., of Michigan for 1905.

From Bro. Sereno D. Nickerson, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Massachusetts for 1904.

From Bros. W. A. Sinn, Grand Secretary, and George P. Rapp, Grand Librarian, proceedings of the Grand Lodge of Pennsylvania for 1904.

From Comp. John C. Bone, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Arkansas for 1904.



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TIME TABLE

MAY 17, 1903.

December 4, 1904.

Leave San Francisco, A. M.—7:05, 7:45,
8:25, 9:10, 9:50, 11:00.

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

Leave Sausalito, A. M.—6:08, 7:03, 7:43,
8:20, 9:03, 10:18, 11:38.

Leave Sausalito, P. M.—12:58, 2:23, 3:53,
4:33, 5:10, 5:50, 6:25, 7:08, 10:53.

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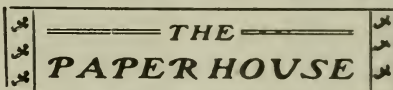
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