

Vol. XVIII.

No. 11.

MAY
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.

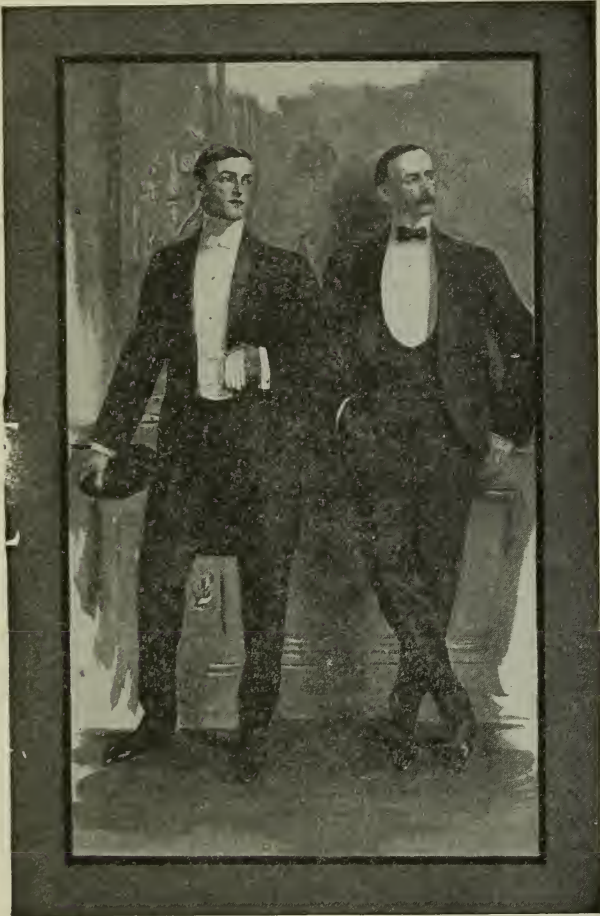
Walter N. Brunt,
Business Manager.

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**
- 1st †††Alameda Lodge, No. 167.
 - 1st ††Oakland Lodge, No. 188.
 - 1st ††Berkeley Lodge, No. 363.
 - 2d †Alameda Chapter, No. 70, R. A. M.
 - EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
 - LAST *Past Masters' Association.
 - 2d & 4th †Mission Chapter, No. 155, O. E. S.
 - 1st & 3d †Aloha Chapter, O. E. S., No. 206.
- * 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
 ††† 23 Sutter St.
 ** Devisadero Hall, 317 Devisadero St.
 **** East 14th St. and Fruitvale ave., Fruitvale.
 ††† Octavia and Union Streets.
 ††† Masonic Hall, Centerville, Cal.

Keep Your Eyes on Palo Alto. Send for Price List of Property. J. J. Morris Co.

The Trestle Board

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MAY, 1905

No. 11

AMERICAN TEMPLARY

BY GEORGE W. WARVELLE, CHICAGO.



THE Templarism of America is an outgrowth of the English Masonic orders of chivalry, which, in various forms, may be distinctly seen soon after the year 1750. It was not until toward the end of the eighteenth century, however, that organization began and the orders assumed a definite place in the Masonic system. In the old chronicles it is said that in the month of June, 1791, the Knights Templar of England, being prompted by the flourishing state of symbolic Masonry and being animated with the desire of reviving the ancient and justly celebrated Chivalric and Religious Orders of Knighthood, which had existed for so many years, assembled in London and organized the first grand encampment; that thereupon they elected Sir Thomas Dunckerly grand master of the Order, under the patronage of H. R. H. Edward, Prince of Wales, and then and there the ancient statutes of the order were revived, re-enacted and approved.

There is some conflict as well as confusion of authority with respect to the introduction of Templarism into this country. It would seem that the chivalric orders were originally conferred under the

sanction of a Master's warrant, or as an adjunct to a chapter of Royal Arch Masons, for we find in the well-preserved records of St. Andrew's Chapter, of Boston, under date of August 28, 1769, an entry which says that one William Davis was "accepted and made by receiving four steps, that of an Excellent, Super-Excellent, Royal Arch and Knight Templar." None, however, of these degrees were in all respects the same as those now conferred under the same names. Instances of the conferring of the degree of Knight Templar are very rare until within the last decade of the eighteenth century.

The Grand Encampment of England, as above shown, was established in 1791, and the early encampments of this country seem to have been formed within a few years thereafter, but not by the authority of that body. Some claimed under the vague authority which, in those days, was believed to be vested in the lodge; others were instituted by virtue of a claim of inherent right, under old usage, in three knights, hailing from three different encampments, to form and open an encampment for the dispatch of business, but the great majority were self-constituted bodies, organized without any claim of authority. As a rule, the early

bodies were of a highly ephemeral character. They met, transacted business and disbanded. In very few cases has any record been preserved.

Aside from the sporadic exhibitions of the lodges, chapters, etc., the earliest record of the introduction of Templarism in America locates it in Pennsylvania in the year 1794. Three years later a Grand Encampment was formed by the bodies of that state, but its history, as well as that of the encampments engaged in its formation, is vague and unsatisfactory. It does not seem to have ever issued any charters and none of its records appear to have been preserved. Another Grand Encampment was organized in Pennsylvania in 1814, which for a time was quite active. This body was dissolved by its own action in 1824, and thereafter the four encampments by which it had been organized ceased to exist. The oldest existing Templar body in Pennsylvania was chartered by the Grand Encampment of the United States in 1819.

The earliest record of Rising Sun Encampment of New York, is 1808. It claims to have existed prior to that date, but no reliable evidence is submitted to establish the facts with certainty. The earliest notice of a possible organization is December 30, 1799, when a request was published in a New York paper for Knights Templar to assemble and join the funeral procession of Bro. George Washington. It received its first charter of recognition from the second Grand Encampment of Pennsylvania, and afterward assumed the name of Columbia. It is the No. 1 of New York, the oldest commandery in the jurisdiction.

Encampment No. 1, of Baltimore, Md., received its first charter of recognition from the second Grand Encampment of Pennsylvania in 1814, but claims to have conferred the order of knighthood as early as 1790. This claim, however, is not supported except by traditionary evidence. It is now known as Maryland

Commandery No. 1, and is the oldest Templar body in Maryland.

St. John's Encampment, of Providence, R. I., held its first meeting in August, 1802, and its records are preserved from that time to the present. It does not undertake to show by what authority it was established, but is recognized as the pioneer of Templarism in the jurisdiction of Massachusetts and Rhode Island. It was one of the bodies which organized the Grand Encampment of that jurisdiction, from which it received its first charter in 1805.

Washington Commandery, No. 1, of Connecticut, claims, and apparently with much right, to be the oldest commandery or organized body of Knights Templar existing in the United States. It was organized in July, 1786, at Colchester, Conn., by virtue of the inherent right delegated to Knights Templar by ancient usage. In June, 1801, it received a charter from the Grand Encampment of England. It is, therefore, the first commandery chartered in the country, and the only one that ever received a charter from the Grand Encampment of England.

The supreme authority of Templar Knighthood in the United States is the Grand Encampment, a body which had its origin in a general convention held at the city of New York, June 20, 1816. All of the Templarism of the country is subordinate to and under the dominion of this body, and from it nearly all the authority for the practice of Templar rites has emanated.

From 1816 until 1826 there was a slow but steady growth of the order throughout the country. Between 1826 and 1832, the period of the anti-Masonic excitement, it was practically dormant, although the organization was kept up and the Grand Encampment held regular meetings. Since 1835 its growth has been constant and uninterrupted. At the present time four-fifths of all of the Templars in the world are in the obedience of the Grand Encampment.

From what has been stated we may safely draw the conclusion that the chivalric orders, in their present forms, are comparatively modern. So, also, is Craft Masonry, for its organization antedates the

orders only by a few years. But the ideas involved in both branches are very ancient, and, notwithstanding their present apparent differences, both branches are offshoots from the same parent stem.

ISLAM TEMPLE ACTIVITIES



CERTAINLY no Noble of Islam Temple can complain that at the present time that Body is failing to furnish a host of diversions for the Nobles within its gates.

On April 19th the Spring Ceremonial Session was held at the Mechanic's Pavilion, where ninety-three unregenerates hung on to the tail of Fil Mer Ad Din, the magic camel of the prophet, and were safely conducted across the scorching sands to the refreshing goal of Mecca. Later in the evening the traditional banquet was held and Zem Zem and jollity flowed galore. The floor work was done by the Arab Patrol with its usual dash.

On April 27th Islam Patrol held its second Military Novelty Night at the Pavilion, and in every way scored a great success. The Guard Mount, drill of the Naval Militia, spirited Indian Campaigning by Troop A Cavalry, and the intricate maneuvers of the Patrol, with their flashing scimitars and gorgeous uniforms, all contributed to a most enjoyable evening.

The Temple has recognized the worth and services of the Patrol for the three years last past and will send them East to escort the representatives to the Imperial Council and to give an exhibition drill at the Imperial Council which will be held at Niagara Falls next month. If the Patrol drill as well at Niagara Falls as they drilled at the Pavilion California will have no reason to be ashamed of her crack drill corps.

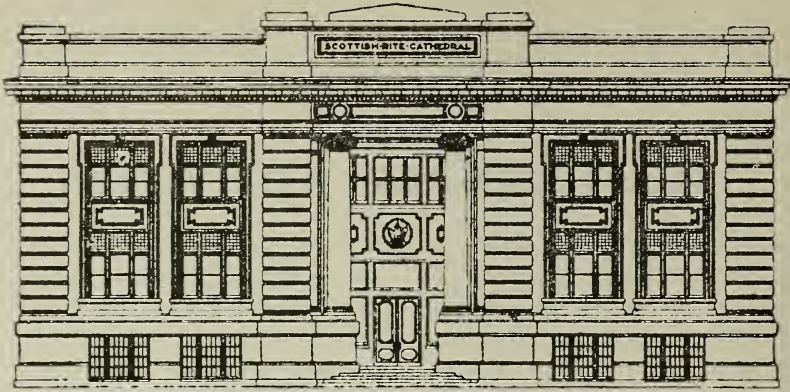
On Saturday, May 6th, a pilgrimage for the ladies was made to Santa Cruz. After

a short ceremonial session in the afternoon a banquet was held at the Sea Beach Hotel. Several hundred Nobles and their ladies attended, and the occasion will long be remembered with pleasure by all who were so fortunate as to be present.

Just now the officers and members of the Temple are busy making their plans for the pilgrimage to the Thirty-first Imperial Council which meets at Niagara Falls next month. A magnificent vestibuled train, guaranteed to be the finest which has crossed the continent, will leave this city over the Santa Fe at 10 o'clock p. m. Sunday, June 11, 1905. A large number of Nobles have already signified their intention of making this pilgrimage undoubtedly the most elaborate which has yet been undertaken by Islam, and which will be of great benefit to the State of California.

One may live as a conqueror or as a king, but he must die as a man. The bed of death brings us all to our individuality, for here it is indeed that fame and renown cannot assist us, that all external things must fail to aid us, and it is only through the gates of death that we are to find the place of refreshment and rest, and await the joys and glories of an eternal Sabbath.
—*John R. Gardner, New York.*

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



PROPOSED SCOTTISH RITE CATHEDRAL, LOS ANGELES, CAL.

NEW SCOTTISH RITE CATHEDRAL



THE accompanying illustration shows a front elevation of the elegant new Cathedral which the Scottish Rite bodies of Los Angeles propose to erect this year upon their lot on South Hope street, near Ninth. Ground will be broken for the purpose within a very short period.

The Cathedral will front on Hope street and will have two stories and a basement. The basement will contain an elegant banquet hall 60x77 feet, which will open into an annex 30x66 feet. It will also have cloak rooms and lavatories. A reading room 24x40 feet is a part of the plans.

An auditorium 60x70 feet and 33 feet high with a stage 32x60 feet will occupy the first floor. The stage will be 48 feet high and will be arranged to permit the production of elaborate scenic effects. A large balcony will surround the main auditorium.

Social quarters, and a lodge room 35x40 feet, with dressing rooms, smoking and billiard parlors, will occupy the second story. This floor will contain the real living rooms of the members and the furnishings will be elaborate.

The interior finish will be mahogany throughout and the furnishings and decorations will match the rich dark color of the rooms.

The Grecian-Ionic style of architecture will be followed and the exterior will be furnished in pressed brick and terracotta. The vestibule will be finished in marble and the entrance will be ornamented with massive pillars.

The cathedral will be erected under the auspices of the Scottish Rites Cathedral Association incorporated for that purpose from the following four Masonic bodies. The Lodge of Perfection, The Chapter of the Rose Croix, The Council Kadosh, and The Consistory. A committee of eleven members from these bodies have been chosen and these will have full charge of all arrangements. The committee consists of Perry W. Weidner, Will R. Harvey, William D. Stephens, Simon Conradi, W. C. Patterson, Henry Baer, Franklin Jordan, Niles Pease, Otto Sweet, A. W. Skinner and Frank H. Pfaffinger.

The building will cost \$125,000 and will be used exclusively for Masonic purposes. When completed it will be one of the finest and best appointed Masonic edifices in the West.



CALIFORNIA GRAND COMMANDERY



THE Grand Commandery of Knights Templar of California held its Forty-seventh Annual Conclave in Masonic Temple, commencing Thursday, April 20th, at 10 o'clock A. M.

The Grand Commander, W. Frank Pierce, called the Conclave to order.

There was a full attendance, all of Commanderies in the jurisdiction being represented.

The opening and devotional exercises were impressive, consisting in part of the following splendidly executed programme under the lead of Musical Director Samuel D. Mayer:

1. Selection by Templar Choir,.....
....."Holy! Holy! Holy!"
2. Scripture Exhortation.....Grand Prelate
3. General Confession and Absolution.
4. Gloria Patri.....Templar Choir
5. Lesson from Old Testament.....
.....Grand Prelate
6. "Lift Thine Eyes".....Templar Choir
7. Lesson from New Testament. The
prayer of Jesus, John 17.
8. Hymn. "Come Sound His Praise
Abroad," Tune Boylston.
9. Benediction.

There was a full attendance of the representatives of other Grand Commerderies, who were cordially welcomed by Grand Commander Pierce.

The Grand Commander's address dealt principally with the ordinary business routine with the unusual settlement of matters pertaining to the late Triennial Conclave added.

The Triennial Committee reported the final adjustment of all claims arising out of the Conclave.

The reports of the Auditor and Treasurer confirmed by the Finance Committee showing the handsome balance on the right side of the ledger of \$14,125.05, this with all indebtedness paid and the stock in the Masonic Hall Association, owned

by the Grand Commandery unincumbered. In consequence the per capita tax was reduced to the old figure of one dollar, with everybody satisfied.

Much credit is given Grand Commander Pierce, who, with the active and able cooperation of Chairman Loveland and the Executive Committee, was enabled to accomplish so desirable a result.

Very little new legislation was suggested or accomplished.

Past Grand Master Lloyd, as he always does, met with a cordial reception at the hands of the Templars of California.

Committees were appointed looking to a possible erection of a New Temple better adapted to meet the needs of the Masonic Fraternity than the present building at the corner of Post and Montgomery streets.

The usual donation of \$300 was made to the widow of a Past Grand Commander.

A reception was given on Thursday evening at Golden Gate Hall to Members and Visiting Templars and their families.

A Charter was granted Mission Commandery under dispensation, and it was registered as No. 41.

Sir Knight John Burns De Jarnatt was elected Grand Commander, Brilsford P. Flint Deputy, Charles L. Field Generalissimo and Hudson B. Gillis Grand Captain General.

Sir Edward Coleman was re-elected Grand Treasurer and Sir Wm. A. Davies Grand Recorder.

The officers were installed, the installation hymn sung, the standing committees appointed with a special committee consisting of the three first officers and Past Grand Commander Jacob Hart Neff to devise and procure the proper testimonial for presentation to Past Grand Commander W. Frank Pierce and the Grand Commandery adjourned.

Acacia Fraternity at Berkeley

Several months ago a chapter of the new Acacia Fraternity was organized at Stanford University, as mentioned in these columns. The fifteenth of April witnessed the establishment of a chapter of the Order among the students, alumni and faculty of the University of California, with headquarters at Berkeley.

The institution of the new chapter, which was performed at Hotel Metropole, Oakland, was conducted by members of Beth Chapter of Stanford University. The exercises were followed by a banquet.

The Acacia Fraternity is intended to unite Masons at colleges throughout the country, each Chapter being the headquarters of college Masons where it is established. The Chapter at the California University is the fifth to be organized in this country. The original society was organized at the University of Michigan in 1904. A national organization is to be perfected this spring, when delegates will meet at Ann Arbor, Mich. The chapters are similar to other college fraternities, except that Hebrew letters are used instead of Greek and membership is elective and composed of Master Masons of the universities.

The new Chapter in Berkeley expects to erect its own clubhouse near the university campus and thus help to unite Masonry at the university more closely than it has been in the past.

The charter membership includes:

Alumni—Governor George C. Pardee, Colonel George W. Bauer, E. A. Dickson, Carlos G. White.

Faculty—Professor Henry Morse Stephens, professor of history and director of the university extension work; Dr. R. T. Crawford, instructor in astronomy; W. H. Matlock, instructor in German; W. J. Sharwood, assistant professor in chemistry; H. W. Reynolds, assistant professor in mechanical engineering; John Fryer, head of department of Oriental languages; A. V. Stubenrauch, assistant professor of horticulture; W. J. Wythe, instructor in drawing.

Undergraduates—W. H. Hopkins, E. J. Berringer, R. R. Rankin, Arthur L. Clark, H. Barnes, C. C. Meyer, G. S. Crites, E. E. Carpenter, E. O. Heinrich, H. B. Kitchen.

In the Southern Jurisdiction of the Ancient and Accepted Scottish Rite there are thirty-six Lodges of Perfection, fourteenth degree, with a membership of 17,397.

There are 660 councils of Royal and Select Masters, with a membership of 58,806.

There are 1,085 commanderies of Knights Templar, with 137,956 Knights Templars.

CAUTION TO SUBSCRIBERS.

It having recently come to the knowledge of the publishers of this magazine that unauthorized persons have solicited subscriptions and made collections on account of same, it becomes necessary to warn brethren and subscribers not to pay any money to any canvasser not personally known to them, unless such person can show a letter of authority, signed by The Trestle Board Co., Walter N. Brunt, Manager, dated subsequent to April 1, 1905.

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

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

Good Investment

Bro. Edward A. Blodgett speaks thus of his "first investment":

"The first money I earned after leaving the army I invested in the first three degrees of Masonry, and I have never made an investment from which I got as rich returns as the money spent in this Order—rich in the friendships it has brought to me and rich in the delightful evenings I have spent in its lodge rooms. The Masonic Fraternity has always stood for the best standard of citizenship and the highest standing of morality. It is and always has been the handmaid of religion, and no man on earth, whatever his life may have been, can ever say that he was taught anything but good morals in a Masonic lodge. The organization is immortal on earth, and the unborn child of ten thousand years yet to come will, as we have done, direct his footsteps under the great archway of Masonry."

A beautiful woman pleases the eye, a good woman pleases the heart; one is a jewel, the other a treasure.



YOSEMITE FALLS, YOSEMITE VALLEY, CALIFORNIA.

DAVID WOOSTER, THE AMERICAN SOLDIER

Made a Freemason in England

WRITTEN FOR THE TRESTLE BOARD BY GILBERT PATTEN BROWN.



HE illustrious men of all times have knelt at the sacred altar of Freemasonry. Of those eminent gentlemen the New World has had its share. During the colonial period those foremost in civil and military life were of ancient brotherhood. It is an historic fact that during the war of the American Revolution nearly every man of prominence in the patriot cause was of the institution. There is a type of men admired by their fellows, possessing that aristocracy which is popular among all classes. It is that which gives such a charm to biography that many of us of the twentieth century love to erect literary monuments to their memories. One with that rare gift is the subject of this memoir, David Wooster, who was born in old Stratford, Conn., March 2, 1710, was the son of Abraham and Mary (Walker) Wooster, and the youngest of six children. His early education was obtained at the district school of Danbury. He was graduated from Yale College in 1738. The next year the Spanish pirates were numerous, and he was commissioned a lieutenant of a privateer. In 1740 the General Assembly of Connecticut built at Middletown a sloop of war and named her the "Defense." She was the first ship of war ever built in that colony, and its people were proud of their vessel. In 1741 he was commissioned her first lieutenant. His wages were "four shillings and sixpence per day." In 1742 we find him captain, commanding the "Defense," and in October of that year he was ordered by the General Assembly to discharge all hands and lay up at New London. This ambitious and handsome

young man was loved by all who knew him.

In 1745, when trouble came at Cape Breton, David Wooster took a firm stand in the new issue and was commissioned captain of a company in the Connecticut Regiment, commanded by Colonel Andrew Burr. The Puritanic spirit of New England is those days was much against Catholicism, and as the French were Catholic, many soldiers planned to rob the rich churches of their choice vestments. Banners were carried by the New England expedition bearing mottoes antagonistic to Priest-craft. A certain Chaplain carried on his shoulder a hatchet to hew down Papal images. While Captain Wooster was a thorough Protestant, he objected to anything being done against another creed. The firm old warrior censured the Chaplain, and the spirit of bigotry soon died out.

Upon arriving at Louisburg, the Provincial soldiers were subjected to the rules of the regulars. In Captain Wooster's company were many raw recruits, and one of his men made a slight mistake in discipline, for which a British captain struck him with a rattan. At this Captain Wooster became very indignant, after which the regular drew his sword on the soldier. This aroused the "Connecticut Yankee," who at once disarmed the King's friend, and made him ask the soldier's pardon. The news soon spread throughout the provincial forces, and in a short time Captain Wooster was loved by the entire American troops.

Upon Captain Wooster's return he settled in New Haven, where, on March 6, 1746, he married Mary, daughter of Rev. Thomas Clapp, President of Yale College, the fruit of that marriage being

three children, Mary, born January 21, 1747, died October 20, 1748; Thomas, born July 3, 1751 (served in the Revolution); Mary, born June 2, 1753.

He commanded a cartel-ship and was sent to France, but was not given permission to land in any one of the French ports. He went, however, to London, England, and was there royally received. He was honored by the Masonic Institution, in that he was made a Master Mason in the "Lodge of St. James," and at the hands of Lord Cranston, then Grand Master of the Grand Lodge of England.

When visiting Boston, he received a warrant to establish a lodge in the Connecticut Colony. The choice parchment bore the date of November 12, 1750, and was issued by the Colonel Thomas Oxnard, "Provincial Grand Master of Massachusetts." The lengthy document said in part: "Our truly worthy and well-beloved Brother, Captain David Wooster;" "to be the first Master of the first Lodge in New Haven, aforesaid." The Lodge was organized on December 27th. Thus we read a brief extract from those rare records: "At the Lodge of Freemasons, held at Jehiel Tuttle's, in New Haven, on the Festival of St. John the Evangelist, A. L. 5750, the following brethren were present, viz: David Wooster, Worshipful Master; Samuel Mansfield, Senior Warden; John Elliot, Junior Warden; Brothers, Nathan Whiting, Archibald McNeil, Joseph Goldthwait, Eleazar Fitch, Jedediah Stow, Elihu Lyman, Jehiel Tuttle, John Harpin, Benj. Appleton and Israel Abbott." The above named brethren were the charter members of "Hiram Lodge, No. 1." Captain Wooster continued as Master of that sturdy body of Colonial life until the year 1762, when Nathan Whiting was elected to fill the Oriental chair. Among those of Revolutionary fame made in this renowned lodge were Hon. Pierpont Edwards, Captain Andrew Fitch, Colonel

Andrew Burr, Timothy Jones, Joseph Bradley and Benjamin Sanford.

In 1756, what was then called the "Seven Years" or "French War," he was again called to wield the sword of human justice, and was commissioned colonel to command a Connecticut regiment, and before peace was declared was made a brigadier-general in the King's forces, when he was put on "half pay," and was given the collectorship of the port of New Haven. He soon became a successful merchant. When the war broke out with the country, whose banner he had defended in two wars, no man stood more firm in the cause of the colonies than David Wooster. He at once refused to longer receive his half pay as an officer of the British Army and resigned the collectorship of the port. In the April Session of 1775 the General Assembly of Connecticut commissioned him a major-general for "the safety and defense of the colony." Several regiments were at once organized for the patriot army, and the name of Wooster was foremost in their midst. He was on May 1st of that year commissioned colonel of the First regiment. That command consisted of the first blood of the colony, and their best soldier was at its head. As they marched away, the veteran of Louisburg and the "Seven Years War" halted his regiment at New Haven in front of the old church, and called upon the parson for prayers. The aged Divine could not be found and he ordered his men to enter the church. He filled the pulpit with credit, preached and prayed in the faith of his forefathers. As he marched from the church a burst of cheers went up from the townspeople. That day the Tories kept out of sight.

He was one of the originators of the famous expedition, which captured Ticonderoga May 10, 1775. On June 23d following he was made a brigadier-general by the Continental Congress. He served under General Montgomery in Canada. During the unfortunate campaign of 1776 he was subjected to a Court of In-

quiry, but was acquitted of all blame. He was again appointed a major-general of Connecticut militia. In the winter of 1776-1777 he did valuable service in protecting his state against the enemy, then stationed in New York. The Tories were getting bold in his colony, and at old Ridgefield on April 27, 1777, a battle took place, the Royal Governor, William Tryon, leading them. The British forces consisted chiefly of artillery, and as Gen. Wooster was about to charge, he exclaimed to his men: "Come on, boys, never mind such random shots." It seemed a light battle to the old fighter, yet so hard was the fire, that it had broken the American line. General Wooster was shot while annoying the enemy's rear-guard. The ball entered his spine. He was at once taken to old Danbury, where, on May 2d, he died. His death was that of a Christian. The funeral was not largely attended, nearly all able bodied men of the town were in the service of the "United Colonies." His remains were laid in the old cemetery in the center of the town. On June 17, 1777, Congress resolved that a suitable monument be erected to General Wooster, and the sum of five hundred dollars was appropriated. The money was squandered, and his grave remained unmarked until 1854, when proper steps were taken through the efforts of Freemasonry in that state, when a suitable shaft was erected. The craft laid the corner-stone on April 27th. One side bears the following timely inscription:

David Wooster,
First Maj. Gen. of the Conn. troops in the
Army of the Revolution;
Brig. Gen. of the United Colonies;
Born at Stratford, March 2, 1710;
Wounded at Ridgefield, April 27, 1777,
While defending the liberties of
AMERICA,
And nobly died at Danbury,
May 2nd, 1777.

Of his country Wooster said:

"My life has ever been devoted to its service from my youth up, though never before in a cause like this, a cause for

which I would most cheerfully risk—nay, lay down my life."

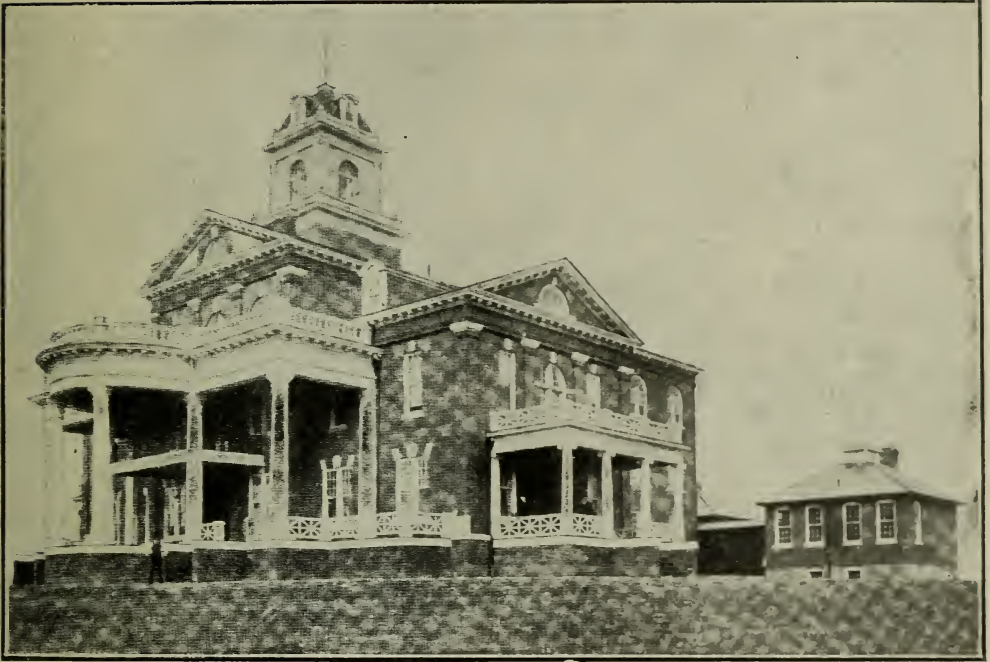
The opposite side bears the following inscription:

Brother David Wooster,
Impressed, while a stranger in a foreign land,
With necessity of some tie,
That should unite all mankind in a
Universal Brotherhood;
He returned to his native country, and procured
From the Provincial Grand Lodge of
Massachusetts
A Charter,
And first introduced into Conn.
That light which has warmed the widow's
heart,
And illuminated the orphan's pathway.
Under this charter, in 1750,
Hiram Lodge No. 1, of New Haven, was
organized,
Of which he was the first Worshipful Master.

The oration was delivered by the Governor of Connecticut. A brief portion was as follows: "No longer do his ashes slumber among thankless people. The state to its child, its bulwark and martyr; Masonry to the Master-builder of its oldest Temple; and Danbury to its self-sacrificing avenger, have at length yielded a slow tribute of a monument." To be sure of the right grave, it was opened and from his remains was taken the British musket ball, which caused his death.

Empires of the Old World may rise or fall; many of the great cities may crumble to dust; but on the sacred soil of the Puritans rests all that is mortal of one of the makers of the World's greatest Republic, that generations yet to be born may enjoy the blessings and fruits of a well spent life. May this article from the busy pen of a young writer serve to keep green the memory of General David Wooster, who died for his country. And may the day never come when the youth of a future generation shall fail to respect the subject of this monograph, the best of whose life was given to the elevation of mankind.

How much better to send flowers to the brother who languishes on the bed of sickness, than to wait until he is dead and then heap them on his coffin.



MASONIC HOME, MACON, GEORGIA, DEDICATED OCTOBER 25, 1904.

BI-CENTENARY OF MASONRY

Suggestion for Proper Celebration of Event Having First Importance to the Craft

BY BRO. JOSEPH E. MORCOMBE, HISTORIAN GRAND LODGE OF IOWA.



FEW years ago and he was accounted an unduly skeptical brother who did not date existence of the Masonic fraternity at least from the deluge. Some few there were content with a shorter calendar. These, perhaps, were content to fix the point of departure at Numa Pompilius and his Roman craftsmen: or others, with insular pride, began with Athelstan and Edwin and the gathering at York. But, unfortunately, neither Noah nor Numa nor the Saxon king has escaped the destructive inquiries of latter-

day investigators. These, after studying every scrap of authentic history, have given us 1717 as the furthest fixed date of the Masonic calendar. Not but that there are glimpses of the craft, speculative and operative, in times long antedating that year, but they are confused and confusing, and among them appears no event upon which we can fix firmly and with historical confidence. It is enough to say, and without discrediting whatever claims greater antiquity, that modern Freemasonry, with its machinery of Grand Lodges, Constitutions, etc., dates only from the day of St. John the Bap-

tist, June 24, 1717, when at the Apple-tree Tavern, in London, there was formed the Grand Lodge of England—prolific mother of all Masonic bodies.

We do not need a vague antiquity. Former claims could only appeal to and awe the ignorant. It is preferable among thinking men to take account only of things known and proven and of value. The island-empire of Japan, with an almost interminable calendar, found it expedient to set up a very recent point from which to date its progress and achievements. And that gallant race has crowded into the few decades of the Meiji more of real history than appears in all the previous hazy centuries. The period of historic Masonry, thus bounded, has at least been sufficiently extended to test vitality of the organization and to prove its worthiness. "Survival of the fittest" holds no less true in human institutions than in natural forms. The world is, after all, very practical, however impatient we may sometimes become at persistence of outworn or useless types. That which is needless or superfluous passes quickly, leaving but faint traces. Fads and follies are ephemeral, and only the effective and the beneficial survives. That for almost two strenuous, practical centuries Freemasonry has existed; that during such time it has grown and extended in and over all portions of the earth, and that to-day it gives evidence of even greater increased vigor and vitality—these facts should be a sufficient answer to detractors.

The history of Freemasonry within this time has now been fully and fairly written. It remains for those having grasp of the facts and adequate power of analysis to give us sight of real forces which underlie events. There is need also of such presentation as shall reveal what part the silent, increasing influence of the craft has had in accelerating world movements and elevating world ideals. Partly because of indifference and partly because Masonic writers have been woe-

fully unequal to the task, the labor of the fraternity has been treated as a negligible quantity in summation of the world's beneficent forces. In the struggles which have furthered the liberty of men, the approximation to equality of opportunity and the advocacy of peace between nations, the tenets and teachings of the fraternity have not been without weight, but have, so far, been exerted without credit. Almost two hundred years of insistence upon the fundamental fact of human brotherhood has borne rich fruit in the breaking down of barriers raised by caste and creed and race. It is time that the services of the craft to the world should be told and insisted upon and acknowledged.

But not until we ourselves understand the institution and are competent to its explanation can we expect others to give it serious attention. Generalities, however eloquently expressed, are not usually convincing. Harping upon sublime precepts and glorious records of good work in all the fulsomeness of self-praise may be very gratifying to those immediately interested, but others will prefer a showing of concrete facts. And facts are very stubborn things. They are not readily woven into ornamental sentences, and more than a gift for smooth language is needed for their proper presentation. Yet it seems to have largely become the task of Masonic orators and writers to indulge in platitudinous flights, to the supreme disgust of those who walk on common earth and who desire real information rather than spread-eagleism.

But the changes which may be needed, the historical standards which are demanded and the authoritative pronouncements upon Masonic philosophy which are desirable cannot come from any individual or coterie, however learned and talented. Nor may any one Grand body make declarations thereupon which shall be accepted as for the entire craft. In questions of government, and even of work, any such ruling body is competent

to speak for itself, because others have only an incidental interest in its methods. But there are larger matters, affecting the entire fraternity, upon a correct understanding, and definition of which the future of the institution may in great measure depend. These must be considered and pronounced upon by a general council of the craft.

I know that many of my American brethren are not in favor of Masonic congresses. The experiences of the past have been unfortunate and distinctly discouraging. But these former congresses have been convoked to discuss matters of minor importance, questions of mere detail, and vain attempts to secure uniformity in language and ceremony. They have been attended by those who were familiar only with the form, and knew little of the spirit of Masonry. These have been against agreement even on the limited program, because of fear for their own prestige or that provincial susceptibilities might be wounded. It is a different gathering that is now needed. Leave the disputed phraseology of work to Grand Lodges, or rather to their custodians or lecturers, for these latter must make a show for their places. With fixed uniformity their occupation would be gone. But a council of the best and wisest craftsmen, representing every legitimate Grand Lodge of the world—scholars, statesmen, men of affairs—these would have a different program, and the result of their discussions would be to the lasting benefit of the fraternity.

In 1917—twelve years hence—Masonry in its present form will have rounded out two centuries. Why should not this bi-centenary be observed by a great congress in London, representing the craft of the world? Such a meeting would be unique and command attention and respect because of its potentialities. More than all else it would fix the place of Masonry high among the beneficent forces of humanity. It would be the greatest possible object lesson of brotherhood, of

good will and peace among men. Upon the common grund of craft interest and betterment could meet those who otherwise would be divided by national and political lines, by racial differences, or by the artificial boundaries of creed and caste. The program of such men would be upon the broadest possible lines, their discussions upon the highest plane, and a new note would be sounded in the world-old marching music to which human endeavor responds. It will be no place for the self-conscious orator, with his cheap clap-trap of sentiment and Fourth-of-July rhetoric. It will rather attract and find use for the thinker, the historian and the philosopher—for those who can look out over the past and detect the subtle forces which impel action; for those who can view the future with a prophet's eye, can warn of dangerous tendencies and point out the pathway of progress.

Twelve years may seem a long time in advance to make such a proposal. But if this suggestion be of worth, it will take time to overcome obstacles, to change indifference to interest, to study out ways and means, to arrange details and to propose and perfect a program. It will first be necessary to test the sentiment of Masonry in the various countries. This can only be done through the fraternal press, and to secure an expression this suggestion is thus made. I cannot but believe that at the close of two centuries the Grand Lodges of the world will most willingly send their wisest to where Masonry had birth, to where the Mother Grand Lodge still holds her ancient state, and with unabated vigor is yet greatest among all her children.

Florida, Virginia and West Virginia have organized Grand Chapters this year.

Wise is the individual who can remain silent on any subject.

The Grand Chapter of Illinois has 32,000 members.

Freemasonry in the History of the World



W HILE basing its lofty ideals on a remote past, Freemasonry as it exists to-day is a comparatively modern institution, says Lloyd's. Its vitality is no doubt to be ascribed to the fact that the high principles upon which it was founded are formed by the broadest humanity. Being outside the region of controversy, either religious, scientific, or social, the tenets of Masonry embraces the sovereign upon the throne and the humblest of his subjects. The white and colored races, rich or poor, learned or simple, Jew or Gentile, meet upon common ground, and wherever they come together brethren may know and greet each other.

The record that St. Alban founded the first lodge in Britain A. D. 287 rests upon tradition; and details are wanting as to the kind of Masonry into which King Henry VI was initiated about 1450. Some two hundred years later the craft took more definite shape and we hear of Sir Christopher Wren as Grand Master. It was not, however, until the eighteenth century that Freemasons' lodges commanded the recognition which has since made them such potent instruments for good in the community. From the committee of charity, first appointed in 1725, have sprung three notable institutions, now conferring benefit on 1,153 persons. The oldest, designed to educate and bring up the daughters of deceased Freemasons, has existed for over a hundred and sixteen years. At the last return 265 girls were being cared for; and the donations and subscriptions for the year amounted to a little over £28,500. The kindred institutions for boys, founded in 1798, has an equally good record—the number of boys in the school being thirty; while the year's contributions were over £40,000. There are 236 men and 291 widows (besides thirty-one widows receiving half their late husband's annuity) on the

funds of the benevolent institution; the donations to which reached £25,363.

The participation in Freemasonry of members of successive royal families affords abundant evidence of the loyalty and integrity of the body. The Prince of Wales (afterward George IV) and the Dukes of York and Clarence were initiated in the year 1787 the Duke of Kent and the Duke of Sesses following a few years later. It was under the last mentioned that the craft became thoroughly united, as the Duke remained Grand Master for thirty years, from 1813 to 1843. Albert, Prince of Wales (our present King Edward) initiated in 1868, was elected Grand Master in 1874—continuing until called upon to ascend the throne, when his brother, the Duke of Connaught, succeeded.

Freemasonry binds our naval and military forces together in whatever part of the world she may be. When Commander Scott and the gallant heroes of the Discovery returned from their explorations toward the South Pole this year they found the warmest of greetings awaiting them from their fellow-Masons in New Zealand.

Masonic lodges now flourish along ancient rivers of Egypt. In Cairo some of the most zealous members of the Craft are Arabs, who are content to forego the social pleasures of dining together, their proceedings ending with sending round a charity box for the relief of poor brethren. In the far-distant Soudan is now to be found a Khartoum lodge, meeting in the city where Gordon perished. The commander-in-chief of India attends the Kitchner lodge at Simla, and also remains a member of the Drury lane lodge at home. Jerusalem has its own lodge, with brethren of many nationalities meeting amid the most ancient surroundings.

Lord Wolseley, in his memoirs (published this year), says: "I have been often asked if there is any good in Freemasonry

for the soldier," and proceeds to relate that the only wounded British officer rescued alive from the trenches before Sebastopol was one who made himself known as a Mason, when he was treated with every consideration and kindness.

The annals of war furnish many instances of good will. During the American struggle for independence, the Masonic chest of the Forty-sixth Regiment (now the Second Battalion of the Duke of Cornwall's Light Infantry) fell into the hands of the enemy. When the fact became known to General Washington he not only ordered the return of the chest, but directed that it should be handed over by a guard of honor, under the command of a distinguished officer. It is recorded that the chest containing the constitution and implements of the Craft was carried through the ranks of the regiment, while the band played a sacred march, the colors waved, and the troops presented arms. Needless to say that this act of Washington's was received with ringing cheers.

By an extraordinary coincidence the Forty-sixth Regiment suffered a similar loss while in Dominica in 1805. The French attack was gallantly resisted, but in the course of the action the Masonic chest of the regiment was seized and carried off to sea without its contents being discovered. Three years passed and then the French government returned the chest with complimentary presents, thus paying the homage of an enlightened nation to the value and usefulness of Masonry.

Of personal instances many notable things are recorded. Major General Putnam was captured in the French and Indian war, and condemned to the stake. The faggots were piled around him, and death seemed certain. A French officer approaching, the general made himself known as a Mason, whereupon the faggots were at once dispersed, the cords loosed, and his life saved.

In 1813 the Irish captain of a trading vessel was captured by a French priva-

teer, commanded by Louis Mariencourt. The latter, on finding that his prisoner was a Freemason, at once gave him his liberty, and also returned his ship with its cargo.

Antiquity of Masonry

Bro. Geo. W. Leninger, Past Grand Master of Nebraska, in describing travels in Egypt and the Holy Land, says:

"Among the things shown me in the Grand Lodge room at Cairo, Egypt, was a plaster cast out of the tombs at Sacara or Memphis. In one of these rooms there is illustrated the F. C. degree. They took a plaster cast of that section and had it in their Grand Lodge room. They presented me with a photograph of it. I am satisfied that the F. C. degree is shown in the tombs and temples at Thebes, Luxor and Memphis. There is no doubt but that the F. C. degree was conferred in those ages, and that those men had their guilds. They may not have had their Grand Lodges as we have them today, but they had their guilds during the early period."

Freemasonry is indisputably the oldest human institution known among mankind. Contemporary with the elder civilizations, dispersed ages ago throughout all lands and peoples, inculcating the pure principles of Faith, Hope, Charity, Fortitude, Prudence, Temperance, Justice, Brotherly Love, Truth, Morality and Virtue, it has ever claimed and received, and now claims and receives, the homage and fealty of the good, the wise, the virtuous and the noble.
—*C. F. Painter, Grand Orator, Colorado.*

Masonry is evidently flourishing in England, the Grand Master having granted warrants to eight new lodges in London since the December quarterly communication, and to three in the provinces and three abroad.

A Frenchman says dyspepsia can be cured by smiling. Don't know, but we are sure smiling can be cured by dyspepsia.



EDITORS' CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, }

Editors



Affiliation .

We again call the attention of Masons of California to the fact that, when they desire to change their membership from the Lodge to which they belong to some other Lodge, it is not necessary nor desirable to take a demit from the body with which they are at present affiliated. All that is necessary for a member wishing to change is simply to obtain a certificate from the Secretary of his Lodge and file this with his application to the Lodge which he desires to join. If then he is rejected he does not lose his membership in his own Lodge. Should he be elected he then obtains a demit from the Secretary of the Lodge with which he desires to sever connection and files this with the Secretary of the Lodge which elected him. His membership in the Lodge to which he is elected is not complete until he obtains this demit, and files it with the Secretary of that body.

This is an excellent provision, and one calculated to do away with the evil of non-affiliation. It is a provision that ought to be brought to the attention of all Masons, not alone for the advantage to themselves individually, but also for the general benefit of Masonry. Anything that will tend to lessen the evil of non-affiliation must prove of benefit to the Fraternity at large. As a general proposition, when one takes a demit he does not do so with intent to dissolve his connection with the Fraternity; but when he obtains the same he neglects applying to some other Lodge, and, little by little, loses interest, until finally he has become a confirmed backslider. It would be well in all cases of application for demits for

Secretaries to call attention of those applying to this provision of our law. We have known a number of instances of Masons applying for demits in ignorance of this provision, when no intention on their part to sever their connection with the Fraternity existed. Indeed, it is seldom that we hear of a Mason desiring to entirely withdraw from the Fraternity. Often, however, it becomes necessary, through removal or other causes, for Masons to change membership from one Lodge to another, and this change can be readily effected by recourse to this wise provision of our law.

Masonic Expressions

Freemasonry has a language, or rather, a phraseology peculiar to the fraternity, or that has originated in the order; such are the terms "upon the square," "under the tongue of good report," "so mote it be," "cable tow's length," "upon the angle of the square," etc.

The square in Freemasonry is an emblem of morality. To act upon the square, then, simply means to act in conformity to the recognized principles of morality, or the standard of right. No teaching of the order either requires or permits any action in contravention of the behest of reason. We are aware that many who are not Masons are of the opinion that Masons bind themselves to stand by one another, right or wrong. There is no such requirement; on the contrary, Masons are seriously enjoined to practice the social and moral virtues, to be exemplary in the discharge of all duties incumbent upon them in their social and civic capacities. As citizens they are charged never to pro-

pose or countenance any act that would tend to subvert the peace and good order of society. Due obedience to the laws of the land, and allegiance to their country, are cardinal teachings. As individuals they are enjoined to practice all the domestic and public virtues. The very first lesson impressed upon the mind and heart of the novitiate is the high importance of truth—the foundation of every virtue. Masons are taught that justice in great measure constitutes the really good man, and that they should never depart from the minutest principles thereof. The lessons of the highest standard of morality are constantly held before the members in all the ceremonies of Masonry. They are taught to aid and assist one another only so far as the first square or angle of honorable action, or the cable tow of duty to God, to society and to themselves, will permit. Masonry is a human institution, and its votaries are human; but it is not a reformatory institution. Were its teachings rightly observed, none but those of good repute, of exalted moral character, could cross its threshold.

**Questioning the
Petitioner**

The Grand Master of the District of Columbia recommended the adoption of a new form of petition for degrees, which should contain answers to the following questions to be propounded to the applicant for light in Masonry:

1. Have you ever been indicted in any court? If so, state result.
2. Have you ever had a case in any kind of court? If so, state its nature and result.
3. State in sequence what schools you have attended.
4. State in sequence what you have been employed at since leaving schools.
5. Are you married? If so, do you live with your wife?

Recognizing the propriety of the first question, the Committee on Jurisprudence

recommended its adoption in a modified form, as follows:

“Have you ever been a defendant in a criminal case in court? If so, state circumstances and result.”

The other questions were ignored.

This action was eminently proper. The query which met with favor is one calculated to protect the fraternity against imposition. Great care should be exercised regarding the moral character of the seeker after Masonic light. Masonry is not a reformatory institution; a person convicted of a crime should not under any circumstances be permitted to cross its threshold; one even accused of a serious offense against the laws of the land should be subjected to the very closest scrutiny, with the benefit of the doubt weighing heavily in favor of the safeguarding of the fraternity.

The remaining questions, however, have naught to do in determining the moral fitness of a candidate, and some of them are impertinent. It is certainly no affair of a Masonic lodge if the applicant has ever been a party to a civil case in court, and if by this question it is sought to determine whether the petitioner has always dealt justly in business matters with his neighbors, there are methods of making such inquiry without thrusting it under his nose. The committee of investigation should elicit such facts as are of importance.

A list of the schools attended by the petitioner has little if any pertinency in determining moral worth and character, or eligibility to the sublime mysteries of Freemasonry.

A mere statement of the applicant's present occupation should be sufficient, Masonry being interested therein only to the extent of its justification with Masonic principles.

We fail to see any good reason for the inquiry as to whether applicant is married, or what his status in this respect has to do with his mental and moral character, or his eligibility to Masonry.

**Stated
Meetings**

Members of Lodges should be punctual in attendance upon stated meetings. The welfare of the Lodge depends upon the loyalty and assiduity not only of the officers but the brethren as well; for the most watchful care should be exercised in order that none but good men and true be admitted to its rights and sacred privileges.

It should be the duty of the officers to see that these meetings be made interesting. The routine of business often becomes tiresome to the members, but it should be remembered that when the regular order is finished there is an opportunity for the introduction of exercises for the good of the Craft. The Master should arrange for some brother who is worthy, well qualified to entertain the brethren with remarks that are pertinent to the occasion with reference to the practical application of the beautiful lessons taught in the symbolism of Masonry. Such exercises will awaken a deeper interest in the noble work in which we are engaged that of making men wiser and better.

Will some Master try the plan which is here outlined and suggested, and communicate with the TRESTLE BOARD in reference to the result obtained?

**Trestle Board
Appreciated**

Occasionally some good brother who appreciates the work of a Masonic editor, and whose heart overflows with the true spirit of Freemasonry, writes to us letters of encouragement like that which is hereto appended, and when such an epistle arrives at the sanctum sanctorum of this journal there spreads o'er the countenance of him who pens these lines a smile of joy which drives away the frown of care and anxiety from the mind and features, and from the heart the dusty cobwebs of despondency, and gives birth to a fond hope that, perhaps, after all, the faithful and strenuous labors of a Masonic editor may not be entirely in vain.

May the bright and glorious sun which rises in the East to open and adorn this brother's day, journey to the south in the meridian of its beauty, and vanish in the west in transcendent splendor, in full fruition of all his hopes and aspirations, and may other brethren emulate his noble example in this truly appreciative manner!

OFFICE OF ESPERANZA LUMBER AND TIMBER CO.
JOHN McKEA, PRESIDENT.

McCLOUD, CAL., April 7, 1905.

The Trestle Board Co., San Francisco, Cal.

Inclosed please find check for \$10. Kindly credit my subscription account with the same. God bless you and the work, is the wish of one who lives in the shadow of old Mt. Shasta.

Very fraternally,

JOHN McKEA.

Our Sympathies

Through the courtesy of the Grand Secretary, Brother Diehl, we are in receipt of a copy of the Proceedings of the Grand Lodge of Utah for 1905. From it we learn that our noble brother has been subjected to severe affliction. La grippe endeavored to make him let go his grip, but he held on; shortly afterward, he broke his ankle by stepping on a cobblestone. Although advanced in years, Brother Diehl, like his namesake, is wondrously active and equally persistent. It would be difficult to make him believe that he should administer chloroform; and it would not be possible to make the Grand Lodge of Utah believe that the time for him to do so has come. For many years Brother Diehl has officiated as Grand Secretary, and as chairman of the Committee on Correspondence in his Grand Lodge. His reports on correspondence are among the ablest. He has our sympathy in affliction, and our admiration for his pluck and sterling worth.

**Observance of
Obligations**

Would it not be well for Masters frequently to call attention of the members of their Lodges to the character of the obligations which they voluntarily assume when embracing the Fraternity? These seem too often to be lightly as-

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 the non-receipt of the magazine is traceable to some other oversight not the fault of this office.

Give us due and timely notice.

sumed, and as lightly violated. It is perhaps needless to say that the promises made by Masons are very solemn utterances, and no one can violate them without material injury to himself, in his self-respect and to whatever is sacred in the teachings of Masonry.

Try, Try Again

The correspondent who signs himself "Telegrapher," and sends to this office a clipping containing a humorous anecdote of a verdant youth who visited a jeweler's store and purchased a pin containing a square and compass, and requests that same be given publication, is informed that if he will refer to the issue of the TRESTLE BOARD of June, 1904, he will find the same printed in entirety, hence the story will hardly bear repetition so soon. Try again, brother.

Where is Our Home Talent?

EDITORS, TRESTLE BOARD:

For many years I have been a constant reader of the TRESTLE BOARD, and have found in its columns much of moral and intellectual worth; but I have often observed that, aside from editorials and an occasional contribution, very little home talent has been in evidence.

I have often found true pleasure and derived lasting benefit from reading and referring to articles written by Brothers Brown, Meyerhardt, Butler, Laflin, Evans, Walton and others, all dwellers in jurisdictions beyond the Rockies but seldom from the pens of California Masons have I seen words of cheer, encouragement and approbation for seekers after light and knowledge.

Where, I ask, are the Grand Masters who have presided over the craft in California, and also the Grand Orators who have electrified the brethren in the Grand Lodge in the years that have gone? These illustrious brothers all entered our ancient and honorable fraternity with the avowed purpose of being serviceable to their fellow men. I can find no answer to these questions except what is implied in the parable of the sower, and no evidence to the contrary appearing, the conclusion must be drawn that much of the seed sown has been carried away by the fowls of the air.

If the editors of the TRESTLE BOARD have any reasonable explanation to give as to the apparent dearth of Masonic writers in California, it will be well received by members of the fraternity who have been led to believe that there is something in Masonry beneath, above and beyond the mere rigmarole of lodge work.

"As the hart panteth after the waterbrook, even so panteth my soul for"—the fountain of symbolic lore.

A PAST MASTER.

People who cannot endure children in the home will find heaven a very unpleasant place.



Perfect Ashlars of Masonic Thought



THIS is a grand thing to stand today a living man with feet upon the first years of the Twentieth Century. With a mind responsive to the surging knowledge which makes the air electrical with thought — with a soul that thrills to a hundred aspirations and high-arched longings, life is indeed rich and deep to the present day man. If he stand with clean hands and uplifted brow to meet the new, sweet days that are crowding to meet humanity over the threshold of a new century, he may, indeed, be called the envied one of the ages.

Life never before meant so much as it means today. Life has grown intense and swift and various, weighted with the accumulated gifts of the centuries that are gone. An hour of life today is worth a year of life that slept its slow movements of idle leisure outside the tent door of the Arab, or on the shepherd's hillside lounging place. Ideas clash and reclang today, and in a swift moment institutions rise and fall. In the brilliant history of our own country, men have touched the mountain and it has yielded golden treasure, genius like a flame of night has builded great cities and linked them together with bands of steel and electric wires, across mountain and plain, under rivers and lakes to the shores of sunset.

Back of all this splendid civilization that fascinates with its grandeur, and back of every new birth of liberty, has been the influence of Freemasonry. It ripened into Magna Charta, it flowed in the Declaration of Independence, it fruited at Yorktown, and today, in the progressive onward march of civilization to yet higher achieve-

ments, is leading men to the God-given fellowship — a common Brotherhood. —
—*John R. Gardner, New York.*

There are three things that are necessary to make life a success. A worthy object, a singleness of purpose, and a persevering determination. We must first realize that life is worth the living, that there is something to be accomplished, a work to be performed; and realizing this to be true, we should bend every energy to direct life so that there would be no difficulty in reaching the desired goal.

No man lives to himself; he may be a recluse or a hermit, and such is the wise provision of Providence that somewhere and at some point his life will and must touch some other life. Every thought we think, every word we speak and every act we perform, affects some other life, whether we intend it so or not, and the character of life we put in motion is a wave on the great sea of time that never ceases until it lashes against the shores of eternity—*Bro. R. D. Lindbaugh, Indian Territory.*

I am constrained to sound a warning to all lodges that no vice known to our present civilization can do more to tear down Masonry and blot its fair name than for it to tolerate this evil. The world has learned, and justly so, to look upon the Masonic fraternity as being composed of the best, most moral, conservative and temperate body of men anywhere banded together. And a single instance of drunkenness of a known Mason in the community is noted and commented upon and most harshly criticised by the profane. And equally so among even the very men who are guilty themselves. It is because it is not expected of a Mason. I admonish all

lodges to refuse absolutely to elect any man to take the degrees unless he is a sober man; do not take professions of reform until time has demonstrated the genuineness of the claims. — *Philip D. Brewer, G. M., Indian Territory.*

Like the great temples which the peoples of antiquity builded, Masonry has a place for each class of its votaries, according to need, knowledge and receptivity for instruction. In its outer court he who is content with formula and words of rote may be satisfied. The external show and sight of unexplained symbols may fill him with awe and even with some glimmering of aspiration. He is bettered, unconsciously to himself, by his surroundings. But only the enlightened ones, prepared for the higher initiation of understanding, will the genius of Masonry lead into the adytum of her temple and reveal the esoterium of her pregnant symbolism. — *J. E. Morcombe, Iowa.*

Truth has been a problem to all sages and philosophers. Truth was a goddess in the ancient mythology. She was said to be the mother of virtue and was painted in garments as white as snow. Her look was serene, pleasant, courteous, cheerful, and yet modest. She was the pledge of all honesty, the bulwark of all honour, the light and joy of human society. She was accounted the daughter of Time or Saturn, because truth is discovered in the course of time. "What is truth?" was asked of a deaf and dumb boy, and he made answer by moving his finger in a straight line.—*C. D. Belden, Arizona.*

No man is perfected by miraculous occurrence. No one is made a Mason by forms and ceremonies, or by wearing of insignia. If you would become proficient, become reading Masons—study Masonic literature, not forgetting the Great Light which will "guide you in all truth." Be aggressive. If you have an idea, develop it. Your responsibility does not end by receiving, but turn about and give your

best talents to those who come after you. Practical Masonry is measured not by figures on a dial, but by the exercise of God's best gifts, charity, virtue and exemplary deeds.—*W. Scott Nay.*

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 haven 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.*

And for the actual practice of its virtues, for that true feeling of honesty and candor which should characterize all men in dealings with their fellows, commend me to the Blue Lodges. I say this because high sounding titles or distinguishing insignia do not add to true Masonic worth. Degrees won't make a Mason, if the heart is not right; it is honor and character in-born and existent when brought from darkness to light, and which that light alone makes dominant which makes the Mason.—*Harry H. Myers, Arkansas.*

The landmarks of Masonry are unchangeable, and the spirit of the work is incorruptible; it may be developed, illustrated and applied, but it never can die, it never can decline. As it moves onward and upward in the accomplishment of its glorious mission, there rises into being a living monument, its foundation already resplendent with age, attaining a height and magnitude worthy of the inditement of the virtues of its followers.—*David C. Chase, Idaho.*

THE WORD COWAN



THE word cowan, which is used among Masons, has caused much controversy. Some have derived it from the French chien—a dog. This derivation, however, does not appear to have any good support. A more likely explanation is that in Scotland the builders of dry walls were at one time called cowans; and that these inferior workmen were not permitted to join the assemblies of the regular craftsmen, nor to take any part in the regular and more honorable work of Masons. This is plausible. But there is a third theory which has still greater probability in its favor.

The word covin is one known to our modern law, signifying collusion or a secret agreement to the prejudice or injury of someone. In former times any plot or secret intrigue, and any aggregation for private advantage to the detriment of others was called covin. This word was variously spelled and variously pronounced. In many old documents it is spelled couin, cowin, and sometimes cowan. It is used to designate unlawful assemblies of workmen. In an account of English guilds it is said that "in 1383 they issued a proclamation forbidding all congregations, covins and conspiracies of workmen in general." In times when the statutes of laborers were applied with strictness and even severity to keep workingmen from meeting to secure higher wages or to further their interests, Masons were exempted from the operation of the law. They were generally, but not always, permitted to hold their regular assemblies and to consult for the good of their craft. As they enjoyed this privilege by the good will of the crown, they were careful not to abuse it, and equally careful to keep free from associations and classes that were under the ban. They therefore forbade all cowans or covins to enter their assemblies. It is easy to understand that the irregular

and inferior workman—the builder of dry walls—would be designated a covin or cowan, just as a modern trade unionist would call an irregular workman a scab or rat; and they would be as careful to keep these cowans from their assemblies as the Masons' union to-day is to keep out scabs. It was the duty of the tiler to drive off these cowans from their assemblies as the Mason's union to-day is to keep out scabs. It was the duty of the tiler to drive off these cowans as well as spies and eavesdroppers desirous of overhearing the discussions within the lodge, or to gain possession of the secret words and signs by which genuine Masons were known to each other.—*A. T. Freed, in Masonic Sun.*

The Comma Made a Difference

Recently a school inspector arrived at a small town in Germany, and requested the mayor of the place to accompany him on a tour of inspection among the schools. The mayor, as he put on his hat, muttered to himself, "I should like to know why that ass has come so soon again," a remark which the inspector overheard, but he purposely appeared not to have heard it. Arriving soon at the first school, he began to examine the pupils in punctuation, but was told by the mayor: "We do not trouble ourselves about commas and such like." Then the inspector merely told one of the boys to write on the blackboard: "The mayor of this town says the inspector is an ass." "Now, young man," says the inspector, "put a comma after town and another after inspector." The boy did so. The mayor has changed his opinion as to the value of commas.—*Exchange.*

You cannot dream yourself into a character. You must hammer and forge yourself one.

Revenge dwells in little minds.

OUR STATE AND OUR COUNTRY*

BY HON. ALVA ADAMS, FORMER GOVERNOR OF COLORADO.



PATRIOTISM is fundamental in Masonry. The man who is not true to his state, loyal to his country, is false to Masonry. The American Mason has no statute but the Bible; no flag but the Stars and Stripes. It is true Benedict Arnold was a Mason; but when treason tainted his soul, he ceased to be a Mason, and across his name in the records of his Lodge was written in letters of scarlet, "Expelled—a Traitor." In the Masonic order there is no toleration for disloyalty to liberty or to God. The first Masonic sacrifice of the republic was when the blood of Warren crimsoned the sod of Bunker Hill. From that immortal field to the last conflict for liberty there has been no battle for its flag in which Masonic brothers have not paid the supreme penalty for country. In all our history there has never been a council of war upon sea or land—never a conference of patriotic statesmen—in which Masons have not participated.

Unlike Egypt, inscriptions upon the tombs are not the final records of Masonic achievement. The lesson of to-day told us that the hour of the Mason is now, the present. It is not the dead Mason, but the living, that is to perpetuate the Order and defend our country. Ancestry should be a confession, an apology, and not a boast. Cherish the memory of the dead, draw inspiration from their deeds, but remember it is the living that reign. Our fathers have done much for state and country. They laid the foundations in courage and liberty, but there remains much more for us to do. Duty and brotherhood are more than figures of speech. If Masonry is nothing but a Lodge affair; if our ceremonies are but a

mimic play within the secret recesses of the Temple; if the only evidence we give of our principles is the wearing of an emblem; if the right to carry the eagles our only purpose in joining the Scottish Rite; if its obligations and teachings are not for use in daily life, in business, in politics, in the home—then the order is a delusion and its Temples whited sepulchres, tenanted only by ghosts. But, thank God Masonry is not a phantom ship upon a river of dreams. Though rich in achievement and glory, it is an institution of to-day—a living, vital force, throbbing with hope, pregnant with destiny.

There is something wrong with the politics of the world when the resources of nations and the energies of statesmen are bent toward preparation for war. There is something wrong in our country when half its enormous income must be spent in building battleships and in maintaining armies; something wrong when strikes and want sweep over a nation burdened with the plenty of the promised land. There is something wrong with Colorado when the tramp of soldiers has become a familiar sound in the streets of our cities; something wrong when martial law and strikes dominate great industrial centers of the state. Soldiers and lock-outs and strikes are poor testimonials of the boasted civilization of the new twentieth century.

While my sympathy is with the toiler, I am no apologist for either side in the great industrial warfare that inflicts state and nation, compelling authorities, in order that individual rights may be protected, to create military camps where a happy and prosperous industry should prevail. In these conflicts both sides are wrong, as both are arbitrary and dictatorial. There is seldom a controversy in which the difference is

*An address delivered by Brother Adams at a recent Scottish Rite reunion in Denver.

so great but a decent spirit of fairness and justice on each side would find a solution without the intervention of force or soldiers, and a decent regard and respect for the rights of the non-combatant should compel any honest party at interest to seek that peaceful solution. There never was a contest between men that was not based upon injustice, and permanent peace can never come until they meet and treat upon the common ground of justice. Justice is the only panacea—the only antidote for the poison of avarice, prejudice and outrage.

Like a thread of light through a cloth of gold, the principle of justice runs through the Masonic creed from the first to the thirty-second degree. Upon justice the Order is founded, and that makes it immortal. The mission of every Mason is to carry this doctrine into individual and civic life. Our traffic should be in deeds rather than degrees. If those who pay wages and those who receive wages in Colorado would adopt, as a rule of conduct, the Masonic principles of brotherhood and justice, our brother governor could disband his armies and could tonight, and for all nights to come, go home and rest in sweet and undisturbed repose. Strife would cease, prosperity return, and this mountain empire become, what God intended, an Eden, a Paradise, where brother could look upon brother in love and not with hate. And in a broader field, if the equity and justice of Masonry could crystallize into international law, peace would come to the nations.

Where labor is concerned, our state and our nation can profit from a study of the methods of King Solomon, the father of Masonry. Of him the Bible says that, when building the Temple at Jerusalem, he treated his 150,000 workmen "so that neither envy nor discord disturbed the peace and tranquility that pervaded the earth at that time." Justice was the law of conduct between employer and employe. Unions existed then as now. Proficiency, skill and character were the con-

ditions of permanent membership, and to such the secret word or card was given, enabling them to receive master's wages in foreign countries. Hiram Abif was the Grand Master of the federated builders' trades unions of Judea; Jubalum and his companions were "scabs," but the honest workman received honest wages for fair hours and honest toil.

It should humble our pride when compelled to go back 3,000 years for an example, where capital did not try to see how much could be forced out of labor, and when labor did not try to see how little it could do for its wages. Then Masonry was the tribunal, and justice presided. Let its courts be set up in America.

In Colorado there are, in ratio of population, more men who are free-born and of good repute than in any other commonwealth. They have only to be harmonious and active in right-doing to be invincible. Our weakness is that whenever reform and discipline touches civic questions we partisans cry out "my party," "my party." Truth and right will bring no harm to any honest man or party. My party or my country have no right to be wrong, and when wrong they have no right to demand my allegiance. We owe no loyalty to any organization when such fealty taints our manhood. If state, party and country cannot stand up and be measured by the moral plumb and square of Masonry, they need to change their course. Masonic principles cannot bend or give way to expediency or policy. Masonic lights are fired by the Eternal and are enduring. Men cannot change them; God cannot revoke them. Integrity and justice are the pillars of Masonic philosophy and jurisprudence, as love and brotherhood are its religion.

If there be a Masonic trust or combine, I declare that there is no "water" in it. It is not overcapitalized, and its shares are underwritten by Almighty God. They are panic-proof; they never shrink in value; they are better than gold; for.

while the American eagle and the British sovereign may be current coin the world over, vouchers of Masonic manhood are legal tender in two worlds, this and the next.

There is but one degree to human liberty, and to that every American has subscribed, but no citizen has taken the obligation with the solemnity that surrounds the initiation of the Scottish Rite Mason. In free government rests the ultimate hope of human happiness. You and I are now defenders of the faith, for

have we not during the past four days, old members as well as new, before many altars given our sacred pledge to stand for, fight for, and if need be die for justice and truth, for the freedom of the intellect, conscience and body? There is no conflict between the teachings of Scottish Rite Masonry and the doctrines of free government. Every political or civic degree of the Order is almost a reincarnation of the Declaration of Independence, or, if you please, the Magna Charta of the republic is a reincarnation of ancient Masonic doctrine.

STAND ERECT

BY BRO. P. C. HUNTINGTON.



O we fully appreciate the significance of these two little words? Have we had such a revelation of the sublime truths which are taught in the lessons of the three degrees of Masonry that we grasp the trenchant and impressive meaning of the words, stand erect? If so, let me ask you, my brother, not to be content to depend on other men's actions or be mere supine spectators. If your feet have pressed the floor of the hall of the chosen, do not be forgetful, but stand erect, and not alone there, before its sacred altar, where you took upon yourself those solemn obligations, but when you pass out. Upon the street, in your home or office, stand erect. Remember the princely procession of grand and noble men who have stood erect before this altar and through all the centuries never have lost sight of, or forgotten, the lessons taught therefrom.

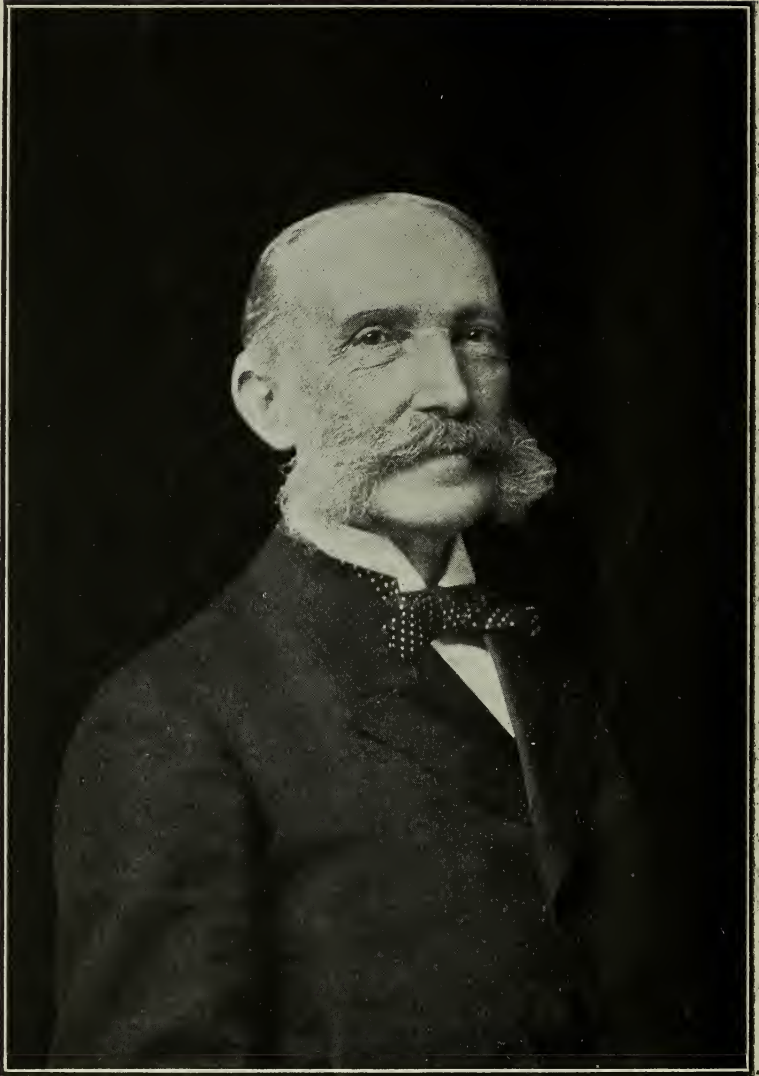
They were not idlers, misers or hermits, but lived upright men—men who welcomed labor, self-denial and opportunities to do good. All forms of tender kindness and gentle charity, a full recognition of the sanctity of weakness and the majesty of compassion inspired and animated these, our brethren. They did not

wait for incentives to exercise virtue and relieve sorrow. They stood erect, beheld the opportunities, and hastened to gladden and comfort.

Stand erect! Behold for yourselves how the teachings of our Ancient Order have ever honored the name of Jehovah, the loving Master of the universe. How they have softened and transformed character; how, for hundreds of years, it has furnished the highest patterns of virtue and the noblest examples of character.

Though sometimes shrouded by eclipse or dimmed by passing mist, the light of ancient Masonry has never been quenched. Though calumny and slander and abuse, incited by ambition or something worse, have tried to wound the grand old Order unto death, she has retained her strength like the eagle; has run and not been weary; has walked and not been faint. For this reason her mightiest apology from age to age has been the numberless votaries who have stood erect before her altar and exemplified her gracious teachings in blameless living and peaceful dying.

Stand erect, then, my brother, in the ranks of those to whom the honor of being true to the uttermost is more than diadem or the flattery of men.



BRO. HENRY W. RUGG, D. D.

POWER OF FREEMASONRY

BY BRO. HENRY W. RUGG, RHODE ISLAND.

THE topic to which I invite your attention is "The Power of Freemasonry"—the wholesome power of Freemasonry as witnessed in personal life and in the community.

All questions relating to the sources of human power are of perennial interest. We turn to them again and again. They impress and fascinate us. In their consideration we have to think first of what man is in himself—a masterful being—strong by reason of his endowment of intellectual and moral faculties and also by reason of his ability to profit by association with other men, so making his life more useful and more forceful than otherwise would be the case.

Institutions justly count among the sources of vital power in the world. The benign institutions of education and religion serve the highest purposes of human good. They develop and mold personal character and furnish an equipment to make men potent factors in all that relates to the betterment of humanity. And there are other institutions, established on a basis of morals and philanthropy, which exercise a like influence and deserve to be regarded as powerful adjuncts in promoting individual welfare and the public good.

Society needs these institutional helps. The community owes a debt of gratitude to the varied, organized forces of education, religion, and charity whose work in our day is so much in evidence through churches and schools—through asylums, homes and hospitals—in associations, clubs, fraternities, whose abundant ministries brighten and bless human lives as they ameliorate some of the ills which cast their dark shadow over the earth. There can be no question that such institutions, with all their complex machinery, their carefully devised combination of resources

and benefits, their effective organization, and their ample equipment, make large contributions to the general welfare. Being wisely administered, they serve important uses. They bless the outside world. They bless their own membership.

Institutions develop manhood — they make men! But the converse of the proposition is also true. For men make institutions. Back of all systems and organizations we shall always find a personal element having directing, determining force. There must be men behind the guns; there must be the force of individual character and purpose behind the system, the organization, to insure great results.

"God sifted three kingdoms," it has been well said, "for the seed with which to plant New England civilization." It was Winthrop and Carver and Bradford and Miles Standish and Roger Williams, typical men, all of them, with their associates and successors—less prominent, but no less faithful and true—who shaped the thought and action of the New England colonies and made them strong for the building of a nation. But with this concession of the foremost place to the personal element we have to recognize the importance of systems and institutions, and our efforts should always be to estimate them according to their deserving. In the long run the world comes thus to estimate institutions and men. It asks what are their purposes, what they have done, what they are doing, and they are judged accordingly. That Freemasonry has been and is a wholesome power in the world cannot be denied.

The claim of the institution to be thus regarded and ranked may be justified. I believe, in two ways—by reference to history and to personal experience.

1. The historic evidence is ample to show that the Masonic institution has been a potential force of help and bless-

ing in the communities where it has been established. Masons may not boast of what their fraternity has wrought of good in promoting the public welfare, but a record has been made which is quite sufficient to justify our claim that Freemasonry has always been an effective supporter of human rights and the good order of society, that it has given aid to numerous humanities and reforms, so making self-evident contributions to the general welfare, albeit much of its influence has been exerted in ways so quiet and unheralded, as hardly to claim the notice of those who only judge of its power by its most obvious results."

THAT LETTER "G"



RAND Master Tennis, of Pennsylvania, in 1903, created quite a furor in the fraternity by the announcement that "the letter 'G' forms no part of our ceremonies, is not a proper Masonic decoration, and must not appear on lodge notices." This most unusual ruling does not meet the approval of the present Grand Master of Pennsylvania, Bro. Chas. W. Brown, who has restored the letter to its proper place as a Masonic symbol. In an address recently delivered before the Grand Lodge of the Keystone State, Brother Brown says:

"It is not only my duty, but yours, who are members of our ancient Fraternity, to prevent the introduction of innovations, and it is also our duty to prevent the abolition or obliteration of any of the ancient symbols.

"I have long felt that it is the tendency of the age to lose sight of some of these ancient symbols. I have particularly in mind that the letter 'G' was declared, not many years ago, not to be a Masonic symbol in Pennsylvania.

"With that decision I have long differed, and at this time I take the occasion to restore it to its proper place as a Masonic symbol.

"The letter 'G' was conspicuous in the lodgeroom wherein I was made a Mason, and it remained there unquestioned for many years, and until the use of the room was abandoned.

"In connection with the compasses and square, emblematical of the Great Lights in Freemasonry, it has been the most common symbol of Freemasonry known. It is recognized by all our sister jurisdictions in this country, and was always embroidered on the apron of the Grand Master until after the decision affecting it was made."

Commenting upon the above, the *Masonic Standard* says:

"This rehabilitates the letter 'G' in the jurisdiction of Pennsylvania, and the Grand Master's action will doubtless receive the approval of that large body of brethren who believe in the preservation of the ancient customs and symbols of Freemasonry.

"The letter 'G' is the English equivalent of the Hebrew letter *yoḏ*, the initial of the sacred name of Jehovah, and is constantly to be met with among Hebrew writers as the abbreviation or symbol of that most holy name, which indeed, was never written at length. Strangely enough this English symbol, the letter 'G,' is used in all the lodges of Continental Europe, and in every country where Masonry has been introduced."

The Foxy Woman

When a woman receives a Christmas gift she doesn't like she puts it away carefully to give later on as a prize at a card party. —*Atchison Globe*.

THERE IS A BETTER EXISTENCE

BY BRO. J. R. LINDSAY, IOWA.



AMONG the many gems "of purest ray serene" which the dark unfathomed caves of ocean will reveal to the light of the last great day, none will measure higher in deathless devotion to the post of duty than our dead brethren. But if the lives of all these, our brethren, are as tapers that are burned out, then we treasure their memory and their example in vain, and the latest prayers of their departing spirits have no more sanctity to us, who sooner or later must follow them, than the whisper of winds that rustle the foliage of the complaining forest, or the murmur of the waves that break upon the fretful shore. Tradition may fail, revelation may be a disappointment, but human nature, the aspirations of man, the inspirations that grow with his growth, that strengthen with his strength, indicate to him as an unerring proof that beyond this life, beyond the grave, there is, upon another shore, somewhere, in some clime, another and a better existence. If we wholly perish with the body, what an imposture is this whole system of laws, manners, and usages on which human society is founded. If we must wholly perish, what to us are the sweet ties of kindred? What the tender names of parent, child, sister, brother, husband, wife, or friend? Would we honor the illustrious dead? How absurd to honor that which has no existence! Would we take thought for posterity? How frivolous to concern ourselves for those whose end, like our own, must soon be annihilation! Our philosophy cannot efface the memory of those with whom we have toiled and laughed and wept on life's journey; and ever and anon the wounded heart will yearn—

"For the touch of a vanished hand,
And the sound of a voice that is still."

To mourn without measure is folly; not

to mourn at all is insensibility. As the beauty and grandeur of the starry heavens are only to be seen when set against the brow of night, so sorrow often brings forth the latent beauties of the characters. If we mourn, they rejoice. If we hang our harps on the willows, they tune theirs in the eternal orchestra above. Sorrow is one of God's own angels in the land. Her pruning knife may not spare the tender buds of hope that make glad the garden of the soul, but her fingers sow the seed of a quick sympathy with the woes of a common humanity, which, springing into leaf and bud and blossoms send perfume and beauty into the waste places of lonely lives, and permeate with fragrant incense the soil that gave them birth. It would seem that a certain shock is needed to bring us in contact with reality. We are not conscious of breathing till obstruction makes it felt. The tenure of life is uncertain. An inexorable law is ever manifesting itself. Cloud and sunshine, cold and heat, winter and summer, the darkened luminaries above, the funeral draperies, decay and death, rest and sleep, and life and *resurrection* are witnessed everywhere. The Mason is taught to believe in the immortality of the soul and the resurrection of the body. This is the purpose of Masonry and the hope of the world. Within man's mortal tenement burns a captive flame, lit up by the same infinite hand that enkindled "all the constellations that gem like a diadem, night's brow. Although not permitted the pre-eminence whereon Moses of old stood when he viewed the alluring landscape of Canaan, yet, if guided by the light of the Star, those who now see through a glass darkly will then stand face to face with stellations that gem like a diadem, night's mansions prepared for them within the confines of that temple not made with hands.

Masonry's Moral Force

I am persuaded the world at large is realizing more and more as time passes the great moral force of Masonry. The spirit of brotherly love has been made manifest by its teachings and practice. Friendship has become more than a name under its influence, and morality finds in it a most zealous support. The history of Masonry is replete with beauty, but it is the practical working out of the theory in our deeds of kindness and acts of love which gives it life and makes it a power for good. Brethren, let us raise our voices in praise to the Great Architect of the Universe for his bounty and goodness, and for the privilege we have enjoyed in having a part in the execution of the designs laid down upon the trestle board of life.—*W. Holt Appgar, New Jersey.*

Life

There are two words in our language, beside which all other—innumerable as they are—pale into a most abject significance; many of these are lifted up and worshiped for a little time, but sooner or later are fairly flung aside as these two rise up in their majestic awfulness, and demand attention and a hearing, and then most lowly homage and obedience. They are Life and Death. They are the beginning and the end of time; the Alpha and Omega of human existence. The one opens the door of living, growth, knowledge, noble aims and glorious attainments, deathless fame and unbounded good, nobility, victory; the other shuts the door upon failures and successes, wasted opportunities and improved possibilities; transgressions and retrievals; the filth of evil, the vacuity of indolence, and then opens the gate of eternity. What a world of privilege lies between! What a vista of beauty or ugliness! Life makes you and me to become students, architects, builders, inventors, painters, sculptors, musicians, physicians, saints or devils. It does not make a human being one of these, but all of these, for life embraces all nations and

languages, all communities and homes, and does not permit individualism to cast off communism. "No man liveth unto himself," is the inflexible word of inspiration. Life requires us to be, individually, students of its duties, architects of character, builders of principle, inventors of progress, painters of possibilities, sculptors of rectitude, musicians of the harmonies of good will, physicians for "the ills which flesh is heir to," saints in example, or devils by personal influence.—*Warren C. Hubbard, New York.*

Masonry A Bulwark For Law

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.*

Brought Her Home

Wretch of a Man (at the club): "I say, you fellows, my wife went off to see her mother lately, intending to stay for six weeks, but I brought her home in a hurry. Do you know what I did? I sent her a paper every day with a paragraph cut out, and she was so full of curiosity to see what local news I was keeping from her that she came home at the end of four days."

"Buddkins said that, after all, he was glad to die."

"What made him feel that way?"

"Well, he was paying for so many things by the installment plan, that death came as a welcome relief."—*Ex.*

SMILES AND TEARS

BY BRO. W. J. DUNCAN.



HE world is filled with smiles, and, paradoxical as it may seem, it is also filled with tears. Smiles are the language of love. They bring joy and gladness to the heart. Blessed is the face which is always wreathed in smiles. It indicates that the individual who possesses it is of a cheerful disposition, not pessimistic nor morose. The face whose wrinkles are made by smiles is a much more beautiful one than that one whose wrinkles are made by frowns or whose furrows come from the burden of care. The smile wrinkles seem to laugh from cheerfulness. There is a twinkle in the eye that is an index to the heart, and it is greeted by everybody with pleasure.

"Laughter and tears," said Oliver Wendell Holmes, "are meant to turn the wheels of the same sensibility; one is wind-power and the other water-power, that is all." The world turns from tears. It has no time to listen to your tale of woe, but plenty of time to hear your fun-provoking story. There is a selfishness in this refusal to heed the cry of distress. There is a lack of sympathy which has its ill effect upon our hearts. "Laugh and the world laughs with you, weep and you weep alone." Tears will come, caused by circumstances beyond our control. They give a relief to the burdened soul. To weep is the common lot of man. There is a time in every life when one seeks to separate himself from the rest of mankind and in solitude to weep alone.

There is a greater community of interest in smiles than in tears, because one is more contagious than the other. But there is a blessedness in the community of tears that does a great deal of good in the world. "It is better to go to the house of mourning than to go to the house of feasting." Sympathy is often the production of tears, and tears that flow from it are not only comforting to the one who is in sorrow,

but strengthen our own souls. "Sympathy is two hearts tugging at one load." It is a debt we owe to our fellow creatures. The face that is always serene, always wears a contented smile, possesses a mysterious attraction; sad hearts turn to it, as people turn to the sun to warm themselves. The sympathy that manifests itself in tears is more helpful than wisdom. It is a draught of human pity that will not forsake us. There is a sympathy in sorrow that is stronger than any other.

There is an indifference in some hearts that precludes the possibility of sympathy. There are many Levites and priests in the world who simply look and "pass by on the other side," and but few good Samaritans. A good Samaritan is always smiling. He shows his kindly fellow feeling for suffering humanity in his cheerful ministrations of sympathy. The world says, "I have troubles of my own, don't tell me yours." It is a selfish spirit which does not realize that in telling our troubles we thereby lessen our burdens. "Misery loves company," and we are "to bear one another's burdens."

Let us smile at all times, and thereby help and encourage others. Let us have a heart full of sympathy, and thus show our love for our fellow men. Smiles and tears are both blessings to mankind. "A smile is ever the most bright and beautiful with a tear upon it. What is the dawn without the dew? The tear is rendered by the smile precious above the smile itself."

Great Relief

As the pedestrian passed the deserted lot seven masked men sprang out and began to pummel him unmercifully.

"Help! Help!" shouted the pedestrian. "What are you trying to do to me?"

"Rob you!" retorted the leader of the wicked gang.

"Thank heaven! I thought you were going to give me a college initiation."—*Chicago News.*

THE DOOR OF THE HEART

BY RRO. ROBERT MORRIS.

Tyle the door carefully, brothers of skill;
Vigilant Workers in valley and hill!
Cowans and eavesdroppers ever alert,
Tyle the door carefully, door of the heart.
 Carefully carefully, tyle the door carefully,
 Tyle the door carefully, door of the heart.

Guard it from envyings, let them not in;
Malice and whisperings, creatures of sin;
Bid all unrighteousness sternly depart,
Brothers in holiness, tiling the heart.
 Holily, holily, tyle the door holily,
 Tyle the door holily, door of the heart.

But should the angels of mercy draw nigh,
Messengers sent from the Master on high—
Should they come knocking with mystical art
Joyfully open the door of the heart!
 Joyfully, joyfully, ope the door joyfully,
 Ope the door joyfully, door of the heart.

Are they not present, those angels to-night,
Laden with riches and sparkling with light?
Oh, to enjoy all the bliss they impart,
Let us in gratitude, open the heart!
 Gratefully, thankfully, ope the door thankfully,
 Ope the door thankfully, door of the heart.

WHAT IS LIGHT?

FROM THE STANDARD.



LIGHT has been defined as "the form of radiant energy that acts on the retina of the eye and renders visible the object from which it comes; the illumination or radiance that is apprehended by the sense of vision; that agent or force in nature by the action of which upon the organs of sight, objects from which it proceeds are rendered visible."

Light travels at the rate of 192,000 miles a second, in waves in straight lines. It is the opposite of darkness. Light is life, existence. Darkness is death, stagnation. All things that live are in the light. Light discovers and reveals all things, while darkness hides and obscures them. Light is safety, darkness is danger. Light is the greatest blessing of creation, the most wonderful of all visible things. Darkness was the first condition of the world. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said 'Let there be light' and there was light." Then began in nature order and beauty. Before God's fiat went forth, "Let there be light;" all was chaos, the world was "without form and void" and it would have remained so, but for the creation of "God's eldest daughter."

This is material or physical light. When man is born into the world he is in mental darkness, his mind is a blank. He is a creature prepared to receive impressions, to be illumed by the light of knowledge, made beautiful by the spirit of education, strong by the influence of experience and mighty in intellect by the enlightenment of divine truth, until like the newly created universe, fresh from the plastic hand of its maker, it calls forth songs of praise from the angelic hosts.

The mind flooded by the light of knowledge becomes a powerful and prolific agency for good.

The saddest condition of poor humanity is a state of darkness. The most pitiable object in all the world is a darkened intellect and a dethroned reason. All the light of knowledge gone, all the strength of experience wasted, and all the beauty of education destroyed, the wonderful machinery of man goes whirling round and round "without form and void." This sad condition is too often a type of the darkness that comes when man "goes to his long home and the mourners go about the streets," for there is no repairing the intellect, no recreating the mind, no re-lighting the brain. No, the man is in darkness worse, far worse than the darkness of the grave.

Man's enlightenment is a matter of slow development. He must begin by feeling his way and learn day by day. "here a little and there a little." The light of the A, B, C in school, is the first glimmer of the educational dawn, and as he gains in knowledge, and the "rule of three," and the higher branches become fixed in his mind the light increases, until the effulgence of the glory of education fills the mind.

As light was the first of God's creations, so it is the first of all the symbols presented to the neophyte in Masonry and continues to be presented to him in various modifications throughout all his future progress in his Masonic career. Little by little, and step by step, he is led out of the darkness of ignorance into the refulgent light of Masonic truth. He can not comprehend and understand the whole system of Masonry at once, no more than the strongest rays of the sun are seen at sunrise. Light is that knowledge of the principles and doctrines of the fraternity that broadens a man's mind, strengthens

his purposes to do right, reveals the true state of his existence; that he owes allegiance to his Creator, and tender feeling for his fellows.

This knowledge does not come to him all at once, but as the flower unfolds, growing more and more beautiful as it approaches its full blooming, so is his mind gradually unfolded until it becomes a powerful and enlightened agency for virtuous actions.

Light embraces in its capacious signification all the symbols of Masonry. It reveals them and makes them clear. Masons are called "the sons of light" because they are entitled to be in possession of the true meaning of the symbol; while the uninitiated has not received this knowledge and is said to be in darkness.

Duncan says: "Light is a great source of positive happiness; without it man could barely exist. And since all religious

opinion is based on the ideas of pleasure and pain, and the corresponding sensations of hope and fear, it is not to be wondered if the heathens revered light. Darkness, on the contrary, by replunging nature, as it were, into a state of nothingness, and depriving man of the pleasurable emotions conveyed through the organ of sight, was ever held in abhorrence, as a source of misery and fear. The two opposite conditions in which man thus found himself placed, occasioned by the enjoyment or the banishment of light, induted him to imagine the existence of two antagonistic principles in nature, to whose dominion he was alternately subjected."

This is light, to have the mind filled with pure thoughts, the heart stored with brotherly love, and the soul overflowing with love to God. This is the light that shines from the altar of Masonry, and it is this that fits man for this life and the life hereafter.

FIDELITY



THE Rev. R. A. Brooks, assistant rector of the Church of the Messiah, of Brooklyn, N. Y., preaching to a Masonic audience recently on the subject of "Fidelity," said, in part:

"In these days when graft is rampant, when eye-service and the kind of service which is always looking at the clock to see how little work may be accomplished in the longest possible time, when such conditions make their presence felt everywhere, what word better expresses the lack of which all men feel is the growing tendency in the business world to-day than the word fidelity? How to get faithful service from employees is the burden of every employer of men and women, in the home as well as in the factory. Not that we mean to say that it is impossible to find persons who are faithful there are indeed many of them; still it is neverthe-

less true that there are altogether too many of those who read into the words of the Bard of Avon, "To thine own self be true," the injunction, work for your own pocket all the time, regardless of what the interests of others may or may not be.

"And so the word stands as the synonym of what is needed in business life to make it all that it should be. In the meantime, to insure to the employer and to large corporations that so far as possible, fidelity in money matters shall be assured them on the part of their employees, it is not uncommon to find men placed under bonds. You may say that it is a queer way to promote fidelity—the placing of innocent persons under bonds in order to insure their faithfulness. An excuse for such action is given, that no person may be subjected to unnecessary temptation, and the custom is now so general that neither you nor I give the matter any thought. It is only now and then when a bonded servant

goes wrong and the affair is made a feature of the public press, that we recall that there is such a system. Thus thoughtfulness is in a measure bought by money—is made as it were, a commodity and just so long as the employee is faithful to his trust, the bond holds good and his standing in the community is secured. But let faithfulness depart and another wreck is cast upon the shores of life henceforth in a measure to be shunned by his fellows as one who could not be trusted—an embezzler, a forger, or a common thief. But the bond protects the employer from loss, at least in a measure, even though it has failed to keep the employee honest and faithful.

“What the bond is to the business world, what the relation of employee is to employer, so in a measure does a man stand before his fellows in all walks of life. You men whom I see before me tonight members of what is, without doubt, the strongest fraternal organization in the world — Freemasonry — built upon the traditions connected with the erection of the Temple of Jerusalem and holding to the Bible and the symbols of geometry as your rules and guides in life, you do not accept a man as one of your members simply because he desires it. You instruct him in what Masonry means, you explain to him the many details of your beautiful ritual and when this is done you lead him to your altar and exact from him, not by force, but of his own free will and accord and as a being in the presence of Almighty God, an oath of secrecy, important in itself, but far more important is the fact that you pledge yourselves and all who may become Masons, that you will live in and before the world as upright men and Masons should live. Fraternity is something, organization is something, but uprightness, honesty and integrity of life and far more in the sight of God and in the eyes of men. These are things which you have an inherent right to exact from all who come into your ranks—it is the bond which

it is your duty to see respected and kept, otherwise your organization founded upon pure and unselfish motives falls to the ground, a veritable sham and hypocritical show.

“How does the world regard us who are Masons? Not by our best men, not by those who are square and just in their dealings with their fellowmen, not by those who esteem it a privilege to protect defenseless women and children, not by those who give to the home the sweet perfume of love and sanctity, but by those who through unfaithfulness to their vows, present themselves to the world as spectacles of what they really and personally are, and not what Masonry would have them to be. And it is because of such that the world jeers at Masonry. Fidelity to Masonry and its principles will make a man true to God, true to his fellowmen, true to himself. Infidelity to Masonic vows makes a creature which fails to be an ornament to society, be his position what it may.”

Why Masonry Lives

We deal in symbols and signs and passwords. They are to us, however, not an end but a means. They are simply the outer door to the Temple of truth. They are of value to us only as they reveal those higher secrets of noble living and manly conduct, which it is not only our privilege, but our solemn duty as well, to make the guiding and controlling forces of our lives. Had Masonry been nothing more and higher than rituals and passwords it had perished miserably long ago. It lives and flourishes because its principles appeal to that which is highest and noblest in human nature, and its ennobling influences are felt in the heart of every man who yields himself to their persuasive power.—*Eli M. Turner, W. Va.*

Endeavor each day to do something to make the world better for having lived in it.

THE SOCIAL INSTITUTION OF MASONRY

BY BRO. CHARLES L. WOODBURY, P. G. M., MASSACHUSETTS.

Masonry is a social institution, and its basis is the good sense, honesty and truth of the craftsman. The virtues we cherish are plain and homespun, those which the experience of life shows are the safeguard of the practical middle interests of society. We neither seek the very rich nor the very poor, neither the erratic scintillations of genius nor the unimpressible apathy of ignorance.

"The rank is but the guinea's stamp;
The man's the goud for a' that."

The Masons, as a class, represent more than any other I know of, the practical common sense of the whole community in the most liberal aspect, solid men of judgment, selected from every interest in society for the good of society. She seeks no political distinction, nor does she ostracise any one for his politics. We welcome good men of all parties, and think the more they meet here on the level the better they all will be for it. We welcome varieties in creeds as we do in politics; an equal consideration for all good men. Every Mason has his own politics, his own creed; this is his private right. To our Fraternity the solid character is the test of the man—his equity, his prudence, his energy, his social worth. Has he, in the common sense of the word, a good character; does he possess the solid virtues of life? And in this, his social and benevolent qualities are included. These are the vital questions that should occupy you in selecting candidates for admission. The candidate's proofs should be made in his life before you admit him to your mysteries. It is too late after he is in. Masonry does improve good men, but the foundation must exist before. She has no divine privilege to regenerate a captious spirit, to change a fool into a man of sense, or a rogue into an honest man. She needs good material to begin on, and of such a man she will make a better man

day by day as long as he lives. This is what we claim for her. He may be a rough ashlar when he enters, but if the structure, the character, is all right, Masonry will hew him into a perfect ashlar soon. You cannot make a square man out of stone, cracked, rotten, or full of shakes. My experience, every man's experience, is that Masonry improves the tone of his character, takes the rough edges off his prejudices in a marked degree, and makes him a worthier neighbor, a better member of a family, more reverential in his piety, and more disinterested in his patriotism. To the social system Masonry is a balance-wheel, steadying and restraining the excesses and vagaries of the motor-power, the human will, but neither having relation to the construction and working parts of the political machine, nor capacity to assume any relation thereto. That it has this value in society is due, first, to the social and sturdy virtues it builds upon; next, to that liberality that exacts no sacrifice of private opinions on politics or theology, and demands only respect for the laws of the country, and common reverence to the Supreme Architect of the Universe.

Grandest Science

Freemasonry is the grandest science of symbolism existing on the face of the globe, and without a knowledge of it, the essence of the institution is not attained. All else is superficial. The ore of truth lies not upon the surface and can only be reached by mental research and investigation. Every character, figure or emblem depicted has a moral meaning and forcibly inculcates the practice of virtue.—*Joseph K. Wheeler.*

The fraternal press creates enthusiasm, encourages devotion and inspires all to aim for the highest possible standard.

PREROGATIVE OF GRAND MASTERS

Brother H. B. Grant, Grand Secretary of Kentucky, in an interview in a Louisville exchange, says:

"In the *Masonic Reporter*, Brother E. T. Schultz is represented as saying he is a believer in Grand Masters' prerogatives, and that the Grand Master may make Masons at sight; that is, he may call to his assistance six or more brethren, open an 'Occasional Lodge,' and omitting all usual requirements, at once proceed to confer the three symbolic degrees upon any one. From the organization of the Fraternity . . . this power was exercised by Grand Masters unchallenged . . ."

All of which I distinctly deny. It seems necessary to fight these innovations and unlawful proceedings—world without end.

When the Grand Lodge of England was organized in 1717 it declared: "The privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges, assemblies of Masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master . . . by petition, with the consent and approbation of the Grand Lodge in communication, and that without such warrant no lodge should be hereafter deemed regular or constitutional."

Thereafter that enactment, like others then established, has been held in so great veneration it is esteemed a fundamental law of the fraternity. This same law is rehearsed at the installation of a Master, who is required to "admit that no new lodge can be formed without the consent of the Grand Lodge," and is published in manuals to this day. By the same old installation charges, handed down from time immemorial, the installed Masters are required to "submit to these charges, and promise to support these regulations as Masters have done in all ages before you."

From these foregoing, and other old regulations, it is apparent:

1. That an "occasional lodge" can not be "convened" by Grand Master: or Grand Lodge, which is the supreme power, without a "warrant."

2. That the Grand Master, before he can establish or "convene" any lodge, must have a "petition" to convene it; and then can only do so "with the consent and approbation of the Grand Lodge," or it can not be "deemed regular or constitutional."

3. The assumed "prerogative" is constantly "challenged" by the ancient charges and regulations, by the installation vows, and by Masonic writers.

This bosh about "Grand Masters' prerogatives" is addling to the brains even of thinking men and I devoutly hope they will read and apply the old laws, and not run after will-o'-the-wisps and innovations that are revolutionizing our fraternity, and which are without foundation in fact.

Man has come out of barbarism, out of ignorance, out of love of cruelty as his greatest pleasure, out of idolatry. It has been a hard struggle for him to get where he is, in an age of budding brotherhood, of a conception of the true God, of school houses and churches and hospitals, and it is something of a struggle for him to remain in his present development, for he is full of savage instincts. Masonry is the product of his better thoughts, his divine aspirations, his purer nature. He gathered together vital truths and eternal principles, a description of his duty to himself, his fellows and his God, and made them into a Mosaic. He called it Masonry.
—*J. B. McFatrish.*

In the presence of a great sorrow, the principle of our common brotherhood starts into fresh life and becomes a reality.
—*Brother Wm. E. Anderson, P. G. M., Florida.*

Adhere to Principles

The rush of modern times, the multitude of secret and fraternal societies that are constantly springing up over the land, most, perhaps, if not all, with noble objects and a purpose copied in their basic ideas and forms from the Masonic institution, but in substance far removed and different from our ancient Fraternity, has created a spirit of the joining habit in the land that has infected even some of our Masonic brethren, who, caught by the froth of meaningless show and ceremony, would have, to their notion, the Masonic institution improved and modernized by departing from our Ancient Landmarks. The conservatism of the Fraternity will always in the future, as in the past, be a bulwark against any such innovation.

True, tolerance should be a characteristic of every real Mason, individually, as well as collectively in the Fraternity, but tolerance must never induce us to violate the fundamental principles of Masonry, upon which rests, as upon firm and solid columns, the structure of the Institution.

—*Jose Fernandez Pellion G. M., Cuba.*

Message from the Dead

Bro. Appgar of New Jersey writes:

Since our last annual communication, 870 brethren have passed into the invisible world. They are no longer in our midst, the place which knew them shall know them no more henceforth forever. They have laid down the working tools and entered into well-earned rest. But, though gone from sight they are near our hearts. Death can not separate those who in this life were united in a holy cause. While their lips have been sealed and their voices hushed, they still have a message for us, and deliver it in accents sweeter than those which fell from their lips in life. Their work was ours, their cause is ours, and as long as we remain true to the cause we remain true to them, true to their memory. We reap the benefits of their lives and their labors. Are we not, then, bound to live so that when the summons comes to

us, others may reap where we have sown? The present always stands upon the shoulders of the past. That which we are and which we enjoy, do we not in a large measure owe to those who have gone before? The past and the present, the dead and the living, are they not intimately bound together? The present were not possible without the past, the future depends upon the present. What a glorious message this is! It makes the dead still our own, and if we be faithful it binds us to those who come after us. It makes us deeply grateful for the loves, the lives, and the labors of those who have gone before, and is the strongest incentive to be faithful ourselves, spreading the cement of brotherly love with an untiring hand. Our lives are richer, brighter, warmer for their having been—may other lives grow more blessed, brighter and happier, and happier for our having walked on earth.

The Real Masonry


Brethren, shall we seize upon and incorporate into our lives the teachings which Freemasonry imparts, or shall we permit ourselves to disobey her commands? Shall we think only of the good fellowship which is fostered by the lodge? Shall we point to its generous charities as its chief accomplishment? Shall we not rather, while welcoming these rich fruits of Masonry, especially seize upon that which is its life, its strength and its never-ending power, the deep spiritual comfort wrapped up in its ceremonies, which, rightly comprehended, lift us higher and higher towards the Creator?—*R. Hill Myers, Manitoba.*

A Gentle Hint


“Some men are just like automobiles,” she said, with a yawn, as the clock struck twelve.

“How is that?” he asked pleasantly, glancing in the direction of the clock.

“Why, they won’t go when you want them to.”



CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

OGDEN MASONIC TEMPLE

Plans for the new Masonic Temple at Ogden, Utah, mention of which has been made in these columns, have been adopted. They provide for a structure to cost \$40,000, three stories in height, with a large basement. The ground floor space will be used for business purposes, but the entire second and third floors will be used for Masonic meetings. The front of the second floor will be devoted to a large banquet hall. There are to be three lodge rooms, two small and one large one, with a dome ceiling. This large room will be of double height, occupying the space immediately behind the banquet room on the second floor, and the corresponding space above the dome shaped ceiling. There is to be an armory and regalia room for the exclusive use of the Knights Templar. The dimensions of the building are to be 60x127 feet. The front is to be of white stone.

The architects believe that the structure can be completed within six months. Allowing for bad weather and delay, however, it is not supposed that it will require more than a year. The laying of the cornerstone is to be made a notable event in the history of Utah Masonry. The location of the Temple is almost directly east and across Washington avenue from the city hall.

TRIPLE RAISING

Santa Rosa Lodge, No. 57, and Petaluma Lodge, No. 180, F. and A. M., spent a pleasant evening on April 8th as the guests of Lafayette Lodge, No. 126, at Sebastopol, Cal. The third degree was conferred upon three candidates. The sublime degree was conferred upon each, in turn, by Bros. P. J. Blim, A. O. McNab and Sydney Espey, Worshipful Masters, respectively, of Petaluma, No. 180, Santa Rosa, No. 57, and La Fayette, No. 126. Each W. M. was supported in the rendition of the work by the corps of officers of his Lodge.

NEW OAKLAND TEMPLE

Members of the Scottish Rite in Oakland will soon begin the erection of a new \$100,000 stone temple at the corner of Fourteenth and Harrison streets, in that city. The lot upon which the structure will be built is 100 by 100 feet, which will afford sufficient area for a building of ample proportions.

GRAND MASTER IN SOUTH

Grand Master George W. Hunter made an extended tour of the southern portion of the State in the latter part of April. Bro. Hunter visited Salinas, Santa Barbara, Los Angeles, Pasadena, Santa Ana, San Bernardino, San Diego and other localities.

At every stage of his journey the Grand Master was met with a most cordial and fraternal reception by the brethren of the communities which he visited. Bro. Wm. H. Edwards, Grand Lecturer, accompanied the Grand Master and shared in the warmth of welcome and fraternal intercourse with the brethren of the South. Both report a keen and active interest in matters Masonic in the region visited.

Stockton, Fresno and other points in the San Joaquin Valley were visited by the Grand Master and Bro. Edwards in the early part of May.

The second week in May was spent in visiting the various lodges of San Francisco and vicinity.

BERKELEY CHAPTER

Berkeley Chapter, No. 92, Royal Arch Masons, was formally dedicated and its officers installed May 9th, the officiating member of the Grand Chapter of California being Most Excellent Grand High Priest Thomas Flint, Jr. The event was significant in Masonic history in Berkeley as marking the establishment of the first Masonic organization in the town higher than the blue lodge. The following Chapter officers were installed: High Priest, Dr. Frank R. Woolsey; King, Walter Gompertz; Scribe, Dr. J. Edson Kelsey; Treasurer, Captain J. T. Morrison; Secretary, Charles H. Blohm; Captain of the Host, W. E. Loy; Principal Sojourner, E. T. Harms; Royal Arch Captain, D. Finley; Master of Third Veil, O. K. Cloudman; Master of Second Veil, L. C. McNulty; Master of First Veil, C. R. Lord; Guard, G. S. Allyn.

The Shriners of Jacksonville, Fla., propose to erect a building eight or ten stories high at a cost of over \$100,000.

A Masonic building association has been organized in Dunkirk, N. Y. for the purpose of building a temple.

MISSION COMMANDERY

After an existence under dispensation of several months, Mission Commandery, No. 41, was constituted in Mission Masonic Hall, San Francisco, in the presence of a large number of Sir Knights by Right Eminent Grand Commander J. B. de Jarnatt, assisted by various officers of the Grand Commandery.

The hall in which the ceremony was conducted was lavishly decorated with choice roses and cut flowers, and after the Commandery was declared of legal existence, according to the laws of the Order, the following were installed by the Grand Commander, assisted by H. B. Loveland, as Marshal of Ceremonies:

Alexander M. Cox, Commander; Andrew Christenson, Generalissimo; William H. White, Captain General; Fred W. Williams, Senior Warden; Frank E. Shafer, Junior Warden; Rev. H. B. Collier, Prelate; Richard Herring, Treasurer; John R. Hillman, Recorder; Calvin E. Hansell, Standard Bearer; Pliny C. Huntington, Sword Bearer; Marshall J. Fairfield, Warder; Benjamin R. Wolcott, Guard; Hazlett L. Pelton, Guard; Edwin R. Zion, Guard; James E. Parmelee, Sentinel; Robert D. Burness, Organist.

The installation was followed by an elaborate banquet, at the close of which there were responses to toasts by the grand officers and the newly installed officers of the Commandery.

SPRING CONVOCATION

The brethren owing allegiance to San Francisco Chapter, No. 1, Knights Rose Croix, observed the Solemn Ceremonial Feast Obligatory of Maunday Thursday and the Easter Services of the Scottish Rite this year, in accordance with the time-honored custom. Maunday Thursday, April 20th, witnessed the ceremony of Extinguishing the Lights and the Solemn Ceremonial of the Paschal Lamb; Easter Sunday, 3 P. M., the Relighting of the Lights.

A very beautiful program souvenir of the convocation, consisting of a tastefully designed, deckle-edged brochure, embellished with an embossed Rose Croix, was presented to the attendants.

LADIES' AUXILIARY

At the April meeting of the Ladies' Auxiliary to California Commandery, No. 1, Knights Templar, the following-named were elected officers for the current term: Mrs. William Crocker, President; Mrs. R. W. Neal, First Vice-President; Mrs. P. F. Ferguson, Second Vice-President; C. G. Gebhart, Secretary; Mrs. Walter Fletcher, Assistant Secretary; Mrs. J. B. Charleston, Treasurer.

Masonic dual membership is permitted in Virginia.

CALIFORNIA GRAND CHAPTER

The Grand Chapter of California, R. A. M., met in annual session, April 22d, at the Masonic Temple, San Francisco, received the reports of officers and committees, and adopted the new work promulgated by the General Grand Chapter. California Chapter, No. 5, exemplified the Royal Arch degree under the new ritual, Raymond H. Wilcox officiating as high priest. The election was held in the afternoon and during the evening the order of high priesthood was conferred in Commandery Hall. The following officers were elected for the ensuing year: Grand High Priest, Thomas Flint, San Juan; Deputy Grand High Priest, Joseph Bailey Cooke, Colusa; Grand King, John Francis Hughes, Los Angeles; Grand Scribe, Charles Joseph Willett, Pasadena; Grand Treasurer, Franklin H. Day; Grand Secretary, William A. Davis, San Francisco.

EASTERN STAR NOTES

Monrovia, Cal., has a new Eastern Star Chapter.

Oak Leaf Chapter, O. E. S., of Oakland, celebrated its 33d anniversary in April.

The silver anniversary of Ariel Chapter, No. 42, of Antioch, occurred April 3d, and was fittingly observed.

In accordance with their usual custom, the General Grand Chapter, O. E. S., will maintain headquarters at the Lewis and Clarke Exposition in Portland, Oregon, which opens June 1st.

Berkeley Chapter, No. 178, O. E. S., gave a grand ball in Shattuck Hall, Berkeley, April 28th, for the purpose of raising funds for the purchase of stock in the new Masonic Temple to be erected in the college town.

The Grand Chapter O. E. S. of Washington will convene June 15th. It is expected that Mrs. Madeline B. Corkling and Mrs. Lorraine J. Pitkin, Grand Matron and Grand Secretary, respectively, of the General Grand Chapter, O. E. S., will be present as distinguished guests.

The Grand Matron, Mrs. Pauline W. Dohrmann, of Stockton, has been making a tour of official visitation throughout the State. On April 11th she established a new Chapter at Oakdale, Cal., and on April 14th, Yerba Buena Chapter was instituted at Mission Temple, San Francisco. The Grand Matron has been the recipient of many beautiful tokens of regard from the Chapters visited by her.

There is much talk of erecting a Masonic Temple in Saratoga, N. Y.

THE CRAFT IN GENERAL

Spokane's new temple will be completed about July 1st.

Walla Walla, Wash., will build a new Masonic hall to cost upward of \$20,000.

The fifth annual re-union of the A. A. S. R. of the Valley of Salt Lake, Utah, occurred April 24th to 27th.

The four Masonic Lodges of Bellingham, Wash., will undertake the construction of a Masonic temple at that place.

The 50th anniversary of the Scottish Rite bodies of the Valley of Chicago was held in that city April 18th, 19th and 20th.

The Scottish Rite bodies of Buffalo, N. Y., met in annual re-union April 25th to 28th. Degrees from 4th to 32d were conferred.

Kentucky has a Masonic widows and orphans' home and infirmary at Louisville, which received its first inmate in 1871 and has a capacity of 260.

The forty-fourth annual conclave of the Grand Commandery of Knights Templar of Missouri will be held in the city of St. Joseph, commencing Tuesday, May 23, 1905.

In the District of Columbia there are now twenty-one living Past Grand Masters, twenty-three Past Grand High Priests and nine Past Grand Commanders of Knights Templar.

South McAlester, I. T., is to have a Consistory of the Scottish Rite and will thus be the Scottish Rite center of Indian Territory. The Consistory will have a membership of about 500.

A Masonic home will shortly be erected in Mississippi. The Grand Lodge has been collecting funds for the establishment of this home for many years and now has a fund of \$40,000 on hand.

SAN FRANCISCO COMMANDERIES

California Commandery, No. 1, Knights Templar, has elected the following officers: O. F. Westphal, Eminent Commander; P. F. Ferguson, Generalissimo; Ralph Hathorn, Captain-General; J. L. Leibold, Senior Warden; Samuel A. Clarke, Junior Warden; Thomas Morton, Treasurer; W. R. Joost, Recorder.

Golden Gate Commandery, No. 16, has elected these officers: A. W. McKenzie, Eminent Commander; John Bennett, Generalissimo; Willard L. Growall, Captain-General; A. J. de Lamare, Senior Warden; George K. Porter, Junior Warden; C. S. Benedict, Treasurer; Theodore Frolich, Recorder.

CALIFORNIA IN PARTICULAR

A new Masonic temple will be constructed in Santa Maria, Cal., this year.

The Masons of Lakeport, Cal., have in contemplation a new two-story lodge hall.

The Shriners of Oroville gave a party April 30th. Potentate Filmer was in attendance.

Suisun Lodge No. 55, F. and A. M., celebrated the fiftieth anniversary of the granting of its charter May 8th.

Dr. and Mrs. E. T. Gould tendered a reception to the Sir Knights of Pacific Commandery No. 3, K. T., at their residence in Sonora, Cal., in April.

A number of Royal Arch Masons who reside in the vicinity of Palo Alto have formed a Royal Arch Chapter, having been granted a dispensation for that purpose.

The cornerstone of the new high school at Alhambra, Los Angeles county, Cal., was laid by the Grand Lodge of California, April 29th, Brother Motley N. Flint, Senior Grand Warden, acting as Grand Master.

The new Masonic Temple at Pasadena is rapidly nearing completion, and is said to be one of the handsomest structures of its class in the United States. It will be formally dedicated about May 15th or 20th.

Plans have been prepared for a three-story Masonic hall for South Gate Lodge in Los Angeles. The building will be classic in design and constructed of brick. It will be situated at the corner of Thirty-fifth and Main streets.

The Grand Lodge of California, F. and A. M., dedicated the new lodge hall at Covelo, Cal., April 25th. V. W., E. H. Hart, Senior Grand Warden, acted as Grand Master. Bro. Hart and Congressman Duncan McKinlay delivered addresses.

South Pasadena Lodge, U. D., was formally organized April 4th. There are about fifty Masons in South Pasadena, most of whom, it is expected, will affiliate with the new organization. The officers of the lodge are: Leo Longlev, W. M.; B. V. Garwood, S. W.; J. C. Pridham, J. W.; H. R. Pastle, S. D.; Sanford S. Smith, J. D.; F. B. Moore and M. B. Reid, Stewards; J. B. Soper, Treasurer; Geo. L. Binder, Secretary.

A new Masonic hall is in process of erection in Leander, Texas.

In Rhode Island there is a Freemason for every thirteen voters.



Book Shelf

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

From Elva Boardman, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Montana, for 1904.

From Comp. W. W. Perry, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Wisconsin, for 1905.

From Bro. Fay Hempstead, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Arkansas, for 1904.

From Bro. Christopher Diehl, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Utah, for 1905.

From Comp. Jas. H. Price, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Delaware for 1905.

From Mrs. A. L. Stebbins, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Connecticut, for 1904.

From Bro. Chas. Cary, Grand Secretary,

proceedings of the Grand Holy Royal Arch Chapter of Pennsylvania for 1904.

From Bro. A. K. Wilson, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M. of Kansas, for 1905.

From Companion Fay Hempstead, Grand Recorder, proceedings of the Grand Council, R. & S. M., of Arkansas, for 1904.

From Bro. John H. Barlow, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Connecticut, for 1905.

From Bro. A. W. Johnston, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of District of Columbia, for 1904.

From Comp. A. W. Johnston, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of District of Columbia, for 1905.

From Comp. W. A. Clendening, Grand Recorder, proceedings of the Grand Council, R. and S. M. of Tennessee for 1905.

From Sir Kt. Frank J. Thompson, Grand Recorder, proceedings of the Grand Commandery, K. T., of North Dakota, for 1905.



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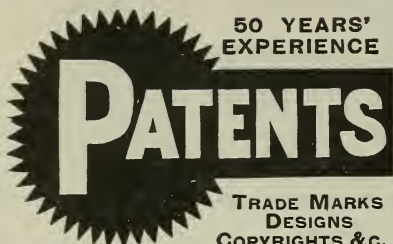
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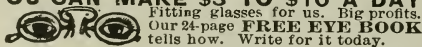
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TIME TABLE

APRIL 23, 1905.

Leave San Francisco, A. M.—7:00, 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, 9:00, 10:15, 11:35.

Leave Sausalito, A. M.—6:03, 7:03, 7:43, 8:20, 9:03, 9:33, 10:15, 11:38.

Leave Sausalito, P. M.—12:58, 2:23, 3:53, 4:25, 5:10, 5:50, 6:25, 7:08, 7:40, 9:35, 10:50.

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