

Vol. XVIII.

No. 12.


JUNE
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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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
††† 223 Sutter St.
** Devisadero Hall, 317 Devisadero St.
**** East 14th St. and Fruitvale ave., Fruitvale
††† Octavia and Union Streets.
†††† Masonic Hall, Centerville, Cal.

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The Trestle Board

Vol. XVIII

JUNE, 1905

No. 12

MASONRY STILL NEEDED

BY JOHN ARTHUR, GRAND ORATOR, GRAND LODGE OF WASHINGTON.



WHAT is the mission of Masonry in the world? Bro. Burns says it is to "improve the character and conduct of its votaries." This is a laudable and worthy mission. For the prosecution and accomplishment of such a mission it is well worth while to support, preserve and extend the Society of Freemasonry. The conduct and character of so large a body of strong, progressive, prominent, active and influential men cannot be improved without at the same time working a change for good wherever the Order exists. Such a leaven, working in every community throughout the countries of the civilized world, generation after generation, cannot fail to produce results of the most beneficial character. These are sufficient reward for the services, money and time given to the advancement of the Fraternity.

Highly as I value this wholesome and beneficial effect of personal exertion and influence, I still claim for Masonry an ampler field of operations, a broader scope of purpose, a loftier and more magnanimous aspiration for human progress, a more glorious mission in, to and for the world. What is Masonry? Not merely

a scheme of elaborate ritualism, too apt to degenerate into formal and lifeless mummery—into an unmeaning chatter of endless degree work. To many, I fear, it is but little more than this; but these have not been touched by the genius of Freemasonry. Ritualism and degree work are not to be underrated in their proper sphere; not only are they useful, but they are absolutely indispensable to the beautiful and effective enforcement of the valuable and impressive symbolic lessons which they are designed to teach; but, at the very best, they are only the means to an end, and should ever be regarded as secondary and subordinate to it.

In order to understand the mission of Masonry, it is essential that we study and comprehend the deplorable condition of the European, or Christian, world in the first quarter of the Eighteenth century, when the Masonic revival took place. Since the Reformation—that is to say, approximately, for a period of one hundred and seventy-five years—the nations and races of Christendom had, with little intermission, been engaged in politico-religious wars of the most envenomed, savage and fratricidal character. Since the fall of the Western Empire there had been intrigues, quarrels, raids and wars over

the territorial ambitions and aggressions of the nations which had arisen from its ruins; and to these causes of difference the Reformation added the powerful sentiment of religious zeal and sectarian bigotry. Europe was arrayed in hostile camps. Catholicism and Protestantism grappled with each other and appealed to all that was savage, as well as to all that was noble, in the human breast. The fearful strife continued with ever-kindling fury year after year and decade after decade until it seemed that civilization was doomed to extinction. The Christian world was in the hands of soldiers and clergymen; the voice of humanity was drowned in the mighty roar of battle; and it seemed as if the gentle spirit of Christian love and charity had taken flight from this earth to some realm or planet not cursed by religious fanaticism and intolerance.

In this moral desolation the aspiration for better things survived in a few breasts; but how could it find expression and be given some effect? The right to speak one's thoughts was recognized and respected only when they were in harmony with the prejudices and interests of the dominant power in church and state. There was no newspaper press, no magazine, no review; no medium by which the same thought could be imparted at the same instant to thousands of minds, except books, and these were obviously insufficient. It was at this critical time and to meet this emergency that the revival of Freemasonry took place. It was the child of necessity, for civilization was expiring in the fires of religious proscription, and rampant barbarism threatened to extirpate the last vestige of philosophy and liberty. From warring churches and discordant states there was no hope of relief; there was no public opinion, as we understand it, to check, moderate or rebuke the savagery of churchman and soldier.

The urgency of necessity caused the rapid spread of secret gatherings of lib-

eral thinkers and generous spirits who had resolved to stem the tide of insane bigotry and to inculcate the doctrine of the Fatherhood of God and the Brotherhood of Man. These gatherings soon embraced nearly all the educated men who were not in the service of the church or state, and they speedily expanded into a sort of international republic of literature, philosophy, science and art. The institution of Freemasonry arose in the European world as the champion of intellectual liberty and the restorer of civilization. So great did its influence and power become, and so strongly were the religious and political rulers of Europe alarmed by and opposed to its liberal principles and tolerance and charity that it was in turn assailed and its forcible suppression attempted by every so-called Christian government—Catholic, Protestant and Greek church alike. They all failed, as we know, and Masonry thrived upon the persecution to which it was subjected. Its ranks contained the best men of the times, and its propaganda of liberty, equality and fraternity extended westward across the Atlantic and produced the Declaration of Independence and the Constitution of the United States. The leading men of the American revolution were members of the Order and imbued with its principles. Here in virgin soil, it took deep root, and our beloved republic is its most glorious daughter.

Is the mission of Masonry accomplished? Is the triumph of its principles so complete that it need henceforth concern itself only with its own members? Has the Order entered upon a period of dry rot? What is the status of civil and religious liberty in Europe, where the Masonic revival occurred as a protest against religious persecution? Do we not see in Protestant Germany an extensive and furious persecution of our Israelitish brethren, stimulated and encouraged in the very highest quarters? Do we not see the same in Catholic Austria, where a violent anti-Jewish agitator has three times

in succession been elected mayor of Vienna, and where even a Rothschild has never been presented at court? And crossing over into the Greek-church Russia, do we not find the same wave of violent bigotry overwhelming the compatriots of Spinoza and Lessing, of Mendelssohn and Meyerbeer, of Rubenstein and Montefiore?

I would fain name one land in which the principles of Freemasonry had found such deep lodgment and such general recognition that this recrudescence of barbarism of which I have mentioned a few examples in Europe could not possibly take place in its Body politic; and of all lands I should prefer to say this of our own child of Masonry, the Republic of the United States of America. Candor forbids me to enjoy this pleasure. Truth compels me to say that barbarism is not extinct even in this republic, and that

we behold here, at the close of the Nineteenth century, a wide-spread unprovoked and insensate movement against the principles of liberty, equality and fraternity, and in particular against the religious, social, civil and political rights of the correligionists of Lafayette and Rochambeau, of Pulaski and Carroll, of Sheridan and Rosecrans. So long as these things are possible in Europe and America, so long will the mission of Masonry remain unfulfilled. This white race of ours is not yet wholly civilized; until it is so, there will be need of a Masonic lodge in every community, and that lodge should make itself so felt in power for good that it will in time liberalize the whole lump of humanity around it and thus materially hasten the day—

"That man to man, the world o'er,
Shall brothers be for a' that."

Then, and not till then, will the mission of Masonry have been accomplished.

WISDOM'S WAY

BY JOHN W. BROWN, CHICAGO.



EVER hath Wisdom awarded her throne to any of her sons—not even to Solomon, wisest of them. She did bestow on him many of her queenly favors, yet withheld from him her crown. She did honor him with a great name—a wonderfully symbolic name—yet gave him neither omnipotence, omnipresence nor omniscience. She did include in his name the great mystery—Trinity in Unity—yet withheld from him much of its significance and potency. She did make him a great priest and symbol of light, yet revealed not to him in its fullness light's divine beauty and glory. She did teach him to erect a model material temple, the ideal for all moral and spiritual Master-building, yet opened not to his temporal vision its antitype, the new

Jerusalem. In all this she made him a great type of Freemasonry—an institution which wisely and wonderfully dispenses light, yet ever is an unsolved mystery—Truth, its wisdom, its strength and its beauty, being as boundless as the universe and as infinite as God.

Wisdom's Way, then, is infinite, and although her royal favors are exceedingly great, she never exhausts them. She arrays all her sons in royal robes and bestows on them many precious gems, but never reveals to them all the splendor of her treasures.

Thus it is with Freemasonry, whose wealth comprises all the treasures of Truth, and whose revelations, therefore, never are complete. Here she opens a door of one of her great palaces, and there a vista in one of her great parks, and again and again affords glimpses of

ner immense plains and great mountains of light, but never wholly withdraws the veils that conceal her throne and shield her crown. Her diadem is inconceivably magnificent and may not be touched by mortal hands; nevertheless she encourages her sons in all proper efforts to approach nearer her throne—indeed, enjoins on them the duty of ever searching for her greatest treasures.

This search, although constantly rewarded, as already shown, is neverending, Truth's treasures being inexhaustible. What a heritage, then, Freemasonry affords, and what a labor each Son of Light has to perform! Both are infinite, and the first cannot be fully possessed ere the latter is completely mastered. It therefore follows that each Freemason's templebuilding is as boundless as time and eternity. It never ceases. But shall that deter or prevent him from persevering? It did not so affect or influence Solomon, nor the Hirams, nor hundreds of other

good and true Craftsmen, who have laid aside the material implements of the institution and, beyond the Jordan of Death, entered realms of fadeless light, there to make endless Masonic progress by continuous discoveries of Truth, and having their illustrious examples to emulate and their success to encourage him, it should not discourage nor stay him in his efforts to advance. He is in Wisdom's Way, and forward he must go or fail to win Wisdom's grand and glorious fruitions. In her way there can be no tarrying and no idling. Her quarries are ever open to the workmen, and her cedars of Lebanon and her Temple at Jerusalem are ever before them. Not merely seven years, but everlastingly is their labor on their moral and Masonic edifice to continue, and unceasing is their reward to be. Wonderful as this may seem, it is all requisite in proving one's self a Master Mason and entitled to a Master Mason's wages.

ONE HUNDREDTH TEMPLAR ANNIVERSARY



THE one hundredth anniversary of the formation of the Grand Commandery, Knights Templar, of Massachusetts and Rhode Island was celebrated in Boston May 24th.

The city was beautifully decorated in bunting, in gay colors.

The parade was a most interesting feature to a curious public. Over seven thousand Sir Knights passed through cheering banks of solid humanity in Boston streets in grand parade, while many bands discoursed martial music, stirring the 300,000 persons who lined the streets to thunders of applause that lasted from the moment the armor-clad herald of the parade, with his coal-black, champing charger, made his appearance, until the last detachment of the modern crusaders trailed along.

It was one of the greatest show parades that ever graced historic Boston's streets, and the arrangements previously made were carried out with precision. The policing was superb, and ropes kept the crowd from encroaching upon the marchers' path, while the Knights, with gay plumes and imposing uniforms, all combined to present a long-to-be-remembered sight.

In Corinthian Hall, Masonic Temple, in the afternoon, the second in the great events of the day attending the celebration of the 100th anniversary of the formation of the Grand Commandery of Knights Templar took place, the special conclave of the Grand Body.

Officers of the Grand Encampment of the United States, and officers of sister jurisdictions, were the invited guests.

The proceedings were opened by the Right Eminent Grand Commander, Sir Dana J. Flanders, assisted by the other Grand Officers, the Sir Knights being led in their devotions by the Grand Prelate, the Rev. Sir George L. Perin, D. D.

At 7 o'clock members of the Grand Commandery of Knights Templar of Massachusetts and Rhode Island to the number of about 300 filled the banquet hall at the Hotel Somerset, and following an elaborate repast listened to speeches from members high in the Order.

The brilliant gold lace and various insignia worn by the Knights assembled, a liberal grouping of palms and the generous adornment of the tables with carnations made a striking and beautiful scene.

GILBERT PATTEN BROWN.

OFF FOR NIAGARA



ONS of the faithful and their ladies, numbering one hundred and thirty souls, departed from San Francisco June 12th for Niagara Falls to attend the Imperial Council, A. A. O., Nobles of the Mystic Shrine, which convenes at that place June 19th to 21st, inclusive. The party was composed of nobles of Islam Temple of San Francisco, and took passage by the Atchison, Topeka and Santa Fe Railway on a special Pullman train brought out from Chicago especially to transport the members of the excursion, composed of eight double drawing-room sleepers of the very latest pattern, compartment car, observation car, composite car containing barber shop, bath and piano—the most elegant equipment furnished for transcontinental travel.

Embarkation was made at the Ferry Station by steamer "San Pablo" to the Point Richmond wharf, where the magnificent train stood in waiting. Many of the friends of the excursionists were in attendance to bid them *bon voyage*.

The First Regiment Band escorted the party to Point Richmond and discoursed lively airs on the trip across the bay.

At Barstow the excursionists will be joined by the nobles of Al Malaikah Temple of Los Angeles and their ladies. A stop of several hours will be made at the Grand Canyon of Arizona, where the beauties of that wonderful place will be enjoyed. At Ash Fork, the Arabs of the Great Arizona Desert will swarm aboard from the Oasis of Phoenix, and the excursion will be further augmented at Albuquerque by a delegation of Shriners from Ballut Abyad Temple of that city. A stop of two hours will be made at Albuquerque, where the ladies will be entertained by the local Daughters of Isis, and the Ballut Abyad Shriners will take good care that no California nobles are lonesome. Thence to Denver, Colorado Springs, Pike's Peak,

Garden of the Gods, Manitou and Cave of the Winds, stops being made at all the places enumerated. Five hours will be whiled away in Kansas City, and the excursion will arrive in Chicago, where its members will be the guests all day Sunday, the 17th, of Medinah Temple. The special will pull into the depot at Niagara Falls amid the cheers of the populace at exactly 9:30 A. M., Tuesday, the 19th.

At Niagara Falls a full military band of 25 pieces has been engaged to attend the California contingent during their entire sojourn. This band will meet the excursion train and escort the Californians to the Prospect House, which will be California headquarters during the session.

Islam's famous patrol accompanies the excursion and will march and drill for the edification of the Easterners. Their new uniforms will be a handsome feature. They will escort Islam Temple at all times.

In the great parade, the Californians will be known by a distinctive feature in dress. Every noble in line will wear a long kimona of pongee silk in natural color, pinned in front with one of the beautiful golden badges which have been designed for the California delegation, a tasteful arrangement embracing a representation of the falls of Yosemite and Niagara around an *Eschscholtzia* or California poppy, at its base a pyramid: the whole surmounted by a sphinx's head and suspended from the traditional scimitar, over which a little black California bear pokes his nose inquiringly at the beholder.

A girdle of red cord at the waist tied with tassels in front, and a mammoth red "C" on the back completes the dress which will distinguish the Arabs from the Golden State.

Carloads of California fruits, flowers, dates and zem-zem accompany the excursion, and will be dispensed with lavish hospitality at the California headquarters for two days and nights during the session.

"California in 1906" will be the battle cry and the nobles from the Golden State purpose to bring the Imperial Council to Los Angeles next year or know the reason why.

The following nobles and ladies are members of the excursion:

Chas. L. Field, Dr. Grossman, Potentate of Aloha Temple, Honolulu; H. K. Gregory, Otto Klumpp, Geo. W. Pennington, Jas. W. Anderson, H. C. Schaertzer, Chas. Parks, T. Patterson Ross, J. H. Eichorn, W. D. Nicholson, T. E. Wall, C. B. Sloan, Fred A. Hines, Motley N. Flint, August Schleicher, Louis Breuner, L. D. Hitzrooth, Milton Eisner, Arthur Everett, J. W. Evans, Col. H. J. Burns, W. H. Dynes, Mr. Bergstrom, Mr. Vickery, G. E. Bacon, Henry Raulf, G. A. McDonnell, Robt. W. Neal, Samuel D. Mayer, Marshall C. Harris, Mr. Cavanaugh, Dr. B. F. Stoll, Julius Hetty, Floyd E. Davies, Dr. Frank C. Pague, V. S. Walsh, Richard Radke, H. W. Thorp, J. W. Heisner, W. A. Merralls, Howard Nauman, Louis S. Stone, F. D. Voorheis, Chas. Jellinek, Lars Larsen, Mr. Sorenson,

T. E. Wall, J. W. Evans, Dr. Geo. H. Derrick, Nobles Berry, Makins, C. B. Thorp, Moore, Blakeway, Philo Jacobovics, Huber, Martens, W. E. Wehser, C. H. Van Orden, Block, Rabbe, Scott, Ecklon, Kibbler, Armstrong, Alex Woodside, Frisbie, Manuel Lafee, W. P. Humphreys, Thomas Trebell, Ernest Schramstadter.

Mrs. George Filmer, Mrs. Howard Naumann, Miss Marvins, Miss Pennington, Misses Viola and Myrtle Van Orden, Mrs. J. W. Anderson, Mrs. Chas. Parks, Mrs. H. C. Schaertzer, Mrs. John Robertson, Miss Nicholson, Mrs. T. E. Wall, Mrs. C. B. Sloan, Mrs. Fred Hines, Mrs. Hetzeroth, Mrs. J. W. Evans, Mrs. W. H. Dynes, Mrs. Vickery, Mrs. S. A. McDonnell, Miss McDonnell, Mrs. R. W. Neal, Mrs. M. C. Harris, Miss E. Surface, Mrs. Frank C. Pague, Mrs. Webster, Mrs. Lewis, Mrs. Pistolesi, Mrs. H. W. Thorpe, Mrs. J. W. Heisner, Mrs. W. A. Merralls, Mrs. A. S. Perley, Miss Perley, Mrs. Marvin, Mrs. Everding, Mrs. Francis Ferrier, the Misses Ferrier, Miss Gregory, Mrs. Carrol, Miss Carroll, Mrs. S. E. Dorr, Mrs. F. D. Voorheis, Master Voorheis, Mrs. Chas. Jellinek, Mrs. Lars Larsen, Mrs. Sorenson.

EXCELSIOR'S FOUR HUNDRED



ON THE evening of May 13th, Excelsior Lodge No. 166, F. and A. M., of San Francisco, raised to the sublime degree its four hundredth member, in the person of Edgar Hugh Owen, son of Past Master Hugh J. Owen, who, upon invitation of the Worshipful Master of Excelsior Lodge, Brother Roderick George Guyett, presided in the East and conferred the degree upon the candidate.

The stations in the lodge room were filled by Excelsior's Past Masters, with the exception of the post of Senior Deacon, the duties of which were discharged by Brother Melville Griffith Owen, son of the Past Master in the East and elder brother of the candidate. The beautiful work of the Master's degree was intelligently and accurately rendered, the candidate was deeply impressed and the brethren were edified. Harmony and good humor prevailed. The brothers Owen, father and son, were warmly felicitated by the Master of the Lodge, Brother

Guyett, and Past Master Franklin A. Day, of California Lodge No. 1. Brother Past Master Owen replied in his happiest manner, and his repartee in response to the good-natured banter of Brother Guyett, the W. M., will live in the memories of the brethren who were there assembled, inasmuch as time, patience and perseverance accomplish all things.

The degree work over, the brethren repaired to the Lick House, and joined their ladies, and all partook of a sumptuous banquet.

Brother Guyett presided affably and with grace; Brother J. Nieto, Grand Chaplain, spoke eloquently; Past Master Bryan, the oldest member of the lodge, recited reminiscences; Brother Brunt caricatured the assemblage and the evening's program in his own inimitable manner; and music and other speeches brought to a close one of the most pleasant and notable celebrations in the history of the Masonic lodges of San Francisco — a fitting four hundredth mile-post for Excelsior Lodge.



MASONIC TEMPLE, PHILADELPHIA, PA.

SAID TO BE THE FINEST APPOINTED MASONIC EDIFICE IN THE UNITED STATES.

AT BUNKER HILL



AN interesting ceremony was performed on one of the world's most historic battle-grounds on June 16th of last year when members of King Solomon's lodge, of Boston, assembled to decorate the facsimile of the original monument erected by the lodge in honor of American patriotism on the battlefield of Bunker Hill in 1798, to the memory of their Grand Master, Joseph Warren, and his Masonic associates who were slain in that battle.

The commemorative exercises were of a very impressive nature. Flowers were strewn and a beautiful laurel wreath placed on the monument in loving memory of those patriots.

Ernest M. Marshall of King Solomon's lodge delivered the address. He spoke as follows:

"One hundred and twenty-nine years ago a Grand Master of Masonry died on this hill; here where the sweeping circling shadow of this giant dial-style marks the golden hours on this green sward he gave up his brave young life—not in the service of a nation powerful to reward, not in the pride of rank, nor in the flush of victory—but in defeat and rout, serving as a private, in defence of principles and not a nation, he breathed out his earnest spirit in last, defiant protest against misgovernment and corruption in the public life.

"One hundred and six years ago the forefathers of this lodge came here, to this Thermopylæ of the nation, and raised this monument, the first to American patriotism, in loving memory of their dead chief, and to mark their devotion to the principles for which he made supreme sacrifice.

"Today we come to this Masonic shrine to lay our loving tribute at its base; not to laurel crown of victory, but such a

tribute as the Greeks might have wreathed for the lion figure they raised to the lion's sea in the pass where he died fighting for the fatherland.

"We come here sad but not sorrowing; sad at the great loss sustained by nation and fraternity in the death of Warren, but not grieving, for we know that 'even so the charter of a nation must be sealed,' and we lift our heads in pride that we can say to the nation, 'We gave you our best and our noblest, see to it the sacrifice was not in vain.'

"Here, in this death, both nation and fraternity suffered fearful loss and shall that loss be fruitless? From this broad land, from every mountain hamlet and thronged metropolis, from village green and city square, wherever Masonry rears its altars comes a thunderous answering 'No.' Misgovernment exists, corruption exists, from state after state and municipality after municipality come tales of venal legislators, corrupt citizenship, vicious and purchased legislation, but let no one despair of the nation, for while Masonry sheds its pure light on that starry banner the principles upon which this nation is founded will not be shaken.

"But we must guard well this Masonic heritage; we cannot lay our priceless treasures of liberty and freedom up where the moth and rust of misgovernment will corrupt or thieves break through and steal our heritage. So constant and unceasing must be our watchful care.

"One hundred and twenty-nine years since this sacrifice; a long time in the life of man, but seemingly a breath in the life of a nation; yet but ten such periods marked the rise and fall of Rome; ten such like cycles saw her queen and mistress of the world and 'none so poor to do her reverence.' While Romans with proud boast repeated to each other, 'Let no one despair of the commonwealth,' corruption and misgovernment were doing their fell

work, and the Eternal City became a place for beasts to rove and kites to roost in.

"So, while not despairing of the commonwealth, we must look with watchful care to guard it from all harm, and this is peculiarly the duty of Masons; for this great nation may well be called a Masonic commonwealth. In a Masons' lodge the Boston Tea Party brewed the bitter cup for England's ministry; Washington and Warren, Franklin and Lafayette were first among the craft as well as in the nation: this field and every other hard-fought field of the republic were red-ened by Masonic blood; and in the wintry tents of Valley Forge the altars of our craft were raised and its tenets and its principles duly taught. The nation's base was firmly laid on the Masonic principles of the fatherhood of God and the brotherhood of man, and while these principles endure the nation will go forward in the path marked by our fathers.

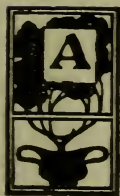
"While the shaft stands; while in its heart of hearts stands our hallowed shrine, the nation and Masonry are linked in a common hope and a common destiny. A hope that our kindred principles may one

day prevail over all this broad earth, and a common destiny that will make our fraternity and nation the guardians and preservers of all that is good and noble in humanity.

"Then let us draw in deeply the inspiration of this place. Let us depart from it full of its significance and of its hope, and let us bear with us these words of Warren deep-graven on our hearts: 'In vain we toiled, in vain we fought, we bled in vain if you our offspring lack valor to repel the assaults of her invaders,' ever remembering that invaders need not come armed in the panoply of war to make invasion of a nation's liberties; they may come as 'Greeks bearing gifts' armed with trickery, deceit and cunning to corrupt the body politic and destroy the nation's life.

"Then let us here highly resolve, here where our revered chief gave his all to the cause of good government, never to lack valor to repel invaders of every kind; to dedicate ourselves to the promotion of purer and higher ideals of citizenship, in order that our land may be ever 'God's own country,' the land of freedom, honest politics and simple, honorable life."

A WAR ANECDOTE



BROTHER writes the following interesting account of a war experience to the *Public Ledger*, of Philadelphia:

Your notice of the welcome that was given Bishop McCabe by the Masons—it appeared in last Saturday's *Public Ledger*—recalls my visit to Libby Prison and the difference that was made at that time between a Freemason and a man who was not a Mason.

I was captured in the skirmish line near Hanover Junction in May, 1864, and was sent with about 150 others to Libby Prison. I had always worn the Masonic

pin. I belonged to the Order, and wore it pinned to my vest, so that if my body should be found on the field by Confederates after a battle I would be given a decent burial.

When we got to Libby we were marched up to the upper story of it, turned into a room and left there. I had expected that we would be searched for greenbacks at least, and was surprised that they had not searched us before leaving us here. However, there would be plenty of time to reach us yet. So, taking a quart tin cup that I had, I put my watch and \$20 in greenbacks in it; then set it up on a large wooden beam that ran across overhead.

In about ten minutes Major Turner and a sergeant came up; then falling us into line, asked us to turn over our watches, jewelry and greenbacks to him. A few of the men did so. The most of the men told him that they had none. Then he began to strip them and search them, and found plenty of watches and money, and at last he came to me. I was still wearing the pin. I had not hid it. I knew that no officer would take it if he belonged to the Order; this pin would be my best friend, for if he did not belong to us, he would respect it all the same. Turner

asked me if I had any of our money, and I told him I had not and was opening my vest to let him search me, when he said, "No, never mind that, I will take your word for it." The sergeant noticed the pin now and was making a grab for it, when Turner said, "Never mind that pin, sergeant, you don't want it; you only think you do." Then he told me to fall out of ranks and sit down, and he went on through the rest of our party, I being the only one who escaped being stripped and searched.

THE GREAT AND SILENT LIGHT

BY BRO. JOHN M. DAVIS.



ONE of the most interesting phases of modern civilization and which for centuries has been typified and foreshadowed by Masonry, is the power of silence. The lesson which the world has to learn from Masonry is one which cannot be taught in words nor can it be found in any philosophy or any system of metaphysics. Masonry has survived century after century the rise and fall of kingdoms and empires, and yet it has persisted uninfluenced and undaunted by the clashings and warrings of outward agencies. It has exemplified the power of silence. A little skiff is tossed on every wave and ripple, while the mighty merchantman glides smoothly over troubled waters. Masonry may be compared with the mighty merchantman on the sea of human existence freighted with a wealth of devotion which has ballasted it for endurance in every storm. There is a power in silence which the world has yet to learn. Thus far in our civilization we have communicated our thoughts by means of written words, then came the power of electricity, and still later on has come wireless telegraphy, by which the thoughts of men can be trans-

ferred long distances without any visible agencies. The most powerful agencies in the world are invisible. Steam itself is invisible, and only becomes visible in its corrupted form when brought into contact with the atmosphere. Real power is always silent; noise is weak and helpless. All the visible activities and agencies of the world which constitute the rattle of trade and commerce and business are simply the reflections made through the senses of the invisible and undefinable power behind. The mighty forces of nature which are hidden in the bowels of the universe and in the vast abysses of space are silent as silence itself. Masonry is the visible embodiment among men of this mighty principle of the universe; it is a reflection into the hearts of men and into their minds of the mighty principles upon which the universe is built and through and by which it exists.

All the great agencies which are working for the uplifting of humanity are scenting, as it were, the power and inspiration of silence. We can see evidences of this on every hand. The mighty organizations for charity work silently. The great governmental powers which control the destinies of nations work

in silence, though their armies and navies sometimes roar with the thunders of destruction and spread desolation, want and misery as their titanic blows fall. The struggle of humanity upward from barbarism to civilization has been accompanied with war, desolation and destruction. But to-day, notwithstanding mighty armies are facing each other in a terrific death struggle, and notwithstanding the nations of the world have their powerful armies and navies compactly organized for the work of destruction, we yet see the fluttering tokens of coming peace between all nations and between all men. As peaceful conditions develop, we enter the domain of silence where power resides. The world is learning something from the great silent power of Masonry indirectly, and is feeling the influence of its noble and ever present example. The

noises which accompany the struggle of man upward only belong to the era and period of struggles. The attainment of results, the development of the mind, the upward progress of humanity out of imperfection and toward perfection, lead into the still and silent pathways where power resides and where good is done for the sake of good and for the upbuilding of a new kingdom within the mind and heart which will not depend upon power or authority for its preservation. The dawn of a new era is almost at hand where men and society will do right for love of right and justice and for the sake of those rewards which come as a gift from out of the very soul of things. The world is creating new standards because old standards no longer meet the higher requirements of that new civilization which is taking possession of the minds and hearts of men.

MASONRY NOT A SCREEN FOR THE VILLIAN

A Mason is a Mason only while he renders an obedience to law and Masonic usage. A violator of law, whether Masonic or civil, places himself on the plane of a profane. Masonry stands for law, justice, morality, virtue—outside of those principles the Mason, no matter how “high” an altitude he may have gained, he is no better than the profane who stands by his side. The man who violates law, whether he has been elevated to the sublime degree of a Master Mason or not, is amenable to law and its penalties, the same as any other individual. He must be just in his intercourse and dealings with all men; he must be moral and virtuous and “walk upright before the world.” Masonry is not a screen for the villain. Masonry will defend the good name of a worthy Mason, but should never be invoked to cover up acts of scoundrelism or criminality, and rogues and scoundrels need not seek shelter within its halls. The recent act of the Grand Lodge and Grand Chapter of New York in arresting

the warrants of a lodge and chapter for admitting unworthy persons is sufficient guarantee that Masonry will not permit the standard of its excellence to be lowered with impunity, and it is the duty of every Mason jealously to guard the doors of the lodge against the intrusion of the unworthy.—*Ex.*

Qualifications For Office

A man who is really serviceable, and in demand by his brethren, should feel sufficiently complimented by his election to office to thoroughly qualify himself for the discharge of its responsible duties. Few men qualify themselves after they have been elected, if they have not sufficient zeal to have previously acquired a good groundwork. It is important that every Mason should read and in every way possible adorn his mind with useful knowledge, and especially when called upon to fill important positions should he be zealous in the pursuit of Masonic learning.—*Wm. H. Bumpas, Tennessee.*

THE POTENCY OF LIGHT

BY J. H. EGBERT, D. D., SPRINGFIELD, N. J.



IT IS light which makes this otherwise unchangeable globe an Eden, and nurtures and sustains every form of life upon it. "It colors the infant's cheek, develops in man the blood-red cells which give body and strength to his muscles, marrow to his bones, and thought to his brain." It animates, energizes and moves to action, kindles the fire in the blood which carries the charging squadron irresistibly forward, and which gleams in the eye of horse and rider alike. It wings the feet of the antelope, sharpens the sight, strengthens the wing and steels the talons of the high-soaring eagle. It weaves gorgeous colors in the gauzy wings of the butterfly, erstwhile a groveling earth-worm, and "vitalizes the myriads of insects" lazily floating on droning wings, and is necessary to the existence of the most diminutive form among them. It quickens vegetation and energizes all the forces of nature, making the whole world radiant in color and beautiful to the eye, spreading o'er all the earth a carpet of emerald green.

It robes the chaste lily in purest white—fit garb of innocence—variegates the blush of the budding rose, dyes the luscious peach in deep vermilion, invests the wine-giving grape with the imperial purple and tans the modest apple to a russet brown, or lingering awhile to more warmly kiss its cheek, leaves it at length suffused with blushes; playing hide-and-seek with the summer winds in the fields of wheat and barley, it stamps its impress on the ripening grain in shining gold; yet rising, betimes, to toil as well as play, it distils nectar from the morning dew, and instilling it into the fruits and flowers, gladdens the heart of the

husbandman, satisfies the most fastidious taste, ladens the air with spices and perfumes, and guides the busy bee where richest treasures lie concealed in jessamine bell and clover blossom. It amber-tints the dawn, floods the western sky at "eventide" with a glow and glory indescribable, and when the crimson fades away and the pallor of the twilight spreads over the face of all the earth, and over sea and sky, and the shades of night are falling, then light unveils the "vaulted dome," tapestried with its wealth of "ethereal blue" and emblazoned with its countless stars "shining in the fullness of their strength" and bidding defiance to the darkness, continues her queenly way.

Light is the soul of melody; laughter and song are her handmaidens. It is light that inspires the song of the lark—"sweet herald of the morn"—attunes the roaring of the cataract and the rippling of the meadow-rill in a symphony of praise; sets the spheres to music, and blends the voices of the morning stars in perfect harmony as they "sing together" the oratorio of creation.

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

MENTAL AND PHYSICAL REQUIREMENTS

A TALK BY BRO. ARTHUR F. BLOOMER IN THE TYLER'S ANTE-ROOM.



IS IT a fact," asked the Inquiring Young Brother, "that instances have been known where men with wooden legs have been taken into the Order?"

"I have heard of such," said the Old Veteran; "that is where a man with one wooden leg has been received and given the degrees. I don't think I ever heard of a case where a man with two wooden legs was accepted?"

"That is what I meant, of course," said the Young Brother. "Do you think that is right?"

"There is a great deal of difference of opinion on that," said the Veteran, "and I do not suppose there is another matter on which there has been so much controversy."

"Well, I believe absolute physical perfection should be required. Don't you agree with me?"

"Absolute physical perfection is a very desirable quality," mused the Old Veteran, "in men generally as well as Masons. But strict interpretation of such a law would have debarred me."

"I would never have thought so," said the Young Brother. "The defect must be very slight."

"But it has grown worse since. I had a bald spot about the size of a silver dollar when I became a Mason, and now it is as big as the bowl of a frying-pan."

"Oh, you know I didn't mean anything like that."

"And, if I mistake not, you have physical defects of your own. I think I heard you say you are shy some of your front teeth and wear a plate."

"I mean, that a candidate for Masonry should have all the ordinary attributes of a man—not trifles."

"Hair on the face is a natural attribute of man," said the Veteran, "and yet we recently took in a man as beardless as a woman. Where would you draw the line?"

"I should draw the line at a reasonable perfection of the body, the limbs, and the exercise of the senses," said the Young Brother, after a little thought.

"You would not have drawn the line on the bow-legged brother who went in at the same time you did, would you?" asked the Veteran. "I do not remember having ever seen a more perfect pair of curves."

"No, certainly not."

"Nor on the one with a bunion as big as a horse-chestnut?"

"No."

"Nor on the brother with a glass eye? He exercises all five of the senses."

"N-n-n-o. But that is pretty close to the limit."

"But you'd cut out the chap who had lost the first joint of his little finger?"

"I might let him by on a squeeze, but——"

"But if he had lost two fingers you'd hold him up?"

"Yes, I would; that is, if I had the say."

"I see your ideas of physical perfection are graded. So are those of all of us. As we can't expect absolute physical perfection to any great extent, we fix our various standards of deviation from it."

"What is the standard which you have fixed for your own guidance?" asked the Young Brother.

"Ability to do every part of the work with reasonable accuracy—at least, well enough to be always recognizable," replied the Veteran.

"Then the one-legged man could sometimes get through your guard," said the Young Brother; "for I have known one or two who could handle themselves so well

that none but their most intimate friends knew of their misfortune."

"Such a one could, as could the one who had lost a few fingers, if his loss did not incapacitate him for the work; and so could the man with a club foot, and the one who wears a truss, and the one with a short leg. There are other blemishes, however, for which I would hold a man up."

"Tell me some of them. I want to learn."

"I have seen the degrees conferred upon a brother in almost the last stages of consumption—in one instance he died a month later. While he may not have been actuated by any sordid motive in the way of advantage for those near to him whom he left behind, in becoming a Mason within the sight of death, if not that it must have been a mere morbid sentiment to die a Mason. Masonry is for the living; remembrance as Masons only, for the dead, to earn which there should be something more than merely having taken the degrees."

"But that was an extreme case," said the Young Brother.

"True," said the older one; "but we must deal with all cases, extreme and normal, from the standpoint of the welfare of the Lodge. The health of the candidate for Masonry is really more worthy of consideration than the trifling disfigurement caused by the loss of a finger."

"But we are taught as Masons to be charitable," said the Young Brother.

"True again," said the Veteran; "but more especially to brother Masons. In other words, we are not expected to hunt for trouble. *Mens sana in corpore sano* ought to be a Masonic requirement, and no less a sound body than a sound mind. Always the availability of the candidate for the purposes of Masonry, and not his wishes, should decide the point."

"Is that not a little harsh, even unjust—to keep a man out because he is unfortunate as to health?"

"No man has a right to demand to be made a Mason. He is free to request the favor and honor, and the Lodge is equally free to withhold. To petition is to admit the right to deny."

"Oh, of course you are right," said the Young Brother. "But nevertheless one must sympathize with one who has lost his health."

"Yes; but, outside of a mere tradition, why should not your sympathy be as strong for one who has lost a leg, so far as according him the degrees is concerned? He is less likely to be a burden on the Lodge. But there are still greater blemishes to be considered."

"Again, I am anxious to learn."

"Dwarfed, gnarled, deformed, misshapen souls are a thousand times worse than maimed bodies, for the latter can afflict none but their owners. An ingrowing, ambitious selfishness can work more harm than a buried leg. A maimed hand never yet brought discord into a Lodge, but sedition breeding sharp practitioners have rent them asunder. A faithless debtor injures the symmetry of a procession more than three short-legged brethren. An avaricious business skin brings more reproach on a Lodge than a pair of crutches. A dissolute brother may disgrace the Order, but a deformed one never because of his deformity. The rule or ruin brother frequently splits a Lodge, but the physically unfortunate never yet divided one because of his physical misfortune. A due regard to physical capability should be given, but the strictest inspection of minds, of hearts, of souls, of intending Masons should be made. It is not the body, but the mentality, that makes the Mason. The body conforms to certain forms and ceremonies; the mind receives instruction and light. The body is no different after the forms and ceremonies are over; if the mind is not, a mistake in selection of material has been made and much time and strength have been spent for naught."

THE OLD CHAPEAU

BY SIR KT. CRITTENDEN HAMPTON, SONORA, CAL.

One Autumn day, while looking through
The lockers in our Templars' hall,
To find some missing belt or sword,
Exactly which I can't recall;
But in a corner old and gray,
With powder'd dust of many a day,
With cobwebs woven to and fro,
I found an old gilt-trimmed chapeau.

A relic dear of by-gone days,
On which the moth had fed his fill;
The ravages of Time were there—
But mem'ries caused my pulse to thrill,
And something sacred seemed to come,
And speak for lips that now are dumb,
In tones that cause our tears to flow,
While gazing on that old chapeau.

That waving plume had kissed the air,
In sunny days of long ago,
But like its owner, now alas!
Its fleece has vanished like the snow.
Good deeds of him who wore that plume,
Shall fall, and grow, and grow and bloom;
And God will foster them I know,
Though Time destroys the old chapeau.

Beneath those plumes of black and white,
Shone forth an emblem bright as day;
As hopeful as the rising sun,—
An emblem that shall ne'er decay.
Amid the dust, the gloom and dross,
Blazed out the sacred Passion Cross.
The rarest emblem there I know,
The Spirit of that dead chapeau.

Then by your cross-emblazoned swords,
And by your plumes that waive on high,
Be true unto the vows you've made,
That when the end of life draws nigh,
No deed of shame thy cross shall mock,
But firmly stand alike the "Rock
Of Ages," in the torrents flow,
The emblem on that old chapeau.

Sir Knights uncover! each and all,
In silence let a prayer arise,
In token of our blessed dead,
Who wait for us beyond the skies.
While strength and power you recall,
Be not ashamed if tear-drops fall,
When dearest thoughts of long ago
Bring back to us The Old Chapeau.

EDITOR'S CORNER



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



Visitors' Right to Inspect Charter

Formerly the ritual of the initiatory degree in California, in explaining the charter, contained this clause, "Should you, being in a strange place, and unknown, desire to visit a lodge, it would be your duty to request of the committee sent to examine you that they show you some such instrument; if they do not, you will retire without permitting yourself to be examined; for, if they have it not, you may well consider them to be an assemblage of irregular Masons." When the ritual was revised a few years ago, this clause was eliminated. Such instruction is no longer given, and we think rightly.

The custom always appeared to us a ridiculous one; for the average Mason, after inspection of the document, could not tell whether it was regular or not. We have many times intimated to members of our lodges that Mackey's Jurisprudence, so far as California is concerned, would better be left unread, since in a great many respects it is misleading. It is unquestionably the duty of a Mason before visiting a lodge, to satisfy himself that it is a regular lodge. This he may readily do, but not by inspection of the charter. Clandestine lodges are in possession of charters, and it is not possible for the average Mason to determine whether the charter is regular or not. It is true that the charter is the evidence of the legality of the lodge; but to the visitor it is no evidence, for he has no means of determining its regularity. A Past Master of San Francisco, on occasion of a visit to Philadelphia, sallied forth to visit a lodge. No one being able to vouch for him, a committee was sent out to examine him. He demanded to see the charter,

and was promptly met with the question, "Why do you come here if you doubt the regularity of our lodge?" Under instruction received at his initiation, the Past Master retired, presumably wiser. Brother Mackey to the contrary, we gainsay the right of any visitor to demand sight of the charter.

Suspension for Non-Payment of Dues

The provisions of the Constitution of the Grand Lodge of California are unique, but they are so plain that little effort is required in order to obtain a clear understanding of them. The fact is that as a rule Masons do not read the fundamental law of the jurisdiction. This failure probably results from the further fact that few of them have the opportunity to read that law. Probably many would examine the same were it accessible, which it is not. Since Masters of lodges so generally ignore the injunction, "Cause it to be read in your lodge, that none may prove ignorant of the excellent precepts it contains," every lodge should be required to provide itself with a sufficient number of copies of the Constitution of the Grand Lodge to which it owes allegiance, to enable it to give to every member a copy thereof. This is simply preliminary to what we have to say about non-payment of dues. If the Masons would read the law, and, for that matter, study it, it would from many a blunder and misfortune free them.

To pay dues in a Masonic lodge is not burdensome. Cut off ten cigars or any other ten little luxuries every month, and you save more than enough to meet the lodge dues. Brethren, you mean to pay, but you neglect until the sum has grown.

and then you don't like to pay. Justice is a cardinal virtue; and justice to yourself, justice to your family, justice to your lodge, demands that you religiously observe the solemn obligation that you have freely and voluntarily assumed, to conform to and abide by the laws governing you in your lodge. In these latter days persons seem lightly to assume vows about as they do New Year resolutions, and straightway ignore them. Many men, good men and true, do not do this. Speaking for ourselves, we have on several occasions been in condition not to know where the next dollar could be had; but we have never yet failed to meet our obligation to the Fraternity, and per consequence, Masonry has never failed to meet its obligations to us. Don't let your dues get the start of you. It is a little thing, but there is a heap of satisfaction in knowing that your indebtedness is paid up and that your name is not stained with the recollection of broken vows.

ter to satisfy himself that the applicant for admission as a visitor is a Mason in good standing by requiring such evidence as, in his judgment is necessary. The power of the committee is a power delegated by the Master, and what he can do by delegated power he certainly can do by inherent power. The appointment of a committee seems to us to be only a matter of convenience. What the Master may do through others, he can quite as legally and rightly do by himself. The matter may be one determined by local legislation; in California the only requirement is that due inquiry or examination be made. The due inquiry or examination must be made, however, either by the Master or by authority of the Master, for one not invested with such authority has no right to examine for the purpose of avouchment. As to when or where the examination is made by either the Master or the committee seems to us to be immaterial.

Vouching for Visitors

The Grand Master of Indian Territory in 1904 decided that the Master of a Lodge could not vouch for a visiting Brother with whom he had never sat in Lodge, but whom he had examined the day before the Lodge met, in a private way, at his office. The Grand Master thought that this would not be a proper avouchment, and would set a precedent that would be dangerous beyond measure. The Grand Lodge approved the decision.

We have always understood the law to be that the Master of a Lodge is the proper judge as to whom he may admit as a visitor to his Lodge. In California the law is that no Lodge shall admit a visitor without due inquiry or examination, nor if there be, in the opinion of the Master, a valid objection made to such admission by a member of the Lodge. The Master must institute due inquiry. This may be done by the appointment of a committee, or by himself. It is the duty of the Mas-

Haste Makes Waste

In these latter days there seems to be a growing tendency to estimate the prosperity of the Masonic Order by the standard of number and not by that of quality. As a consequence of this tendency, railroading candidates through the several degrees has become a very common practice. In 1851, the Grand Lodge of California adopted a resolution requiring a separate ballot in all cases prior to the conferring of each degree. This provision remained in force until the adoption of the New Constitution,—in 1859; which provided that no Lodge, unless otherwise provided in its by-laws, should have more than one ballot for the three degrees. This provision was again amended in 1883 by eliminating the expression, "unless provided in its by-laws;" and now no Lodge may vote separately for the degrees. Grand Masters, and the Grand Lodge by endorsement of their utterances have, however, frequently

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.

placed the seal of condemnation on the inexcusable haste with which the conferring of degrees follow one another. According to the ancient Constitutions of the Order, it was indispensably requisite that a candidate should be perfect in a preceding, before being allowed to take a higher degree. This proficiency of the candidate was determined by a strict examination in open Lodge. In these days this examination is somewhat farcical. True, the candidate is examined, and his proficiency is determined by answers to a series of interrogatories conned for the purpose. Formerly a probationary period of one month was required, and in many jurisdictions this requirement still obtains.

It is not to be wondered at that we find so few bright Masons,—Masons who have not simply the ability to give answers to so many set interrogatories, but a full comprehension of the beautiful teachings of the Fraternity. It is not an uncommon thing now-a-days to meet in the Scottish Rite, in the Commandery, and in the Mystic Shrine, brethren

who have but a brief period before put aside the swaddling bands of the initiate. Suitable proficiency, according to our mode of thinking, embraces something more than the mere memorizing of certain set phrases. Probation means proving; and sufficient time should be given to test, to prove the fact that the candidate for advancement has not only acquainted himself with the teachings of the particular degrees, but has entered into the spirit of those teachings. Besides the category of questions, regard should be had to the intellectual and moral qualifications of the candidate for advancement. The strength of the Order does not depend upon numerical growth nor the wealth of our treasuries, but upon the general diffusion and the practice of the sublime principles taught in our Lodges.

It is not an uncommon thing to see a whole class of candidates examined in open Lodge at one and the same time. We have seen as many as five separate candidates examined at five separate positions in the Lodge room, and have been ear-witness of the fact that few, if any, except the party examining had opportunity to judge as to what any of the examined knew. This practice is not in conformity with the intent or spirit of the requirement, and we are forced to the conclusion that these examinations conducted in so perfunctory a manner are not calculated to enable any one to judge of the proficiency of candidates. No matter how long it may take, let the applicants for advancement be separately and thoroughly sounded respecting what they have learned; let the period of probation be long enough to afford opportunity to members to acquaint themselves more intimately with the character of the novitiate as to his moral and intellectual qualifications. The result will be greater strength and greater prosperity in the Lodge and in the Fraternity, and greater interest on the part of the candidate. Do not permit the candidate for the privileges and benefits of Masonry, to make

use of the Fraternity merely as a qualification permitting him to enter some side issue. Let him be caused to feel that Freemasonry is too sacred an institution to be prostituted to any such purpose,—or to any purpose whatsoever.

The
Trestle Board

The present issue closes the eighteenth volume of this periodical. The TRESTLE BOARD was founded by Brother C. Moody Plummer, in April, 1887, and was conducted by him until the hand of Death, on the 11th day of November, 1900, removed him from the vicissitudes and toils of life. Efforts to establish a Masonic journal had previously been made, but with little success. Brother Plummer, however, was fitted for the task, and during his life devoted his entire means and energies to the good work. After his death there was a temporary suspension of issue until the July following, when the publication passed into the hands of what has since been known as The Trestle Board Company, with Brother Walter N. Brunt as business manager, Brother Elmer White became its editor, which position he filled with credit until January, 1904. At that time the present editors were induced to assume the position. We have endeavored to make the journal a means of help to Masons, with what success it remains for others to judge. Sufficient for us to say, we have done the best we could. We desire to express our appreciation of the esteem in which the TRESTLE BOARD is held by its patrons; but we feel somewhat discouraged when we find that out of 30,000 Masons in our State, so few comparatively seem to think that such a periodical is needed. The senior editor often feels flattered by the encomiums which he receives from his Masonic zeal and knowledge. If these encomiums are deserved, it is simply because, although all his life a busy man, he has never failed to regard it his duty to himself and to the fraternity to put forth

every effort possible to make himself more radically grounded in the teachings of this noble institution. His efforts to aid and encourage the publication of the TRESTLE BOARD began with the first number issued. He has preserved every number, and now has seventeen volumes handsomely bound. He has not only had opportunity for increased knowledge in Masonry, but also a wondrous degree of pleasure and satisfaction, and values these seventeen volumes because they have been and are, a fountain from which he can always gain much of benefit to himself and much to aid him in benefiting his brethren.

What signifies a dollar? It will buy ten cigars; it will buy a little temporary pleasure; properly spent it will buy that which may be a source of perennial pleasure and profit. Now, we desire to draw near to our brethren in California and persuade them to feel that a dollar paid for a year's subscription to the TRESTLE BOARD will afford them, if they are the right kind of Masons, much valuable Masonic information. Try it for a year, and learn for yourselves. Start in with the July number; and when you get it, read it. If you do, you will get into the habit of reading Masonic literature, and you will find, as we have found, that your dollar has brought back to you a fruition of benefit and blessing.

To me Freemasonry has a peculiar charm, and my love for it is immeasurable as is the Fraternity's influence for good. To be a true Mason is to be a true man, and a true man is God's ideal of perfection. I revere the names of the noble founders of the institution; I honor the names of the noble exemplars of its teachings in all ages; and I love the brethren wherever they may be found. With Masonry titles and rank are of no avail; we look alone to the man.—*John R. Smith, Tennessee.*



Perfect Ashlars of

Masonic Thought



MASONRY aims to touch and transform the lives of others. First, through sympathy. Sympathy is one of the noblest attributes of humanity. It separates man from the brute, and differentiates the civilized man from the savage. Under its beneficent spell the bitterness of hate melts as snow under the gentle rays of the April sun. It breaks the heart as hard as stone, and makes another's woe our own. This heaven-born quality Masonry seeks to impart and inspire. — *J. B. Carlyle, North Carolina.*

Our ancient brethren wrought not in wood that could be consumed by fire, or that time could devastate or destroy, but out of the ever-enduring rock, they wrought square work, true work, massive and enduring. Silently the structure rose. No sound of hammer or anvil was heard therefrom, deep down under the ground they laid the foundation and wrought out the skillful designs of the Master Builder, raising and rearing an edifice the magnificence of which challenged the admiration of the world, and became the joy and pride of the Jewish people. Every piece of material which entered into the structure was carefully cut, marked and inspected. So ought we, as Free and Accepted Masons, to carefully probe, scrutinize and inspect the material which is being put into the Masonic Fraternity. If it is to continue to shower blessings on humanity, it behooves every Mason to be alert and perform his full duty, ever remembering that Masonry has no room for idlers or drones. If we would secure for the Craft the regard of the good, it is not enough that we tell them it inculcates the

purest and sublimest morals. We must show by our conduct that such are its teachings. If we would disarm animosity, silence opposition and remove all obstacles in the way of the growth of Masonry among men, to their good and the honor of the Fraternity, let us embody in ourselves its principles and teachings, and demonstrate that—

“We live in deeds not years; in thoughts, not breaths;

In feelings, not in figures on a dial;
We should count time by heart throbs; he
most lives

Who thinks most, feels the noblest, acts
the best.”

T. C. Linn, North Carolina.

Xenophon, the great Greek historian, makes one of his characters say: “He who would rule others must first learn to rule himself.” The first aim of Masonry is to impart this power of self-control. To subdue the passions, to control the appetite, to make the will obey the behest of the judgment, to keep the imagination in proper bounds—in a word, to bring all the powers of one's personality, all the functions of one's being under the dominion of wise and righteous self-control—this is the first aim of Masonry.—*J. B. Carlyle, North Carolina.*

Masonry has taken a stand in the social conditions of life such as its teachings require and its principles justify. To me Masonry represents the true idea and the true spirit of fraternalism. Placed above a contract for monetary benefits its charity is prompted by an earnest spirit of benevolence and is thereby raised above the plane of commercialism into the domain of brotherly love and affection.—*O. P. Sperra, Ohio.*

He who thinks it is all of life to live and all of death to die, has never had a conception of the real life, and consequently is utterly devoid of the inspiration necessary to give force and point and purpose to his existence. He can have no power for proper living except a selfish one. If he is honest, it is because it is the best policy. If he exercises kindness and charity, it is only to gain the approbation of men. If he is fraternal and brotherly, it is because he feels this necessary for his material success, advancement and aggrandizement. An ideal life must be an unselfish one, conforming to the golden rule of doing unto others as we would that they should do unto us, and thereby create a star of hope that promises peace and good will to men. Love begets love, and in the same proportion that we love and sympathize with men will they love us in return. It is God's eternal law of reciprocity, and is as immutable and unchangeable as the everlasting hills.—*Bro. D. H. Lindbaugh, Grand Orator, Indian Territory.*

Life brings with it time and opportunities and does not forget helps and rewards. She constitutes herself the beginning of a journey for which she furnishes all necessities and privileges—the day for work and activity, the night for rest and sleep; the stations of diversity and recreation, the sun for exhilaration, the moon for contemplation, friends to cheer and to be cheered; and behind all these and alongside of all these orders the onward propulsion with but one purpose in view — the final meeting with death; for again, the world of inspiration declares with authority—"death to be the end of all men"—not the end in the sense of extinguishment, but in the sense of aim and goal. It is the condition toward which life tends, and for which it is destined. The great use to be made of it, then, is that of effort and achievement. It is the test of man's mettle. It is the revealer of his thoughts. It is the mirror of himself. If one be in-

dolent by nature, his life will manifest it; if ambitious or studious or dreamy, his life will show it; if sordid or sensual or tricky, life will sooner or later disclose the real nature that is within the human being, then, who is worthy of his existence, worthy of attention and respect and imitation, worthy even of an obituary, is he who *lives*, not simply *is*; and who determines to meet death with an accomplishment of something which shall testify to his having been worthy of the breath of life, breathed into his nostrils by the law of nature and the will of nature, God. It becomes the duty, then, of those who survive for a little longer on probation and privilege, to pick up the golden threads of memory's weaving and throw their shimmering across the gaze of those who still journey toward the approach of death—*Warren C. Hubbard, New York.*

There is no position in the whole world, either fraternal or civil, which carries with it such a degree of honor as that of Grand Master of Masons, and when I remember that I have been placed by you on this high pinnacle, preceded, as I have been, by the brightest and most highly respected men and Masons of the State, and being followed by men of equal character, I tremble with fear of the responsibilities which devolve upon me.—*Byron P. Dagne, S. Dakota.*

Freemasonry, which has withstood earth's changes—the shock of nations and revolutions of the ages, and the hatred of misguided and misinformed men—will still live, if we are true: sceptres pass away, thrones crumble, kingdoms fall, but the Masonic fabric will stand, if we are true. Unchanged and unchanging, Masonry will exist unto the end of the ages, if we live up to our high privileges and exemplify without the lodge what we are taught within it.—*Bro. Abraham H. Howland, Jr., P. G. M., Massachusetts.*

SERMON ON MASONRY

DELIVERED BY REV. BRO. R. H. SAWYER, MONTANA.



HE building of a temple has ever been considered the grandest of all man's architectural achievements. The unrealized dream of the shepherd king was the building of a temple for his god.

The name of his son, Solomon, has come down through many centuries of time as the man who built the great temple at Jerusalem.

The Temples of Solomon, Zerubabel and Herod; of Diana, Jupiter, Minerva and Juno; the marvelous temples of Egypt, India, China and Japan, and the beautiful cathedrals of Europe are silent yet eloquent witnesses of man's noblest efforts in architecture.

"The splendid mission of ancient Masonry was to give to the world that dream of architectural perfection, the Temple of Solomon, and later the magnificent temples of worship which will stand in many nations, pointing their stately spires far into the blue dome of heaven as monuments to the industry and skill of the Entered Apprentice, Fellow Craft and Master Mason of that distant day. There were the operative Masons whose splendid work was destined to become the example and incentive to the speculative Masons of succeeding centuries, whose mission in life should be the building of the temples of manhood, mighty structures to stand, not only through the centuries of time, but through all the endless eons of eternity.

The operative, or ancient Mason, was a man of brawn; the speculative, or modern Mason, is a man of brain. The working tools of the ancient Mason were used to prepare the rough stones for use in the material building; but to the modern Mason they are but emblematical of the means which God provides for subduing

the passions and divesting the heart and conscience of the vices and errors of life thereby building up the temple of manhood, the house not made with hands which shall be eternal in the heavens.

"In the elder days of art
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere."

"In these days of holier art
Building manhood's temple fair;
Eyes divine discern each part;
Naught but good must enter there."

The Masonic fraternity does not claim to monopolize all that is good in society, but its friends do claim that much of the best in society, ancient and modern, is associated with this great order. It has wielded a mighty influence for good throughout the world for many centuries; it has left a trail of beauty, grace and grandeur in its march across the nations. The mystic symbols of Masonry have been written upon the most stately edifices and noble characters of this and other lands. From Richard I to Edward VII, the lessons of Masonry have been exemplified in the lives of England's greatest kinds.

The most interesting chapters of American history have been written by Washington, Franklin, Hancock, Warren, McKinley and other great Americans whose characters have been enriched and ennobled at the sacred altars of Masonry. Masonry has ever been the friend, co-worker and defender of Christianity, and is to-day one of the powerful factors used by Almighty God in developing human character and perfecting society.

The Masonic fraternity does not antagonize the church. There have been instances where an individual, failing to comprehend the principles of truth

taught by his fraternity has spoken light—have been men in the church, believing that their creed contained the sum total of the work of the church so, too, there of all righteousness, have sought to disparage the mission of Masonry. The noblest and best men in both have ever worked hand in hand, crying to the antagonists:

“Hold! I command you both;
The one that stirs the first makes me his foe.
Unfold to me the causes of your quarrel,
And I will judge betwixt you.”

The church, if she be true to her mission, teaches her children to press ever

onward, seeking the truth, hearing the prophetic promise of her Divine Master. “He shall guide you into all truth.”

At the portals of Masonry man is taught that truth is a gift divine, the underlying principle of all virtue, and that to be good and true in all his dealings with his fellowman is the sacred duty of every Mason.

Masonry teaches many of the most practical truths of Christianity; the church is teaching all of the beautiful principles of Masonry; both are builders of character, architects of the eternal temples of manhood.

MASONIC SYMBOLS IN MOSAIC



DURING the explorations of Pompeii in the year 1874, according to the Tourists' Directory, there was found a most beautiful piece of mosaic work, and from its peculiarity becomes one of universal interest, as the same has caused much excitement, from its wonderful and unique formation and workmanship. It is a mosaic table of quadrate shape, and little more than a foot square, fixed in a strong wooden frame, and has been placed in the National Museum at Naples. It served as the top of the pedestal in the Masonic Lodge at Pompeii.

The ground is of grey green stone, in the middle of which is a human skull, made of white, grey and black colors, and in appearance quite natural, from the beauty of its execution, which may be called anatomical precision and truthfulness. The eyes, nostrils, teeth, ears and coronal are all well executed. Above the skull is seen a level of colored wood, the points being brass, and from the top point, by a white thread, is suspended a plumb line. Below the skull is a wheel, with six spokes, and on the upper rim of the wheel there is a butterfly with wings of a red color edged with yellow. The eyes are of

blue. The representation of the entire piece is symmetrical, so that the skull, wings and wheel, through the protraction of the plumb lines, becomes halved. Looking sideways, the objects correspond with each other. On the left is an upright spear, the bottom of which is of iron, resting on the ground. From this there hangs, attached to a golden cord, a garment of scarlet, also a purple robe, to which some signification may be surmised, whilst the upper part of the spear is surrounded by a white braid of diamond pattern. To the right is a gnarled thorn stick, from which hangs a coarse shaggy piece of cloth, in yellow, grey and brown colors, which is tied with a ribbon, and above it is a leathern knapsack. Seemingly, this work of art, by its composition, is mystical and symbolical. At all events it appears to have some reference to the Royal Craft, and as a proof of this last supposition it certainly has reference to some secret craft in the old Roman era. The advocates of the antiquity of the origin K. K. Koenig's Kraft (Royal Craft), and of the brotherhood and its followers with ancient secrecy and mysteries, becomes at last united by this wondrous piece of mosaic art, as acknowledge by affirmed known facts.

SUISUN'S CHARTER DAY



SUISUN LODGE No. 55, F. and A. M., celebrated the fiftieth anniversary of the granting of its charter May 4th. There was a large attendance of the members of Suisun Lodge, besides many visiting brethren from Vallejo, Benicia, Vacaville and Rio Vista.

Many speeches appropriate to the occasion were made, among the speakers being Judge L. G. Harrier on behalf of Vallejo Lodge; F. B. McKeivitt for the Vacaville Masons and J. R. B. Chisholm for the Lodge at Benicia; A. A. Dickie, one of the oldest members, spoke of Suisun Lodge. Vocal and instrumental music was interspersed throughout the exercises. A sumptuous banquet was served by the ladies of the Eastern Star, which was followed by a grand reunion of old members of Suisun Lodge.

Although the charter was granted by the Grand Lodge on May 8, 1855, the Lodge is a little more than fifty years old, having worked for a short time under a dispensation. The Lodge was instituted in the Armijo adobe near Mauka's corner in Suisun Valley, and of the charter members W. B. Brown of Oakland alone is living. He has retained his membership and was present at the celebration. It is needless to say that he was looked upon as the "guest of honor" and was shown every attention and consideration by his fellow Masons. The other charter members of the Lodge were J. H. Griggs, Miles Dean, C. Manka, S. Maupin, P. O. Clayton, Charles Maul, Sampson Smith, Jacob Cutter, Philip Palmer, D. D. Reeves, John W. Owen, M. A. Long, A. P. Jackson and G. W. Hays.

The Lodge met in the Armijo adobe until the fall of 1855. Then a two-story building was put up at what was known as Barton's store. The lower story was used for school purposes and the upper floor as a lodge room.

In 1856 the town of Suisun began to assume some importance, and, after considerable parleying, it was decided to move the Lodge there.

Suisun Lodge lost its meeting hall by fire in 1887, and later a new hall was built under Masonic auspices, where the lodge now holds its sessions.

According to the *Suisun Courier*, the morning after the Lodge room was destroyed by fire in 1887, Mr. and Mrs. Co. P. Reeves were walking around through the rubbish where the building had stood and Mrs. Reeves found the square and compass from the Lodge room. The emblem was burnt and blackened and scarcely recognizable. Nevertheless, she took it home and kept it. On the fiftieth anniversary of the granting of the Lodge's charter she and Mr. Reeves took the scarred and battered emblem to the celebration and presented it to the Lodge. It was regarded as an interesting memento of the troublous time through which the organization had passed.

Although Suisun Lodge has had many trials and difficulties, financial and other kinds, it continues to prosper and will undoubtedly always be one of the leading fraternal organizations in the community. The spirit of Masonry is strong in the hearts of the members, and it is active in all the good deeds of brotherly love and kindness.

Voluntary Obedience

Says Bro. W. A. Northcott of Illinois: "The obedience rendered to the laws and mandate of our great Fraternity and to its officers is of the strictest kind, but it is voluntary and not compulsory; it comes from love and not from fear; it is not the obedience of a slave to his master; it is not the servile homage of a subject to a tyrant; but it is like the cheerful loyalty to the free republic which we love."

TOO RAPID PROGRESS IN MASONRY

BY BRO. MARTIN H. RICE, 33°.



MASONRY is an allegorical science. It presents to the inquiring mind a broad field for study and investigation. The ceremonies of initiation simply open to the neophyte the way to enter this field, and confer upon him the right and privilege of acquiring a knowledge which he could not otherwise obtain. He is required to pay a stipulated sum for this privilege, and in return has a right to demand all that is implied in the contract. He enters in good faith, after having paid his money, and is informed that he will always find well-informed brethren as ready to give as he is ready to receive instruction. With only a smattering of the first degree he is rushed onward through succeeding degrees, gaining about as much knowledge of them as a passenger on a lightning express train does of the towns through which he passes. Directly there is seen dangling on his watch guard a beautiful gold double-headed eagle or a gorgeous Maltese Cross. He writes 32° or K. T. after his name and is recognized as a "high Mason." It took only a few months, and only about one hundred and fifty dollars to complete the metamorphosis.

When a college or university graduates a man, and he writes after his name, A. B., LL.D., M. D., or whatever rank is conferred upon him, it is an evidence to the world that his knowledge is such as will entitle him to the honorable distinction thus conferred. He receives his diploma and in honest pride exhibits it to show that he is not a *quack*. A Sublime Prince of the Royal Secret, 32°, also receives a diploma, certified by an officer of the Supreme Council, designating the high rank to which he has attained. If put to the test, how many such could

prove by their own knowledge that they are indeed Sublime Princes of the Royal Secret? The answer will not look well in print.

Operative Masons were employed in building that magnificent Temple of Solomon at Jerusalem. They were divided into classes (or degrees), and wrought diligently in the work assigned them in their respective grades. There was no advancing from one degree to another without a full knowledge of the first. The skill of the Operative Mason was shown in the fact that when the Temple was completed it had more the appearance of being the handiwork of the Supreme Architect of the Universe than of human hands.

Speculative Masons are also engaged in erecting a Temple. The Architect's design presents it as a grand and magnificent edifice. As of old, the idea of classes of workmen, or degrees, is still maintained, but here the similitude ends. At the start, some Lodges require a little show of proficiency before advancement, but very many do not, and after that none whatever is required. The lightning train takes them through in quick time, as fast and as far as their fare is paid. Even some who write 33° after their names are not competent to instruct an Entered Apprentice in his work. What sort of builders are these, and what kind of a Temple are they erecting? Will it have the appearance of being the handiwork of the Supreme Architect of the Universe? No man can build a house simply by looking at the picture of one, or walking through one already erected. He must first know every piece of timber that is to go into it, its use in the building and how to frame and put them together. Not only this, but he must first learn how to handle the various tools re-

quired to do the work. Even more than that and hardest to learn, he must understand all the many lines, marks and figures upon the plans of the Architect, and the names applied to the different parts of the work. Then, and not until then, is he entitled to rank as a Master Builder.

It may be said that Speculative Masonry of the present day does not require or expect its votaries to attain such a degree of proficiency as we have above indicated. We shall not insist that it does, but we do insist that it would be much better for Masonry, and for all who become members, if they would take time to acquire a more thorough knowledge of each degree before advancing to another, especially in the York Rite, and more especially in the first three degrees. We insist that it is wrong to commence electioneering a man to take the "higher" degrees as soon as it is known that his petition is in a Lodge, as has been frequently done. Give him time at least to qualify himself so as to be able to prove himself a Master Mason should he have occasion to do so.

The Mason As A Citizen

"The Mason as a Citizen" was the toast to which Charles H. Luscomb responded at the banquet following the recent Scottish Rite reunion in Newark, N. J. Brother Luscomb declared that it was obligatory upon every Mason not only to uphold his government but to fulfill his duty as a citizen. It was not necessary for a Mason to be a politician to be a good citizen, but he should take a part in the management of public affairs. "A Mason is not a good Mason," he asserted, "who lets the other fellow run the machine. He is not a good follower of the Blue Lodge." He declared it essential that Masons attend their party primaries; that they stand against the present tendency to introduce foreign ideas into Amer-

ican life. "We ought to try to prevent this un-American and foreign attempt that is being made to interfere with the rights of the individual," he said. "We are face to face with it here as elsewhere. No Mason will assist such a movement. We don't understand the theory nor are we in sympathy with such things as the boycott. The symbolism we use in our lodges teaches us that we must be fair and square in our dealings with all mankind, and such teachings forbid the tyranny of these foreign ideas. Masonry teaches us to be loyal to our country first of all, and reverence and loyalty to the flag precludes obedience to the order of a boycott."

Masonic Literature

Reading good Masonic literature makes bright and enthusiastic Masons, says Bro. Joseph W. Milsom; it makes useful and working members. If the Masters of lodges, in the absence of degree work at their regular communications would employ the time in having some good clear voiced brother read any first-class Masonic work they would soon experience a revival of interest in their meetings, as well as a largely increased attendance. And so, as the first step along this line, I earnestly recommend and urge that every lodge in this jurisdiction adopt measures to establish a lodge library; make a beginning, if only with half a dozen volumes; an outlay of a few dollars at the start with the addition of a few more from time to time as it can be spared, would in a few short years procure for each lodge a rich treasury of Masonic reading for the information and improvement of its members.

Papa's Bald Spot

Tommy—Pape, what makes you so bald?

Pap—Oh, that's because my mother used to pat me so much on the head for being a good boy.

A G E

—ALLAN M'DOWELL, IN MASONIC CONSTELLATION.



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

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

The Fathers in Masonry did wisely and

well in introducing in the third degree a recitation of the twelfth chapter of Ecclesiastes, which is descriptive of age. (In copying it I shall of necessity partially disregard the punctuation and capitalization to avoid breaking the connection.) The author is speaking to a young man as is shown in the preceding verse.

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

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

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

A Mason's Prayer

Make Thou our hearts, Oh Architect Divine
 To bow submissive to Thy gracious will;
 Lead Thou our steps by Thine own Mystic Sign—
 To Thy blest mansion built on Zion's hill.
 Strengthen our minds when weakness fain would sway,
 Our eyes direct towards the Greatest Light,
 So that our feet may never swerve or stray
 From paths that please Thy never-erring sight.
 Teach us that Unity can never fail
 To render earth a little Heaven below,
 That Love is mighty and will still prevail,
 And prove a shield when wordly tempests blow.
 Fill us with Faith so that we may cling to Thee
 Through weal, through woe, until Eternity!

Chas. F. Forshaw, M. D.

Bradford, England.

Let There Be Light

BY THOMAS SMITH WEBB.

Let there be light, th' Almighty spoke,—
 Refulgent streams from chaos broke
 T' illumine the rising earth;
 Well pleased the Great Jehovah stood,—
 The Power Supreme pronounced it good.
 And gave the planets birth.
 In choral numbers, Masons, join,
 To bless and praise this Light divine!

Parent of Light, accept our praise,
 Who shed'st on us thy brightest rays,
 The light that fills the mind!
 By choice selected, lo! we stand,
 By friendship joined, a social Band,
 That love to aid mankind!
 In choral numbers, Masons, join,
 To bless and praise this Light divine!

The widow's tear, the orphan's cry.
 All wants our ready hands supply,
 As far as power is given;
 The naked clothe, the prisoner free,—
 These are thy works, sweet Charity,
 Revealed to us from Heaven.
 In choral numbers, Masons, join,
 To bless and praise this Light divine!

WE HAVE WORK TO DO

BY HON. WILLIAM SULZER, MEMBER OF CONGRESS.



IT IS a matter, in my judgment, to be regretted that this is an era of sordid commercialism—not only in politics but in almost every other walk of life. We witness it on every hand—in every way. The struggle for the dollar crowds out every other human effort and clouds the sky of American hope. Every one wants to get rich as quickly as possible. The people seem to be money mad. It is one long, unceasing, unscrupulous, hurry, worry, push, and dash for riches without ethical regard for ways and methods.

In my opinion this struggle for money in many cases has degenerated into getting the almighty dollar by hook or crook, honestly or dishonestly; and the consequence is that our public life today is not as great, as honest, and as pure as it was during the days of the fathers and up to

very recent times. It is a sad commentary on all our greatness, on all our boasted glory, and if it is not checked it will soon mean the downfall of the greatest institutions the Republic has reared. The public conscience is seared—public opinion paralyzed. We are drifting the way Rome went ere her decline and fall. Dishonesty in private life is bad enough, but dishonesty in public life is a great deal worse. In private life dishonesty affects only a few—in public life this sapping, grafting crime of public looting affects all the people, and constitutes a terrible blow at the very foundation of the supports of the government. Our ethical ideals are vague, misty and of the golden calf order. They are no longer the ideals of the men who made this great Republic.

Every liberty loving American should do all in his power now to check this spirit of piratical commercialism in politics, and to stem the tide of this corrupt-

ing and corroding system of "graft" in public and private life. Masonry can do much to bring this about, and it should do its share of this important work for the common weal.

I am a Mason, and I believe in the great principles of the Craft. If a Mason lives up to his obligations he will be a good citizen, an honest man, and a true patriot. Masonry is fraternity, but it is more—it is patriotism—the love of country with all that this devotion means and implies. True Masonry stands for the rights of man—for progress, for art, for science, for literature, for advancement, for civilization of a higher order, and for loyalty to the great fundamental principles of good to mankind. It should ever be up and doing. Its work is never done—its mission on earth will never end. It should always stand for truth, for righteousness, for purity, and for honesty in our civic affairs.

At this crisis in the affairs of our municipalities, of our states, and of our country, in the strife between good and evil, between the honest and the dishonest, between right and wrong, I believe that true Masonry has a high mission of endeavor and a responsible duty to perform. I believe through the agency of Masonry much good will come and can be done. It can inculcate in the hearts of our citizens the self-sacrificing spirit of the fathers. It can rekindle the flame of the patriots who have made us all that we are and all that we hope to be. I believe that through the instrumentality of Masonry a great deal of good can be accomplished in all walks of life by encouraging honesty not only in private life but in public affairs, honesty in all things; a hatred of corruption; a love of truth; man's responsibility to man; a higher sense of public duty; a purer public opinion; and the elevation of men of higher character, of intense earnestness, of true patriotism, of absolute integrity in all things both great and small.

I have always thought, and still be-

lieve, that Masonry hides too much of its great light under a bushel. We should let the light of the Craft burn so brightly that all men shall see it. The crusades are things of the past. No longer will zealous brothers tramp the burning sands and make pilgrimages under tropical suns to rescue the tomb of Christ from the Saracens; but Masonry—true Masonry—has its work to do today just as it had its work to do in all the ages of the past, and its true mission now in our own land is to rescue the tomb of Christ from the Republic from the soiled hands of grafting corruptionists—who are tearing down the very pillars of the people's temple—and hand down the blessings of liberty and freedom we enjoy to future generations unimpaired.

"If every Mason in all the land will do his full duty to his country, to his neighbor, and to all mankind, without regard to political affiliations, partisan feeling, and hoary tradition, I believe our public life will be better and greater and purer and more honest; and the government of the fathers—our government—the greatest Republic on earth—will live and prosper and grow brighter and more glorious throughout all the centuries yet to come."

The Happiest Man

The happiest man in the world is the common, every day chap who makes his own living, pays his bills, has a little money as he goes along, but doesn't strive to get a corner on the local output, and is a slave neither to ambition nor society. He loves his God and his fellow man, thinks "there is no place like home," the haven of rest, prefers the company of his family to that of anyone else, never has to sit up nights to poultice his conscience, believes in the doctrine of live and let live, and when he encounters one of the needy he doesn't stutter with his pocket-book. The plain man is happy because he is satisfied and does not spend the best of his life yearning for things four sizes too large for him.

RELATION OF MASONRY TO CHARITY

BY EDMUND TWEEDY, P. G. H. P., CONNECTICUT.



IF I WERE asked to epitomize the whole science of Freemasonry, its principles, tenets and practice, in a single word, that word would be "Charity." Not in the narrow and restricted sense of mere alms giving, to which its meaning is limited in the minds of many; but in its highest and broadest signification, as summed up by the Great Apostle in that wonderful chapter, the concluding words of which form the sentiment of our toast. Listen to this comprehensive summary: "Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things, endureth all things." What a catalogue of virtues are here included in the one supreme virtue, Charity. The late Professor Drummond, in that beautiful lecture entitled "The Greatest Thing in the World," thus enumerates them: "Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, gentleness, sincerity—these make up the supreme gift, the stature of the perfect man." Charity is all these and more—it is but another name for Love, and God is love. Love is the Supreme Law, which includes all others. It is the foundation of every virtue and the inspiration of every good deed. Hence I say to you, my companions, that charity, in its broadest manifestations, embraces all that is vital in Freemasonry. Forms and ceremonies and rituals are useful; but they are only the husks that protect and preserve the kernel within. If, in the light of this conception of the true meaning of Charity, you will study the history of our

Order, its admirable tenets and its beautiful symbolism, you will see that Freemasonry is embodied Charity. If Charity could be taken from Masonry it would be taking the spirit from the body, leaving but a helpless hulk. It follows, then, that to practice Masonry is to practice Charity—Charity in thought and word, as well as in deed. By patient forbearance, by liberal judgment, by self-sacrifice, by good will towards all, the true Mason will exemplify in his daily intercourse with his fellow men the teachings of Masonry. Thus will he carry hope and comfort to many a troubled heart, and relief to many a suffering body: and thus will he bring the rich blessings of peace and joy to his own soul. This is true Charity, and this is true Masonry. No man can be a good and true Mason whose heart is not filled with the love of God and of his fellow man, and herein lies the source of the permanency of our beloved institution. Its foundations are in Eternal Love. Other institutions arise, flourish and decay; but Freemasonry survives. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." Charity never faileth; and so long as Freemasonry retains the spirit of Charity as its core and essence it shall never fail. It will abide. "And now abideth faith, hope, charity, these three: but the greatest of these is charity. These three things shall abide, but the greatest—that is, the most enduring—is Charity. That is eternal. As our ritual beautifully expresses it, "Faith may be lost in sight; hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity." But in the practical work of charity the individual Mason has his limi-

tations—limitations of time, place, opportunity, circumstance, ability. This is particularly the case in respect to relieving the material wants of his fellow creatures. The sphere of individual effort is circumscribed, and its resources inadequate to accomplish all that the heart may dictate. And here the Masonic organization finds its place in supplementing, and giving power and completeness and effective direction to the work of the individual. Much of the charitable work that Masonry is called upon to do can only be performed by concerted action. To do this work each member shall contribute to the extent of his ability, be it great or small, and these united contributions become an immense power for good, and accomplish results that would be beyond the reach of unorganized effort however zealous it might be. Every organized body of Masons is from the very nature of its being an organized charity. Every such organization, fulfilling its high mission and putting into practice its sublime professions, is a beacon light in the darkness, whose flame is fed with the sacred oil of Charity. And as the Lodge thus supplements and aggregates the charitable efforts and impulses of its individual members, and gives them greater force and efficiency, so in the broad field of Masonic Charity there is still work to be performed which the individual Lodges, in their limited spheres, cannot accomplish, and which requires the united action of the entire body of the Craft within a grand jurisdiction. Such work is the permanent support of aged, infirm and indigent Masons and the widows of Masons, who are entirely dependent upon charity, and the care, education and maintenance of the helpless orphans of deceased brethren, who cannot otherwise be properly provided for. This work is a high and holy duty, and can only be properly and effectually performed in homes and asylums, erected for the purpose, and maintained by the vol-

untary contributions of the brethren. The Masons of this and other countries are fully cognizant of the great responsibilities in this regard, and are meeting them in a manner worthy of their professions. Scores of those noble institutions are now in existence, which owe their erection and support to that spirit of charity implanted in the hearts and guiding the impulses of all true Masons. But the good that is done by such institutions is not confined to their fortunate inmates, the recipients of our bounty. It diffuses a blessing throughout the whole Fraternity, which is shared alike by him who gives with him who receives. It is an object lesson in Masonic Charity which impresses the heart of every Mason, and causes it to glow with love and thankfulness. We listen to the frequent perfunctory repetition of the precepts of Masonry, but we do not take them home to our hearts. It is only when we put them into practice that we appreciate their surpassing beauty and their immense value to ourselves as well as to others. While, then, the practice of charity is incumbent upon us as the members of that institution of which it is the foundation stone, yet we are not to regard it as an onerous duty, but as a high privilege. It must be the real and not the spurious article. It is the spirit of the deed, not the deed itself, that carries the blessing with it. "And though I bestow all my goods to feed the poor, and have not charity it profiteth me nothing." Let none think that because his lot is lowly and his share of the world's goods small, he can do so little, that his gifts will be despised. Love, sympathy and kindness are more valuable coins in the market of Charity than those that bear the stamp of the mint. Let him who can do but little in material things give himself with his gift. True charity must be accompanied by sacrifice. This is the Charity that abideth. This is the Charity that shall be its own abundant and eternal reward."

THIS IS FREEMASONRY

BY TRENMOR COFFIN, GRAND ORATOR, NEVADA.



WE ARE speculative Masons, engaged in the erection of a spiritual temple not made with hands, and, if we once fairly apprehend this idea, we shall see that nothing could have been found more fit, or could more strongly testify to the wisdom and piety of our forefathers in the craft, than the choice of the sacred allegory that Masonry flourished under the patronage of King Solomon. There were quasi Masonic societies in the early periods of the world's history, and frequent mentions is made of them during the period of the Roman Empire. But they seem to have been in the nature of mechanics' unions, and the different societies had but little connection with each other. Upon the tombs of Roman Masons are found the compasses, square, plummet and trowel, and, occasionally, a pair of shoes upon which lie the half-opened compasses.

It is, however, to the Masonic Guilds of Germany of about one thousand years ago, and to the English Masons of about three hundred years ago, that we seem to be indebted for Masonry as we now find it in all parts of the globe. The Roman Mason's duties and obligations were limited to his collegium, or, as we call it, lodge. He had no passwords or signs by which he could gain admission to a lodge on his travels. About the year 1000 a great impulse to the building of churches and cathedrals arose throughout Europe, and buildings, which were the result of that impulse, gave employment to large numbers of artificers for long periods. It was about this time that the idea of a universal brotherhood seems to have been conceived by Masons, and the word brother to have been first used among them. Masons—for at that time there were no Free-

masons and no Accepted Masons—were divided into three classes: Apprentices, young men deemed worthy of admittance into the brotherhood; Fellow Craftsmen, who had sufficiently advanced to be able to work alone on the details of building, and Masters, comparatively few in number, who were competent to undertake the direction of entire works in the capacity of architects, surveyors and master builders. The Entered Apprentice was intrusted with a secret password and a sign, and bound, under oath, not to divulge the secrets of his art or the rites and practices of his lodge. This method of secret recognition was a necessity in the absence of indentures and diplomas, and could be more safely guarded. Further credentials were also provided in the form of a set of questions and answers, forming a sort of catechism which was orally communicated, and by which the brothers, as they now called one another, could identify themselves when they might travel in search of employment. The German Masons seem to have been the first to travel in foreign countries, work and receive Masters' wages, etc. These catechisms are, in all essential points, preserved in the lectures of the three degrees of Modern Freemasonry. At first, the lodges worked entirely independent of each other, under the direction of the clergy, in the building of churches and cathedrals. In the fifteenth century, however, the necessity of further union began to be felt, and the Masons of Southern and Central Germany met, revised and codified their regulations, united themselves into a single brotherhood, and declared the Chief of the Lodge at Strasburg Perpetual Grand Master, which seems to be the origin of Grand Lodges and Grand Masters. As the Masons became stronger and more united, they were enabled to throw off the yoke

of the Catholic clergy and to assume the title of Freemasons, distinguished as companies of skilled artificers working under their own masters and lending their services upon their own terms to their clerical employers.

At an early period the German Masons, in their travels and work in foreign countries, introduced Free, Operative Masonry into England. In England the name Freemason first occurs in a statute of Edward III, A. D. 1350. In the Constitution of the Court of Common Council of the City of London, A. D. 1376, we find, among the several trade guilds, the Masons sending four members and the Freemasons two, thus proving their mutual independence at that early period. Nothing further appears to change the general character of Freemasonry until after the period of the Reformation, when the impulse for church and cathedral building was on the wane, when Operative Masonry began to decline for want of work for the Craft. About the year A. D. 1600 Operative Freemasonry found a new field of labor, a new trestleboard of work laid out before it in England, in the revival of a general taste for art and architecture, which resulted in giving to the world the Free and Accepted Masonry, as worked by the Craft of Nevada today upon this mountain, and by the Craft upon every mountain and plain upon the civilized earth. At this time the English nobility and men of wealth began to vie with each other in their encouragement of architecture, and naturally became the patrons of Freemasonry, and noble, learned and wealthy men were admitted into the Fraternity, as a sort of associates or honorary members, or, as they were called by way of distinction, "Accepted Masons." Here began Speculative Masonry upon English soil less than three hundred years ago. About A. D. 1700 Freemasonry declined in England, until, to prevent its total extinction, it was resolved: "That the principles of Masonry should no longer be restricted to

Operative Masons, but extended to men of every profession, provided they were regularly approved and admitted into the Order." "Here, then," to quote the words of Dr. Findel, the great historian of the Craft, "we are at the end of Ancient Masonry. The Operative Masons, who for a long time past had been decreasing in number, now acknowledged, by this resolution, that it was out of their power, as Operative Masons, to continue the existence of their Fraternity any longer. They had fulfilled their mission by carefully preserving their ancient laws, traditions and ceremonies, and transmitting them as a heritage to the Grand Lodge of England. The long contemplated separation of Freemasons from the Operative Guilds was now speedily carried into effect, and the Institution made rapid strides toward a complete and perfect transformation. From this material, slowly, surely and regularly, prepared far back in the dim twilight of the Middle Ages, carefully cherished and handed down to posterity by the old building associations of Germany and England, arose a new and beautiful erection. Modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was now exalted to a brotherhood of symbolical builders, who, in place of perishable temples, are engaged in the erection of one eternal, invisible temple of human hearts and minds."

After some preliminary negotiations, the four ancient lodges of London met and constituted themselves a Grand Lodge and elected a Grand Master on St. John's Day, 1787. Among other resolutions carried at this meeting was one that "with the exception of these four lodges which had met from time immemorial, every lodge to be afterwards convened should meet only in virtue of a warrant, granted by the Grand Master, on petition, legally authorizing the members to act as a lodge." And today these four lodges are the only lodges in the world meeting without a charter. Formerly a sufficient number of Masons,

whenever and wherever they might see fit, might open a lodge and initiate new members, a custom which, however proper in the times when it was practiced, would be open to great abuse in these days. From this time Freemasonry has continued to flourish in England, and was received back from England by Germany, where, in the meantime, the brotherhood of Operative Masons had become almost extinct, and has spread to every land known to civiliza-

tion. We are indebted to the ancients, possibly to King Solomon, for Operative Masonry, and architecture as science; to the ancient Romans for an organized system of Operative Masons; to the Germans of the Middle Ages for a universal brotherhood of Free Operative Masons; and to the English for Free and Accepted Speculative Masonry, which today encircles the earth with a chain of benevolence and brotherly love.

THE ORIGIN OF MASONRY

BY BRO. HERMAN C. DUNCAN.



THE question of the origin of Masonry must always be interesting to the student. There is ample room in meditating upon it for play of the imagination. Yet, we take it, that the Masonic iconoclast who would cry bosh to all assertions of origin ante-dating the earlier years of the eighteenth century, can find but little standing among Masonic students.

In all investigations of the source and origin of Masonry, as we have it today, there are certain well-defined facts, amply proved, that will serve as beacons and guides. In the remote past, for example, in the days when Egypt was the seat of the world's light and learning, there were mysteries practiced. Into these mysteries men were initiated, and thereby constituted into a society, imperfectly organized, possibly, but evidently with some organization, for otherwise there could be no initiation. Initiation implies, of necessity, a qualified initiator, and something into which there is an initiation. Of the philosophy and the vital teachings of those mysteries we know a good deal, not by tradition, but from the discovery of symbols traced and graven, without any sort of question, in those remote days.

There is a marked similarity in the

philosophy and vital teachings of those mysteries and the philosophy and vital teachings of the "work" of today's Freemasonry.

Whence came these things into the Mason's Lodge-room? It must have been by heritage or adoption.

Against the acceptance of the latter hypothesis looms up the fact that the unveiling of the symbols of Egypt must be given a date subsequent to that when those teachings are known to have been inculcated in the Lodge. The Masons of the early days of the eighteenth century could not have adopted and appropriated the philosophy and vital teachings of much of the Ancient Mysteries, for to a very large extent the symbols that have revealed the character of those mysteries were hidden in their day by the dust of ages and were unknown then to anybody. Historic Masonry antedates "Egyptian Research."

While we know that much of the Freemasonry of today has been adopted and originated by our degree-makers and embellishers, yet we cannot but admit that much, very much, of our "work" must have come to us by heritage from the ante-historic days. By what channels and at what length we know not. That is for investigation. The fact of the heritage is all that we can now assert. That seems to us indisputable.

IN PALO ALTO



GOODLY number of the brethren of King Solomon's Lodge No. 260, F. and A. M., of San Francisco, upon invitation of Palo Alto Lodge No. 346, made a pilgrimage to the college town on May 13th, which is described by one of their number, Bro. J. A. Hosmer, Past Grand Orator, in the appended communication:

EDITORS TRESTLE BOARD:

Under invitation from Brother Charles W. Decker, W. M., of Palo Alto Lodge No. 346, F. and A. M., we participated in one of those enjoyable affairs, which always, as innovations upon business life, leave recollections of pleasure.

Palo Alto Lodge convened on Saturday evening, May 13th, with the officers, and a number of the members of King Solomon's Lodge No. 260 of this city, aided by the presence of its own growing membership, to confer the Third Degree of Masonry upon a son of a former member of the visiting Lodge. The degree was conferred by the officers of the visiting Body in a manner that reflected credit upon the participants, which was highly appreciated, and merited praise, for its perfect execution was unanimous.

After the ceremonies in the Lodge room, the visitors were the guests of the resident Lodge at a sumptuous banquet, at which they were joined by the ladies of the local Eastern Star. Pleasant moments were passed, which extended to the "we sma' hours ayant the twal," enlivened by speeches, anecdote, music and recitation, and all left the table with regret that time would not warrant the ceremonies being begun anew.

A perfect spring morning followed the night. Our hosts, studious only for our pleasure, announced a country outing, which we eagerly accepted. After breakfast we were conducted to the Stanford University, with Brother McGilvray, the

Chief Architect of that great work, as our guide, to listen with open ears and rapt attention to his explanations of the building and present condition of that grand educational institution. We were taken to the chapel. On entering it we were inspired with awe and reverence, and in whispered words we contemplated the donation of its founders. Seated amidst the beautiful illustrations of Biblical history, and especially those commemorative of the life and teachings of the Savior, we were at once in a frame of mind to listen to, and profoundly appreciate the entrancing notes of the great organ, produced for our benefit. It seemed that no music had ever burst upon us to be compared with what we heard, and a spirit of reluctance attended a necessary departure from its charms.

After being seated in comfortable vehicles, our hosts directed our journey into the country, upon as perfect a May morning as our noted climate could produce. The song birds were profuse in their warblings; the azure outlines of the mountains were without a cloud; the adornments of fruit trees and cultivated fields were perfection; all nature responded to the sentiment of beauty, and our buoyant spirits were devoid of care.

The first stop in our pilgrimage was at the home of Mr. Charles Lathrop, where from an elevation we were treated to a panorama of vast extent, including the outlines of the bay, the towns of the valley nestling in repose; and profuse foliage with an occasional tower of the residence of a wealthy inhabitant peeping above it; and the entire scene enriched by the waters of an artificial lake, that gently rippled just below us.

After a short stay we were admonished that we should hasten upon our journey. With the attendants of the balmy morning and the beautiful landscapes we drove along, and by the numerous water courses that flow from the mountains, passing

stately residences, among them that of our late Brother Col. Edgar F. Preston.

We were told that we would pay a fraternal visit to Brother F. W. Sickert. It had been our intention to lunch upon his premises. A choice basket repast had been prepared before our start in the morning, but as everyone thought he should attend to its being taken care of, what was considered everybody's business proved to be nobody's business and the basket was neglected, and we found ourselves without our lunch. The visited brother asked us to accompany him to his adjoining farm, which we did. Our visited brother produced some wine of his own make, but on attempting to serve it he found that, owing to the place where we were, not having recently been occupied, he was without glasses or other article for the service. Necessity, always inventive, produced a number of flower pots, in which we did justice to our brother's manufacture.

A ride back to Palo Alto, passing in course the palatial residences of Fair Oaks and Menlo, ended this most entertaining trip, and with many hearty thanks to our hosts we took the train to San Francisco, feeling that we had experienced a most delightful respite and refreshment.

J. A. HOSMER.

Must Have Material

In the opinion of Bro. Geo. W. Atkinson of West Virginia, it is bad policy to allow Masonic lodges to be established in small towns which have no prospect of growth and development. A lodge of Masons can not flourish unless it has sufficient sustenance upon which to feed. Therefore it is always a mistake to yield to the demands of a few enthusiastic brethren to establish a lodge in a small, out-of-the-way town of slow growth. Such lodges, without exception, in a very few years have to surrender their charters and hand over their effects to the Grand Lodge.

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.

Envious Critics

Masonic obligations, lectures and charges cannot eliminate selfishness, envy and hatred from the make up of certain brethren. says the *Toronto Freemason*. Human nature will crop out. Here in this city a certain lodge has, by attractive meetings, elaborate musical settings for the ritualistic ceremonies, competent and energetic officers, assumed a premier position. The attendance at its meetings—regular and emergent—tax the seating capacity of the Blue room, its membership has been trebled, and its treasury well filled. Instead of congratulating the officers and complimenting the members on their good work, we find criticism and jealousy from a class of brethren who prate about innovations, and who could not tell a landmark from a lamppost.

Prompt payment of dues insures fewer suspensions.



EASTERN STAR POINTS



I THINK we would all be happier," says Sister Laura McNeer, "if we would more freely express the kindly feelings which exist in our hearts for each other; if we would more freely speak approving and cheering words while they can be heard and hearts can be thrilled and made happier. For what is life without the sweetness of love and sympathy? The faults of our sisters and brothers may we write upon the sand and their virtues upon tablets of love and memory.

In our beautiful order it is not in numbers alone that strength is found, but in purity of heart and unselfish loyalty to its principles and teachings. Around our sacred altar we are taught lessons in those sublime virtues which should adorn our lives. Let us, therefore, not forget our solemn obligations, but lift our banner of Charity and Hospitality, crowned and starred, that we may still greater benefit humanity; that we may lend a helping and comforting hand, thus smoothing the pathway of the orphan and making the lives of our less fortunate sisters and brothers happier and brighter."

WOMAN AND MASONRY

By the laws of Masonry women are not eligible to its degrees, but the Masonic brotherhood knew well that woman's heart beats with the same inspiration that prompts man to noble deeds; that she makes the moral and mental atmosphere in the home just as decidedly as the sunshine or rain affects the natural atmosphere outside of it, and knowing these and many other most estimable traits of character possessed

by her they deemed it wise to establish the Order of the Eastern Star, that she might therein and thereby become a co-laborer with the Masonic brotherhood, render her love and labor at the same shrine, and make herself known throughout the domains of Masonry as worthy of its protection.—*W. D. Haycock, Minnesota.*

GRAND MATRON'S ITINERARY

Mrs. Pauline W. Dohrmann, Worthy Grand Matron, O. E. S., of California, has laid out an itinerary for the month of June which includes Northern California and a portion of Nevada, as follows:

June 1st, Davisville; 2d, Woodland; 3d, Arbuckle; 5th, Williams; 6th, Colusa; 7th, Willows; 8th, Orland; 9th, Tehama; 10th, Red Bluff; 12th, Anderson; 13th, Redding; 14th, Millville; 16th, Shasta; 18th, Dunsuir; thence to Weaverville, Sisson, Montague, Yreka, Etna Mills, Chico, Gridley, Wheatland, Lincoln, Placerville, Rocklin, Penryn, Auburn, Georgetown, Colfax, Grass Valley, Nevada City, Dutch Flat, Truckee, Boca, Beckwith, Loyalton, Plumas and Modoc county points, and Nevada State, as time and conditions of travel will permit.

Mrs. Dohrmann intends, if possible, to visit every Eastern Star Chapter in the States of California and Nevada previous to the convention of the Grand Chapter, O. E. S., at Los Angeles, next October.

NAOMI CHAPTER'S 26TH

Naomi Chapter, of Sacramento, celebrated its 26th anniversary May 10th. Mrs. Pauline Wetzlar Dohrmann, Grand Matron of California, was the guest of honor, and was presented with a beautiful gold and silver card receiver as a token of esteem. Mrs. Kate Willats, Grand Secretary, was also in attendance, and was the recipient of a dainty silver vase filled with red carnations.

COMMERCIALISM OF MASONRY

BY BRO. JOSEPH MORCOMBE.



IN a local newspaper of recent date I note that my own lodge on "last evening conferred the third (or Master Mason's) degree on Mr. _____." Another paragraph informs me that on "Monday evening next _____ lodge will confer the third degree on Mr. _____, who is one of our best citizens." These are perhaps interesting to the gossips outside of the fraternity and of some doubtful value as information to the brethren who are readers of this particular paper. I must confess to personal regret at seeing such news (?) items. The tendency is too much to advertise the Craft; to have the world know of its doings and intentions. Time was when the seeker came as one in darkness seeking a favor and with heart prepared for the mysteries of the Craft. But now the once jealously-guarded doors are left ajar and eyes habituated to a partial light are less responsive to illumination in its full flood. It is possible that we may gain members by such advertising, but at the same time we are cheapening the organization, and putting Masonry on a plane but little removed in elevation from societies with other aims, and which, unlike our own, are without history or time-honored precedents. The fault is not with the reporter, but with the brother who will speak of things that should be kept within the limits of his lodge.

The chief pride and glory of Masonry has been that the record of all its good deeds have been locked within faithful breasts. Its charities have come as silently as fall the dews of heaven, with none to call admiration for its beneficence. Its "yea" and "nay" have passed unchallenged and all unknown for honor or reproach to ears without, but now we are threatened with "boom" methods, with a spirit of competition; to enter as rivals where no

rivalry could exist; with a proselyting sentiment, and a regard for quantity rather than quality. Candidates are sought by hints, and come into our ranks with the expectation of social prestige. Such recruits are not Masons in first preparation, and are not likely to become Masons, though they pass through all the grades and branches of the order. If the insignia and emblems of the Craft are to be accounted only the hall marks of social standing and eminent respectability, stamped upon the candidate for so much money paid, I have been mistaken in the purpose of the fraternity. If the only rivalry between succeeding Masters is to exceed in amount of money collected as fees, I am sadly disappointed. If the newspapers are to be enlisted as agencies to secure candidates by bruiting abroad our successful working, I must own to a huge disgust.

The Three Tenets

Of the three tenets of a Mason's profession, which are "Brotherly Love, Relief and Truth," it may be said that Truth is the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly Love, the column of strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorn the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.—*Vere V. Hunt.*

Brother Max Meyerhardt, Grand Master of Georgia, reports having received "not less than 2,000 letters containing inquiries as to Masonic law and usage, in one year. Georgia Masons are evidently of an inquiring turn of mind.



CHIPS FROM THE STONE QUARRIES

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES



GOLDEN GATE'S ANNUAL DRILL

Before a vast concourse of spectators Golden Gate Commandery No. 16, K. T., held its annual drill May 28th. An immense audience composed of representative people of San Francisco occupied the full seating capacity of the spacious Mechanics' Pavilion.

The drilling and different evolutions were executed in remarkably fine style and brought out rounds of well merited applause. The Sir Knights presented a handsome appearance in the rich uniforms of their Order. The splendid Third Band, Artillery Corps, U. S. A., enlivened the proceedings with snappy marches and music appropriate to the different evolutions.

Sir F. W. Sumner was taken ill and his place was filled by Sir William Edwards.

Following the drill dancing was engaged in, lasting until shortly before midnight. The program was as follows:

Concert by the Third Artillery Band, U. S. A., Armand Putz, chief musician; review of Golden Gate Commandery No. 16, to Eminent Sir A. W. McKenzie, commander, escorted by California Commandery No. 1; exhibition drill, Company A, Golden Gate Battalion, Drill Corps, Eminent Sir William Edwards commanding; battalion drill, Companies A and B, Golden Gate Battalion, R. E. Sir F. W. Sumner commanding; formation of the battalion, Companies A, B, C; dress parade to Eminent Sir O. F. Westphal, Eminent Commander of California Commandery No. 1; march to the colors.

Sir J. B. de Jarnatt, Grand Commander, and Sir Reuben H. Lloyd, Past Grand Master of the Grand Encampment of the United States, were present.

A Commandery of Knights Templar is to be instituted in the City of Mexico with a charter list of twenty-five or thirty members. A special asylum is to be built for this Commandery, one of the high officials of the Mexican government having donated \$25,000 towards the \$100,000 necessary for the erection of the building.

Reville Chapter, O. E. S., celebrated its twenty-fifth anniversary May 22d. Paulina Wetzlar Dohrmann, Worthy Grand Matron, and Kate J. Willats, Grand Secretary, were guests of honor, with Past Grand Matrons Nellie M. Owens and Eva M. Porter.

THE CRAFT IN GENERAL

Scottish Rite Masons of the Valley of Tacoma held a reunion May 24th. Thirty-five candidates received the degrees.

The Scottish Rite bodies of Salt Lake, Utah, will build an elegant cathedral in that city to cost \$100,000. It will be six stories in height.

The new Masonic Temple at Spokane, Washington, will be dedicated with the usual impressive ceremonial, to be followed by a grand ball, August 24th.

The cornerstone of the new temple in Houston, Texas, was laid in April. When completed the temple will be one of the handsomest and most complete in the South.

Plans are being prepared for a Masonic Temple in Washington, D. C., which will be six stories in height and of classic design. It will contain an auditorium seating 2,000 people. The cost will be \$285,000.

MASONRY IN MODOC

Alturas Lodge No. 248, F. and A. M., has just completed a fine new roof over its stone temple. This Lodge has reduced its debt from \$4,000 to \$600, has increased its membership and is in a very prosperous condition indeed. A special committee of three on Royal Arch has been appointed, and it is hoped shortly a new Chapter to be known as Alturas Chapter will be installed.

A new Chapter of the Eastern Star has been inaugurated at Cedarville in Surprise Valley, Modoc County. The Chapter starts with a good membership and a good prospect for the future. This makes four Chapters of the Eastern Star in Modoc County. The new Chapter has been named Bonner Chapter, in honor of the lately deceased Past Master of Surprise Valley Lodge No. 235, F. and A. M., John H. Bonner, father of Inspector E. C. Bonner of the fifth Masonic district.

The Surprise Valley Union High School, District of Modoc County, is burning brick for a magnificent brick and stone high school building to be located at Cedarville. The building will be two stories, and in the center of a large block of land. The Masons will probably be asked to lay the corner-stone.

CALIFORNIA IN PARTICULAR

A Royal Arch Chapter has been instituted at Fullerton, Cal.

California Commandery No. 1, K. T., installed officers May 15th.

Grand Master Hunter was warmly received by the Masons of Redding May 17th.

Lakeport, Cal., will erect a Masonic hall, to be constructed, in all probability, of granite.

The corner-stone of the new Masonic hall at Ocean Park, Los Angeles County, was laid June 10th.

The Masonic Hall Association of Grass Valley, Cal., contemplate extensive alterations to their building.

Santa Maria, Cal., will have a new Masonic Hall, a building association having been organized in that place.

Nevada Commandery, K. T., of Nevada City paid a fraternal visit to the Commandery at Marysville June 10th.

The new Masonic Temple at Pasadena is rapidly nearing completion. It will be dedicated with appropriate ceremonial early in June.

Beth Chapter of the Acacia Fraternity, Stanford University, composed of college students who are Master Masons, gave a banquet May 15th.

A Masonic lodge is to be established at Sawtelle, Cal., which will afford the Masons of the Santa Monica Soldiers' Home an opportunity to "meet upon the level."

The brethren of Santa Rosa have awarded the contract for the construction of their new Temple, which will be three stories in height, and of Stony Point sandstone. On June 24th, St. John's Day, the corner-stone will be laid by the Grand Lodge.

Some two or more months ago the members of the Masonic fraternity of Southern California purchased the old San Gabriel Hotel in Los Angeles county, and converted it into a home for the indigent, sick, aged and orphans of the fraternity. The building was dedicated to its new uses Memorial Day, May 30th.

The town of Windsor, Sonoma County, was swept by flames May 21st. The Masonic Hall, with other buildings, was totally burned, and Russian River Lodge, F. and A. M., and Valley Home Chapter, O. E. S., lost all their furniture, records and regalia. The hail will be rebuilt.

SAN PEDRO CHAPTER, R. A. M.

The first corps of officers under the Charter, granted them at the late session of the Grand Chapter, was installed in San Pedro Chapter No. 89, Royal Arch Masons, Monday evening, May 29th, by J. H. Hughes, Deputy Grand High Priest, assisted by the following: August Whaekerbarth, G. K.; Chas. J. Winter, G. S.; H. S. Mason, G. T.; J. W. Webster, G. C.; R. E. Heartt, G. Sec.

The officers installed are: J. H. Hixon, E. H. P.; J. H. Powers, K.; James Weir, S.; E. S. Tutt, Treas.; Frank Karr, Sec.; W. H. Hyatt, C. H.; W. C. Hill, P. S.; Frank Burns, R. A. C.; E. S. Tutt, Third V.; Ira Pearce, Second V.; Henry Baly, First V.; E. W. Smith, S.

After the installation ceremonies were concluded a fine banquet was served in the spacious banquet-rooms of the Temple, which was enlivened by speeches and anecdotes from the visiting as well as the resident brethren.

This Chapter makes its advent into the constellation of Royal Arch Masonry with the brightest prospects of success, possessing as it does that which is the primary necessity of any and all organizations, an enthusiastic membership, each and all of whom are working for its up-building and prosperity now, as they have done from the time of its inception. With this spirit dominating there can be no failure.

Long live No. 891.

W. C. HILL.

OAKLAND WILL BUILD

Last month we chronicled the project of a building to be erected in the city of Oakland by the Scottish Rite bodies of Alameda county at the corner of Fourteenth and Harrison streets. Now comes the news of a proposed Masonic Temple for the bodies of the York Rite, which is to be erected in that city. Advices state that the old Temple at Twelfth and Washington streets will probably be sold, and that a new structure, costing in the neighborhood of \$300,000, will be erected in its stead.

The committee has in view one or two centrally situated sites, but no definite action as to location will be taken until after the meeting of the stockholders.

An offer has been made by a mercantile house in Oakland for the present Masonic Temple property, the intention evidently being to remodel the building, which, though old, is a very substantial one to meet the needs of a business such as that conducted by the firm making the offer.

The Masons and Odd Fellows of Porterville, Cal., will join in the erection of a hall to be used by both Orders.

The plans for the new Scottish Rite temple in Los Angeles have been approved and bids for the work are being received. The building will cost \$100,000.



Book Shelf

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

From Bro. Wilber P. Webster, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Florida, for 1905.

From Companion Wm. H. Mayo, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Missouri, for 1905.

From Companion Christopher G. Fox, Grand Recorder, proceedings of the Grand Chapter of New York for 1905.

From Companion Seth L. Pape, Grand Recorder, proceedings of the Grand Council, R. A. M., of Oregon, for 1905.

From Bro. Jno. C. Drewry, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of North Carolina, for 1905.

From Sir Kt. John Henry Miller, Grand Recorder, proceedings of the Grand Commandery, K. T., of Maryland, for 1904.

From Brother Cornelius Hedges, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of Montana, for 1904.

From Companion Frank W. Martinis, Grand Recorder, proceedings of the Grand Council, R. & S. M., of Pennsylvania, for 1905.

From Ill. Brother Wm. Homan, 33°, Deputy for the State of New York, of the Supreme Council, Northern Masonic Jurisdiction of United States of America, A. & S. R., "The Ancient and Accepted Scottish Rite."

From Bro. Comp. and Sir Kt. Richard Lambert, Grand Secretary and Grand Recorder, proceedings of the Grand Lodge, F. & A. M., the Grand Chapter, R. A. M., the Grand Council, R. & S. M., and the Grand Commandery, K. T., of Louisiana, for 1905.



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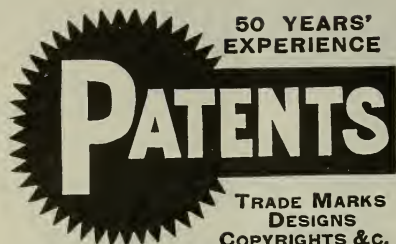
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Leave San Francisco, A. M.—7:00, 7:45, 8:25, 9:10, 9:50, 11:00.

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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