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No. 7.

JANUARY
1905

The Trestle Board



A
MASONIC
MAGAZINE

PUBLISHED BY THE
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SAN FRANCISCO, CAL.

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SOUTHERN PACIFIC

The Trestle Board

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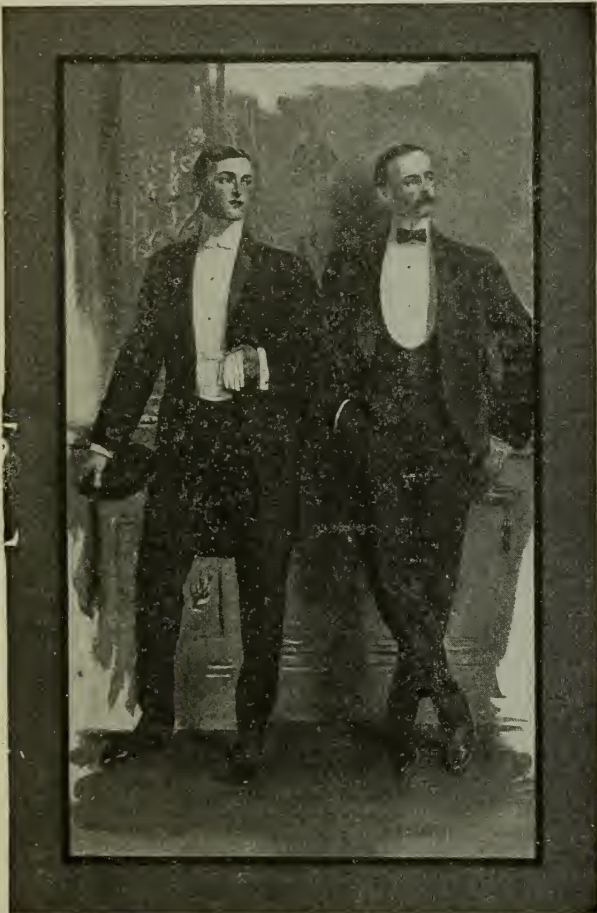
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Masonic Calendar.

SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.**
- MONDAY**
- 1st *Occidental Lodge, No. 22.
 - 1st *Hermann Lodge, No. 127.
 - 1st †King Solomon's Lodge, No. 260.
 - 1st & 3d *San Francisco R. A. Chapter, No. 1.
 - 1st & 3d †Golden Gate Commandery, No. 16.
 - 2d & 4th †Beulah Chapter, No. 99, O. E. S.
 - 2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.
 - EVERY ***Oakland Scottish Rite Bodies.
 - 1st & 3d ††San Francisco Chapter, No. 196, O. 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, U. D.
 - 1st ††Brooklyn Lodge, No. 225.
 - 1st † Mission Commandery, K. T.
 - 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 *Verba Buena Lodge of Perfection, No. 1, S. R.
 - At Call *Verba Buena Chapter of 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 †Mission Lodge, No. 169.
 - 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.
|| B'nai B'rith Hall, 121 Eddy St.
¶ 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.

The Trestle Board

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IN A FRIENDLY SORT O' WAY

BY JAMES WHITCOMB RILEY



"When a man ain't got a cent, and he's feeling kind o' blue
And the clouds hang dark an' heavy an' won't let the sunshine through,
It's a great thing, O my brethren, fer a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

"It makes a man feel curious; it makes the tear drops start,
An' you feel a sort o' flutter in the region of the heart;
You can't look up and meet his eyes, you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

"Oh, the world's a curious compound, with its honey and its gall,
With its care and bitter crosses; but a good world after all.
An' a good God must have made it—least-ways, that's what I say,
When a hand rests on my shoulder in a friendly sort o' way."

FREEMASONRY IN PRUSSIA

BY BRO. GILBERT PATTEN BROWN.



IF ALL the countries in Europe Freemasonry was never introduced into any one under more favorable circumstances than it was introduced into Prussia by Frederick H, surnamed the Great. It was at a time when priestcraft was much in disfavor to the better thinking people of that nation.

Frederick the Great had been made a member of the Craft in "Absolm Lodge," in Germany. In Prussia he organized a Lodge at the Castle of Rheinsberg, in one of the choicest rooms. He there presided and worked the three degrees upon many of the leading men of his times. In Charlottenburg, he presided over "The First Lodge." It was also called "The Lodge of the King, our Grand Master." On September 13 (of that year), 1740, he resigned, when a new Lodge was established in Berlin. It was called "The Three Globes," its leading members were those made Masons at the hands of Frederick. This Lodge existed four years only, when it reorganized under the title "Royal Grand Mother Lodge of the Three Globes." During those four years Lodges had been chartered at Halle, Frankfort, Minminger and Breslau. The King was elected Grand Master of the new Grand Lodge, thus we see the Masonic institution firmly established in Prussia. He continued as Grand Master during the "Seven Years' War." In 1747 the wise King appointed the Duke of Holstein-Beck, Vice Grand Master, the ritual was then somewhat changed, also were the statutes revised. For a few years the Craft made but little gain, yet its prestige remained high. About 1755 a new Lodge, "La Petite Concorde," was chartered in Berlin. Eminent men were there made Masons.

In 1760 a Lodge called "The Three Dover" was founded in Berlin, by several

French prisoners of war. This brought sorrow to the Craft. The French Masonry did not suit the brethren of original Lodges there, and then came the sorrowful hour of Prussian Freemasonry. In 1765 the eminent gentleman, Zinnendorf, became the Grand Master of the Grand Lodge. His reign was unsuccessful as Grand Master, and in 1770 he instituted at Berlin still another Grand Lodge, which he called "The Grand National Lodge of Germany." For this act he obtained royal permission, and most important of all was that he had been granted a constitution from the Grand Lodge of England. Then came a new light into Freemasonry in that country. The next important move was to bring Masonic harmony in the Craft. This was not an easy matter. The French rite had made a sensation in Berlin and other great cities in Masonic circles. In 1772, however, there came a mild understanding in fraternal relations. The matter was partly settled by a change in the name of the Grand Lodge, calling it "National Grand Mother Lodge for the Prussian States." The Lodges, "The Three Globes" and "Royal York of Friendship" still remained partly independent. Had there been perfect harmony from the first established Lodge by Frederick the Craft would have been still more powerful than it was in shaping the destinies of the great German Empire. In 1798 there was issued a royal edict against all Masonic and secret meetings of any kind being held in that country. There, had harmony prevailed, not only would the teaching of the Craft have been heeded, but more beneficial would have been the result. Thus may the Masonic institution throughout the entire world take a lesson from early Freemasonry in Prussia, and may the day never come when the Brotherhood on this side of the Atlantic shall have to pass through such troublous times.

THE INSTALLING MASTER

BY E. G. CRISP, PAST MASTER.

Would you be Installing Master
 Of a lodge of old Freemasons?
 Would you do the ceremony
 Of installing a new Master?
 Then make up your mind for study—
 For the study of the tenets.
 And the charges of the Order.
 Learn by rote from out the text book,
 And repeat it often daily,
 Till your memory is perfect—
 Till you have acquired precision.
 Then conduct the ceremony
 As the Master of all others.
 Take in hand the evening's meaning;
 Master be in giving orders;
 Weigh well every word you utter—
 Every word and every accent.
 Let the words convey a meaning;
 Yes, a meaning to each Mason:
 And let every word you're saying
 Sound both clearly and distinctly,
 So that each and every brother
 May hear and be interested.
 Like the brook, flow on forever;
 Be not guilty of a falter;
 Own not to a single stammer;
 To your memory whisper "fail not;"
 Let your intellect have courage;
 Bear in mind it is your duty.
 Speak with force and with precision.
 Words well weighed with much wisdom,
 Words that carry much of wisdom—
 Words the author has intended
 Should strike home unto the heavens.
 Be the man to bear the burden
 Of illustrious old masters.
 Let the mantle of Past Masters
 Fall not on unworthy shoulders;
 But do you act your part so that
 Craftship loses not its lustre—
 Loses none of its old greatness,
 Loses not its light and lustre
 Whilst it rests upon your shoulders.
 Feel you have the inspiration
 Of the many great old masters
 Who have trod the path before you.
 Recognize it is your duty
 To preserve their faith and prestige—
 To preserve their living greatness.
 See you place no taint or tarnish
 On their living fame and grandeur.
 See that pure and quite unsullied
 You, as an Installing Master,
 Pass the mantle of the great ones
 Who have trod the path before you—
 Who with grace and reputation
 Have in many by-gone ages
 Borne their part within the lodges.

—*Illinois Freemason.*

THE STEPS



IT IS not correct that we should enter the lodge walking as we walk in the street, stumbling at each step over the cobble-stones in the roadway or the imperfections of the footpath. The steps of the Mason must be firm, equal, straight, well-calculated. Firm, so that a slip in the path of vice may not make us roll to the bottom of public contempt; equal, so as not to walk too fast nor remain unstripped in the conquest of the ground where we are to set up the ensign of legitimate progress; straight, so as not to deviate one point from the ideal; well-calculated, to the end of not compromising ourselves prematurely, nor arriving late when stimulus, propaganda, or effort is required. The Mason cannot retread the road, nor be detained in his progressive march. When he has had more years of study, he will be able to take a step to the right and another to the left, to return to the straight line—demonstrating thus that he has a desire to return to the path of honor and enough moral strength to reform all the vacillations of the spirit. When he has reached plentitude of Masonic knowledge, he will take two steps more, contracting himself, jumping, lifting his feet over the obstacles which appeared insuperable, without tripping over the stones in the way, without falling on account of the effort realized, without placing his soul in the abyss, resting it where he premedately desires, on firm ground and in the sure path of perfection. The Mason never runs and is at no time stationary. He goes forward, with his body erect, decided will, and his look fixed on the East of Wisdom, where the knowledge of truth resides. He there turns his head when a solicitation calls him; but never turns his back on truth. He attends to the appeal of valor and strength; has a complacent look for beauty and pleasure, but nothing more than a look. His de-

cision is fixed, his tenacious desire tends to the triumph of justice—to the absolute imperiousness of reason. Thus he remains at the end of his triumphal march, standing to order in token of respect to his brethren, face to face with the truth, awaiting the mandates of conscience, obedient to the inspirations of the Divinity.—*Masonic Review, Johannesburg.*

Pythagoras

This great philosopher lived in the body 570-470 B. C., and “may truly be said to constitute the fountain-head of Greek culture, but more especially of the ideal philosophy of Plato.” He was the first to coin the word philosophy, and characterized its cultivation as “the supreme effort to become wise and good.” He established a secret brotherhood. “They abstained from flesh eating, they wore white linen garments, they sang a song before their meals, and they refused to wear leather sandals because they were prepared from the skins of slain animals. They had all things in common, and so remind us of the Shaker fraternities of the present day.” Jamblicus says: “Amongst other reasons Pythagoras enjoined abstinence from the flesh of animals was because it is conducive to peace.”

The largest room in the world, under one roof and unbroken pillars, is at St. Petersburg. It is 620 feet long and 150 feet in breadth. By daylight it is used for military displays, and a whole battalion can completely maneuver in it. By night 20,000 wax tapers give it a beautiful appearance. The roof is a single arch of iron.

“That poet gentleman that came to board with us this week has written something he calls ‘A Summer Idyl;’” said the farmer’s wife. “I’ll bet it’s about our hired man.” exclaimed the farmer.



J. Pitcher Spooner Co., Photo, Stockton

Officers of Morning Star Lodge, No. 68, F. and A. M., 1904

A. F. W. Weber F. M. West Chas. E. Howe Geo. Hornage Ed. C. Stewart E. A. Bachellor John O. Derr
 John Yardley Geo. H. Butterick Edgar W. Butters Geo. W. Grupe

A GOLDEN MILE POST

There was a red letter day on the twenty-eighth day of December, 1904, in the annals of Morning Star Lodge, No. 68, F. & A. M., of Stockton, Cal., when the fifteenth anniversary of the organization of that Lodge was commemorated.

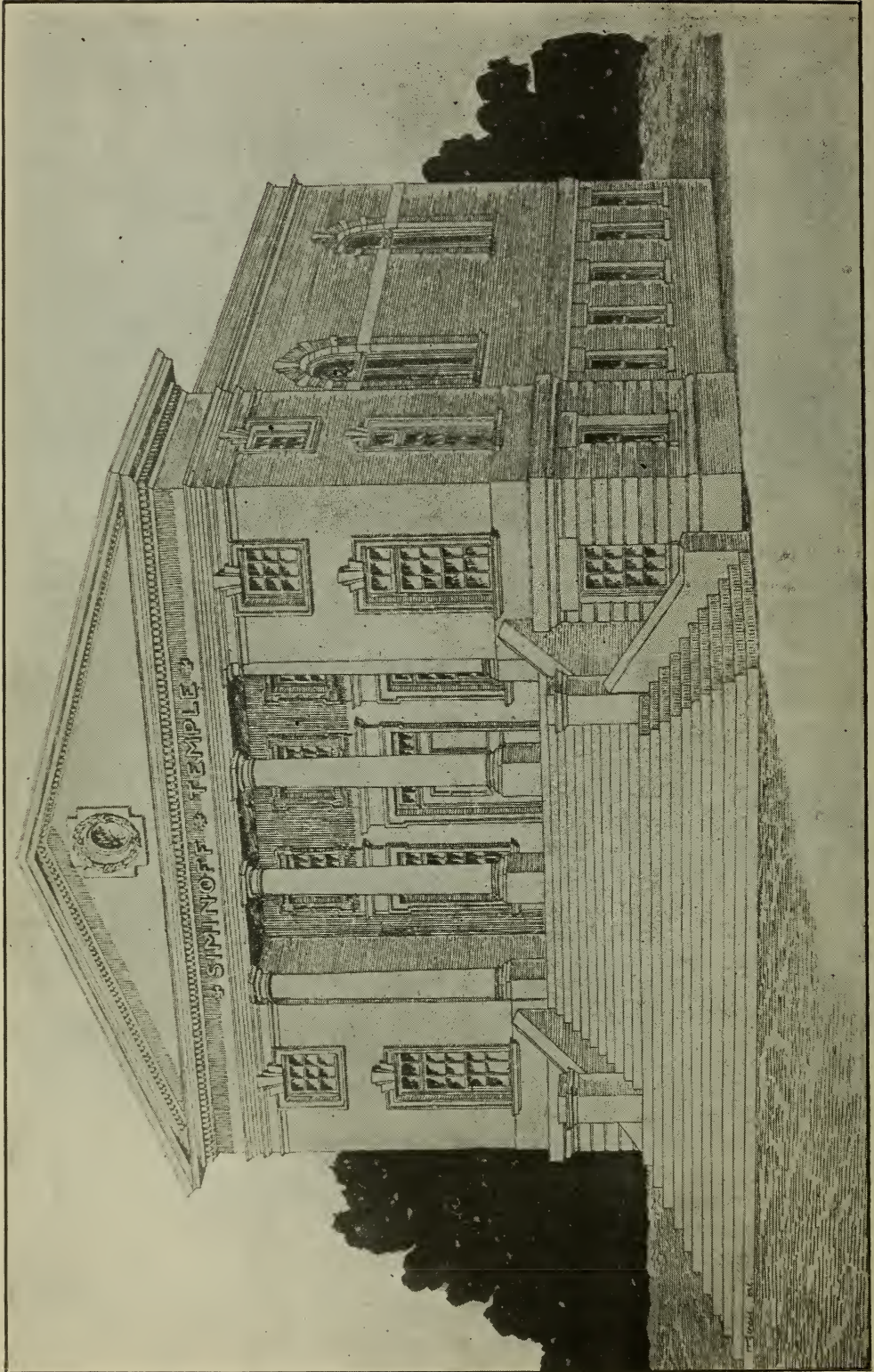
Rev. Bro. J. C. Simmons, the only living charter member of the Lodge, and Bro. Edward Hickman, the first initiate, were present as guests of honor. A literary and musical program was rendered, addresses being made by Past Grand Master Orrin S. Henderson (who acted as master of ceremonies); Edgar W. Butters, W. M. of Morning Star Lodge; Grand Master Geo. W. Hunter, Senior Grand Warden E. H. Hart, Bro. Geo. E. Church, Grand Orator; Mrs. Pauline W. Dohrmann, Grand Matron, O. E. S.; Rev. Bro. J. C. Simmons, surviving charter member; Bro. Edward Hickman and others. About 500 persons sat down to the banquet.

The officers who were serving at the time of the celebration are shown in the above illustration and are as follows: E. W. Butters, W. M.; G. H. Butterick, S. W.; G. W. Grupe, J. W.; F. M. West, Treasurer; J. O. Derr, Secretary; George Hornage, S. D.; E. C. Stewart, J. D.; John Yardley, Sr., Marshal; A. F. W. Weber, S. S.; E. A. Bachellor, J. S.; C. E. Howe, Tyler.

The clergy and the reformers refer to the poor sinner. Evidently they all agree that if the culprit is wealthy he is no sinner.

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

Don't be skeptical anent your sweetheart's devotion to you. A woman can love any old thing.



SIMINOFF TEMPLE AT CALIFORNIA MASONIC HOME, DECOTO, CAL. THE GIFT OF BRO. M. SIMINOFF, SAN FRANCISCO

DIAZ SAVED THROUGH MASONRY

AS TOLD BY THE TYLER



HE story of how the life of Porfirio Diaz, President of the Mexican Republic, was once saved by an American Mason, has, we are told, been revived, investigated and found to be quite correct. It is an adventurous tale which will bear repetition.

In the early seventies President Diaz was not known as a patriot. Patriots in Spanish-American Republics are successful revolutionists. Diaz was not successful in those days. Rather was he a fugitive beyond the confines of his own land, and few who saw him about the cafes and at the festivals of New Orleans paid much more attention to him than did men of later years to Cubans who talked filibustering in Philadelphia before the war with Spain.

At the time there was plying between New Orleans and Vera Cruz an American merchantman, taking to the war-racked nation cotton, grains and food-stuffs, and bringing back the tropical products and the mineral wealth of Mexico. The purser of that vessel was a young man from Brooklyn.

The purser did not know Diaz, nor did he know that there was a price of \$50,000 on the head of any man in New Orleans, and the full knowledge of what such a munificent headpiece means did not come back to him till later years, when, tried by fire and found not wanting, he came to his reward by the hand of the man who, on that eventful night, he met in the Louisiana metropolis.

While walking along one of the city streets, thinking of the sailing in the morning, the purser was accosted by a friend who introduced a quiet looking young man whom he asked the purser to make a passenger with him on the morrow. The stranger wore a magnificent Masonic emblem.

"He is a fugitive," said the friend, "and must return before it is too late."

"But I can't take him. My ship and my cargo might pay the forfeit," said the purser, shaking his head.

"But you must take him. He is your brother and his very life is at stake," was the stern answer.

The purser wavered and then consented, promising to protect to the utmost the stranger in his cabin from spies and Mexican officers who might be watching for the "rebel" leader.

On the morning, when the ship was passing out of the muddy delta of the Mississippi, Diaz, who even for years afterward was unknown to the man who was befriending him, was seated at the purser's desk. He had been writing on a long, narrow strip of paper. Toying with it as the ink dried, he turned to the purser and slowly said:

"You have helped me, but I must tell you something. I am in your power. There is a price of \$50,000 on my head. To earn that all you will have to do is to hold me till we get to Vera Cruz and deliver me to the military. Senor, you may do that if you like."

The young purser looked steadily at the man before him, started to say something and then stopped. Clearing his throat he slowly and with a voice choked with emotion, answered:

"I don't befriend a man to betray him. I took you aboard. If I can, whatever the cost, I am going to put you on the beach in your own country."

Diaz's eyes filled with tears and all the fire of his ardent nature was in his embrace as he exclaimed fervently:

"Thank you."

The scene was dramatic, but no master of stage craft ever completed another such with so strong a climax.

Handing the purser that long, narrow strip of paper on which he had been writing, the Mexican said:

"Here is a check equal to what they would pay you."

Again the young man looked at the man before him, almost angrily this time, then seizing the paper he tore it to bits that were borne away by the lazy, sluggish gulf winds and lost in the wilderness of blue waters. His answer was:

"I would not take you for money. I won't take money for saving you."

The next is a series of incidents in this game—where the life of a nation, rather than the life of a man, was at stake—happened off Vera Cruz, where the American ship came to anchor.

"You must put me ashore," begged the future ruler.

"It's death, man," pleaded the purser. "I can't do it. If you are captured I will be taken and so will the ship. And they will kill you."

"I must go! I will go! I will swim it!" young Diaz cried with that determination that afterward made him what he is today.

"It's madness, man. You will drown. The harbor is full of sharks. You will never reach the shore."

Diaz was obdurate, however, and that afternoon he divested himself of his heavier clothing, girded on a knife to defend himself against not only man-eating sharks, but man-hunting soldiers, and sprang overboard.

Taking to the water he headed toward the beach, and the friend who had protected him so far watched him with glasses as he rose and fell with the waves, now tossed on their crests, now hidden behind them as they broke in combers on the sand bars.

Suddenly Diaz turned back and seemed swimming with redoubled effort to regain the ship. Through the breakers there plunged a boat and from it came the glint of sunlight as the red rays struck on the drawn swords of soldiers. The man had been seen and was pursued.

The race was an exciting one, but the swimmer had the start and was alongside as the purser shouted to the men in the fo'castle:

"Line the starboard rail! Lower a line," and made a place for that bit of the ridiculous that so persistently seems to enter into every affair of moment.

As Diaz seized the thrown rope and was drawn aboard the patriot soldiers were already coming up the gangway. The situation was powerful and a false move would have meant death to the young man.

Yankee wit, however, saved the day. Seizing the wet swimmer by his frousy hair and giving him a heavy blow behind the ear, the purser threw him to the deck, and, with an oath, pounced upon him and grabbed him by the throat.

"You drunken dog! You hound, I'll teach you to jump ship. I'll teach you to try and drown yourself," he cried.

Then, leaping to his feet, the purser gave orders to put the man into irons, and turning to the astonished soldiers, asked them what he could do for them.

In broken English the leader explained that the country was in the throes of a civil war, and said that all ports were being watched for rebels, who had been driven from the country, but who might at any time return. Seeing a man in the surf, they thought that he had been caught, but were glad to know that they were mistaken and that "Senor El Capitan had got his drunken sailor back." With many other apologies they went away.

The next danger that menaced the young man was when two lighters came alongside to take off the cargo. These had aboard, besides their crews, emissaries of the Government and it was with a good deal of difficulty that the situation was met.

The work of loading was made as slow as possible and it was long after dark when the scows were filled. Hiding the fugitive as best they could the officers of the vessel invited the crew to share their hospitality while Diaz was rowed off into the darkness and put ashore farther down

the coast. This effort was successful, but it interrupted for years the friendship that had sprung up between the humble purser and the great Mexican leader.

A few years ago, however, there came the climax and it was brought about with all the dramatic effect of the modern melodrama. The sailor hero of this story chanced to go to Mexico and among the places he visited was Mexico City. As he alighted from his train he was suddenly arrested by military officers. Being innocent of any wrong he grew indignant and begged to be informed of the cause of the detention.

"This is an outrage: send for the American Consul," he cried. But the soldiers only the more pushed him along toward a carriage drawn by gaily caparisoned horses and gave the order to the driver to proceed. Bands played and the populace along the streets waved their sombreros and shouted. Being arrested with martial honors was something he did not understand.

His amazement grew as the procession drew up in soldierly ranks before the plaza and the American was politely assisted to alight and escorted into the cen-

tral room of a palace where there stood before him, dressed in a finely fitting frock coat, a thick-set man of small stature, in whose eyes he saw a look of friendly recognition.

An officer in uniform, still like the stage this story goes, then broke the clouds:

"El Presidente."

The friend of years ago, the exiled rebel, the brother in trouble, was President Diaz, for years the head of the Mexican Republic. It all came back to him, even the head price was explained.

"How did you know I was here?" asked the American.

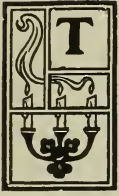
"My friend, never since the day I left you have I failed to know where you were. I have followed you and watched you prosper. You saved me and you saved Mexico. I could do no less than wait for you to come back to her."

The announcement has been made that the \$50,000 which floated away on the warm waters of the gulf stream thirty years ago, was paid later as a present, and that an American Mason, the friend of President Diaz, was holding a responsible office under the Mexican Government.



UNFOLD THE BEAUTIES OF MASONRY

AUSTRALIAN KEYSTONE



HE mere accession of numbers by the increase of candidates is not always a sign of prosperity with a Lodge. The cultivation of truly Masonic virtues is of far greater importance, and this is generally better attained in a comparatively small Lodge than in one whose numbers are more pretentious. Ritual is not Freemasonry, although it is a necessary adjunct. An impression prevails in some quarters, the result of the want of proper teaching, that unless there is degree work on the meeting is a comparative failure—all that is to be done is to hurry through and get as quickly as possible to the South. The importance of the hearty social character of good meetings after labor none can deny, but other things equally valuable should not be sacrificed for this. The question suggests itself, Are we not making too many members and too few Masons? There is a vast fund of knowledge of the highest value locked up in our symbolism that is but hinted at in the rendition of degrees, yet how infrequently is the key turned and the dusty stores brought to light. In the personnel of almost every Lodge there are to be found brethren fitly endowed, were opportunity afforded of unfolding their talents, for the instruction and improvement of their brethren. There are many questions of profound importance enshrined within the unique, sublime and impressive symbols of Freemasonry that are crying out for reverent and capable minds to expound for the good and welfare of us all. Within the curriculum of the "Seven Liberal Arts and Sciences" there are myriads of priceless gems that require to be unearthed and polished for the benefit of mankind at large, and amongst the thousands who

range under our banners there are many who are eminently qualified for this work. If Freemasonry is to continue to justify its existence, it must do so by something outside the ordinary round of degree work, which, although necessary enough as a foundation, should not be the end of our labors. What would we say of a people who were eternally laying foundations, deep and broad, yet who never displayed any superstructures? They would soon become a laughing-stock for a scoffing world. The teachings of Masonry are not to be confined to the Lodge room; they should make themselves felt in the forum, the pulpit, the mart, the farm, the factory, and, above all, in the home; hence the more reason, then, that every opportunity should be taken to widen and elevate these teachings, in order that they may become more potential in our lives. The Master of a Lodge who finds himself confronted by a meeting free from degree work should gladly avail himself of the opportunity for expounding some of those heirlooms, pure and perfect, venerable with antiquity and hoary with age, yet still as powerful and beneficent as the sun itself which exceeds them all in age, but ever fresh and new. The Lodge should be a college in its fullest sense, but a college that goes no further than the induction of students would soon have to write ichabod over its doors. Students in Masonry, as elsewhere, are in duty bound to work, and the faculty are placed in their positions of trust to guide the students in their work and to spur them on to increased diligence in the various departments. What we need is that our Lodges should conform to this type, that the members, from the youngest E. A. to the oldest M. M., should be earnest, active students, and the teachers should verily be Masters of Arts and Sciences.



ADDRESS TO 32nd DEGREE MASONS



DELIVERED BY REV. BRO. WARREN C. HUBBARD IN ROCHESTER, N. Y. CONSISTORY .



COTTISH Rite Masonry is the most beautiful exemplification of life's truths and possibilities as they are known among enlightened peoples to-day. I do not forget the church and her divine heritage and mission. I should be recreant to my vows were I to fail in yielding to her that lofty place where she alone shall stand. But our rite has added directly to her teachings those beautiful degrees which seem to fashion words into deeds and fasten precepts more firmly into practice. Around the great globe she, like the church, has girdled herself. Her message is spoken in many languages. Her followers are of all nations and hues, yet her sovereign Grand Commander is the one God and her one, only term of recognition of rank or condition—is brother.

Her growth is synonymous with her dignity and worth. The personnel of her membership is marked by the varied characteristics which point on the one hand to the sturdy business man, and on the other, to the culture of the scholar. Her welcome is for the man who will live in life as a necessary factor of its welfare—and not the bipedal imitation which loiters and obstructs; a failure here and eternal failure hereafter. Her attractiveness is superseded only by her incomparable value. Her reward is the uplifting and strengthening of character, stamped by the seal of an honest manhood which cannot be counterfeited.

You cannot be a true Scottish Rite Mason and not be a better man. You cannot be a true Scottish Rite Mason and not be a valuable citizen. You cannot be a true Scottish Rite Mason and not be a gentleman. If in days to come you shall find a clashing between these causes and effects, then you are not what you have

sworn yourself to become. It is not the increase of numbered degrees to which you should point as the acme of your desire and attainment, but the increase of duties and responsibilities, of aim and honor. Remember that the very claim you publicly make to the rank of a thirty-second degree Mason is the claim of your corresponding behavior as such.

A demeaning of personal character is a stigma upon the man and not upon the rite. That is as far uplifted above imperfections and stains as the stars in the heavens above the strifes and discords of earth.

Masons may belie the teachings of Masonry, yet Masonry still rings clear and true. That rite whose very breath of life is God and whose purpose of existence is love to one's brother, is impregnable as Deity and beautiful as charity. It glows with the radiance of its great lights, as the span of the firmament does with the matchless glory of the resplendent sun. The good book tells us to stand in the light of its truth, that our deeds may be made manifest; so does Masonry bid you stand fair and square in her light that your deeds may be equally manifest that they are wrought in openness an rectitude, and will bear the scrutiny of men and God.

Brothers of the Scottish Rite, stand shoulder to shoulder in loyalty to your vows. Aim high and reach it. Live like men and Masons. Breathe as freemen in all things, but slaves to none. Measure your life's work by the square and compasses. Cross swords with every advocate of wrong. Let your watchwords be "*Spes mea in Deo est*" and "*Deus meumque jus.*" Soar onward and upward like the eagles on our badge and at the end wear the crown of victory, the diadem of the King's sons.

SILENCE AND CIRCUMSPECTION

BY LUTHER M. KUHNS, NEBRASKA



IN the unique and curious institution of Freemasonry, with its essential principles of autocracy and democracy, man is its great subject. Conviviality is not the reason for its failure to pass into oblivion. The perpetuation of principles of morality are the bedrock for its foundation. Obligated "by its tenure to observe the moral law," the true man of good report "is no immoral or scandalous man," and "if he rightly understand the art, he will never be a stupid atheist or an irreligious libertine." These principles of the old constitutions demonstrate the democratic force of man in a brotherhood. The stream is neither higher than its foundation, nor the current purer than its source. Upon the intelligence and morality of the personnel of its membership, exemplifying its cardinal virtues in their daily lives, its value and perpetuity is dependent.

In these times, teeming with varied activities, the practical spirit reigns. Erudition may seek to uncover the philosophy of ancient mysteries. But the practical application of the principles of morality excite human interest. Not tradition, but the Supreme Being and the Revealed Word are the foundation and corner-stone of morality. Morals presented in Seneca the chiefest product of Roman culture. Nero, his pupil, at once priest, atheist and god, showed Roman civilization heartlessly cruel and unfathomably corrupt. Plato mentioned, for the regeneration of the state of society, piety or love for a divine person, desire for honor or respect for the good, and love for moral instead of physical beauty. Faith in the character and perfection of the Divine Being and trust in the adequate authority of Holy Scripture, inculcating charity and immortality,

as an adequate rule of faith and practice, insures a type of living on a higher plane than that possessed by the refinement of heathenism. A man with inextinguishable principles of right may overwhelm civilizations. Tares may grow among the wheat. But thistles must not be allowed to encroach upon the fruitful soil of life's field through neglect of interest in our fellowmen. Brambles in the fence corners of character are unsightly. A continuous, unbroken hedge of error must not be permitted to circumscribe our action. In the honest consideration of another's need is the beauty of the lily; in the responsive answer to duty's quick call is the fragrance of the rose; and in the proffer of love's powerful helping hand to a weaker fellow creature is the glory of the delicate garment of the violet. Right principles of action in the performance of human duty require wisdom, strength and beauty; qualities as essential to manly life now as in the reign of Solomon. In the very popularity of an organization there is a danger incident to the high tide of prosperity. Quality, not quantity; regard for the capabilities and the sense of appreciation may not be omitted. Intensely popular, the persistent knock for admission too often finds the eager ear ready to respond to the far call for entrance. It is an impressive but unique fact that a merely human brotherhood may be made too cheap, too common. The hour of distress may wean a friend. Gossip, bandying a reputation, may be secretly aiming destructive weapons against a fair name. It requires the courage of defense. Frailty's failings may cause the cold stare instead of the earnest admonition for reformation. Sarcasm may launch its darts at inexperience. Forgetful that not externals of position and wealth but the internal qualifications are the intrinsic worth of man, cor-

diality and friendly attention in the presence of superiors may not be present to accord an humbler man the courteous and obliging conduct becoming the dignity of a high and honorable friendship. There is a weakness, though of different kinds, in too many as well as in too few members; in endeavoring to be exceedingly popular rather than in aiming at genuine goodness, and here is the subversive spirit that like Samson grapples the columns of wisdom and strength to their overthrow.

It is impossible not to commit errors. It is possible to guard against repetition of wrong. Evils done may be avoided in the future. Restitution may repair the wrong. Principles intended to benefit mankind, to make the world better and man happier, can only teach reverence for the true, the beautiful, the good, and inculcate abhorrence for deceit, hypocrisy, lying, dissimulation, knavery, treachery, and insist on a man being just and pure and upright. When commercial policy and political interest sacrifice the grit of manhood for selfish ends and imagined self-preservation, no man, who is properly instructed in the true principles of morality, who is appreciative of the beautiful Christian tenet of the mote in a brother's eye and the beam in his own eye, can deceive himself by base motives, prostitute his knowledge for the sake of pecuniary gain, or with respect for himself reap the reward of his perfidy. This is the lesson of circumspection.

Experience teaches silence is golden; speech is silver. Apples of gold in pictures of silver differentiate the privacy of the closed door from the gossip of the highway and the headlines of the profane press. When truth is engendered, speak! When no truth is to be promulgated, keep silent! Observation regarding the potential influence of words in human affairs imposes the conviction that the most dangerous and useless men are those who, like the pendulum swung with ratchet teeth, are kept in motion by opposing forces of personal advantage, and sway

between duty and consequences. Controlled by the power of authority or moved by moral suasion a small man oscillates between policy and conviction. Bacon says: "The rules that I shall propose concerning secrecy, and from which I think it not safe to deviate without long and exact deliberation are never to solicit the knowledge of a secret—not willingly, nor without many limitations, to accept such confidence when it is offered; when a secret is once admitted, to consider the trust as of a very high nature, important as society and sacred as truth, and therefore not to be violated for any incidental convenience, or slight appearance of contrary fitness."

In this is wisdom; in it is strength. Like the tiny seed sown in the rich soil of the earth which produces first the blade, then the ear, and after that the full corn in the ear, so we conclude that the pure principles of brotherly love sown in silence and circumspection, in their flowering finally reveal only things that tend to make the world better, wiser, happier.

Thus brotherly love, with its wisdom to contrive and its strength to support, requires the beauty of a comprehensive charity to adorn it. In lovely gentleness of the soul, like in the beauty of the olive tree, men have pleasure and profit. "Ideas of beauty, then," says Ruskin, "be it remembered, are the subject of moral, but not of intellectual perception." And beauty is the third column in the stately edifice. So we read in the Book that, "A builder stretched out his rule; he marked it out with a line he fitted it with plumbs, and he marked it out with the compass and shaped it after the figure of a fan, according to the beauty of a man." No wonder Socrates petitioned: "I pray thee, O God, that I may be beautiful within." Beauty emanating from sources deeper than the eye is the most enduring. It rests upon necessary foundations. It lies below the surface. It is not under the spell of the moment. It pulses with words of

truth; thrills with noble action; and has its origin in character. In this trinity of wisdom to contrive, strength to support, and beauty to adorn there is a renowned perfection of brotherhood, but full of wisdom, marvelous in strength, perfect in beauty, its temple is in the human heart, from which proceed the issues of life.

THE POWER OF PRAYER

In far off Eastern lands, where the crescent of Mahomet is the emblem of his followers, it is the custom, at stated intervals, to call the faithful to prayer.

From the time when the sun in splendor rises in the east, to the hour when it sinks to rest behind a sea of gold, the Muezzin calls five times to the followers of the prophet to lift up their hearts in prayer. And whenever that sound is heard, the faithful believer, wherever he may be, in mosque or mart, with his face toward the east, prostrates himself upon the ground and exclaims: "Great is Allah! Great is Allah!" Followers of a false prophet they are; but the custom is a noble and an inspiring one.

In the Talmud is found a beautiful legend, relating how God selected an angel—Sandalphon—to stand at the outermost gates of the Celestial City, listening to the prayers that ascend to the Throne of Grace. And as he stood thus, he gathered the prayers and changed them into beau-

tiful flowers, and the fragrance they shed was wafted through the streets of the City Immortal, until it reached the very throne of God.

Masonry, founded as it is upon the Book of books, the Holy Bible, inculcates and enforces the duty of prayer. On bended knee, with our faces turned toward the East—the source of light and glory—we are taught to hold communion with Him, the Architect Supreme, who holds the universe in the hollow of His hand.

Prayer is indeed the golden link that binds the creature to his Creator; that rolls away the burdens of the soul; that uplifts the spirit; that changes the gloom and darkness of despair into the glory and splendor of an undying faith.

Men may revile us, tyrants may persecute us, but while Masonry stands upon the mighty rock of prayer, neither powers nor principalities nor the hosts of darkness shall prevail against her.—*From a Grand Master's Address.*

MASONRY'S ORIGIN

"Masonic scholars trace our institution to a time in the middle ages when there was no Masonic history or literature. At that time the origin, the traditions and the teachings of Masonry were known and transmitted only through the spoken word. The attentive ear received a knowledge of Masonry only from the instructive tongue and it was preserved only by the faithful breast. Research has failed to show the origin of the tradition that Masonry was organized at the building of King Solomon's temple. And since this origin of Masonry was taught in the

earliest lodges of which we have a record or knowledge, it is presumed to be true, and we are justified in the same teachings to-day. If it can not be proved that Masonry originated at the temple, it can not be disproved. But whenever our three great lights first burned at the altar we have authentic history that our lodges have existed for centuries, and that Masonry has for ages been a great influence, dispelling darkness and teaching men the sublime truths that have filled the world with light."—*A. J. Monroe, Past Grand Orator, California.*

CAUTION ON VOUCHING

BY W. L. KUYKENDALL, WYOMING

Avouchment as practiced is certainly a loose way of admitting visitors within the tyled precincts of a Lodge. For instance, the Tyler announces "a number of brethren properly vouched for," without naming them. Such an announcement is all right where he knows them all to be members in good standing of the Lodge, but where they are not, although they may have visited before, their names should be announced as vouched for by him, so that the right of objection vested in every member can be interposed, if desired, also to enable the W. M. to exclude any visitor under power vested in him under his charge of office. Avouchment is all right where a brother or the Tyler knows beyond question that a visitor is in good standing and lawfully entitled to visit, otherwise not. The fact that a member may have sat in a Lodge with a visitor years before is no sign that he has remained in good standing, for during the intervening time he may have been suspended or expelled. The expulsion of the members of the three Lodges that tried to secede from the Grand Lodge of Ohio is an exemplification of this, and the arrest of a charter is another. As the Grand Master well says, committees, as well as the Masters of Lodges, can not be too careful regarding admission of visitors. It should be a standing rule of every Lodge that its members refer all men claiming to be Masons to the Master of the Lodge, who should have a standing committee of members not easily deceived by smooth members of the gabfest. Where and when will a Grand Master arise to the importance of moving in the matter of trying to secure concerted action of all Grand Masters and Grand Lodges in providing a uniform card or documentary evidence of good standing, and thus pass

his name down to the Fraternity through future ages? Protection against Masonic frauds of all shades demands concerted action in that direction.

His First Duty

The very first duty that an Entered Apprentice acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never again looked into a law book after his admission to the bar; a minister of the Gospel who never read the Bible after his ordination; a doctor who never took up a medical work after securing his sheepskin, or that of any other profession who does not take up post-graduate studies? And yet you find Freemasons all about you pretending to be Masonic lights who never read a Grand Lodge proceeding, report of a fraternal correspondent, or a Masonic periodical. Some of them, perhaps, can glibly repeat certain portions of the ritual, but could not give an intelligent interpretation of the same to save their life. Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin, but always better to begin early. It is the duty of Worshipful Masters to impress this fact upon newly made Masons, but if they themselves are in the class of non-reading Masons, how can we expect from them such wholesome advice?—*Texas Freemason*.

Masonic impostors are organizing clandestine Lodges in several States. New York, Pennsylvania, Massachusetts, Ohio and Mississippi are sending out warnings against such impostors who are working within their borders.



Perfect Ashlars of Masonic Thought



FRATERNITY is the spirit of this institution of Free Masonry. We are a fraternity, not an order. It is our duty to make everything in this world harmonious, and that which we are to imitate is the handiwork of the Supreme Architect of the universe.

We believe that the deeds of beneficence and kindred acts are recorded upon enduring tablets, which shall survive the ravages and mutations of time, and that words of loving kindness spoken here shall be re-echoed in the Bright Beyond.

My young brothers, upon you will rest the duty to foster and cherish our great fraternity in the future. So act and so live that you shall smooth the pathway of your brother over the rough and uneven journey of life, and you will have faithfully performed that duty.—*Edmund Clement Atkinson, P. G. M. California.*

The Masonic fraternity brings into action two of the greatest of the world's forces, Organization and Human Love. How wonderful is the strength of human love! It is stronger than the stream that bears the mighty engine on its tracks of steel; it is stronger than the cannon of Napoleon Bonaparte upon the victorious field of Austerlitz; it is stronger than the Niagara that throws its floods upon the depths below; it is stronger than the lightning that executes the will of God—*Wm. A. Northcott, Grand Orator, Illinois.*

The Bible is the Mirror of Divinity, the rightful agent of the world. Other books are planets shining with reflected lustre; this Book, like the sun, shines with ancient and unborrowed rays. Other books have, to their loftiest attitude,

sprung from the earth; this Book looks down from heaven high. Other books appeal to understanding or fancy; this Book to conscience and faith. Other books solicit our attention; this demands it—speaks with authority, and not as the scribes. Other books may be forgotten in the universe where suns go down and disappear like bubbles in the stream; this Book, transferred to a higher clime, shall shine as the brightest of that eternal firmament, and as those higher stars, which are forever and ever.—*Chas. D. Belden.*

Death can not separate those who in this life were united in a holy cause. While their lips have been sealed and their voices hushed, they still have a message for us, and deliver it in accents sweeter than those which fell from their lips in life. Their work was ours, their cause is ours, and as long as we remain true to the cause we remain true to them, true to their memory. We reap the benefit of their lives and of their labors. Are we not, then, bound to live so that when the summons comes to us others may reap where we have sowed? The present always stands upon the shoulders of the past. That which we are and which we enjoy, do we not in a large measure owe it to those who have gone before? The past and the present, the dead and the living, are they not intimately bound together? The present were not possible without the past, the future depends upon the present. What a glorious message this is! It makes the dead still our own, and if we be faithful, it binds us to those who come after us. It makes us deeply grateful for the loves, the lives, and the labors of those who have gone before, and is the strongest incen-

tive to be faithful ourselves, spreading the cement of brotherly love with an untiring hand. Our lives are richer, brighter, warmer, for their having been—may other lives grow more blessed, brighter and happier for our having walked on earth.—*Hugo G. Isenlohr, Ohio.*

Brethren, these stirring times demand great deeds, not empty words. We stand upon the mountain tops, in sight of all the world. The bugle-call of duty summons us. Let us hearken to its thrilling sound. Let cowards shirk, Masonry demands heroes. Let us choose this day whom we will serve. Let us press onward without fear. The God of Hosts is with us. Victory will perch upon our banners, for our cause is the cause of humanity. Though we find

“Truth forever on the scaffold, Wrong forever on the throne.
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.”

—*Bro. Max Meyerhardt, G. M., Georgia.*

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

Happily man can see with an inner as well as an outer vision. He can feel a touch of his consciousness as sensibly as the touch of a friendly hand. He is given not only mental perception, but also moral and spiritual discernment. Thus blessed and thus empowered, it remains for us as individuals to place ourselves in the proper relation to, and in full harmony with, the higher and unseen forces that play about us. and, like the receiving instrument that responds to the electric wave and takes

its message borne from afar, so perfectly and so delicately harmonized should be our senses that we may catch the Light that is thrown upon our pathway; that we may ever hear the still small voice of conscience, and at all times receive and know the truth, as the Great Author of all truth seeks to reveal it to us.—*James R. Killian, Grand Master, Colorado.*

We have touched the border line of the unknown, whose possibilities in all their unrevealed greatness are hid away from human sight, beneath the veil of the coming future. It is very true that “Time and tide wait for no man.” What we do, therefore, for the good of others, must be done here and now. The wheels of time are ever moving forward, and, whether we will or not, they are bearing us along with them, and the sign-boards which we have left behind us tell, in unmistakable language, what progress has been made along the journey of life. Activity is the very life of our being, and by persevering effort we can best secure to ourselves and others the imperishable blessings which come to those who are faithful unto the end.—*Andrew H. Barkeley, Mississippi.*

Banish intemperance. It is the curse that has brought sorrow upon countless thousands. There is no room in Masonry for him who brings discredit upon himself, his brethren and the Order. Warn him, admonish him, deal gently and charitably with him; but if he persists in his evil course, then vindicate the honor of Masonry by dealing with him as our law requires.

Cut off the profane blasphemer. The sons of light must not take in vain the name of God. Those who have seen “that hieroglyphic bright that none but craftsmen ever saw,” must bow in humble reverence before the symbol of Deity. Foul speech, profane utterance, must not pass the lips of any Mason.—*Max Meyerhardt, Georgia.*



EDITORS' CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, }

Editors



Master Mason's Daughter

A case of distress was lately brought to our attention which suggests the writing of this. A woman claiming to be the daughter of a Master Mason, bearing in her arms an infant of tender age, having been abused and afterward deserted by her husband, applied to the police of San Francisco for shelter and protection. Her appeal was granted. She was then directed to the writer, who afforded temporary assistance and gave her a letter to the Secretary of the Masonic Board of Relief. The question arises as to the duty of said Board to grant her relief, in consideration of her being the daughter of a Master Mason. A number of years ago a Grand Master of the Grand Lodge of California had this question propounded for his decision, viz.: "Can a Master Mason's daughter, after her marriage, reinstate her claims on the Order, by virtue of her being the daughter of a Master Mason?" That Grand Master replied: "No. When she married she severed her rights in the Order by and through her father, and thence can only retain her rights therein by and through her husband." The Grand Lodge took no action in reference to this decision; hence, the decision, not being approved by the Grand Lodge, has no validity. Nor should it have, since it is in direct conflict with one of the most solemn and binding obligations that can be assumed by any Mason. In 1899, Grand Master Angellotti rendered the following decision, which was approved by the Grand Lodge: "The daughter of a Master Mason is entitled to receive assistance from Masons, if she be in need, notwithstanding the fact that she is the widow of one who was not a Mason. The fact that she *has been mar-*

ried makes her no less the daughter of a Master Mason, and as such she is entitled to consideration." He also rendered this decision: "A Master Mason's daughter who is the wife of one not a Mason, and whose husband has deserted her, leaving her in need, is, *as the daughter of a Master Mason*, entitled to relief at the hands of Masons." This decision was also approved by the Grand Lodge, and is good law. We are aware that some prominent authorities, notably Mackey, take the ground that "girls when they marry, place themselves in that situation which exonerates the Order from their further protection." This eminent writer argues that, as a second marriage dissolves widowhood, so marriage dissolves orphanage. We cannot agree to this contention, however. The daughter of a Master Mason retains that relation, married or unmarried, and comes within the purview of Masonic obligation; and, if in distress or need, is entitled to Masonic relief. There can be no question in the case before us, however, as the second decision of Grand Master Angellotti, quoted above, applies exactly to the case.

Banqueting

When we were comparatively a "kid," we were wont to wonder what there was in Masonry that made attendance upon the Lodges so irresistibly alluring. The wonder led to investigation, and the more we investigated the more the wonder grew. Being a "profane," we had no means of knowing what inducements were presented to cause so great apparent interest among the members of Masonic Lodges. In due season, however, we were permitted to pass the threshold and to enjoy a peep into the arcana of Masonry. In the height of our

delight on beholding the good fellowship of those by whom we were now surrounded, and the blessed opportunities of our new environment, we were wont to exclaim, "Behold how those brethren love one another;" and we concluded that the great moving cause of interest was desire to enjoy the pleasure of social brotherly communion. Nor do we now, after years of intimate acquaintance with Masonic brethren of the olden stamp, feel that we were mistaken in our early impressions. There really did exist a stronger bond of friendship, and a greater appreciation of the benign influences of Masonic light and teaching, than seems to pervade the Lodges of to-day. No other inducement to attend Lodge meetings seemed needful than the desire of the members to meet and commune with one another. It did not, until in these latter days, appear necessary to tempt attendance at Lodge meetings by any extraneous appliances. When banquets were had, it was not that they should be enticements for attendance so much as means for social enjoyment. The way to interest led not through the stomach so much as through the heart,—not through pandering to the physical so much as interesting the moral, the intellectual, and the social qualities. Now-a-days it seems to have become a necessity in Masonic bodies, in all branches, to have frequent banquetings. The officers in many cases seem to study more carefully how they can provide the means of gratifying the physical appetite than the processes by which the higher and nobler propensities may be cultivated. No objection can be rightly urged against occasional banquets as a means of affording both enjoyment and profitable intercourse. The abuse of this source of physical and mental enjoyment results as does the abuse of any good thing. We heard the chief officer of one of our Masonic bodies say, a short time ago, that it was not possible for him to have even a show of reasonable attendance unless he provided at every meeting some "eatables and drinkables." That officer impressed us very forcibly with his unfit-

ness for his position, and of his low estimate of the character of his brethren. Indeed we arrived at the conclusion that such officers were making stronger endeavor to exhibit themselves than they were to interest, instruct and please the membership. We would have, and we really have, a higher opinion of our Masonic brethren, than to suppose that they can be persuaded to attend their Lodges only by the employment of baser means. If we have started a train of thought upon this matter, follow it for the benefit of Masonry in general and the reading Mason in particular.

**Petty
Gambling**

All honor to Bro. Wm. B. Wright, Grand Master of Illinois, for his firm and manly stand for the right in the matter of petty gambling at "fairs" and other entertainments held for the purpose of raising money for support of Masonic institutions. His words as contained in the address delivered by him before the Grand Lodge of that State at its annual convocation held in Chicago, October 4th of this year, are straightforward and to the point and have the ring of true metal. In these days of complaisance and laxity it takes clear grit to take the bull by the horns as Grand Master Wright has done in the following words:

I have been asked if it were proper for Masons individually, or as a lodge, to participate or aid in the conduct of a "Fair" where books of chance and drawings were features, and I have decided that to do so was a clear violation of Section 6, Article XXXII, Part Second, By-Laws of Grand Lodge of Illinois.

While I do not think any argument necessary in support of the above decision, I take this occasion to emphasize the position of this Grand Lodge upon the subject of gambling in all its various forms.

Lotteries and games of chance are prohibited by Acts of Congress and by Acts of the Legislatures in nearly every State. The Acts are held to be constitutional, and are enforced by the courts when they are invoked in cases pending before them. And the Mason who aids or gives countenance to lottery or gift

enterprises in any form, or under any pretext, not only violates the plain provisions of the above section, but transgresses the law of the land, which he is taught in his lodge to respect and obey.

You certainly will agree with the statement that nothing is more damaging to the public welfare, or more harmful or demoralizing than the tacit license given by public officials to conduct gambling enterprises when carried on by people of good standing in the community.

It is a notorious fact that the cause of a majority of the defalcations and embezzlements by trustees and trusted employes may be traced to the gambling spirit, which in one or another of its insidious forms has possessed them. The large surety companies have learned it to their sorrow and at great expense, and are crying out against it.

Good people condemn the vice, and no one makes bold to defend it, and yet it is a recorded fact that at the very time that the police of a city were suppressing turkey raffles in the saloons, most of the prominent officials were taking an active interest in a fair conducted by a great fraternal organization, at which drawings were made for prizes of greater value than a hundred turkeys.

It certainly behooves every Mason not only to give his sanction to the law as it stands in our present code, but to strictly conform to and obey it in letter and in spirit.

The Right of Burial The question has been propounded, "May suspended Masons be buried with Masonic honors?"

The answer depends. If a Mason has been suspended for non-payment of dues, and nothing else appears against him, the Master should, at the request of any number of brethren, call his Lodge together for the purpose of determining whether or not he should be buried with Masonic honors. The Master may call his Lodge together without the request of any of the brethren, if he believes there would be a general disposition on the part of the brethren to bury the brother with Masonic honors. The Master cannot himself determine the question; it is the province of the Lodge to do so.

If a brother has been suspended in consequence of non-affiliation, or any other cause, and is in state of suspension at the time of his death, he is not entitled to Masonic burial.

In all cases, however, when a brother dies while in good standing, whether affiliated or not affiliated he is entitled to Masonic burial.

Our Real Strength

I cannot but avail myself of the opportunity to sound a note of warning, writes Bro. Frank E. Ballara, Grand Master of Nebraska. Notwithstanding the apparent growth and prosperity of our institution, it may be but superficial; what we fancy to be strength may be really weakness, for our real strength lies not in numbers, but absolute unswerving fidelity to its principles and teachings. True Masonry is the upbuilding and uplifting of the individual character, and the welding of those characters into compact, harmonious society, having for its aim and object the advancement of everything that stands for more intelligent citizenship, more Godly homes and cleaner lives. The introduction into this society of imperfect, unprepared material weakens its force, destroys its influence and nullifies its aim.

The Masonic Lodge should, by the very character of its membership, exert an active, forceful influence in the community where it exists, and where it does not, we may rest assured that its portals have not been securely guarded, and that from mercenary or other unworthy motives, its high standards of morality and righteousness have been lowered to the level of men yet in darkness, and without the knowledge of the truth. If this is true in any degree in the Lodge you are here representing, let me urge that you apply the proper remedy, ere disaster overtakes you.

He who gives up the fight has never seen things at their worst or he wouldn't care enough to quit.

RELIEF



THE three great tenets of a Mason's profession are Brotherly Love, Relief and Truth, says a brother in *Masonic Tidings*. We are told that Truth is a Divine attribute and the foundation of every virtue, and relief for the unfortunate will naturally follow that Brotherly Love which finds lodgment in the breast of every true Mason.

The right of a brother to relief when in distress, not only from his own Lodge, but from his brethren whithersoever he journeys, is as old as Masonry itself. According to the Ancient Charges, "If you discover a stranger to be a true and genuine brother you are to respect him accordingly; and if he is in want you must relieve him if you can, or else direct him how he may be relieved. But you are not charged to do beyond your ability, only to prefer a poor brother, who is a good man and true, before any other people in the same circumstances." An analysis of this ancient law, which is the basis of the right to Masonic relief, discloses the following four essentials:

1. The brother seeking relief must be in distress. This is self-evident. Unless the brother is in needy circumstances he has no claim upon the bounty of the Craft, and to seek it is fraudulent and false pretensions.

2. The brother must be worthy, or in the language of the charge above quoted, "a true and genuine brother." The suspended or expelled Mason has no claim upon the Lodge or individual brethren, and the same is true of the Mason who by his conduct has proved himself unworthy of confidence, or who has violated his obligations even though sentence of suspension or expulsion has not been pronounced upon him.

3. The brethren are not expected to exceed their ability in giving relief or to

do so at the expense of those who have a paramount claim upon them. We must be just before generous and protect those who have prior legal or moral rights. Before we undertake to be charitable we should see to it that our just bills are paid and that those dependent upon us are cared for.

Lastly. A brother Mason is to be preferred to any other in the same circumstances. This is responsive to a rule of human nature. We are bound to remember first those who are drawn to us by ties of affection or association. "Let us do good unto all men but especially unto them who are of the household of faith."

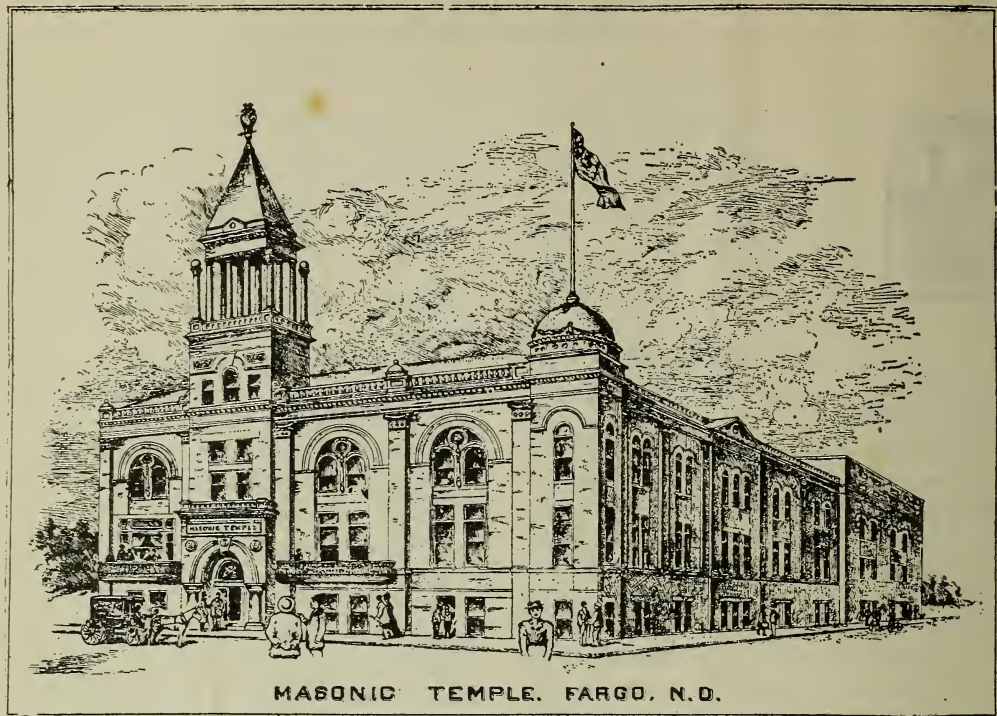
The widow and orphans of a deceased brother have a like claim upon our generosity, and our hearts go out to them especially because of their weakness and dependence. We can perform no greater or kindlier office for our departed brother than to care for those whom he loved and cherished in life.

This duty of dispensing relief is one of the grandest and at the same time most practical characteristics of Masonry.

We teach a high morality, a love of God and man, faithfulness to duty in every walk of life, but without charity it is "as sounding brass and tinkling cymbals." To the extent that we give *Relief* to the needy and destitute we exemplify our *Brotherly Love* and the *Truth* of our professions.

Such Nonsense

Just because the San Francisco TRESTLE BOARD published a picture of the officers of a Royal Arch Chapter in their official robes, one or two of our exchanges are on the verge of collapse. Great Julius Caesar, brethren, what ails you? There isn't a Masonic furnishing house in the land that doesn't furnish illustrated catalogues of all the paraphernalia from a hoodwink down, and they will send them to anyone for the asking. Fie, fudge, fuss! fulsome!—*Missouri Freemason*.



THE MASTER MASON'S APRON

Kentucky Grand Master Tells How to Wear It

ADDRESS OF OWEN D. THOMAS, GRAND MASTER OF KENTUCKY

This question has been put to me frequently, and this Grand Lodge has reversed itself on several occasions in deciding it. I have each time directed that the last decision of the Grand Lodge is the law, but I have given the subject some investigation, and submit my opinion. Aprons were certainly worn as early as 1708, and probably long before that time. I have not been able to find that the apron played any additional part in the ceremonies beyond the time of its investiture as an emblem of innocence and the badge of a Mason, any more than do the Bible, three tapers, the four cardinal virtues, etc.; therefore, I conclude that in olden times the Entered Apprentice, Fellowcraft and Master Mason wore the apron

only as a symbol and a badge. In England the trimming of the apron indicates the degree or rank, while we attempt to preserve the symbolism by retaining the plain apron, and indicate the degrees by the manner of wearing them. Yet there is no uniformity even in our own State! Like everything else in Masonry, it has deep significance, and as long as we use it as a symbol it is a pity to spoil the full meaning, which I will not here attempt to present fully, but will give the reasons for my opinion as to the manner of wearing it in the Third Degree. The earliest teaching on that point, that I can find, is the old chart referred to by Past Grand Master Gerard, in his decisions in the proceedings of 1896. The earliest moni-

torial reference to it (by illustrations not explained in words), that I can find, are in the *Craftsman and Freemason's Guide*, compiled and arranged from Webb and other standard authors, by Cornelius Moore in 1851. The same illustrations appear in *Webb's Monitor*, issued in 1858, published by Enoch T. Carson, the *Masonic Text-Book of Tennessee*, issued in 1866, and in the *Freemason's Craftsman*, by John D. Caldwell. Besides these, our College of Custodians, which was composed of Past Grand Masters E. B. Jones, J. W. Hopper and J. Soule Smith, with Bros. H. B. Grant and J. A. Williams—all eminent authorities—agreed that the Master Mason's apron ought to be worn with the bib down and the corner up.

The following Grand Lodges teach the same method: Arizona, California, Colorado, Illinois, Idaho, Indiana, Indian Territory, Manitoba, Iowa, Louisiana, Maryland, Michigan, Minnesota, Mississippi, Missouri, Montana, Nevada, Nebraska, New Hampshire, Ohio, Oregon, Texas, South Dakota, Tennessee, Utah, Virginia, West Virginia, Wisconsin, Wyoming and perhaps some others which I have not heard from.

Of those Grand Lodges who do not teach the same method, some have no reasons at all, and some simply say it is to distinguish them from the Fellowcrafts. Delaware and Georgia turn up the Fellowcraft apron as a receptacle for tools! The Fellowcrafts' tools being the plumb, square and level, it is difficult to understand how those or any of them could be carried in the apron, or why they should be carried about, even if they were a few feet smaller. We take the tools and usages of the operative craft as we find them, and teach moral lessons therefrom. Among operatives, we find their apprentices wear large aprons, which we furnish by turning up the bib, and give symbolic reasons and

moral lessons for that usage. The operative journeyman (answering to our Fellowcraft) wears his apron flowing freely to protect his clothing, but the nature of his work and the skill he has acquired obviates the necessity for so large an apron, hence our Fellowcraft reduces the size of his apron by turning the bib down, and we draw a moral lesson from it. The operative Master Workman (corresponding to our Master or overseer of the work) may wear an apron flowing freely, but he is apt to put a corner of it in his pocket, and the man whose apron end or corner is tucked in his pocket is pointed out as the "boss." Thus we have the custom of the operative craft and we use it as a symbol to impress moral truths, thus:

"The operative Mason, having passed the grades of Entered Apprentice and Fellowcraft, becomes a Master, or overseer, to instruct and direct the craft and exemplify the work; hence the Master's apron is to him both a useful article and a badge of rank. As a speculative Master Mason your duty and responsibilities are enhanced, because you are both an instructor and an example for your less informed brethren; consequently there is greater importance in your maintaining a zealous and blameless life, keeping yourself unspotted from the world. The apron, as an emblem of innocence and of Masonic skill, is worn by Master Masons with the bib down but to them it has an additional significance as a badge of rank when worn with a corner up."

Moreover, the corner up gives the apron a shape something like a trowel, the symbolic working tool of a Master Mason. These are only a few of the precedents and reasons that influence me in believing that Master Masons, as skilled workmen, wear their aprons as do the Fellowcrafts, bib down and flowing freely; but when desired they may be worn with the corner up as a badge of rank.



THE APPLICATION OF MASONRY

WILLIAM J. DUNCAN IN THE CONSTELLATION



THE theory of Masonic teaching, the sentiment of its ceremonies and the lessons of its symbols, must be levers to raise the man to his true position as a factor in every practical effort. Sentiment must be the steam that moves the machinery of life. It must be a stimulus, an incentive to labor. Steam is absolutely necessary to the world at the present stage of its activity, but the whole universe filled with steam, with no application of it to machinery, would produce nothing but vaporous stagnation.

The sentiment of Masonry must be like music to an army. The music fights no battles, but it thrills the soldier's heart, incites him to deeds of valor. It arouses every fibre of the warrior's being, animating him to acts of daring bravery. All this is but the practical result of the sentiment of music. The army may be prepared for battle; its forts may be well manned; its engines of destruction may be in good position; ammunition may be abundant and shot and shell piled mountain high, but so long as the army is inactive, the guns silent, the ammunition and shell undisturbed, all the "pomp and circumstance of war" is mere sentiment, and the largest army in that condition may be easily overcome by a small force of active men.

Masonry, to be of any use or effect in the world, must be active and practical in its efforts. It must put in active operation all of its machinery of charity and the practice of virtue. Of what use is its sentiment of helpfulness without practical effort? "Be thou warmed and clothed" is a beautiful sentiment, but it will not warm or clothe as long as the bowels of merey are closed. Sorrow for suffering is hypocrisy unless there is an effort to relieve the suffering.

As the mosaic pavement is composed of many small stones, and as its beauty is seen in the arrangement of them by the hand of the skilled artist, so is the Masonic fraternity composed of many individuals, and the beauty of the whole institution is seen in the united practical effort of its members.

The Oriental Chair

The Master of a Masonic Lodge at his installation, says the *Missouri Freemason*, is invested with powers which, at first thought, seem to be absolute, giving him the right to govern with an iron hand and placing him in a position practically unassailable from an individual member, or even the Lodge itself. True, he is, or should be, cautioned, not to rule over any Lodge in an arbitrary manner, but there is a question as to what constitutes an arbitrary manner. In the ordinary acceptance of the term, to be arbitrary a Master must become offensive to the members of the Lodge, and this is evidently the meaning intended to be used by the men who adopted the language now in use as part of our installation ceremonies. Certainly no Master who has the good of Masonry at heart will ever purposely make himself obnoxious to his brethren, nor will he cease to labor for harmony and good feeling while in the Lodge or at any other time.

A Pennsylvania couple have named their twins, recently born, "Enough" and "Last."

Telling the truth would be commoner but for the liberal laws.

When the devil goes to church it is to prey.

WHAT IS A LANDMARK?*

BY FREDERIC SPEED, P. G. M. MISSISSIPPI



IT IS to say the least of it, discreditable that an institution which requires every one of its initiates to conform to and abide by, what it is pleased to term its landmarks, should not, at least, be able to define what is means by the expression. There have been many attempts made to enumerate the landmarks, but so far as I am aware, none of the distinguished brethren who have attempted it have succeeded to the satisfaction of either themselves or others who have given thought to the matter. The difficulty has been that there has been no consensus of opinion as to a definition sufficiently comprehensive. Brother Grant, of Kentucky, is entitled to the credit, in my opinion, of coming nearer to a true definition of the term, landmark, than any one who has preceded him. In a valuable paper which he has recently given to the Masonic craft, he has thrown upon the question the light afforded by much learning and a just comprehension of the importance of the topic. But, able as his paper is, it is defective in that it does not first attempt to define what are landmarks. I think, however, that he has reached a happy conclusion in pursuing the negative in his opening paragraph and telling us what is not a landmark, viz., that a landmark that cannot be established by the writings of the fathers, or other recognized authorities, and which was not the rule, or belief, of Masons in 1723 or before, or that has not now been accepted as such, can hardly be held as a landmark. Only those that can be so proven, and which are so held, may be accepted as landmarks. Acting upon the suggestion contained in the foregoing paragraph, I offer to the craft, as a suggested definition, the following: The

ancient landmarks are the usages, customs and fundamental principles of the craft, which derive their binding power and force of law from long and immemorial usage and their universal acceptance as a rule or belief among Masons in 1723 or before, and can be so proven by the writings of the fathers and other recognized authorities.

It must be manifest that any attempt to enumerate the landmarks is time and effort wasted, until we can agree upon a starting point. That starting point, it seems to me, must necessarily be the time fixed by Brother Grant, 1723, and any rule which was not in existence in that year cannot be a landmark in the true and proper sense of the term. I am aware that the late Brother Drummond thought that a custom which had universal acceptance, and whose origin could not be traced, could properly be brought within the true meaning of the term, but I do not agree with him, for the reason that there are many things whose origin must, in the very nature of things, have been of later date, which we cannot now trace to their beginning. To illustrate: Degrees have been a growth in Masonry, but no one can tell when or where the seed was planted. Brother Mackey believes that the legend of the third degree was a landmark, but it seems to be clear now that this learned brother was mistaken, for, at the organization of the Grand Lodge of England, there seems to be undisputable evidence that there was but one degree, or at most two, and the third, or Master's, degree came into being afterward. The definition that the ancient landmarks of Freemasonry are the immemorial usages and fundamental principles of the craft and are unchangeable is faulty in that a thing may be immemorial, that is, that it

**American Tyler.*

has existed from the time "when the memory of man runneth not to the contrary," and yet not accepted 'universally, which seems to me to be a necessary qualification of a landmark, and there is no possibility of anything like a common agreement as to what is and what is not fundamental.

My end at the present time is not to argue the proposition, but merely to throw out as a suggestion to Masonic thinkers the germ, which I hope will grow until we have reached a satisfactory conclusion to the question, "What is a landmark?" Of what must a rule consist in order to make it a landmark? The suggested definition may be faulty, and, if thought so, I hope that others will improve upon it, for it is time that we should at least endeavor to reach a reply to the question which is compatible with the dignity and importance of the Masonic craft. If I succeed in directing attention to the subject, my purpose will be accomplished.

Handshaking

To shake hands with a person, says an exchange, is rightly regarded as a token of friendship, but very few know how the custom arose. According to a French ethnologist, whenever two men met in former times they were accustomed to hold up their right hands in front of them as a sign that they had no intention of attacking each other. This mark of confidence, however, did not prove sufficient in all cases, for a man may hold up his right hand and yet, if he keeps it closed, may have a weapon concealed in it. Therefore, it became the custom for the two right hands to clasp each other, as only thus could full assurance be given that no weapon was concealed in either of them. Formerly this gesture, now the token of loyalty and friendship, was one of distrust on each side.

Many business men have no more sense than to use a racehorse for dray work.

A Valuable Gift

Noble John T. Sullivan some two years ago left California for Seattle, Washington. Before his departure he placed in charge of Noble George W. Lippman a very ancient copy of the Holy Bible, with the request that the latter should present it to Islam Temple, A. A. O. N. M. S. Noble Lippman placed the package upon a shelf, and there it remained until a few weeks ago, when it was again brought to his notice. On opening the same he found the sacred relic and gave it to Potentate Filmer. Noble Filmer, finding the volume bereft of its covers, has had it very neatly bound, and it is now in possession of the Temple. The fly leaves and the title page are missing, but otherwise the book is complete. It bears all the earmarks of great age and is unquestionably a very valuable work. It is safe to say that no Temple, and perhaps no Masonic Body in this land, has a more unique or valuable copy of the Great Law than Islam Temple now has. The Nobles of Islam, on beholding this magnificent gift, will doubtless regard it with a degree of veneration commensurate with its character. They will certainly express to the donor their great appreciation of the generous spirit that prompted the gift, and will hold his kind act and himself in grateful remembrance.

All trace of Noble Sullivan has been lost; but every effort will be made to find him. Should any reader of this item be able to give any information regarding him, it will be a great favor to the Temple if he will communicate such information.

Remember, courtesy is due of man to man, and not of suit of clothes to suit of clothes.

Some men get a vast amount of satisfaction in thinking what they intend doing.

EVER THERE HAS BEEN A CORNERSTONE

BY CHARLES H. BLUM, MISSISSIPPI



THE laying of the corner stone by the Most Worshipful Grand Master is purely and simply a symbolic function. By it we are reminded of the union that should ever subsist between speculative and operative Masonry. It is a link of perpetual union between the past and present. It is the link which enables us to view, in panoramic retrospection, the rise and progress of the human race. It carries us back to the cradle of architectural science, when primitive man first commenced the survey of nature and the observation of her beautiful proportions, thus giving rise to society and birth to every useful art. It enables us to delve deep into the pages of history, and pluck from the mine thus explored the purest and rarest gems.

If we seek the history of the builders in Hebrew, Arabic or Chaldean tradition, we find it resplendent with achievements, for they were the custodians of the knowledge of their age. We find the Boneh of the Hebrew, the prospectus operis of the Romans, the Mauerer of the Germans, the Macon of the French and the Mason of the Anglo-Saxon to be synonymous terms, and the connecting link between the operative Mason of the past and the speculative of the present.

To the skill and ingenuity of the Jewish builders the spacious and magnificent structure, the Temple of Solomon, will ever remain an abiding monument in the memory of mankind, although there remains at this day not one stone upon another. Upon it was lavished every art known to man. From the plainness of the Doric, the delicacy of the Ionic, to the richness of the Corinthian, and to the wisdom of Solomon the builder, will the world in general and Masonry in particu-

lar, ever be indebted for the construction of that vast moral structure that brings the builders of every nation and of every creed together into one sacred band of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree. That sacred band of co-workers in the vineyard of human thought, those expanders of human intellect, who after the completion of the temple, garbed in the lamb-skin badge of a Master Mason, armed with the implements of their profession, the plumb, square and the level, scattering themselves over the uninhabited globe to disseminate and perpetuate among the children of men the lessons inculcated by the corner stone of our profession. The stone upon which is constructed the superstructure of the Mason's or builder's profession, the basis upon which rests the happiness of the human family, that triangular stone on the three sides of which are inscribed, in indefaceable characters, Liberty, Equality and Fraternity.

Since the migration of the builders from the temple, age upon age has passed: men have come and gone in fleeting generations, season after season has fled like hours through the whirling wheel of time, but notwithstanding the crushing heel of tyranny and the intolerance of creed, the arena of Rome, the conflicts between the Crescent and the Cross, the enthrallment of human thought at the hands of the holy Inquisition, the foundation which the builders laid upon the Masonic corner stone has survived. The seeds of human freedom sown by the Jewish builders made it possible in the name of Liberty, Equality and Fraternity to wring the Magna Charta from King John and to furnish Thomas Jefferson, Benjamin Franklin and the immortal Washington with the inspiration

to lay the foundation or corner stone of the greatest political structure, the most stupendous conception of the Temple of Liberty which has ever emanated from the human mind—the uprearing and building of the great American Republic, whose flag to-day assures protection to all lovers of Liberty, Equality and Fraternity and enables us to lay in peace and according to the dictates of our own conscience the corner stone of our destiny.

If we curiously follow through history the growth and development of the Jewish builders, we find them developing in Greece under the leadership of the matchless Pythagoras, who was an eminent patron of Masonry or the builder's art, bequeathing to posterity the ideas that gave rise to such tributes to the art of the builder as the Temple of Diana at Ephesus, the Acropolis of Athens and the Temple of the Delphic Apollo—monuments of Grecian art, justice and learning, which yielding to the lapse of time vanished as material edifices, yet will ever remain as beacon lights of human thought, and who can doubt but they are one of the mediums through which the Great Architect of the Universe has laid the corner stone that brought man from darkness to light. In the wake of the Grecians came the Roman builders, who laid the corner stone of Roman art and brought it to that high state of perfection which enabled their descendants to perpetuate their fame by the splendor of the Temple of Janus, the gigantic Coliseum, and exhibited their ingenuity in the construction of the Catacombs.

To the Roman as a material builder succeeded the architect of architects, the builder of builders, He who laid the corner stone of the great Christian Church. The meek and lowly Nazarene, who as a moral builder, constructed an edifice which is so far-reaching and sublime; whose teachings exercise such beneficent influence over the Christian world as to lay it under obligation to render that rational homage to Him, which constitutes its duty and happiness.

Contemporaneous with the advent of the Christian era flourished in Western and Eastern Europe the Moorish and Byzantine architecture, the Alhambra of Spain and the Church of San Sophia being striking monuments of the Mason or builder's art of those ages. But in the wake of the Crescent which followed the Cross, came a cloud upon the world that threatened to consign to oblivion every art known to man. Superstition, fanaticism and ignorance, goaded by the arrogance of a misguided priesthood, were about to enslave the human mind; the beneficent influence of the great moral builder was sinking beneath the horizon. Darkness prevailed. But the great all-seeing eye of the Supreme Architect, whom the sun, moon and stars obey, said, let the Masons or builders come forth, and again there was light. Imbued with a zeal for their profession as material and moral builders that neither tyranny nor ignorance could subdue. armed as before with the implements of their profession, the plumb, square and level, they again spread the seeds of knowledge. To their fame as material builders stand the cathedrals of Strasburg and Cologne, and Westminster Abbey of England, combining the art of Gothic and Renaissance architecture, while teaching their initiates the moral lessons which we have in the speculative art. The modern Mason thus followed the builders step by step, from the cradle of their birth in the Far East to every quarter of the globe.

In England, in the year 1717, Drs. Anderson and Desaguliers laid the foundation or corner stone of the edifice or moral structure which furnishes us the Speculative Mason of to-day, and built a temple which is symbolic and metaphoric, and whose splendor surpasses the material Grecian or Roman art, and as a seat for the dissemination of human knowledge surpasses in its far-reaching results the labors of the sacred grove or academy of the ancient philosophers. The Grand Lodge of every State in our Union and of every nation, and the Lodges in their sev-

eral jurisdictions, are the monuments which will perpetuate in sacred remembrance the labors of those two noble workers of the art, Anderson and Desaguliers, who in spreading the cement of brotherly love, laid the foundation upon which is built the Lodges which in every quarter of the globe are making men better and kind-

lier, and thus laying the corner stone upon which rests the fundamental principles of our Order, friendship, morality and brotherly love: those underlying principles which elevate man mentally and morally, and raise him higher and higher, till they bring him in close affinity with the Supreme Architect of the Universe.

TEMPLE OF CHARACTER



PARTIAL survey of the universal craft discloses a countless host of brethren, the noblest legion in all the world, welded together in the bonds of love and truth, moving forward fearlessly and majestically, having for their supreme object the suppression of wrong and the promulgation of the doctrines of peace and good will to all mankind; while the agents of falsehood, ignorance and superstition waste their energies in condemning us and our system, the ancient and honorable institution moves noiselessly along, feeding the hungry, clothing the naked, binding up the wounds of the afflicted, leading the blind and making crooked paths straight. I am persuaded the world at large is realizing more and more as time passes the great moral force of Masonry. The spirit of brotherly love has been made manifest by its teachings and practice. Friendship has become more than a name under its influence, and morality finds in it a most zealous support. The history of Masonry is replete with beauty, but it is the practical working out of the theory in our deeds of kindness and acts of love which give it life and makes it a power for good. Let us raise our voices in praise to the Great Architect of the Universe for His bounty and goodness, and for the privilege we have enjoyed in having a part in the execution of the designs laid down upon the trestleboard of life. Though in ages past skilled workmen gave to the world an edi-

fice, spacious and magnificent in all its proportions, tradition informs us that it escaped not the ravages of barbarous force; we of to-day, their successors, in a speculative sense, are just as busy in the noble and glorious work of constructing the temple of character that will stand the test of eternity.—*Grand Master Guthrie, Delaware.*

Masonic Homes

State.	Invested in Home.	Fund.
California	\$ 104,000
Connecticut	31,500	\$11,500
Illinois	75,000	39,000
Kansas	26,000	18,000
Kentucky	196,300	300,000
Michigan	65,000
Missouri	70,000	50,000
New Jersey	55,000	25,000
New York	375,000	225,000
North Carolina	100,000
Ohio	125,000	29,000
Pennsylvania	56,000	95,000
Tennessee	35,000
Texas	67,000	115,000
Virginia	35,000	13,000
Total	\$1,421,800	\$926,500

The multiplication of clandestine bodies, particularly in Ohio, Massachusetts, New York and Pennsylvania, has caused some of the Grand Lodges of Atlantic and Middle States to adopt stringent requirements of applicants for examination.

THE MISSION OF MASONRY

BY JOSE FERNANDEZ PELLON, GRAND MASTER OF CUBA



SHOULD the fraternity take charge of public education? In order to do that ample financial means are needed, and they are not at her disposal. Should she attempt to suppress crime, to stop debauchery and gambling, or to frustrate the exploitation of one by the other? Should she discuss and decide economic questions? This would be constituting herself as police, would be equivalent to a poor parody of an academy of administrative science, only that its deliberations would have neither the importance nor the authority nor the effect of the special institutions of that character. Should Freemasonry take up the teaching of religious doctrines, dogmatic instruction or the edification of the soul, becoming church, mosque or synagogue? Let us throw aside illusions! The dissipation of ignorance should be left to educational institutions; in the hands of high schools and of universities should lie the sending into the world youths well initiated in achievements of human genius and ready to sacrifice themselves for their fellow-citizens; to fine arts corresponds the smoothing of social manners, the embellishment and refinement of life; the church must feed and strengthen religious sentiment, purging it of degrading fanaticism and superstition; and to the state, whose province it is to foment and encourage progress of every kind we must look for means to neutralize and extirpate by wise, severe and opportune laws, the germs of public calamities not within our reach.

The mission of Masonry is purely of an advisory character; her direct influence reaches her members only; her sphere of action in society does not pass beyond the bounds of auxiliary education and beneficence, for these are her efficient

means of quickening and developing virtue. And justly this and no more our country requires from us, our very work demands it, for we have to smooth our way, removing the obstacles in order to advance. We must contribute to the most rapid diffusion of knowledge, and at the same time foster the founding of beneficent institutions where charity be dispensed without sectarianism. But let us remember that this is only the exoteric, the exterior part of our task; the real, the inner object of Masonry is the moral advancement of man, the encouragement and organization of virtue, and as a consequence thereof, the preaching and practice of philanthropy in its broadest sense.

Our brother, Antonio Govin, Past Grand Master of this Grand Lodge, whom the meritorious Aurelio Almeida in the dedication of his notable book "El Consultor del Mason" calls "a Cuban illustrious by his knowledge and talent, highly respectable by reason of his civic and private virtues," said the following, copied from a circular issued by him as Grand Master: "Masonry is a universal institution of moral character. All the definitions made thereof, excepting that of the Grand Orient of France, are limited to this cardinal idea, but the latter by proclaiming as the motto of the institution that which there served and still serves for the Republic since the year 1791, upon the motion of Condercret, has exerted a most notable influence in the conceptions that modern Latin races have of Masonry. Some of them have thus given her an eminently political and social leaning, and to a certain extent the moral element, as secondary, has been eliminated, though the very essence of our institution, at least ever since the evolution from practical to speculative Masonry took place, when the first Grand Lodge was founded.

"If such a viewpoint, so radical a transformation, so complete a deviation from the primitive objects of the Masonic Fraternity could be legal, proper and fruitful, it would not be difficult for you to acknowledge it. Remember first that we admit virtuous men of all religious and political opinions; second, that our laws prohibit their discussion in the lodges; and finally that it is not possible to stamp upon Masonry a defined political or religious character since all different characters are admitted thereto, so that, therefore, all attempts to apply Masonry to a concrete political, religious or social end must result in its division and discord.

"But besides disintegrating the Institution, there is in this what we might call the French system of abandoning the mor-

al labor and efforts, and instead making thereof an association for the realization of political plans concerning the liberties of the people, a still graver danger. This danger, most highly regrettable, is the moral debasement of the Institution and the loss of prestige it suffers by the withdrawal of a great number of distinguished brothers. And this debasement must of necessity result, if, instead of taking care to select members of virtue and honor, in other words, moral men, without regard to their political and social opinions, we are influenced by these latter and admit any more or less platonic enthusiast for the emancipation of the people, without inquiring into the merits of his private conduct.

CHEER UP

Cheer up. The world is taking your photograph. Look pleasant. Of course, you have your troubles—troubles you cannot tell the policeman. A whole lot of things bother you. Of course. Business worries or domestic sorrows, it may be, or what not. You find life a rugged road whose stones hurt your feet. Nevertheless—cheer up.

It may be your real disease is "selfishness"—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others to bear. You feel sorry for yourself—the meanest sort of pity. It is a pathetic illusion. Rid yourself of that, and, cheer up.

What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows who have troubles of their own? If you must whine or sulk or scowl, take a car, and go to the woods or to the unfrequented lanes.

Cheer up. Your ills are largely imaginary. If you were really on the verge of bankruptcy, or if there were no thoroughfare through your sorrows, you would

clear your brow, set your teeth and make the best of it.

Cheer up. You are making a hypothetical case out of your troubles and suffering from a self-inflicted verdict. You are borrowing trouble and paying a high rate of interest.

Cheer up. Why, in ten minutes' walk you may see a score of people worse off than you. And here you are digging your own grave and playing pallbearer into the bargain. Man alive, you must do your work. Smile, even though it be through your tears—which speedily dry—and cheer up!—*Ex.*

Puerile

"One or two of the Masonic papers are condemning another paper for publishing a picture of the officers of a chapter who are clad in the robes of the Royal Arch degree. We see nothing wrong in reproducing a picture of the kind in a Masonic paper. Such objections are puerile."—*Masonic Disciple.*

Thanks, Brother! That's honest.

COMFORTABLE LODGE ROOMS



OME one has said that in order to encourage attendance at meetings it is necessary to have, among other things, a comfortable lodge room. It is easy enough, says the *Masonic Sun*, to say what a comfortable lodge room should be like, much easier than it is to find and rent one. There are not many that are really comfortable. Most of them are too small to freely move around in when there is a crowd present. In cities there is some excuse for building small rooms, but in towns and villages, where land is cheap, there appears to be no reason why rooms should not be of good size. Frequently they are no larger than cities afford, sometimes even smaller. When, as is often the case, a lodge builds its own home, generous width and length should be in mind when the dimensions of the lodge room come to be considered. The fact that the membership is small and the attendance almost always slim, should not influence the building committee to plan accordingly. The membership may double, and perhaps treble, and in that event the attendance would be proportionately larger.

Construct a good-sized room and, if possible, have it almost square. Never mind the few extra yards of carpet that will be required to cover the floor. Have windows on at least two sides, with a dome and ventilating arrangement in the ceiling. Windows on three sides would be better still, but it is not always possible to have them, owing to the wall of an adjoining building. Windows are necessary not only to admit fresh air but sunlight, without which a room will have a musty smell. Some brethren would rather have the smell than the windows, fearing that cowans and cavedroppers might use them for convenient peep-holes. That need not be a disturbing thought if the windows are not in line with those of any other building, as it may be assumed they would

not be. The room having been constructed of proper size, its furnishing is next to be considered. Perhaps before that is done it would be well to tint the walls. The walls of new buildings are usually left bare and glaringly white until the cracks due to settling are filled with plaster. It would be a useless expense to paint and decorate walls that would have to be done all over again within a few months, but the walls need not remain white until they are pointed up. Colored kalsomine will take away the bare look and likewise conceal finger marks and other disfigurements that would otherwise be in evidence.

The floor covering should be a rug or carpet, preferably a rug, of good quality and of a warm color. A bright colored carpet suggests good cheer and helps to revive jaded spirits. (A good "Emblematic Carpet" is best.) Many otherwise attractive rooms are spoiled by dirty brown floor-coverings which are much in favor, because it is believed they hide the dirt which finds a lodgment in every carpet that is much used. Perhaps they do conceal dust and dirt more effectually than carpets with a lighter background, but that is a dubious recommendation. No carpet, and especially that on a lodge room floor, should be permitted to remain dirty even though the dirt cannot be seen. It will certainly be felt, if not seen, when the shuffling of many feet loosen minute particles that will float through the air and irritate the eyes and throat of every one in the room. Get rid of the dirt instead of trying to hide it. See that the carpet gets a thorough sweeping every day, and occasionally take it up and send it to the cleaner's.

The other furnishings of a room should be with an eye to comfort rather than elegance, although if money is plentiful and the two can be combined, so much the better. The chairs one so often sees distributed around lodge rooms, narrow-seated and armless, are neither elegant nor

comfortable. No one can sit in them any length of time without getting very tired, and many a bolt for the door before the lodge adjourns could be rightly interpreted as a protest against the use of these very same chairs. It would cost but a trifle more to have comfortable chairs, so why not have them? The average man likes to loll in his chair and is inclined to grow rebellious when denied this privilege. Lodge room chairs should have wide seats, so that a fat man will have an equal chance with a thin one to sit out a session with comfort. They should not be upholstered for sanitary and other good reasons, one of which is that in combination with a warm evening they are hot and uncomfortable things to sit in.

Have the other furnishings of the room

correspond and endeavor to give it a comfortable and home-like appearance. The wall decorations, such as pictures, charters, resolutions, etc., will need some attention. In a great many lodge rooms the frames are hung in a bunch in a conspicuous place, the arrangement being most inartistic and confusing to the eye. They would look much better and attract quite as much attention if they were distributed around the room. Have a standing committee appointed to confer with the tenants and direct them where to hang their framed belongings so that there will be some sort of an harmonious arrangement.

Such lodge room will always be attractive to members and visitors, and the attendance much greater than will be found in a room of reverse equipments and care.

THE YORK RITE AND THE SCOTTISH RITE

S. H. AMO IN NEW AGE

Now and then some Mason gets cobwebs on his brain, and in his troubled fancy sees a conflict between the two great rites of Freemasonry. He would save the craft by warding off this danger; and, bringing the powers of his mighty mind to bear on the subject, he writes or speaks his little piece.

It falls flat, however, and no one heeds it. And why? Because he forgets that the symbolic Lodge is the ground from which both systems spring. There is as much of wisdom in his words as if he had asserted that the tree lives without its roots or the branches without the trunk or the leaves without their stems.

This tribe is happily nearly extinct. Another line of cavilers prattles and chatters about the "high degrees," seeking to belittle the Scottish Rite, although confessing utter ignorance of it.

These outbursts flow, it is charged, from a hidden source of jealousy or disappoint-

ed ambition. We, however, would regret to believe that any *Mason* could be so actuated.

But such talk is not only idle and thoughtless, but must do harm. Look around in the Lodges. See if the men who have loved Masonry enough to take the "higher degrees" are not doing double work to maintain the very body which the caviler professes to believe contains all of Masonry.

Dr. Albert G. Mackey said more than half a century ago: "The York Rite furnishes the solid foundation; the Scottish Rite, the beautiful superstructure." And that famous Masonic writer also said: "The man whose knowledge is confined to the York Rite will be apt to entertain narrow and insufficient views of the sublimity of the Masonic system. Let these views be enlightened and enlarged by a zealous study of the Scottish Rite."

Comforting Words at the Sick Bed

"Howdy, Brother! I just came in to see if you were as sick as you were reported. Why, I didn't know you were ill until Brother Jones told me you were not expected to live. You do look bad. Typhoid fever! I had a brother die of that disease once. Yes, they thought he was getting well, and all of a sudden he up and died. You've got Dr. Blank! How did you ever come to employ him? Dr. Curen is the best doctor I ever saw in typhoid, and he's the kindest man you ever met. Never gives you anything that tastes bad. Let's see, Dr. Blank has lost several cases this summer—seems to be a good doctor, but he's unfortunate. He may pull you through, though. You've had a good constitution. But I never advise any one about his physician. Well, old fellow, I just dropped in to cheer you up a little. I think it's our duty to make the last hours as easy and pleasant as possible. I'm a master hand at waitin' on the sick and layin' out the dead. It's a disagreeable duty, but somebody's got to do it, and I may want to die some time myself."—*Masonic Trowel*.

True Courage Needed

The duties and obligations of Freemasonry are plain. The reason why they are not vigorously lived up to is because men lack the courage. Peter was valiant in the garden of Gethsemane, yet at the High Priest's palace he was cowed with a single question by a simple maid servant. There are lots of Masons just like Peter. They wear Masonic insignia, are always seen in Masonic processions with their white aprons, and delight to display their Masonry in the lodge room, yet when called upon to put into practice the principles they espouse they fail utterly because of moral cowardice. Senator Fairbanks tells of one of his constituents who wrote him a letter during the opening of the Spanish-American war, severely criticising President McKinley for his slowness of action and urging that men be sent to the front. The Senator replied,

explaining the situation, and stating that a new battleship was about to be put into commission and that the President had asked him to name two landmen to go upon the ship and that he would take pleasure in naming him as one and for him to wire his acceptance at once. This was the last the Senator heard from his constituent, and it took two letters and two telegrams to get the reply that the party was too busy just then and could not leave home. He was ready to fight with his mouth and lay down his life in his mind; his courage was not that of the noble President whom he criticised. It is courage that is needed in Freemasonry to-day. That courage which manifests itself in silent effort, the courage that prompts you to do your duty, the courage to be a true Mason.—*Illinois Freemason*.

One On Him

Wandering over an old cemetery recently a young man came across a large stone inscribed:

"Turn me over."

After much difficulty he succeeded in turning it over, and found on the under side of the stone the words:

"Now turn me back again so that I can fool some other idiot."—*Ex.*

The special Knights Templar edition of the San Francisco TRESTLE BOARD is a huge affair. It is about the size of the popular magazines, contains over 100 pages of advertising, portraits of the leading Knights Templar of the United States, and a number of views of places of interest in California. Our Frank H. Thomas, who was elected Grand Captain General of the Grand Encampment, is honored with a half-tone portrait and a biographical sketch. The TRESTLE BOARD is to be congratulated on its magnificent showing.—*Washington (D. C.) Masonic Disciple*.

Don't transact the business of your lodge on the streets, or in other places in the presence of strangers.

MORE CARE SHOULD BE EXERCISED

FROM THE MASONIC CHRONICLE

A successful lodge is not always the one that initiates the greatest number of candidates in the course of a year. It remains to be seen how many of the hundreds thus admitted to the inner sanctum sanctorum will prove to be desirable acquisitions.

There is a suspicion—more than that, in fact—that Masons are made in too much of a hurry, and in such large batches that it is impossible to sift the good from the bad material. The recent scandalous disclosures of the membership in good standing of well known crooks and gamblers in a New York city lodge proves that too little care is exercised in scrutinizing applications.

A man need not, however, be a crook to be unworthy in a Masonic sense. In every community there are many men who are, to all appearances, worthy citizens, and who yet may not possess any of the qualifications that fit a man to be a Mason. What these qualifications are every craftsman of intelligence ought to know and possibly does know. Profane men should never be permitted to wear the badge of a Mason. Thousands of them do wear it, as everyone knows, thereby scandalizing the craft. They should break themselves of the vulgar habit and lay aside their aprons until they can wear them without besmirching them. And if they are unwilling to do this voluntarily, then the rod of discipline should be applied.

Men that have no religious convictions, and don't want any, are apt to be included among those who take the name of God in vain. An irreligious man has no moral right to sit in a Masonic lodge room, and if he is half way honest, he will withdraw from the fraternity. While no one contends that Freemasonry is a religion, every worthy member must believe in God and put his trust in Him. An Atheist, we

are told, cannot be made a Mason, and it is a fair inference that if one is initiated, passed and raised under false pretenses, he is no more of a Mason than he was before he knocked at the inner door.

Then there are the grinders and oppressors of the poor, men whose sole ambition is to accumulate wealth and hang on to it, who never did a charitable deed and can see no reason why they should. They joined the fraternity for the purpose of getting something out of it. They believed it would help them along in business and their attachment is strengthened or weakened according to the amount of help they receive.

Clinging like barnacles to the Fraternity are thousands of undesirable affiliates who in many instances are regarded as representative craftsmen! Having been admitted, it is hard to get rid of them, but others of the same kind can be kept out if investigating committees will help do their work and put aside the notion that a favorable report must be rendered unless the candidate has a shady reputation, while thousands might not have who would, nevertheless, be unworthy to wear the apron.

A Harvard professor complains that football interferes with study, but we have not yet heard of study interfering with football.

Unmerited success has always proved a curse. It is the toil that sweetens rest and gives peaceful sleep.

The man without enemies makes as much noise in the world as a piece of soft soap in a mill pond.

Faith is necessary to man. Woe to him who believes nothing!

P R O M P T O P E N I N G

It is a good rule to establish that when the hour for opening has arrived the lodge shall be opened, providing there is a quorum and enough members present to fill the chairs. If presiding officers generally should establish such a rule, and rigidly adhere to it, they would win the approval of nearly every one and secure the attendance of a good many members who now attend very irregularly, or not at all.

A brother who has hustled home after a hard day's work, swallowed his supper and dressed in a hurry, does not relish standing around for a half or three-quarters of an hour waiting for the lodge to open, and if, as a result of it, the session lasts until near midnight, he is apt to consider that he has had enough of it, and will not be seen again for some weeks and perhaps months.

An opening on time is considered by some presiding officers to be not within the range of possibilities. They have never succeeded and more than likely never will succeed in getting down to business precisely at 8 o'clock. Through their own or some one else's lagging the opening is always deferred several minutes beyond the time when the by-laws say the lodge shall be opened. The Secretary may not have arrived, or may be busy at his desk with a crowd surrounding him. It would not do to interrupt him until he has collected all the money in sight, and so he is given a few minutes' grace, which is often lengthened to half an hour. Sometimes it may be the fault of the presiding officer himself, who is late in arriving, and who is generally slow of movement thereafter. Any old time will do for some men, hence lodges are sometimes opened at an hour when they should be on the point of closing.

Let it be understood that a lodge will be opened early and closed early, and the attendance problem will be solved. It will draw more members to the meetings than a "feed" and costs a good deal less. The time when brethren were indifferent as to the hour when they arrived home, and their condition when they got there, has

gone by. The demands of business are greater and more exacting than ever before, and to be equal to them most men realize that they must have clear heads and sound bodies, which they would not have if they turned night into day, as perhaps their fathers did before them. Ten o'clock, or one half hour later, is none too early to close any lodge session that opens promptly at eight. A large volume of business may be transacted in two hours, even including an initiation, providing time is not wasted. Let the experiment be tried.
—*Exchange.*

Good Wind Wasted

A writer in the *Masonic Trowel* strikes the following sympathetic chord: "After the Worshipful Master has 'spread himself' to an unappreciative candidate, in the presence of just enough brethren to fill the chairs, he mops his face, and thinks as I did when I came into my office one morning and found that the electric fan had been running all night: 'What a lot of good wind wasted an the desert air.'"

"May every soul that touches mine—
Be it the slightest contact—get therefrom
some good,
Some little grace, one kindly thought,
One inspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter skies beyond the
gathering mists,
To make this life worth while,
And heaven a surer heritage."

The record water-melon, 150 pounds in weight, and 5 feet 6 inches long, was raised in Orange County, California.

The big tun of Heidelberg, previously holding the world's record for wine capacity, is about half the size of any one of three big tuns in the wine district of California.

CALIFORNIA NUGGETS

Statistical Information Regarding the Golden State

Ventura county leads the world in bean culture, although many of the coast counties raise immense crops.

Hail and thunder storms are almost unknown in California, and agriculturalists are proportionately relieved of anxiety.

Fifteen miles north of Petaluma in Sonoma county is the Luther Burbank experimental horticultural station, of world-wide fame.

Mono Lake, the Dead Sea of California, lies at a high elevation in the Sierras and is rarely visited. It has been well described by Mark Twain.

One of the great crops in California is alfalfa, which yields five crops in the year, over a ton to the acre. The alfalfa hay commands good prices, and the green crop is the finest kind of pasture for stock.

The growing of sugar beets, which contain from 20 to 25 per cent. saccharine in 300-ton tests, is quite a thriving industry at Watsonville, Santa Cruz county, at Petaluma in Sonoma county, and at Oxnard in Ventura county.

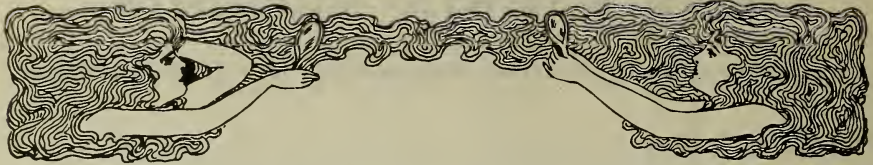
The abalone, a species of sea-snail, well-known from the beautiful rainbow hue of its shell, is a California product, now a favorite article of food in China and Japan. The flesh is either dried or canned and exported in large quantities.

Drake's Bay, a little to the north of San Francisco's Golden Gate, is so named after England's famous sea captain of the Elizabethian era. Drake coasted along the shores in the Sixteenth century in search of Spanish treasure-laden galleons.

Florin, in Sacramento county, leads the world in strawberry culture. The season lasts from April to August. As high as \$800 is made from a single acre, and yields of \$500 and \$700 an acre are not uncommon. The total yield for the district in the season of 1902 was \$131,400.

The Geysers in Sonoma county are not exactly to be classed among the wonders of the world, but they are unique in their way. The region is distinctly volcanic, or the remains of a volcano now dormant. The waters are at a boiling heat and strongly impregnated with sulphurous acid and iron. The best time to see the Geysers is at sunrise when the clouds of steam are most distinct. The distance from San Francisco is about 90 miles, of which 16 are by stage. The stage drive over the mountains is quite an exciting incident.

Asparagus canning is one of the latest and most profitable industries in California. The growing of asparagus requires special conditions of climate and soil, combined with abundance of moisture, but in all these respects nothing can surpass Bouldin Island, at the mouth of the Sacramento River. On this island is the largest asparagus farm in the world. The canned product is exported to Germany, the home of the asparagus, competing with the native article. Asparagus is a profitable crop, yielding as high as \$108 an acre.



EASTERN STAR POINTS



IN THE 50's, while lecturing in a certain Tennessee Lodge, we took the occasion, as we always do when we lecture anywhere, to invite the wives, sisters and daughters of the fraternity together for a lecture on Adoptive Masonry in general, and the beautiful "Star of Christ" in particular. The ladies were greatly delighted, as they always are, with the subject, and one of them professed her determination to adopt the Star emblems in a quilt she was projecting, and thus display them before the eyes of every visitor. Animated by the suggestion, we boldly pledged our faith, if she would, that we would be found at her dwelling some future day to claim a night's rest under said quilt.

Nearly four years had passed when, a few days since, it came around in the good Providence of God that we were in that place again. Our promise was then fulfilled and our hope realized, for the quilt was completed, and an elegant one it was. And we were invited to use it. Such a night's sleep as we enjoyed beneath those beautiful emblems is a remembrance to a dyspeptic like ourself. And when morning came we arose determined to record the incident for the benefit of others. But while we slept there that night, and the moon peeped through the window at the blue, yellow, white, green and red of those patterns, we dreamed a dream. And in our vision we saw that the time had come when every true-hearted female was a friend to Masonry; when no brother allowed himself to vote for a petitioner unless his wife and daughter would associate with him; when the drunkard, the gambler, the blasphemer, the licentious man

and the Sabbath-breaker were rejected from lodge membership and Masonic ties by the influence of woman; when the Eastern Star shone with its rich congeries of hues into the heart of every woman entitled to understand it; when Masonry was popular because it made its votaries moral and pure. In fact, we thought "the good time a-coming" had come, and right sorry we were to see when day broke that we were mistaken. But if our Eastern Star quilt will recall such visions we intend to have them every night of our domestic life!—*Robert Morris.*

EASTERN STAR WOMEN.


There is one field where educated Eastern Star women are in demand, says the *Star Messenger*. That is the home. They are the best wives, the best mothers, the best housekeepers, the best economists. The "coming men" should give all the encouragement possible to young ladies to become members of the Order of the Eastern Star, and also to obtain all the education they can, because of the great good they may receive from them as wives. Six years of hard study is well invested, if for nothing more than to be able to answer a thousand questions which curious youngsters will be asking in a few years, and the embellishment of pure and refined characters thus obtained.

INSTALLATIONS AT SACRAMENTO


The several Eastern Star Chapters of Sacramento, Naomi No. 36, Columbus, No. 117, and Sacramento, No. 190, installed their newly elected officers, on November 30th, November 28th and December 2d, respectively, at Masonic Hall. In each instance the retiring Matron was presented with an elegant Past Matron's jewel, and numerous other presentations were made to retiring and incoming officers. Great interest is being taken in Eastern Star matters in Sacramento.

In the Chapter room envy and malice have no place.

Nine-tenths of the worry of life is borrowed.



CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

BUY A THIRD STORY

The Masons of Santa Rosa are to purchase a "castle in the air," according to the Santa Rosa Republican. Negotiations are about completed whereby the third story of a building not yet built will be bought and sold. The fact that there is nothing on which to build the third story does not seem to make any particular difference in the market value of the thing that is to be. In the air somewhere above the foundations that have been laid at the corner of J and Merced streets is a space that the Masons are contracting for and which the owners of the building are contracting to sell.

Buying the third story of a building not built and owning the third story of a building already built are both a little out of the ordinary run of every day doings. The owner of the third story does not own what is standing on him. However, that may seem when it becomes a reality, cannot be told until the thing is done. But the third story of the building in question will be owned by the Masons and the rest of the structure will remain the property of its present owners.

There will be six Masonic bodies interested in the third story. The Lodge, the Royal Arch Chapter, the Knights Templar Commandry, the Eastern Star, the Scottish Rite "Lodge of Perfection," and a Consistory to be established soon. The story itself will measure 72x130 feet. The lodge rooms and the rooms that will be built in connection will be finished in as handsome a style as any Masonic quarters in the State.

The plan by which funds will be raised to buy this third story that is to be has been outlined. Stock will be issued and will be bought by Masons. Provisions will be made so that none of the stock will ever pass into the control of outsiders.

This piece of a building high in the air will not have to be reached by balloons and communication will not have to be by kite and wireless telegraphy. No trespass will be committed. A perpetual easement on the stairs and elevator shaft of the entire building will be a part of the buy. An easement on a heating apparatus is to go also. Of course, it is understood that the present owners shall never take the notion into their heads to move away this part of the building.

The Knight Templar edition of the TRESTLE BOARD was a beauty, doing credit to even such a progressive city as San Francisco.—*Texas Freemason.*

The money microbe is the only one of the germ family which no one seems to fear.

THE CRAFT IN GENERAL

A joint installation of officers was held by the Lodges of Vancouver, B. C., December 27th, St. John's Day.

A Masonic temple is to be erected at Havana, Cuba, and the fund for this purpose has reached the sum of \$8,000.

The Grand Lodge of Massachusetts, at its quarterly communication, chartered two Lodges in China, one at Shanghai, the other at Tientsin, which have been working under dispensation for a year past.

A majority of the Knights Templar Commanderies of New York State have voted in favor of an assessment of 50 cents per capita for three years to create a fund to entertain the Grand Encampment of the United States at the conclave to be held at Saratoga in 1907.

CALIFORNIA IN PARTICULAR

A new Masonic lodge is about to be instituted in Fresno.

The officers of Excelsior Lodge No. 166, San Francisco, were installed by Past Master D. A. Hare December 25th, Bro. L. C. Hunter acting as Marshal.

Congressman Joseph R. Knowland, the retiring Master of Oak Grove Lodge No. 215, F. and A. M., installed the newly elected officers of that lodge December 28th.

Pacific Lodge No. 136 installed December 23d, at Masonic Temple, San Francisco. Past Master George Darling was installing officer; Past Master J. W. Anderson, Marshal.

The Masonic lodge at Pomona, Cal., and the Eastern Star Chapter of that place attended divine service on St. John's Day, December 27th, at St. Paul's Episcopal church. Rev. Bro. C. D. Williamson conducted the services.

GRAND LECTURER ACTIVE

Grand Lecturer Wm. H. Edwards has been putting in time during the month of December visiting the lodges south of the Tehachapi divide. Bro. Edwards reports unusual activity, and great interest in the esoteric work of the Order on the part of the brethren of the South-land.

In Germany they are making alcohol out of potatoes. God save Ireland from that discovery.

GRAND MASTER VISITS DURANT

Grand Master George W. Hunter visited Durant Lodge No. 268, at Berkeley, in his official capacity December 23d, on the occasion of the installation of officers of that body.

Bro. R. W. Meek, Inspector of the District, acted as installing officer and inducted the following brethren into office:

Charles Louis Biedenbach, Worshipful Master; Charles Henry Blohm, Senior Warden; William Henry Harrison Gentry, Junior Warden; Warren Gilman Sanborn, Treasurer; Clarence Sidney Merrill, Secretary; William Harrison Waste, Chaplain; George Leonard, Senior Deacon; Frederick Holroyd Dakin, Sr., Junior Deacon; William Seward Coleman, Marshal; Harry Hubbard Johnson, Dozier Finley, Stewards; Barzillai P. Bull, Tyler.

Worshipful Master Walter Gompertz was presented with a Past Master's jewel and Installing Officer R. W. Meek with a beautiful cut glass vase. A splendid oil painting of Henry Durant, first president of the University of California, after whom Durant Lodge was named, was unveiled. The picture was painted in Boston when Durant was thirty years old, by the American poet and artist, Thomas Buchanan Read. An elaborate collation was served, following the installation and picture unveiling ceremonies, at which Worshipful Master Biedenbach acted as toastmaster.

MASONIC HOME FOR MONTANA

At a recent meeting of the executive board of the state organization it was decided to advertise for bids for a building for a new Masonic Home for the State of Montana. The Masonic Fraternity of that State has for some time had under consideration plans for the building of such a Masonic Home; the project is shortly to be realized.

At present there is available in the society's funds about \$30,000. This sum is being increased by the revenue from the David Anchar estate, which was left to the society two years ago. The home will be located near Helena.

JOINT INSTALLATION

The five symbolic Lodges of Sacramento, according to their time-honored custom, held a joint installation in the Masonic Temple in that city on Saint John's Day, December 27th, five sets of officers being installed the same evening. Grand Master Hunter was in attendance and officiated as installing officer. Three hundred brethren attended. A beautiful banquet was spread, at the conclusion of which post-prandial addresses were made.

The corner-stone of the new Hall of Justice at San Jose, Cal., was laid with the full Masonic ceremonial January 3d.

When absent mind and submarine mine come in contact the ship goes to the bottom.

CALIFORNIA NEWS NOTES

California Lodge, No. 1, in accordance with its invariable custom, installed its officers St. John's Day, December 27th.

Bro. A. S. Parsons, retiring Master of Berkeley Lodge, No. 363, F. and A. M., was presented with a handsome Past Master's jewel.

Al Malaikah Temple, A. A. O. N. M. S., of Los Angeles, installed officers December 29th, the retiring Potentate, William D. Stephens, officiating.

Articles of incorporation of a Masonic Hall Association have been filed with the county clerk of Santa Barbara, capitalization \$30,000. A fine Masonic Temple will be erected in that city.

St. John's Day services were held in Pomona by Pomona Lodge, F. and A. M., and the Eastern Star Chapter at that place. Appropriate music was rendered and addresses were delivered by Rev. Bro. C. D. Williamson and Rev. Bro. H. L. Badger.

The officers of Excelsior Lodge, No. 166, F. and A. M., were installed in St. John's Hall, Masonic Temple, San Francisco, December 28th. The retiring Master, Bro. Darrell Allen Hare, officiated, assisted by Bro. Lewis C. Hunter. Bro. Hare was presented with a beautiful diamond-studded Past Master's jewel, and a diamond ring.

Islam Temple, Ancient Arabic Order Nobles of the Mystic Shrine, has decided to send its famous Arab Patrol to Niagara Falls, N. Y., during the session of the Imperial Council, which will be held in that city in June, to represent California.

FIFTY YEARS OLD

On Saint John's Day, December 27th, Texas Lodge, No. 46, F. and A. M., of San Juan, California, installed officers for the fiftieth time. The Lodge was organized on February 4, 1854, their being seventeen members, but one of whom, Bro. W. B. Johnson, now of Salinas, is living. Bro. E. F. Story was the first Master, Bro. R. L. Mathews the first Senior Warden, and Bro. L. Strode the first Junior Warden. The dispensation was granted January 23, 1854, since which time 185 members have signed the by-laws. The present membership is 28. W. G. Walker, the famous filibuster, of Nicaragua, was one of its members. The Lodge owns its own hall. Following are the names of the officers at this date:

Irwin W. Moore, Master; A. S. Moore, S. W.; Harry Welcn, J. W.; Geo. H. Moore, Treasurer; Mark J. Regan, Secretary; W. R. Flint, S. D.; W. W. Canfield, J. D.; R. G. Norton, J. S. Wilcox, Stewards; G. W. Dean, Marshal; Leon Bullier, Tyler.

K. T. CHRISTMAS SERVICE

For a number of years it has been the custom among Knights Templar to assemble in their Asylums on Christmas morning to participate in the sentiments offered to the Most Eminent Grand Master of the Grand Encampment.

In conformity with this custom, California Commandery No. 1, K. T., invited Golden Gate Commandery No. 16, Oakland Commandery No. 11, and Mission Commandery U. D. to be present in the Asylum in the Masonic Temple on Monday morning, December the 26th, the 25th being Sunday, to participate in this beautiful and expressive service. The invitation was accepted, and a very large assemblage of Sir Knights from the several Commanderies were present. It is the custom for all Commanderies throughout the world to assemble simultaneously. This required the meeting in San Francisco to occur at 9 o'clock a. m. Notwithstanding the earliness of the hour and the coldness of the morning, the Asylum in the Temple has seldom if ever been so densely crowded.

The Committee appointed by the Grand Encampment which lately met in Conclave in San Francisco had prepared the following sentiment:

To our Most Eminent Grand Master, George M. Moulton:

"May the Prince of Peace reign in all our hearts, and his love unite all nations."

To which the Grand Master sent the following response:

"All hail the day when love divine shall ennobel and dominate every heart, each for others and all for God."

An excellent program had been prepared, and it was carried out completely. Eloquent responses were made by the selected Sir Knights; and these were interspersed with most exquisite music by the choirs of California and Golden Gate Commanderies. The response to the toast, "The President of the United States" by Sir Knight Samuel M. Shortridge was peculiarly eloquent, eliciting great commendation and applause from the assembled Knights.

The Grand Master's toast was responded to by Sir W. Frank Pierce, Grand Junior Warden of the Grand Encampment, U. S. A., and Sir Brilsford P. Flint, Grand Generalissimo, Grand Commandery of California, replied to that of the Grand Commandery. Toasts were also given to the visiting commanderies.

The adornment of the tables and the character of the breakfast were in keeping with the character of the occasion, and the entire performance delighted and benefited all. The occasion was one of the most enjoyable ever witnessed in the Asylum.

America, in the singing of which all joined, and benediction by the Prelate of California Commandery completed the excellent program.

Some 250 Sir Knights took part in the ceremony, which lasted about two and one-half hours.

RENO CELEBRATES

Reno, Nev., Lodge, F. and A. M., celebrated its thirty-fifth anniversary on St. John's Day, December 27th. Prominent Masons of Nevada and California were present. The Grand Master and the Deputy Grand Master, as well as other grand officers of Nevada were in attendance. The occasion was a gala one.

Officers for 1905 were installed, who are as follows: T. J. Steinmetz, W. M.; E. Barber, S. W.; Fred Grob, J. W.; T. K. Hymens, Treas.; S. M. Jamison, Sec'y.

An elaborate banquet was served at the close of the exercises, addresses being made by many prominent Masons.

Reno Lodge is the strongest Masonic organization in Nevada, and contains on its rolls the names of many of the old Bonanza Kings.

OROVILLE WILL BUILD

Articles of incorporation of the Oroville Masonic Hall Association have been filed with the county clerk of Butte County, California. The object of this corporation is to build a hall for the Masonic Order in the town of Oroville. The amount of capital stock is \$25,000, divided into 2,500 shares at \$10 a share. The Directors of the new incorporation are: S. S. Simon, J. W. Grace, Joseph C. Gray, H. C. Hills, C. D. Dunn, R. S. Kitrick and A. E. Boynton.

VALUABLE JEWEL PRESENTED

Crockett Lodge No. 139, F. and A. M., San Francisco, installed its officers December 21st, the retiring Master, Bro. Harry Newhoff, acting as installing officer, and Past Master Joshua B. Roberts as Grand Marshal.

The retiring Master, Bro. Harry Newhoff, was at the close of the ceremonies presented on behalf of the Lodge with a magnificent diamond studded Past Master's jewel, valued at \$400.

ANOTHER CORNERSTONE

The cornerstone of the new Methodist Episcopal church south, at the corner of Durant and Telegraph avenues, Berkeley, was laid by the Masonic Grand Lodge December 25d.

The Grand Lodge convened at Odd Fellows Hall at 1:30 p. m. Under the direction of the Grand Marshal they marched on Shattuck avenue to Durant and then to Telegraph avenue, where the ceremony was performed.

The program included the regular cornerstone ceremony, music, devotional exercises and addresses by Rev. Clarence L. Reid, D. D., Wm. H. Waste, president of the Board of Trustees, and Bro. G. W. Hunter, Grand Master of Masons.

The members of the Grand Lodge who participated in the exercises included: George W. Hunter, Grand Master; Edward H. Hart, Deputy Grand Master; George M. Perine, Senior Grand Warden; Henry M. Owens, Junior Grand Warden; Edward Coleman, Grand Treasurer; the Rev. Jacob Nieto, Grand Chaplain; G. P. Adams, Grand Tyler.



Book Shelf

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

From Companion Stephen Berry, Grand Recorder, proceedings of the Grand Council, R. and S. M., of Maine, for 1904.

From Mrs. Eliza S. Cohen, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Colorado, for 1904.

From Mrs. Bessie P. Norris, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of New Hampshire, for 1904.

From Bro. S. Penrose Williams, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Rhode Island, for 1904.

From Bro. J. H. Bromwell, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Ohio, for 1904.

From Sir. Benjamin W. Rowell, Grand Recorder, proceedings of the Grand Commandery, K. T., of Massachusetts and Rhode Island, for 1904.

From Bro. H. B. Grant, Grand Secretary, proceedings of the Grand Lodge of Kentucky, F. and A. M., for 1904.

From Bro. George Van Vliet, Grand Recorder, proceedings of the Grand Council, R. and S. M., of New York, for 1904.

From Sir Knight Cornelius Hedges, Grand Recorder, proceedings of the Grand Commandery, K. T., of Montana, for 1904. For P 472

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TIME TABLE

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December 4, 1904.

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

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

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

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

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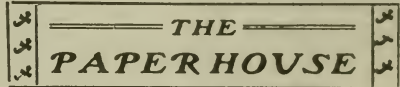
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