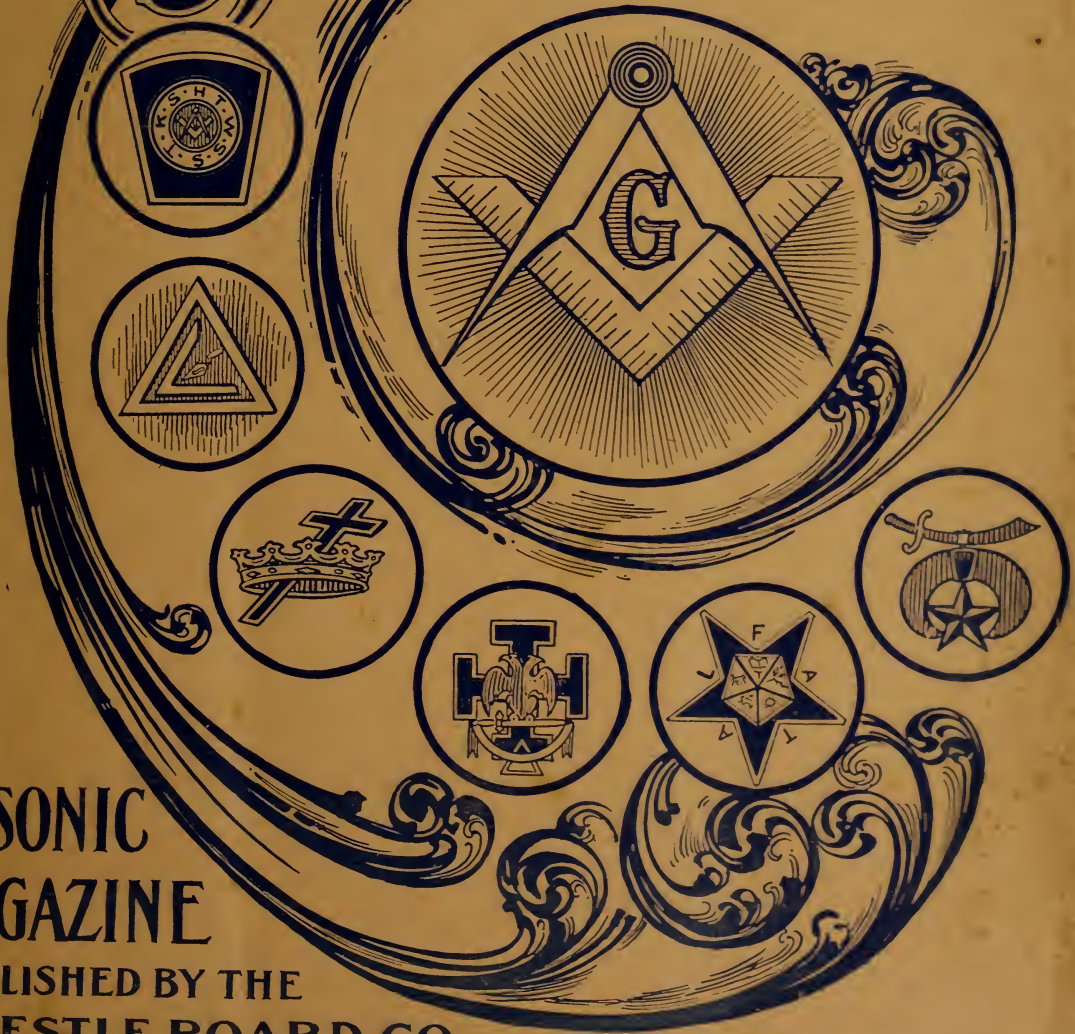



FEBRUARY  
1905

# The Trestle Board

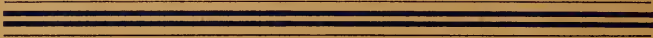


A  
MASONIC  
MAGAZINE


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



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# The Trestle Board

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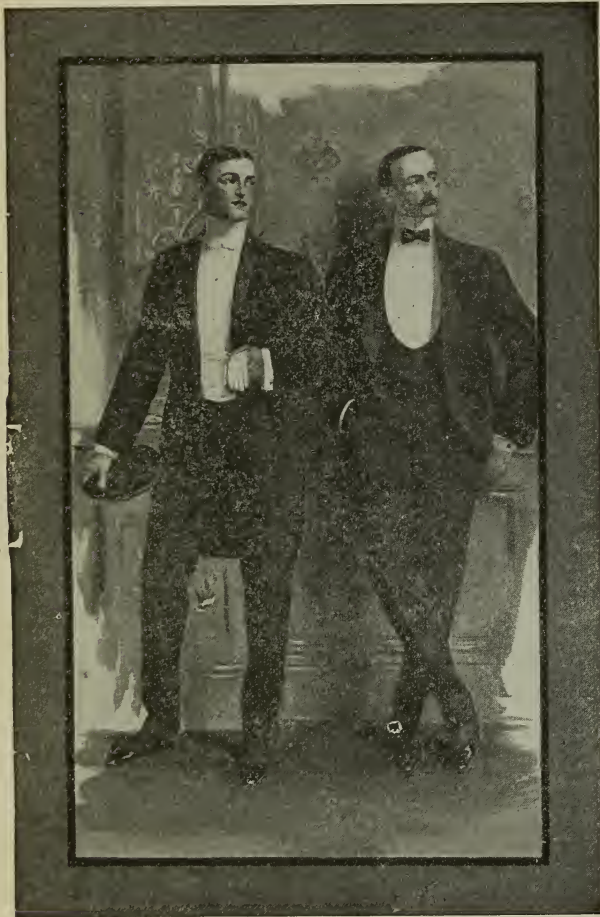
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## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

Stated  
Meetings.

#### MONDAY

- 1st \*Occidental Lodge, No. 22.
- 1st \*Hermann Lodge, No. 127.
- 1st †King Solomon's Lodge, No. 260.
- 1st & 3d \*San Francisco R. A. Chapter, No. 1.
- 1st & 3d †Golden Gate Commandery, No. 16.
- 2d & 4th †Beulah Chapter, No. 99, O. E. S.
- 2d & 4th ††Olive Branch Chapter, No. 169, O. E. S.
- EVERY \*\*\*Oakland Scottish Rite Bodies.
- 1st & 3d ††San Francisco Chapter, No. 196, O. E. S.
- LAST \*\*\*\*Fruitvale Lodge, No. 336.

#### TUESDAY

- 1st \*Golden Gate Lodge, No. 30.
- 1st \*Oriental Lodge, No. 144.
- 1st \*\*San Francisco Lodge, No. 360.
- 1st ††Brooklyn Lodge, No. 225.
- EVERY †Mission Commandery, U. D.
- 1st & 3d \*California Chapter, No. 5, R. A. M.
- 1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.
- 1st ††Oakland Commandery, No. 11.
- 2d & 4th †Ivy Chapter, No. 27, O. E. S.
- 2d & 4th ††Unity Chapter, No. 65, O. E. S.
- 1st & 3d Berkeley Chapter, O. E. S., Berkeley.

#### WEDNESDAY

- 1st \*Mount Moriah Lodge, No. 44.
- 1st \*Crockett Lodge, No. 139.
- 1st \*Excelsior Lodge, No. 166.
- 1st †Mission Lodge, No. 169.
- 1st & 3d ††Oakland Chapter, No. 36, R. A. M.
- 1st \*California Council, No. 2, R. & S. M.
- 2d †Islam Temple, A. A. O. N. M. S.
- 2d & 4th ††Carita Chapter, No. 115, O. E. S.
- 1st & 3d †King Solomon's Chapter, No. 170, O. E. S.

#### THURSDAY

- 1st \*\*Starr King Lodge, 344
- 1st \*California Lodge, No. 1.
- 1st \*Fidelity Lodge, No. 120.
- 1st †South San Francisco Lodge, No. 212.
- 1st \*Doric Lodge, No. 216.
- 1st †Mission R. A. Chapter, No. 79.
- 1st ††Alcatraz Lodge, No. 244.
- 2d ††Oak Grove Lodge, No. 215.
- 1st \*San Francisco Lodge of Perfection, No. 1, S. R.
- At Call \*San Francisco Chapter, Rose Croix, No. 1.
- At Call \*Godfrey de St. Omar Council, No. 1.
- At Call \*San Francisco Consistory, No. 1.
- 5th ††Oakland Council, No. 12, R. & S. M.
- At Call \*Pacific Coast Masonic Veteran Association.
- 2d & 4th †Harmony Chapter, No. 124, O. E. S.
- 2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.
- 1st & 3d ††Oakland Chapter, No. 140, O. E. S.
- 1st & 3d †California Chapter, No. 183, O. E. S.
- 1st ††Presidio Lodge, No. 354.

#### FRIDAY

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

#### SATURDAY

- Alameda Lodge, No. 167.
- 1st ††Oakland Lodge, No. 188.
- 1st ††Berkeley Lodge, No. 363.
- 2d ††Alameda Chapter, No. 70, R. A. M.
- EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
- LAST \*Past Masters' Association.
- 2d & 4th †Mission Chapter, No. 155, O. E. S.
- 1st & 3d †Aloha Chapter, O. E. S., No. 266.

- \* Masonic Temple, Corner Post and Montgomery Sts.
- † Franklin Hall, Fillmore, bet. Sutter and Bush Sts.
- ‡ Golden Gate Commandery Hall, 629 Sutter St.
- § Masonic Hall, Railroad Ave., South San Francisco.
- ¶ Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.
- †† Masonic Temple, 12th & Washington Sts., Oakland.
- ‡‡ E. 14th St., East Oakland.
- ††† Peralta St. near 7th St., West Oakland.
- §§ Masonic Temple, Park St., Alameda.
- ¶¶ Masonic Hall, Berkeley Station.
- \*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland
- ††† 223 Sutter St.
- \*\* Devisadero Hall, 317 Devisadero St.
- \*\*\*\*East 14th St. and Fruitvale ave., Fruitvale.
- †††† Octavia and Union Streets.
- Masonic Hall, Centerville, Cal.



# The Trestle Board

Vol. XVIII

FEBRUARY, 1905

No. 8

## Abraham Whipple, American Sailor and Patriot

### A Commodore in the Revolution—Made a Freemason in Colonial Times

WRITTEN FOR THE TRESTLE BOARD BY GILBERT PATTEN BROWN.\*



**W**HENEVER we find a man of rare intellect struggling to work out his own glory amidst and above his contemporaries, providing he uses fair means to do so, we are delighted, improved and benefited by the lesson; for he possesses that aristocracy of mind, which is usually allied to excellence in some of the arts and sciences. Among that type of men we can safely credit a few of the many daring patriots of the Revolution. One of no little greatness is the subject of this memoir, and none other than Abraham Whipple, who was born in Providence, R. I., September 26, 1733. His emigrant ancestor was John Whipple, one of the original proprietors of the "Providence Plantations," and a close friend of the world-renowned and much misunderstood Roger Williams.

Abraham Whipple received but little education in his youthful days, and took to the life of a sailor. When but a young

boy he learned navigation, and before arriving at age commanded a ship in the West-India trade. He was honest, of a strong mind, and proved to be a profitable man in the interest of his employers. He made many warm friends in the several ports in the West Indies. In a Danish port a leading merchant took a great liking to Capt. Whipple; his daughter Mary, a maiden of rare beauty, fell deeply in love with the Rhode Island master mariner, and proposed to him. He replied, "Miss, you are a darling girl; but in the American Colonies there is one of tender heart and Anglo-Saxon blood." She had been charmed by the powerful eyes of the sailor.

On his return from that voyage on August 2, 1761, he married Sarah Hopkins, sister to Governor Stephen and Commodore Ezek Hopkins, whose names are familiar to the student of American history.

At the close of the "French War," and when the King of Spain had declared war against England, Captain Whipple was commissioned commander of the British

\*Author of "Dorothy of Concord," "The Tory's Daughter," "Colonial Days on the Kennebec," etc.

privateer "Game Cock." While engaged in this service, he captured several valuable prizes, one being a large Spanish ship with a choice cargo. In the *Boston Post-boy and Advertiser* of February 4, 1760, appeared the following: "Last Tuesday returned to Providence, after a successful cruise, Capt. Abraham Whipple, of the "Game Cock," privateer, who sailed from this place on the 19th of July last, having taken in said cruise twenty-three French prizes, many of which were valuable. Capt. Whipple, on his passage home, on the 26th of January, spoke with Capt. Robert Brown, in a sloop from Monte Cristo, bound to New York, in latitude 39 degrees 30 minutes and longitude 72 degrees 40 minutes, in great distress for want of water and provisions, with which he generously supplied him."

The marriage of the daring sailor to the fair Miss Hopkins had brought him not only to public notice, but in touch with the leading men of the Rhode Island colony, and at the ebb of colonial days Captain Whipple proved to be the right man at a most critical time. As early as 1772 things began to get warm with the mother country, and on the evening of June 9th that year he commanded the daring expedition that went to Namquit Point, there to burn the British schooner "Gaspee," then lying aground. The deed thoroughly aroused the people of Providence, this and other like events in the coastwise towns bringing on the American Revolution.

On the following 17th of that month arrived the packet, "Hannah," and as she passed one of the ships of the Royal Navy, in the bay, was ordered to "lay to" for examination, but the captain refused, and as the wind was fair, sailed up to Providence. He there spread the news, and a party of sixty men, in eight row-boats, with Captain Whipple himself in command, embarked to call the ship of war to a settlement. The sixty men had only one musket, and that was taken without Captain Whipple's permission, as he had

proposed to settle the affair without arms. In two of the boats were large quantities of pebble stones, which they intended to use, if necessary. It was 2 o'clock in the morning when the party arrived near the ship. The sentinel cried out: "Who commands those boats?" Capt. Whipple answered: "The sheriff of the County of Kent; I come to arrest Captain Buddington." Soon the captain was on deck, and warned the boats to keep off; and as they came nearer, he fired a pistol shot at the company. In a moment a boy, who had the old musket, fired at the captain and wounded him in the thigh. Great was the confusion; all hands were on deck. Captain Whipple's boat headed the little squadron, and sixty Rhode Island Yankees captured a ship of the navy of King George III. The pebble-stones from the soil of Roger Williams had driven below deck the sailors of "Merry England." After securing them they were taken on shore and the giant ship "Gaspee" was burned.

Capt. Wallace, after having made up his mind whom to blame for the first shot against the mother country, wrote the following to Capt. Whipple: "You, Abraham Whipple, on the 17th of June, 1772, burned his Majesty's vessel, the 'Gaspee,' and I will hang you at the first yard-arm.

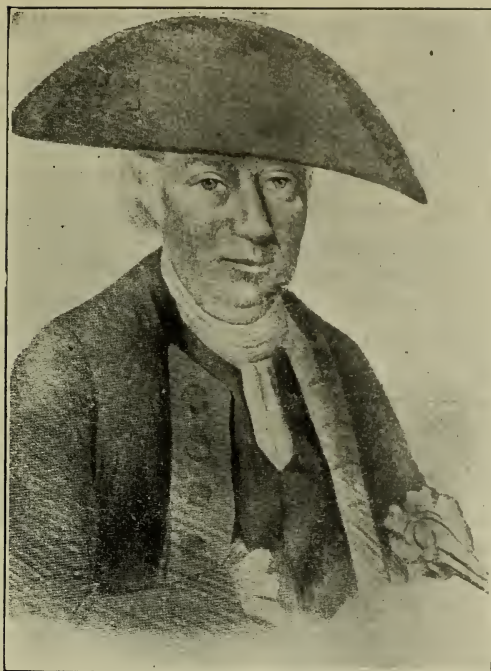
"JAMES WALLACE."

Capt. Whipple's answer was as follows: "To Sir James Wallace.

"SIR: Always catch a man before you hang him.

"ABRAHAM WHIPPLE."

Gentle reader, what a picture it would make to-day! It compares favorably with the world-renowned "Boston Tea Party" (of December 16, 1773). In old Providence all was silent. They well knew that their act was treason against the King, so each had taken a solemn oath not to disclose it. The Royal Governor offered one hundred pounds sterling, and later the King offered one thousand pounds sterling, for the man who had declared himself



COMMODORE ABRAHAM WHIPPLE (FROM AN OLD PORTRAIT.)

“the sheriff of the County of Kent.” Under the Royal Seal a commission of inquiry was ordered to sit in Newport, from January to June, 1773, but those engaged in the capture were such faithful and ardent Americans that, not until many years later it was told who were engaged therein. In a short time after the capture, Capt. Whipple sailed on a trading voyage to a West India port, not returning until 1774.

There had been established at Providence, R. I., in colonial days, “St. John’s Lodge No. 1” of Freemasons. The leading men of Providence and vicinity were members of that sturdy body, and “Abraham Whipple, Master Mariner,” was entered, crafted and raised within the gift of that sacred body.

Commodore Whipple received the degree of Master Mason on the evening of June 4, 1771. The Lodge upon that occasion was largely attended.

Col. William Barton, who captured in the night the British General Prescott, was also a member. As the war was about to break out, the citizens of Providence

seized twenty-six guns at Fort Island and took them to town. About that time a delegation from old Portsmouth, N. H., captured a large quantity of powder at Portsmouth Harbor. They, too, were nearly all Freemasons of note. At the news of Lexington the little Rhode Island colony was foremost in the new and most vital issue, and Capt. Whipple took a very prominent part. In June, 1775, the General Assembly of Rhode Island ordered the committee of safety to charter two vessels to “protect American trade.” One of ten guns and eighty men and the other of less force, and Abraham Whipple was put in command, with the title of Commodore. The large vessel was named “Katy;” the author has been unable to find the name of the smaller one. As the infant navy grew, Commodore Whipple was transferred to the ship “Columbus.” On September 20, 1775, he was ordered by the Governor of Rhode Island to proceed at once to Bermuda, with the sloop “Providence,” and seize all powder in the magazine at that place. He made the



daring voyage, but the powder had been taken away before his arrival.

On December 22, 1775, Ezek Hopkins was appointed Commander-in-Chief of the American or "Continental Navy;" according to Cooper, he "appears to have been that of 'Commodore.'" On October 10, 1776, Congress made up the following rank of captains in the regular service: first, James Nicholson; second, John Manly; third, Hector McNeil; fourth, Dudley Saltonstall; fifth, Nicholas Bidle; sixth, Thomas Thompson; seventh, John Barry; eighth, Thomas Reed; ninth, Thomas Grennall; tenth, Charles Alexander; eleventh, Lambert Wickes; twelfth, Abraham Whipple; thirteenth, John Hopkins; fourteenth, John Hodge; fifteenth, William Hallock; sixteenth, Hoysted Hacker; seventeenth, Isaiah Robinson; eighteenth, John Paul Jones; nineteenth, James Josiah; twentieth, Elisha Hinman; twenty-first, Joseph Olney; twenty-second, James Robinson; twenty-third, John Young; twenty-fourth, Elisha Warner. Commodore Hopkins was then an old man, and the senior officer under him was Abraham Whipple. The following is a letter by Commodore Whipple to Captain Tucker:

"To Samuel Tucker, Captain of the Navy of the United States of America, and Commander of the Continental frigate 'Boston.'

"SIR: Enclosed I transmit you a copy of the Resolutions of Congress, September 20, 1779, also the copy of a letter from the Honorable Marine Board, Philadelphia, September 22, 1779, together with a copy of my orders from the Honorable Navy Board, Eastern Department, November 20; all which you are carefully to attend to, and in case of any misfortune the whole to be destroyed before any of the enemy's boats board you.

"I am, with due respect, Sir,

"Your most obedient. very humble servant,

"ABRAHAM WHIPPLE."

"Continental Frigate 'Providence,' at sea, November 23, 1779."

Commodore Whipple was in command of that squadron. The place of siege was in and around Charleston, S. C. The following is another letter to Capt. Tucker:

"SIR: You are hereby ordered to unmoor your ship immediately (wind and weather permitting), and fall down into Rebellion Road, and there to anchor till further orders. It is expected that these orders will be complied with immediately. Given under my hand, on board the Frigate 'Providence,' in the Port of Charleston, this 29th day of January, 1780.

"ABRAHAM WHIPPLE."

Major General Benjamin Lincoln was in command of the land forces. The following is his brief letter to Commodore Whipple:

"CHARLESTON, February 11, 1780.

"SIR: You will please send, this evening, a row guard into the mouth of Wapping Cut; and on the approach of the enemy you will fire three swivel guns at half minute's distance.

"I am, Sir, your most obedient servant,  
"B. LINCOLN.

"Captain Whipple."

Commodore Whipple's fleet, we find, consisted of the "Providence," flagship, thirty guns; the "Boston," thirty guns; "Queen of France," twenty guns, and the "Ranger," ten guns, also several schooners.

The following is a letter from General Washington, thanking the Commodore for his quick passage to and from France, also his good work in blockading:

"HEADQUARTERS, FREDERICKSBURG,

"November 25th, 1778.

"SIR: Major Nichols handed me your favor of the 12th inst. I am greatly pleased with the gallant circumstance of your passage through the blockaded harbor, and much obliged to you for detail of your voyage. It was agreeable to hear of your safe arrival with the valuable articles of your invoice.

"With my best wishes for your future success, I am, Sir,

"Your most humble servant,

"GEORGE WASHINGTON.



"To Captain Abraham Whipple, Esq., Commander of the Continental Frigate, 'Providence,' at Boston."

The many prizes captured by Commodore Whipple were of great value to the colonies in the time of need; only a small number of them were recorded in the archives of State. He received no pay from the Government for them, as greedy speculators had taken the money for the prizes due Commodore Whipple. The following letter is self-explanatory:

"MARINE OFFICE PHILADELPHIA,  
"April 23d, 1782.

"Leave of absence is hereby granted to Capt. Abraham Whipple, of the American Navy, to go into private service, until called upon. ROBERT MORRIS."

He returned to his little farm at old Cranston, R. I. At the close of the war John Brown and other merchants of Providence built a choice ship, and she was named the "General Washington," whose figure graced her bow. Commodore Whipple was given the command and he was the first American captain to send to the mizzen top the ensign of the new and giant republic, on the River Thames. After his return he settled on his farm and was elected a representative from the town of Cranston to the Rhode Island Legislature. Once, while in that distinguished body, Commodore Whipple arose to speak. The chair was loth to recognize the sturdy patriot, whose heart became touched, and he said to the speaker: "I wish, Mr. Speaker, you would shift your quid of tobacco from your starboard to your larboard jaw, that it might give your head a cant this way, so that you could sometimes be heard from this side of the house."

The year 1786 found the gallant old sailor destitute. He had received no pay for the years of hard service, and he petitioned Congress for assistance. A portion of the lengthy letter the narrator will give to his readers: "I was reduced to the sad necessity of mortgaging my little farm, the remnant I had left, to obtain

money for a temporary support. This farm is now gone; and having been sued out of possession, I'm now turned into the world at an advanced age, feeble and valetudinary, wife and children destitute of a house, or a home, that I can call my own, or have the means of hiring. This calamity has arisen from two causes, viz.: First, from my disbursing large sums in France and Charleston. In the former I expended for the service of the United States, to the amount of three hundred and sixty French guineas; a large part of that sum was appropriated to the pay of a company of marines; the other part for sea stores to accommodate a number of gentlemen passengers, sent on board by the commissioners, to take passage for America, for which I have never been recompensed. And secondly, by having served the United States from the 15th of June, 1775, to December, 1782, without receiving a farthing of wages, or subsistence from them, since December, 1776. My advances in France and Charleston amount in the whole to nearly seven thousand dollars in specie, exclusive of interest. The repayment of this, or a part of it, might be the happy means of my regaining the farm I have been obliged to give up, and snatch my family from misery and ruin."

On the 10th of October, 1786, the Account Commissioner of the Marine Department reported the petition of Commodore Whipple to Congress, and that honored body directed said Commissioner to refund the amount advanced in France, and to say nothing more about the disbursement at Charleston. (The writer is unable to find what the sum allowed to him was.) In 1811 he made an application for a pension, and was granted half pay of a captain in the navy (\$30 per month).

At the formation of "Ohio Company," the Commodore and his family emigrated to Marietta. In 1800 some few of the enterprising men of Marietta built a vessel; she was a brig of one hundred and four

tons her maiden cargo was produce, and when the "St. Clair" was ready for sea, a great crowd gathered to see her sail; she crossed the falls of the Ohio in safety. Capt. Whipple was the only navigator on board; they took the cargo to Havana, Cuba, and returned with sugar. Not only did Commodore Whipple fire the first gun of the Continental Navy, but he also navigated the first ship to sea, built on the Ohio River.

Commodore Whipple died on his farm, three miles from the village of Marietta, on May 29th, 1819. His wife had died the year before. They lie in the beautiful mound in the square at Marietta, where can be seen a suitable stone, bearing the following epitaph:

Sacred

To the memory of

Commodore Abraham Whipple,  
Whose name, skill and courage

Will ever remain the pride and boast of his  
country.

In the late Revolution he was the  
First on the seas to hurl defiance at proud  
Britain;

Gallantly leading the way to arrest from  
The Mistress of the Ocean her sceptre,  
And there to wave the star-spangled banner.

He also conducted to the sea  
The first square-rigged vessel ever built on  
the Ohio,

Opening to commerce

Resources beyond calculation.

Had Commodore Whipple spent his declining years in New England, he would perhaps have had a larger space on history's page than he has. He ranks second to none among the great naval heroes of the American conflict. The reader will

notice by a few of the letters in his memoir that he was not recognized by the title given him by the Rhode Island colony, that of Commodore. One of the highest tributes the narrator wishes to pay to him is to say that he was a modest man.

It was not generally known to his military and naval compeers that he was a member of the Masonic institution. Fraternal writers have failed to mention in Masonic biography that Commodore Whipple was a Freemason. Robert Morris appears to have been unmindful of the greatness of Whipple in his brief and pointed above quoted letter. We know of no undertaking of this Rhode Island sailor that was not successful. He made no boasts as to his great deeds. In his declining years he often spoke of his many good friends, members of St. John's Lodge, in the little and beautiful city of his nativity.

Not a Masonic Lodge in the country bears his honored name. No costly monument marks his last resting place, but his deeds of valor shine bright before the eyes of the young student of the proud American past.

May this article aid in keeping green his memory before generations yet unborn, and may the day never come when the race egotist shall cast one word of shame on the name of the daring sailor, who first hoisted the ensign of the American Republic in British waters.







### THE KNIGHTS OF TOMORROW

---

WRITTEN BY MRS. W. GOODRICH JONES, OF GALVESTON, TEXAS, AND RECENTLY READ BY HER AT A  
SOCIAL GATHERING OF THE KNIGHTS TEMPLAR OF THAT CITY.

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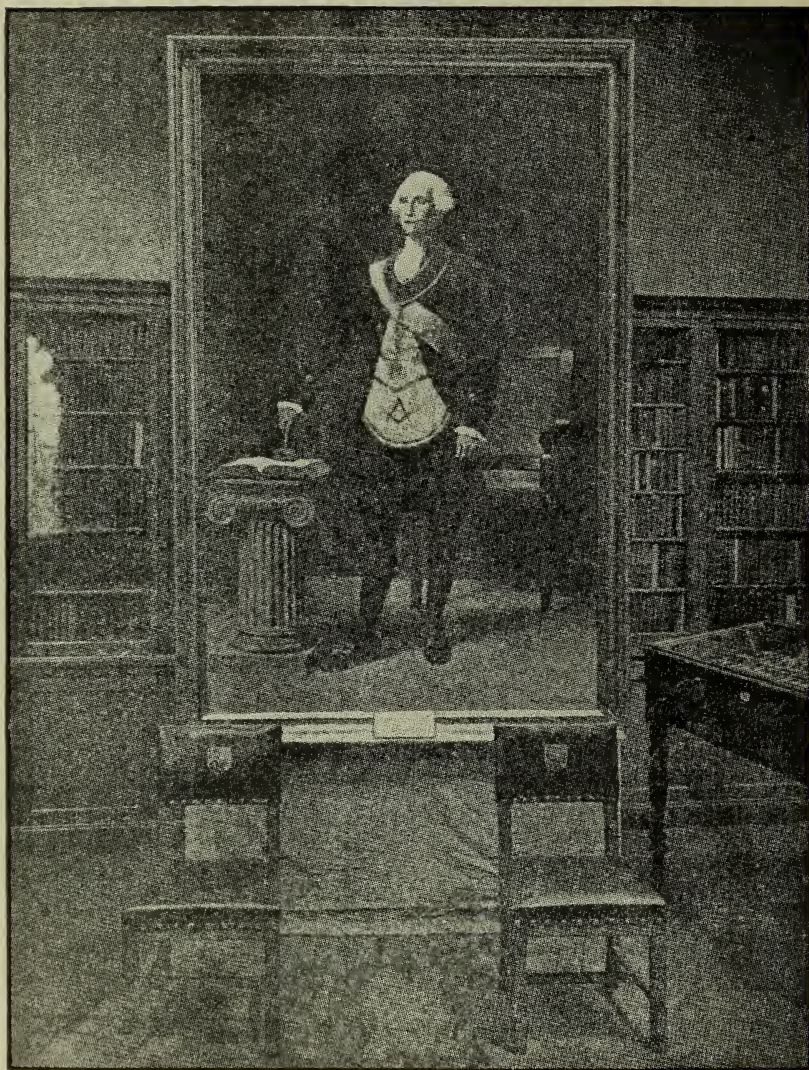
To the knights of the to-morrow, I propose a toast as right,  
To the little knights and laddies, safe in baby sleep to-night;  
To those sturdy, chubby fellows, dimpling with our last caress,  
We, their proud and faithful henchmen, drink them health and happiness.

May the tiny eastern starlets that adorn their sky to-night  
Rise in magnitude and splendor, crowning glory of their might.  
Little Masons of the future, may your home life be replete  
With the comforts of your fathers, love and peace and lots to eat.  
May your little Masonesses be well skilled in household arts,  
With enough of our perverseness to insure your many hearts.

'Prentice, 'Craft and Master Mason, with the Bible, compass, square,  
Up the six steps of the Chapter to the Red Cross gleaming there,  
Past the sacred curtained doorway, where the hidden wisdom lies,  
You will pass—expectant, reverent, with full heart and downcast eyes.

Then plumed hats and gay regalia, swords of peace so strong and bright,  
You will step to martial music, valiant men, and armed for right;  
So we drink your health, dear laddies, fill the cups well up—and then  
Little Masons of to-morrow, wholesome, able, knightly men.





PORTRAIT SHOWING WASHINGTON AS MASTER OF A MASONIC LODGE.



## WASHINGTON, THE FIRST AMERICAN

AN ADDRESS DELIVERED BY REV. BRO. EDWARD H. BYINGTON, BEFORE LIBERTY LODGE, F. AND A. M., OF BEVERLY, MASS.



GEORGE WASHINGTON was the first American; before him there were none; in his day few; almost all were colonists, putting their loyalty to the colony far ahead of their devotion to the whole country.

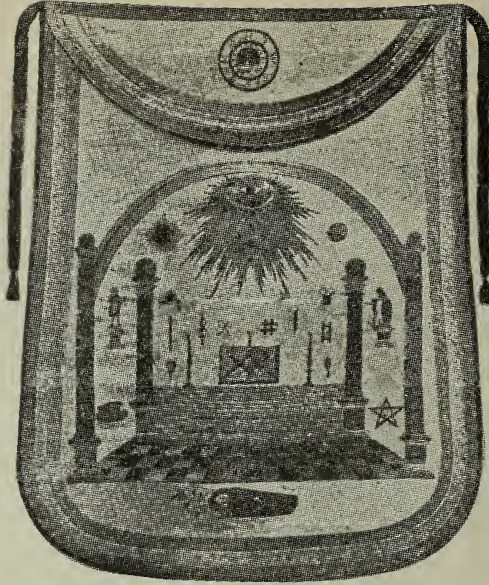
Remember that secession is not particularly a Southern doctrine. In the first fifty years of our national life it was far more popular in the North, especially in New England. National patriotism was a slow growth out of colonial devotion. When almost every one in the country believed in state rights above the nation, Washington stood alone with the plea that national interests must come first. He was the first national patriot, and for a time almost the only in the country.

After the government was well established, came the French Revolution, and the struggle for supremacy between England and France. Then all Americans took sides, and feeling ran so strong that one part of the people seemed to place France first and the United States second; and the other part England first and the United States second. A foreigner traveling in this country at that time said that in America there were many French, many English, but few Americans. Washington took no sides; he was neither for England nor France; he was supremely a loyal American. Likewise was he almost alone in those early days of this country in his belief in her ability to be independent of the great European powers. The true American to-day places national patriotism above local interest; this country before all others; and believes in the future of our nation. There are millions of such patriots now. Then there was one, George Washington, who could meet these three

tests. And you would have hard work to find another. He was really the first American.

His greatness was not in the genius for doing only one thing extremely well, but his ability was many-sided. Grant was a great general, Lincoln a great President; Washington was the two in one, a great general and a great President. McKinley had tact and judgment; Roosevelt has frankness and fearlessness. Washington had the finest traits of both. President Adams had intellectual culture with unpopularity; President Jackson was rough, hearty, but popular with the people as no other President has been since; Washington was as refined as Adams, and had as much hold on the people as Jackson. Alexander Hamilton believed in committing the government to the few superior minds; Thomas Jefferson believed in trusting the common people. Washington trusted the people as much as Jefferson, and relied on the higher classes as much as Hamilton. You may select the strongest point in every public man we have had, and when you look at Washington you will find that same quality in him, often in a marked degree. While utterly different from these men, you might say that he was McKinley and Roosevelt in one; Grant and Lincoln in one; Adams and Jackson in one; Jefferson and Hamilton in one. And these varied characteristics were in him, not in confusion and contradiction; not in weak imitation or in chameleon-like variableness, but in one of the most symmetrical, independent, strong personalities this country has known.

Equally unique was his moral life. In a day when infidelity was rife, especially if it had a French flavor, he was reverent, an attendant at divine service, often making



MASONIC APRON EMBROIDERED BY MADAME LAFAYETTE AND PRESENTED TO WASHINGTON.

confession of the presence and guidance of the Almighty. Hamilton, Franklin and others of our great national leaders have not a clean moral record, but Washington's moral life was beyond reproach.

His service to his country brought him not financial gain, but loss. We need not claim for him a perfection which he neither had nor claimed; sometimes prejudiced against men; sometimes reserved and apart too much from his fellows; sometimes breaking forth in uncontrolled anger, but when his moral character is laid beside the public men of those days in this and other lands, it is pre-eminent with a noble radiance.

As periods recede, the secondary men become less and less noticeable, while the first appears increasingly conspicuous. In time Hamilton will be of interest only to the financier, Jefferson to the publicist, Franklin to the student, Greene and Gates to the soldier, Jay to the jurist—all unnoticed by the general public; while Washington will loom up more and more conspicuous, in solitary grandeur, on the horizon.

Sometimes such prominence is undeserved; but with Washington it is merited, and we all can rejoice that the founder and father of this country is not one of whom we need to be ashamed, whose views must be discarded, but who may, through all time in his character, his intellectual breadth, and his patriotism be an ideal for us.

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#### ISLAM AT CHICO.

Over 300 Mystic Shriners journeyed from San Francisco and all parts of the Sacramento valley to Chico for the pilgrimage of Islam Temple January 14th. The "Islám Special," bearing the Islam caravan arrived from San Francisco 200 strong at 2 p. m. The afternoon was spent visiting various points of interest in and about the city, including the historic Bidwell rancho and the Diamond Match Company's factories.

In the evening the famous Arab Patrol gave a drill in Armory Hall, after which the solemn and time-honored shrine ceremonial was observed with the usual pomp and grandeur. Fifty novitates were whisked over the scorching sands.

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A broom trust has been organized in Chicago, but no sweeping changes are contemplated.





D. H. Leavitt                      A. S. Miskin.                      C. W. Douglas.                      John F. Walters.  
 G. H. Peabody.                      M. Kemper.                      A. S. Halliday.                      E. C. Judd.                      Z. A. Jamison.  
 John Ramsey.                      J. F. Dufour.                      R. L. Robertson.

**Officers of Solano Lodge, No. 229, F. & A. M.**



**I**N its membership Solano Lodge No. 229, Vallejo, is somewhat unique from Naval. its parent Lodge, in this particular, that it is composed distinctly of "young material." This youthful distinction consequently

marks the occupants of the principal chairs, and, in fact, all the officers of the Lodge, who exhibit a most ambitious and progressive spirit in its affairs. In their respective duties, from the Master in the East down to the humblest officer, they all exercise a pardonable pride in the faultless performance of every detail of their work. The practice that came with the vast amount of last year's work is perhaps responsible for this degree of perfection.

Deservedly with the retirement of Past Master Brother D. Frank Dufour this retinue of painstaking and efficient officers take their places one step higher in the duties of the Craft, and by a unanimous vote the Secretary and the Treasurer have been retained for another year in their respective positions.

Solano Lodge installed its newly elected officers for 1905 in semi-public manner at its special meeting Monday, December 19, 1904. It was a brilliant ceremonial, and was attended by a large representation of the wives and lady friends of its one hundred and twenty odd members. Invitations were also extended to Naval Lodge No. 87 and all sojourning brothers in Vallejo. After the ceremonies Treasurer

Brother M. Kemper on behalf of the members of the Lodge presented the retiring Master, Brother D. Frank Dufour, with a diamond jewel of the Past Master's rank. Conviviality at the banquet board and the usual inspiring, as well as instructive, speeches on such occasions closed the evening's ceremonies.

Bro. John Ramsey, the new Master, possesses a rare quality of fitness for his duties, and in Bro. R. L. Robertson and Bro. George Peabody the positions of Senior and Junior Warden find alike worthy aspirants for the seat in the East.

## EXCELSIOR LODGE, No. 166, F. & A. M.



IN accordance with a previous understanding, a meeting of Master Masons was held in St. John's Hall, Masonic Temple, on the evening of the anniversary of St. John the Baptist, A. L. 5863, for the purpose of taking the measures necessary for the formation of a new Lodge of Free and Accepted Masons of the City of San Francisco, at which it was agreed that a petition should be prepared having for its object the purpose for which the brethren present were assembled, and when signed by a number of Master Masons sufficient to warrant the success of the undertaking, to be presented to the Lodges of the city for their recommendation to the Grand Master. The petition was prepared as directed and signed by forty-seven brethren, all of whom, with two exceptions, were last members of Golden Gate Lodge No. 30, and having received the recommendation of every Lodge in the city, it was transmitted to the Grand Master for his consideration. On the fifteenth day of July ensuing, he granted the dispensation prayed for, the new Lodge being named, in accordance with the desire of the petitioners, "Excelsior." On the evening following (July 16th) the Lodge was opened and commenced its labors, the officers being: Lawrence C. Owen, Master; George S. Hall, Senior Warden; Thomas Kyle, Junior Warden; Seymour B. Clark, Treasurer; Levi B. Mastick, Secretary; Theodore E. Smith, Senior Dea-

con; Irason C. Brown, Junior Deacon; William H. Davis, Marshal; Aaron Doud, James A. Brown, Stewards; Joel Noah, of Occidental Lodge No. 22, Tyler.



BRO. RODERICK GEORGE GUYETT.  
W. M. EXCELSIOR LODGE NO. 166, F. & A. M.

A charter was granted by the Grand Lodge on the 13th day of October, A. L. 5864, and on the 19th day of the same month the Lodge was duly constituted by



the M. W. James Lawrence English, Past Grand Master.

Bro. Roderick G. Guyett, the present Worshipful Master of Excelsior Lodge No. 166, F. & A. M. was initiated in Excelsior Lodge August 24, 1898, passed September 21, 1898, and raised October 14, 1898. He was appointed Steward

December 27, 1899, advanced through the several stations and was installed as W. M. December 28, 1904. Bro. Guyett was always found prompt in his attendance at all the meetings of the Lodge, faithful in the discharge of his duties on various committees, correct in the ritual and sincere in his devotions to the principles of Masonry.

## CORNERSTONE AT SAN JOSE

Two thousand persons witnessed the laying by the Grand Lodge of California of the cornerstone of the new Hall of Justice at San Jose January 5th.

The Grand Lodge convened at Masonic Temple, corner Second and Fernando streets, and under escort of San Jose Commandery No. 10, K. T., San Jose Lodge No. 10 F. & A. M., and Friendship Lodge No. 210, F. & A. M., proceeded in a body to the site of the building. After prayer by the Grand Chaplain, Bro. J. Nieto, and appropriate music, upon invitation of the Chairman of the Board of Supervisors, Acting Grand Master E. H. Hart with a beautiful silver trowel prepared for the purpose laid the cornerstone, accompanied by the usual solemn and impressive ceremonial of the craft. Bro. Hart, in the absence of Grand Master Hunter then delivered an eloquent address. He said in part:

"The Order of Freemasonry has been from time immemorial associated with the cornerstone laying of public buildings. They are proud to trace their origin to the practical operating stone layers of King Solomon's temple, and are the lineal descendants of the guilds of craftsmen of the middle ages. The name of the Order, which is the outgrowth of these associations of actual builders, is therefore well associated with the erection of such edifices of solidity and grandeur. The antiquity of the Masonic Order, the fact that it has its adherents in every country and every clime, lends appropriateness to its

being asked to participate in any undertaking looking to the establishment of the principles of humanity and liberty, to any project for the uplifting of man.

"The cardinal principle of the Masonic institution is light. The candidate for the very first degree standing in the outer darkness at the threshold of our Order, must state through the friend who answers for him that his purpose is to seek light, the great end and aim of the Order. The prime essential of life is light. Goethe, the great German poet, spent his life in seeking light and his dying cry was for 'More light!' So our object ever is to seek the light.

"Mr. Chairman, in accepting your gracious invitation to participate in the laying of this cornerstone, I voice the aspirations of every human being within the boundaries of this great and fertile valley of Santa Clara that the building to be erected upon this foundation may typify the true spirit of justice; that it may be a torch shining aloft and lighting for all the path to justice. I rejoice in the privilege thus afforded me of being permitted to participate in lifting a monument to liberty, to freedom, to justice."

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A man may be as honest as the day is long, and still do a lot of mischief during the night.

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The regulation price of liberty is ten dollars—for ten days.



JOINT FIFTEENTH DEGREE TEAM, COMPOSED OF MEMBERS OF SAN FRANCISCO AND OAKLAND SCOTTISH RITE BODIES.

## THE SAN FRANCISCO BODIES, A. @ A. S. R.

San Francisco Chapter No. 1, Knights Rose Croix, Ancient and Accepted Scottish Rite of Freemasonry, formerly known as Yerba Buena Yerba Chapter No. 1, spent a very busy month during January and the early part of February. Thursday evening, January 12th, forty candidates were initiated in Fifteenth Degree and duly constituted Knights of the East, or of the Sword of the Eagle.

In the exemplification of the degree Brothers James L. Robinson 32°, Walter E. Logan 32°, Louis L. Nelson 32°, Fred J. Lea 32°, Henry W. Adams 32°, Percy H. Dubois 32°, John A. Hill 32°, Nathaniel McDonald 32°, members of the Gethsemane Chapter of Oakland, rendered able assistance.

The Character of Prince Zerubbabel was represented by Bro. Louis L. Nelson in a manner which brought forth words of praise and commendation from all who were fortunate in being present, and his

portrayal of the character was the best that has been seen in the Chapter for a great many years.

Bro. Frank V. Keesling, the Wise Master, represented King Cyrus of Persia, and did it so effectively that the members at the close of the Chapter individually complimented him for his work.

On Thursday evening degree sixteen was communicated by Bro. H. C. Schaertzer 32°, Junior Warden, and the candidates were constituted Princes of Jerusalem, after which degree seventeen, Knight of the East and West, was conferred in full form by the following officers of California Chapter No. 7: Master, W. H. Hendricks; Senior Warden, Louis Murch; Junior Warden, F. B. Ladd; Expert, Harry Hindle; Master of Ceremonies, Charles Jellinek; Captain of Guard, E. W. Cooper.

It is needless to say that the work of



California Chapter was all that could be desired, and that the officers are to be congratulated upon their perfection and the able manner in which they rendered their services.

On Thursday, February 2d. degree eighteen was conferred in full form by San Francisco Chapter on a class of forty by the following officers: Wise Master, Francis V. Keesling, 32°; Senior Warden, Philipp Jacobovics, 32°; Junior Warden, Henry Schaertzer, 32°; Master of Ceremonies, Charles Edward Gilman, 32°; Expert, Louis Bloch, 32°; Assistant Expert, J. O. L. Brunswig, 32°; Guardian of the Temple, Henry S. Manheim, 32°.

The work performed by San Francisco Chapter during the last year has reflected great credit upon the officers, all four degrees having been conferred in full form during the year, and the perfection in the work of the officers and the interest displayed by the members is due principally to the untiring efforts of the Wise Master, Bro. Francis V. Keesling, who has la-

bored earnestly and zealously in the interest of the Chapter.

After the conferring of the eighteenth degree a banquet was tendered to the initiates at Masonic Temple, and a large number of the members were present, not alone from the local chapters, but also from Oakland and other points. It has been the policy of the Wise Master to bring about a feeling of good fellowship and interest in the Chapter of San Francisco and Oakland, with the result that all the degrees of the Rose Croix are now conferred in full form by the candidates in these several bodies.

The officers of the Chapter are as follows: Francis V. Keesling, 32°, Wise Master; Philipp Jacobovics, 32°, Senior Warden; Henry Schaertzer, 32°, Junior Warden; George Varcoe, 32°, K. C. C. H. Orator; William S. Moses, 32°, Grand Cross. Almoner; William H. Crocker, 33°, Treasurer; Henry Burner, 33°, Secretary; Charles Edward Gilman, 32°, M. of C.; Louis Bloch, 32°, Expert; J. O. L. Brunswig, 32°, Assistant Expert; Henry Manheim, 32°, G. of T.; John D'Arcy, 32°, Tyler.  
H. C. S.

## IN OLD MEXICO

A City of Mexico correspondent of the Los Angeles *Times* has this to say of Masonry in the land of the Montezumas:

"Masonry has prospered and flourished and General Diaz himself is a Mason of the thirty-third degree. There are 41 Lodges in the republic, 21 of which have their work in English, one in German and the remainder in Spanish. They are all flourishing and growing rapidly. In this city there are six Lodges; these, with the other Lodges in the republic, form the Grand Lodge of Free and Accepted Masons. Valle de Mexico.

"The Lodges in Mexico are recognized by about 20 of the cities of the United States, but it is thought that within a short time they will be recognized by all of them. During the history of the Order

in Mexico, at some time previous to 1884, there was some work done which should have been left undone. Though so much time has passed it seems difficult to make some people in the United States take a fraternal view of the situation. The New York Lodge has very recently joined in the needed recognition and England has done so for some time. Every year there are hundreds of Masons from the United States who visit Mexico and who attend the local meetings and their unanimous tribute to the efficiency and excellence of the work has been gradually bringing around a more favorable condition of opinion abroad."

It is expensive to be bound to the steak nowadays.



## Perfect Ashlars of Masonic Thought



HE teachings of Masonry, if exemplified in the lives of its votaries, may largely mold and shape the moral development of the world in the days that are to be. Masonry has always laid claim

to high ideals, which are rapidly becoming the ideals of mankind. The object of Masonry is the search for truth, symbolized by the Word. An ancient legend recites that God, to benefit His creatures, took truth and hurled it to the earth, that it was broken into a million fragments, and scattered over the entire face of the globe, since which time mankind has been endeavoring to gather these scattered atoms into a more or less compact whole. The Masonic principles inculcate in their teachings the search for this divine attribute of Deity, which is the foundation of every virtue.—*William F. Cleveland, Iowa.*

Of the stability of Masonry there is no question. We have absolute assurance that the principle of love, which we have accepted as the rule and guide of our actions, will abide through the ages. The refining processes of civilization are making a demand for this element of love to adjust conflicting interests in the affairs of life as never before. So long as we see at home petty jealousies and neighborhood quarrels, selfishness enthroned in places of power, our civic life debauched into private gain, a warring of factions vying with each other in the invention of more devilish enginery of murder, piling up armament, multiplying men behind the guns, and exhausting vital energies in the support of the policy "in time of peace prepare for war," just so long will

there be need of this panacea of love. There is not a question which is disrupting men and nations, which cannot be settled, and that speedily, if they will accept in full measure the principle of brotherly love.—*Arthur G. Pollard, Massachusetts.*

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

We should rejoice that our institution enjoins upon us that our first act after the summons to labor shall be an adoring recognition of the Supreme Being, our Father and Protector, whose divine law of love of service and of brotherhood is our sure foundation, conscious of the transitoriness of all things human, we have bowed in supplication before His Unseen Majesty. That is our bounden duty; for what are men in spite of all their intellectual and physical triumphs in the domain of nature?—*Rollin M. Morgan, New York.*



We read in the Koran that when one dies, men are wont to ask: "What wealth did he have?" but that the recording angel, with uplifted pen, makes inquiry: "What good did he do on earth?" We are living in a materialistic age. The tendency of some is to break away from the traditions and landmarks of our institutions, and to forget the inquiry of the recording angel. This, my companions, is to be deplored. We should labor unceasingly to cultivate the virtues and study the history and literature of our Fraternity, holding fast to the faith that is within us, and, in the beautiful language of our ritual, set before our companions the bright example of an upright and perfect man. Let "holiness to the Lord" be engraved upon all our thoughts, words and actions, and thus will we be the better prepared to discharge the duty of that high office as true and faithful teachers of the companions over whom we have been called to preside, to the end that the world, seeing our good works, may realize that Masonry is the handmaid of Religion that seeks the exaltation of mankind to the glory of the living God.—*Wm. F. Cleveland, Iowa.*

In the onward march of civilization, in the upward tread toward a higher standard of morality and ethics, for the enlightenment of humanity, I see a greater and more influential future for Masonry than at any period of the past. The Mason of to-day cares less, far less, for the non-essential, but more for the essential. The martinet of steps, grips and words is rapidly disappearing, but the student of the life of Masonry is increasing; the Mason of the future will care still less for idle speculation. He will believe and practice that humanity needs less of abstract philosophical cobwebs, but more of cheer; less of Egyptian Rites, now mummified, but more of good will; less imaginary symbolism but more of love. Starting with love to God, he must end in love to man. He will pay less "tithes of mint and anise and cummin," but more atten-

tion to the weightier matters, mercy, faith and charity. He will recognize more fully the beautiful life and doctrine of Him who was set as a "Plumbline in the midst of my people Israel."

The doctrine of hearts made lighter and of lives made brighter, will outlive all abstract speculation, all official distinction, all self-aggrandizement. The Mason of the future will worry and write less over what may constitute the "ancient landmarks," but he will live and believe the three essential landmarks: Faith in God, Hope in Immortality and the daily application of the Golden Rule.—*Wm. F. Kuhn, P. G. M., Missouri.*

The very principles of Freemasonry are archaic as well as its language of expression. \* It was founded in the hope of immortality and the preservation of its forms and ceremonies depends upon preserving them in their ancient garb, and within their ancient landmarks. Change may come, indeed has come to the institution; but change is the beginning of disintegration and decay. We may even come to enjoy and admire new forms, but we cannot revere them. Hence, if Freemasonry is to endure, it must be preserved inviolate. When progress invades its sacred precincts with innovations, the institution is no longer Masonic. There is no new thing in what Freemasonry teaches. There is even no secret virtue not known to Confucius, taught in its ritualism. It is the form alone through which its teachings are conveyed that segregates it from other forms of moral force.—*Stockton Bates, Pennsylvania.*

We might gravely consider the question whether or not Masonry is too popular. The friendly rivalry between subordinate bodies is not as to how well, but how often the ballot is passed. In this emulation for further increase in numbers is an element of weakness. Let us interest ourselves concerning the quality of our membership rather than the quantity.—*Graff M. Acklin, Ohio.*



## EDITORS' CORNER

JAMES WRIGHT ANDERSON,  
EDMUND MANSFIELD ATKINSON, }

Editors



### The Landmarks of Masonry

by all laws, rules and regulations appertaining to the degree of Master Mason. They further obligate themselves to conform to and abide by all the laws, rules and regulations appertaining to the Lodge of which they may be members. They further obligate themselves to maintain and support the constitution and edicts of the Grand Lodge under which the Lodge to which they belong has its existence.

Now conformity to the laws, regulations, edicts, etc., presupposes a knowledge of such laws, rules, regulations, etc., for how can they conform while ignorant of what these laws, rules, regulations, etc., are?

To afford our brethren some idea of the character of these laws is the object of these lines.

First, then, are the Landmarks of Masonry. To change these is not in the power of any man or set of men. Like the laws of the Medes and Persians, the Landmarks can suffer no change. "What they were centuries ago, they still remain" and, if Masons are true to their obligations they will remain intact while Masonry endures.

The Landmarks, according to the authority of the best informed writers, are as follows:

First, the modes of recognition.

Second, the division of Symbolic Masonry into three degrees.

Third, the legend of the third degree.

Fourth, the government of the Fraternity by a Grand Master.

Fifth, the prerogative of a Grand Master to preside over every assembly of Masons.

Sixth, the prerogative of a Grand Mas-

ter to grant dispensations to confer degrees at other than the regular times.

Seventh, the prerogative of the Grand Master to grant dispensations for the opening and holding of Lodges.

Eighth, the prerogative of the Grand Master to make Masons at sight. This prerogative, however, he can exercise only in conformity with the constitution of the Grand Lodge. In California the doctrine is that the Grand Master is the creature of the Grand Lodge, and as such can exercise this prerogative only in conformity with the constitution of his Grand Lodge.

Ninth, the necessity for Masons to congregate in Lodges.

Tenth, the government of a Lodge by a Master and two Wardens.

Eleventh, the necessity that every Lodge should be properly tiled.

Twelfth, the right of every Mason to be represented in all general meetings of the Craft, and to instruct such representative.

Thirteenth, the right of every Mason to appeal from the decision of his Lodge to the Grand Lodge. This implies his right to appeal from the decision of the Master of his Lodge to the Grand Lodge, or to the Grand Master.

Fourteenth, the right of every Mason to visit and sit in every regular Lodge.

Fifteenth, that no visitor unknown to the members of the Lodge or to some member therein, can enter or visit a Lodge without proper examination.

Sixteenth, that no Lodge can interfere with the business of another Lodge, nor confer degrees upon those who reside within the jurisdiction of other Lodges.

Seventeenth, that every Mason is amenable to the laws and regulations of the Lodge in whose jurisdiction he lives.



Eighteenth, that every candidate for admission to a Lodge must possess certain qualifications.

Nineteenth, the belief of the existence of God as the Great Architect of the Universe.

Twentieth, the belief in a resurrection to a future life.

Twenty-first, that the Book of the Law shall constitute an essential part of the furniture of a Lodge.

Twenty-second, the equality of all Masons.

Twenty-third, the secrecy of the institution of Masonry.

Twenty-fourth, the foundation of Speculative Masonry upon an Operative art, and the symbolic use of the terms of that art, for the purpose of moral instruction.

Twenty-fifth, that the Landmarks can never be changed.

We frequently hear the Landmarks alluded to, but we seldom find any Mason who knows anything about them. They are like the eight classes of emblems—often alluded to but not known. We have presented them in the hope that in this brief enumeration without elaboration, the attention of our brethren may be called to them, and that profit may result. In a future article we may dilate upon, and more fully explain these Landmarks, or at least the more important of them.

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#### Non-Affiliated Masons

We quote the following from Mackey: "The relation of a Mason to the Order is like that of a child to its parents—a relation which, having once been established, never can be obliterated. As no change of time, place, or circumstance can authorize the child to divest himself of that tie which exists between himself and the author of his existence—a tie which only death can sever—so nothing can cancel the relationship between every Mason and his Order, except expulsion, which is recognized as Masonic death." If there is any correctness in the

expression, "Once a Mason always a Mason," the sentiment contained in the foregoing is mere twaddle. The expression simply implies that neither expulsion nor anything else is Masonic death. The same author says a Mason is still bound by certain obligations, which cannot be canceled by any human authority; and that an unaffiliated Mason is not divested, and cannot divest himself, of all his Masonic responsibilities to the Fraternity in general, nor does he forfeit by such non-affiliation the correlative duties of the Craft.

Bro. Albert Pike said, "If a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire as to anything." Bro. Mackey says that the obligation to give aid never has been and never can be canceled. We dare to say that no Mason ever has obligated himself to give aid to the unworthy. The obligation of common humanity binds us to give aid to any party in imminent danger, to do unto such a one as we would be done to. Masonically we are not bound by any Masonic obligation to give aid to the unworthy. If in imminent peril the obligation of humanity binds us to aid; and binds us alike to the unworthy Mason and the unworthy man. Bro. Mackey further says, "If I know him to be an expelled Mason, I am not bound to heed his call, for an expelled Mason is legally a dead Mason, or no Mason at all." He thinks, however, that an unaffiliated Mason occupies quite a different status, and that we are bound by Masonic obligation to render aid unto him. An unaffiliated Mason, after a certain period, becomes under the law an unworthy Mason, and as such, we are not bound Masonically to give him any aid. A Lodge is by no law of the Lodge or of Masonry bound to give aid to one who fails to comply with the laws of the Lodge, because such party becomes by his own act an unworthy Mason, and forfeits every right to which as a worthy Mason he

would be entitled. We take issue with this able Masonic writer in all that he says regarding the unaffiliated. We believe that our Lodge laws are generous, and that non-compliance with them renders the party unworthy, Masonically, of any of the rights or privileges of the Order, as well as those of the Lodge. By his own act he places himself on the plane of the profane. A Mason as such gains all his Masonic rights and privileges by and through his Lodge, and forfeits them by non-compliance with the requirements of his Lodge. The rights which are derived from membership in the Order are simply those appertaining to the Lodge. The Mason who neglects or refuses to comply with the laws of his Lodge is unworthy, and being so, is entitled to no Masonic consideration.

**Obedience to the  
Civil Law**

From time immemorial there has been prevalent in many quarters the most grievous misconception of the duty of a Master Mason under his Masonic oath. Naturally this misunderstanding exists among the profane, as a result of an excusable ignorance, but when the contagion spreads to the craft, and causes its devotees to serve Masonry more with zeal than with wisdom, the spectacle thus engendered is at once discreditable and humiliating. There is nothing in the ceremony undergone in the making of a Master Mason which renders the individual who has passed through it immune from the exactions of the law. A Mason is as amenable to the moral and civil code as a profane; in fact, the obligation to the civil statute is deeper after his induction into the Fraternity than before. The very charge enjoined upon him as a citizen to be "exemplary in the discharge of his civil duties by never proposing or countenancing any act which may have a tendency to subvert the peace and good order of society," binds him indissolubly to a submissive obedience to the law's mandates.

Yet in spite of this charge laid upon all Masons, we find a Master of a Lodge in South Carolina, laboring under an unfortunate delusion as to his duty to a brother Mason, who so far forgets his teachings as to make an appeal to the inflammable passions of his brethren in an endeavor to free, *by force*, a member of his Lodge who, either through fault of his own or otherwise, had become incarcerated in jail.

The strange circumstance being reported to him, the Grand Master of that State, Bro. Bellinger, handled the case in a masterful manner, as is best told in his own language:

On May 11, 1904, one of the Lodges of this jurisdiction, one of whose members was under the charge of murder, sent a letter to each of the Lodges in the county in which he was to be tried, of which the following is a copy, omitting names and numbers:

S. C., May 11, 1904.

To the Worshipful Master, Wardens, and Members of Lodge No. —, A. F. & A. M.

Dear Brethren: Under that portion of a Master Mason's obligation which says: (Here follows a clause from the M. M.'s obligation written out in full.) We now appeal to you.

Brother ———, a member of our Lodge, a M. M., in good standing, is in distress; he has been in the county jail for more than a year, and after repeated efforts has at last obtained a new trial. All Masons should now come to his relief as Masons. The profane world is looking on, wondering Masonry has done nothing. Of course nothing could be done until now. This is the first opportunity we have had to assist him as a Mason. And it is to be hoped when the case comes to trial there will be Masons around, and on hand to relieve the distressed brother, set him at liberty. So mote it be. Please get this appeal before your Lodge at earliest convenience.

Yours fraternally,  
—————, W. M.

(Seal of the Lodge.)

Lodge No. —, A. F. M.  
—————, Secretary.

This letter is in the handwriting of the Master, and was immediately sent to me by express by the secretary of one of the Lodges to which it was addressed. I at once wrote to the Master of the offending Lodge, stating that he had violated his obligation as a M. M. in writing this letter; that the privilege of appealing for aid while in distress, if proper at all, was a personal one to the brother in distress, which was not the case here; that the letter was an



outrage and a disgrace to himself and his Lodge; that my only doubt in the matter was whether I should not arrest the charter; that Masonry stood for law and order, and would not tolerate an attempt to pervert the ends of justice; that it is expected its members, if guilty of a violation of the law, to be punished therefor, and to be acquitted only in case of innocence; that this was a bold attempt unlawfully to influence a jury to acquit the accused, guilty or not guilty; that it was an insult to each Lodge and every member thereof to which it was sent; and that I required that he should write to each Lodge and have the letter sent to me, with the direction that no attention whatever should be paid to the appeal therein. This was promptly done, and the Master wrote me a most humble letter of apology, and saying that what was done had been done entirely through ignorance, and with no intention to act un-masonically. There the matter ended, and I trust that for all time to come there will be nothing of this kind to be reported to this Grand Lodge.

If misguided Masons will occasionally act in such a foolish manner as did this unwise brother, is it to be wondered that some profanes make the malicious charge that Masons support one another in the subversion of the law, and that Masonry throws its protecting arms about the lawbreaker, if a brother of the craft, an accusation which, though false, has found believers among the ignorant and bigoted?

We acknowledge the receipt of a plan of life membership prepared by Bro. E. C. Bonner, Inspector of the 5th Masonic district.

The plan is an ingenious one, and we will give to it due consideration. At present we are not prepared to express any opinion as to its merits, further than to say that we very much doubt its practicability.

We are greatly in favor of the adoption of a plan of life membership by the Grand Lodge and will unite with those who favor a plan thereof. We have our opinion as to what the plan should be, but we are not tenacious, and will aid in the adoption of any reasonably good one. We are

pleased to learn that the Masons of California are beginning to deliberate upon this important matter. Thought is the precursor of action, and we doubt not that a plan can be adopted that will be generally satisfactory, and such as will conserve the interests of our brethren of the Lodges, and of Masonry in general. That a system of life membership will prove to be a blessing and benefit to Masons and Lodges and to the Grand Lodge, we have never doubted.

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#### Don't Worry

Some of our contemporaries East of the Rockies are up in arms because some of their contemporaries have published portions of their editorials without giving the customary credit. Bless your souls, brethren! Why this scolding? The TRESTLE BOARD has seen its original matter borrowed, filched, warmed over and re-hashed by its confreres for many years, one of the most flagrant offenders in this particular being a "most potent, grave and reverend seignior" of an Eastern jurisdiction. It is said with truth that "imitation is the sincerest form of flattery," and when a desperate quill driver gobbles some product of your thinking machine and seeks to palm it off as his own manufacture, he is paying you a far higher compliment than if he posted a notice at its feet which means: "This is what this fellow says about it, and I pass it up to you with mental reservation."

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Past Master F. W. Lucas, of Santa Cruz, who has filled the post of Deputy Grand Lecturer and Inspector for the thirty-fourth Masonic district for thirty-one years past, has retired from that position and has laid down the burdens of office for younger shoulders to take up. Bro. Lucas can look back to long and meritorious service in Masonic fields

**GIVE US NOTICE!**

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

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

In a great majority of the cases which we have investigated of failure to receive the publication, it has been found either that the subscriber has moved and has not notified us, or that non-receipt of the magazine is directly traceable to some other oversight not the fault of this office.

Give us due and timely notice.

of labor. His ax has swung in the forests of Lebanon and his hammer has resounded in the quarries of Jerusalem, for many, many years. The Grand Lodge of California will be sorry to lose Bro. Lucas from its corps of officers, but his long and faithful service entitles him to a rest from labor.

Bro. Martin H. Rice of  
Indianapolis, has been  
A Pioneer Editor editing and publishing  
the *Masonic Advocate*, the representative  
Masonic journal of Indiana, for the past  
thirty-six years. Bro. Rice has undoubtedly  
earned for himself the title of Nestor  
of Masonic journalism of America.  
Notwithstanding his years of service in  
the editorial chair, Bro. Rice announces  
himself as "still in the ring;" he further-  
more asserts that he is in first-class fight-  
ing condition, "ready to toe the mark at  
the sound of the gong."

Bro. Rice, here's wishing you another  
thirty-six rounds and much power to your  
arm!

**Sound Advice**

See to it that in your Lodges and in your communities the standard of Masonry is raised high. See to it that Masonry stands for the best citizenship and the purest morality.

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.

Stand for the supremacy of law, order and good government. Masonry should uphold at all times and under all circumstances the power and the majesty of law. "Render unto Caesar the things which are Caesar's, and unto God the things that are God's." Let the mighty arm of Masonry be felt in the administration of justice throughout our borders.

Protect, at all hazards, the stainless honor of pure and tender womanhood. For him who, by fraud, deceit, or violence, would rob woman of her sweetest jewel, her holiest possession, there shall be no city of refuge.

The home is sacred. Let us guard its portals, even as did the angel of the Lord, who stood with flaming sword, without the gates of Paradise. Let him who violates its sanctity leave hope behind. The sword of justice, relentless, swift, and sure, shall smite him with resistless power.—*Max Meyerhardt, Grand Master of Georgia.*

No man has a narrower outlook than he who is on the lookout for himself alone.



## THE LETTER G

(By Rev. H. A. Guild.)

Oh, wondrous Symbol of the True,  
The Great and Mighty One,  
Oft meeting our Masonic view  
Where Craftsmen's work is done.

We Bow with rev'rence and with awe,  
All Fathers at Thy Shrine—  
Receive Thy word, accept Thy Law,  
Confessing all Divine.

In form, at least, we thus confess.  
As well demanded here,  
For Custom's rule will take no less,  
And give a title clear.

Oh! on our hearts the lesson write  
And there may it abide;  
Nor glare of day, nor shade of night,  
One ray of Truth shall hide.

Too oft, we fear, in passing through  
The Middle Chamber's courts,  
We fail to get the inner view  
That comforts and supports.

Not simple words, tho' bright and clear,  
Can love's full measure give  
Nor symbol grand, with purpose dear,  
Prepare us best to live.

Let outward form the substance take,  
Spirit for letter come;  
Away from error's trammels break,  
Draw nearer Father's home.

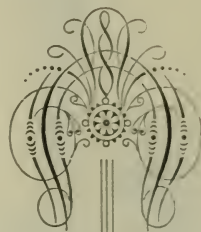
Then, when we bow with rev'rent air,  
Before Jehovah Great,  
From 'prentice place to Master's chair,  
We've touched the palace gate.

From lodge room now to outer world  
We go with gladsome heart;  
From mind's high realm forever hurled  
The tempter's fiery dart.

The bow we make, how full of awe;  
And thoughts of God are ours:  
How precious, too, the holy law,  
And Hope, how high it towers!

No more the Sacred Name profaned,  
No more in vain employed,  
But peace and trust instead obtained,  
By brothers true enjoyed.

All through our ranks, Most Holy One,  
On land and trembling sea,  
Let voice ring out, "Thy will be done,"  
With thanks for "Letter G."





## ALBERT PIKE TEMPLE COMPLETED

**T**HE sixth day of February will usher in a week of great importance to Masonry on the Pacific Coast, and especially to the Scottish Rite. On that date the "Albert Pike Memorial Temple," the new home of "The California Scottish Rite Bodies," will be opened and dedicated.

This beautiful building has been under course of construction for the past eight months, and to celebrate its opening a grand reunion is to be held when all the degrees of this beautiful rite from the fourth to the thirty-second will be conferred.

California Lodge of Perfection, organized on the 1st of October, 1902, now

numbers 400 of the best citizens of the community. On this occasion the degrees will be conferred with full scenic effects and historically correct paraphernalia, it is claimed, for the first time in California. Over \$100,000 has been invested in this magnificent structure, of which fully \$25,000 is in scenery and costumes alone.

It is anticipated that a great number of the craft from all over the State will take advantage of this occasion to receive these degrees, and it is hoped that many prominent and distinguished visitors from other jurisdictions will grace the meeting with their presence.

W. Frank Pierce, thirty-third degree, who is the inspector-general for and at the head of the rite in this State, will pre-



side at the dedication ceremony, and on Tuesday, Wednesday, Thursday and Friday following the degrees will be conferred by the degree corps of the "California Bodies" who are noted for their dramatic rendition of the magnificent ritual. On Friday evening a reception will be tendered to the members and their friends, thus bringing to a close an occasion that will mark an era in the history of the Ancient and Accepted Scottish Rite of Freemasonry on this coast.

The complete program for the occasion is as follows:

Monday, February 6, grand ceremony of dedication of the home.

Tuesday, February 7, beginning at 1 o'clock in the afternoon, the following degrees will be conferred by California Lodge of Perfection No. 10, fourth, fifth, sixth and ninth degrees; 8 o'clock, fourteenth degree.

Wednesday, February 8, beginning at 1 o'clock in the afternoon, fifteenth, sixteenth and seventeenth degrees; recess for dinner; 8 o'clock, eighteenth degree.

Thursday, February 9, beginning at 10 o'clock in the morning, twenty-first degree, twenty-fifth, twenty-ninth and thirtieth degree; recess for dinner; 8 o'clock, thirty-first degree.

Friday, February 10, beginning promptly at 2 o'clock in the afternoon, thirty-second degree or "Sovereign Prince of the Royal Secret"; 8 o'clock p. m., reception to members and ladies.

King Solomon had laid an embargo on the shipping.

"Why is this?" asked the King of Tyre.

"I'm afraid our people will get to wandering into Ethiopia and mixing up with the nigger Masons," answered the great King.

"They can tell the difference between white Masons and niggers, can't they?"

"I'm afraid not. The newspapers of Washington can't."—*Masonic Disciple.*

A child may be spoiled and still be too fresh.

## GRAND LODGE OF UTAH

The news comes to the TRESTLE BOARD that Brother Christopher Diehl, the venerable Secretary of the Grand Lodge of Utah, was in the month of January re-elected to the position for the thirty-third consecutive term. Charles S. Varian of Salt Lake was chosen Grand Master. The other officers elected are as follows: S. W. Badcon of Ogden, Deputy Grand Master; W. C. Barrette of Salt Lake Senior Grand Warden; J. H. Brown, Salt Lake, Junior Grand Warden; John S. Scott, Salt Lake, Grand Treasurer, (re-elected.) John M. Hanson, Brigham City, Grand Chaplain; H. R. MacMillan, Ogden, Grand Orator; Henry Simon, Salt Lake, Grand Marshal; Frank P. Sherwood, Salt Lake, Grand Pursuivant; Elias Bowen, Eureka, Grand Standard Bearer; John E. Provo, Grand Sword Bearer; Benjamin F. Lovell, Mount Pleasant, Grand Senior Deacon; George W. Luft, Mercur, Grand Junior Deacon; W. J. Shealey, Ogden, Grand Steward; Frank Emery, Park City, Grand Junior Steward; Alex Tojonce, Ogden, Grand Tyler.

But little business of importance, outside of the election of officers, was transacted.

Christopher Diehl, chairman of the Committee on Correspondence, submitted his report recommending the recognition of the Puerto Rican Grand Lodge and the same was adopted. The request of the Grand Lodge of Queensland for recognition was denied. The report of the Committee on Resolutions, providing that the next session of the Grand Lodge be held in Masonic Hall, Salt Lake City, on the third Tuesday in January, 1906, was adopted.

In the evening a banquet was tendered to the visiting brethren by the members of Weber Lodge No. 6.

## NAVAL LODGE NO. 87

Naval Lodge No. 87, F & A. M., installed the officers, elected and appointed to serve the ensuing Masonic year, at their regular meeting held last evening. There was a large attendance of members, and of visitors, Solano Lodge No. 229, being well represented. The installation ceremonies were conducted by the retiring Worshipful Master, W. A. Jones, who was ably assisted by Past Master Wm. Brownlie. The following officers were installed: Alex. McDade, Worshipful Master; L. Kaarsberg, Senior Warden; Alex. Greig, Junior Warden; M. R. Aden, Treasurer; C. F. Mugridge, Secretary; George Rounds, Chaplain; Uno Theodor Ovlen, Marshal; O. C. Newman, Senior Deacon; Dominique Welter, Junior Deacon; Herbert C. Stewart, Steward; Glen D. Dickey, Steward; D. A. Pratt, Tyler.

Past Master Jones was presented with a Masonic jewel as testimony of their high regard for his untiring zeal, and splendid and successful work as Worshipful Master during the year just closed.

A banquet was participated in, and a flow of good cheer and brotherhood ensued. Naval Lodge is in a most flourishing condition, many new members having been admitted in the year just completed.

## MASONIC DEGREES AT CUT RATES

BY FREDERICK W. WEBER

[Editor's Note: This sketch first appeared in the *Metropolitan Magazine*, of New York, the scene of the operations of the man Kortright Cruger, who is described as a tall person, venerable in appearance, with white hair, apparently over eighty years of age. A retraction was submitted to the *Metropolitan*, with the demand that it be published in the next number. Upon refusal a suit for libel was instituted against the publisher of the Magazine. At last accounts the suit had not yet been decided, but by every Mason its disposition may with accuracy be prophesied.]



HERE is something remarkable in the fascination which is exercised by secret societies; and there is something even more remarkable in the glamour attending the oldest of them all — the order of Freemasons, whose mysteries are supposed by many people to be particularly awe-inspiring. To possess the Masonic secrets, and with them the right to wear those mysterious emblems which are affected by the members of this ancient fraternity, is the ambition of such a large number of men that there has long existed a market for spurious Freemasonry; and the alleged degrees of the Order are offered at cut-rate prices calculated to attract a goodly proportion of those men whose chief reason for not being Masons is the well-known expense of joining the Order.

Under Masonic law it is not proper that a person eligible to admission to the Order should be influenced in any manner to seek initiation. This is made evident in the fact that every applicant for degrees must declare himself unbiased by the solicitation of friends and uninfluenced by mercenary or other unworthy motives. It follows that the degrees cannot be lawfully offered for sale. Therefore there is a palpable violation of Masonic law in the publication of such advertisements as the following, which appear from time to time in some of the newspapers:

### WANTED.

Two thousand members for lodge of Freemasons; entrance fee \$5; after October \$10.  
CRUGER, 95 Nassau street.

Only slight acquaintance with any of the organizations composing the great body of men whose fraternity is world-

wide is required to suggest the deceptive character of such an advertisement. It offers for sale something which is never sold. The honor of being a Freemason is something to be sought after, and not a thing to be displayed upon a bargain counter, to tempt those who cannot appreciate its actual meaning and value. To the true Mason it is priceless, and he would not consent to, nor countenance in any manner, the cheapening of that distinction which he esteems greater than any which even a prince or potentate is able to bestow.

Kortright Cruger, who claims to be a Grand Master of Freemasons, did not append his name and address to the advertisements which first aroused my interest in his peculiar work. He chose various names of Masonic significance, and it was necessary to send letters of inquiry to a certain postoffice box. My communication addressed to "Hiram" brought a prompt reply in the shape of a printed circular which excelled the advertisement in cheapening the Masonic degrees, inasmuch as it offers them for nothing to persons joining a certain beneficiary society wherein Mr. Cruger claims to hold a high and responsible position. Thus these degrees are virtually placed upon a level with trading stamps and the coupons found in packages of cigarettes. An important feature of the circular is the text of a certificate, signed by the chairman and members of a committee, not one of whom appears to represent any specified Masonic organization, which declares "that at a general convention, duly summoned and assembled in the large hall at 117 West Twenty-third street, New York City, on



the 30th day of June, Mr. Kortright Cruger of New York City, was duly nominated and unanimously elected as Grand Master of the Masonic jurisdiction previously presided over by him as Grand Proxy of the Most Worshipful Grand Master of the New Grand Lodge, A. F. and A. M., of the State of Ohio. A very significant point in the foregoing certificate is that which relates to the place where the alleged general convention was held. "The large hall at 117 West Twenty-third street, New York City," was evidently selected because of its proximity to the Masonic Temple at Twenty-third street and Sixth avenue, and for an obvious purpose. The building wherein this hall is located, however, is not and never has been identified with Masonic gatherings, while on the other hand, there are halls in the Masonic Temple which are always available for large gatherings, especially such as are of a legitimate Masonic character. That this general convention was not of such a character justifies the conclusion that its place of meeting was shrewdly chosen in order to associate it in some way with the well-known Masonic headquarters near by; or, in other words, to lead the aspirant for Masonic light to believe that the advertised source thereof is the genuine fountain. In its several aspects the scheme suggests both the gold brick deception and the green goods game. If its victims imagine that Mr. Cruger has actually made them Freemasons they are fooled. There is no recognized body of Freemasons known as the Loyal Legion, Ancient Free and Accepted Masons, of which Mr. Cruger claims to be Grand Master. That body is the creation of this one man himself, and not of the grand fraternity whose charters and ritual bear an authority reaching back through many generations. In proof of this declaration Mr. Cruger himself shall be the witness, through an interview secured by a visit made to him in the character of a possible applicant for the degrees.

The offices of the Loyal Legion, Ancient Free and Accepted Masons, are in the Bennett building, but their location is indicated upon the directory of the building by Mr. Cruger's name only. Nor does the name of the organization appear upon any of the doors opening into the suite of office apartments which Mr. Cruger occupies in common with a firm of business men. His own sign, painted on one of the glass doors, indicates that he is a notary public and is connected with the real estate interest, but it affords no hint of his Masonic business. Within the offices there is a similar lack of such suggestion; and yet it is within these apartments that on each Sunday Mr. Cruger goes through the process which he calls conferring the degrees.

The call which resulted in this interview was made, fortunately, at an hour when Mr. Cruger was alone and at leisure. He is a man of somewhat advanced years, but tall, straight and vigorous in both body and mind. He was very affable and answered questions freely. One of them was:

"Do you confer the regular Masonic degrees, Mr. Cruger?"

This question was answered in the affirmative, other queries leading Mr. Cruger to declare that he has the same power to make Freemasons and to institute lodges as any Grand Master of Masons in the world. He claimed that he had already instituted ten lodges. During the summer season, when lodge work is usually suspended, he "confers" the degrees upon such applicants as do not care to wait until the lodges resume their meetings. This led to the question:

"By what authority, Mr. Cruger, do you claim to admit men to the Masonic fraternity?"

"By my authority as a Grand Master," was the reply. "Having been elected Grand Master by a general convention, duly summoned and assembled, I became possessed, by reason of such election, of all the powers and privileges belonging to any Grand Master. My Grand Lodge is the

outcome of a secession from the Grand Lodge of the State of Ohio, which was provoked in 1886 by the arbitrary and un-Masonic action of that body in its relations with certain other bodies. The seceders, who had organized a new Grand Lodge, were expelled from the old body, but this expulsion amounted to nothing, as one of the landmarks of Ancient Free and Accepted Masonry is 'once a Mason, always a Mason.' The seceders, therefore, could not be deprived of their Masonic character, nor of their power to organize themselves into new jurisdictions, nor have taken from them their power to initiate others in the rites of Freemasonry. The Grand Lodge of the State of New York, having manifested an un-Masonic spirit in its treatment of the New Grand Lodge of the State of Ohio, I undertook, in the spring of 1902, acting as Grand Proxy for Grand Master Justin Pinney, to extend the work of the new Grand Lodge in this State. During the ensuing years I succeeded in organizing five lodges, with a membership of 750 men. I then called a general convention of all the members and was duly elected Grand Master of the jurisdiction on June 30, 1903. After that period matters of difference arose between Grand Master Justin Pinney and myself, mostly concerning his persistent demands for money, which I considered unreasonable. He insisted that I should pay him \$100 for each of the lodges which I organized. Having borne all the labor myself, it appeared to me unreasonable that so much should be demanded. My refusal to accede to the demand resulted in the revocation of my proxy, and had it not been for my previous election as Grand Master his action would have rendered all the members of my lodges, at that time ten in number, with a membership of 1,000, clandestine, and without proper Masonic authority. I therefore severed my connection with the Ohio jurisdiction, and am now organizing Masonic lodges under the authority and power conferred upon me when elected

Grand Master, which election placed me on the same Masonic footing as Grand Master Justin Pinney, or any other Grand Master in the world. I have participated in all work of the old-line lodges, and I have it all at my command in all its purity, as handed down from generation to generation of Freemasons."

Several times Mr. Cruger was asked whether those persons whom he made Freemasons were recognized as such in Masonic circles. He claimed that they could secure recognition on the part of individual Masons, but admitted that they are not recognized by the regular lodges. Another admission which he was led to make was that of the ten lodges which he has organized, three have seceded from him. The plain fact of the whole matter, as clearly shown by his own story, is that he has no standing whatever in the Masonic world, and possesses neither the right nor the ability to make Freemasons. He began his present enterprise as the agent of a man who had been expelled from the regular Masonic organization.

Notwithstanding his reliance upon the ancient landmark, "Once a Mason, always a Mason," it is a fact that any man can be deprived of his Masonic character for un-Masonic conduct, which was the case with the Grand Master of the New Grand Lodge of the State of Ohio. That person violated his Masonic oath when he undertook to make Freemasons on his own account, and thus severed his connection with the fraternity, even without action being taken by the Grand Lodge. Mr. Cruger, if he was ever a regular Mason, as he claims to be, is equally guilty of un-Masonic conduct; and whether he has ever been expelled or not, he is no longer a Mason in the view of regular Masons of the Order. In fact, he is really in a worse position than Mr. Pinney, of Ohio, for the reason that his so-called Grand Lodge is an off-shoot from Pinney's Grand Lodge, which is stigmatized as clandestine by the regular fraternity, and which, in its turn, would have stigmatized Cruger's



organization as clandestine had not Mr. Cruger taken the shrewd move which, as he claims, placed him on a level with Pinney. His claim to the rights and powers of a Grand Master is certainly as good as that of Pinney, but the truth of the mat-

ter is that neither of these men is either a Grand Master or a Mason. The degrees which they offer at cut rates are as worthless as the gold brick or the package of green goods foisted upon the victims of a sharper.

## BITS OF UNWRITTEN MASONIC HISTORY

The lodge had been called from labor to refreshment and the Secretary had passed the cigars.

"Less light up," said King Solomon, approaching one of the altar lights.

"Yes, less," said Hiram, King of Tyre, and the other Hiram, in duet, as they tackled the other two lights.

"In honor of this occasion," said King Solomon, "let the altar lights be known to future generations as the lesser lights."

"What'll we do with our hats?" asked the brethren at the assembling of the first lodge.

"I've got a peg to hang mine on," said King Solomon, "but you fellows had better leave your tiles with the doorkeeper."

Seeing that his orders were obeyed, he directed that thereafter through all the ages the doorkeepers of lodges should be known as tilers.

"What is the cause of the confusion among the workmen?" asked King Solomon, as the sound of pounding assailed his ears.

"Some of the trestle boards got knocked apart and fell down," said the King of Tyre, "but the boys are settin' 'em up again."

"Then let the wooden hammers with which they are doing it be henceforth known as setting mauls," said King Solomon.

As he was accustomed to being obeyed, protest was useless.

"Why can't some animal furnish material for our aprons instead of these

gunnybags?" asked Solomon, King of Israel, as he gazed meditatively at his raveling bib.

"If any of 'em kin the lambskin," suggested Hiram, King of Tyre, with his customary levity.

The Grand Master frowned down the rising snicker, but the suggestion was adopted nevertheless.—*Masonic Disciple*.

### FRESNO TO THE FRONT

Fifteen brethren, duly qualified, have applied for and received a dispensation to organize a new Masonic lodge in Fresno. The new organization is to be known as Las Palmas Lodge, and the following brethren have been chosen as officers of the new body: J. C. Pottle, Worshipful Master; E. W. Lindsay, Senior Warden; A. B. Clark, Junior Warden; C. S. Pierce, Treasurer, and W. A. Sutherland, Secretary. Besides these the other charter members are: D. D. Allison, J. Q. Anderson, H. Z. Austin, J. P. Bernhard, A. M. Drew, B. A. Fassett, J. S. Jones, W. O. Miles, C. L. Walter and A. G. Wishon.

There are said to be 150 non-affiliated Masons in and about Fresno, many of whom will, it is believed, become members of the new Lodge.

The September number of the TRESTLE BOARD has reached us, and is all the publishers promised. Over three hundred pages of valuable and interesting matter that is most creditable. It is worthy of a conspicuous place in every Templar's library.—*Masonic Constellation, Missouri*.

Every man makes mistakes, but that man is lacking in strength of character who makes the same mistake more than once.

A man smiles when you speak of his level head, call it flat and he gets mad.

## PACIFIC LODGE No. 136, F. & A. M.



On the 23d day of December this prosperous Lodge entered upon its forty-fourth year under charter by the installation of such a corps of officers as will guarantee to it a period of success equal, if not superior, to any in its history. Beginning under dispensation in 1859 with thirty-three members upon its roll, with varying success it has grown until now its membership numbers well on to five hundred. At no time has it been more prosperous or harmonious than at present, and at no time has the outlook for strength and usefulness been better. Pacific is a strong Lodge—strong in the character of its membership; strong in its financial interests, and strong in its desire to accomplish the great work for which it was organized. It is strong in that which constitutes genuine strength in any institution. The Lodge has had its ups and downs as have all bodies. At present there prevails a state of harmony in the Lodge that gives assurance of still greater prosperity. This harmony was forcefully manifested at the late election, when all its elective officers were chosen by unanimous ballot. The vote was a great compliment to the young and active brethren selected; it was a generous expression of confidence in their character, ability and fidelity. At the same time it places them under renewed obligation; and we have no doubt all will acquit themselves as heretofore they have done. Excellent judgment has been evinced in the selection of the subordinate officers. It may be safely said that they will all prove faithful to the trusts imposed.

The installation was in keeping with the character of the Lodge. The excellent management displayed gives forecast of what may be expected throughout the year. The Master, Bro. F. L. Hansen, is not alone well skilled in the duties of

his position, his heart is in the work, and, being proficient as a man of affairs, he will bring to the discharge of his duties elements that will make his term in all respects a successful one.

At the close of the ceremonies a very valuable Past Master's jewel was presented to the retiring Master, Bro. Geo. L. Darling; and we are pleased to say that his darling at home was kindly remembered.

Pacific is to be congratulated on the character and ability of her officers, and upon the good judgment that made them officers. If the membership does its duty the Lodge will have a year of unprecedented prosperity.

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### IN THE GOLD FIELDS

The Masonic Club of Goldfield, Nevada, celebrated the dawn of the new year by indulging in a banquet, it being the first given by the club, which, by the way, is only five months old. About eighty Masons, representing nearly every state in the Union, were in attendance. J. Wollner of Fidelity Lodge, San Francisco, chairman of the committee on arrangements, presided.

Toasts were given and responded to, and good cheer reigned. The brethren dispersed about 1 o'clock.

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### PRESENTATION OF COLORS

Golden Gate Commandery, K. T., paid a fraternal visit to the newly organized Mission Commandery, at Mission Masonic Temple January 6th, and presented the new organization with a stand of colors as a mark of friendship. Sir Charles L. Field, acting for Eminent Commander P. D. Code, who was confined to his home by illness, made the presentation speech. The stand of colors includes an elegant silk American flag and silk beausant. The gift was gratefully accepted by the officers of the new Commandery. Addresses were made by J. K. Firth and Robert H. McMillan, after which the new colors were dedicated. The event was followed by a collation and speechmaking.

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Well read is well bred.



## YESTERDAY AND TO-DAY THE SAME

BY WILLIAM J. DUNCAN.



THE lot of man is the same in all ages. The days and weeks and months pass by the same now as they did in the days before the flood. The sun shines by day and the moon by night. The stars twinkle and gladden the traveler's heart the same to-day as they did yesterday. The rain falls just the same, the tempest and the storm sweep over the land and leave desolation and distress in their wake. There is sickness and misery, poverty and riches at the present as in the past. Ever since the fall of Adam this has been the lot of man. A superficial view of the world to-day reveals the same conditions that history records of the past. Mankind are controlled by the same passions. They have the same likes and dislikes, are influenced by the same principles of good and evil. Sin abounds as much as ever, and good exerts the same beneficent influence.

Few if any of our fellow travelers to the grave who jostle us in the crowded thoroughfares are free from the impatient desire for something more or something else in the world. Unrest and discontent are characteristic of the human race. None are satisfied with their position in life. The rich are striving for more wealth. The poor are envious of the rich. The learned are striving to increase their store of knowledge, the ignorant imagine their lot a hard one. The poor and needy look upon the rushing crowds who pass them by with scarce a knowledge of their presence, and they long for a portion of the material wealth which they imagine brings to this crowd of careless passers by contentment and satisfaction. The crowd of careless fellows are rushing to try to outrun those whom they conceive to be more fortunate than themselves. Thus the spirit of discontent and envy, which breeds

socialism and anarchy, exists in the world in all ages.

It is this surface view of society that reveals the great bubbling, boiling sea of unrest. A deeper investigation will disclose a far greater disturbance of the human family, for none are free from it. It seems to be a plant indigenous to the soil of the human heart, watered by circumstances that make its growth rapid and rank, nourished and strengthened by the sun of selfishness and the rain of envy. The curse of the world, the root of all evil, is selfishness. To selfishness may be traced every wicked emotion that exists in the human heart. Selfishness destroys all contentment, all happiness. "To be selfish is to sacrifice the nobler for the meaner ends." Selfishness is ignoble. It destroys or paralyzes all enjoyment. It is the parent of envy, malice, hatred, egotism and every evil propensity of the heart.

"The pastures just over the fence are greener;" simply because we cannot have them. We gaze with longing, discontented eyes upon the pleasant groves and ambrosial bowers just beyond our reach, and are unhappy. If they were ours we would view with envious desire those still further removed and imagine they were pleasanter than those we enjoy. We bemoan the sad lot that is ours. Heartsick, we sigh that there is nothing good in the world; that the men and women about us, all of them, are selfish, unkind and cruel. We say things are not as they used to be. There is a great fallacy in the modern song which runs thus:

"It was not like that in the olden days.

Which have passed beyond recall:

In the rare old, fair old golden days

It was not like that at all.

Then we did just what we ought to do,

Or, if not, we never told;

I sigh in vain to live again

In the days of old."

The propensities of the human heart are precisely the same as they always were. "Then we did just what we ought to do; or, if not, we never told." Was not the same deception practiced in the olden times? If people do not "do as they ought to do" do they tell any more now than then? We imagine in the "olden days" everybody was happy. We recall the family gatherings once or twice a year, when mother with her busy fingers prepared a frugal meal. Father, with his knee breeches and buckles, smoked the pipe of contentment. Grandma, with her cap, moved about the family circle with a smile of joy, making everybody happy. Grandpa, with his powdered wig, "spectacles on nose, sans teeth, sans taste," sitting near the old-fashioned fireplace, recounting the "olden days." For the time being his cares are forgotten and he is contented. We say these scenes of the olden times are happier than those of to-day, but it is not so. Because the needs of our fathers were fewer, because they lived a simple life, think you they were more contented? They were ruled by the same

passions of envy, the same rivalry and greed for gain existed.

It is not the dazzling glory of wealth that brings health and contentment. The changed condition of society, the increase in the earth's population, the greater necessities that crowd upon us at this time, make the world appear different from the age of our forefathers. But the human heart, with its aspirations and its longings, with its unsatisfied desires, with its God-like powers, is the same as it was in the beginning. Men come and go, but the world remains, with the self-same needs and the self-same responsibilities.

Masonry in all of its teachings, in all of its lessons, in all of its principles and doctrines, is precisely the same yesterday as to-day. It will always be so. Those principles are unchangeable and everlasting. The lesson for us to learn is to make the best of life we can; as far as possible avoid the spirit of unrest and cultivate contentment. Do the very best we can, but be sure it is the very best, and then leave the result to a higher power.

## INTROSPECTION

FROM THE STANDARD.



THE way we see it, or rather, we might say, the way we don't see it, is very different to our view than to some one else. "Bobby" Burns once wrote:

"Oh, wad some power the  
the giftie gie us

To see oursels as ithers see us."

It was a trifling thing that Burns observed, but the fair lady did not see it, and was all unconscious of the poetical genius whose quick perception would immortalize her bonnet. How true it is in every walk of life that we do not look upon our own acts with that just criticism which they deserve. We view the

acts of our fellows with a critic's eye and condemn in them precisely the things we do ourselves. We behold a brother toying with a fire which we know will consume him if he keeps on feeding his body with the liquid flame, and we say of him, "What a fool!" It may be that we are doing the same thing, but we do not see it, and others beholding us say of us, "What a fool!" Nor do we see to what extent we are helping to feed our brother with the consuming fire. It is all wrong with him but all right with us, because we see it with a biased vision.

We are surrounded by a cloud of witnesses, it may be they are unseen by us,



who watch our faults and point them out to others, but some how we do not see them ourselves. We are quick to perceive the "mote that is in our brother's eye, but consider not the beam that is in our own eye." Did you ever think of the difference between a mote and a beam, how much smaller the one is than the other? We are blind to our own faults, but magnify those of another. A brother uses profane language, the wickedest, most senseless and useless of habits, in order to be emphatic, and we are sometimes horrified to hear the words of blasphemy fall from the lips of him who has been taught to revere the name of God. He has had impressed upon his mind, "Thou shalt not take the name of the Lord, thy God, in vain, for the Lord will not hold him guiltless who taketh His name in vain." But he has formed the habit that to others appears most objectionable, but which he fails himself to see in its true character. Profane words do not add one bit of emphasis to language, but rather lessen its force. The "big, big D" dwindles whatever we seek to emphasize.

And so it is in our Lodge work. A brother is often self-deceived. He does not or will not behold the beam in his own eye, but is continually pointing out the mote in his brother's. It is surprising how many motes there are, and how few beams. A man sometimes aspires to

be Master without realizing his utter unfitness for the position. He wants to wear the square, wield the gavel, show his authority and be greeted as "Worshipful" without going to school to prepare himself for the duties of the office. He would "run" for the East, if it were possible, as soon as he beholds the first gleam of Masonic light. He does not see himself as he should, nor as others see him. A candidate in Masonry was once asked what he desired and he replied, "To get to the top as soon as I can." And that is the answer many a one would give.

We see a great many bad things in those on "the other side," and are apt to criticise very adversely whatever they do. "Our side" is all right. "Our party" can do nothing wrong, as we see it. All the wrong is in the other party. It is so in everything. Orthodoxy is my doxy, heterodoxy is your doxy.

Let us, then, study to be impartial and unprejudiced in our judgment. Be sure not to condemn in others what we find in ourselves, without first eradicating the error from our own hearts and actions. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us behold some good in "the other party," and not forget that if we were "the other party," we would be just as bad, if not worse.

### Three Generations of Masons

Bro. Thomas Brook Wavell, now a resident of Alameda, Cal., was one of the organizers of Whittington Lodge, No. 862, of London, England, and served as its Master in 1863 and 1864. His son, Bro. G. H. Wavell, and his grandson, Bro. S. E. Wavell, both residing in London, are Assistant Secretary and Senior Deacon, respectively, of that body. Thus it will be seen that three generations are represented in one organization, which is a

rare instance and one worthy of note. The eldest of the Brothers Wavell is 80 years old, hale and hearty, and makes daily trips to San Francisco in attendance upon business as faithfully as any younger brother.

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A hair in the head is worth two in the brush.

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The time to boast is when you don't need to.

**GOLDEN MILE POST**

The thirteenth day of January marked the fiftieth anniversary of Enterprise Lodge No. 70, F. & A. M., of Yuba City, California. Despite the inclement weather the Masonic Hall at that place was filled with members of the Fraternity and their ladies. The occasion was a notable reunion for the older members of the lodge, many of whom journeyed far to be present. George M. Perine, V. W., Junior Grand Warden of the Grand Lodge of California, was in attendance. A pleasing program was rendered, which included addresses by C. B. Harter, Worshipful Master; Past Master C. E. McQuaid, and Junior Grand Warden Geo. M. Perine, after which the members and their guests repaired to the banquet hall, where a sumptuous collation was served, while an orchestra discoursed delightful music.

When the last strains of "Auld Lang Syne" had died away the merry gathering dispersed with many fond memories of a very pleasant evening spent and best wishes for the continued prosperity of the Lodge.

Enterprise Lodge was instituted January 13, 1855, with the following charter members:

D. H. Apperson, M. Bassett, J. A. Brown, E. Burson, A. F. T. Calley, S. Z. Cross, A. B. Davis, J. P. Dillon, J. M. Fronk, J. W. Gaither, D. B. Goode, G. M. Hanson, A. Hightower, A. G. J. B. Kyler, C. C. McClure, J. Nichols, D. G. O'Donnell, I. Ramey, L. W. Taylor, C. L. N. Vaughn, G. W. Watson, C. E. Wilcoxon.

It is interesting, yet sad, to note that not one of the brethren who signed the charter roll is now living. The last one to go to his final rest was Brother C. E. Wilcoxon, who died January 2d, of last year, he being the first one to sign the application for the charter and the Lodge's first Worshipful Master. He was also an officer of the Grand Lodge at one time. When this lodge was instituted there were only 2400 Masons in the State, now there are nearly 300 lodges with a membership of over 30,000.

Enterprise Lodge has 142 members on its roll at the present date.

**SONORA SIR KNIGHT HONORED**

The members of the Pacific Commandery, No. 3, K. T., Sonora, Cal., tendered a reception to their Eminent Commander, Dr. E. T. Gould, in January, and as a further mark of their esteem for him and appreciation of his services, presented him with a handsome solid silver punch bowl and ladle and fourteen glasses with silver holders. The set was contained in a beautiful case.

**LOS ANGELES CATHEDRAL**

The brethren of the Scottish Rite in Los Angeles are to build a new cathedral in that city. Bro. Frank Hudson of that city recently paid a visit to Portland to inspect the Cathedral in that city, with a view to securing ideas. It is expected that Bro. Hudson will stop over in San Francisco on his return to view the new Albert Pike Temple in San Francisco.

**AT HONOLULU**

For the first time in the history of Masonry in the Hawaiian Islands, a joint installation banquet was recently held of the three Symbolic lodges of Honolulu.

Fully 200 Masons, members of the three Blue Lodges of Honolulu, with a liberal smattering of visiting brethren, sat down to the festal board, which was spread in the Hawaiian Hotel.

Hawaii holds a unique position in Masonry in consequence of the three jurisdictions represented by the three lodges, le Progres of the French, Hawaiian of the California and Pacific holding its charter from the Grand Lodge of Scotland. Though they have held their meetings in the same temple for many years, their celebrations have usually been distinct.

Dr. C. B. Wood was toastmaster. The attendance filled three long tables running the whole length of the hotel dining room and an overflow table was quickly prepared, taking up the whole space in the main building.

The toasts were all of the strictly Masonic nature, and the responses combined to give a review of the establishment of Masonry in the Islands, its steady growth and harmonious development.

The following toasts were responded to: "Grand Lodge of France," Past Master Ed Towse; "Grand Lodge of California," District Inspector Joshua D. Tucker; "Grand Lodge of Scotland," Clinton J. Hutchins, Past Master; "Retiring Masters," Past Master Abram Lewis Jr., Past Master John Kidwell; "Incoming Masters," W. M. J. G., Rothwell, R. W. M. Charles R. Frazier, W. M. C. G. Bockus; "Masonry in Hawaii," Past Master W. R. Farrington; "Visiting Brethren," Brother J. J. Dunne.

**IN THE SILVER STATE**

The officers of Adah Chapter, O. E. S., of Reno, Nevada, were installed January 12th. The installation ceremonies were very pretty and interesting and were followed by one of the most elaborate banquets ever given in the city of Reno. The decorations were superb, and the viands were such that they would tempt the most fastidious epicurean.

At the installation ceremonies, Mrs. Ella Jones, the outgoing Worthy Matron, acted as installing officer and introduced into office the following ladies, who will hold office for the present year:

Miss Anna Schadler, W. M.; Sidney C. Foster, W. P.; Miss Echo Loder, A. M.; Miss Nellie Hymers, Sec.; Miss Emily Luke, Treas.; Mrs. Marion Cahlan, Cond.; Mrs. Jennie Grob, A. C.; Mrs. Mary Mack, Chaplain; Miss Edith Hurd, Organist; Chas. Kienast, Sentinel; Miss Lizzie Mudd, Marshal; Mrs. Francis Nicholas, Warden; Miss Bessie Webster, Adah; Mrs. Jessie Carter, Ruth; Miss Francis Frey, Esther; Mrs. Josephine Barber, Martha; Mrs. Hattie Williams, Electa.



## FREEMASONRY AND CITIZENSHIP

AN ADDRESS BY BRO. THEODORE ROOSEVELT.



ONE of the things that attracted me so greatly to Masonry that I hailed the chance of becoming a Mason, was that it really did act up to what we, as a government and as a people, are pledged to do—*of treating each man on his merits as a man.* When Bro. George Washington went into a lodge of the fraternity, he went into the one place in the United States *where he stood below or above his fellows,* according to their official position in the lodge. He went into the place where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty ideal. And I know that you will not only understand me, but sympathize with me, when I say that, great though my pleasure is in being here as your guest in this beautiful temple, and in meeting such a body of men as this is that I am now addressing, I think my pleasure is even greater when going into some little lodge, *where I meet the plain, hard-working men—the men who work with their hands*—and meet them on a footing of genuine equality, *not false equality,* of genuine equality conditioned upon each being a decent man, a fair-dealing man.

Each one of us naturally is interested especially in life as he sees it from his own standpoint. Each one of us that is worth his salt is trying to do his share in working out the problems that are before all of us now, at the beginning of the twentieth century. Any man in public life, whatever his position be, *if he is interested at heart, has the desire to do some kind of substantial service for his country.* He must realize that the indispensable prerequisite of success under our institutions is genuineness in the spirit of brotherhood.

Masonry should make, and must make, each man who conscientiously and understandingly takes its obligations, a fine type of American citizenship, *because Masonry teaches him his obligations to his fellows in practical fashion.* It is a good thing to read the Declaration of Independence every Fourth of July; it is a good thing to talk of what Washington and his fellows did for us. But what counts is how we live up to the lessons that we read or that we speak of.

The lesson of brotherhood, first and foremost, is to learn that lesson with a full heart on the one hand and without a weak head on the other. The lesson of brotherhood—that is, the lesson that has to be taught and to be learned and applied to us as a people, if we are to solve the great industrial and social problems of today.

If we could get wage workers and employers in any given occupation, or in any given district, in a lodge together, *I would guarantee the result;* I would guarantee what would happen. Is not that true? Do you not think so? Exactly. And I would guarantee it because if that thing happened we would come into the lodge, all of us, each wanting to do what was good for his brother; each recognizing that in our government every man of us has to be his brother's keeper; not recognizing it in any spirit of foolish emotionalism; not under the impression that you can benefit your brother by some act of weak, yielding complacency that will be a curse to him (and, of course, to you). That is not the way to benefit him.

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You take any lodge where, as in the case in our own little lodge, *you see the capitalist and wage worker, men of all classes, men of every kind of social position and wealth,* and see them meeting to-

gether with the feelings for one another that should always go with Masonry. When one sees a lodge such as that, a meeting such as that, one sees how a certain small fragment of our industrial problem is being solved.

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It is not possible to have the ideal that I would like to have; to have, as I said, all of the best of all classes and creeds represented in Masonry in every district. But it is possible for each of us to go out into the world trying to apply in his dealings with his fellows the lessons of Masonry as they are taught in the lodge, and as they are applied in the brotherhood. And so we can practically learn from Washington how to deal with the problems of today if we take his career, not as a subject for formal eulogy, not as a subject for an academic intellectual exercise, but as a living truth in our hearts and in our souls, to be acted upon and to be remembered in all our dealings with our fellow men. I know how hard it is to talk of his career without seeming in a sense to use cant expressions. It is one of the inevitable tendencies in dealing with the name and record of any great man to use conventional

expressions, because we are speaking of elementary virtues, and the very fact that the virtues are elementary, and there is need to practice them every day and every hour makes it difficult to talk of them in language that shall not seem commonplace.

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Don't merely talk about your duties in your own parlors, but try to show in practical fashion that you intend each to do his part in solving the problems that have got to be solved. Our system of government is the best in the world for a people able to carry it on. Only the highest type of a people can carry it on. We believe we know that we can. But we can do it only if each of us, in the dealings with the outside world, carries into it the spirit that makes a man a good Mason among his brother Masons. If each of us strives to have the citizenship of our country carried on in accordance with the basic principles of decent living, and if each of us shows according to his power and in his place, by his actions, the homage to Washington's career and life that is paid by the man with whom it is not lip loyalty, but with whom it is that spirit in the heart, that must bear fruit indeed.

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THE VETERAN MASTER

By BRO. ROBERT MORRIS.

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Worn, but not weary; stanch and true,  
Again the Master's Gavel bear,  
And standing in the Eastern gate  
Display the bright and mystic Square.

Worn, but not weary; three score years  
Have marked your brow with lines of care,  
Yet beats your heart as warm's the day  
When first you wore the mystic Square.

Worn, but not weary; when at last  
The slumbers of the dead you share,  
May you be happy in His love,  
Who wears *in Heaven* the mystic Square.





## EASTERN STAR POINTS

### From the Grand Matron

The following holiday message was issued by the Grand Matron of the General Grand Chapter, O. E. S., of the United States, Sister Madeline B. Conklin:

OKLAHOMA, O. T., Dec. 20, 1904.

*To the Grand and Subordinate Chapters  
Under the General Grand Chapter, Or-  
der Eastern Star, Greeting:*

DEAR SISTERS AND BROTHERS:

We can find no more fitting or expressive words with which to greet you, than those grown dearer to us with each succeeding year, so we wish you each "A Merry Christmas and a Happy New Year."

As the joyous melody of the merry Christmas chimes grows nearer and clearer, pealing forth a fervent benediction to the old year, and a glad some greeting to the new, let each of us, "Who have seen His Star in the East," join in the glad refrain of "Peace on Earth, Good Will to Men." Then let us look deep into the hidden and secret recesses of the heart and see if our names will be written as "One who loves his fellow man."

We not only come to you with "Tidings of Great Joy," but to ask your assistance and hearty co-operation in carrying out the great work intrusted to us, to the end that the General Grand Chapter may become a monument of strength in disseminating the principles of our Order and maintaining a uniformity of ritual work throughout the world.

Let us renew our vows of love and fidelity to each other, and again pledge our constant and determined efforts to teach

by precept and example the pure and holy lessons of our Order, which has for its guidance the Star of Bethlehem.

In the midst of joy, while our hearts are keeping time to the rhythmic jingle of the merry bells, let us pause and look around us! Is it all joy? No! Many heads are bowed with grief or shame; many hearts torn with anguish and regret.

Some mourn the loss of near and dear ones whose absence turns the day of rejoicing into one of sadness and gloom. Go to these with the blessed assurance of Martha, "That beyond the grave the loved ones gone before are waiting to welcome us to our Eternal Home."

Go to the destitute and friendless, feed the hungry, clothe the naked, shelter the tenantless, and with words of love and cheer brighten their hearts and make them realize that a Merry Christmas and a Happy New Year is not for the fortunate only, but for the unfortunate as well. The world is His kingdom and the human family is His child.

Fraternally yours.

MADLINE B. CONKLIN,  
M. W. Grand Matron.

Have we, as an order, approximated the objects for which He lived, imbibing truly the principles He taught? If not, our organization is vain and our professions but empty and useless ceremony, if not hypocrisy. Simplicity and sincerity must be the animating principles of our association if we escape from the paralyzing influence of mere formalism which characterizes the converse of the world.

Do we really and truly love each other, or are we, as the children say, just "playing" what we do? I pronounce a eulogy upon the great objects of the Order, but its own record must attest how its destiny is fulfilled. That record is but the aggregate of our individual forces, and back of it all, our individual faith. We can neither conceal our imperfections nor magnify our virtues. Eternal truth will be our judge, and fate will frown upon all our pretensions and excesses.—*MRS. BELLE DE ROSETT*, Past Grand Matron of Tennessee.

The Grand Patron of Kansas says:

"The Eastern Star should and in time will be as universal as Masonry itself; but the Masonic brother must be made to feel that he has not lived up to the full measure of his obligations until he has placed his wife, mother, sister and daughter under its protecting care, and enabled her to make herself known to the fraternity wherever she may be. Let us never shrink from the opportunity then of placing our Order in its most favorable light before the world, and we can rest assured that new links will be added to the golden chain until the universality of our Order is recognized."

Our Order is indeed worthy of our earnest efforts, the pure principles of morality, the light of our hearthstones, the hope of immortal life, lessons of life, taught in sweet music, fragrant flowers, kind words and loving acts, founded upon the inspiration of Him who us holds in the hollow of His hand, who has given us the Star of Bethlehem to guide our feet through the labyrinth of human life, and who adds diadems to the crown of immortality, as we dry the tears of sorrow or comfort the distressed on our earthly pilgrimage.—*Annie E. Briggs*.

Sister Annie C. Banes, Grand Matron of Indiana, sends this message:

"To each sister and brother I extend fraternal greeting. We are beginning a

new volume in the history of our Order, and let each of us endeavor that each day records some kind word spoken, some good deed done. Then when the book for us is finished, even though we have only been permitted to write a few pages, we will show that we have indeed 'let the principles of our Order shine with undiminished luster through our lives.' May this be a happy year to all followers of the Eastern Star, and, in Indiana, may it show great advancement toward the erection of our Masonic and Eastern Star Home, and may many bright links be added to our fraternal chain.

#### GRAND MATRON AT SACRAMENTO

Three hundred members of the Eastern Star Chapters thronged the spacious north hall of the Masonic Temple, Sacramento, to bid welcome to the Grand Matron, Mrs. Pauline Dohrmann, of Stockton, who paid an official visit to Sacramento Chapter, No. 190. During the evening Mrs. Dohrmann was presented with a handsome carafe of cut glass, and a very large bouquet of carnations. Grand Patron Alonzo B. Leavitt, of Alameda, was also in attendance.

A new and pleasing feature of the ceremony of the installation of officers of Euclid Chapter, No. 301, at Ontario, Cal., was the part performed by the five little girls: Elizabeth Taylor, Gladys Shepherd, Ida Hubbell, Bessie Sheppard and Ada Ferron. These little maidens, who were dressed in white, each carrying bouquets of flowers, emblematic of the rays of the star, marched into the room and formed a star east of the altar and sweetly sang, "The Beautiful Eastern Star," after which each in turn presented her flowers to the officers forming the central star.


The officers of Berkeley Chapter, Order of the Eastern Star, entertained the members January 10th at Town and Gown Hall. Addresses were made by Worthy Matron Mrs. Marliave, Worthy Patron Dr. J. E. Kelly and others.

Mrs. Pauline W. Dohrmann, Grand Matron, made the following visits during January: January 4th, Winters; 14th, Murphy's Camp; 17th, Mokelumne Hill; 18th, San Andreas; 19th, Jackson.


Carita Chapter, O. E. S., of Alameda, gave a Christmas party December 29th. Santa Claus himself appeared and caused much jollity.

The Grand Chapter of Maryland, O. E. S., held its seventh annual session at Masonic Temple, Cumberland, January 25th and 26th.





## CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

### MINNESOTA GRAND LODGE

The fifty-second annual communication of the Grand Lodge, A. F. & A. M., of Minnesota, was held at St. Paul, January 18th and 19th. There were present sixteen grand officers, seventeen permanent members, and 364 representatives of 222 out of 242 active chartered lodges.

Grand officers' reports showed that 1,313 candidates had been raised in the jurisdiction during the year 1904. The net gain in membership for the year was 775. Two new lodges were chartered. The revised constitution was approved; honorary membership and all exemption from lodge dues were abolished. District Deputy Grand Masters were made members of the Grand Lodge.

The following officers were elected for the ensuing year:

M. W. Henry M. Tusler, St. Paul, Grand Master; R. W. Thomas Morris, Crookston, Deputy Grand Master; R. W. Gustaf Widel, Mankato, Senior Grand Warden; R. W. William P. Roberts, Minneapolis, Junior Grand Warden; R. W. David W. Knowlton, Minneapolis, Grand Treasurer; R. W. Thos. Montgomery, St. Paul, Grand Secretary.

### MASONIC TEMPLE FOR RENO

The unprecedented prosperity of Reno is nowhere more evident than in the growth and expansion of the Masonic Fraternity of the Nevada metropolis. The Masons of the sagebrush city have outgrown their old quarters, and now purpose the erection of a structure to cost in the neighborhood of \$65,000. It will be located at the corner of Commercial Row and Sierra streets, one of the best locations in the city, on ground which, according to reports, was worth four years ago \$7,000, but which is appraised at this writing at more than \$20,000. The building will consist of three stories and will without doubt be one of the handsomest structures in the West.

### THE GRAND ENCAMPMENT

A dispatch from Washington states that a Senate Bill incorporating in the District of Columbia the trustees of the Grand Encampment of Knights Templar of the United States, is now before Congress, having passed the House of Representatives.

An inspiration is mightier than an argument.

### THE CRAFT IN GENERAL

The Masons of Indianapolis are agitating the question of a new Masonic Temple for that city.

Past Master W. K. Wheeler, of Doric Lodge, Grand Rapids, Michigan, conferred the third degree on his ninetieth birthday.

The Great Templar charity ball, in aid of the Masonic Home at Utica, N. Y., was held in New York City January 9th, at Madison Square Garden.

Bro. W. L. Bechtel, recently re-elected Secretary of Reno (Nev.) Chapter, R. A. M., is now serving his twenty-fourth consecutive year in that office.

The Masonic Temple of Boise, Idaho, has been sold to the Salvation Army, the price paid being \$17,000. An elegant new Temple is to be erected by the Masonic Fraternity of that city.

Detroit has five Lodges that have over 700 members, the largest with 990. The prediction was recently made that "the time will soon come when these five Lodges will vary from 1,000 to 1,500 or more in size."

A Masonic club is in process of organization in Troy, New York. It is proposed to fit up quarters for the new club in the Masonic Temple of that city, the intention being to devote an entire floor to the new organization.

The brethren of Toronto, Canada, want a new Masonic Temple, but so far, so the Masonic press of that city states, the proposal to erect a building devoted to Craft purposes has "nothing behind it but wind and enthusiasm." It is stated that the only brethren who are able to finance the scheme are shy.

### A PROSPEROUS ORGANIZATION

The Masonic Temple Association, of Bakersfield, Cal., has issued a report in which it is shown that during the year 1904, all current liabilities and expenses were met, including interest charges; that the resources were increased to a large amount, which was used to reduce the bonded indebtedness, after which a net earning of more than 6 per cent was realized.

### CALIFORNIA IN PARTICULAR

The new Masonic Hall at Ontario, Cal., was dedicated January 21st.

The officers of Islam Temple, A. A. O. N. M. S., were installed January 14th.

Masonic Lodges will probably be organized soon in South Pasadena and Sawtelle, California.

Golden State Lodge, F. & A. M., of Los Angeles, will erect a new hall for its exclusive use.

Gate City Chapter No. 212, O. E. S., will hold a Martha Washington party on the evening of February 22d.

The stock of the Masonic Hall Association at Long Beach, Cal., paid a six per cent dividend in January.

The Grand Lodge of California laid the cornerstone of the new Carnegie Library, at Watsonville, January 24th.

Bro. William H. Edwards, Grand Lecturer, visited San Diego Lodge, No. 35, F. and A. M., officially on the evening of St. John's Day, December 27th.

Bro. John Leslie of Russian River Lodge No. 181, F. & A. M., Windsor, Cal., has held office in that body for twenty-three years. His station is that of Treasurer.

Keystone Chapter No. 58, R. A. M., of San Bernardino, by invitation, visited the Royal Arch Chapter at Redlands and conferred the Royal Arch Degree, January 25th.

Redlands Lodge No. 300, F. and A. M., accepted an invitation from Ontario Lodge No. 301, and conferred the Master's degree upon two candidates, January 21st.

Eureka Lodge, F. & A. M., Delta Chapter, R. A. M., Gateway Council, R. & S. M., and Crystal Chapter O. E. S. of Auburn, Cal., held a joint installation in that city January 7th.

Oxnard Lodge, No. 34, F. and A. M., of Oxnard, Cal., though only a little more than three years old, rejoices in a membership of 133 Master Masons. The Lodge owns its own temple and other property worth over \$20,000, free of all incumbrance.

The advent of the new year was celebrated December 31st by the Ladies Auxiliary of California Commandery in the Assembly hall of the Pioneer Building, San Francisco. The members, accompanied by their husbands and friends, filled the parlors of the historic building. Dancing and whist were the order of the evening.

A fire in June last destroyed the building in which Sisson Lodge No. 310 met, together with records and paraphernalia, but, nothing daunted, the lodge is now meeting, by courtesy of Dunsmuir Lodge No. 279, and permission of the California Grand Lodge, in the hall of the former at Dunsmuir, Cal.

San Pedro Lodge, No. 352, F. & A. M., has inducted the following brethren into office: D. C. Thornton, W. M.; W. C. Hill, S. W.; W. H. Hyatt, J. W.; H. Baly, Treasurer; Wm. Davis, Secretary; H. M. Long, S. D.; E. B. Morris, J. D.; N. B. Stetson, Marshal; J. H. Johnson and W. B. Duncan, Stewards; W. A. Carpenter, Tyler.

On Thursday evening, February 16th, Masons from all parts of Southern California will join Hollywood Lodge No. 355 in an excursion and ball at Playa del Rey. A moonlight ride on the Los Angeles-Pacific Railroad to Del Rey, a vaudeville show at the pavilion, launching on the lagoon, dancing on the largest floor in California, and banqueting and speechmaking will be the features of the evening.

Installations have occurred in Masonic bodies in this State during the latter days of the month of January, as follows:

Symbolic Lodges, F. and A. M.—Palmyra No. 151, Placerville, January 12th; San Buena Ventura No. 214, Ventura, January 21st; Pomona No. 246, Pomona, January 19th; Paso Robles No. 286, Paso Robles, January 25th; Hanford No. 279, January 24th; South San Francisco No. 212, San Francisco, January 30th; Molino Lodge No. 150, Tehama, January 21st. Royal Arch Chapters—Napa No. 30, January 23d; Long Beach, January 25th; Bakersfield, January 26th; Hanford No. 74, January 24th.

### NEW LODGE FOR PASADENA

Twenty Masons of South Pasadena have banded together for the purpose of forming a new Masonic Lodge in that city, and will petition the Grand Master for a dispensation.

A Scottish Rite Cathedral to cost one million dollars will soon be erected in Pittsburg.

Force of character is most strikingly shown in the man who says the least.

Your lodge is what you make it. Each member should give it his support.

Some men are so easy-going that after a while they cease to go at all.

Constant growth is the greatest element for continued stability.



### GOLDEN GATE'S NEW ASYLUM

About a year ago mention was made in these columns of the purpose of Golden Gate Commandery, No. 16, K. T., to erect a handsome new asylum on a site purchased at that time, on Sutter street, between Steiner and Pierce, San Francisco.

The new structure will begin shortly to assume tangible proportions. At a recent meeting of Golden Gate Commandery a vote was taken which showed that eighty per cent of the members favored building immediately. It is desired to construct a magnificent building, which will cost in the neighborhood of \$72,000, to be devoted exclusively to the use of Golden Gate Commandery, no other tenants being permitted in the structure either on the ground floor or the stories above.

The edifice will be constructed of stone and brick, two stories in height, and will be one of the most elaborate and best appointed Commandery asylums in the United States. The interior will conform in a manner to the old priories of the Knights of the Middle Ages. There will be a Commandery hall, a banquet room, reception rooms, ladies' parlors and a drill room. The Commandery hall will occupy 3944 square feet of space. The drill hall will be large enough to permit of company or battalion drills and parade formation. It will occupy a space of 60 by 106 feet.

The lot on which the building will stand has a frontage of 137½ feet, and a depth of the same measurement. Its cost was \$25,000. The new asylum will occupy this entire area.

The Building Committee, consisting of Sir Knights Frank W. Sumner, Charles L. Field, Robert McMillan, William S. Miller and Henry C. Bunker, has been authorized to request architects to submit plans. A premium may be given in order to stimulate competition.

With the new Albert Pike Scottish Rite Temple on Geary street, near Fillmore, the contemplated temple on Fillmore street, near Sutter, of King Solomon's Lodge No. 260, F. & A. M., and the embryo asylum of Golden Gate Commandery on Sutter street, in the location mentioned above, all within a radius of two blocks, this particular section of the Western Addition in San Francisco will become known as a Masonic neighborhood.

### CALIFORNIA PROCEEDINGS ISSUED

The proceedings of the Grand Lodge of California, F. & A. M., has been issued and sent out to all the subordinate lodges of California and to the various grand lodges in communication with the grand body of this jurisdiction. It is an exhaustive work of some 1568 pages, containing the address of the Grand Master, the reports of various grand officers and committees, a complete record of the transactions of the Grand Lodge at its annual communication held in October last, and sundry statistical matter of interest to the craft. An excellent likeness of Past Grand Master Nutting appears as a frontispiece.

The publication is the product of our most efficient Grand Secretary, Bro. George Johnson. It bears evidence of long and arduous labor on his part in its careful preparation, and is a credit to the Grand Lodge.

### SANTA ROSA TEMPLE

The article on page 471 of the January TRESTLE BOARD, entitled "Buy a Third Story," was by error credited to the *Santa Rosa Republican*, when it should have been attributed to the *Republican*, of Fresno. The article applies to Fresno, not to Santa Rosa. The error occurred naturally, as the Masons of Santa Rosa contemplate building a hall as do their brethren of Fresno, and a similarity exists in the names of the newspapers of the two cities.

The Santa Rosa Masons will this year lay the corner-stone of a three-story brick and stone temple at the corner of Fourth and D streets, opposite the postoffice, on a lot 80 by 140 feet, recently purchased. The two upper floors will contain lodge rooms for all Masonic bodies. The new temple which the brethren of the city of Santa Rosa purpose erecting will no doubt be one of the best appointed lodge homes in the State.

### TOO STRENUOUS.

After a brief career of four months as editor of the *Masonic Observer*, of Minneapolis, Minn., Mrs. Louise J. Stephens announces her retirement from the field of Masonic journalism.

The lady shied her castor into the editorial ring last autumn to the great astonishment of the Fraternity that a woman, who is not even accorded the privilege of the knowledge of the secret work of Masonry, and therefore must necessarily remain to an extent in darkness, should arrogate to herself the right to instruct life-time Masons. Not content with this, in violation of the ethics of editorial courtesy, she began to throw bricks into the barnyards of her neighbors of the Masonic press, and as a result found them all back on her doorstep next morning.

The publisher of the paper who employed her is now advertising his journal for sale.

*Sic transit gloria broomstick!*

### "STOP"

"Stop a minute and say 'Hello,'  
As down life's road you smoothly go;  
For a pleasant word and a cheery smile,  
Will shorten the way by many a mile  
For some 'pore feller' that's movin' slow;  
So stop a minute and say 'Hello.'"

—Frederic Speed, *Mississippi*.

It is love for men that lifts a man above men.

Have no thoughts you dare not put in deeds.

We do not judge our friends by their failures.



## Book Shelf

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

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

From Sir John N. Bell, Grand Commander, proceedings of the Grand Commandery, K. T., of Ohio, for 1904.

From Bro. George A. Beauchamp, Grand Secretary, proceedings of the Grand Lodge of Alabama for 1904.

From Comp. Jno. A. Bryan, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Texas for 1904.

From Mrs. Sadie E. Dillon, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Missouri, for 1904.

From Florence M. Hoskins, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of North Dakota, for 1904.

From Comp. Edwin Hasenbuch, Grand Secretary, transactions of the Grand Chapter, R. A. M., of Ohio, for 1904.

From Companion George A. Beauchamp, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Alabama, for 1904.

From Comp. and Sir Knight Gil. W. Barnard, Grand Recorder, proceedings of the Grand Chapter, R. A. M., Grand Council, R. & S. M., and Grand Commandery, K. T., of Illinois, for 1904.

From Noble Saram R. Ellison, Recorder of Mecca Temple, New York, brochure of Mecca Temple for 1904, containing address of Potentate, reports of officers, roster of members, and by-laws.

From Sir John A. Gerow, V. E. Grand Recorder, proceedings of the Grand Encampment, K. T., of the United States of America, for the 29th Triennial Conclave, held at San Francisco, September 6th to 9th, 1904.

From Ill. Bro. James H. Coddling, Grand Secretary-General, proceedings of the Supreme Council of Sovereign Grand Inspectors-General of the 33d and last degree, A. A. S. R., for the Northern Masonic Jurisdiction of the United States of America, for 1904.



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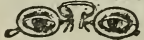
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MAY 17, 1903.

December 4, 1904.

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

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

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

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

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