

AUGUST
1905

The Trestle Board



A
MASONIC
MAGAZINE

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



VACATION 1905

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The Trestle Board

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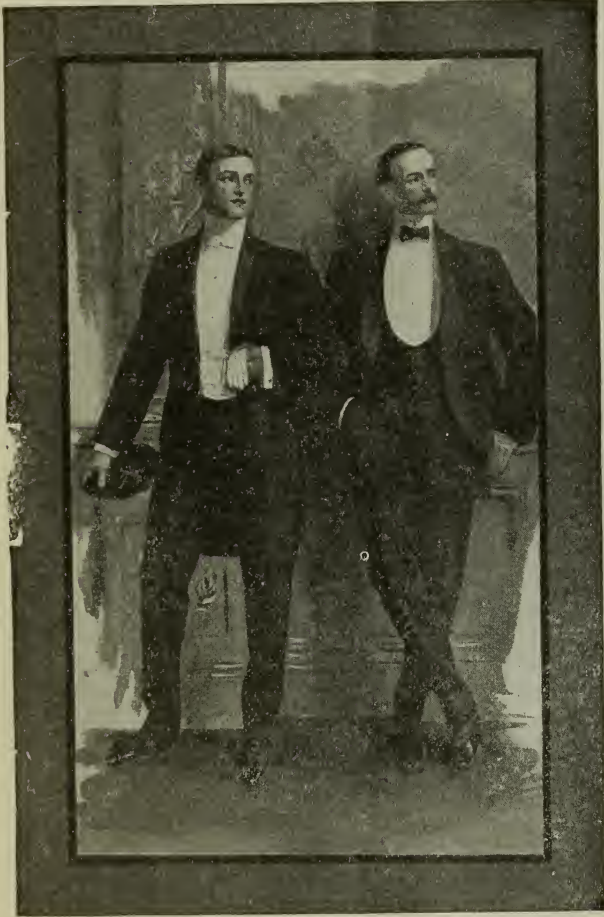
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Masonic Calendar.

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. 206.
		* Masonic Temple, Corner Post and Montgomery Sts
†		Franklin Hall, Fillmore, bet. Sutter and Bush Sts.
†		Golden Gate Commandery Hall, 629 Sutter St.
†		Masonic Hall, Railroad Ave., South San Francisco.
†		Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.
††		Masonic Temple, 12th & Washington Sts., Oakland.
††		E. 14th St., East Oakland.
††		Peralta St. near 7th St., West Oakland.
††		Masonic Temple, Park St., Alameda.
††		Masonic Hall, Berkeley Station.
†††		Scottish Rite Cathedral, 14th & Webster Sts., Oakland
††		223 Sutter St.
**		Devisadero Hall, 317 Devisadero St.
****		East 14th St. and Fruitvale ave., Fruitvale
†††		Octavia and Union Streets.
††††		Masonic Hall, Centerville, Cal.

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

The Trestle Board

Vol. XIX

AUGUST, 1905

No. 1

THE OLD TYLER

BY ROBERT MORRIS.

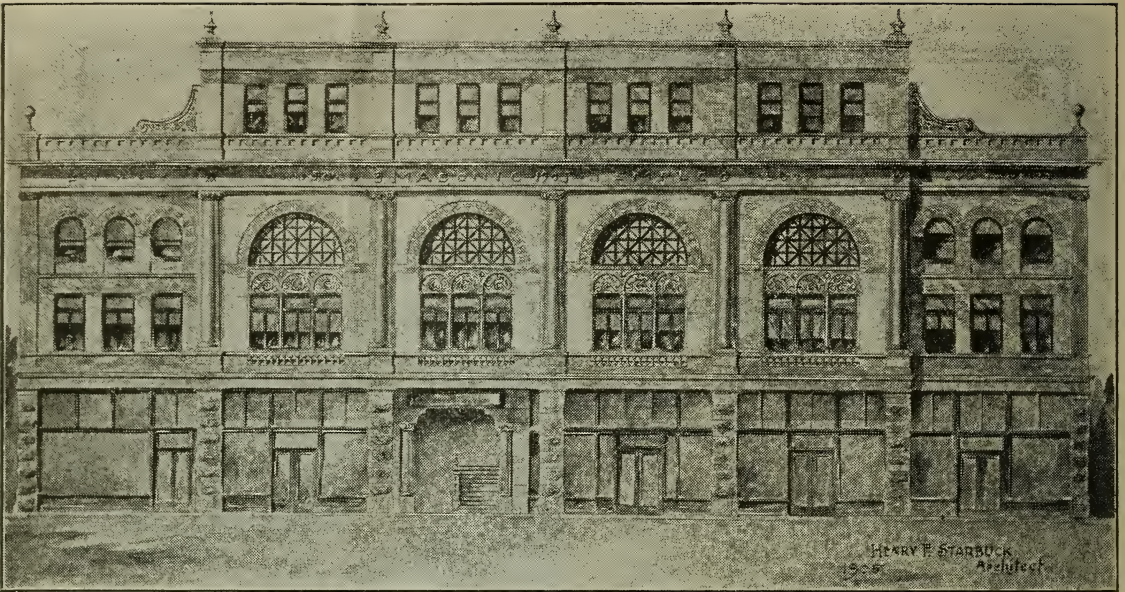
God bless the Old Tyler! How long he has trudged,
Through sunshine and storm, with his "summonses due,"
No pain nor fatigue the Old Tyler has grudged
To serve the great Order, Freemasons, and you.

God bless the Old Tyler! How oft he has led
The funeral procession from Lodge door to grave!
How grandly his weapon has guarded the dead
To their last quiet home where the Acacia boughs wave.

God bless the Old Tyler! How oft he has knocked,
When, vigilant strangers, craved welcome and rest!
How widely your portals, though guarded and locked,
Have swung to the signal the Tyler knows best!

There's a Lodge where the door is not guarded nor tyled,
There's a Land without graves, without mourners or sin,
There's a Master most gracious, paternal and mild,
And he waits the Old Tyler, and bids him come in!

And there the Old Tyler, no longer outside,—
No longer with weapon of war in his hand,—
A glorified spirit, shall grandly abide
And close by the Master, high honored, shall stand.



Henry F. Starbuck, Architect.

Courtesy Nevada State Journal.

RENO'S ELEGANT MASONIC BUILDING, NOW UNDER CONSTRUCTION.

A BUILDING BOOM



HE unprecedented growth and prosperity which have attended the Masonic Order on the Pacific Coast during the past three years, have borne fruit in a demand for larger and more modern accommodations for the various lodges and other Masonic bodies, a demand for greater room, for better and more up-to-date appointments, and for increased facilities.

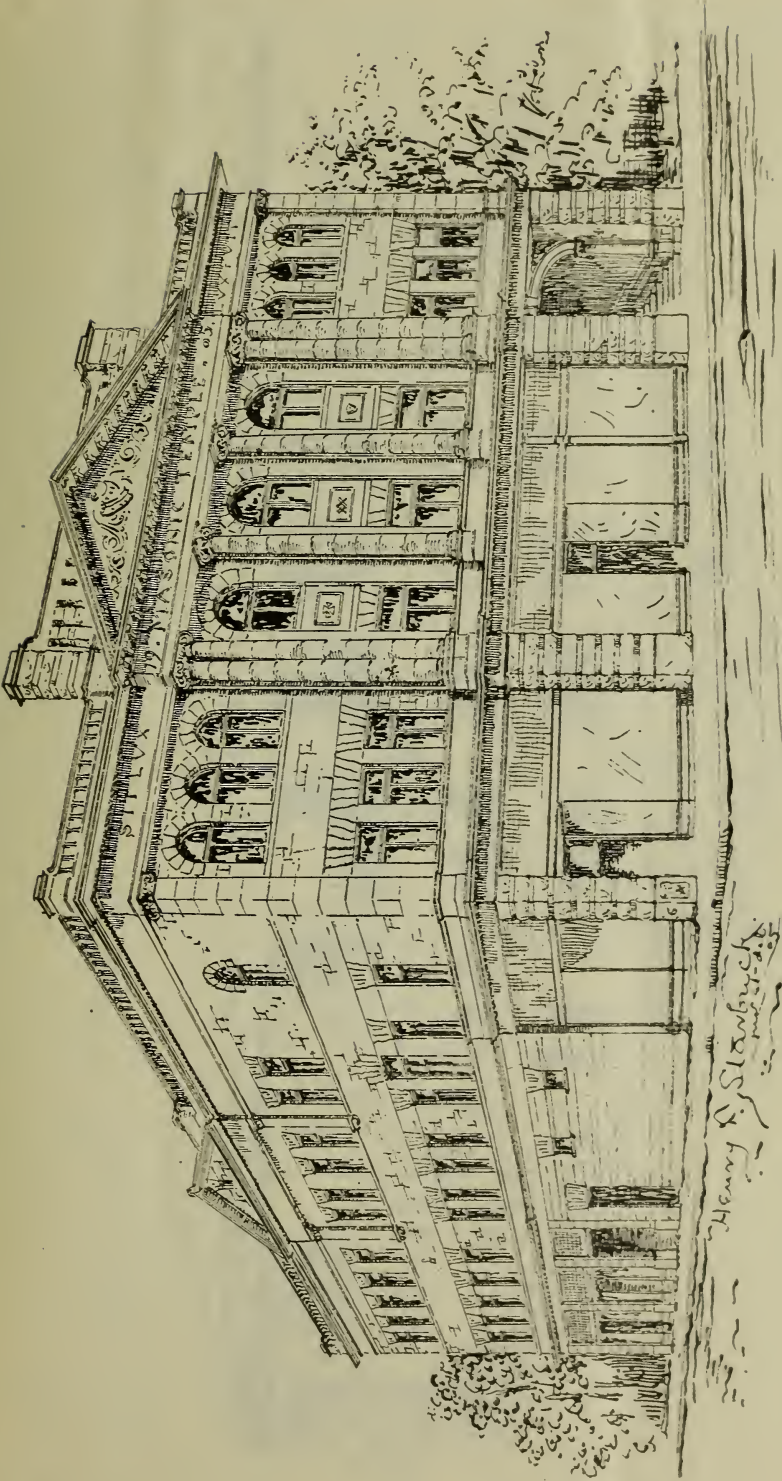
As a result, the columns of this magazine have teemed with announcements of the projection and erection of structures to be devoted to Masonic uses. The whole Pacific Coast has experienced a Masonic building boom, Grand Lodges have worked overtime in the laying of cornerstones, and the many building associations in the Fraternity have been busy with the details of the planning and construction of new temples for the performance of Masonic labor.

In this issue the TRESTLE BOARD takes pleasure in presenting to its readers illustrations of three magnificent new lodge homes to be erected in three cities of this coast, Reno, Nevada, Santa Rosa, California, and Palo Alto, California, cornerstones of which have all been recently laid by Grand Lodge authority, the work on each structure being at the present time in process of rapid expedition.

The brethren of these several communities are to be congratulated upon the magnificent edifices in which they are to be permitted to perform their Masonic work, and to enjoy the pleasurable intercourse of the Craft.

RENO.

This temple will front 140 feet on Virginia Street and will be four stories high, with a cellar underneath the entire building. The street floor will have five stores and a large hallway for the use of the upper floors. An arcade will run through the entire front. On the second floor

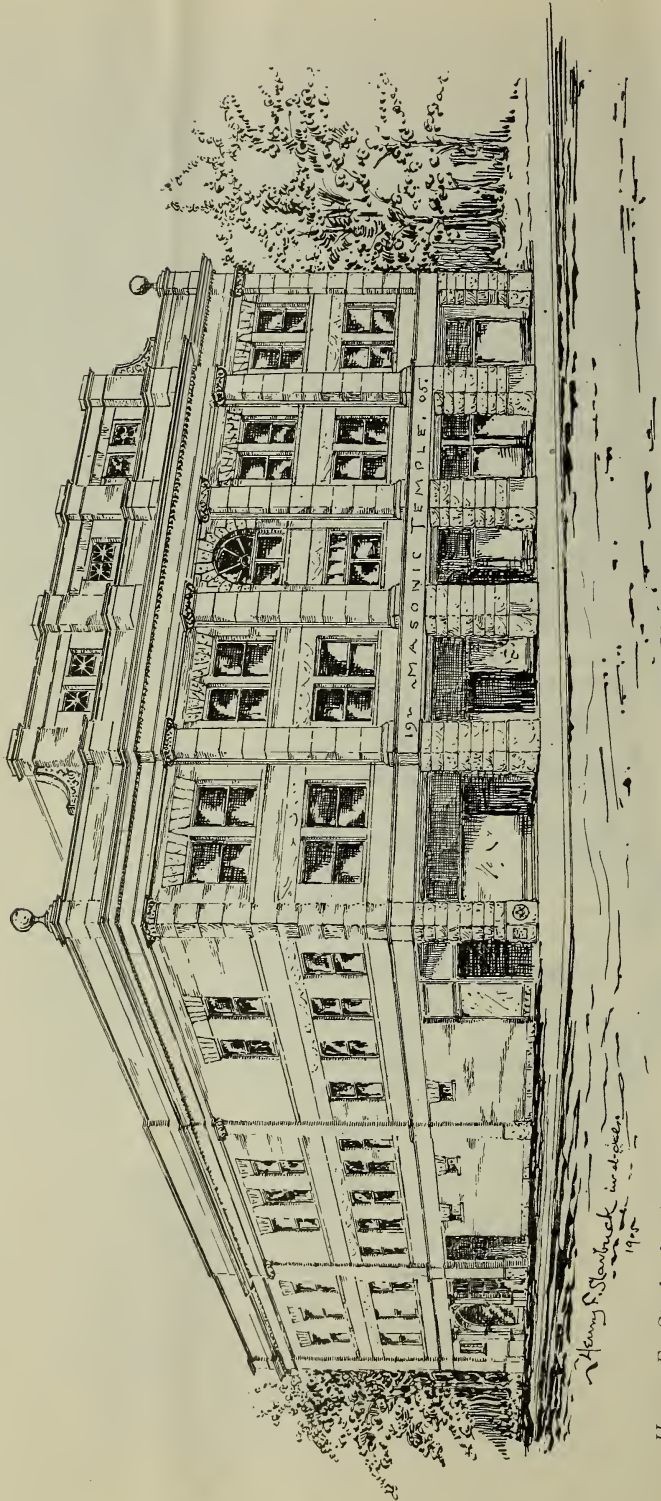


Henry F. Starbuck, Architect.

\$50,000 TEMPLE IN COURSE OF ERECTION AT PALO ALTO, CALIFORNIA.

Courtesy the Palo Alto.

THE TRESTLE BOARD



Henry F. Starbuck, Architect.

NEW MASONIC TEMPLE TO BE ERECTED AT SANTA ROSA, CALIFORNIA.

Courtesy Press-Democrat.

will be offices occupying the river side and about two-thirds of the Virginia street side. These offices will be large, well lighted and model in every respect. The north side of this floor will be occupied by the blue lodge room, which will be used by the Blue Lodge, Royal Arch Chapter and the Chapter of the Eastern Star.

The hall will be sixty-two feet long by thirty-eight feet wide and will have a gallery on each side. This room will accommodate in comfort three hundred people. Numerous well equipped anterooms will be found on the west and the fraternal part of this floor is shut off from the public offices by a doorway, forming really an entrance to the Masonic section. Two wide stairways lead down to the street, one to Virginia and one to First, so that in case of fire it will be easy to get out of the building.

On the third floor will be found the second lodge room, which has the same dimensions as the one below. Both lodge rooms will be twenty-four feet high. The upper lodge room is to be occupied by the commandery, the consistory and the shrine.

North of this lodge room will be a chapel, 30x30, and numerous anterooms required in the higher degrees. On the south will be a well lighted armory provided with cedar cases for uniforms.

Off the southeast corner of each lodge room will be an office for the Secretaries of the various bodies and no cases or cabinets will be allowed in the lodge rooms.

On the third floor will be found the banquet room, and adjoining this will be a well equipped kitchen.

On the fourth floor, north of the upper part of the lodge room, will be a large drill hall or banquet room capable of accommodating large crowds, it being sixty feet wide and about eighty-five feet long. Room for an elevator has been provided, but whether it will be put in or not is a question yet to be decided.

The building will be heated with steam and a most efficient method of ventilating the lodge rooms will be used.

A driveway will be provided on all sides of the building and all the stores and offices will be well lighted. Whether stone or brick will be used in the construction of the building has not yet been determined. At any rate the seven pillars shown in the cut of the building as well as the trimmings will all be stone.

As will be seen, the building is planned from an artistic as well as a useful point of view. The offices will be well arranged, while the store rooms will afford ample opportunity for window display.

PALO ALTO.

This building will be a three-story structure with stone front, occupying the lot owned by the Association at the corner of Florence street and University avenue, facing 100 feet on University avenue and 150 feet on Florence street. It will be equipped with elevator service and all modern improvements.

The exterior of the building is a plain classic treatment, almost severe in its details, but of a character to give it individuality, and pronounce it at once as something more than a merely commercial structure, as should be the case in a building of this kind. In fact, the blending of the architectural and the practical elements in this design is one of its strongest recommendations. The material is not yet fully determined but will probably be a red brick with heavy stone trimmings.

The general plan of the building, while not complete in all details, comprises four stores of twenty-five feet frontage each, facing University avenue, with a central entrance giving wide and ample stairways to the upper stories. Near the elevator shaft in this entrance will be a bicycle room. There will be a basement under each store and the entire front of the first floor will be solid plate glass. The rear of the first floor will be fitted up for a dance or banquet hall.

The second floor will contain fifteen office rooms facing the two street fronts, the interior being fitted up as a lodge room, 30 by 50 feet, with ample waiting rooms, anterooms, parlor, etc. This room will probably be occupied by the local chapter of the Order of the Eastern Star. In the rear of the second and third floors will be a theater, according to the present plans. There is some talk of placing the banquet hall on the third floor and using the first and second floors for the play house. The entrance to the theater will be on Florence street.

The third floor is exclusively for the Masonic hall, and consists of the main lodge room, 38 by 60 feet, with walls 24 feet high, a candidates' parlor, reception, smoking, and lounging rooms, together with all the necessary arrangements for Blue Lodge, Chapter, and Commandery work when required. The treatment of these details is in many respects entirely original, the building being arranged and equipped in a manner to make it equal to any Masonic temple on the Pacific Coast.

Preliminary bids have already been asked for from contractors to see if the present plans and specifications can be included in a \$50,000 building. Final bids will be called for as soon as possible and work started on the building this fall.

SANTA ROSA.

The Masonic Temple, the cornerstone of which was laid with imposing ceremonies on June 24th, is an edifice of which not only the Masonic fraternity feel justly proud, but the citizens generally look upon it as one of the handsomest and most substantial structures in Santa Rosa. The dimensions of the building are 80x136 feet, artistic in architectural design, three and one-half stories in height, and symmetrically constructed of brick and stone. The ground floor plan provides for five stores of goodly proportions, which are to be heated by steam, brilliantly lighted and well ventilated. The second floor is

arranged for ten business offices, a beautiful lodge room, banquet hall, parlors, etc. The third floor will be devoted to lodge rooms, asylum, chapel, organ loft, drill room, smoking room, etc.

These Masonic edifices are being erected under the superintendence of Bro. H. F. Starbuck, of San Francisco, who is the architect of the work, and who is making a specialty of the construction of buildings of this character in a number of cities of the Pacific Coast.

CALIFORNIA BODIES ENTERTAIN

The California bodies of the Ancient and Accepted Scottish Rite entertained their feminine relatives and friends July 19th, the occasion being the first "ladies' night" held in the beautiful Albert Pike Memorial Temple on Geary street, near Fillmore, San Francisco.

About 800 ladies were in attendance. Upon the stage were set the scenes used in conferring the degrees, a number of these being shown to the audience. Albert Pike Temple has the finest stage settings, consisting of over 100 drops and wings, of any of the Scottish Rite bodies in this country, and the best were displayed for the edification of the visitors.

Bro. Richard Jose, always a favorite to San Franciscans, sang a number of songs, and responded to many encores. Bro. William H. Hendricks, Wise Master of California Chapter, Rose Croix, delivered a monologue entitled "From the South," in which he referred to the perils awaiting those who, according to the darky preacher's standard, did not travel the straight and narrow path.

Following the entertainment the guests were given an opportunity to visit the various rooms in the building, and were later bidden to the banqueting hall on the ground floor, where dancing was indulged in and refreshments were served.

The California bodies have demonstrated that they are genial and graceful hosts, and their feminine guests are unanimous in their verdict of praise and their hope that these "ladies' nights" so successfully inaugurated may recur often.

The committee having the affair in charge consisted of Frank B. Ladd, W. H. Hendricks, Louis A. Murch, Captain F. J. H. Rickon and William Crocker.

We should not always judge people by what they do in public, for the young man who sings "Throw Out the Life Line" with so much enthusiasm on Sunday evening very often forgets to hang out the clothes-line for his mother on Monday morning.

GEMS OF UNFADING BEAUTY



F a pebble cast into the sea produces changes whose influence is felt upon the farther shore; if a spoken word is indelibly written upon the viewless pages of the air, may we not reasonably hope that the influence of a kind and generous act may be as widely felt? The diamond was once a rude, uncouth and shapeless fragment of carbon, hidden away in gloomy gorges, where suns never shone and moonbeams never strayed; but, by the action of time, the influence of the elements and the lapidary's skill it became a sparkling gem, coveted and prized by the nobility of earth. May we not draw from it a parallel which in its scope shall extend from sodden sands of time to the boundless realms of immortality? Words of love, and kindred acts, though in themselves of little worth, and perhaps forgotten, hidden and lost amid the rubbish of time, may, by and by, in the great laboratory of eternity, be crystalized into gems of unfading beauty to deck the jewels we shall wear in the great temple above—diadems for our brows when we enter those celestial halls

“Where angel feet make music
O'er all the starry floor.”

The traveler in the south of Spain, leaving the beautiful vale where the Guadalquivir flows, and traversing barren hills and sterile wasts, finds himself at nightfall beneath the towering heights of Granada. As he lies down to rest he listens to the music of murmuring waters. He falls asleep to its lullaby; it ministers to him in his dreams, and greets his ear as the first glad voice of the morning. It is the sound of the irrigating rivulet brought into existence by the Moorish inhabitants of Granada more than five hundred years ago. That unhappy people have long since been driven from the shores of Spain; their temples have been demolished, and the palaces of their

kings have crumbled into dust; but this simple work of their hands has remained to comfort and cheer the weary traveler through the succeeding ages. So the generous acts and kind offices which we perform under the guidance of the sublime principles of our ancient and honored fraternity will live to feed the streams of moral fertility, which shall continue to flow for the benefit of mankind when the places we occupy shall be vacant and our names even shall be obliterated from the tablets of earth.—*Selected.*

The Masonic Wall Flower

If it wasn't for the so-called “wall-flower,” says the *Missouri Freemason*, the attendance at our meetings would be small. We say, God bless the brother who attends meetings regularly for no other purpose than to take a “back seat,” so-called. There is something in the lessons taught in conferring degrees other than the dotting of “i's” and the crossing of “t's” and they thoroughly understand that “such is the nature of our constitution that some must, of necessity, rule and teach, so others must learn to submit and obey.” They come for the good they see in Masonry, and, therefore, are valuable members. Blessed is the body that has many of them, say we.

He Never Lost It

An old negro in a neighborhood town arose in prayer meeting and said: “Bred-derin and sisterin, I been a mighty mean nigger in my time. I had a heap er ups and downs—especially downs—since I jined de church. I cussed. I got drunk. I shot craps. I slashed udder coons wid my razor, an' I done er sight er udder things, but, thank de good Lawd, bredderin and sisterin, I never yet lost my religion.”—*Missouri Freemason.*

DOCUMENTARY EVIDENCE

WRITTEN FOR THE TRESTLE BOARD BY BRO. G. GUNZENDORFER.



NOTED with a great deal of interest, the editorial in the July number of the *TRESTLE BOARD*, headed "A Bad Provision," and emphatically endorse all that was said about the so-called edict of Grand Master Valiant of Missouri. There seems to be a disposition among the eastern jurisdictions to make it as difficult as possible for genuine Masons to visit them.

In the month of June last, I was the victim of such an edict in the great jurisdiction of New York. Attempting to visit Polar Star Lodge of New York City, I was requested to and did sign a paper giving my name and Masonic pedigree and official character. After waiting some time, a Past Master of that lodge named Hamilton came out of the lodge room, and stating that he had been delegated to examine me, demanded some paper evidence of the fact that I was a member of the Fraternity. Being a life member, I did not have any receipt for dues and did not have any life membership certificate with me. The official inquisitor refused to accept a chapter receipt as evidence of my standing in the Blue Lodge. I offered to take the test oath and to submit to as rigorous an examination as he might see fit to give me. He refused absolutely to consider my request for an examination on the sole ground that by an order of a former Grand Master, a Mason hailing from another jurisdiction could not have the opportunity of being examined unless he produced some written evidence of his membership. I informed Brother Hamilton that I was a Past Master of my lodge and also the High Priest of the Mother Chapter of the Pacific Coast and that if he doubted my statement, he could ascertain by examining the latest reports of the Grand Lodge and Grand Chapter. An examination of the records

was made in the library of the Temple and enough produced to satisfy the committee that I was what I represented myself to be, but they would not examine me, claiming that would be in violation of law and precedent to attempt to ascertain whether or not I was a Mason in view of the fact that I did not have a diploma from our Grand Lodge or like evidence of my membership in the Craft. I was not permitted to even satisfy the committee by an examination that I was a member of the Brotherhood. I argued that aside from the legality of such an order, which he claimed had been made by the former Grand Master, that it was the spirit rather than the letter of the law that should control. And for the first time in my Masonic career I was turned away from a Masonic meeting. It may not be uninteresting to state that I was later vouched for into other bodies of the Craft.

The ground for the exclusion of bona fide craftsmen is stated to be the desire of the New York jurisdiction to prevent clandestine Masons and impostors from working their way into lodges. This, as I stated to the committee, was a confession of weakness, inefficiency and cowardice that fortunately have never gained foothold in the Western and Pacific Coast jurisdictions. It was in effect, a statement that the oaths of the members were useless and mere verbal vaporings, for if the members of the various bodies would but do their work, no one could work his way into the body unless he was one of the elect. It seems to me to be putting a premium upon unfraternality. There is already too much that is grossly calculating in the attitude of many members of the Brotherhood, and these so-called edicts are calculated to still further raise up a barrier of exclusion between the jurisdictions. Carried to its

logical conclusion, there would be no opportunity of visiting by members of the different jurisdictions, and one of the strong purposes of the Brotherhood in developing the bond that holds all craftsmen together would be absolutely destroyed.

The New York edict is on a par with the autocratic enunciation of Grand Master Valiant and both ought to be condemned in no uncertain tone by brethren throughout every jurisdiction.

No one will deny that great care should be exercised in the admission of visitors. This duty has been with the Master since the dawn of our institution and it can be left safely with the Master because he is responsible. Masonic history shows that the Fraternity has thrived during many centuries, but until very recently there have been no pronouncements of such utterly ridiculous and idiotic character in which the Landmarks are wholly forgotten or disregarded. Honesty is indubitably stamped upon most men's faces, but if one is so skilled that he can mask his features then a careful examination at the hands of an experienced member will lay bare the falsity of the applicant's claim. Our forebears, who certainly were as good and as intelligent as we are, found no difficulty in excluding impostors, but in their behalf we must say that they knew something of their institution and did not unite with the Craft for selfish or mercenary purposes, but sought membership for the purpose of benefiting mankind, and had withal that quality of charity and fraternity which judge men by nobler standards than these recent Grand Masters seem to think are demanded. Are we, of this latter day, to set up standards not deemed necessary by our fathers, which put a premium upon carelessness and indifference and after all fail to accomplish the purpose desired; for forgery and simulation of receipts and diplomas is as easy today in New York City as is the simulation and forgery of labels of fruit, wine, etc., under which California

products are disposed to credulous easterners, as the output of France or New York.

I have noted with a great deal of concern during recent years a growing tendency on the part of Grand Masters and subordinate officers to get away from the "Ancient Landmarks" upon which our great Fraternity was founded and which if not repressed will make of the Masonic institution an order in which there will be no respect for the traditions and regulations of the past and will place it upon the same mercenary and sordid bases that are the foundation stones of most of the recently organized American fraternities.

Can it be possible that the modern officials know nothing of the "Ancient Landmarks?"

SAN FRANCISCO, CAL.

Incentives of the Lodge

By the tenets of Masonry, says Bro. John W. Vrooman, we who are welded and banded together know that outside the sacred influences of home and the hallowed walls of the temples of God the lodge furnishes the best incentives and the noblest impulses of life. We seek to educate the mind, encourage the growth of the intellect, and to develop the resources of science. By allegories and symbols are revealed to us the principles that underlie our system, representing in enduring form our sublime conceptions of Brotherhood and Truth. Allegorical ideas found a place in the history of the world and in the poetry of nations only at an advanced period of civilization. The symbol is a token by which something hidden is made known—the embodiment of an idea, the refinement of a truth in a visible form. Before speech was formed the means of conveying thought was by symbols. Each symbol stood for a number and also for an idea. Men understood each other perfectly then, though the language typified by the symbols could not be spoken.

SEEK THE LIGHT

BY JOSEPH E. MORCOMBE, CEDAR RAPIDS, IOWA.



"WHAT is Masonry?" queries one thoughtful Grand Master, and admits that many years and much experience have not taught him adequate answer. Shall we err in definition if we class Masonry among the potentialities rather than as a developed power; as a philosophic attitude rather than a system of philosophy? For it is receptive, not dogmatic. It has inherited from all the ages, and retained that which is best in precept and instruction. The true Mason is therefore large in mind and open to all truth, from whatever source obtained.

Masonry, let us say, is a concrete expression of man's age old search for truth. We are all seekers for "that which is lost." The quest may lead some of us over new ground of speculation, or perhaps our wearied feet may halt upon the mournful hill of tradition. What is then this paradox of Masonic teaching—that which is forever lost, and yet forever being found? Is this the secret of all the ages, and the revelation of all recorded time? It is found in the dream of the mystic, in the deepest thought of the philosopher, in the ecstatic vision of the poet and in the prophet's passionate speech. Men of the old Aryan race caught the accents of the mysterious word in their earthly Paradise beyond the Himalayas. The priests of ancient Egypt whispered it in the ears of the dying, that he might repeat it with saving power in the hall of Amenti. It was given to Moses from the cloud-encompassed height of Saini, and it found softer speech in the language of One who called the children to Him in old Judea. This is of all the ages—abiding in the oldest traditions of the race, and finding voice in the latest developments of the age. The savage, bowing to his idol, strives to pronounce the word aright, and he whose loftiest

intellectual flight is aided by heaven-pinioned Faith, halts in its utterance. It is, in short, that portion of Absolute Truth which men who really seek may find—the individual revelation which each reverent and receptive soul may receive from the Unerring and the All-Good.

It is only as this quest is prosecuted, only as the pathway of resultful search is pointed out, that Masonry can fulfill its highest mission. Let us beware lest there be growth of materialism in our lodges and in ourselves; lest we weary of the search, and there come a period of waning of the Good, the Beautiful and the True. We are building great material temples, but most important is that the Shekinah of spirituality shall find place and abide in their sanctuaries. We who are seekers after the true light cannot remain satisfied with poor glow of tradition nor yet be attracted to blindness by the fierce glare of modern materiality. My brothers, the hidden light still burns, though perchance we may have hidden it from our own souls. The glory that flamed out at Horeb and inspired the future leader of Israel; that shown from between the cherubim on Moriah's hill; that surrounded the meek and holy initiate on the Mount of Transfiguration, that descended in tongues of flame upon the apostolic conclave—these were but symbolic manifestations of that light toward which the faces of men have ever turned. Its gleam, like the Sangreal, has led the pure in heart to the front of humanity. Its rays inspired the Hindu prince to his great renunciation, and flamed in the heart of that fierce prophet who led the hordes of Asia to conquest in the name of the one true God. This is the light of Masonry—the very soul of our ancient fraternity. Material forms and formularies exist only as means, not as objects and ends of being. Sons of Light, let us not, in careful consideration



MASONIC BUILDING AT PORTLAND

The splendid building shown above has been erected for entertainment purposes at the Lewis and Clark Exposition by the Masonic order. The structure is located on Lewis and Clark boulevard and faces the Oriental Exhibit Palace and the Forestry Building. The Masonic Building is finished with green burlap walls, Flemish oak wainscot and handsome carpets of a pleasing shade of green. Lounging rooms and apartments where sick persons may be given attention are located upon the second floor. The lower floor is devoted to large reception rooms. During the Exposition period the building will be the scene of many brilliant functions held under the auspices of the Masons and the Order of the Eastern Star.

of material things, mistake these for the indwelling spirit of the Craft:—

“There is but one power, Will; but one law, Attainment.

Perhaps Humanity has been waiting for one to break its obstacles by Will and Attainment.

So Prometheus lived and worked and imprisoned the fire divine.

That fire divine is still somewhere; still can man

Find it and then, if he will, can grow, live and develop,

If he shall know how to think, how to climb, to dig, to seize, to hug to himself what he shall find:

If he shall never let the sacred torch go out;

If he shall remember that to him there is nothing impossible:

That he must struggle; that dawn is the promise of victory

And that to have hold of the torch is all the hope a man can want:

For, lo, the light of heaven is formed by these two rays—

The ray of Power and the ray of Beauty.”

BRITISH FREEMASONRY

What it Has Done and is Doing

THOMAS CATLING, IN LLOYD'S WEEKLY.



WHILE basing its lofty ideals upon a remote past, Freemasonry as it exists today is a comparatively modern institution. Its vitality is no doubt to be ascribed to the fact that the high principles upon which it was founded are characterized by the broadest humanity. Being outside the region of controversy, either religious, scientific or social, the tenets of Masonry embrace the Sovereign upon the Throne and the humblest of his subjects. The white and colored races, rich or poor, learned or simple, Jew or Gentile, meet upon common ground; and wherever they come together brethren may know and greet each other.

The record that St. Alban founded the first Lodge in Britain A. D., 287, rests upon tradition; and details are wanted as to the kind of Masonry into which King Henry VI. was initiated about 1450. Some two hundred years later the Craft took more definite shape, and we hear of Sir Christopher Wren as Grand Master. It was not, however, until the eighteenth century that Freemasons' Lodges commanded the recognition which has since made them such potent instruments for good in the community. From the Committee of Charity, first appointed in 1725, have sprung three notable institutions, now conferring benefit on 1,153 persons. The oldest, designed to educate and bring up the daughters of deceased Freemasons, has existed for over a hundred and sixteen years. At the last return 265 girls were being cared for; and the donations and subscriptions for the year amounted to a little over £28,500. The kindred institution for boys, founded in 1798, has an equally good record—the number of boys in the school being 350; while the year's

contributions were over £40,000. There are 236 men and 291 widows (besides 31 widows receiving half their late husband's annuity) on the funds of the Benevolent Institution, the donations to which reached £25,363.

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

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

Masonic Lodges flourish along the ancient river of Egypt. In Cairo some of the most zealous members of the Craft are Arabs, who are content to forego the social pleasures of dining together, their proceedings ending with sending round a charity box for the relief of poor brethren.

In the far-distant Soudan is now to be found a Khartoum Lodge, meeting in the city where Gordon perished. The Commander-in-Chief in India attends the

Kitchener Lodge at Simla, and also remains a member of the Drurylane Lodge at home. Jerusalem has its own Lodge, with brethren of many nationalities meeting amidst the most ancient surroundings.

Lord Wolseley, in his Memoirs (published this year), says: "I have been often asked if there was any good in Freemasonry for the soldier," and proceeds to relate that the only wounded British officer rescued alive from the trenches before Sebastopol was one who made himself known as a Mason, when he was treated with every consideration and kindness.

The annals of war furnish many instances of good-will. During the American struggle for independence the Masonic chest of the 46th Regiment (now the 2nd Battalion of the Duke of Cornwall's Light Infantry) fell into the hands of the enemy. When the fact became known to General Washington he not only ordered the return of the chest, but directed that it should be handed over by a guard of honor, under the command of a distinguished officer. It is recorded that the chest containing the Constitution and implements of the Craft was carried through the ranks of the regiment, while the band played a sacred march, the colors waved, and the troops presented arms. Needless to say that this act of Washington's was received with ringing cheers.

By an extraordinary coincidence the

46th Regiment suffered a similar loss while in Dominica in 1805. The French attack was gallantly resisted, but in the course of the action the Masonic chest of the regiment was seized and carried off to sea without its contents being discovered. Three years passed, and then the French government returned the chest with complimentary presents, thus paying the homage of an enlightened nation to the value and usefulness of Masonry.

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

In 1813 the Irish captain of a trading vessel was captured by a French privateer, commanded by Louis Mariencourt. The latter, on finding that his prisoner was a Freemason, at once gave him his liberty, and also returned his ship and its cargo.

Several Lodges of Englishmen are now working in Japan under the Grand Lodge of England, and it is noteworthy that Viscount Hayashi, the enlightened Ambassador from the Far East, has become a member of the Craft in London.

A BEAUTIFUL EPITAPH

A paragraph has been going the rounds of the press referring to the following inscription, which, it is stated, was written by Mark Twain, for the tombstone of his wife, in Woodlawn cemetery, Elmira, N. Y.:

"Warm summer sun,
Shine kindly here,
Warm summer wind,
Blow softly here;
Green sod above,
Lie light, lie light,
Good night, dear heart,
Good-night. good-night!"

It appears that this statement is erroneous. The lines are favorite ones with Mr. Clemens, and when he had them engraved for his daughter's not his wife's gravestone, he enclosed them in quotation marks, to indicate that he was not the author of them. Who the writer is he does not know; but, as he says, the lines were to him touching and beautiful, and expressed what he felt better than any words of his own could have done.—*Columbia Herald*.

THE LAMBSKIN APRON

BRO. C. C. EMRICH, PAST DEPUTY GRAND LECTURER, OHIO.



ROTHER, I am about to present you with the lambskin, which is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order. And from a time whence the memory of man runneth not to the contrary, this emblem, plain and unadorned, has been the peculiar clothing of all Ancient, Free and Accepted Masons. The citizen toiling in humble poverty and the prince commanding the resources of empires, have alike worn it in the consciousness that it has lightened the labor of the one and added dignity to the power of the other. It may be that you are or yet will be so firmly entrenched in the confidence of your fellow men, or so deserve their gratitude, that they will elevate you to the highest position of honor, trust and emolument and cause your name to be inscribed high upon the pillar of fame. But never before have you had, and never again my brother, will you have a higher mark of favor and confidence bestowed upon you than this, which I, as the representative of these brothers and of the craft throughout the world, am now about to bestow—this emblem which King Solomon wore when arrayed in all his glory; which invested with additional dignity other kings, princes and rulers, and which has been eagerly sought and worthily worn by the best men of your generation, I now with pleasure present to you. Its spotless white is emblematic of that purity of heart and uprightness of personal manhood which we expect and sincerely hope will hereafter distinguish the conduct of all your worldly affairs. This emblem is yours to wear, we hope, with pleasure to yourself and honor to the fraternity. If you disgrace it, the disgrace will be aug-

mented by the consciousness that you have, in this lodge, been taught the principles of a correct and moral life. It is yours to wear as a Mason, so long as the “vital spark” shall animate your mortal frame; and when at last, whether in manhood or old age, your spirit shall have winged its flight to that “house not made with hands”; when amid the tears and sorrow of surviving relatives and friends, and by the hands of sympathizing brother Masons your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours—to be placed with the evergreen upon the coffin that shall inclose your remains, and with them laid in the windowless palace of rest. My brother, may you so wear this emblem of spotless white that no act of yours shall ever stain its purity or cast reflection upon this ancient and honorable institution which has outlived the dynasties of kings and the mutations of empires. May you so wear it and “so live that when your summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent hall of death” that you may “go not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by an unalterable trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams.”

Wanted a Visible Sign

Mr. Joyner (member of six secret societies, who had just been received into the church): “I’m a full member now, am I?”

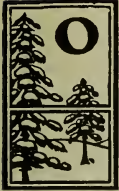
The Minister: “You are, my brother.”

Mr. Joyner: “Do I get any button?”

Sympathy is the keynote to Friendship; it is, in fact, the very essence of it.

ST. JOHN'S DAY AND ITS LESSONS

FROM AN ADDRESS BY WILLIAM F. KUHN, P. G. M.



ON St. John's Day in June, 1717, in the "Goose and Gridiron Tavern," London, Operative Masonry died and Speculative Masonry was born.

The death of the one, and the birth of the other, was not as abrupt or sudden as this language might imply. It was not a "revival," as frequently termed, but a transition period of the old into the new. This transition included, possibly, half a century or more, both before and after this festival day.

The influence of the non-operative Mason in the Fraternity for many years previous was more and more strongly felt, until it culminated in the organization of a Grand Lodge, and the election of the first Grand Master, on St. John's Day in June, 1717.

The formation of a Grand Lodge and the election of a Grand Master might be termed the line of demarcation between the Operative and Speculative periods. It was the boundary line, where the Plumb Line, Square and Rule dropped from the hands of the Operative Mason, no longer to be used in the erection of magnificent edifices, but to become the symbolic implements for the erection of symbolic temples, not of wood or stone, but of a life and character dedicated to God and the service of humanity.

The introduction into Operative Masonry of the Speculative Mason, with his scholasticism, his culture, his broader horizon of intellectual attainments, was the germ of the development, the evolution, from the primitive life and ritualism, to the more comprehensive and cosmopolitan life and ritualism of the Masonry of today.

Development is a necessary result of culture and education. To think means to grow. A comprehension of the duties,

and a knowledge of the principles, of Masonry; and the methods by which these duties and principles may be imparted, lead to ritualism. Ritualism may be meager and brief, or ornate and spectacular. A ritual is always measured by the average of the intelligence of its devotees. It would be folly to teach symbolism by a ritual that would be puerile or even mediocre; and it would be equally foolish to teach by a symbolism that could be understood only by the few.

The organization of the Grand Lodge, with its attendant authority, was the beginning of ritualism. The brief ceremony or pledge, with the charges of Operative Masonry, resulted in the excellent Ritual of the Craft of Masonry of to-day.

The Ritual of the four Degrees, which were declared at the union of the two Grand Lodges of England, in 1813, to be Ancient Craft Masonry, is broad and comprehensive, containing therein the spirit of the Operative and the erudition of the Speculative.

There have been, and are, a few self-styled intellectual giants who look upon the work of Anderson, Preston and Webb as puerile and mediocre, but humanity prefers a Mason who thoroughly understands the symbolism of the "Bee Hive," and acts accordingly, to the one who speculates, and thinks he understands the so-called mystical numbers 3, 5, 7 and 9. The world is waiting for men who fully comprehend the rounds of the ladder denominated "Faith, Hope and Charity;" not for those who speculate on the Pythagorean "*Pons Assinorum*."

The beauty and strength of a ritual lie in the clearness of its teachings, the readiness of its comprehension, the simplicity of its symbolism, and rhetorical and grammatical diction, and the purity of its language, that it may be an educator, as well as a purveyor, of its special sym-

bolic teachings. "A homily for a time, a Temple at once, and a Landmark,"—The germ, planted by the Operative Guild in the Ritual has become the majestic tree, with its full fruit of the Speculative Guild.

On this festal day may we not with profit inquire: What is this Spirit of the Operative Mason that lives in our Ritual, that gives it its vitality and force, that lives co-existent with and under both, that has remained unchanged through centuries of nations and years of ecclesiastical and educational life, that has increased rather than diminished its influence over the hearts and minds of men?

I would not have you believe that there has been no growth, and that Masonry stands to-day where it stood centuries ago. The letter and the spirit of Masonry are the same, but the spirit of Masonry has burst the cerements of the letter and has given life where heretofore appeared death. The spirit has superseded the letter. The corn has pushed aside the husk.

That which many believe to be historical has become legendary. Yet the legends in their symbolism are even more potent than if historical.

Historically, King Solomon never was a Mason, much less our first Grand Master, yet the legend bears to us a symbolism far beyond any historical significance. The Saints John were not members of our Fraternity, but to us, by the lives lived and the principles they represent, they are the Patron Saints of Freemasonry.

Pythagoras never saw the inside of a Masonic Lodge, and that he was raised to the sublime degree of Master Mason is a magnificent piece of fiction. How could a metaphysical dreamer find congenial spirits and companionship among trades-union of stone cutters? But a legend, to teach us to be lovers of the arts and sciences, has in it a profound and useful lesson.

I love the legends of the Craft for their deep and beautiful symbolism. It is not a question of historical fact or whether these legends are true or not, but what do

they teach? It is not a question whether such a man as Hiram Abiff even lived or whether the incident narrated in the Master's Degree is true or not. But it is absolutely important whether, as Masons, we believe the great truth therein shadowed forth. For in its symbolism, next to a belief in God, lies the greatest truth and landmark of Freemasonry—Immortality. Historical correctness adds nothing to the symbolism. Destroy not the legends of the Craft for they are essential to its life.

Since the middle of the 18th Century much of the ancient mysteries of Egypt, Greece, India and Judea, with their special symbolism, have been engrafted upon the Ritual, especially in the so-called higher Degrees; for all higher degrees have been fabricated since about 1740.

Phallic worship, with its disgusting symbols; the secret schools of Pythagoras, with their lessons of wisdom and mysticism; the Hierophants of the pagans; the Egyptian mysteries; the Hermetic philosophy; the mysterious and philosophical Kaballa of the Jews; all these are exotic to Ancient Craft Masonry. Yet, while foreign to Ancient Craft Masonry, they are fruitful to study and investigation. To the student of symbolism they are a great source of moral and intellectual growth. It is to be regretted that to many they mean merely larger watch charms and high sounding titles.

Own a lodge home by all means, but first be sure of the treasury. Some economists call mortgages millstones.

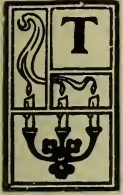
A St. Louis man says getting rich is a bad habit. We have never been able to acquire it.

New York is to have a skyscraper church, ten stories high.

The path is easy that is paved with love.

THE ORIGIN OF MASONRY

BRO. HERMAN C. DUNCAN.



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

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

There is a marked similarity in the philosophy and vital teachings of those mysteries and the philosophy and vital teachings of the "work" of today's Freemasonry.

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

Against the acceptance of the latter hypothesis looms up the fact that the unveiling of the symbols of Egypt must be given a date subsequent to that when

those teachings are known to have been inculcated in the Lodge. The Masons of the early days of the eighteenth century could not have adopted and appropriated the philosophy and vital teachings of much of the Ancient Mysteries, for to a very large extent the symbols that have revealed the character of those mysteries were hidden in their day by the dust of ages and were unknown then to anybody. Historic Masonry ante-dates "Egyptian Research."

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

What We Make It

Life is just what we make it. To sit still, waiting for an opportunity, is to waste valuable time, which was given us for a noble end. If no opportunity crosses our pathway; if no occasion presents itself wherein we may lend a helping hand, then we must make one. The making of the effort oftentimes discovers the way which was hitherto hid from sight. The demand made on our time, labor, and substance is never beyond our ability to do good. In every instance it is not what we would, not what others would have us do, nor is it what we think we ought to do. It is simply what we can; no more, no less.—
Dan'l McDonald.

An Apologue

A certain king, in memory of a great deliverance, caused to be set up in a broad plain a trophy, bearing a shield, of which one side was golden and the other silver. It chanced one day that there entered on the plain two knights, each clad in full armor and attended by his squire, coming in opposite directions. As they approached the shield, having first saluted each another, they remarked on the beauty of its design and the perfection of its workmanship. "The splendor of this golden shield," began the one—"Hold there!" cried the other. "Hast thou eyes in thy head, and canst thou not see that it is silver?" "One must be either a fool or blind," retorted the first, "not to see that it is of pure gold." From words they soon fell into wrath, and from wrath came defiance to mortal combat. Having each taken his place as the law of arms required, they met with so true a shock that the lance of each was shivered to splinters on the other's shield, and their horses continued their course till each stood in the place which the other occupied before. As they turned about to renew the combat, and called upon their respective squires for fresh weapons, they caught sight again of the shield which had been the cause of their quarrel. "Pardon my rash humor," said the first. "I see now clearly that the shield is of silver, as thou hast said." And pardon me," replied the other, "for I see now that the side that thou didst look upon is golden. May God forgive us both, who, being brothers-in-arms, sworn to defend the innocent and redress all wrongs, have so violently fallen out by the way, and been near to shed one another's blood!" So these noble knights clasped hands in token of true brotherhood, and went their way. And, when last seen, having slain many foes in stern and valiant fight, were journeying together lovingly, in quest of the Holy Grail.—*Selected.*

Masonic Building

On another page of this issue will be found an illustration of the Masonic building at the Lewis and Clark Centennial Exposition at Portland.

At no other exposition has the Masonic order ever erected a structure exclusively for the use of its members. The building at the exposition grounds is used as a headquarters for all visiting Masons and by the women of the Eastern Star. The lower floor is in two parts, the one on the left for the Eastern Star, and that on the right for the Masons, and both reception parlors are elegantly furnished. On the upper floor are rest rooms, and beds for those members of either order who may become ill or exhausted.

From the remotest corners of the earth Masons have come to this rest house and inscribed their names on the register.

When the cruisers Chicago and Boston were in the harbor officers and men visited the building and for the nonce forgot their rank and became, in truth, brother Masons.

No Cause For Worry

Proud father to his daughter: "Anna, has that young man declared his intentions to marry you yet?"

Daughter: "No, papa, dear; but there is no cause for worry, however."

Father: "How do you know there is not?"



Daughter: "Well, you know he is a Mason."

Father: "Well, I don't think that has anything to do with his paying attention to you, has it?"

Daughter: "O, yes, papa. Masons do not court young ladies like other young men."

Father: "O! Don't they?"

Daughter: "No. Masons are courting young ladies by degrees."


Perfect Ashlars of
Masonic Thought



HERE is a new chivalry whose weapons are not carnal. There is abroad in the world the spirit of modern knighthood which finds its justification and its potent expression in a holy warfare against the materialism and commercialism of the age, against the tyranny of organized capital on the one hand and of labor on the other,—against the spirit of graft and corruption that stealthily stalks through the land invading the operations of commerce and war, of our municipal, state and national governments, and poisoning the atmosphere even of our temples of learning and of religion. Against these foes of our national life it is the duty of knighthood everywhere to draw the sword of truth, justice and liberty, and to die if need be, in the cause of righteousness. To die a social death or a political death,—to suffer from slander, calumny and ostracism, is a higher test of courage, patriotism and devotion to principle than to fall fighting for the flag on a foreign shore.—*John Herbert Phillips, Grand Commander, Alabama.*

Improvement — always better, — better in spirit, in heart, in head, in mind and morals,—this is the motto of our ancient Order. The temple reared by Solomon was perfect. Perfection embodied in its plan and scope, marked its every part when finished. So with speculative Masonry; perfection is the ideal toward which its symbols and ceremonies tend, never reached, but always sought and ever near because so sought. In this upward evolution of the true Mason—this striving after ideals of our Order—self-cultivation is a prime factor. Sometimes I have

thought that in our zeal for the benefit and betterment of others we are in danger of forgetting that he is able to do most for others, able to brighten the world most who has first learned to make the most of himself. The matchless majesty of a man with a vision clear enough to know the right and a will to do it—this is the noblest work of Masonry.—*J. B. Carlyle, North Dakota.*

As I study the principles of Freemasonry I am more and more impressed with their grandeur and nobility, and as I contemplate the lives which we, as Masons, live, it fills the heart with sorrow to think how far we fall below her standard; and I sometimes fear that as our Fraternity has enlarged her borders and grown venerable with years, we, the children, have lost something of the stern integrity and devotion to genuine Masonic principles which characterized our fathers in the faith. Reverence toward God, purity of heart and lip, truthfulness in word and deed, charity for the weak and tender compassion for the erring, are among the legends which they emblazoned upon our standard. Profanity, and falsehood, and slander, and vice of every kind, are denounced as un-Masonic and unworthy of him who has knelt at the holy altar.—*George H. Davis, P. G. M. of Idaho.*

Every bark that sails the sea, no matter how insignificant or how stupendous be her proportions, cuts her way through the ocean of water, but leaves no trail or mark of her passage,—while every life that makes the human voyage, regardless of its frailty or strength, leaves an indelible mark, be it for good or for evil—*Simon P. Gillett, Indiana.*

It is our bounden duty to walk worthily—to deport ourselves as true, as genuine Freemasons. Our principles are noble, our ideas lofty. Let our lives—at least in earnest endeavor—be worthy of these. When any one of us is known to be a Mason, let that fact be warranty to the world that, noble as are our principles and lofty as are our ideas, we are doing our best to make our practice accord therewith. Brethren, do not let us be satisfied to talk Freemasonry. let us act it.—*A. H. Burton, P. G. M., New Zealand.*

All life is made up of sunshine and shadow. While we have wrought with so much pleasure and profit in the quarries of the earth, death has summoned six hundred and ninety-two of our tried, true and faithful brethren. As we reverently chant, "God rest their souls in peace," let us find consolation in the beautiful thought, "There is no death; what seems so is transition." Then may we believe in keeping with our Masonic faith that we shall meet them again.—*Roscoe W. Broughton, G. M., Michigan.*

Kingdoms have sprung up, grown strong, and in course of time have been withdrawn. Empires have been formed, passed through their history and gone to decay since Freemasonry was first started. Ancient religions, discarded and narrow minded philosophy lie strewn long the pathway of civilization; but the principles of Freemasonry have weathered it all and have gradually grown in strength as well as in territory, until today it covers every country, every clime and every nationality from one end of the world to the other, wherever the light of civilization has trodden. But not only does Freemasonry lay claim to ancient history and a wide territory, but also to the grandest and noblest principles that ever appealed to the human heart. It associates itself with human sympathy and the charitable institutions of men. As

Masonry is ancient and mediaeval, history found expression in the architecture of magnificent temples and splendid cathedrals, so the Masonry of today finds expression in the noblest, grandest and the manliest deeds of charity, truth and upright manhood.—*Bro. John Holman, South Dakota.*

The kind deeds that we do will after all, be the only thing that will be left for us when we come to make that great change that is decreed for all men. It will not matter at that time what positions we have held, how much of this world's goods we have accumulated, or whether, in the common sense of the word, this life has been a failure or a success, but if we have done some kindly deeds on our journey, if we have soothed the unhappiness of some one who needed it, if we have stretched the helping hand to raise a fallen brother, if we have whispered good counsel and good cheer in his ear, if we have in any manner made the lives of those among whom we walk pleasant and better, and more manly, then we have accomplished all there is in life, and these deeds will be something that we can hold on to when earth is slipping away from us.—*Chas. W. Nutting, P. G. M., California.*

I would rather have the tiniest rose that grows on the thorniest bush cast in my pathway while I am living, as an emblem of love, a token of appreciation, an expression of confidence, than to have a cart-load of flowers dumped upon my grave when I am dead—*George E. Grimes, Grand Master, Indiana.*

Death makes men more teachable. Where could richer soil be found in which to plant an impulse for good than a soul touched by grief? No one goes to a grave to plant the poisonous vines of envy and hate.—*Emerson E. Ballard, Indiana.*



EDITOR'S CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, } Editors.



Non-Payment of Dues

Every person made a Mason voluntarily assumes certain obligations; among these is that which in honor binds him to conform to and abide by the laws and regulations governing his Lodge. The payment of dues is then a matter of obligation, from which no party while he continues to be a member of his Lodge can absolve himself. Any neglect to observe this obligation is a Masonic offense, and under the laws of the Grand Lodge, and of the Lodge to which he belongs, subjects the offender to the penalty by the law provided. The penalty for violation of this feature of the law is suspension from all the rights and privileges of the Fraternity. This penalty differs from that attaching to other violations of the law in the important particular that the brother may at any time restore himself to proper standing in his Lodge by complying with the requirements of the law. Few seem to understand that non-payment of dues constitutes a Masonic offense. Nevertheless such is the fact. In many of our American Jurisdictions a delinquent cannot be suspended for the offense without due process, or trial; but in California no trial or other process, save notification of delinquency is required. It is made the duty of the Secretary of the Lodge promptly to notify all members of delinquency. This should be done in the spirit of do unto others as you would be done by. When done the member delinquent should as promptly respond. Secretaries of Lodges, by courteous and timely notice, prevent delinquency. Delinquency does not arise, as a general proposition from willful neglect on the part of the membership, but usually from

forgetfulness. There is no surer means of securing compliance with any law than its prompt and proper enforcement; hence, the duty of the Secretary to see that his duty in this regard is carefully observed. If any brother is unable to meet his obligations, the Secretary of the Lodge is the one who ought to know it, and knowing, he should see to it that his Lodge is properly informed. The office of Secretary in a Masonic Lodge is a most important one—not second, even, to that of Master. If such officer will properly discharge his trust, he will seldom have occasion to report delinquency. A gentle reminder will generally prove effective, without the necessity for formal notification. We imagine we hear a Secretary exclaim, "What do you know about this matter?" The reply that we have been there, and speak from actual experience.

Cipher Rituals

About one-fourth of the Grand Lodges of the United States have adopted and published cipher rituals, or have countenanced, in official manner, the dissemination of such rituals. Attempts have been made in the Grand Lodge of California to do likewise; such attempts have ingloriously failed. The Grand Lodge acted wisely in declaring itself utterly opposed to such action. Some years ago a cipher ritual of the Royal Arch Chapter work was published. The experience of that Body conclusively proved that the publication was detrimental; that the work was emasculated in interest; and that the officers in the various stations were far less qualified to render the work of those formerly. They depended

upon the cipher, and ignored the effort necessary to make themselves proficient. The result was that the cipher ritual fell into "innocuous dessuetude."

Every Mason is familiar with the expression, "An old man in his dotage." But when, pray, does a man become "old," and at what age do the individual's faculties begin to wane and his mentality be so impaired as to prejudice his usefulness as a citizen, and his availability as Masonic building material? A woman is said to be as old as she *looks*, and a man as old as he *feels*. Dr. Osler would retire all men over *forty* and at *sixty* would administer chloroform, but Past Grand Master Wm. F. Kuhn, of Missouri, holds a different opinion, in verification of which statement, witness his sentiments as follows:

"The term 'dotage' is one applied to a condition, and is not limited by age. A man may be in his dotage at 45, 60, or at 80. The majority of men who reach 75 are not in their dotage. As long as a candidate can intelligently understand the work and learn the lectures in Masonry, he is not in his dotage, even though he is as old as Methuselah."

The Mystic Shrine

The Imperial Council of the Nobles of the Mystic Shrine assembled at the City of Niagara Falls on the 20th and 21st days of June of this year. The Council was opened by the Illustrious Imperial Potentate, Noble Geo. L. Brown, who presided during the deliberations of the Council with marked ability and courtesy. His very able annual address was a record of much labor and of devotion to the interests of the Order, and clearly showed that the year has been one of the most prosperous in its history.

Three new Temples had been organized—one at Winnipeg, Canada; one at Little Rock, Arkansas; and one at Concord, New Hampshire. This makes the number of Temples in North America ninety-seven, with membership ranging from 76 to

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In a great majority of the cases of failure to receive the publication, which we have investigated, it has been found either that the subscriber has changed his residence without notifying us, or the non-receipt of the magazine is traceable to some other oversight not the fault of this office.

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5009, making the total membership of the Order 96,796, being an increase over the number reported in 1904 of 9069.

It is pleasing to note from this address that the amount expended by the several Temples in charity amounts to the sum of over \$23,000.

From the able report of the Imperial Recorder, we learn that the receipts of the Imperial Council have been, for the year \$43,991.30; total expenses for the same period amounted to \$30,983.14, leaving a net gain of \$13,008.16, and making the balance in the Imperial Council's treasury \$79,959.92.

The committee selected in 1903 to codify and harmonize the laws of the Order presented an able and exhaustive report, which with some few amendments was adopted. The chief matter brought up in the Council, being an amendment to the

Constitution making the per diem and mileage of representatives payable from the funds of the Imperial Council, occasioned quite a spirited contest, and was finally carried.

The committee on time and place, of which Noble Dr. Grossman, Potentate of Aloha Temple of Honolulu was chairman, reported in favor of Los Angeles. The only competitor was St. Paul. Nobles Field, Filmer, Neal, Sloan and Anderson, representatives from Islam Temple, took a most active part in the contest, and to them, together with Dr. Grossman, is attributed the successful issue. And now Islam proposes to unite with Al Malaikah to make the session of 1906 the most memorable in the history of the Mystic Shrine in North America. So mote it be.

We cannot close this article without mention of the fact that Islam's Arab Patrol did themselves proud, winning the highest commendation for the excellence and military correctness of their maneuverings. It has been reported that Almos Temple of Washington, D. C., won the prize of \$2000. Suffice it to say that such statement is entirely erroneous, not to say false. At Saratoga in 1903 the several patrols decided that thereafter no prizes would be offered for those entering the competition, and since then no prizes have been offered.

Clandestine Masons

In an editorial in the July number of this journal, we inadvertently erred in stating, in the first part of said article that a party who had been made a Mason in contravention of the laws of the jurisdiction in which he resides, is a clandestine Mason. We should have said that such party is an *irregular* Mason; that is, a Mason who has been made such in a regular lodge, but in manner contrary to that provided in the Constitution of the Grand Lodge. Section 19, of Article 3, Part 3, of the Constitution of the Grand Lodge of California expressly declares that "no lodge shall

CAUTION TO SUBSCRIBERS

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

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

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

recognize as a Mason any person who, being at the time a resident of the State, has received, or claims to have received, the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge, without the proper permission, until the lodge nearest his place of residence shall have received him as a member. The proper permission, above mentioned, may only be given by the lodge nearest his place of residence, and in the manner necessary for an election to receive the degrees." Our error consisted in using the term *clandestine* when we should have used the term *irregular*. We are pleased to have had our attention called to the matter, for in no case do we intend to mislead.

We have been asked to indicate the distinction between the terms *irregular* and *clandestine* as applied to Masons. *Irregular*, as we take it, when applied to a Mason, simply means that he has not been made a Mason in a regular lodge; that is, in a lodge constituted by the authority of the Constitution of a properly recognized Grand Lodge. The term *clandestine*, on

the contrary, when applied to a Mason, simply means that the party has been made a Mason in a lodge holding its warrant of constitution from a Grand Lodge not legally constituted. To illustrate—it is a fundamental principle, known as the American doctrine, that there can be but one Grand Lodge in any State of the American Union. Now, if a second Grand Lodge is formed in any State, all lodges holding and working under a constitution, or warrant, from such Grand Lodge, are regarded as clandestine lodges, and the members thereof are clandestine Masons. Irregular Masons are those who have been made Masons in a lodge holding its warrant of constitution from a legitimate Grand Lodge, but in a manner not in harmony with the constitution of the Grand Lodge within whose jurisdiction they reside. According to Mackey, however, the terms clandestine and irregular appear to be synonymous. According to the Constitution of the Grand Lodge of California, clandestine and irregular Masons are considered in the same light, except that in the case of the latter the disability can be removed by the party being subsequently elected to membership in the lodge nearest his residence. Sec. 19 of Art. 3, of Part 3 of the Constitution clearly conveys the correctness of this expression, since lodges in California are forbidden to recognize as Masons any parties who, being residents of this State, have received, or claimed to have received, the degrees of Masonry from any source outside of the jurisdiction of the Grand Lodge of California without the proper permission until received as members of the lodge nearest their place of residence. Taking this view of the matter we were not much in error in what we said in the article in the July number.

Questions Propounded Communication has been received from a young Mason in the State of Washington, in which he propounds two questions in Masonic jurisprudence, re-

questing the opinion of the magazine. The communication being received just as we are going to press precludes the possibility of treating the matter in this issue. It will, however, be dealt with next month.

Guard the Entrance

Let us for a moment consider the province of a Masonic Lodge. "To initiate, pass and raise good men and true who may apply for the purpose," is the stereotyped definition. But are we sufficiently careful in our discrimination? **GOOD MEN AND TRUE!** How much there is in that expression my Brother; take an inventory of the members whose names are borne upon the roster of your lodge and by a careful and charitable consideration, decide as to the number who really live to make men wiser and better, themselves included, and who, by precept and example, are perpetuating the sublime principles of Freemasonry.

"A tree is known by its fruit." To those Brothers who give no heed to the lessons we have taught—who seldom or never by their presence in the Lodge encourage the good work thereof—who in other words are too busy to devote any time to the duties of Masonry, we have imparted no information worthy of the name of degree; we have only granted a license to wear the emblems of the Craft for personal aggrandizement or private prerogative. Guard well the entrance!—*Edmund Clement Atkinson, P. G. M., of California.*

It is said that one of the potent causes of the large army of non-affiliates is the manner of conferring degrees by incompetent Masters.

The real object of Freemasonry, in a philosophical and religious sense, is the search for truth.

Jealousy is the vice of small minds.

THE SECRET POWER



IF there is one great want in this age of scramble for wealth, position, power and comfort it is the want of character. In the struggle to obtain we overlook, or are in danger of overlooking, the end and aim and consummation. This ceaseless struggle also begets a certain phase of insincerity, because we are constantly thinking of self, and in so thinking and in struggling to gratify the self within us, we unintentionally develop a certain form of insincerity which is neither dishonest nor hurtful to those about us. The danger of rushing into extreme calls for ballast—ballast in all our associations and in all our aspirations and struggles. Those who know what Masonry is from long association with its teachings recognize that by means which they cannot define or specify there is developed within the mind and heart a something that gives in its broad and deep sense a comprehension of character and a love of sincerity. But, for the secret and invisible influences of this mighty order which are felt without being seen or known or even recognized by the outside world, society would be less stable than it is, less sincere and possess less of that valuable element which can be best defined under the general term of “character.” Those who think that progress is made only by visible and spoken words and agencies do not understand or comprehend the secret springs behind the silent power of Masonry. It reaches out into society without intending to do so, and exerts influences without spoken or written words. It is felt rather than seen. It is not the aim of Masonry to teach or preach to the outside world, but its influences on those who are within its protecting shield are of such a beneficent and stimulating nature that these influences leak out, as it were, and penetrate the

crust with which human nature is incased and makes its impressions for good. Real power works in silence. All mind is one; concentrated mentality as it is developed in Masonry constitutes a power which, despite its secrecy, cannot be held within its own portals. It speaks to the world without words. This truth cannot be better expressed than in that scriptural phrase “*where two or three are gathered in my name there I will be in the midst of them.*” This teaching of the great Master is far reaching and illustrates the mighty power of Masonry in its influence upon the world. This great Order is acting in harmony and in accordance with the eternal principles upon which existence is based and out of which development, moral and spiritual, can only come. It is because of the power that comes where two or three are gathered together for a fixed and good purpose that the mighty and abiding influence of this great Order remains as a powerful factor in society. It is because of its unselfishness, because of its high purpose, because of its broad and deep love and because of its recognition of the high purposes of existence that it holds its gentle control over a vast and increasing membership.—*Bro. J. M. Davis.*

A Thirty-Second

“Has Maude’s head been turned by that fortune she inherited?”

“No; only her nose. It has turned up about thirty-two degrees.”

A Burning Question

“Is cremation Masonic?” is the burning question in many Masonic circles. It is not. Freemasons should all go to heaven.—*Texas Freemason.*

WHEN THE ALMOND BLOSSOMS



THE Scripture Reading in the Master's Degree belongs to the best productions of Hebrew literature. In all literature there are few that excel it.

It is full of imagery, eloquence and beauty. In outward form it is poetic; a prose poem. It is a beautiful example of balanced phrases, gnomic in expression, abounding in metaphor and Semitic parallelism. An intense and graphic description of old age. It is to be regretted that the literary excellence of the Old Testament is so often overlooked, and the metaphors not understood. It is indeed true that to the Gentile Church and to Masonry has fallen the honor of perpetuating the rare beauty of the literary art and the deep religious thought and feeling of the Hebrew Prophets, Poets, Priests and Sages.

The arrangement of the Discourse into verse often mars the connection and continuity of thought. The Revised Translation of this Reading is herewith given, and while it may destroy the beauty of some of the metaphors and take away some old familiar friends, yet the Discourse, as a whole, is much improved, is better connected in thought, and more clearly stated. It will be noted that the future tense of the old gives place to the aphoristic mode of expression in using the present tense.

The gloomy picture of old age, as delineated by Ecclesiastes, is from the human side and as a result of disobedience to the injunction: "Remember thy Creator in the days of thy youth, before the sad days come."

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say: "I have no pleasure in them."

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

3. In the day when the keepers of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the street:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the dust as it was: and the spirit shall return to God who gave it. (Eccl. xii: 1-7).

Remember thy Creator in the days of thy youth, before the sad days come, and the years draw nigh when thou shalt say: "I have no pleasure in them;" before the sun, the light, the moon and the stars be darkened, and the clouds return after the rain; when the house-guards tremble, and the strong men bow; when the maidens grinding corn cease because they are few, and those who look out of the window are darkened, and the street-doors are shut; when the sound of the grinding is low; when one starts up from sleep at the voice of the bird, and all the daughters of music are brought low, and one is afraid of that which is high, and terrors are in the way; when the almond tree blossoms, the grasshopper is a burden, and all stimulants fail; because man goeth to his long home, and the mourners go about the streets; before the silver cord is loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern, and the dust return to the earth as it was, and the spirit return to God who gave it. (Revised Version.)

In this vivid imagery of old age we have a minor chord, a note of sadness.

Has old age no recompense, no pæan of victory, no laurel wreath of race well run? Is there no sunlight in the realm of three score years and ten?

Let us not mistake Ecclesiastes; the Preacher has not drawn aside the veil that hides the Holy of Holies of the spiritual nature of man, but he has with the brush of experience, placed upon the canvas, mortal man, nature's child, unadorned and human.

It is old age with its mental enfeeblement, with its physical decay, bringing to you and to me, the Master, man, two great lessons: That youth is the vigorous season of life; youth the seed of time; youth with its possibilities, prophetic of the future; a harbinger of sunshine, when the almond tree blossoms—and to remember our Creator in the days of our youth before the sad days come.

The Preacher graphically refers, in verses one and two, to the mental attitude of old age toward the past and to the present. The recollection of the former brings no joy, in the latter he feels like "one who treads along some banquet hall deserted, whose lights are fled, whose garlands dead and all but he departed." The cup of life is nearly drained; the joys of youth but annoy and irritate; nothing satisfies him; he is querulous and fretful. The years have drawn nigh, in which he can say, "I have no pleasure in them."

He is a wanderer in a strange land, speaking in sadness: Remember before the sun of Ambition the light of Hope, the silver sheen of the moon of Happiness, and the stars of Faith, be darkened, or the clouds of unrest and of disappointment play like a weaver's shuttle over the sky, obscuring the light and shutting out rainbow of promise.

Verses three and four represent the cessation of the activities of life, the decay of the natural powers of man and his failing physical structure.

The comparison is to that of a great house falling into ruin, while the activities of the inhabitants therein are gradually ceasing.

How startling, in its naturalness, is the description of the old man with trembling arms and hands—"the keepers of the house"—as he slowly moves along, while the legs—"the strong men"—are like the columns of the building, tottering under the weight of years; bent (flexed) at the knee, like a bow, through weakness and decrepitude. The maidens—the teeth—have ceased grinding the corn, because they are few. Failing sight has dimmed the "windows of the soul," the eyes are darkened. His wants are few; the avenues to the senses are slowly closing; visitors to his mind and heart are diminishing; it is seldom that anyone knocks; "the street doors are shut." The sound of the grinding is low, feeble, almost pulseless; the machinery of life no longer throbs with the force of its former power.

He is "worn out with age, yet majestic in decay."

Sleep, "Tired Nature's sweet restorer," is fitful and restless, even the voice of the bird as it chants its early matin disturbs his uneasy slumbers. In vain would he say:

"For I am weary and am overwrought
With too much toil, with too much care distraught:
And with the iron crown of anguish crowned,
Lay thy soft hand upon my brow and cheek;
O peaceful Sleep."

"All the daughters of music are brought low," because the avenues of all enjoyment are dulled, insensible and clouded. The daughters of music, attending angels, tender, solicitous and loving, have ceased their ministrations. Music, the universal language of the world, finds no responsive chord. The memory of a mother's voice, a father's council, of friends of long ago; the laughter and melodies of the Past, quicken not the pulse beat, stir not the harmonies of the soul. The lute of life is broken.

The first portion of the fifth verse delineates most literally the waning powers. With all the senses dulled, the muscular powers weakened, the nervous system unresponsive, he totters on his uneasy, uneven way, fearing lest he stumble:

"The pavement stones resound,
As he totters o'er the ground
With his cane."

Truly, he is afraid of that which is high and fear is in the way.

The blossom of the almond tree, as it bursts into bloom, is of a delicate pink color and unfolds its tinted petals before the leaf appears; when therefore seen from a distance the tree seems to wear a crest of white.

The striking appearance of the dead branches covered with a bust of silver, to that of old age with its crown of white hair, has given us one of the most beautiful metaphors: "The almond tree blossoms."

This metaphor as expressed in the revised version is far more appropriate and impressive than: "The 'almond tree shall flourish."

The grasshopper (locust) is a burden, because the lightest weight is onerous; every effort is oppressive the smallest task is irksome; little things worry and annoy until they appear as a cloud of locusts devouring and devastating everything pleasurable and gratifying in life.

All stimulants (desires) fail. The end is at hand. The goads to further activity bring no response. The race is run. There is in life nothing that longer charms. The armor will soon fall from the trembling body. The summons comes: "Because man goeth to his long home and the mourners go about the streets." He is borne to the grave and the funeral cortege is seen upon the streets.

In the sixth verse, the Preacher refers again to the admonition of the first clause of the first verse, which, when placed with its context will read: "Remember thy Creator in the days of thy youth, before the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern, and the dust return to the earth as it was, and the spirit return to God who gave it."

Here again is an impressive metaphor of man's final dissolution; more graphic, more poetical and the most beautiful trope ever penned by mortal man.

The silver cord refers to the spinal cord or marrow, from its silvery appearance. The golden bowl to the brain, the seat of man's intelligence. The pitcher broken at the fountain refers to the circulation of the blood, dipping the vital fluid with a pitcher from the fountain. The wheel refers to the heart, the force pump, the wheel that draws the water from the cistern. These four physiological conditions

are essential to health, and man dies when one or more are broken.

The fountains of life have ceased to flow. The dust or physical body shall be resolved to its original elements. Earth to Earth; Ashes to Ashes. But the spirit of man shall return unto God who gave it.

Immortality is the great doctrine of Masonry. Without this doctrine, there is no Masonry. Immortality, Man's inheritance from the Father.

"It must be so, Thou reasonest well—
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread, and inward horror,
Of falling into naught? Why shrinks the Soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself, that points out an hereafter,
And intimates eternity to man."

—*Dr. Wm. F. Kuhn, in Masonic Constellation.*

THE IMMORTAL LIFE

BY JOHN FISKE.



HO can tell that this which we call life is really death, from which what we call death is an awakening? From this vantage ground of thought the human soul comes to look without dread

upon the termination of this terrestrial existence. The failure of the bodily powers, the stopping of the fluttering pulse, the cold stillness upon the features so lately wreathed in smiles of merriment, the corruption of the tomb, the breaking of the ties of love, the loss of all that has given value to existence, the dull blankness of irremediable sorrow, the knell of everlasting farewells—all this is seized upon by the sovereign imagination of man and transformed into a scene of glory, such as in all the vast career of the universe is reserved for humanity alone. In the highest of creatures the divine immance has acquired sufficient concentration and steadiness to survive the dissolution of the flesh and assert an individuality untrammelled by the limitations which in the present life everywhere persistently surround it. Upon this view death is not

a calamity, but a boon; not a punishment inflicted upon man, but the supreme manifestation of his exceptional prerogative as chief among God's creatures. Thus the faith in immortal life is the greatest poetic achievement of the human mind. It is all pervasive. it is concerned with every moment and every aspect of our existence as moral individuals, and it is the one thing that makes this world inhabitable for beings constructed like ourselves. The destruction of this sublime poetic conception would be like depriving a planet of its atmosphere—it would leave nothing but a moral desert, 'as cold and dead as the savage surface of the moon.

The Reason

"Pop."

"Yes, my son."

"What makes ostrich feathers so high?"

"Because the birds have such long legs. I suppose, my boy."—*Yonkers Statesman.*

There is but one way to win, and that is to do your work well and speak ill of no one, not even as a matter of truth.



A MIDNIGHT SOLILOQUY

——“The horrid deed is done!

Here, cold and mute, wrapped in the icy cloak of death, the Master sleeps.
 No more the pageantry and pomp of power;
 No more the craftsman hastening to perform his deep designs;
 No more for him the Temple rising proudly from its hill
 And beckoning heaven itself to rest upon these stately columns—
 No more shall these his high ambitions gratify.
 Oh, death untimely! Yet, oh, timely death!
 Wrested from earth while still his honors clustered;
 Before the breath of calumny had stained,
 Or slander marred the worth of his achievements.
 He now has fallen yielding up his life,
 Ere that he would betray his sacred trust;
 Surrendering all—all that the world holds dear—
 Life, honor, power, riches, everything—
 Yet holding fast to his Masonic faith.
 Oh, darling loyalty—fortitude most grand!
 To him in future time shall countless thousands sing their songs of praise,
 And sound his name, who death preferred, than faithless prove—than trust betray.
 Yet kept so well, his secret stands revealed,
 And from his death I read it thus—
 Truth, Honor, Fortitude!

* * * * *

But hark! The temple bell rings out the midnight hour;
 Come, now, my comrades, let us haste away,
 Bearing, where'er we go, our heavy burden of remorse.”

—*Quarterly Bulletin.*



GOLDEN JUBILEE IN VALLEJO



HE State of California is now approaching that age when "Fiftieth Anniversaries" of the formation of societies and lodges are becoming more and more frequent. More honor then, to the society or lodge that can name itself among the first to so celebrate. Naval Lodge No. 87, F. and A. M., Vallejo, thus put itself to the fore on Saturday evening, July 22d, when it celebrated in praiseworthy style the fiftieth anniversary of its birthday.

On July 17th, 1855, or just ten months after Mare Island was first used by the United States Government as a Navy Yard, sixteen brethren from across the straits petitioned the Grand Lodge of California for a charter of dispensation, which resulted, one month later, in the birth of Naval Lodge No. 87, F. and A. M., Vallejo. At once appropriate, the name naval was applied to its title. Of the charter members not one is now living. There have been altogether twenty-six Past Masters. Of that number some nine or ten have been translated to that all-perfect home above.

The oldest living Past Masters of the lodge are Bro. P. D. Grimes, who with his wife is now enjoying a well earned rest from his labors in the Masonic Home at Decoto; Bro. William Brownlie, yet active and continuing a long and honorable record for service in the Navy Yard; and Bro. M. J. Wright, who served the State well as Surveyor General and who is now unfortunately an invalid in San Francisco.

The oldest living members of the Lodge include Bros. Captain Frank Drake, George Rounds and John Brownlie.

The present membership of the Lodge is 228. As might be expected its strength of material combines not alone the staunch character and hardihood of the early pioneer and prominent business man of the community, but also the hereditary

strength and energy of the stalwart younger manhood of today; he on whose business succession fortune has justly smiled, and he who industriously labors for the Government in the field of naval armament. In commemorating the widely historical divergent and withal singularly interesting coherent conditions covering a period of half a century of Masonic influence in Vallejo, Naval Lodge did itself grandly: and for brilliancy of assemblage both as regards numbers and representativeness of the community, Saturday evening's reception would have been hard to equal. Its daughter Lodge, Solano No. 229, and every sojourning Brother known to be in Vallejo, received separate and cordial invitations to attend.

The ladies of Silver Star Chapter No. 3, O. E. S., Vallejo, also received invitations to join with the wives, sisters, mothers and daughters of Masons to participate in the anniversary welcome.

Because of its more convenient arrangement for conducting the entertainment the Odd Fellows' Hall, with banquet room in an annex at the rear, were engaged, and helped considerably to simplify the labors of the Executive Committee. Fully four hundred Brethren and their ladies were in attendance at the opening exercises.

Six musicians of the Mare Island Station orchestra played several choice selections: also the dance music of the evening.

Not much time was given for oratory. Brother Past Master William Brownlie, Chairman, first called upon Bro. Ex-State Senator and Postmaster of Vallejo, J. J. Luchsinger. A remark from the Worthy Brother that can well be repeated, related to the kindly memory of Bro. John Mills Brown, a P. M. of Naval Lodge, who for three years filled with credit the high office of Grand Master of the Grand Lodge of the State. Said he: "Worthy Brother John Mills Brown was one of the greatest Grand Masters the State had ever seen,

and if all men would live up to the teachings of Masonry as he had done, they would all be great and good men indeed." Brother Luchsinger was, during that incumbency, Master of Fidelity Lodge No. 120, San Francisco.

Brother L. G. Harrier of Solano No. 229, and Superior Judge of Solano County, gave one of those interesting talks relating in severalty to the timely usefulness of Masonry in the hour of need when traveling in foreign countries. He reviewed the history of Masonry as it applied to Vallejo since the institution of Solano Lodge, and recalled the fact that in the early days of Vallejo, and before a regular Masonic Hall, was acquired a band of Masons would get together "on the highest hills" of the town and there hold Masonic intercourse. Another interesting point the Brother brought out was the designation in Vallejo of the house (Aspenall's) where Masons met before the present Masonic Hall was built in 1868.

Rev. Bro. Robt. L. Macfarlane, Prelate of Naval Commandery Knights Templar, Vallejo, gave an inspiring talk on the high motives and the noble and exalted principles that should govern the lives of all who value the worth of that unshaken bulwark of Christian ethics, as known and taught in the broad field of Masonry. The Rev. Brother wished for Naval Lodge No. 87 a bright and glorious future.

Brother Alex McDaid, the present master of Naval Lodge, made the concluding speech and on behalf of the Lodge heartily welcomed the Brethren and ladies to the enjoyment of the entertainment and hospitality provided for them. He wanted all to thoroughly enjoy themselves, that none may go away dissatisfied. Souvenirs in the shape of aluminum Masonic jewels for the "coat lapel" were distributed, and the neatly gotten up dance programs were also much prized.

The banquet room in the annex had been provided with several four and six-chair tables, comfortably seating sixty persons at one time; and, convenient to

one's own sweet will, the dancers would wend their way for choice refreshments.

The success of the reception in celebration of the Fiftieth Anniversary of Naval Lodge No. 87, Vallejo, marks the first jubilee of Golden remembrances of the past and of the opportunities for the future.

The officers of Naval Lodge for 1905 are: Alex. McDaid, W. M.; L. C. H. Kaarsberg, S. W.; Alex. Greig, J. W.; Wm. H. Mitchell, S. D.; Dominique Welter, J. D.; Martin Aden, Treasurer; O. C. Newman, Secretary; C. G. Dickey, H. C. Stewart, Stewards; George Rounds, Chaplain; W. T. Oylen, Marshal; L. A. Pratt, Tyler.

The Executive Committee in charge of the celebration consists of: Wm. Brownlie, Chairman; Geo. Rounds, Chas. Warren, Alex. McDaid, J. H. Patterson, Donald Monroe, Martin Aden, E. T. Roscow, Guy Shirley. A. S. MISKIN.

The Higher Type

Just now there is need of frequent recurrence to the principles and ideas on which rests the structure of Freemasonry. There is a holiday type of Freemasonry much applauded. Freemasonry exists, as thus appreciated and set forth, for entertainment and material good. Over against this holiday type we should constantly set that other type which represents the moral quality of Freemasonry and its higher uses. Its chief mission is, not to amuse and entertain, but to instruct uplift, and bless; so helping man to live at his best, following noble and true ideals as he goes forward in that path which shines brighter and brighter to perfect day.—*F. B. Bennett, G. H. P., Rhode Island.*

Get all the happiness you can as you pass along, and then share it with someone who has less than yourself.

Think thoughtfully, act cheerfully, behave beautifully and you will be appreciated accordingly.

WHY SHOULD MEN FEAR DEATH

BY O. M. NORDENSTAM.



SHORT time ago I read this headline in a daily paper, and thinking it a very important question, I read the article, only to find that the headline was the only thing of importance, the article itself being a meaningless concoction of words without any bearing on the subject whatever; and yet it started me thinking about this question, and I have now decided to make my thoughts public, in the hope that they may be of benefit to some one.

The fear of death is universal and can only be overcome by great minds, who have mastered the issues of life and death, and by religious minds, who through faith, overcome the fear of death; and even here we find a certain awe or fear at the entrance to the great unknown. It is the fear of death that makes the hunted animal flee from its pursuer, the fish try to wriggle away from its captor, the bird to soar away from the hunter's deadly fire, the dying man to struggle for another chance, even though he knows it is only to go back to a life of misery.

It is not only the fear of our own death, but also the death of those about us, that makes us careful in preserving life and fearful of causing death.

And yet, why should men fear death? If we do not fear to live, why should we fear to die? Life is full of trouble, temptation, illness and suffering on all sides. Every day vital questions arise, which we must decide, every day temptations come to us, against which we must guard, every day we are surrounded by sickness and suffering, which makes us think life is hardly worth while, and yet we fear death. But if we manfully meet the great issues of life, keeping body and soul undefiled

from evil and victoriously reach the end, why should we fear death? Only an ill-spent life need give us fear.

If we can look back on a life well spent, a life of usefulness and service to others, we need not fear death, but rather look forward to it, as a welcome haven of rest, rest for the weary body and aching limbs, rest for the tired head and broken heart, rest—long, peaceful and eternal.

Forgotten

Not long ago the writer visited a Lodge noted for its large membership. While there a brother came up who said he was a member of the Lodge, having been raised five years ago. Strange as it may seem, no one remembered him. The Secretary found his name in the book, but could not say that they were one and the same person. The officers who made him were out of office and the brother stood knocking at the door of his own Lodge as a visitor seeking admission. Probably the main fault rests with the brother himself who had absented himself so long that he has been forgotten, but at the same time he naturally expected a right hand to be extended to him on his home coming. The rapid growth in membership and continual shifting of officers impresses one with the thought that many of our large lodges are assuming more and more the nature of a large club rather than a great and good fraternity.—*Illinois Freemason.*

What the coral reef is to the sweet islands of the Pacific, protecting their dainty tropic luxuriance from the mighty billows of the ocean, God's peace is to the hearts that nestle within its inclosing walls.—*Rev. F. B. Meyer.*

DEATH

BY DELMAR D. DARRAH, ILLINOIS.



UT of the mysterious came man; into the mysterious goes man. Some mighty unseen hand draws aside the veil and we find ourselves in the midst of a strange world. We are bewildered and enraptured with all we see and hear. We wander across the stage of human activities, now in darkness, now in the light; to-day in the valleys of despair, to-morrow upon the heights of rapture, ever and anon cheered by the voice of an invisible Ariel of Hope singing her sweet song in our ears, until at last we reach the other verge of life. Then the same mighty unseen hand draws aside another veil and we pass through and disappear forever from mortal view. Verily "we are born, we breathe, we suffer, we mourn and we die." It is a Masonic aphorism that the cradle and the grave stand side by side and the moment we begin to live that moment we begin to die.

This experience is ever recurring. It is as old as Eden, and as long as there remains aught that is mortal it will continue to be the inexorable law. The silent shafts of white marble which stand in every village and hamlet, upon every hill top and in every valley, in every wooded seclusion and upon the broad expanse of every prairie are but silent witnesses to this tragedy of life.

What then is this mysterious phenomenon called death which causes the heart to swell with throes of deepest sorrow? The philosopher speculating upon its different phases has built up the cold, glittering fabric of his philosophy, but its icy blast has only chilled our senses. It has been the theme of the poet and into his verse he has woven the imagery of his imagination, but his pathos has only swept our heart strings. The painter, the sculptor,

the musician have each given it expression, but the melancholy canvas, the listless marble, the doleful chord have only increased our sorrow. The necrologist has extolled the virtues of the dead and lamented their absence, but his empty platitudes and play of rhetoric have only caused an aching heart and moistened eye. What then is this inscrutable and awful mystery which has been the burden of the philosopher, the poet, the painter, the sculptor, the musician, the necrologist? Science with its boasted achievement and human reason from its loftiest summit of conception have failed to solve the problem. We peer out across that measureless ocean of eternity, but across its rippling waves there comes to our mournful appeal no whisper of response.

In all ages of the world the one passion of mind and heart has been for some token from those who have passed through the veil. Where is that gray-haired sire so long the head of the household, whose word was law and whose voice was inspiration? Where is that venerable matron whose sweet voice sang lullabys over your cradle in the silent hours of night? Where is that blue-eyed boy, bearer of your name, or that fair-haired girl, lovely in her mother's image, or that tiny cherub of the cradle, opening its eyes in this beautiful world only to close them again? Where are all the generations of the past, their mighty kings and warriors? Where are the priests and prophets and orators of countless ages? Where are Plato, Socrates, Alexander, Cæsar, Shakespeare, Napoleon, Columbus, Washington, Lincoln, Grant, McKinley? With burden-breaking hearts and suffused eyes we stand gazing up at the heavens and cry out, "Where are they?" Not a voice speaks to us in answer, not even a whisper. All is silence.

Does the grave end all? If so, why live at all?

That the grave does not end all, both science and revelation conjecture and Freemasonry teaches. Science tells us that there are two subsistences of whose reality man is conscious—matter and spirit. Neither can exist or be active upon the earth without the other. Man as we find him is a union of matter and spirit. As long as there is spirit there is life; withdraw the spirit and matter disintegrates. Science further tells us that there is nothing destructible in nature. Change is the law of the universe. Matter cannot be

destroyed. It passes into new forms. So with this external environment, "earth to earth, ashes to ashes, dust to dust," back to the original elements from which it came to reunite under changed conditions into new forms. And is it not a beautiful thought that the lily, with its chalice of white and spike of gold, which blooms at Eastertide, or the rose which you wear in your coat, may be composed of the same elements which at one time formed the body of some dear friend? But what of the spirit? Out of the mysterious into the world, out of the world into the mysterious.

THE DEAD SEA

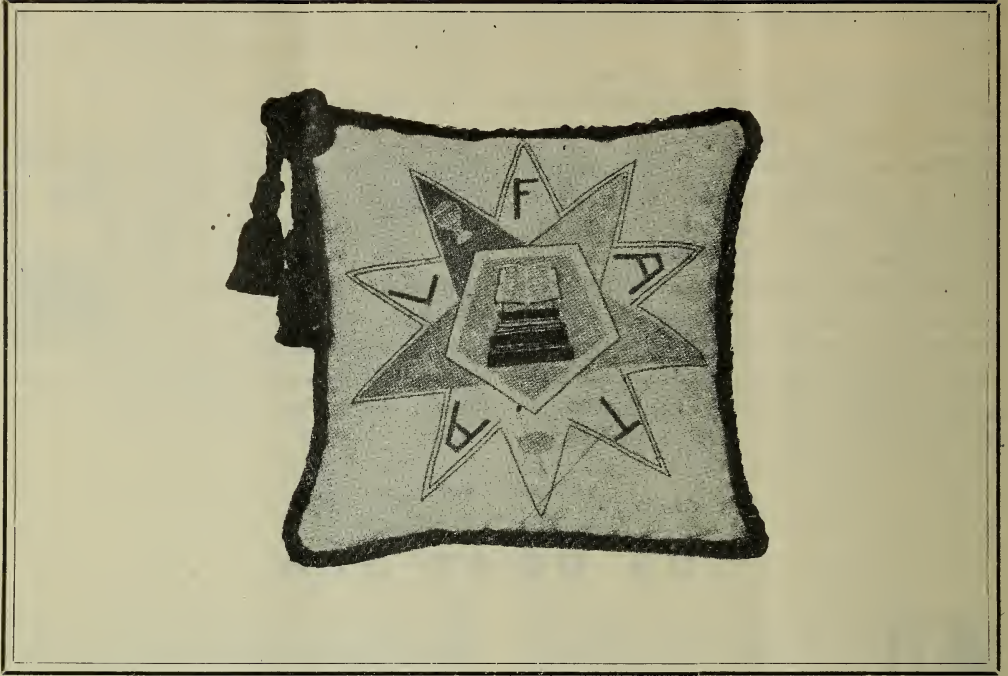


THESE waters at first seemed to be a lovely blue, changing to green in the shifting light, and were bright and sparkling, while a delightfully cool breeze refreshed us, says M. S. Willard in *Orphans' Friend*. Gnarled and bleached drift-wood from the river Jordan was strewn along the bank and smooth, round pebbles covered the shore. In its waters there is no sign of life. The slight vegetation around the sea is covered with a salt crust, which makes it look as if it had the leprosy. It is said that the Dead Sea covers the deepest depression known on the surface of the earth. It is 4,000 feet below Jerusalem, which is twenty miles away, and this gives some idea of the steepness of the roadway over which we traveled. It is 1,300 feet below the level of the Mediterranean, upon which our ship was floating while waiting for us to return to it. It is forty-seven miles long and nine and a half miles wide at its widest point. Its buoyancy is such that a human body floats without exertion, and it requires an effort to keep the feet submerged while swimming. It is sticky and oily and has a bitter taste, and

after a bath one has somewhat the feeling of having taken a bath in mucilage. There is a rude dressing room, made of cane, on the beach, and several of our party went to bathing, but did not seem to enjoy it very greatly. On each side, blue and purple ranges of mountains surround the sea, while on the plain near the water there is a plant with small yellow fruit which, the guide books say, is called the apples of Sodom.

The Bible

"The mighty palaces of Babylon and Nineveh have crumbled and decayed. The proud monuments of Egypt lie shattered in the dust. The Grecian chisel no longer carves the lifeless marble into symmetric form, and only mutilated ruins attest the greatness of ancient Greece. The Roman sword is covered with the rust of ages, and the pages of history alone record the conquest of Rome's mighty legions. But proof alike against the ravages of time, and insidious process of decay, the Bible, although born in the far distant past, holds still universal sway, and before its truth a world bows in reverence."—*The American Hebrew*.



EASTERN STAR PILLOW

Last month we published a pattern of a Masonic pillow. This month our pillow shows an Eastern Star design, which is furnished by the Richardson Silk Company of Chicago. The *Housekeeper* gives the following instructions for working it:

This pillow is tinted on an art green ardita. Outline the outer margin of the star around each point with black Grecian floss. The inner line of all the tinted points should be outlined in colors to match the tinting, as 1185, 1176, 941, 1005, 1007. The outer line of the pentagonal figure can be outlined with black Grecian floss.

Outline the outer margins of the altar, also the outer edges of the book with black. The pages of the book may be worked in white.

The different figures appearing on the tinted points of the star may be outlined, but it will add much to the richness of the pillow if they are worked solid. Use

for the figures No. 1005. Outline the stems of the wheat, and work small bullion knots for the kernels. The letters should be well padded and worked solid in satin stitch.

They tell us that in the distant past Freemasonry was organized, and down all these years it has lived to honor the great I Am, and bless man. But they say no woman can join the society. Perhaps this is due to the trouble King Solomon had with his numerous wives. Modern man has been more gallant and has given us a sisterhood or sister-in-law's place, and we can have all the benefits of the protecting care of our big brother.—*Jennie O. Walker, Georgia.*

The hospital building erected by the members of the Eastern Star on the Masonic Home grounds at Springfield, Ohio, was dedicated May 10th last.



EASTERN STAR POINTS

KEEP THE ORDER PURE

Among the duties imposed upon the Order of Eastern Star is that of dissemination of its beautiful truths, and its principles of eternal peace and good will among us. Our Order, therefore, is not exclusive, but universal in its true spirit and genius. In the discharge of this duty, the one great precautionary question, "Are they worthy?" is the only one that ought to give us any concern. The design of the Order is that all are entitled to eat of the hidden manna who are worthy; provided they seek through its legitimate channels to be admitted to its sacred place. That all are not worthy is not the fault of our institution. Neither is it the fault of our institution that the unworthy have found their way into its sanctuary. We, with the rest of the human race have to lament that we cannot, any more than other human institutions, correctly pre-judge human nature. Let us, therefore, keep an eye on the bright Star of Bethlehem the beacon-light of the Order. As our Order is pure, is beautiful, is grand, we must labor to keep it so. Let us emulate the Divine Master, whose life was one of purity and harmony.—*Eastern Star Signet.*

SILVER ANNIVERSARY

Redding Chapter, No. 44, O. E. S. of Redding, Cal., celebrated in June its silver anniversary. Many members of the chapter and visitors were present, the Worthy Grand Matron, Mrs. Pauline Wetzlar Dohrmann, gracing the festivities with her presence. The evening also marked another anniversary, the fortieth of the marriage of Judge C. C. Bush, the Chapter's first patron, and his wife, Ida Matilda Bush. The couple were married again, the ceremony being performed by their son, Geo. W. Bush, Justice of the Peace, and the merry wedding bells pealed once more.

A NOVEL WHIST PARTY

The following account of a novel whist party given by the Eastern Star Chapter at San Luis Obispo is taken from the *Telegram* of that city:

"The whist party given by the Eastern Star ladies was somewhat unique and much appreciated by the many present. Instead of using the customary score cards, each of the players had a ribbon bandage tied around his or her head and when a point was scored a turkey's feather was stuck between the head and the band, with the consequence that before the game was ended all the players looked like a tribe of Indians, in appearance of the headgear.

"The tables were decorated with miniature wigwams, which were placed at the side of each of the guests."

NEW CHAPTER

National Chapter, O. E. S., was instituted at Folsom, Cal., July 1st, with a charter membership of twenty. A large number of visitors from Sacramento assisted in the ceremonies of installation.

The officers of the new chapter are as follows: Worthy Matron, Maud Riddle; Worthy Patron, P. C. Cohn; Associate Matron, Mary E. Bell; Secretary, Hazel McFarland; Treasurer, Floretta Woodward; Conductress, Clara Smith; Assistant Conductress, Hattie Morrison; Adah Hattie Miller; Ruth, Alma Miller Esther, Elizabeth Hesser; Martha, Lotta Levy; Electa, Minnie Imhoff; Warden, Ray McFarland; Chaplain, H. W. Hall; Marshal, George T. Hesser; Outside Sentinel, J. B. Riddle. The other members are Caroline Smith, C. A. Bell, Frank Frost and F. P. Burnham.

STAR NOTES

Heliotrope Chapter, of Selma, Cal., observed children's night July 10th, with appropriate exercises.

Martha Washington Chapter, of Visalia, Cal., has made a liberal donation to the Carnegie Library of that place.



CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

OAKLAND SCOTTISH RITE

For some months the Scottish Rite Masons of Oakland have had plans under discussion for the erection of a new temple at the corner of Harrison and Fourteenth streets, in that city. A short time ago agitation was begun among the bodies of the York Rite with the end in view of disposing of the present Masonic Temple at Washington and Thirteenth streets and uniting with the Scottish Rite bodies in the construction of a handsome edifice for the joint occupation of all the Masonic organizations in Oakland, but the proposition not meeting with success, it is now announced that the Scottish Rite bodies will probably adhere to their original plan and build independently.

It is expected that the structure will be built either this year or next. It will be constructed of stone, and will cost in the neighborhood of \$100,000. The ground or basement floor will have a height of fourteen feet and will be used as a banquet hall. The second floor will be arranged for social purposes and the third floor will be given up to the lodge rooms and temple.

SHRINERS LABORED FAITHFULLY

Great measure of praise is due to the delegates from Islam Temple of San Francisco and Aloha Temple of Honolulu, for their vigorous and unselfish efforts before the Imperial Council of the Mystic Shrine, at Niagara Falls, whereby that august body was induced to adopt Los Angeles as its meeting place in 1906. The Nobles from San Francisco and Honolulu worked incessantly and left no stone unturned in the accomplishment of this purpose. Their support rendered to their brethren of the South was most loyal.

SHRINE SOUVENIR

The official souvenir has been issued of the meeting of the Imperial Council of the Mystic Shrine, at Niagara Falls. The book is constructed in the form of a fez, and is most uniquely designed. It contains many steel engravings and half-tone portraits of Imperial officers and prominent Shriners of Niagara Falls, full-page illustrations of Niagara and scenery adjacent thereto, and much information and date concerning the Shrine and Niagara Falls. Sent postpaid on receipt of price, \$1.00, by Noble Fred P. Fox, Editor, 418 Law Exchange, Buffalo, N. Y.

FIESTA FOR THE NOBLES

Southern California Nobles of the Mystic Shrine have begun active preparations for the great fiesta which is to be held next year in honor of the Imperial Council. Twenty-five or thirty thousand visitors are expected to participate in the festivities, ten thousand of whom, it is estimated, will be Shriners.

Among the salient features of the fiesta entertainment will be the electrical parades, three in number, and the flower parade, which is expected to be extravagantly superior to anything of the kind ever before attempted in Southern California.

In the electrical parades there are to be no less than fifteen floats, magnificently fashioned and displayed in a brilliant electrical color scheme.

The following program of the celebration is announced by the committee:

Monday, May 7—Arrival of delegates to thirty-second annual session Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, to be escorted by Arab patrols.

Evening—Reception at New Scottish Rite Cathedral on Hope street, near Ninth.

Tuesday, May 9th, 9 a. m.—Escort of all visiting Arab patrols of Imperial Council to its session at the Scottish Rite Cathedral.

Afternoon—Session of Imperial Council, concluding with reception to all visiting patrols, about thirty in number.

Evening—Grand parade of all Shriners, local and visiting patrols and electrical parade and Oriental pageant.

Wednesday, May 9—Morning, session of Imperial Council.

Afternoon—Automobile races and athletic sports.

Evening—Electrical pageant. Grand ball of Shriners and ladies.

Thursday, May 10—Morning, excursions to Pasadena and the beaches.

1:30 p. m.—Exhibition drill of all Arab patrols.

Evening—Electrical parade. Reception by the visiting Nobles. Presentation of trophies to participating patrols.

Friday, May 11—Grand flower parade of Fiesta.

Evening—Theater parties of visiting Shriners.

Saturday, May 12—Daylight fireworks. Excursions.

Evening—Shrine carnival night.

THE CRAFT IN GENERAL

A lodge of Masons will be instituted at Dufur, Oregon, with eighteen or twenty charter members.

The Goldfields Masonic Club, of Goldfields, Nev., has elected the following officers for the ensuing term: I. S. Thompson, President; C. F. Bernard, Vice-President; S. Thornton Langley, Secretary.

CALIFORNIA IN PARTICULAR

Dedicatory services of the new Masonic Temple at Pasadena, Cal., were held July 29th.

The Grand Lodge of California early in July laid the cornerstone of the North Oakland Baptist church.

The meeting hall of the Masonic lodge at Gridley, Cal., was destroyed by fire July 9th. Lodge paraphernalia valued at \$1,000 was burned.

The contract has been let for the erection of a new two-story brick structure in the Boyle Heights district, Los Angeles, to be known as the Hollenbeck Masonic Temple. It will be located at 1954-1964 East First street. The building will cost about \$20,000.

We are pleased to direct the attention of our readers to the announcement of the San Francisco Business College, to be found in this issue of the TRESTLE BOARD. This institution, which is located at 728 Mission street, San Francisco, is one of the best equipped business colleges in the State. Its corps of teachers has been selected from the most reputable educators of the West; its methods are practical and in harmony with the forward march of the present commercial age, and anyone desiring the best will make no mistake in taking up a course of study in this college.

A REWARD WILL BE GIVEN FOR INFORMATION OF whereabouts of Geo. H. Sutherland, railroad man, within the last three months. Address The Trestle Board 2-1

THE MAKING OF A SHRINER

The following beautifully poetic description of the passage over the hot sands and camel ride, which appears in the *Masonic Square*, will be appreciated by the initiated:

I was at the Shriner show,
Martha Jane,
And I am not keen to go
There again,
For the things on which I fed,
Sent me reeling off to bed,
And I woke up with a head
Streaked with pain!

O! the camel ride I took
In my glee
Every inspiration shook
Out of me.
For the moment that I struck
On that bump he wears for luck
You had ought to see him buck!
Hully gee!

I've a warping of the spine
Martha dear,
And my ribs are out of line
Too, I fear.
Every organ that I own,
Every ligament and bone—
Every cussed thing seems thrown
Out of gear!

O! I daren't tell it all,
Dear, for it
Would but treat you to a fall
In a fit—
Daren't tell you of the fun
When the mystic work was done,
And the damp degree begun,
Nit, O Nit!

Now, I'm a Shriner, dear,
Don't you see?
And I need no longer fear
That degree.
And I'll sit with gleeful pride
And watch other victims ride
Down that old base-burning slide
Same as me.

The Great Business Training School

¶ We have the best teachers, best methods, best rooms, largest attendance, and get the most positions of any college in the West

¶ Call or write for Catalogue



San Francisco Business College

738 Mission Street

SANTA ROSA CORNERSTONE

The Santa Rosa Press-Democrat of recent date, gives an elaborate description of the ceremonies incident to the laying of the corner stone of the new Masonic Temple at that place, a portion of which we quote:

"I declare this foundation stone to be well formed, true and trusty. May the edifice that is to rest upon it ever be devoted to the uses of those whose mission is to extend the spread of useful knowledge to practice unceasing and unostentatious charity, and to inculcate fraternity and good will among men."

With this declaration Acting Grand Master G. M. Perine declared the corner stone of the magnificent edifice of imperishable granite that is to rise three stories high—Santa Rosa's new Masonic Temple—at the corner of Fourth and D streets, to have been duly and properly laid on Saturday afternoon in the presence of hundreds of Masons and citizens who gathered to witness the impressive ceremonies prescribed for such an occasion.

Following the special features of the laying of the corner stone Grand Orator Church delivered an eloquent address which was frequently applauded. Santa Rosa Masonic Lodge presented the acting Grand Master with a handsome silver trowel.

Prior to the parade the Grand Lodge was convened in Masonic Hall and at the conclusion of the ceremonies it was closed in the same place. * * *

At two o'clock the procession left Masonic hall. The line of march was around the Court House plaza down Fourth to A street, then countermarching up Fourth street to the place of the exercises. Santa Rosa Commandery, Knight Templar, Eminent and Very Rev. Sir A. L. Burleson, Commander, Sir D. J. Paddock, Generalissimo; Sir C. E. Haven, Captain General, acted as escort to the Grand Lodge, and the long line of members of the Order. The parade was marshalled by Colonel Sir L. W. Juilliard, and his aide Sir Herbert Slater. The Columbia Park Boy's Band of San Francisco headed the parade and played en route.

The ceremony marked an important epoch in the Masonic history of Santa Rosa, particularly of Santa Rosa Lodge, No. 57, F. and A. M. Henry F. Starbuck is the architect and under his direction a building that will be an ornament to the City of Roses and the pride of the Masonic bodies will be erected. Among those present was C. W. Matthews of Alexander Valley, the only surviving charter member of Santa Rosa Lodge. Another who would have been present had his health permitted, was Santa Rosa's first Mayor, Captain Ed Neblett, now nearly sixty years a Mason. The

Mayor and Council, Luther Burbank, the clergy and the members of the Eastern Star were present as special guests.

YOUR VACATION

Have you had your vacation this season? If not, you should be reminded that there is one due you. When you remember that at a mere trifle of expense and within a few hours' travel you can be in the midst of some of the most delightful resorts in California, you should square accounts with yourself. Marin, Sonoma, Mendocino and Lake counties, which lie directly north of San Francisco, and which abound in resorts unsurpassed in California, are accessible over the various lines of the California and Northwestern Railway. The environments of that section are so varied that you are impressed with the suggestion that nature is surely catering to your fancy. If you delight in fruits, flowers, beautiful scenery and the handiwork of the Great Creator, the "child of nature" propensity, with which you are endowed, may be satiated. If you are a disciple of Izaak Walton and a devotee to the rod and the reel, the "finny family" will test your prowess in the many streams which "gurgle to the sea." The deer season now being open will afford you an opportunity to distinguish yourself as a nimrod, and in boating and bathing the Russian river, which flows through the county, offers rare opportunities. You may enjoy camp life here or, should you desire, accommodations at hotels may be had at moderate cost.

The Lyceum Preparatory School

The importance of preparatory schools is now so generally recognized that no parent who is fully alive to the necessity of his children's education would allow them to enter college without a thorough preparation at one of these schools. One of the leading accredited preparatory schools of the kind on the Coast is the Lyceum Preparatory School, which is conducted by Professor L. H. Grau. This school has been prominently before the public for twelve years, and during that time has prepared hundreds of students for the universities, law and medical colleges, and for teachers' examinations. One of the graduates of the Lyceum of '98 was graduated from Stanford in 1902, and from the law department of Harvard in 1905. Immediately on his graduation he was offered a professorship at Harvard and at the same time at Stanford University. Another of its graduates received an appointment in the department of economics at Stanford. Truly a splendid record.

The wise man takes pains and then enjoys pleasure; the fool takes pleasure, and then suffers pains.—*Benjamin Franklin.*

HADJIS CAFE D'ORIENT

371 Geary St., few doors from St. Francis Hotel. Fitted up in unique Oriental style. Choicest Viands and best service. Large parties desiring full Oriental dinner will notify manager one hour in advance. The attention of Tourists is particularly called to their treat, which will live in memory as a souvenir of their visit to San Francisco.

The St. Nicholas Hotel, is now under new management and has been refitted and decorated at a cost of \$50,000. It is one of the finest family hotels in the city.

Ferndale Lithia Water

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Chico, Cal.
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Harry Saunders Moir, William Robbte,
Secretary. Master.

MARIN LODGE NO. 191.

San Rafael, Cal.
Stated Meetings, second Wednesday in each month.
George Gore Vanderlip, Richard Clarence Jones,
Secretary. Master.

FRIENDSHIP LODGE NO. 210.

San Jose, Cal.
Stated Meetings, first Thursday of each month.
Perley Francis Gosbey, Henry Davenport Malheux,
Secretary. Master.

TUOLUMNE LODGE NO. 8.

Sonora, Cal.
Stated Meetings, Saturday of or next preceding Full Moon.
Charles Edward Street, Elisha Tolman Gould,
Secretary. Master.

FRESNO LODGE NO. 247.

Fresno, Cal.
Stated Meetings, Friday of or next preceding Full Moon.
John Dewey Galloway, Joseph Manooh Smith,
Secretary. Master.

PASADENA LODGE NO. 272.

Pasadena, Cal.
Stated Meetings, first Monday in each month.
Henry Ramel, Orren Henry Hayes,
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SAN JOAQUIN LODGE NO. 19.

Stockton, Cal.
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SANTA ROSA LODGE NO. 57.

Santa Rosa, Cal.
Stated Meetings, first Thursday of each month.
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VALLEE DE FRANCE NO. 329.

Los Angeles, Cal.
Stated Meetings, first Friday of each month.
Armand Cazeaux, Adrien Fair,
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SAN BERNARDINO LODGE NO. 348.

San Bernardino, Cal.
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John Flagg, Walter D. Wagner,
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Pacific Grove, Cal.
Stated Meetings, first Thursday of each month.
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SANTA PAULA LODGE NO. 291. F. & A. M.

Santa Paula, Cal.
Stated Meetings, Thursday on or before Full Moon.
Edwin Virden, J. H. Sloan,
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WASHINGTON LODGE NO. 20.

Sacramento, Cal.
Stated Meetings, first Thursday of each month.
John Scott, John Henry Dolan,
Secretary. Master.

BOOK SHELF

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

From Companion Wilber P. Webster, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Florida, for 1905.

From Sir Knight Francis E. White, Grand Recorder, proceedings of the Grand Commandery, K. T., of Nebraska, for 1905.

From Sir Knight William H. Mayo, Grand Recorder, proceedings of the Grand Commandery, K. T., of Missouri, for 1905.

From Sir Knight Wilber P. Webster, Grand Recorder, proceedings of the Grand Commandery, K. T., of Florida, for 1905.

From Sir Knight Jno. B. Garnett, Grand Recorder, proceedings of the Grand Commandery, K. T. of Tennessee, for 1905.

From Comp. Albert K. Wilson, Grand Secretary, Souvenir of the Celebration of Jubilee Day of Topeka Chapter No. 5, R. A. M., of Topeka, Kansas.

From Bro. Albert K. Wilson, Grand Secretary, a brochure descriptive of the celebration of St. John's Day, in June, 1905, by the brethren of Topeka Lodge No. 17, F. and A. M., Topeka, Kansas.

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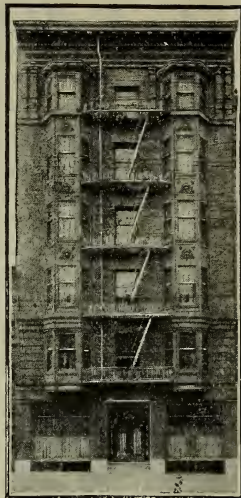
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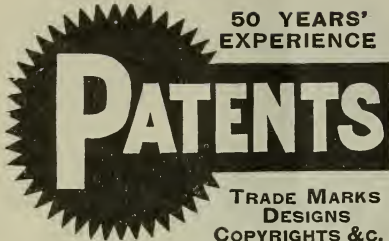
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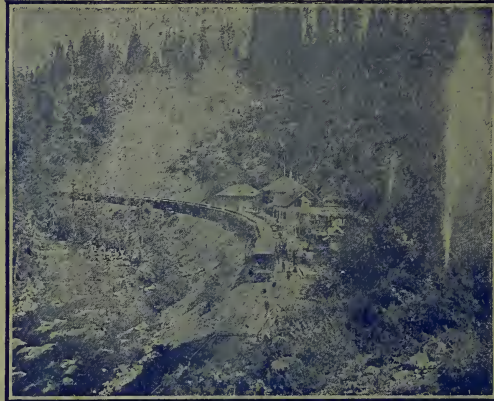
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