

Vol. XIX.

No. 3.

SEPTEMBER
1905

The Trestle Board



A
MASONIC
MAGAZINE

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

Hotel St. Francis

SAN FRANCISCO



AMERICA'S MODEL HOTEL

EUROPEAN PLAN

FACING A BEAUTIFUL, TROPICAL GARDEN-PARK IN THE HEART OF THE CITY, COMMANDING FROM ITS UPPER FLOORS A MATCHLESS PANORAMA OF BAY, SEA AND MOUNTAINS, OFFERING THE BEST THAT SAN FRANCISCO HAS OF HOSPITALITY AND ENTERTAINMENT. WRITE FOR HANDSOME, ILLUSTRATED BOOKLET (FREE) ABOUT COSMOPOLITAN SAN FRANCISCO AND THE HOTEL ST. FRANCIS TO JAMES WOODS, MANAGER.

The Trestle Board

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The Trestle Board Company

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Walter N. Brunt,
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Masonic Calendar.

SAN FRANCISCO AND ALAMEDA COUNTIES.

Stated Meetings.

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

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

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

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

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

SATURDAY
1st ††Alameda Lodge, No. 167.
1st ††Oakland Lodge, No. 188.
1st ††Berkeley Lodge, No. 363.
2d ††Alameda Chapter, No. 70, R. A. M.
EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
LAST *Past Masters' Association.
2d & 4th †Mission Chapter, No. 155, O. E. S.
1st & 3d †Aloha Chapter, O. E. S., No. 206.

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

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

The Trestle Board

Vol. XIX

SEPTEMBER, 1905

No. 3

OUR SPIRITUAL TEMPLE

BY E. B. EVERITT.

In true Masonic brotherhood, which builds in many lands
The Temple of Humanity; with reverent loving hands,
Here labored they with patient toil, to build, as best they might,
The noble temple of a life; illumined with heavenly light.

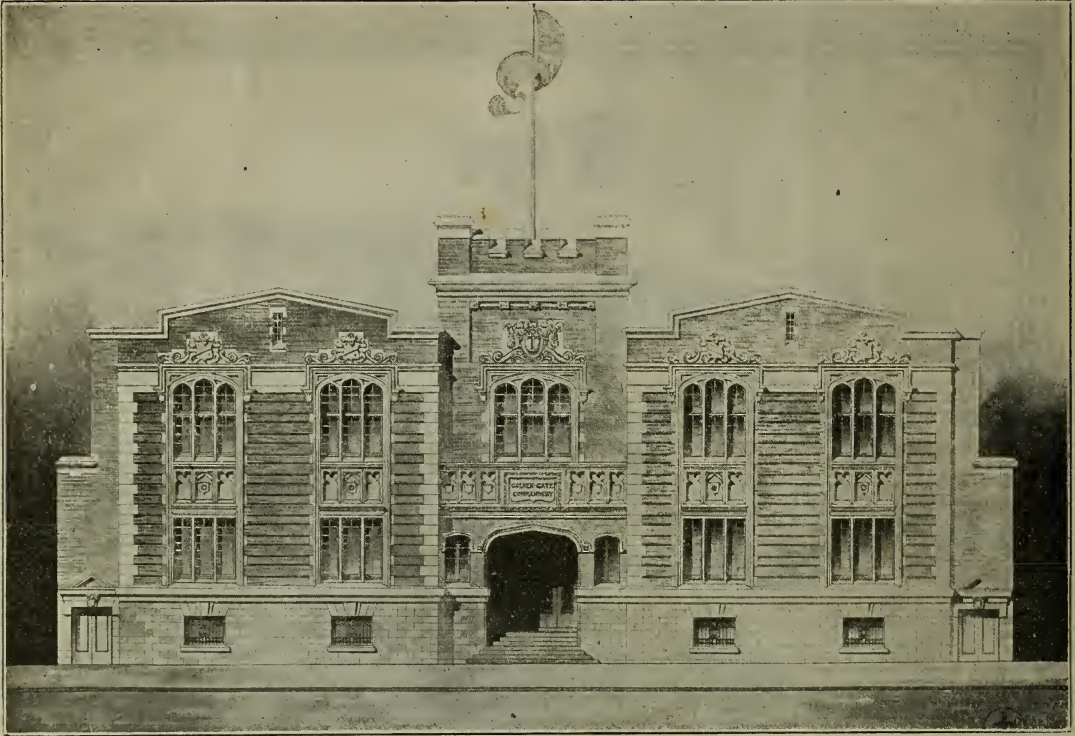
Pillars of strength and beauty rose, on either hand, to aid
A symmetry adorned and strong, on sure foundation laid;
The conduct squared by perfect rule, with right and justice crowned,
Upon a level absolute, with sympathy profound.

Confining every wild desire, restrained on every side,
As with a perfect circle drawn, to govern and to guide;
True as a plumb line, and exact, each duty gladly done,
Brotherly love, the strong cement, uniting all in one.

The glorious sun that rules the day, the moon that rules the night,
In their unwearied course have looked on no sublimer sight;
The stars that stud the firmament have smiled upon no view
More fair than labors such as these, where each to each is true.

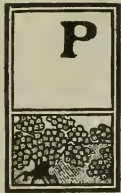
This honored craft has everywhere wrought gloriously for man,
Guided by wise and master minds, in following heaven's plan.
Wherever found, the world around, these faithful, loving Brothers,
Attentive all, to Duty's call, delight in helping others.

The oldest order on the earth has proved its right to be;
Her sons have done the noblest work, and they, the best agree;
Have learned and taught the grandest truths, all radiant with light—
Truths that will make the whole round world with heavenly glory bright.



FRONT ELEVATION OF PROPOSED GOLDEN GATE TEMPLE.

GOLDEN GATE COMMANDERY'S HOME



PROBABLY much of the signal success which has attended the endeavors of Golden Gate Commandery, No. 16, K. T., of San Francisco, has been attributable to the fact that this Templar organization has for many years occupied quarters which were its very own, and which were pre-eminently designed for Templar purposes. Twelve years ago, having outgrown inadequate quarters in the Golden Gate Block, 131 Post street, the Sir Knights of this Commandery formed a building association, which constructed the edifice for many years familiar to San Franciscans and Knights Templar as Golden Gate Hall, situate at 625 Sutter street. For half a score of years this structure sufficed for the purposes of the Commandery, but it having two years ago passed out from under

Templar control by reason of having been sold at a pecuniary advantage to its owners, the Sir Knights of Golden Gate have determined to build a new home for their Commandery, which shall not only be a joy and a pride, but shall surpass anything in its line ever attempted in the great West, if not in the entire United States. It is proposed that the new temple shall be under the complete control and direction of this Knight Templar body, and that no organization other than Masonry shall find shelter therein—a building owned entirely by Golden Gate Commandery, an asylum at all times accessible to every Sir Knight, be he resident or sojourner.

In furtherance of the project, a site has been selected on the south side of Sutter street, between Steiner and Pierce, a fifty-vara lot, situate in the heart of the Western Addition, in line with the city's



INTERIOR OF PUBLIC HALL.

growth and expansion, where an elaborate street car service enables all Sir Knights and Templar friends to reach it within the shortest possible time; in fact the site is within easy walking distance of the residences of perhaps seventy per cent of the Commandery's membership.

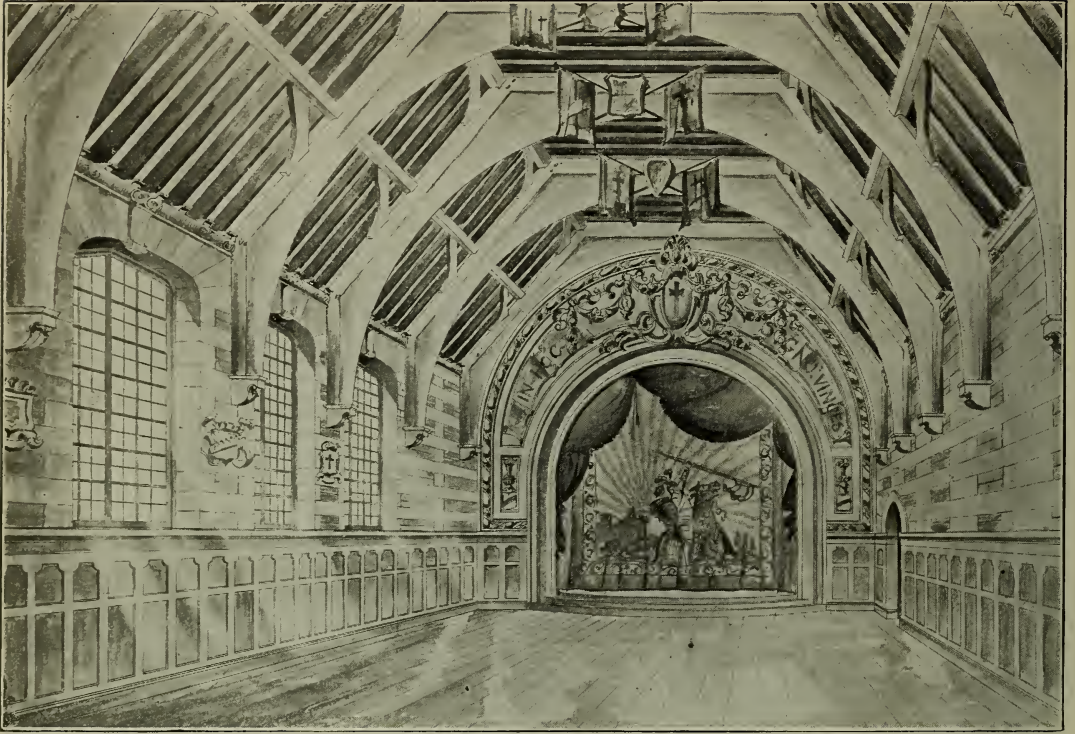
A building committee was appointed, consisting of Sir Knights Frank W. Summer, Robert McMillan, Charles L. Field, Wm. S. Miller, and Henry C. Bunker, who have later been elected Directors of the Golden Gate Commandery Company, organized to direct and finance the project.

DESCRIPTION.

The exterior shows a building of the early English Tudor style, well adapted for a home of the Knights Templar. The material will be a deep red brick for the main body, the cornices, sill courses and trims being in a light terra cotta, while the basement will be of light sandstone.

The building will cover the entire lot.

137 feet 6 inches square, except for passage ways of five feet on east and west sides, and will be one and one-half stories in height, having in the front and center a tower, the top of which will be sixty-three feet above the sidewalk. The structure has been planned to avoid the necessity of an elevator, and there will be access to all parts of the building by easy flights of stairways. All doors, halls and stairways are wide and commodious, and large crowds can be entertained without congestion at any point. Brick walls will run from north to south through the center of the building, partly as a precaution in case of fire, and especially to divide the public portion of the building from that occupied by the Commandery. The eastern half of the structure will be devoted exclusively to Masonry. A complete plenum fan system for heating and ventilation will be installed throughout the building.



INTERIOR OF COMMANDERY ASYLUM.

When completed the new building of Golden Gate Commandery will be the most handsome and conveniently arranged Templar home in the United States.

The basement will contain a large drill hall, 52x134 feet, having an entrance from Sutter street as well as from the interior of the building. The balance of the basement is devoted to dressing rooms, storage, social hall, furnace rooms and the like.

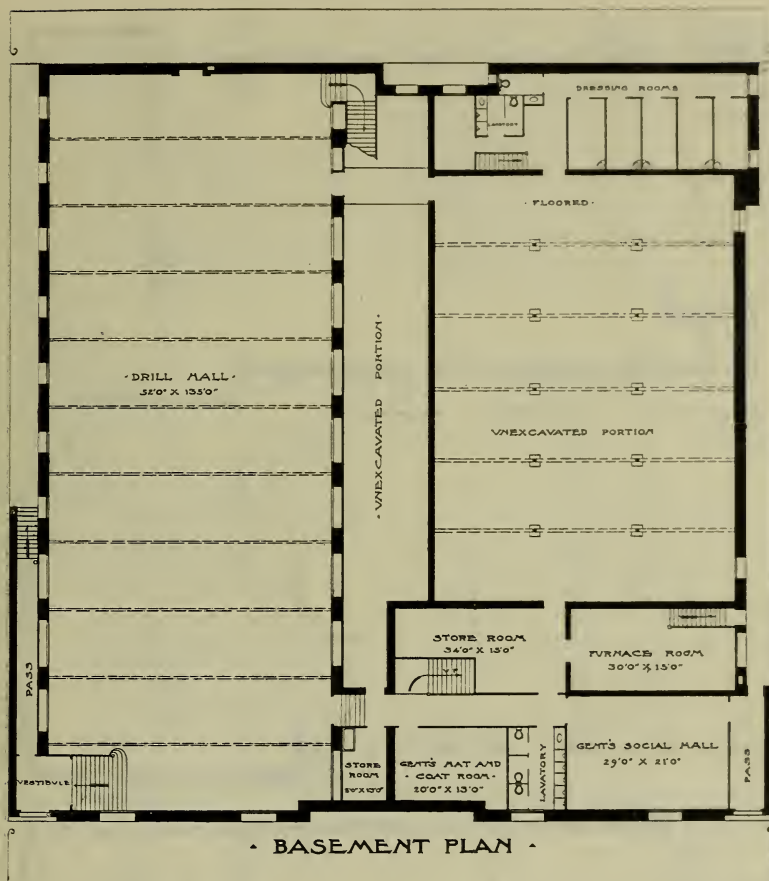
THE MAIN ENTRANCE

Will be in the tower, in the center of the building, having large doorways opening into spacious vestibules. These vestibules will be handsomely decorated; the one leading to the public hall in Italian renaissance, with walled pilasters and panels, and a richly ornamented ceiling in white and gold; the one leading to the Commandery quarters in Oak wainscoting and heavy hardwood beamed ceiling.

THE FIRST STORY.

The first story will be used as a source of revenue by the Commandery and will contain a large public hall, 50x80 feet, with its accompanying stage; men's and women's parlors; an auxiliary lodgeroom, 38x48 feet, and a large banquet hall, 30x60 feet. The public hall will be treated in the French renaissance style, richly decorated and finished in white and gold, with wall and ceiling decorations. The public hall will have a large stage, with dressing rooms in the basement.

The auxiliary lodge room will be finished on classic lines, rich but dignified, and have high oak wainscoting and a richly decorated ceiling. The banquet hall will be handsomely finished in the English Renaissance, with a barrel-vaulted ceiling, the walls to have fire tile wainscoting surmounted by a heavy oak shelf and cross-ribs in the wall and ceiling, with a large open fire place at the rear of the room.



THE SECOND STORY.

Is devoted exclusively to the use of Golden Gate Commandery and will contain an asylum 52x70 feet.

THE ASYLUM.

The asylum is to be finished in the early English gothic, the walls to be treated in soft colored stone with intermediate filling of pressed brick, a wainscoting seven feet high of baton slash-grained pine. The trusses shown are to be of pine and stained dark; the ceiling space between the trusses to be treated in ocher plaster, crossed with dark wood rafters; the windows to have amber or wine-colored glass to soften and tone the entire interior. When finished this asylum would suggest a note of reverence and order which should prevail in an asylum of Knights Templar.

MASONIC HALL

The auxiliary hall will be located in

the northeast corner of the building, and will be occupied by Blue Lodges, other Masonic bodies and Eastern Star Chapters.

At one end will be erected a large stage, on which the ceremonial work of the Templar degrees will be exemplified.

A beautiful and commodious organ loft opens into the asylum: a candidates' parlor, Sentinel's room and Recorder's office will be provided, also committee rooms and smoking rooms.

Club rooms and portions of the armory occupy the balance of space on this floor.

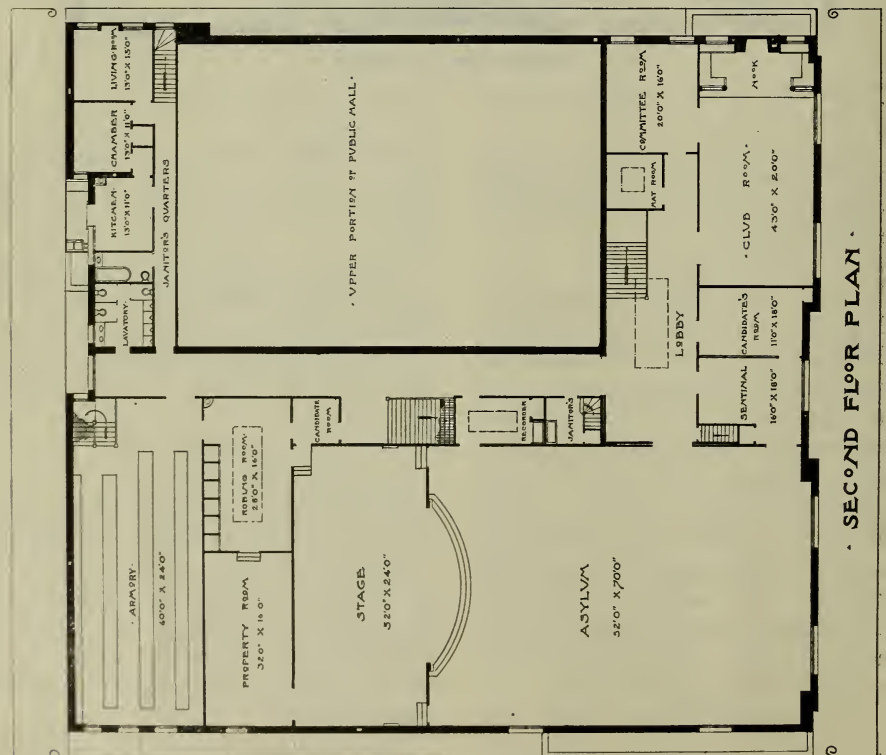
This hall will be situated due east and west and all arrangements will be made to accommodate Masonic and Eastern Star organizations. Connected with this hall are the Tyler's and candidates' rooms, organ loft, etc.

The entire building will be steam-heat-

THE TRESTLE BOARD



FIRST FLOOR PLAN



SECOND FLOOR PLAN

ed, and will contain every modern convenience, including a full system of intercommunicating telephones.

FEELS JUST PRIDE.

Golden Gate Commandery has every reason to feel proud of the erection of the new home and the progress which has been made. Twenty-two years only can be counted since the commandery was con-

stituted, and in that time 716 names have been added to the roll. In this brief period 103 members have moved to other parts of the country and withdrawn and 103 members have grown weary of the pilgrimage of life and have laid aside their armor for their final rest. Today the commandery is strong and flourishing and numbers 510 names on its roster.

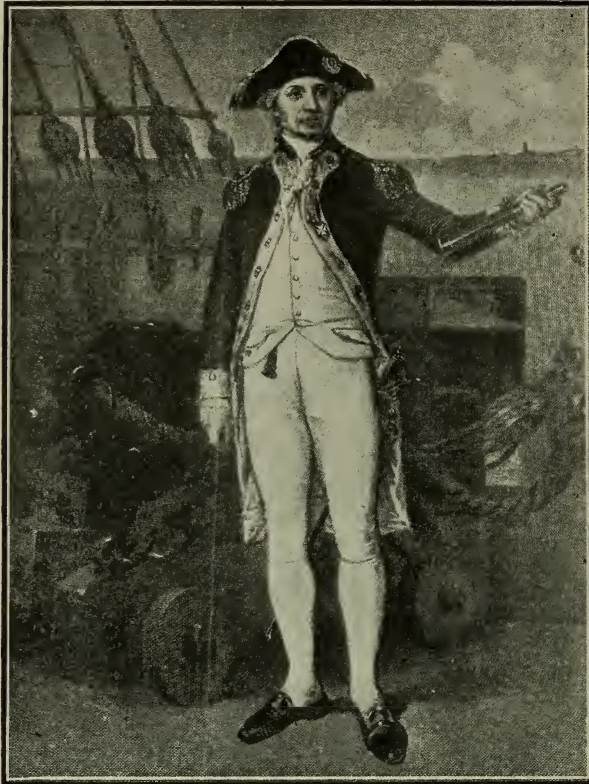
IN THE MARCH OF PROGRESS

BY J. B. ELLIS, PAST GRAND PATRON, O. E. S., ARKANSAS.



AS THE Order of the Eastern Star steps from this, the ending of the century 1900, into the new twentieth, we walk through the wide gateway into the golden century of earth's history and prophecy. Liberty is enlightening the world; science encircling the earth; nation talking to nation across wide seas; continent whispering to continent, as lover to sweetheart; time is ignored, and space annihilated. The Peasant of Galilee has taught the world that all men are kin. His followers have answered the question, "Who is my neighbor?" by feeding the starving millions of India from the bursting granaries of America. Truly ours is an auspicious era of a mighty age. The times demand earnestness of purpose and consecration to duty. It is a time demanding the best efforts of the best men and women. It is a time when the old story of the Nazarene's example and teaching, devotion and consecration, sympathy, sacrifice and love is receiving a new impetus and new attention. And what can I say to the heroic women who have been instrumental in bringing this beautiful Order, consecrated to the upbuilding of womankind, and to that best of all virtues, "Charity," so prominently before the people of this fair land? I can only tell you of my confidence in you. That confidence is based

upon the records of the past. In that record I read of your patience in suffering, your sympathy for the sorrowing, your zeal for the right, your devotion to duty, your heroism in danger, your fidelity to friendship, your loyalty to love, your reverence for God. I read in that record how you have been abused, mistreated, disparaged, insulted and imposed upon. I read by the dim light of the misty past how the savages made you bear the burdens, and how the tyrant made you his slave. I read by the light of Bethlehem's star of a woman's travail and anguish, and the mother's love, "that love that guideth earth's hopes of Heaven through tender years to manhood's prime, and, following it to the Cross, lingered weeping there." I read by the light of the twentieth century that the darkness is passing, the clouds dispersing, and the morning dawning. And the dawning morning is resplendent with promise and the prophetic page aglow with hope for womankind. The shackles have fallen. The erstwhile slave is free. Henceforth your work shall be cheered by hope, animated by success, exalted by freedom, encouraged by sympathy, fostered by affection and honored by men, until influencing the character and destiny of nations, it shall usher in the millennial morning. Then shall faithfulness and fidelity, loyalty and love, receive their just and full reward.



PORTRAIT OF JONES IN UNIFORM OF AN AMERICAN ADMIRAL.

OUR BROTHER JOHN PAUL JONES*

Father of the American Navy

WRITTEN FOR THE TRESTLE BOARD BY BRO. GILBERT PATTEN BROWN.



THE banners of the old world are stained with blood of innocent people, whose lives were crushed out at the hand of the despot. The new world has taught a lesson to the race and creed egoist, which lesson will live until time will be no more. Among those, the best of whose manhood went forth to establish the American nation, no name shines brighter than that in one of the modest personality of John Paul Jones, who first

saw the light of day in Kirkbeau, Leith, Scotland, July 6, 1747. His father was a poor gardener, on the estate of Arbigland. The education of the gentleman of this memoir was not of the best, but we are pleased to class him among the list of men whose deeds speak greatness on the side of human kind. There are two widely dissimilar views of Jones that have been held of recent years in the country. One represents him as a rather commonplace man, made prominent by force of circumstances; the other ranks him

*Made a Freemason in Scotland.

among the few great characters of the world's history. The writer considers it safe to say that the *latter* view is the one now held by a majority of the serious students of his career. He is first brought to public notice in the slave trade; of this occupation he became ashamed, and for a while quit the sea. The most interesting part of his life to the American people of today is his service in the war against British rule.

St. Bernard's Lodge, No. 122, of the institution of Masonry in Scotland, was a body at whose fraternal shrine there had knelt many of the most eminent men among her contemporaries. On November 27, 1770, "Capt. John Paul" of the brig John, there received the mysteries of pre-historic times. The old book of records speaks of him as having been "entered" and "passed." At the breaking out of the revolution, we find such men as Washington, Jefferson, Warren, Franklin, Hancock, Livingston, Putnam, Sullivan, Warner, Whipple and Montgomery active in Freemasonry, and John Paul Jones is no less popular in the craft. The Continental Congress was composed chiefly of Free Masons. His offer to Congress to serve in the Navy is accepted and his first commission is that of a first lieutenant in the Alfred. As the Commander-in-Chief of the little squadron comes on board, we see Jones unfurling a flag with a pine tree and a rattlesnake coiled at its roots; beneath this we read, "Don't tread on me!" This banner Jones proudly sends to the mizzen-topmast head of the Alfred.

While in the Navy his compeers are such Free Masons as Commodore Whipple, Tucker, Nicholson, Preble, Barney, Thuxton and Decatur. In the midst of that struggle (August 16, 1779) we find him making application for affiliation with "Neuf Socurr" Lodge in Paris. Here Franklin is a most welcome visitor, and the proud young American commander is received in open arms. In June,

1777, he is given command of the Ranger. His trusted first lieutenant is Captain Elijah Hall (made a Mason June 4, 1777). On an autumn evening the Ranger enters the port of Boston and Jones, with Lieutenant Hall, pays a visit to St. John's Lodge of the "Hub." During the entire war there was no man so feared by the British Commander as Jones. At the close of that struggle he returns to Europe to there defend the rights of mankind.

The death of Paul Jones occurred on the evening of July 20, 1789, at the age of 45 years. His funeral attracted a large concourse of the most distinguished residents in Paris. The National Assembly, then in session, passed the following resolve:

"The National Assembly, desirous of honoring the memory of Paul Jones, Admiral of the United States of America, and to preserve by a memorable example, the equality of religious rights, decrees that twelve of its members shall assist at the funeral solemnities of a man who has so well served the cause of liberty."

A funeral sermon was preached by M. Marson, a French Protestant clergyman. In this oration he said:

"We have just returned to the earth the remains of an illustrious stranger; one of the first champions of liberty of America, of that liberty which so gloriously ushered in our own. And what more flattering homage can we offer the memory of Paul Jones than to swear on his tomb to live or die free. Let neither tyrants nor their satellites ever pollute this sacred earth. May the ashes of the great man, too soon lost to humanity, enjoy here undisturbed repose. May his example teach posterity the efforts which noble souls are capable of making when stimulated by hatred to oppression. Identify yourself with the glory of Paul Jones, in imitating his contempt of danger, his devotion to his country, and the noble heroism which, after having aston-

ished the present age, will continue to call forth the veneration of ages yet to come."

Such was the career of this remarkable man; and the record of what he said and wrote, proves him a noble and worthy man. He rose to distinction by his own energies. His achievements gave him world-wide renown. His character secured for him not only a cordial welcome in the palaces of kings and nobles, but, what is far higher praise, won for him the esteem and love of Washington, Jefferson, Franklin, Morris, Hewes, Lafayette, Kosciuski, Count Legar, Count d'Estaing, and a host of others of the worthiest spirits in America and France.

The finding of the body of this distinguished sailor of the old school is justly credited to Maj.-Gen. Horace Porter, a gentleman whose life is dear to the thinking American and Free Mason.

The old church yard of St. Louis held his remains. His body had been immersed in alcohol, carefully wrapped in a linen sheet, with a packing of hay and straw about it. Upon opening the coffin the striking likeness to the features on the medal presented to him by Congress was at once apparent, and there could be no doubt that the original of the medal lay before them, and that their long and laborious search was over. Every means was at once taken to verify this identification, and this was accomplished most completely and satisfactorily.

As it lay there in its mummy like coffin it revealed a body five feet seven inches in height, the size and the shape of the head corresponding exactly with several known peculiarities belonging to the head of Admiral Jones. The face was clean shaved, and the hair dark brown, in places slightly gray, was combed back and gathered in a clasp at the back of the neck, indicating a person of about forty-five years of age. The features were so well preserved that they were recognized at once by the raised portrait on the medal, as well as by busts and other portraits of

the Admiral. The linen was in a good state of preservation, and one article bore an initial "J." An autopsy made by physicians showed the body to be in a remarkable state of preservation, and showed indubitable proofs of the disease from which the Admiral is known to have died. The identification was therefore complete in every particular.

Every care was taken to preserve the present condition of the body, from further decay, and it was placed in the receiving vault of the American Church in Paris to await the action of our Government as to the final disposition to be made of it. General Porter's dispatch to our Government announcing the finding of the body was promptly followed by arrangements for the bringing of the body here, and its interment in the National Cemetery at Annapolis, with such services and demonstrations due to the remains of the illustrious sailor who fought so bravely and so well and with such scant means for that which we now enjoy in such rich fullness.

His remains are now upon American soil. The institution of Masonry should take part in the honors to be paid to his memory. No more fitting name could be chosen to be given a newly established Lodge of Master Masons than that of John Paul Jones, whose deeds speak for themselves and whose Masonry was of the best.

Truth, the rock of strength, the preservation of which is joyous life, the fruitage of which is happiness, should receive from us faithful service. Let us be faithful in all our doings to the upbuilding and perpetuity of good in all the walks of life, so that when we are gathered to our fathers we may hear the echo of song of the heavenly hosts,

"Peace on earth, good will to men."
—*David O. McCollum, Pennsylvania.*

More women who marry men to reform them succeed than the world imagines.

THE LESSER LIGHTS



VERY well instructed Freemason, says Bro. Darrah in the *Freemason*, is familiar with the explanation of the lesser lights usually given in the Lodge. They are representative, or symbolic, in their character, and have a greater significance than that given in the ritual. Some brethren believe that the sun is not one of the lesser lights of Masonry, but do not point their reason for thus believing. In accord with this Brother Albert Pike says:

“The three lesser, or the sublime lights, you have heard, are the sun, the moon, and the master of the Lodge. And you have heard what our brethren of the York Rite say in regard to them, and why they hold them to be lights of the Lodge. But the sun and the moon do in no sense light the Lodge, unless it be symbolical, and then the lights are not they, but those things of which they are the symbols. Of what they are the symbols, the Mason in that Rite is not told.”

He tells of what they are symbols, and so does Brother W. M. Cunningham of Ohio. His explanation is better suited to the Lodge than Brother Pike's and, therefore, is here given:

“As symbols, representatives, or correspondences, however, they may be termed, are triplicate in their application—or in their signification of end, cause and effect—the same symbol or representative may have a very different signification and teach another equally, if not more, important lesson in another grade or in another ceremonial.

“To the initiate representing one just emerging from the darkness of unregenerate life, the reception of light from the Sun of Righteousness, symbolized by the

sun, faith in Divinity, represented by the moon, and truth, signified by the Worshipful Master, is significative of one of the higher lessons of the ‘new birth.’

“That the three ‘burning tapers’ are the lesser lights and represent the sun, moon, and master of the Lodge, is doubtless the intent of the lesson and not that the latter, instead of the tapers, are lesser lights.

“That the Master and Wardens, in certain ceremonies of Freemasonry, symbolize the sun in its course from its rising in the East, dispelling darkness and gloom—its beauty and glory at high twelve, with its setting at close of day, is taught in its ritual; that the Master and Wardens are each represented by a burning taper, and that the symbolic colors of the East are white, representing divine wisdom; of the West, red, signifying divine love; and of the South blue, symbolizing divine truth; are but a part of the higher or spiritual significations sought to be inculcated by the symbolism of the Master and Wardens.”

The Master and Wardens symbolize the Master of Light and Life—the Supreme Being—the sun and the moon, and thus they represent all that is signified by the great equilateral triangle.

A true Mason should regard the physical laws of our being, and the moral laws of God with equal reverence, and should cultivate the physical laws of health and strength with religious fidelity. Let the body be perfect in structure, and filled with the spirit of wisdom and love, and the union of the physical and spiritual temple, each unto each perfect, shall form a complete man and Mason, in whom dwells the light of our profession.—*Bro. C. W. Leannarda, Washington, D. C.*



Henry F. Starbuck, Architect.

NEW MASONIC TEMPLE AT PASADENA, CAL.—FRONT ELEVATION.



BLUE LODGE ROOM.

PASADENA'S NEW TEMPLE



IN the presence of the largest body of Free and Accepted Masons ever assembled in the city of Pasadena, California, with the solemn ceremonial of the Craft, the beautiful new Masonic Temple in that city was dedicated on August 1, 1905. The exercises were conducted in the prescribed form by the Grand Lodge of California, Bro. Motley H. Flint, Deputy Grand Master, officiating in the Grand East. The Grand Lodge assembled in the city of Pasadena, and proceeded, under escort of Pasadena Commandery No. 31, K. T., and the local Masonic Lodges and other Masonic bodies, to the new Temple, where the dedicatory exercises were held. Hon. Wm. H. Vedder, ex-Mayor of Pasadena, President of the Masonic Temple Association, making the formal tender of the building for Masonic uses.

After the ceremonies, Acting Grand Master Flint addressed the assemblage.

Judge C. J. Willett, as Grand Orator, delivered an earnest and eloquent address, replete with the spirit of Freemasonry and true Masonic Brotherhood.

A reception was tendered in the evening at the Temple to all visiting Masons and their friends, at which the ladies of the Eastern Star of Pasadena were the hostesses.

As will be seen by reference to the illustration on the opposite page, the new temple is one of the most elegant buildings ever erected in Southern California, and reflects great credit upon its projectors, and upon the Masonic Fraternity of Pasadena, as well as the entire community in which it has been erected.

Bro. Henry F. Starbuck, now located at No. 206 Sansome street, San Francisco,



HALL OF KNIGHTS TEMPLAR AND SCOTTISH RITE BODIES.

is the architect under whose direction the elegant edifice has been reared.

We are indebted to the *Pasadena News* for the appended description, as well as the interior views here shown, which first appeared in the very creditable Masonic edition of that newspaper issued on the occasion of the dedication of the edifice.

THE TEMPLE AND ITS APPOINTMENTS.

The imposing structure is one of four full stories of pale pressed brick. The corner stone, which was laid October 5, 1904, is of granite, and in the center of the frontage is a handsome arcade porch with Corinthian columns. On each side are niches with the raised inscription "Sit Lux."

From the street a wide oak stairway ascends to the rooms above. On the first floor of the temple, in front, overlooking the street, are the fine reception rooms and parlors, done in pale buff tones, with hangings of green and dull rose. The fireplaces are made of brick in the old-fashioned style, and with the old furniture give an air of elegance and coziness. Just

back of this is the banquet room, set with long tables and having handsome sideboards built in the wall. Adjoining this on one side is the kitchen, with modern fittings and conveniences.

The room of rooms, however, is the Blue Room, the name of which is famed in all records of Masonry. The Blue Room of the Pasadena Lodge is a ceremonial room of exceptionally beautiful and striking appearance. As its name indicates, the mural covering is entirely of blue. The soft and yet intense pastel tone of the walls is magnificently offset by the massive beams which vault the ceiling. The immense hall is rectangular and along each side run overflow galleries, which are upheld by composite columns. Blue screen walls close the balconies when not in use. At the "east" end is the official station of the Worshipful Master, which has a frontal ground of heavy oak and huge plain oak seats. Above, a rose window admits, by a system of slides, the three emblems used by the local bodies—the square and compass of the Blue Lodge; the keystone

of the Royal Arch Chapter and the varicolored star of the Eastern Star. On the raised dais are the seats for the Past Masters and at each side the tables of the Secretary and Treasurer.

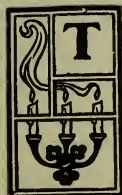
At the west end are two brazen pillars bearing the globes of earth and heaven. The Senior Warden's chair of heavy oak is impressive against the blue. In the center is the altar, upholstered in blue velvet and around the sides are upholstered benches.

On the next floor are to be found the great room of the Commandery and Scottish Rites bodies and the chapel room. The latter adjoins the larger room and is a very beautiful and impressive apartment. The walls are pale buff in color

and the altar end has an arrangement of composite pillars and plaster pediment simulating a temple front. Around the sides extend oaken benches, and the carpeting combines tan and blue in an attractive blending.

The larger room is, like the Blue Room, heavily vaulted, in a more ornate style, however, using the fan arrangement of foliated arches instead of the square beams. The walls are tan in color, together with the carpet, and great oaken folding doors lead to the other rooms beyond. The Grand Officer's seat has a large balcony overhead and at the four corners are vaulted alcoves for other official seats. On the next floor is the great drill room, which is also to be used for balls and other social occasions.

COLLEGIATE MASONS



THE Masonic press has recently contained accounts of a Masonic college fraternity inaugurated by a number of student Masons at the University of Michigan, whose aim was ultimately to build up a national college men's Masonic organization. On June 27 of this year the first national conclave of the Acacia Fraternity was convened at the chapter house of the parent chapter in Ann Arbor, the delegates from five different chapters, located in as many universities, responding at roll call.

The following, which we take from the *American Tyler*, details the organization and purposes of the new Fraternity, and gives an account of the conclave recently held at Ann Arbor:

During the last year this student Masonic organization has had flattering growth. Articles of association of the parent chapter at Ann Arbor were filed on May 11 of last year. At the opening of college last fall this chapter had bought its own furniture and was installed in

its present chapter house at 1103 E. Huron street. At this time the fraternity was merely a local organization, but on November 12, 1904, the first foreign chapter was organized and installed at Leland Stanford University, Palo Alto, California, by two of the charter members of the Ann Arbor chapter, W. S. Wheeler, President of the club which had preceded the fraternity, and J. W. Hawkins, one of its most active promoters. Further extension followed rapidly. On November 24, 1904, the second foreign chapter was installed at the University of Kansas; on February 12, 1905, the third at the University of Nebraska, and on April 22, 1905, the fourth at the University of California. Delegates from all these chapters were present at the conclave.

During its session the conclave drew up and adopted a national constitution, revised and improved upon the original ritual and perfected the organization of a governing body which is to have supreme control of the various chapters and will determine the future policy of the fraternity and carry on its further extension,

it being the ultimate purpose of the fraternity to have a chapter in every college and university in the United States in which there is a body of Master Masons strong enough, numerically and otherwise, to support it. The membership of this controlling body is drawn exclusively from the alumni membership of the fraternity and is composed of the officers of the national conclave. At the election held at the conclave in June, the parent chapter at Ann Arbor was given two of the members of this board, H. P. Rowe, of Bad Axe, Michigan, being elected President, and C. G. Hill, of Ithaca, Michigan, Secretary. The other positions are distributed among the different chapters: O. Q. Clafin, of Kansas City, University of Kansas, First Vice-President; John Westover, of Lincoln, Nebraska, University of Nebraska, Second Vice-President; Earl E. Miller, of San Francisco, Leland Stanford University, Treasurer.

The first conclave of the Acacia fraternity marks an epoch in the circles of Masonry. For the first time probably in the history of the order a body of young college men from all parts of this land assembled in the interests of Masonry and its teachings. During the conclave which, because of the great amount of work to be done, lasted almost a week, these young men received a new idea of the great Fraternity which must soon look to such as they for its maintenance.

It has been stated that the purpose of this contemplated organization is to introduce Masonic principles and teachings into college activities and to furnish a home for its members while in the university. To these may also be added, now that it has been accomplished, the purpose of bringing the younger Master Masons in the different educational institutions in this country into intimate touch, to give them an interest which shall form a connecting link between their college activities and Masonry. The chapters in pursuance of this policy encourage attendance at lodge and in all the universities work

in close harmony with the home lodges, which look upon the movement with much favor. Many Masons when first acquainted with the organization have the impression that chapters of the Acacia Fraternity are organized to do Masonic degree work, but this is not the case. The fraternity has a ritual of its own which is separate and distinct from any Masonic ritual, and while its members often do work in lodge it is as individuals, not as a body.

It is the ultimate purpose of each chapter to own its own chapter house. With this end in view the chapters are forming alumni associations. During the week of the conclave the alumni members of the chapter at Ann Arbor met and formed an alumni association of which W. S. Wheeler, '04, is President and W. L. Miggett, '98, of Ann Arbor, Secretary and Treasurer. It is the purpose of this association to hold in trust for the local chapter as a building fund, money pledged by the alumni and obtained from other sources.

Now that the possibilities of this student movement have been shown, its promoters are anxiously awaiting the expression of Masonry at large regarding it. They feel that an important field awaits it and that it can be of incalculable assistance to Masonry.

We Blush

The TRESTLE BOARD of California has entered upon its nineteenth volume. The TRESTLE BOARD is a publication that our western brethren may well be proud of, and we sincerely wish it success.—*Masonic Tidings, Milwaukee.*

JUST SMILE

That he who laughs the last laughs best,
We're often told, but I'm
Quite sure it's best to laugh and jest
First, last and all the time.

—*Schnectady Union.*

AIDS TO SUCCESS

There are six things that bring success. The first is the will to work. The other five are work.—*Chicago Record-Herald.*

LONG ADDRESSES



SOME retiring grand officers feel it incumbent upon them to cover in their annual message or "address" to the Craft all questions that nearly or remotely affect its interests, and even wander off into the broad field of humanitarianism, ethics, criminology, sociology and at times even politics, says the *Tidings*.

One of the best-known members of the "guild" of correspondence writers, referring to such an "address" by a grand officer, said:

"Eloquent and loving tribute is paid to the memory and merit of the dead, coupled with words of sympathy and affection for the bereaved, all of which is very proper and right. He made several decisions, but none of outside interest. He granted several permits to ballot on the jump, which was all right. The address covers 62 pages and refers to everything conceivable having any connection with the Order, local and universal, which reminds us of a speech made at the presentation of a stand of colors to a regiment of volunteers during the 'late unpleasantness.' The orator commenced with a reference to the creation, the fall of Adam and the expulsion of our progenitors from the Garden of Eden, touched lightly on the wickedness of the antediluvian world, Noah's celebrated voyage and the building of the tower of Babel, the confusion of tongues and the attention that followed that event. From there he jumped to the administration of Solomon and the erection of the first temple; referred in touching terms to the siege of Jerusalem by Titus and the destruction of the Temple, as well as the sufferings of the besieged; paid proper tribute to Josephus as a historian; noted the rise and fall of the Roman Empire and the causes that led to the latter; gave a detailed account

of the War of the Roses in England; the discovery of America by Columbus; the war of the Revolution, the adoption of the Constitution, which he read in full; gave a history of the birth and growth of the different political parties that have "held the boards" since the organization of our government; read all the platforms of the different parties, the letters of acceptance of the different candidates for the presidency, from Washington to Lincoln, read Washington's Farewell Address, explained the forty-seventh problem of Euclid and how to "Square the Circle," and wound up by saying: "To me has been assigned the pleasing duty of presenting this here flag to this gallant regiment," etc. At the conclusion of the address starvation had made such ravages in the regiment that it had to be sent to the hospital in a body!

[We never could abide long speeches, long sermons or long waits between acts, but as we did not have to hear this one, we are not complaining of Bro. _____ address.]

Pointed Paragraphs

A woman's strength lies in her weakness.

An old gossip sweeps up more dirt than a new broom.

The fewer friends a man has the more money he saves.

Long skirts never indicate that the wearers have small feet.

A miser leaves the earth because he cannot take it with him.

Much of our earthly happiness is due to our ability to forget things.

A laboring man knows the value of a dollar and a shopping woman knows the value of 98 cents.

Some farmers are troubled with inflammatory rheumatism, and some others with flimflamatory Rubenism.—*Chicago News*.


EDITORS' CORNER


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

**A Question
 Answered**

The following question has been propounded to us:

A young man born in Indiana, but living in the State of Washington for two years and who registered and voted in Washington, sends a petition through the mail to a lodge in a town in Indiana, in which town he has never been, and where he was unknown, except to a brother who had recently made that town his residence. The young man was elected and went from his residence in Washington to the town in Indiana, received the degrees in three days, and returned to Washington, and now resides in Washington. Is he a clandestine Mason?

The young man registered and voted in Washington; hence he must be deemed a citizen and resident in Washington. The law of Washington relative to parties receiving the degrees of Masonry in jurisdictions other than that in which they reside is the same as obtains in California. If this is the case, the young man had no legal right to apply to a lodge in Indiana, and, having applied and received the degrees, he is an irregular Mason, and occupies the same status as a clandestine Mason until elected to membership in the lodge in Washington nearest his residence; that is, no lodge in Washington can legally hold Masonic intercourse with him until he is elected a member of the lodge in Washington nearest his residence. The mere fact that the party occupies a civil service position under the U. S. Government does not, in our opinion, cut any figure in the matter. In California such party would be considered an irregular Mason, and lodges and Masons would be forbidden to hold Masonic communication with him until he had been elected to

membership in the lodge nearest his residence; that is, he would occupy the same status as a clandestine Mason, although termed an irregular one, until his disability is removed by election to membership in the lodge nearest his residence.

**More About
 Clandestines**

Replying to a communication received from a young Mason in the jurisdiction of Washington, we have to say that we consider himself and some 10,000 Masons of his jurisdiction of whom he speaks, not as clandestine Masons, but as regular Masons under certain disability so far as those Grand Jurisdictions are concerned that thought proper to withdraw recognition from the Grand Lodge of Washington, in consequence of the action of the latter Grand Lodge in recognizing a certain class of Masons not recognized by other Grand Lodges. The effect of this withdrawal of recognition is practically to place the Masons of Washington in the same category, so far as the lodges of the jurisdiction withdrawing recognition, as clandestine Masons are until the disability is removed. When a Grand Lodge for any reason withdraws recognition from another Grand Lodge, it thereby forbids the recognition of all Masons in the latter by those of the former, and also forbids all Masons of the jurisdiction from holding any intercourse with the Masons of the jurisdiction from which recognition is withdrawn, either as individuals or in lodge capacity. If the Grand Lodge of New Jersey does not recognize the Grand Lodge of Washington the lodges and Masons of New Jersey are not at liberty to recognize or have Masonic intercourse with those of Washington. If Texas withdraws recognition from Washington, she

thereby forbids her membership from having any Masonic intercourse with the Masons of Washington and, if Texas Masons sit in lodges in Washington, they violate the edict of their own Grand Lodge, and may be held amenable by the Grand Lodge of Texas, or by the lodge in Texas of which they may be members.

Yellowstone Park

"For the benefit and enjoyment of the people." Such is the inscription over the beautiful gateway into this great wonderland. In our day and generation we have seen many beautiful and sublime sights, but never have we witnessed such a combination of beauty, grandeur and sublimity as was presented to our enraptured gaze during a six days' trip through this marvelous region. The Park proper comprises over 3000 square miles; it is vast, varied and unique. We traveled in an elegant Concord coach drawn by four horses, over roads scarcely surpassed by the roadways in our beautiful Park by the sea. The usual route for tourists is over 140 miles, the greatest daily staging being about 40 miles. The roads, except over portions of the mountainous parts, are kept free from dust by means of the great sprinkling wagons employed by the Government for that purpose. Witnessing the care and superintendence of the Park exercised by the Government we felt rejoiced in knowing that our own beautiful Yosemite is now under the same benignant guardianship. Uncle Sam, judging from what has already been done in road building and other improvements, seems determined to make this wild and weird spot one of the most delightfully beautiful and interesting in his vast domain. He is judiciously adding to all that nature has done for the delectation of his people. As we stood upon Inspiration Point, looking up and down the vast and beautiful canyon of the Yellowstone; as we gazed upon the sublime waterfall of 360 feet, our eye caught sight of a great

GIVE US NOTICE

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

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

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

Give us due and timely notice.

bald eagle—the bird of freedom—sitting upon a towering rocky pinnacle, and we involuntarily exclaimed "How blessed to live in such a land, environed with such opportunities for all that makes life enjoyable!"

A vast expense has been incurred by the Government, but it is money appropriated to a most worthy purpose. In addition to the outlay by the Government, an almost equal expenditure has been made by the Yellowstone Park Association. The numerous coaches, the vast number of horses, the still greater number of employes, and the magnificent hostels have called, and are calling, for tremendous outlay. The hotels, all differing in architectural design, are models of elegance and comfort. There are five of these vast structures, each capable of accommodating from 250 to 300 guests.

Besides these there are two good lunch stations. Altogether the comfort of visitors to the Park seems to be as properly cared for as is possible. To describe some of these hotels would require genius equal to that which designed them. To portray the wonders that on every hand, at almost every turn of the way, present themselves, is beyond the power of pen, brush or photographic art. Wonderful is Wonderland; passing wonder is He who made it such.

**Anderson's
Manual**

A new edition of this little volume has been emitted by Grand Secretary Johnson. As the compiler of the work, we have reason to be proud of the reception which has been accorded to it by the Grand Lodge, and by the brethren generally throughout the jurisdiction. The production of the Manual was the result of our ignorance. We had the distinguished honor, many years ago, of having been appointed chairman of the Committee on Correspondence in the Grand Lodge. We entered upon the duties of that position with much misgiving; we had done but little in the discharge of those duties until we were impelled to the conclusion that, whatever else we knew, we knew comparatively nothing about either the general or specific laws of the Masonic Fraternity. Shame for our ignorance stimulated us to study these laws; and we began at the foundation. After careful investigation we found no source from which so much valuable information could be obtained as from the excellent opinions of the able brethren who have, in all the years of the Grand Lodge, presided over its councils and its destinies. So greatly were we delighted and benefited by the study, that we felt that greater pleasure would result if, even in a feeble way we could make the work interesting and profitable to our brethren. In this there has been no disappointment, and we are greatly gratified in the reflection that we have in a degree added to the interests and the advancement of the Fraternity.

We desire now to say to the Masons throughout the jurisdiction that this work has been endorsed by the Grand Lodge, that it belongs to the Grand Lodge, and that it has been placed at such a nominal price that no member of a Lodge need be without it. Send a dollar to the Grand Secretary, Bro. George Johnson, and he will mail you a copy. If you don't get a dollar's worth of pleasure and benefit out of your first reading we shall conclude that you either don't know how to read aright or that you have little interest in a Fraternity that can aid you more than you may ever hope to aid it.

We particularly commend the study of the Manual to our younger brethren. Upon your shoulders will soon rest the mantles of the elders, and you ought to be prepared to wear them with credit to yourselves and honor to the Fraternity.

The foregoing may seem to savor of egotism; but that cuts no figure. We simply want to say that what has helped us will help you.

**When is a Petition
Received?**

We have been asked to answer the question: "When is a petition received?" The question is fully and plainly answered in Section 887 of Anderson's Manual. The Grand Master decided that a petition for degrees is received when a Lodge decides by its vote to receive it; or when, as is quite customary, it shall, in the absence of any objection, be declared by the Master to be received.

In our opinion the procedure should be about this: The Secretary should say, "W. M., I have here the petition of Mr. _____." The Master, before the petition is read, should respond, "If there is no objection the petition will be received." This affords opportunity for any party wishing to object, to do so. No objection appearing, the Secretary reads the petition, and it must then be referred to a committee of investigation. Should there be objection, the reception of the petition would have to be determined by the vote of the Lodge. There is nothing

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.

A Wrong Practice

It is a generally recognized principle in Masonic law that a brother having entered the Lodge of his own free will and accord, has the right to retire from membership therein of his own free will. In other words, every brother has a right to dimit from his Lodge whenever he chooses so to do. The question then arises must the Lodge always grant a dimit to a brother who wishes to withdraw? If the brother is in good standing, a dimit, according to the law of California, must be granted to him. The Lodge, however, is not required to give, along with the dimit, any recommendation. A dimit without recommendation, in California, is a proper dimit, entitling the brother to join any other Lodge in the State, if the brethren thereof think proper to elect him. A brother is always in good standing in his Lodge until officially declared otherwise. How, then, can the Lodge avoid giving a dimit to one known to be unworthy? We know of but one way in which the Lodge can rightly act, and that is to prefer charges against the unworthy brother and cast him out. Not long ago a brother in one of our Lodges was placed under arrest for a felony committed against the laws of the Government. He applied to his Lodge for a dimit, and it was granted. In another case, a party was arrested for complicity in violating the laws of the Government, relating to the exclusion of the Chinese. He applied for a dimit and it was granted. In both of these cases charges should have been preferred, and the offenders dealt with as our laws provide. Our Masonic laws in California are excellent; but in too many instances they are not executed. Our Lodges should see to it that wrong-doers are held strictly amenable. The welfare of the Lodges and of the Fraternity demands the proper execution of our laws.

Sometimes a man lets his wife make his opinion to keep peace in the family, and sometimes because he doesn't know how to make any himself.

in the law that determines what this vote shall be; and there being nothing to determine this, it is presumable that it should be a majority vote of the members present. The same course would obtain in the case of a petition for affiliation. In all the years that we have been connected with the Order, we have never heard of an objection having been made to the reception of a petition. The decision of our Grand Lodge, however, implies that objection may be made. We opine the practice of receiving petitions for degrees or affiliation either by vote of the Lodge or by declaration by the Master would be a custom honored in the observance, and one that would tend to the benefit of a Lodge as well as that of the petitioner for in such case if the Lodge declined to receive the petition the party applying would be free from the disagreeableness of rejection, and the Lodge from much of that which leads to inharmony.



Perfect Ashlars of

Masonic Thought



ASONRY is not only the oldest, but the most conservative of institutions in the affairs of men, and we should endeavor to preserve it as it has been handed down to us from time immemorial. Its dignity should never be lowered by any act of ours, and we should endeavor so to conduct ourselves as to be pointed out for the peculiarities of our lives and walks. Proud we should be that we are a part of an institution that in all ages of the world has attracted to its membership men pre-eminent in all the walks of life, and that has ever exercised an influence toward the uplifting of human character of which we can have no conception, but after all is said and done, what Masonry has been in times past, what it may be in the future, is of very little use to us individually, unless we at the present time weave its principles into the warp and woof of our daily lives.—*Chas. W. Nutting, P. G. M., California.*

The life of a State, the life of a man, consist of episodes. As we stand near to the grave and look back along the paths of our life, we wonder at seeing during how little of our time we have advanced on straight lines toward the leading objects, great or small, for which we imagined ourselves to live. Continually we have either wandered from the course determined on, or been either seduced or forced to follow by-paths circuitous and crooked. It never was otherwise with any man, or with any State. It always seems to us that we have, for the most part, occupied ourselves too much with matters and affairs of small importance; and yet, by what seems inexplicable chance, the most trivial circumstances, occurring

solely in consequence of those accidental aberrations, have often strangely tended to secure or remove beyond our reach the chief objects at which we have aimed. No wonder the ancients made Fate supreme, even over the gods!—*Albert Pike.*

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

Masonry, resting on the eternal principles of truth, has always withstood the shock of change, and is today, as the Ancient Fraternity has ever been, the most perfect embodiment of universal brotherhood, universal liberty and equality of all the institutions ever established among men. A complete acknowledgment of the everlasting fatherhood of God and brotherhood of man. Undiminished prosperity prevails throughout the civilized world, and perhaps the most important duty of the hour is to guard in a conservative manner her interests, to the end that true prosperity may continue.—*J. M. Hodson, Oregon.*

Masonry teaches the world three great lessons, which I will denominate as religious, political and social. It is commonly supposed that men cannot be brought to agree on religious matters, that denominations are necessary with systems of creed and priesthood; but Masons agree upon

certain religious facts, so that there are no religious differences among them, and it is thus proved that men can live together religiously as brethren, and that a universal church is within the bounds of possibility. Masonry is the only true republic, where high and low, rich and poor stand equal.—*Charles F. Painter, Colorado.*

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

Masonry's constant, quiet and steady labor of love for others is her effective method of leading us into the habit of and desire for right doing. I love Masonry, therefore, because she teaches that a man to be a good Mason should ever be striving to do good with Masonry rather than to reap financial profit from her. Ours is not a mutual benefit organization necessary and helpful, as such an institution is in our modern civilization, to which we pay a certain amount and then under certain conditions receive a certain amount. Ours is a society that trains her members for acts of charity, for nobler deeds, for purer thoughts and for higher actions. She labors to fit her votaries for better work in the better lodge above, so that when "the working tools of life shall drop forever from our nerveless grasp" and our trembling souls "stand naked and alone before the Great White Throne," we may

hear from the Judge Supreme the welcome words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."—*M. C. S. Noble.*

A ritual is a work of art, and like all works of art is valuable not merely for what it represents, but mainly for what it suggests to the mind. This is true, whether the work be a poem, a painting, a piece of music or statuary. The material representation may be good, and the technique beyond criticism, but if no thought or feeling is suggested but little value attaches, and we soon tire of them; but a little picture of two poor peasants in a bowed heads, at the call of the bell in the little church beyond, tells the whole story of a life of toil, hardship and devotion. Men do not tire of such pictures and the grand lessons taught by them. So of our ritual. It suggests to our minds great thoughts, in simple, homely words. To the humblest mind there is a lesson that it can understand, and to the noblest of men, grander truths yet to be learned are clearly taught. Do not change it by a word. No matter if some of our phrases are quaint, and perhaps passing out of current use, hold to them, fix them in the memory. Let our Entered Apprentices and Craftsmen hear them again and again until they find them fixed indelibly in the mind, and so ever after to influence their daily life and conduct.—*John M. Pearson, P. G. M., Illinois.*

True Masonry is the upbuilding and uplifting of the individual character, and the welding of those characters into a compact, harmonious society, having for its aim and object the advancement of everything that stands for more intelligent citizenship, more goodly homes and clearer lives.—*Frank E. Bullard, G. M., Nebraska.*

Freemasonry never occupied a higher plane of purity and progress than at the present time.

HELEN HUNT JACKSON'S LAST POEM

Father, I scarcely dare to pray,
 So clear I see, now it is done,
 That I have wasted half my day,
 And left my work but just begun.

So clear I see that things I thought
 Were right or harmless are a sin;
 So clear I see that I have sought,
 Unconscious, selfish aims to win.

So clear I see that I have hurt
 The souls I might have helped to save;
 That I have slothful been, inert,
 Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
 Father, the humblest spot give me;
 Set me the lowliest task thou hast;
 Let me, repentant, work for thee.

LET YOUR LIGHT SHINE



THE highest Order of Knighthood was the Knights Templar, founded early in the twelfth century and taking their name from their first quarters on the site of Solomon's Temple. In 1138 A. D., Hugh de Payens of Burgundy, and eight comrades, so solemnly bound themselves to guard the roads for pilgrims to sacred shrines, "to live as canons, and to fight for the King of Heaven, in charity, obedience and self-denial." The Order spread rapidly, and in A. D. 1150 we find them in Castile, in Rochelle, in Languedoc, in Rome, in Brittany, and in Germany. Alphonso I bequeathed them one-third of his dominions; Louis VII regulated his army according to the order of these knights, and granted them land near Paris which became known as the "Temple" and was their headquarters. Their lofty courage was everywhere acknowledged. At Damietta they were "first to attack and last to retreat." Governments confided in them, and both in London and in Paris royal treasure was entrusted to their care. The honor of knighthood was held so high that a captive knight was ever released on his sim-

ple promise that he would go among his people and raise the sum required for his ransom. The captive knight too was consulted as to what sum he could raise without inconvenience, since they were unwilling to straiten a knight so that he should not live well and keep up his honor.

We read of three special orders of knights, the Hospitallers, with black mantles and white crosses, whose special care was the sick and wounded; the Teutonic, with their white mantles and black crosses, confined to the ranks of German noblemen, and the Templars, with their white mantles and red crosses, whose functions I have described. These orders were entirely distinct from the Knights of Arthur's Round Table, and from the Paladins of Charlemagne, just as these were distinct from the Equites of Rome.

The Templars were the noblest of all the Orders of Knighthood, because it was theirs to "fight for the King of Heaven," to be aggressive for righteousness, to resist evil, to protect weakness and relieve distress. Their high purpose was, and is, to let their light shine in the darkness of the world, reflecting from their knightly persons the light that gleams

from the cross of our Redeemer, so that all men may see the way that leads to peace and to glory. That is the use of light, to illumine the world that men may find their way through it and not stumble in the abyss.

Letting our light shine is unselfish. It is that others may be blessed. Not to dazzle men by our brightness, nor to lead them to admire us, but that they may find the way. "Let your light so shine before men that they may see your good works and glorify your Father which art in Heaven." To benefit men and so to glorify God, is our great work in the world, and that is the chief aim of every true Knight Templar.

While there is to be no display, there is, at the same time, to be no concealment of light. While you have secrets in your Order, your light is no secret and is not to be hidden under a bushel or under a bed, but to illumine all around you. Men are to see your light, and you are to be careful to let it shine so they will see it, and be led by it into the ways of righteousness.

Unlike the various orders of nobility, which are by inheritance, knighthood rests upon merit. Each man who is enrolled as a knight is supposed to have a knightly character. The name is the mark of a high character. To shine it is necessary to burn, and so that which shines must be of right material. Clay does not shine, nor stone. It is written that John the Baptist was a "burning and a shining light," and burning is ever the price of shining. To let our light shine we must have hearts on fire with love to God and with zeal for the good of mankind. Men whose souls do not kindle at the thought of God's love and grace and at the thought of human suffering and need, are incapable of knighthood.

"Let your light so shine." Allow nothing to interrupt its beams. Michael Angelo placed a light on his head that his own shadow might not fall upon his work. The greatest care is taken that the glass of

the light-houses be kept clear and clean, that the light be not dimmed. The Christian must let nothing interfere with his shining. Any inconsistency, any wrong doing on his part, will dim his light and may be the occasion of disaster to some soul needing that light. The safety of all the craft afloat, within range of the light-house is imperilled if the light be dimmed or shadowed. *Let your light so shine.* It will shine if you give it a chance.

Then the Christian's light must shine constantly. No flashing up and burning brilliantly for a little while, and then dying out in darkness, but a steady and clear shining forth. A light-house that sometimes shines and sometimes does not, is practically useless. And the Christian's light is to shine brighter and brighter unto the perfect day. It must be a light that knows no eclipse, shining afar that those who sit in darkness may see and live.

Another point to be ever borne in mind is that ours is a derived light. It did not spring up spontaneously in our hearts, but was kindled there by the Holy Spirit. We do not kindle ourselves, but we are kindled from Heaven. The electric light that illumines our cities in the darkness of night is but a bit of black carbon through which a current of electricity is sent. It shines because of its connection with the Power House. Cut that connection, and all is dark. Thus our light is because of our connection by faith with Christ, and only through faith in Him can we shine. He is the light of the world, and He illumines the world through his people. We are the means for the diffusion of that light from Heaven, and it is ours to bear that light to all the dark places of earth, that no soul shall be left on whom the light of God has not fallen. "If the light that is in you be darkness, how great is that darkness?" sadly asks the Master of the bewildered disciples, as He impresses on them the responsibility for illumining the world.

Mankind are dependent on the light which Christians let shine. After de-

claring: "I am the light of the world," our Lord said to his disciples: "Ye are the light of the world." It is through them that He shines. Not that they are simply light, but they are *the* light of the world, and there is no other. It is for them to carry that light to every creature, and upon them rests this great responsibility. Unless they shine, the world remains in darkness. This priceless treasure, this noblest service, this highest calling have been given to us, and if we are faithless, what will become of the world?

Think what light symbolizes in Scripture. It stands for knowledge, for wisdom, for cheer, for joy, for truth and for righteousness. These, therefore, are to gleam forth from us. We are to remove ignorance, to cure folly, to brighten dependency, to comfort sorrow, to eradicate error and to banish sin. Light reveals, as well as illumines. "All colors are alike in the dark." We are to reveal to the world the knowledge and wisdom of God, His grace and His promises; the truth as it is in Jesus and the righteousness of Christ by which men alone are justified. We are to show men their guilt and their peril, to offer them God's remedy for sin, and to hold out to them the lamp of life and the hope of glory. We are to lead unselfish, beneficent, knightly lives, making each day radiant with the brightness of Him who is the Light of the World.

Go forth then, Knights Templar, on your high mission of duty and of glory. "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven." In the beginning of your history your home was the Temple of Jerusalem in its ruins. In the consummation of your history your home is the Temple of the skies, "not made with hands eternal in the heavens," that Temple whose walls are salvation, whose gates are praise, and the "Lamb is the light thereof." Let your light shine forth clear and strong amid the world's darkness, until the Sun of Righteousness shall arise with healing in his wings, flooding

the earth with his glory, and all the foul spirits which have so long held high carnival amid the darkness of the world's shadows shall be driven into the outer darkness that knows no morrow. And in that shadowless world of glory, your light shall gleam with a radiance unknown to earth, for "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Mixed History

Around the great striking figures of history the small boy weaves curious answers, says Agnes Dean Cameron, in the *Century*. "Moses's mother pitched his little cradle within and without with pitch and left him there in the pool of Siloam. But when the daughter of Solomon got the green leaf from the dove she hastened and brought food convenient for him, and the babe crowed thrice and grew up in her court."

Square and Compasses

It is the custom with many lodges to leave the square and compasses lying in the Lodge Bible when it is closed. This wears out the leaves and breaks the binding. A very convenient place for the square and compass, suggested by Bro. C. M. Gibbens, of Bonner, Montana, is a leather pocket attached to the front or back cover of the book and sufficient space made in binding the book so there would be no strain on the binding when the square and compasses were placed in the pocket and the book closed. Some enterprising bookbinder may make his name and fortune by executing this idea.

There is no room in Masonry for idlers, and the Mason who is not willing to share in its labors and burdens should not be allowed to enjoy its privileges, rights and rewards.—*James DeKalb Gamble, P. G. M., Iowa.*

COMMITTEES OF INVESTIGATION

WRITTEN FOR THE TRESTLE BOARD



EDITORS TRESTLE BOARD: Having noted many articles in THE TRESTLE BOARD relative to Committees of Investigation and also the action of the Grand Lodge of California in 1904, I take the

liberty of an outline of the scheme in operation in at least two of the Lodges in this State, first saying that our way of working is simply action by the individual Lodge and entirely independent of any regulation of Grand Lodge.

On the reading of a petition (either for the degrees or affiliation) the W. M. announces that the proper committee will be appointed, and later gives the Secretary the names of three members of the Lodge as constituting that particular committee. The Secretary then mails one of the blank forms—see attached sheet—properly filled out, to each member of the committee, who on or before the statutory time, mails or hands it signed, with such answers to the interrogatories as he sees fit, to the Secretary. The three reports are pinned to the petition, petition on top, and when the proper time comes, the W. M. announces that the report of the committee is favorable or unfavorable, or that two report favorable and one unfavorable, whichever the case may be, and, detaching the reports, slips them into his pocket to be destroyed at his leisure.

The points in favor of this method are, first, no one except the W. M. and Secretary know who are on committees of investigation. There is no record of Committees of Investigation. When a member of a committee is notified of his appointment, that is all he knows. But the strongest point in its favor, in my estimation, lies in the fact that when a member is notified of his appointment, he is put upon his mettle so to speak, knowing that two others are in the same business as

himself and feeling that, unless he is thoroughly conscientious in his work, possibly one of the others might learn something to prove the petitioner unfit to receive the degrees, and in that event lead the W. M. to believe that he slighted his task.

BROTHER

You have been appointed a committee of investigation to inquire into the character and fitness of..... a candidate for..... inLodge.

The good name of the Fraternity in general, and Lodge in particular, are involved in the careful investigation of candidates. It is therefore a Masonic duty you are called upon to perform. Your love for Masonry will no doubt lead you to promptness and faithfulness. Please sign and return this report to the Secretary before the next stated communication.

..... Master.

QUESTIONS.

Is he married or single? Is he living with his wife? Is he physically qualified for admission? Is he addicted to the intemperate use of intoxicating liquors? Is he in any way engaged in the manufacture or sale of same? Does he habitually use profane or indecent language? Does he possess education and intelligence so as to understand and value the principles of Freemasonry? Has he a good reputation among his neighbors? State any other facts learned which should be considered by the Lodge.

The answers to the questions on his petition are as follows:

Where were you born? When were you born? What is your age? What is your occupation? Where do you reside? How long have you lived in this State? How long in this city? Do you believe in the existence of one ever-living and true God? Do you know

of any physical, legal or moral reason which should prevent you from becoming a Freemason? Have you ever applied for the Degrees of Masonry and been rejected, and if so, when and in what lodge?

P. O. Address.....He gives as references:

Report of Investigating Committee:

To the M. W., Wardens and Brethren:

Your committee appointed to inquire

into the character of the above petitioner, begs leave to report that he has performed his duty, and recommends that the prayer of the petitioner be.....
..... Committee.

This system has been in operation for about three years with us, and the Lodge would not dream of discontinuing it..
Externally, W. B. SEYMORE.

Charleston, Washington.

One Object From Foundation to Pinnacle



REEMASONRY is, by its constitution, a progressive Science upward and always upward, true to Art and true to the design of the Pillar of its Faith from Pedestal to Capital. The base, therefore, must needs be square and solid in its strength, hewed and selected in the quarry of mankind—firm and plumb with the rectitude of Masonic character; for without such rectitude it could not support the weight of the column, or keep it erect. The strength of the Pedestal is not in the number of its parts but in the quality and the unity of its components which must be selected and jointed with scrupulous care.

The Blue Lodges are the Pedestal of our Masonic Column—and its exceeding Beauty and Wisdom rest upon their strength, not as the heavens upon some fabled Atlas—but in all verity. Well chosen then must the materials be, and skilfull the quarrying as also the preparation that qualifies for amalgamation into such a structure; and great the responsibility of those to whom is intrusted the duty of opening and shutting the gates: for Masonry requires that those Portals be opened not for friendship, nor for sympathy—nor for any cause on earth save one, and that is for the cause of Masonry alone, and then to him only who is a man and found worthy. So based in the

system of their structure on an imperishable basis, the advanced workmen can confidently give exclusive attention to the perfecting of the column—even to the fine workmanship of delicate Beauty and Truth that enrich its minutest adornments: and these workmen must be skilled, the elect of the elect, and the product of their hands the fruit of their faith.

Every true Mason knows the foundation of his Order, and of the faith that it embodies, but only a comparative few self-selected and proven worthy enter the higher precincts, where excellence, and excellence alone, is required to mould into due form the tapering column, for at the pinnacle mere size and number would be superfluous.

To, the higher degrees, therefore, by natural ascension rise the cream of Freemasonry the tried, the true and the worthy, there in those select assemblies continue their researches into the hidden mysteries of nature and of science, and to elicit for their less qualified brethren the inner meaning of the mysteries of creation, of life, death and immortality.

Into such an order no jealousy can creep, no discord mar the note of the chord that binds the rhythmic heart of Freemasonry and makes harmonious its universal pulse beat. No brother can say to another, I have no need of thee, for every true Mason is a living stone filling

his appointed place in this Temple not made with hands: and to make that Temple enduring—to establish it in its strength—each one must be true and trusty in his place, faithful unto death.

To each one is his work, and the fruit of his work, and his reward in the chamber of the Great King, and what is the work? The higher morality no doubt—lofty ethics to ennoble the soul of man—but these are not all,—lowly service is required,—to serve, to visit the fatherless and the widow, to speak the word of sympathy, to extend the kindly hand, and by the practice of the broadest charity to help mankind in its upward struggle to the light.

But there is more yet:—to keep alive the knowledge of the one God in the Mysteries of ancient heathen nations was but a part of the appointed task of Freemasonry. Her modern task is no less arduous, and fundamentally as important,—to make Christianity a practical reality amongst the seething and contentious masses of mankind: to bind up the wounds of the sword,—to turn its sharp edge into a ploughshare, and by moral influence to compel victor and vanquished to sit in a peaceful fellowship together under the dome of her Temple.

To keep the knowledge of the Eternal before the eyes of an heathendom that worshipped the stock of a tree was a long and arduous task blessed with a large fruition in the fullness of time. The task of our latter day ought to be easier, with the aid of churches and education among professed Christians: but because everyone knows, or thinks he knows, the difficulties are enhanced.

But Freemasonry knows that the way is too narrow, and too strait to admit of diversity—and that men can pass upward only in unity and in order: therefore she unifies her system broad based on the foundation of her ancient Lodges, but reaching in all its sculptured beauty to higher realms of research until at last the great secret is revealed and unveiled, and what is the veiled secret of Masonry which her elect sons are continually studying for the edification of struggling humanity we know not, unless it be this which has been revealed:—To do unto others, as we would they should do unto us, and to open unwilling eyes that they may see and know that Light lighteth every man that cometh into the world—if he will.—*Ex.*

The Lodge Critic



HERE is as much truth as humor in Puck's definition of a critic as "a person who couldn't have done it himself."

Everybody will recognize the truth of this description as applied to the lodge critic. The censorious brother who finds fault with the work of the lodge, and with the administration of its affairs, is very often one who is unable to perform the smallest part with credit, and who is distinctly weak in executive ability.

Nevertheless, it should be remembered that the performance is not a prerequisite to criticism. How many people who appreciate a good dinner are able to cook one? How many who enjoy an able sermon, a sublime poem or a beautiful painting can produce that which they admire?

Similarly, in the lodge, a brother who is capable of appreciating good ritualism, or an able speech, or the fine points of an accomplished presiding officer, may be totally incompetent to do more than look on and applaud and criticise. If his commendation is liberal, his criticism just

and kindly, and not too obtrusive, his comments may be helpful. But he should above all things, avoid captious and fault finding animadversions, remembering that perfection is not easy of attainment, and that it is very easy to sow the seeds of bitterness and dissention by thoughtless and uncharitable comment.

It is a safe rule for the lodge critic to bite his tongue when things go amiss, and reserve his criticism for the private ear of the offender.—*Masonic Standard*.

A Mental Stimulus

A well-known Mason who has just been elected to office in a Masonic Lodge which promises promotion towards the East and who has been learning the work, said the other day, that on that particular morning he woke up at 4 o'clock. He concluded that he would pass the time by opening a lodge. He managed to open it eight times, no two of which were alike, but strange to relate he managed to get it open each time. There are doubtless many new officers who are in the same boat. But the point which the writer wishes to make is that Masonry offers a splendid field for mental culture. The Brother who starts out to learn the work is taught the virtue of being accurate, which gives him a mental stimulus helpful in everyday life. If there were no other reward from a study of the work, the mental discipline which the student receives is sufficient compensation for all his time and trouble. The man whose head is full of Masonry will always find something at hand with which to pass an idle moment.—*Illinois Freemason*.

A Mason's Duty to His Lodge

The most important duty of a Mason to the fraternity, the doing of which will induce the performance of all other duties in irresistible sequence, in his faithful and devoted attendance on and participation in the regular business and proceedings of the Lodge of which he is a member. In his faithfulness to this relation, by committing the ritual to memory,

by frequent admonition of its sublime lectures, and by constant, close and fraternal association with his brethren, there will be instilled into his mind and heart a full conception and thorough consciousness of the personal and individual application of Masonic principles and teachings, to the mode and manner of his daily life. By such labor and association, may he attain a knowledge of its higher blessings and partake of its most ennobling pleasures. And so here, as in every relation of human existence, duty done is the never failing harbinger of a just reward.—*Perry M. Hoisington, P. G. M., Kansas*.

NO K. T. EXCURSION

Sir Knight O. F. Westphal, Eminent Commander of California Commandery No. 1, K. T., who is chairman of the committee in charge, states in regard to the Templar Excursion to the Lewis and Clark Exposition at Portland, Oregon, which was scheduled for September, that owing to the fact that many Sir Knights of San Francisco have visited the fair as delegates to various professional and business men's conventions previously held, or on their return from the Shriners' Excursion to Niagara Falls in June, it has been deemed wise to abandon the project. One hundred and ten persons had signed for the journey, but rather than go to Portland with anything short of a full representation, the Sir Knights decided to relinquish their plans for a holiday.

MEN

The following is taken from a little girl's composition on men: "Men are what women marry. They drink and smoke and swear and have ever so many pockets, but they won't go to church. Perhaps if they wore bonnets they would. They are more logical than women, and always more zoological. Both men and women have sprung from monkeys, but the women certainly sprung further than men."—*Exchange*.

Real heroes are the people who go through life doing their plain duty every day and endeavoring in all they undertake to work for the good of their fellows.

The greatest asset which an individual or a corporation can have is a good reputation.

PRESENTATION OF ANCIENT BALLOT BOXES

FROM THE PROCEEDINGS OF THE GRAND LODGE OF MASSACHUSETTS.



THE Recording Grand Secretary presented two mahogany ballot boxes received from Dr. J. Collins Warren, an eminent physician and surgeon of Boston and the great-grandson of Dr. John Warren, who was our Grand Master in 1783, 1784 and 1787. These boxes, with the appropriate furnishings, were found in a chest belonging to Gen. Joseph Warren, after his death in the battle of Bunker Hill, and had remained in the custody of his family ever since. For the last thirty years they have formed a part of the interesting collection of relics contributed by the Warren family to the Museum in the Old South Church. These boxes and their contents were probably in the service of the Massachusetts Grand Lodge while Joseph Warren presided.

As Provincial Grand Master, Joseph Warren organized the Massachusetts Grand Lodge on the 27th of December, 1769, under authority from the Grand Lodge of Scotland. This Provincial Grand Lodge was composed of "Ancient" Masons, as distinguished from the "Moderns," known as the St. John's Grand Lodge, organized by Henry Price, as Provincial Grand Master in 1733, under authority of the Grand Lodge of England.

In March, 1775, Gen. Gage occupied Boston with the British troops and kept the town closed under the most stringent regulations until he was driven out by threatening fortifications erected by Gen. Washington on Dorchester Heights. The evacuation took place on the 17th of March, 1776. The patriots were then enabled to search the field of Bunker Hill and found the body of Gen. Warren. It was taken to Boston, where, on the 6th of April, a most imposing funeral ceremony was held, an eloquent oration being delivered by Perez Morton.

It is a singular fact, that although the Masonic Fraternity took a most prominent part in the ceremonies, and although the oration was printed, no allusion to the affair is made in the Records of the Massachusetts Grand Lodge, over which Gen. Warren had presided for more than five years. On the 27th of December in the same year they celebrated the Feast of St. John the Evangelist and on the 8th of March, 1777, chose their own Grand Master, thus instituting the first independent Grand Lodge on this continent.

John Warren, the younger brother of Joseph, entered the military service at the same time and acted as surgeon to the end of the war. He succeeded Joseph Webb, the first Grand Master of the independent Grand Lodge, who had served as Deputy Grand Master during the whole period of Gen. Warren's Grand Mastership. The younger Warren was largely instrumental in bringing about the establishment of the independent Grand Lodge. He stoutly maintained the right, the expediency and the wisdom of the proceeding, during the long period in which its Masonic legality was vigorously disputed and discussed. He also rendered important service by inducing Moses Michael Hays to affiliate with Massachusetts Lodge, to assume the office of Master and a few years later that of Grand Master.

Brother Hays came to Boston about 1781, by way of New York and Newport, in each of which towns he had been actively interested in Masonry. It was understood that before his arrival in this country certain new, strange and mysterious powers had been conferred upon him which it was feared might supersede the authority already existing here. These unwelcome powers were derived from Scottish Rite connections which had recently been originated in France. By the wise and skillful efforts of Dr. Warren the interest of Brother Hays in these new-fan-

gled notions was turned upon the ancient and time-honored branch of the Fraternity. After good service in Massachusetts Lodge he succeeded Dr. Warren as Grand Master and during his administration effected the union of the two Grand Lodges previously existing and put an end to the rivalry between "Ancients" and "Moderns" in Massachusetts.

The Recording Grand Secretary expressed the opinion that the ballot boxes which were now presented were most interesting souvenirs of the period described and of the world-renowned actors who bore so conspicuous a part in its events, and that a gratifying incident of the gift was the fact that it came by the hand of the great-grand-nephew of one Grand Master, and great-grandson of another.

It was unanimously voted that these welcome souvenirs of the early days of Masonry in Massachusetts be gratefully accepted and deposited in our archives with our most valued relics, and that the thanks of the Grand Lodge be returned to Dr. J. Collins Warren for his kindness in sending home these long-lost instruments of our profession.

An Illustration

Let us look above the inanimate stone and mortar. Goodly as shall be this tabernacle, and its gateway pleasant to our feet; rich and redolent, and vocal its courts with joy, and its atmosphere perfumed with the incense of praise; consecrated to lofty purposes, sacred to our ancient and venerable mysteries; the shrine of our Masonic faith; the sanctuary of our Masonic hope; the home of our Masonic love—it must fall at last, and fall forever. The *fingers* of decay shall crumble and scatter these stones; our altars shall be torn down and become desolate; there shall be the broken column, but, alas! no virgin to weep beneath it. Time, having blemished the ringlets of her hair, shall himself have vanished; the all-devouring scythe shall lay *snap*

asunder amid the magnificent ruins, and the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, shall dissolve. Yet rising above these ashes, and uniting above the debris; indestructible, immutable and immortal; panoplied in perpetual glory; unaged by years, unmarred by change, unwrinkled by decrepitude, the principles of Freemasonry shall yet survive—purer than a vestal, fairer than a moonbeam, eternal as the Infinite; for they are based and built upon truth, and the eternal years of God are hers.—*P. G. M. Wedderburn, New Brunswick.*

Practical Masonry

What we do ourselves as Masons, is what will be of use to us, but unless we so conduct ourselves that the places in which we reside shall be made better from the fact that we have passed this way, our membership in the lodge will be of no avail. Unless we relieve the distress of some needy brother, unless we take by the hand and support some struggling member of the Order, unless we take some weakling among our ranks and place him upon his feet, and direct him in the right path, and support him until he is able to stand alone, Masonry, with all its grand history will be of no special use to us. In other words, the practical application of this frame-work of moral laws to our daily lives is what is essential to the individual Mason if he desires to get those benefits which accrue to every man because of the fact that he has lived an upright, moral, genteel and kindly life. 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.—*Chas. W. Nutting, P. G. M., California.*

The true test of a man's love for a woman is not if he is willing to shed blood for her, but if he is ready to shed his coat and go to work.



EASTERN STAR POINTS

The Eastern Star



THE Order of the Eastern Star had its birth in the great heart of Masonry, says Past Grand Matron Rosa L. Harris, of Missouri. We make no pretense to be a part of that ancient institution, but it is with pride and gratitude that we find ourselves recognized by it as co-laborers in the service of humanity. We could desire no higher honor than to be the handmaiden of Masonry. * * * Masonry, through the ages of its life, has done much to eradicate selfishness from the human heart, and we trust that the golden chains of sisterly affection which binds us as members of this order will do the same for woman.

I think that Brother Morris hardly realized the possibilities of "Adoptive Rite Masonry." His prime object was to establish some method by which those entitled to Masonic protection might make themselves known to a brother. The degrees were conferred with but little attempt at beauty; there were no meetings together in friendly intercourse; no gentle word of advice or sympathy; the land of fraternity was deemed an impossibility among women. How different now! Since the ritual was revised the ceremonies have been beautiful and imposing. Now we gather together in social companionship, and, laying aside all the little devices by which we measure people in society, make only one requirement of all alike, and that is: Are you living up to the obligation of the order? The one who does lives a pure life—an honest life—and is deserving of our love and sympathy. Here we bear each

other's burdens. We wipe away the tears of sorrow and advise the troubled heart in its hour of need. Here we are taught to be faithful to all moral obligations. We are inspired by the life of Persia's noble queen to be courageous in the execution of Right. We are urged to emulate the example of that elect lady who was pre-eminent in Charity. And here, around the sacred altar, we are taught to have a trustful faith in the hope of immortal life through Jesus Christ. Oh, may the points of our Star radiate with a glow imperishable, and shine on with undiminished lustre through all our lives.

A Sample Fair

There is one new plan by which the maximum of money is made with the minimum of work—this, according to *Harpers' Bazaar*, is the Sample Fair. The manufacturers of everything salable are solicited for samples of the goods, such as cereals, soaps, pickles and preserves, bluing, cocoas and syrups. With what is sent in response all that is left to be done is to arrange a room, place the goods on tables, and sell them at the same prices charged in the shops. Often some cocoa manufacturer will be glad to serve hot chocolate by way of advertisement, and that with biscuits or small cakes also furnished free of cost, will provide refreshments and the net result will be a surprising sum.

Woman's Influence

It has taken centuries for the world to learn that the woman of today is man's equal; it is her hand that softens the

pathway of life, while her influence has widened and strengthened and can not be limited.—*Mary E. Harrington, P. G. M., Ohio.*

The Order and Women

I should fail in my duty did I not say that the Order of the Eastern Star is so closely allied with the Masonic fraternity that it has almost become part of our great work; or if I did not pay a passing tribute to the noble women of our land who are so earnest and energetic in advancing the interests of this institution, and the principles of this Order.—*Bertha Brown, Indian Territory.*

Then and Now

Our dear old mossy fellows cried from the four quarters of the earth: "Women Masonry! dreadful!" Even the Masonic papers called them "petticoat Masons." But today, thanks to the power of heaven, there are few who do not realize that these dear sisters never asked to be Masons. They wished to be little stars to guide the Masons through the dreary desert of life in the dark night time of adversity, as well as to share with him the sunshine of life.—*Geo. E. Kohler, Arizona.*

A Haven of Rest

The Eastern Star and Masonic Home is a haven of rest to the tired and lonely widow. It is here that the snowy locks of the sad and aged are caressed by loving hands, and it is here that the prayers of the aged are mingled with their praises of the Order of Eastern Star and the Masonic Fraternity. The good we are doing in this Home can never be estimated. This Home will stand as a monument as long as there is any suffering and distress and as long as human beings live in this world.—*Sadie B. Morrison, P. G. M., Illinois.*

We heard a man say not long ago that he paid cash for everything he had except his wife, whom he got for the asking, and she was the dearest thing he had.

Depew Plays Paris

Chauncey Depew once dined with three ladies in a New York restaurant. He was so entertaining that one of the ladies plucked up courage and during dessert, leaned over and tapped the diplomat on the arm and with an affectation of shyness said: "Mr. Depew, let us pretend that you are the shepherd Paris, and I am Minerva, Mrs. Blank is Venus and Miss Blank is Juno. Now, you must give this golden apple to the fairest." So saying she handed him an orange. Depew did not wait an instant, but, turning in his chair, called the waiter. "Waiter," he said, "bring me two more oranges."—*Exchange.*

GRAND CHAPTER IN LOS ANGELES

The Grand Chapter of the Order of the Eastern Star will convene in Los Angeles October 17th, next. Five or six hundred visiting delegates, many of them the most prominent in the Order, will attend the session. Headquarters are to be at the Lankershim hotel. Although it is still some time before the convention, definite plans are being made for the entertainment of the guests.

The Los Angeles Chapters are making special arrangements for the social features of the coming convention. The opening event in this line will be an entertainment and luncheon at the new Masonic home.

Other events being planned include a reception in Masonic Temple, exemplification of work by Grand Officers, and trolley party, ball and banquet at Del Rey.

STAR NOTES

Mrs. Paulina W. Dohrmann, Grand Matron O. E. S., visited Chapters in Petaluma, Sebastopol, Santa Rosa and Healdsburg during the month of August.

The officers and a large number of the members of Pasadena Chapter, O. E. S., visited Alhambra Chapter and by request conferred the degrees upon four candidates. Judge Willett, Grand Patron, was one of the guests.

The Grand Matron, Mrs. Paulina W. Dohrmann, visited Beulah Chapter, San Francisco, early in August. August 21st, an official visit was paid to Olive Branch Chapter, in the same city.

The present Grand Matron of California has visited over 178 Chapters during her term in office, which has not yet expired.



CHIPS FROM THE STONE QUARRIES

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES



ACACIA FRATERNITY HOME

He Chapter, Acacia Fraternity, lately organized from the faculty, alumni and undergraduates of the University of California, at Berkeley, Cal., who are Masons, has established a fraternity house near the University campus, at 2511 Bancroft Way. The University students who are members of this fraternity will reside here while pursuing their courses at the great institution of learning, and at this fraternity house all members of the Acacia organization will receive a warm and hearty welcome. The Acacia Fraternity, as detailed in previous issues of this magazine, is a college fraternity organized from among the Masons of the great universities of America. The nomenclature of this fraternity differs from that of others of its class in that the letters of the Hebrew instead of the Greek alphabet are used in designation. The Chapter of the University of California is the fifth in point of organization, Beth Chapter, at Stanford, being the second.

IN MODOC

The cornerstone of the Surprise Valley Union High School building, the first building of the kind in Modoc County, was laid at Cedarville by the Grand Lodge of Masons of California, under the auspices of Worshipful Master E. C. Bonner of Alturas, Acting Grand Master. More than 700 persons took part in the services, including a trained choir of twenty-five voices and the Alturas concert band of twenty pieces. R. H. Stanley of Cedarville was Deputy Grand Master, J. C. Rachford of Alturas, Senior Grand Warden, and S. T. Ballard of Alturas Junior Grand Warden.

John Dodd Bonner delivered the Masonic oration. Addresses were made by other citizens and officials.

Large delegations were present from other towns in the vicinity.

NOBLE ELLISON OF NEW YORK

Noble Saram R. Ellison, Recorder of Mecca Temple, A. A. O. N. M. S., New York City, announces a change in his address. He will be found hereafter at 121 West Twenty-second street, Mecca Temple's headquarters, from 11 a. m. to 3 p. m. daily, Sundays and holidays excepted, where all business in connection with his duties as Recorder will be transacted, and the "glad hand" will be extended to all sons of the faithful. Phone 656 Chelsea.

PILGRIMAGE TO SACRAMENTO

"Illustrious Sons of the Prophet! "Give heed! Give heed! Sacramento invites you "to its fertile Oasis. Know ye that your Illustrious Potentate, whom Allah preserve, has "decreed that the wails and piteous lamentations proceeding from the Oasis of Sacramento shall be stilled, and that on Friday, "September 8, 1905, at 2:30 p. m. Islam's "caravan, headed by our Illustrious Potentate, "and laden with all necessary implements of "torture and refreshment, will leave San "Francisco from the Ferry Building and via "the Southern Pacific Railroad, arriving at "Sacramento at 5:30 p. m."

Thus reads the latest bulletin issued by Islam Temple, A. A. O. N. M. S., all of which means that the Nobles of Islam are going to the Capital City to have a characteristic Sacramento caloric occasion.

A number of unregenerates will be put through their paces, the Temple having purchased a brand new rope for the event, which will take place in the "Old Pavilion," in that city, Friday night.

Incidentally, it may be mentioned that it will be State Fair week in Sacramento, and the great celebration of Admission Day by the Native Sons of the Golden West occurs the next day to be followed by a grand electric carnival in the evening. We'll all be there.

BUILDING IN PORTLAND

The Masonic Grand Lodge of Oregon has purchased 100 by 100 feet of ground at the southwest corner of West Park and Yamhill streets, Portland, for \$25,000, and will erect a Masonic Temple on the site, says the *Oregon Daily Journal*. The old Masonic Temple, at the corner of Alder and Third streets, will probably be sold and the proceeds invested in the new temple.

Construction of the new temple will be commenced this year. It is probable that work will proceed as far as excavating and putting in a foundation during the winter. Next spring the building will be put up. It will be about a four-story building to begin with, and the foundation will be made heavy enough to support four more stories, which will be added whenever business conditions warrant a large office building at that location.

Visalia Commandery, No. 26, K. T., tendered a farewell reception and banquet to Sir Knight J. H. McKie and Mrs. McKie August 5th, on the occasion of their departure from Visalia.

THE CRAFT IN GENERAL

A new Lodge of Masons was recently organized at Cle Elum, Wash.

Spokane Masons celebrated the opening of their new Masonic Temple, August 24th.

Oriental Consistory, S. P. R. S., Chicago, held its 50th anniversary reception recently.

The Nevada Grand Lodge laid the cornerstone of the new school building at Carson August 16th.

Boise, Idaho, will have a new Masonic building five stories high in Grecian-Ionic style of architecture.

The New Masonic Temple at Aberdeen, Washington, is rapidly nearing completion. It will be formally opened October 15th.

A new Masonic lodge will be organized at North Vancouver, B. C., which will hold its meetings in a new Masonic hall to be erected in that place.

The doors of the new Masonic Home at Macon, Ga., an illustration of which appeared in a recent number of this magazine, were thrown open in July. The institution is now receiving inmates.

Advices from Salt Lake state that over 200 brother Masons of Rev. Dr. T. W. Pinkerton, of that city, met recently in Masonic Hall to say good-bye to him, before his departure for San Francisco in attendance on the annual convention of the Christian denomination and his subsequent removal to Ohio to resume a former pastorate there. The gathering was also made the occasion of the presentation to Dr. Pinkerton of a fine Scottish Rite and Knight Templar charm and a pocketbook well lined with yellow metal.

NEW TEMPLE SITE

The Scottish Rite organizations known as the "San Francisco Bodies," have purchased a lot at the northeast corner of Sutter Street and Van Ness Avenue, San Francisco, and will erect thereon a handsome Temple to be devoted to Scottish Rite Masonry. Nearly one million dollars, it is stated, will be expended for site, building and appurtenances. Architects will shortly be called upon to submit plans of one of the finest buildings ever erected for Masonic purposes in this portion of the country.

The building lot for a number of years held by the San Francisco Bodies on Post Street opposite Union Square, will be sold, and the proceeds applied to the purchase of the new site and building. One hundred and thirty thousand dollars is said to have been paid for the site. Col. Fred. Crocker is financing the transaction.

CALIFORNIA IN PARTICULAR

A new Masonic Hall is in prospect for Whittier, Cal.

The Masons of Fruitvale, Alameda County, will build a new hall on East Fourteenth street.

The Masons residing in Laton, Cal., contemplate the organization of a Masonic Lodge at that place.

Senior Grand Warden E. H. Hart visited Masonic Lodges in Humboldt County, California, in July.

The Masonic Lodge recently organized at Ocean Park, Los Angeles County, Cal., is reported as developing a phenomenal growth.

The Windsor Masonic Hall Association has been formed for the purpose of building a new Masonic Hall in Windsor, Cal., to replace the one recently destroyed by fire.

The social committee of Sacramento Commandery No. 2, K. T., are preparing a series of card parties and entertainments for the coming season, for the pleasure of the ladies of the Sir Knights.

About forty members of the Lodges in Valjejo visited Mission Lodge, No. 169, San Francisco, recently, on the occasion of the conferring of the Master Mason's degree.

The contract has been awarded for the construction of a new Masonic hall in the town of Santa Maria, Los Angeles County, to cost \$26,000, and ground has been broken for the new structure.

The Los Angeles members of Al Malaikah Temple, Mystic Shrine, have planned a pilgrimage to the Oasis of Santa Barbara, to occur September 23d. It is eminently certain that the enviable reputation of Santa Barbara for equability of climate is in great danger.

JOHN PAUL JONES

The portrait of Bro. John Paul Jones, the naval hero of the Revolution, which is shown on page 92 of this issue, is from a painting by Chappel, and may be found in the collection in the Library of the Navy Department, at Washington. It is sometimes called the "George Washington Picture," from its resemblance to the "Father of His Country."

7000 SHRINERS

Noble B. W. Rowell, Recorder of the Imperial Council, Mystic Shrine, in an estimate sent out from his office to the various railroads of the country sets the number of Shriners who will in all probability journey to California next year to the meeting of the Imperial Council at Los Angeles, at 7,000.

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 "gurggle 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 Masonic Temple at Houston, Texas, which is said to be the handsomest structure of its kind in the Southwest, is nearly completed. The dedication services will take place in November.

The cornerstone of the Masonic Temple to be constructed at Walla Walla, Wash., was laid August 15th. The building is to cost \$30,000.

Masonry teaches men to stand erect. And it teaches Lodge officers to sit erect as well. —Exchange.

ANNOUNCEMENT

We desire to announce to the delegates and visitors to the Regular Annual Communication of the Grand Lodge, F. & A. M., which will convene in San Francisco, October 10th, that we would be pleased to supply emblematic cards for Blue Lodge, Chapter, Commandery, Scottish Rite, Shrine or Eastern Star, at the following rates:

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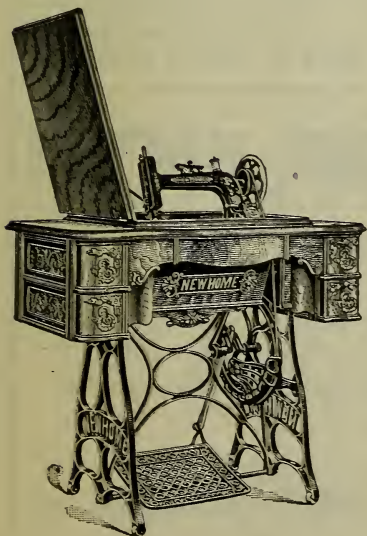
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Edwin Virden, *J. H. Sloan*,
Secretary. Master.

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 the receipt, since the last issue of this magazine, of the following Masonic publications:

From Sir Henry H. Ross, Grand Recorder, proceedings of the Grand Commandery, K. T., of Vermont, for 1905.

From Comp. J. Gilman Waite, Grand Recorder, proceedings of the Grand Council, R. and S. M., of Massachusetts, for 1904.

From Sir J. C. Kidd, Grand Recorder, proceedings of the Grand Commandery, K. T., of Texas, for 1905.

From Sir Wm. W. Allen, Grand Recorder, proceedings of the Grand Commandery, K. T., of Pennsylvania, for 1905.

From Bro. Thos. H. R. Redway, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of New Jersey for 1905.

From Noble Benjamin W. Rowell, Grand Recorder, proceedings of the Imperial Council, A. A. O. N. M. S., for North America, for 1905.

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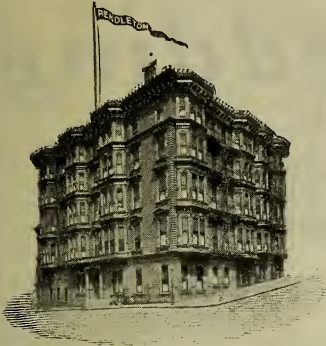
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