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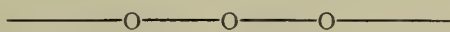
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tries He wrought openly; but, that He did command secrecy upon His followers, and granted to some of them visions they were not to reveal until after His resurrection, no man familiar with His life will deny.

If one has a right to be suspicious of everything failing to disclose itself in all its operations, why then one must be suspicious of Nature. For she works, and works only in secret. You see the effects, but not the operations. Who has seen the grass grow, or observed the mechanism of the tree as it reaches out through root and rootlets, lifting from the ground to its loftiest bough the nourishment Mother Earth has to give? When you lift grass or tree from the ground to observe their operations, you stop their work and accomplish their death. And who has entered into the secret of gravitation, by which our world and the vast systems of the heavenly bodies are held in place and at work?

And then (I say it reverently, perhaps more so since taught in the Lodge to reverence His name)—then one must be suspicious of God. For, as we sometimes sing—

“God moves in a mysterious way,  
His wonders to perform.”

The Psalmist says: “Thy way is in the sea, and thy path in the great waters, and Thy footsteps are not known.”

The great problems of our existence are sealed up in His treasures, and when men question concerning them, for answer they receive: “He has revealed all that is necessary.” “It is not for you to know the times and seasons which the Father has put in His own power. The secret of the Lord is with them (and they only) who fear Him.” And who shall question the truth when the inspired penman tells us, “It is the glory of God to conceal a thing.”

The Holy Spirit’s work in regeneration is a secret work. “The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one who is born of the Spirit.” Therefore, if you do away with all secret operations you do away with Nature—

with all spiritual experience—with God. And he who urges this objection must forget that the secrets of the family circle bind it together the more strongly, and only serve to endear the members to each other. Such are the secrets of Masonry. They bind us together in a common brotherhood and insure us against imposition from the uninitiated.

Objection 2. His second objection is against “the oaths with which its members pledge themselves to fidelity to the Fraternity.” This objection is based upon Matt. 5:33-37. There is evidently a mistaken idea of the meaning of these verses, in the mind of the objector. They refer to false swearing or to the taking of oaths carelessly. Let me read you the exposition of this passage by Dr. John A. Broadus, in his Commentary on Matthew’s Gospel, one of the very best works extant:

“The command not to swear falsely was a great restriction upon the familiar use of oaths; Jesus does not abrogate that command but goes farther in the same direction. Yet, as the prohibition of anger and of killing is not to be taken without any exception, it being lawful to kill and to be angry, upon sufficient occasion (see on v. 22), so we might conclude by parity of reasoning must be the case here. And accordingly we find our Lord Himself consenting to speak when formally put upon oath before the Supreme Court (see on 26:63); and the Apostle Paul repeatedly using, where there was special occasion, such expressions as: ‘God is my witness,’ ‘I call God for a witness upon my soul,’ ‘Before God I lie not,’ (Rom. 1:9; Cor. 1:23; Rev. ver. Gal. 1:20), which are strong oaths; and the angel in Rev. 10:6, swearing a very solemn oath. So in the O. T., men being accustomed to swear ‘As Jehovah liveth,’ God himself is said to swear, ‘As I live’ (Ezek. 33:11); and the Epistle to the Hebrews appeals to God’s oath ‘by myself,’ (Gen. 22:16), as given to strengthen our confidence in the faithfulness of his promise (Heb. 6:13). An oath, therefore, is not inherently and necessarily wrong, and there are occasions which justify its use, as in judicial

proceedings (our Lord's example), and where some very solemn asseveration in speech or writing is required by the circumstances. (Paul's example). But as anger, even when legitimate, is in danger of becoming sinful, so with oaths, which are often administered in courts of justice with such irreverence as to be highly sinful, and which in individual assertions or promises ought to be confined to very rare and solemn occasions, and to be used, as the Apostle does, in the most reverential spirit."

All organizations impose certain obligations upon their members. Churches, by covenant and creed, bind their number to certain things, and upon violation of these obligations the members become subject to discipline. To attempt to justify this practice and not the other by saying that the oath in the one case is not so great as in the other, would be like trying to justify a liar or a thief because he only told little lies or stole small articles.

I once had to deal with a man in my congregation on this very point. He knew as much about the obligations of Masonry as he does about the inhabitants of Neptune (if there be any), but he thought himself well informed. And haven't you noticed that the more ignorant a man is of the Order, the more he thinks he knows of it? He told me I ought not to forswear myself—that I had done wrong in taking such oaths as I had, etc. I asked him if he was not a Granger. "Oh, yes!" "Did not you obligate yourself to secrecy when you joined?" "Ya-as," he reluctantly replied. "Were not some of the secrets, in fact the more important of them, made known after taking your oath?" "Yes." "Then did not you forswear yourself?" "Oh, well—you know the Grange isn't Masonry, and—and your oaths are worse—and older. The Grange is a modern institution, and isn't so bad, you know."

It reminds me of one of Gough's stories. A teacher inquired of a big, lubberly boy of fourteen: "Who made you?" "I don't know." "Don't know? You ought to be ashamed of yourself; why, there's little Dickey Tilton; he can

tell, I dare say, and he is but three years old. Come here, Dickey; who made you?" "Dod," lisped the child. "There," said the teacher, triumphantly, "I knew he would remember." "Well, he oughter," said the big boy, "'tain't but a little while since he was made."

And so, if the Grange does compel a man to forswear himself it isn't so bad as Masonry, because it "'tain't but a little while since it was made."

But how about the marriage institution? That was instituted before Masonry, hence it must be wrong for a man to pledge himself to fidelity to the woman he takes as his wife. Would he say that? No. Yet there is as much sense in the one as in the other.

Objection 3. But his greatest objection to Freemasonry is what he terms "Its anti-Christian character." This objection is subdivided into three parts. He says, first: "Freemasonry was not created, is not prescribed, nor recognized in any way by Jesus Christ or the Apostles." Here he seems to think he is upon strong ground and has us hip and thigh. In his imagination he sees a weak spot—a big one; he draws back, strikes with all his might, and hits—*air*. The truth is, Masonry does not, never has, nor never will claim to be a Christian institution. Did not the Grand Master, in his address, speak of it as a "human institution?" But though it may be that, it does not necessarily follow that it is a bad institution. If we were to reason in that way, every organization in the world, except the Christian Church, might be proven bad. If we are to approve only of such institutions as are created and prescribed by Jesus Christ, then we must condemn Sunday-schools, temperance societies, all educational and philanthropic organizations, and go back into the rude, unorganized eras of early history. As for those nearest the Christ, his forerunner, John the Baptist, was undoubtedly a Mason, and there are reasons for believing that John the Evangelist was also. There is no basis, then, for this objection. It objects to something which we do not affirm, and affirms what cannot be proven.

The next division of his third objection is: "The Order is not distinctively Christian in its teachings." No. Neither are our public schools, academies, colleges and seminaries. But because the educational institutions of our country are not distinctively Christian, shall we therefore oppose them? Does it follow that they are not useful and desirable? Our objector evidently saw his error on this point, for he adds: "The inculcation of moral and charitable principles there may be," though he qualifies his admission by saying: "But it is for selfish and worldly reasons." In regard to this last clause, I want to say that he takes too much upon him when he questions one's motives in teaching "moral and charitable principles." Is a man apt to make sacrifices for the sake of teaching such principles unless he delights in them? And if he delights in them, it must be because he has a "moral and charitable" inclination of mind. He admits that the Order may be moral and charitable in its teachings, and so far admits all that we claim in regard to our perceptive character. The Monitor tells us, and all who will may read: "Masonry is a system of morality veiled in allegory."

But what is there about moral and charitable principles that are objectionable? I have always supposed that morality and charity were commendable. If a man is better and more to be thought of because he is immoral and uncharitable, why then it would be well to let Masonry die. But none of us believe that a vicious man is more to be respected than a virtuous man. The inculcation, in whatever name and form, of moral and charitable teaching makes men better in every way. And that is one of the objects of Freemasonry. Thus the objection is without force, for he admits all that we claim in regard to our teaching, and beyond that his objection does not reach.

In his third division, he finally says: "Masonry is anti-Christian in its tendencies. It leads men to trust in themselves rather than in Christ. They seem somehow to depend on their own merits, instead of on the merits of Christ."

Now, if this be true, no other objection is necessary; for, as he well says in the language of Scripture: "There is none other name under heaven, given among men, whereby we must be saved."

Now I cannot—and I trust my life among you has been such as to merit your confidence—I cannot see why Masonry should, nor where it does, lead men away from Christ. The Holy Bible is "given as a rule and guide for our faith and practice through life," and surely all its teachings center in the Nazarene. It may have had that effect upon some; but I am persuaded that, if any man fails to receive Christ who is a Mason, he would not have accepted him had he not been a Mason. Do no men reject Christ except Freemasons? In order to make valid this objection, it must be shown that all except Masons are Christians, and also that the members of the Order who fail to believe in Christ would have accepted him had they not joined the Fraternity. Our objector should remember that the men are numerous who, being neither Mason nor Christian, yet trust to their own merits, and claim that they are just as good as others.

But, suppose that in a few instances the teachings of the Order have been perverted from their original purpose, is that sufficient reason for abolishing the whole system? Because, in a few instances, the hand has been used to take the life of a fellow-creature, shall we therefore deprive all men of their hands? Because some foolish or insane person has jumped from a bridge into a stream to drown, shall we therefore tear down all bridges, and dry up all streams? Because some people have become insane on religious matters, shall we abolish all religions? To my mind, the admissions of the former objection destroys the force of this, for everything that improves men in character brings them nearer to Christ. What did the Saviour say to the moral man who came to him? Was it not: "Thou art not far from the kingdom of God?" And what did Jesus say to the disciples when they came to him saying, "Master, we saw one casting out

devils in Thy name, and we forbade him, because he followeth not with us?" Did not the Master reply: "Forbid him not, for he that is not against me is on my part?" Masonry is not opposed to Christ, either in its teachings or its influence. So far as I am concerned, I could wish that every true Christian man was a Mason and every true Mason a Christian, for I am sure that both would be greatly benefited.

In conclusion let me say, if you do not wish to become a Mason, let them alone. Do not bring forward objections against them that are without foundation. And, again, do not pick out its most inconsistent member and hold him up as an example of what Masonry does. He is bad, if bad he is, in spite of the excellent instruction and helpful influences Masonry has afforded him, and he would doubtless have been far worse without them. I believe Masonry has a right, by reason of its objects and its fruits, to live. It does not and will not attempt to supersede the Church of Christ. Its deep humanity, broad charities and tender sympathies, find their deepest satisfaction when man's burdens are lifted, his woes lessened, his life brightened. I believe in the Church of Christ with all my heart, and say, flow on, thou blessed stream, till every land is reached and every nation drinks of thy life-giving waters. I love the Christ who died for me. Calvary's victim holds my warmest love. Upon His altar I lay the powers which He has given me. My days are His. Were I a thousand times that I am, all should be laid at the Crucified's feet. But notwithstanding this, I have an interest in Masonry. I not only believe in its principles, but also that a man is better, broader, nobler for being connected with it. And I believe, as the Grand Master said in his address, "The golden age of Masonry is not behind us; it lies before."

"Speed on, then, faithful brothers! Speed!  
And blessings with you go;  
Still aid the widow in her need,  
The orphan in her woe.

"Still by the heart-sick stranger's side,  
With words of kindness stay,  
And bid the deep and troubled tide  
Of sorrow pass away.

"Ye generous band! Long may you stand,  
The graybeard and the youth;  
Shoulder to shoulder, hand to hand,  
In HONOR, VIRTUE, TRUTH."

### Physical Defects.

The Grand Master of Arizona having rendered and reported two rulings to the effect that slight physical defects, such as the loss of an eye, or of a little finger, does not disqualify a person for the degrees, the Committee on Jurisprudence took the matter in hand and overruled his decisions, claiming the old doctrine as correct of "physical perfection." I give herewith the finding of said committee:

"Your Committee on Jurisprudence beg leave to report that it has carefully considered the decisions rendered by the M. W. Grand Master. While your committee find many decisions, both *pro* and *con*, it appears to us the weight of authority is adverse to decisions numbered one and two. The question of physical disabilities has been discussed by nearly every Grand Lodge, and, while many of them are opening the door to admit such as can literally comply with the requirements of the Ritual, it seems to this committee that it would be wiser at present to require all candidates to be physically sound, not dismembered, and to be able to conform literally to the requirements of the degrees of Masonry."

The animus of the above deliverance is manifest. It is the same old purpose to adhere to the regulations as to the *physical* man, ignoring the fact that Masonry now is "*speculative*" or moral, and not operative, as when the old regulations were in full force. At this late day it seems a work of superfluity to argue against the claim of "physical perfectness," as the ground has been traversed thoroughly in past years. The effort to convince brethren that it "is the INTERNAL and not the *external* qualifications of a man which recommend him to Masons" is love's labor lost. The above rule, rigidly enforced, would have excluded some of the brightest and best men of the age, while it is sufficiently latitudinarian to admit men who "swear, and lie, and steal, and swindle, and get as drunk as beggars." The man of good moral character must stand aside if he happens to be defective in vision,

or short one finger, or the part of one, remote from where such finger is needed to comply with the rigid exactions of the above rule; but, while he is pushed aside for such slight defects, the doorway of Masonry may be crowded with lepers whose highest qualification or fitness for admission is their *physical capacity* for fleshly indulgence and muscular wickedness. One eye of a man may be somewhat defective, or the vision of that eye may be entirely destroyed, yet his purity of life and character fits him for association with the "Sons of Light," while another man with two eyes, who employs them to wink at virtue, or gaze with lustful desire at untainted loveliness, may be admitted to Masonic places because he can SEE. This writer was so unfortunate in boyhood as to lose a part of the index finger on the right hand. According to the above rule, I was disqualified and should not have received the degrees of Masonry. After my admission among the "Sons of Light," I began to read up on different subjects and found the old perfection rule. That, with another disqualification (lack of sufficient residence), and I made haste to those who should have known the law, and asked if I would not be ruled out under such regulations. I was informed that *compliance* with the *requirements* of the Order, without reference to being *physically perfect*, was all I needed. I have been very glad, for thirty-five years, that I did not fall into the hands of the "Physical Perfectionists," else I had never seen the light by which Masons work. With my *bunty* finger I think myself as good a Mason as those who have all their members intact. I have been vigorously at work along all available lines of Masonic pursuit for more than thirty years, and have never yet heard of any one who commended or condemned my endeavors on account of my physical condition, either as to my physical defects or my perfection as to manhood's powers. To me, this is "much ado about nothing." To strain at a knat and swallow something infinitely larger, is the practical end of all such caviling over "physical perfectness." The true answer is given to the

important challenge when a candidate knocks at our well tiled doors. The right and benefit by which he asks admission is found in the reply, "By being a *man*." When I propose a party for the mysteries, I am prepared to say in his behalf, "He is a *man* whom *God* made." The loss of a little toe, a piece of one finger, or impaired vision in one eye, cuts no kind of a figure, if he is one whom God has not only made but recognizes as "a man after His own heart."

—John D. Vincil, of Missouri.

### Lodge and Saloon Partnership.

The Committee on the Address of the Grand Master of Florida, has this to say respecting *partnership* between Lodges and saloons:

"Your committee to whom was also referred that portion of the Address of the Grand Master relative to renting parts of Masonic Halls for saloon purposes, report as follows:

"Complaint was made that in some instances the lower story or ground floor of buildings used for Lodge purposes, had been rented for liquor saloons. The Grand Master did not feel authorized to do more than to advise that it was in bad taste for a Lodge to rent any portion of the building in which its Lodge-room was situated for such purpose. Your committee think, with him, that it is in exceedingly bad taste, and further, that the Grand Lodge ought, by a General Regulation, or by some proper amendment to our Constitution, to provide that no such thing should be permitted to any Lodge in the future."

I presume the *partnership* will continue, as no action was taken by the Grand Lodge to dissolve the business compact between Lodges and saloons. I call the foregoing a "*partnership*," because of the language used by an able committee above quoted. The terms used by the committee cannot be misunderstood and could not be more descriptive. Here it is: "*Relative to renting parts of Masonic Halls for saloon purposes.*" When Lodges rent "*parts*" of their "Halls" for any purpose, it must



be for a *money* consideration. When rented for "*saloon purposes*," the Lodges so "*renting*" *parts of Masonic Halls* will expect their rent to be paid by the saloon-keeper promptly, and he must depend upon his *business* for the money with which to meet his obligation to the owners of the property. The *business interest* of the Lodges in the saloon venture, and its *revenues* is so glaringly apparent that no quibble can release them from the responsibility of being "*partakers* of other men's sins." The *partnership* being thus established, business principles must govern the relationship. Every month some member of Lodges "*renting parts of Masonic Halls for saloon purposes*," will call upon the head of the firm down stairs for the dividends due the other part of the firm above stairs. When received, said dividend will be reported by the Secretary and paid over to the Treasurer. Proper *entries* will be made and read after this fashion: "Cash received for *part* of our Masonic Hall used for saloon purposes, \$——." Which *part* of the Hall is thus perverted and desecrated the quotation does not show. But I would as soon use dividends from the occupancy of the ante-rooms by saloon-keepers as the lower floor. Both belong to the Lodge, and revenue arising from the death-producing business, above or below stairs, is "*blood money*," and the Lodge of Freemasons which receives funds from such a source, is not only partaker and partner of the sin producing the money, but, in the sight of God, is guilty of the crime of *making* "*blood money*." The Lodge *furnishes* the *opportunity* for money to be made contrary to the law of God and Masonry, and then shares the ill-gotten pelf. Suppose Lodges should rent "*parts of Masonic Halls*" for gambling "*purposes*." Gamblers rob their victims of money, but do not destroy their lives, health and families. Saloon-keepers do all these things and more. They kindle passions and furnish fuel to keep alive the worst elements in human nature, resulting in the death of the victim, and often send the innocent unbidden into the presence of God. If it were

known to the Masonic Fraternity of California that Lodges were "*renting parts of Masonic Halls*" for gambling "*purposes*," the outcry for the suppression of such Lodges would result in their death and Charters would be arrested at once. "Bad taste" would not be the mild characterization of the wrong. It would be pronounced a Masonic *crime*. Yet Lodges may rent part of their Halls for "*saloon purposes*," where gambling is allowed, and it is simply "*bad taste*." What is the difference between a gambling hell and a hell with gambling permitted in it? Determine the difference, and then the difference will appear between "*renting parts of Masonic Halls for saloon purposes*" and "*renting the same property for gambling*" "*purposes*." It is to be hoped that California Masonry will soon wipe this foul blot from her bright and, otherwise, untarnished name. Masonry cannot afford to be a party to such heinous offenses against propriety, morality and purity."

—John D. Vincil, of Missouri.

### Judaism and Freemasonry.

The London Freemasons' *Chronicle*, in an article entitled as above, calls attention to the fact that the Masonic Fraternity includes a large number of Jews. They are attracted by the broad and tolerant features of the organization, while they find much relating to the history and traditions of their own nation set forth in the lessons and legends of the several degrees. The scenes, events, personages, with which the intelligent Jew is familiar by a study of the records of ancient Israel, are made the ground work of the Masonic ceremonial in the Blue Lodge, and especially in the Royal Arch Degree. Indeed, all along the way, Jewish history and tradition are largely drawn from in formulating the Masonic system and providing for the impressive presentation of its sublime truths.

We agree with our English contemporary that it is natural for men belonging to the Hebrew race and faith to enter the lines of Freemasonry—to take membership in a Fraternity which is broad

and catholic in its spirit, and which imposes no obligations to conflict with the peculiar religious views of those who may thus be associated as Craftsmen. Belief in a Supreme Being is indeed enjoined, and the line is rigidly drawn so as to bar out atheists and those altogether lacking in faith and devout thought. Freemasonry, however, is intended to be open to all classes of reputable men, under certain well defined conditions, and nothing that is narrow or technical in mere credal definitions belongs to its expression. The Jew, as well as the Christian, may enter the Masonic Fraternity; and if only both are large minded and tolerant, there will be no friction in their meeting as fellow Craftsmen—they can walk and work together as brethren in harmony, and together rejoice in the prosperity of an institution that justly asserts its adaptedness to men of all climes and nationalities—to believers of all the faiths that recognize a Supreme Being and His law of righteousness.

It is a matter of congratulation among Craftsmen that Freemasonry is thus cosmopolitan in character, and that it opens its doors freely to such diverse classes and conditions of men. But too much must not be expected where this association of dissimilar material is made possible. The Christian element is largely predominant. This has always been the case, at least since the Revival of 1717, hence it is natural to expect that there may be occasional allusions and references in the ritual to what is specially in accord with the majority sentiment, albeit there is no purpose to depart from the general law that makes Freemasonry not only entirely unsectarian but broadly applicable to all sorts and conditions of men. Our Jewish brethren, belonging to a people ever faithful to the religion of their ancestors, must not be quick to take offence where none is intended. They must expect, as we know some of the most intelligent of Hebrew Masons do expect, that in a Fraternity where the Christian element constitutes so considerable a majority, there will be some expressions occasionally in form, ritual, prayers,

or special services, to which under other circumstances they would take objection. For their own peace of mind they will do well not to be oversensitive or over critical regarding allusions to the distinctive Christian features supposed by some to attach to Freemasonry.

We can understand that the feelings of Jewish brethren are sometimes severely tried. Thus, during the last year, when, in a New England city, the corner-stone of a new Synagogue was laid with impressive exercises, there was a single expression which came from the lips of the presiding officer that must have sent a sort of cold shiver through the hearts of the assembly, largely composed of Jews. The official declaration was to the effect that the corner-stone was placed in its position, etc., "to the glory of God, and under the patronage of the holy Saints John the Baptist and the Evangelist." Strict constructionists will say, we suppose, that there was no alternative; that the letter of the established ritual must always be adhered to; that to disregard the allusion to the Christian Saints on such an occasion, would be to violate an ancient landmark and inflict a serious wound upon the institution. Our thought is somewhat different; but this is not the point we make, for we allude to this matter to make the statement that the Jewish brethren gathered at that corner-stone laying were not greatly troubled at the form of words used in the ritual, and the special allusion to the Saints. As one prominent Jew remarked in our hearing: "We knew that no offence was intended, and therefore we did not feel insulted, scarcely annoyed, by the form used in placing the foundation stone of our new Synagogue." This, we think, is the proper view to be taken by members of the Hebrew faith in all cases where Masonic teaching and services may not quite harmonize with their own ideas. On the other hand, it may be suggested that there should be both magnanimity and good sense on the part of Christian Masons in the use and application of whatever is distinctive in the Craft system.

—*Freemasons' Repository.*

### Colored Masonry.

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Brother Charles Steele, Grand Master of the Colored Grand Lodge of Kentucky, in his annual address, under the head of "Brotherly Magnanimity," well says:

"The men most generally and universally respected are those who are most lenient where they have the greatest advantages. The late General Grant would accept nothing but an 'unconditional surrender.' In this he was so persistent that his initials, U. S. (Grant), were interpreted as Unconditional Surrender Grant. He never allowed an enemy to dictate any terms, but no sooner had the enemy surrendered than General Grant would give them more honors and privileges than they dared to ask for. This was 'magnanimity' in the highest sense. I am afraid that among us there is a disposition to 'war to the knife,' hilt and scabbard. We pursue a man and a Mason to the end. I often wonder if all colored men's initiations and obligations subdues their animosities and prejudices. I can not, for the life of me, understand how one brother can war against another continually, especially where there is no real 'Masonic offense.' If the warring is in a friendly manner, or such as is incident to a race for office, to end with the election, it is all right. But it often takes another form; brother Masons will watch each other and seem to rejoice at a brother's misfortunes, trials, etc. The Constitution and General Regulations set forth what characters that shall not be *received* and *retained* as members of the Order. If there is any crime in a brother, it should be speedily brought before the Lodge and dealt with accordingly. If it is merely sectional or personal matter, the one feeling himself to be the superior party morally or intellectually, should be the first to show the olive branch. We, as Masons, are not to seek 'our own' good, but each others, and where this cannot be manifested, I cannot see where we are superior to other men, or what good there is in our affiliation. We should help one another and exhibit a magnanimous spirit at all times."

Also, under the head of "Charity," he truly remarks:

"This is one of the cardinal principles of Masonry. To be a good Mason is like being a good Christian; if, after the manner of men I give my body to be burned or I fight with wild beasts, and have not charity, I am as 'sounding brass and a tinkling sycambal.' If we make a boast of being Masons and are no better than other men of the lowest order, we boast in vain, and our initiation and obligations become naught. By charity we do not simply mean 'giving liberally,' as a great many people imagine. Charity is love to God in the highest sense, and to love our neighbor as ourself, and whatever we do for them should be the outgrowth of this love, and not for the name or to be seen of men. Charity naturally demands of us the highest moral excellence attainable. Brethren, be charitable in the true sense, strive to learn its true meanings and demands upon you, and carry them out in your every-day life."

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### The "Fresh Rooster" in Masonry.

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Barnyard chronicles inform us that as soon as a young rooster acquires wings, he begins climbing, and the higher he climbs the louder he crows. When he reaches the top of the hill, he looks around and crows again, usually until some older rooster, or even some old hen, scurries and knocks the fresh rooster down from his high perch. But he will again climb and crow, until he grows big enough to get along without any crowing.

We have many "fresh roosters" in Masonry, who do a vast deal of crowing, but who accomplish very little. Among these *prio prima* is the degree fiend, who is anxious to take all the degrees in Masonry, up to and including the 998, and then covers his manly breast with square and compass, keystone, Maltese cross, eagle and tiger claws. He is only a Mason in and about bar-rooms, where he can show his jewelry to the gaping crowd, but when an "old rooster" comes along, he is quickly knocked down from his high perch and he stops his crowing.

Another "fresh rooster" in Masonry

is the young and newly-elected Master, who knows it all. He crows about his youth, his knowledge, and his "experience." During his short service in the Craft he has learned the ritual by heart (though his heart is not in it), and that is about all he does know. He induces some other equally young and fresh Master to extend an invitation to "exemplify" the Third Degree, when he has an opportunity to crow. The top of the hill, however, is reached by this fresh young rooster when he aspires to be a D. D. G. M.; to have R. W. precede his name; and his principal claim to the distinction is that he has made many Masons in his Lodge, or that he has collected more dues from delinquent members than his predecessors.

There are many species of "fresh rooster" in Masonry, and they are very trying to the earnest, sober-minded brethren, especially as you can never know whether there is any cure for the malady in a specific case, for if our "fresh rooster" can be cured and have some good sound sense gavelled into his head, he may turn out a good and true brother; and this very trait in his character often makes him, in after years, a very useful and esteemed brother, and he will become the most earnest and sincere member who is ready to laugh at the "fresh rooster" in Masonry.

—*N. Y. Sunday Times.*

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### Found Wanting.

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Tiny Clarence sat in her pretty little parlor, as a bright tropical bird balances itself on the swaying boughs of a palm tree, for the carpet was of green, and the window draperies were green, and the walls were just tinted of that delicate sea-green that shines translucently through the rolling billows of the deep; and she herself, curiously carrying out the unity of things, wore a dress of soft green cashmere, with silver lilies in her hair.

Her real name was Flora, but people called her Tiny; it was a pet name she had ever since she could remember—perhaps because she was small and dimpled, and fairy-like, and had a fashion

of nestling down on low ottomans and little footstools instead of perching herself on big, stiff chairs, like full-sized mortals.

She was very fair, with a transparent skin, flushed with pale roses, and hair like floss-silk, where the burnished shadows came and went in golden glimmers; while her blue eyes were full of sweet, wistful expression—a human lily of the valley, in short.

At least, so Ernest Sargent thought, as he sat looking at her, with his heart in his eyes.

"You will not give me the answer, then, which is to seal my fate?"

"Not this morning, Mr. Sargent."

"Why not? I have surely the right to ask the question?"

"I am not altogether certain that I have made up my mind, Mr. Sargent."

Ernest's eyes brightened.

"You will give me the benefit of the doubt, then?"

"I can't tell you just yet; I don't know myself. Can not you comprehend, Mr. Sargent," she added, with a sudden spark of impatience in her soft eyes, "that this matter of marriage is, with us women, something more important than the selection of a favorite shade in silks or the color of the spring ribbon?"

"I stand rebuked," he said, rising and bowing somewhat ceremoniously. "To-morrow morning, then, I am to call and get my answer."

"Yes, to-morrow morning, if you like."

So Ernest Sargent bent his head over Tiny Clarence's little roseleaf of a hand and went his way.

"Well, my dear," said Mrs. Clarence, as Tiny came slowly upstairs, twisting the green tassels that hung from her waist, "what have you decided?"

"I have decided upon nothing at all, as yet, mamma!"

"Don't you like Mr. Sargent?"

"Yes," answered Tiny, after a moment or two of grave consideration, "I suppose I do."

"He is very rich, and, your father says, in a business whose profits are continually increasing. You would be wealthy, my child."

"Is wealth the first object in life, mamma?"

"No; but it is more or less important; and then Mr. Sargent is very handsome."

"I know it, mamma."

And then Tiny Clarence went further still upstairs, to the room where Bridget was sweeping and dusting in a frenzy of energy.

"Bridget," she said, "will you lend me your brown cloak this afternoon, and the black silk bonnet? I want to wear them."

"It is fun ye're making of a poor girl, Miss Tiny. Sure ye wouldn't even yourself to the likes o' them. And you, wid all the fine clothes a queen would wear?"

"But I am in earnest, Bridget. I am going to see a poor woman who lives in a tenement house down town, and I would rather dress so as to attract no particular attention."

Bridget still stared, but she made no further opposition.

"I can't understand at all, at all, so I can't," she said, shaking her frenzied head as she carried the aforesaid garments into Tiny's room. "Sure, miss, it's like dressin' the queen of the fairies up in a cabbage leaf. Your bonny face is lost entirely in the old bonnet, let alone the cloak covers you from head to foot, entirely."

"Never mind that, Bridget. Now lend me the veil. There, that will do."

Tiny Clarence felt curiously unlike the aristocratic little queen of fashion that she was, as she rode down town in the extreme corner of a Second avenue car, and alighted at length at a cross street, whose narrow purlieus and swarming rows of tenement houses on either side betokened it the residing place of the poor.

Turning neither to the right hand nor to the left, Tiny Clarence kept on her way until at length she entered a dwelling somewhere in the middle of the block, and ascended the long flight of uncarpeted wooden stairs which was common property to all the inhabitants.

Pausing at a door on the fourth story, she knocked softly.

"Come in," was the reply, and opening the door Tiny Clarence entered.

It was a small room, comparatively bare of furniture, but very neat. A little bed occupied the farther corner of the room, and the smallest possible remnant of a fire smouldered in the tiny grate, while one or two chairs and a pine table constituted all the rest of the outfitting.

Close to the window a young woman sat sewing, while a crippled child played on the floor at her feet. She arose as Tiny entered.

"It is you, Miss Clarence?" she said, her pale face momentarily dyed with a deep tinge of color, as she curtsied a timid welcome; "this is but a poor place for you to come."

"Miss Clarence," repeated our little heroine, reproachfully. "You used to call me Tiny when we were school-girls together, Helen!"

"But there is such a gulf between us now!"

"Because you are poor and I am rich—because you are a forsaken widow and I am still the favored child of fortune? Helen, you judge me unjustly!"

Helen Starr's eyes filled with tears.

"Dear Tiny, I will never do so again."

"I brought you some sewing," said Tiny, carelessly, as she sat down by the side of her sadly changed schoolmate. "By the way, Helen, do you still sew for Sargent & Copley?"

"Yes; I am going there this afternoon to return some work and to try and get a little more."

"Are you?"

Tiny strove to speak unconsciously, although the deep crimson flushed her neck and brow.

"Would you object to my going with you? I—I have a great curiosity to see the inner workings of one of those great manufacturing establishments."

"I shall be glad of your company."

"Do they pay you well?" went on Tiny, affecting to be deeply interested in removing a speck of mud from the hem of Bridget's brown cloth cloak. Mrs. Starr shook her head sadly.

"Starvation prices, Tiny, and Mr. Sargent has just cut down the wages one-

quarter. He says times are hard and he cannot meet expenses."

"Yet he drives the handsomest horses in New York, and lives in a brown stone palace," observed Tiny.

"I know it; but such is the universal justice between employer and employed. We are powerless and they know it—these grinding rich people."

She was folding up the bundle of neatly sewn shirts as she spoke and putting on her own worn and shabby garments.

"You will be good and quiet, Charlie, and not go near the fire until mamma returns?" she added, pausing on the threshold.

"Yes, mamma," the child answered, with docile meekness.

He was accustomed to being left alone, poor little fellow, and then Helen and Tiny set forth together on an errand entirely novel to the latter.

It was "pay day" at the establishment of Sargent & Copley, and a long string of worn-looking women, some young and some old, but all pale and pinched, like plants that had grown in shade, were waiting their turn for the miserable remuneration due them.

Mr. Copley, a fat, oily-looking man, with a white neck-cloth and beaming spectacles, stood behind a ponderous ledger and day-book, and Mr. Sargent, with an expression of face very different from what he had that morning worn in Tiny Clarence's boudoir, leaned against the edge of the desk and took in the work, examining and commenting on it as he did so.

For Mr. Sargent chose himself to superintend this portion of his business. Nor was the tongue of slander behind-hand in proclaiming that he contrived to make money out of his personal supervision.

"Clara Coyt!" he cried out sharply, as a pale, freckled, young girl neared him, "how much due Clara Coyt? Ten dollars and seventy cents. Take off one dollar—work greased from sewing machine."

"But sir," began the girl.

"Nine seventy—here you are! Pass on, Clara Coyt! Now, then, Mary Mac-

alister—behind two days. Fine Mary Macalister fifty cents."

So he went on, quick to detect or imagine faults, vigorous to punish, merciless to exact fines, until scarcely one of the waiting throng received the amount of money fairly due her.

When Helen Starr's name was called, she advanced timidly, with her brown-clad companion at her side.

"Helen Starr!" sharply enunciated Mr. Sargent, scrutinizing her roll of work. "Four dollars—deduct forty cents."

"On what account, sir?" faltered Mrs. Starr.

"Work soiled in making up—pass on!"

"You are mistaken, Mr. Sargent, indeed," pleaded Helen Starr; "the stains were in the linen when it was given out to me. It is not in the least soiled in my hands."

"I can't stop to argue matters with insolent sewing women in my employ!" snarled Ernest Sargent. "Take your three dollars and sixty cents, Mrs. Starr, without any more words, or leave the establishment. We can get plenty of hands who won't tell lies."

Helen Starr grew crimson and then pale, but knowing her own utter helplessness in the hands of this human vampire, she was about to take the miserable sum tendered her and pass on her way, when a low, soft voice at her side detained her.

"Helen, stop an insant. Mr. Sargent," and turning back the long black veil which had hitherto concealed her face, Tiny Clarence looked calmly into the rich bully's eyes. "I am sure that my friend, Mrs. Starr, speaks only the truth. You lose all claim to the name of gentleman when you allow yourself to speak thus insolently to aught bearing the stamp and image of refined womanhood."

"Miss Clarence," he stammered, overcome with confusion, "there is some mistake here. I—"

"There is no mistake," she answered, calmly contemptuous. "I have been near making one that might have lasted a lifetime, but my eyes are fortunately opened. Pay Mrs. Starr the money

rightly due her, and let us leave this den of money-making iniquity!"

Mr. Sargent paid Mrs. Starr the four dollars with undisguised awkwardness, and strove to detain Tiny as she turned away.

"Miss Clarence," he faltered, "will you allow me to explain—"

"No, Mr. Sargent," she answered, haughtily, "I will never allow you to speak to me again!"

She kept her word. Ernest Sargent's nature had been tried in the balance of her womanly discrimination, and found wanting.

Tiny Clarence was heart-whole still.

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### Rotation in Office.

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Rotation in office is one of the silliest ideas ever carried out in Masonry, and it is one of the things which has injured it the most. If the same practice was resorted to in outside affairs, where would we land? A business man takes a boy into his house to run errands. If, by his zeal and fidelity and ability that boy becomes cashier or book-keeper, and eventually a partner, it is all right. But will it follow that the boy will display those qualifications necessary to elevate him? No. Not one time in fifty. To apply it to our case. We elect a brother as Senior Deacon or Junior Warden, and because he was elected he gets the idea, and so do many of the brethren, that he must go a peg higher each year until he has filled the Master's chair, no matter how unfit he is. It is the veriest nonsense. Does any brother argue that because a man makes a good corporal he would make a good colonel? It is the man for the place and not the place for the man.

I have in my mind a case here in Detroit. A brother was elected Junior Deacon many years ago. He filled that place two years and never gave his work right in one single instance. When election came and the Master went out, he was moved up. Rotation, you know. As Senior Deacon, his work was painful. He was an object of ridicule. It was punishment to sit and hear his blunders.

Two years later he was made Junior Warden. Rotation, you know. If offered \$100 in gold he could not have given his work by the key, and yet last year he was made Senior Warden. Rotation again. He cannot to-day, after a year in the West, follow the opening and closing without perpetrating half a dozen blunders to shame his Lodge, but he is fondly looking ahead to next year, when he will bloom out as Master. You can predict the result. He will be lucky to find enough members on hand to work a degree. Brethren who have been the most constant in their attendance will be conspicuous by their absence. You have set out to combat and uproot an idea older than the hills. The practice of that very one idea has brought mildew and rot to Freemasonry in every jurisdiction where it exists. The good brethren have been foolish enough to believe that promotion should be given the office instead of the man, and they have elevated brethren beyond their power and capacity. The man who makes a good Junior Deacon may, possibly, make a good Senior, but it by no means follows. When we make it follow we are doing a senseless thing.

Now, I go even further than you did in your editorial. I say to the Fraternity of Michigan, that at the coming winter elections, knock this rotation idea into a cocked hat! If you have a mediocre man in the South or West, and an earnest, enthusiastic one on the floor, put the one out and the other in. Pay no attention to who is in line of promotion. We are looking to the cause—not the individual. It is the brother who does his work the best who is the greatest help to Masonry. Individual ambition to "get there" and reap the honors, should not be allowed to count. Begin with the Master. If he is not up and up, let him go. It may disappoint him, but it may benefit Masonry. Begin right there and go down the line. Have it distinctly understood from this time on that there is no rotation in office. They must be won by enthusiasm—hard work—merit.

There are Lodges in Detroit to-day

numbering hundreds of members, who are tickled to death at the presence of twenty brethren—visitors and all—to see the M. M. Degree exemplified. What's the matter? Rotation in office more than all other causes put together. The Master is a drone, the Wardens have no zeal or enthusiasm, and as a consequence the work is done in a slipshod, disgraceful way. I speak simply as a humble worker. I have never held an office, nor can my Lodge induce me to take one, but I have eyes and ears. When I see the beautiful ceremonies slurred over and blundered through by a lot of incompetents, I reason that they are injuring instead of aiding. When I hear the Master's lecture given in the same way that an eight-year old school-boy recites the "Dying Summer," I know the candidate is being punished instead of exalted.

Let us keep pegging away until we can knock down this rotten apple of rotation in office and bury it deep in the earth. Let some one from every Lodge in the State give his views. I'll give \$10 for a photograph of the brother who can bring one single reasonable argument forward to support the practice.

—"*Zaradatha*," in *The Tyler*.

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### Masonry and Druidism.

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It appears to be somewhat remarkable that, while engaged in an endeavor to deduce an origin for Freemasonry in the Mysteries of the Ancient World, our explorers into antiquity, giving prominence to speculations touching its derivation from the occult ritualism of Egypt, of Greece and of Asia Minor, should have omitted consideration of Druidism, whose spirit, dogmas and ceremonies bear a most striking resemblance to those maxims professed by our speculative Craftsmen.

The Celtic Druids undoubtedly migrated from Central Asia, bringing with them into Europe a creed of pure monotheism and originally of unexampled morality. In fact, as late as the days of Plato, the Greek philosophers frankly admit that thence were derived all foun-

datations for correct ethical systems, while the Christian Father, Clement of Alexandria, commends the Druids as having been orthodox in religion, that is, as far as their dogmas were concerned. Beyond this we unfortunately know comparatively nothing regarding the practices of the Druids, as their monuments, still extant in Wales and in Brittany in abundance, are devoid of carvings or inscriptions, their cromlechs or dolmens being counterparts of rough ashlar, which have served primarily as altars, idols, or tombstones, for all we moderns can ascertain.

The Druidical creed was founded upon a triple basis—one God, the immortality of the soul, and rewards and punishments in a future life. The Supreme Being was called in their sacred tongue, Esus, meaning Lord, but was more popularly designated as Teut (God), whence we derived the word, afterward applied to a people—Teutons, sons or followers of Teut, conserved by their descendants to the present day, through describing themselves as Teutche or Deutsche. The entire Druidical catechism seems to have been compressed into three brief maxims: Serve God, Abstain from Evil, and be Brave.

The Druids were divided in three grades, the lowest: bards, apprentices as it were, chanting the poems in which they had been instructed to enhance the dignity of religious ceremonials. The second: prophets, divining future events from present phenomena, and then the highest degree—the Druid proper, who was at once priest, lawgiver, soldier and schoolmaster, whose life was consecrated to the study of physical science and to the instruction of novices in the mysteries.

Unlike a majority of the Aryans, emphatically sun and fire worshipers, the Druids appear in their rites to have revered the moon, counting time by lunar observations, in preference to the sun as emblem for their deity, therein anticipating the Egyptians, who discarded Osiris for Isis, thereby exhibiting their adoration for the female sex as superior to the male in intellectual and moral strength. The Druidical influence varied



proportionately as the Romans advanced in conquest; still it lingered until finally suppressed under the iron heel of Charlemagne.

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### Capitular and Cryptic Masonry.

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The Masonic student who has taken only the first three degrees must often feel, in his researches in Masonry, that there is something lacking; that there are many things in connection with its history and traditions that are not fully explained, and that a more complete knowledge of them would afford him great satisfaction. In taking the Chapter Degrees, he will find that much has been supplied to his store of information that is satisfactory. So when he takes the next step, and becomes a Royal and Select Master, he finds such additional knowledge as prepares his mind to accept the statement that he has now reached the summit of Ancient Craft Masonry. He will then have taken nine degrees, and from the first to the ninth, they have been added as links in a chain, which is now completed. If he made suitable proficiency in each degree after receiving it to entitle him to advancement, as is always declared to be the case, when he presents for the following one, he has added a strong link to his Masonic chain, and the last one will find him a well-informed and devoted Mason. His standing in the Lodge has not been affected by his becoming a member of the Chapter and Council. His rank there is still that of Master Mason, and his rights and privileges remain the same as those of every other member who has taken but the three degrees. The only advantage he has gained as a Master Mason is an increased knowledge of Masonry, which will enable him to become a more useful member of his Lodge.

It must be apparent, then, to every Master Mason that there is nothing in Capitular or Cryptic Masonry in which he is not directly interested. If he takes the trouble to make an investigation, he will find a very large proportion of the officers and active working members of most Lodges are also officers or working

members in Chapters and Councils in every locality where these bodies have been established. One does not detract from the other, but all work in the interest of each other to promote the general good of Ancient Craft Masonry. Prosperous Lodges build up strong Chapters and Councils when the same brethren are interested in each organization. There is no antagonism between them, and whatever promotes the interests of one must necessarily be of benefit to the other. We think, therefore, that there is no impropriety in saying to any worthy Master Mason, we think you will be benefited, if you can afford to do so, by taking the Chapter and Council Degrees. While we would, under no circumstances, solicit our dearest friend to become a Mason, after he has of his own free will and accord become one, we feel that our relationship toward him has changed, and as a brother Mason we are at liberty to suggest to him anything in connection with Masonry that will benefit him. The Chapter and Council Degrees are a continuation of the ideas and tenets taught in the Lodge. They rest upon the same foundation, teach the same principles, and strive to promote the same interests. They are simply an advance step in Masonry which every Master Mason should take when the opportunity and his own convenience will permit.

—*Masonic Advocate.*

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### “Free Blow” Masons.

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This class are full too numerous and deserve a notice. They are selfish, conceited and brazen. “Cheek” is a part of their make-up. They will put a nickel into a charity box, with a pompous air, and eat and drink five dollars worth of solids and liquids at some one else’s expense, looking the while as though they were the host, and appearing to be oblivious of the fact that they are beating their nutriment out of some whole-souled brother. This class of beats are never present where they have to pay, but let a banquet be served where no money is exacted, and they appear in the front seat, and act as though they were con-

ferring a favor by their presence. To them, a Masonry that costs nothing is the proper thing. They worm their way into official positions in the same way that they beat their grub—by cheek—while the whole-souled brother is often passed by. This cheap class of Masons are of no value to the Craft. It matters not how glib a Mason may be with the ritual, if he has no heart in it, his influence will not be of any great account to the Fraternity. Our brethren should note these shams, and compel them to be kept in the background. Of all the “misfit” Masons that we have seen, the “free blow” Mason is chief. Our only hope is, that some of them may “see themselves as others see them;” if so, there may possibly be a reformation in certain quarters.—*Masonic Journal*.

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#### Masonic Charity and Masonic Refreshment.

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The Masonic Order has won for itself the reputation of being the most charitable and the most benevolent organization of any in the country, and much as we may desire to support the reputation which has been secured, we sometimes pause and ask ourselves the question—is the honor deserved? Those of our present readers who saw the *Freemason's Chronicle* of a few years back, will perhaps remember that we then published a number of Lodge Balance Sheets, giving in each case the varied items of income and expenditure, but withholding the names, etc., of the Lodge, or other means of identification. Those Balance Sheets showed a very wide difference between the amounts disbursed in charity and the sums spent in refreshment, and no doubt if sufficient details had been given to render the Lodges easily identified, the publication of the figures would have been most injudicious. It would not have been fair to the members of the Lodges concerned to hold them up to special notice, as they were really no exception to the general rule. We were told that, despite the precautions we took, the returns were in some cases identified, so it was thought best to discontinue the

series. As soon as it became known to what Lodges the figures referred, so we were told, the members were taunted with the disproportion which existed between the charity they preached and the charity they practised, and considerable annoyance resulted. This was most unfair, as the Balance Sheets published were not by any means selected with the object of making a case either one way or the other. They were published just as they came under notice, and if they created an unfavorable impression it was the fault of the whole system which existed, and still exists, rather than the outcome of any selection from it. The publication of the figures which came before us was discontinued, lest, in a desire to benefit the many, we injured the few, but we have since regretted that the work was not persevered in, for we are of opinion that were it possible to collect details of the expenditure of a large number of our Lodges—say one-fourth of the whole number—such a statement could be submitted as would startle many of the better class of Craftsmen into a desire for immediate and thorough reform.

We are fully aware it is no part of our duty to dictate to the members of a Lodge the way in which they shall disburse their funds. Masonry is free, and in the matter of Lodge expenditure a perfect freedom of action rests with the members, but we cannot, as we say above, help asking the question—Is the reputation which Freemasonry enjoys in regard to charity really deserved? There can be no doubt that a vast sum is annually subscribed by Freemasons for the support of the decayed brother, the widow, and the orphan, and perhaps all that is done by individual members of the Craft should be accredited to Freemasonry as a whole, but on the other hand it may be asked, how much is done by the Masonic Lodges, as Lodges, to maintain the reputation of the Order?

Freemasonry, we are told, is not a Benevolent Society, a statement which a very brief association with Lodge expenditure would at once justify, and regarding the matter in the light of our present subject, it is almost to be regretted that

it is not conducted on strictly Benevolent Society rules. Would it not be much better if some sort of systematic benevolence was enforced in every Lodge? We do not say the money should be devoted to either of the existing Charities, or to any object in particular, but it seems out of character for Freemasons to boast of the benevolence of their Order, when in truth some nine-tenths of the income of our Lodges is devoted to personal enjoyment, while the claims of charity are totally disregarded in a very large majority of cases. It is not sufficient for a Lodge to say that the members dispense their charity individually, nor is it a fair excuse for brethren to say that their Lodges support the Benevolent Funds of the Craft. Both should do their share, Lodges setting aside a proportion of their income, and individual Masons giving as far as their position in life warranted.

As the case stands now, there is nothing like system, and nothing like fairness in the matter. Even the three Institutions of the Craft are without any real support from the Lodges which make use of them, and the several committees are quite unable to even guess at the amount of next year's receipts. This would not be the case if Lodge support became the custom, rather than what it is at present, the exception, and as a result it would not be necessary to make such strong appeals for aid to individual Masons as is now imperative.

Looking at the matter from another point of view, we may ask: What does Freemasonry really do to deserve the high character it has secured? It is admittedly the most wealthy society in existence; it has Lodges and representatives in every part of the country, and numbers in its ranks, we may say, the wealth and prosperity of the nation. Yet with all this its contributions to the three Institutions of the Craft last year amounted to just over £61,000. This was a grand total, we admit, and we have already expressed our gratification that so large a sum was subscribed, but after all it does not appear so very grand when viewed side by side with some outside collections, or

when considered in comparison with the amount expended in Masonic refreshment. At present we shall only refer to one outside collection, and that the latest brought under our notice, and we ask all who peruse these lines to look at the matter in an unbiased spirit, and then answer for themselves the question we propounded in the earlier part of these remarks.

The figures we refer to are those in connection with Dr. Barnardo's Homes and Mission, which shows an income for the past year of £103,091, which total we consider quite puts in the shade the work of Freemasonry in the cause of charity. With such a total as this before us, is it right to give Freemasonry the first place among the charities of the world, especially when it is remembered that there are three Institutions of the Craft and that their united income last year was little more than half the sum subscribed to one outside charity.

—*London Freemasons' Chronicle.*

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### Masonic Grumblers.

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Grumblers can hardly, of right, be designated by the adjective *Masonic*, for the chronic grumbler is guilty of decidedly un-Masonic conduct. It will not be denied, however, that there is a considerable class included in the ranks of the Fraternity, who in common speech may be spoken of as "Masonic Grumblers." They are faultfinders in and out of season. They have the gift of caustic speech and use it unsparingly. Domestic life is embittered by the habit of scolding, which some member of the household has acquired, and which is indulged in on the slightest provocation. There are homes over which a shadow almost constantly rests, because members of the family circle are constantly accusing each other of faults and shortcomings—criticising each other for defects of one sort and another in character and conduct. We do not need to say how dreary and sad a home may become, when these grumblers complain at the conditions which prevail, the food, the surroundings, the allotments of work, etc., get in almost continuously

their small shot of sarcasm, innuendo and complaint, while they scold about each other—the absent if not those present—and so augment the general discomfort. How sharp the contrast between the homes thus affected and other households where love rules and courtesy is the general manifestation! The chronic grumbler and the severe critic find no place at the table or fireside of such an abode. The members are all generous, forbearing, and kindly in thought, purpose and word, one to another, and the atmosphere is always bright and cheerful. Blessed is such a home, and blessed are they who contribute by their amiability, their patience, and their good sense, to establish it in the right conditions. Oliver Wendell Holmes says:

“Many years ago, in walking among the graves at Mount Auburn, I came upon a plain, upright white marble slab, which bore an epitaph of only four words, but to my mind they meant more than any of the labored inscriptions on the surrounding monuments: ‘She was so pleasant.’ This was all, and it was enough. That one note revealed the music of a life, of which I knew and asked nothing more.”

The Masonic Lodge, or other Craft organization, includes a family among whom the pleasantest relations should exist. Harmony is the end and aim to be secured. Social companionship, good fellowship, the varied ministries of affection and mutual helpfulness, all these are conducive to the desired result. But what an obstruction is presented by the presence and words of even a single member, who has taken on the habit of grumbling about the organization, indulging in harsh criticism about means and measures, and finding fault generally with what is done or attempted! How disagreeable the scolding brother makes himself! It may be needful sometimes to show up faults of management, and faults of brethren, and to indicate the weaknesses and defects of a system in course of procedure; but to be all the time doing this sort of work is to make one offensive to his fellows and reduce his influence to the minimum.

In the many years of Masonic fellowship with which we have been favored, we have found brethren greatly respected and loved, who deserve to be remembered for being “so pleasant.” They were always casting “oil upon the troubled waters;” they were kindly, genial, forbearing, helpful brethren, of whom we had much rather think, than of that other class, “whose teeth are as spears and whose tongues are as swords.” Not every one is so constituted as to be a model of amiability; but each man may learn how to curb the perversity of his lower nature, may cultivate sympathy and good will, and greatly restrict himself in the expression of harsh judgments and unnecessary fault finding. The Mason must do this if obedient to the precepts and spirit of the institution into which he has entered.

—*Freemasons' Repository.*

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### Clean Them Out.

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A few weeks ago one of our Toronto Lodges vindicated its claim for a moral membership by purging its roll of a member who was, on his own admission, guilty of being criminally intimate with the widow of a Mason. The judgment was a righteous one, and showed that the Craftsmen were determined that in that lodge-room no man who had broken his obligation should be permitted to take any part in the work of an organization which has morality for one of its cardinal virtues. How well it would be if other Lodges would purge their rolls of members who have no respect for the laws of God, man, nor the Lodge. It is not so many years since a man in Toronto, who prides himself on looking after the moral welfare of every man, except himself, was mulcted in a court of justice, and assessed to the extent of a thousand dollars for seduction, and yet the Lodge, for reasons best known to the members, let the matter glide by, so that now nothing more is heard of it. Other cases, of a like character, could be cited. A short time ago, a prominent member of the Craft had a letter from a poor woman, the wife of a brother Ma-

son, who complained that her life was endangered by this brute, who frequently, on his return home at night, wound up the evening by pummelling her with his fists. Another well known member stole many thousands, a few years ago, from a public office in a western city, and yet was allowed to continue his Craft connection. And so on to the end of the chapter.

If Masonry is to gain and keep the respect of the world at large, it must rid itself of such men. Some Lodges in this jurisdiction, and notably in this city, take everything that is offered in the shape of a candidate, and then, even when he does enter and proves himself morally unfit to be one of a decent band of men, the Lodge, from motives of either fear or delicacy, is afraid to discipline.

There is, we are glad to say, an immense percentage of good men in the Craft, but that goodness does not and cannot remedy the evil and contaminating effects of the bad few, who contrive to become members of the Order for revenue only, with the idea of following out the principle of the Chinaman who, heathen that he was, joined the Christian church, and, after a sojourn of two months with the laborers in the vineyard, was asked how he liked being a Christian, when he blandly replied: "Likee it awfee well. Me washee for the whole lot."

We must keep our ranks pure. Other societies may take in those of doubtful reputation—Masonry cannot. We have in our obligations and lectures all that should make men brighter and better, and we should insist that Lodges draw the line very clearly when accepting candidates. There are many Lodges in this jurisdiction, into which none but the purest and best men can enter. There are others, who—it may be unawares—will take in men, whose records are smirched with stains that, in business life, would drive them through the gateway of the prison.—*Toronto Freemason.*

We should try to succeed by merit, not by favor. He who does well will always have patrons enough.

—*Charles Lord Field.*

### Inquiry of the Nearest Lodge.

When a *profane* desires to receive initiation and membership in the Masonic Fraternity, there is no usage or custom of the Craft which requires him to present his petition to any particular Lodge. The field is the Masonic world. An applicant living in Philadelphia may, at his pleasure, present his petition to a Lodge in Pittsburgh, Pa., or Baltimore, Md., or Trenton, N. J., or New York city, or London, England, for example. He alone is the judge in this matter. It is *his* petition; he may present it where he will, and the Lodge so receiving it will, in due course, accept and act upon it. This right of an applicant to select his Lodge is unquestionable. There is no exclusive jurisdiction in any Lodge over the material for initiation residing within its territorial boundaries, but there is concurrent jurisdiction, for the purpose of receiving petitions, in the Lodges of the Craft throughout the Masonic world. The place of residence, however, must be correctly and truly stated.

Now let us consider the Lodge action which follows.

While the Masonic Fraternity recognizes, to the fullest extent, the right of a *profane* to choose which Lodge in the wide world he will petition, it never makes, or at least it never should make, a Mason of any applicant without first instituting proper inquiry, *at his place of residence*, concerning his physical, mental and moral character, his standing in society, and his general fitness to be made a Mason.

This inquiry is made, not directly, but through the local Lodge—the Lodge of his place of residence. No Lodge possesses the authority to make a Mason of a mere sojourner. It cannot do so without peril to the universal Craft. One who is a flitting traveler, and merely *in transitu* through a country, cannot be surrounded by those persons who are familiar with his real character, and able to impart reliable information to a committee of inquiry concerning his fitness to be made a Mason. All Grand Lodges which regard and maintain the universal Land-

marks of the Craft, recognize this fact, and adopt the usage to which we refer. The Lodge of the place of residence of an applicant alone can determine whether he is qualified for Masonic initiation.

We will suppose a Lodge to receive this inquiry, in due form, from a distant Lodge: Is there any Masonic objection to — Lodge, No. —, at —, acting on the petition for initiation and membership of —, age, etc.

We will here premise, that such an inquiry, while proper to be addressed *directly* to a subordinate Lodge where both Lodges are in the same jurisdiction, if the inquiring Lodge is in an different jurisdiction, it should be sent through the Grand Lodge channel of the Grand Secretary's office.

How shall the Lodges inquired of proceed to act? The thoughtful and skillful Secretary at once makes the inquiry known to the W. M. of his Lodge, who directs the Secretary to place proper notification of the inquiry upon the notices to the members for the *next* stated meeting of the Lodge. This expedites the inquiry. The Lodge may, at that meeting, if prepared to do so, directly vote upon the question, or, if there be a doubt in the matter, a Committee of Inquiry should be appointed by the W. M., to report at the next stated meeting, and the inquiring Lodge should be notified that proper action will then be taken.

Note the significance of the inquiry. It is, is there any *Masonic* objection? Not, would you prefer to have the applicant as an initiate for your Lodge? but does he possess the requisite moral, mental and physical qualifications for initiation in any Masonic Lodge? The members decide this question by their Masonic consciences. Mere jealousy of another and distant Lodge should never enter at all into the question. The interrogatory is, is there Masonic objection? and not, is there objection? Of course, we may not fancy losing local material, but we have no absolute right to it, and as we had the option to apply to any Lodge, we should accord that same option to all others. The provisions governing this class of cases in Pennsyl-

vania are fully set forth in the *Ahiman Rezon*, Article XVII, §§ 60, 61, 62, 63, 64 and 65, to which we specially refer Pennsylvania Brethren. The principles we have outlined are enunciated therein, and by the usages and customs of the Craft incident thereto. The points are:

1. The right of an applicant for initiation to petition any Lodge, anywhere.
2. The duty of a distant Lodge to inquire of the Lodge of the place of residence of the applicant: Is there a *Masonic* objection to the applicant?
3. The duty of the Lodge inquired of to acknowledge the receipt of the inquiry, notify its members of its details, inquire of the Grand Secretary, act promptly upon it, and as promptly notify the inquiring Lodge of the result.

These are the fraternal duties which Lodges and Freemasons owe equally to each other and to the Craft.—*Keystone*.

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#### Right of Masonic Burial.

In view of some recent events in this Jurisdiction, we quote the following decisions of P. G. M. Atkinson, with the comments thereon of Brother John D. Vincil, P. G. M. and present Grand Secretary and Reporter of Correspondence, in Missouri, as pertinent to the case:

“In case of the death of a Mason suspended for non-payment of dues, and nothing else appearing against him, should the Master, at the request of any number of the brethren, call the Lodge together for the purpose of determining whether or not he should be buried with Masonic honors?”

“Yes; and without such request, if he believes that there would be a general disposition to pay the last tribute of respect to the deceased.”

There can be no mistake as to the meaning of the Grand Master in the above answer. The plain English of the ruling is: “A suspended Mason may be buried *Masonically*.” I ask from what is a brother suspended? It is usually said to be from “all rights and privileges of Masonry.” Masonic burial belongs to those “rights and privileges.” It may be assumed that “Masonic burial” is a

right to which every Mason in good standing is entitled. If suspended from said right while living, for good cause, how can that right inure to him when dead? Does death revive the right, and thereby restore the brother to good standing? If so, we will have a large mass of resurrected dead-heads on our hands to look after. If death does not revive the rights of the suspended party, why bury him, granting a right from which he had been cut off by suspension? What sense, or use, in suspending a party as punishment for derelictions, and holding him under legal disabilities while alive, when Masonry might do him some good, and then invest him with a forfeited right after death, when it could not benefit him or his family? The procedure seems to be endowed with a good degree of inconsistency, to say the least.

Here is another ruling which I think should follow the one above noticed:

“Is it lawful to use the funds of a Lodge to pay the funeral expenses of a Mason who has been suspended for non-payment of dues?”

“No.”

Here is a party in the same category as the one above referred to. He is under suspension. So was the other. He dies. So did the other. Both had lost the right of burial, being under suspension. The rights of both were forfeited by suspension, unless suspension in California means less than anywhere else. As the right of burial was forfeited by suspension both were buried contrary to law, unless, as before stated, death removed the disability and revived forfeited rights. If it did, why refuse “to pay the funeral expenses” of one whose rights were revived? If the right to burial did not inure by death, the disability existed after death. Then why bury a suspended Mason? If a suspended Mason is counted worthy of Masonic sepulture, he ought to have the full benefit of the funeral. Therefore, the expenses should be paid. But the Grand Master said (and the Grand Lodge approved) that it is not lawful to use Lodge funds for such purposes. How about the lawfulness of the funeral? The tender sensibilities of the

heart in according a burial is one thing; the sensitive condition of the money-nerve is another. In the foregoing I have not discussed the justice, or the injustice, of suspension for non-payment of Lodge dues. That is a very different question.

•••  
“Hi! There!”

We enjoy a good story when well told, even if at our own expense, therefore we cannot refrain from printing the following from the February number of the *Masonic Review*:

“On the 12th inst., at high-noon, the high Masons of the high latitude of Ohio, assembled in Grand High Convocation in the higher apartments of the high-arched, high-roofed, high-towering Masonic Temple at Cleveland, for the purpose of exalting a high number of high-aspiring, high-browed, high-reared, high-resolved Masons, through the high-grades of the high-priced A. & A. S. Rite. The high-boasting, high-crowned, high-titled, high-mucky-mucks of the Order were all on hand, and won many high enconiums by the high-merit of their work. The high hats and gorgeous paraphernalia of the High Priest and other high potentates were highly praised by the visitors. The high-day of this high-occasion was on Wednesday, when the hilarity reached high-tide, and was high above high-water mark, as may be inferred, when it is stated, on good authority, that at one time during high-festivities, the high-commissary made a requisition for \$350 worth of high-flavored champagne alone. The high amount of highwines and other wet goods consumed by the high-bred, high-feeding brethren present, is not given, except in such general terms as being high in quantity and high in quality. It would be high-treason to detail the high-jinks played by these high-dignitaries, but they undoubtedly put the High Grand Consistory of Northern Ohio in a high place among the high-bodies of high Masonry, and it would be highly improper to say that they did not have a high-old-time. Nevertheless, it comes high, but we must have it.  
HI-RAM.”

### Recitation.

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Tony the tippler, and Simon the sot,  
Were once two merry and healthful boys;  
Do you laugh at the notion? I tell you what,  
Two mothers once called them "loves" and "joy!"

Then, with eyes all sparkling, and sunny hair,  
Their faces fair and sweet to view;  
But now to look at them who would care?  
Or who would be like them? "Not I," quoth you.

There are boys all handsome and fair to-day,  
The light of homes and the pride of schools,  
Who will surely go, by the self-same way,  
Down to the mis'ry and shame of fools.

Brows, pure enough for an angel's kiss,  
By dishevelled locks will be matted o'er,  
And cheeks that bloom with the sea-shell's pink,  
The blush of innocence know no more.

Livid and stained in the wild carouse,  
The face will forfeit its charms divine;  
Wild passions flash from the restless eye,  
Where lucid rays of truth now shine.

Boys, shun the sparkling and tempting cup,  
Which allures from purity heaven and God;  
Though "moving aright" as it bubbles up,  
Wine flung its subtle aroma abroad.

"Look not," although the color be bright;  
"Taste not," although the draft nectar should be;  
"At last" it will sting with venomous bite,  
And, kissing thy lips, it betrayeth thee!

Take the temperance pledge, be steadfast and true,  
Hold steadily on, and, whatever your lot,  
Rum ne'er shall degrade and dishonor you,  
Like Tony, the tippler, and Simon, the sot.

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### Lawful or Mature Age.

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There is no such period in the qualifications of one seeking initiation as *legal* age. There is, however, the essential qualification of *lawful* age. This lawful age of a candidate is recognized as a prerequisite for the action of a Lodge. That, in the language of the Landmark, is "of *mature* age." Mature age is Masonic age. A Lodge must be satisfied that the candidate is of "*mature* age." The Lodge works under defined powers. It has neither right nor prerogative to alter or change the prescribed form for its own action, for the operation of the principle requiring mature age is rigid, unbending, and absolute; because a Lodge has no inherent rights, those it possesses are "to make Masons," and candidates must be of mature age, or the Lodge, acting on any other ground, violates the power to make Masons granted to it, in and by its charter. There are many reasons for this. If every Lodge had only its own discretion to guide it, there would be no uniform standard of mature age. What *mature* age may be, is possibly best determined by the rule which has accepted

*legal* age as the period when males are supposed to be of mature age. This is the best criterion, for it is universal almost in profane society. Only so. But "*a youth under age*," as Masonically considered, may be of *mature* but not *legal* age. Lodges cannot take this refinement of physiological condition. They are, therefore, forced by the necessity of the case to interpret *mature* as *legal*.

There are three standards of adultism: *legal*, *lawful* and *mature* age. Legal age is fixed at twenty-one years, because the consensus of profane legislative opinion has designated this conventional period as the time when adultism begins in the social relations. For the purposes of the operations of laws which regulate, assert and protect individual rights of males, this legal age is established.

An adult may be of lawful age when no law exists which restricts or restrains his individual action, unless he is proven to be of legal age. An act of an adult may be lawful though not legal. What is prohibited until the adult is of legal age, makes his acts until then illegal. If no such restriction or assertion is in the letter of the law, the act may be lawful. A voidable act is not void, it may be. A male may marry before twenty-one, and the marriage is lawful.

Mature age is a Masonic term. There is no such word as *legal* in the Masonic vocabulary. Mature age depends on psychological conditions. A mind may be mature, the physical condition may be mature, the moral fabric may be mature, before the individual is of legal age. How many are immature long after reaching legal age!

—P. G. M. Vaux, of Penn.

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### Church vs. Lodge.

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Commenting on some remarks in opposition to Masonry, recently made in an organization in Boston, calling themselves "The Christain Conclave," a correspondent of the *Masonic Review* says:

"It is rather singular that this opposition to Freemasonry should always originate in some religious sect, who think their members are neglecting their Church



meetings, and bestowing their time upon their Lodge meetings. Does not this show that they do not make their Church meetings what they should be, that there is too much crimination and recrimination mixed up with them, that they do not confine themselves to the beautiful teachings of religion? In the Lodge room there are none of these things. The beautiful lessons here impressed upon the inmates are Love to God and Charity to all mankind. And while our Churches are thus shut up in sectarianism, and can see no good, and nothing but evil, in those who are not of their particular faith, so long will even those of their own Church seek an asylum where they are free from this fulsome laudation of self and wholesale condemnation of others. Masonry is too universal to suit the case of these Pharisees, they are not disposed to recognize the claims of mere humanity. They are not disposed to render any assistance from which no personal honor or interest is to be gained; but let an opportunity occur where the case will attract public notice, and how very humane they become. Is it possible they can read the Bible and fail to perceive how applicable to them was the answer of our Saviour in the parable of the good Samaritan, when asked by the self-conceited lawyer, "Who is my neighbor?" They, as this lawyer, consider the word "neighbor," confined to members of their own Church, and the rebuke which our Saviour gave to this lawyer as completely applies to them as it did to him, who supposed this self-righteousness was to meet the approbation of his Father in Heaven. These people are willing to give a handsome sum if it can be blazoned abroad, but would not give a sixpence to him who could only give them private thanks. They want their gifts to be blazoned forth to the world; but to the needy poor, whom our Saviour said, "Ye have always with you," they would not give the small pittance of a loaf of bread. That high and holy lesson taught to the lawyer, who provoked the parable, is one which devolves on us as Masons. It is not enough that we do not steal, do not commit murder, or violate any of the

commands of God—these are the mere *negatives*, we must perform the *positives*. We must do what He requires without regard to sect, party or nation—feed the hungry, clothe the naked, comfort the afflicted, admonish the erring. These are the duties enjoined upon him who unites himself to our Order; not looking to the world for applause, or to any particular body or sect of men, but satisfied with the approval of Him who said, 'Inasmuch as ye have done it to the least of these, *my brethren*, ye have done it unto me.' "

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### Kisses on Interest.

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A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world. And then, the midnight kiss, with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years. Of course she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more—and yet, if you were sick, that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort,

and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you, will be closed upon her lifeless breast. Those neglected lips that gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."

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## THE TRESTLE BOARD.

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*SAN FRANCISCO, April 21, 1890.*

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### Grand Council of California.

The Grand Council of Royal and Select Masters of California, held its 30th annual assembly at the Masonic Temple, in this city, on the 14th inst., M. P. Wm. Frank Pierce, Deputy Grand Master, presiding.

The Grand Council of California was opened in ample form, with music under the direction of Samuel D. Mayer, Grand Organist.

The Grand Master appointed the following Committee on Credentials: David P. Marshall, George Penlington, Charles E. Gillett, who presented a report of officers of five chartered Councils as being present.

The Grand Master announced the appointment of the following committees:

On Jurisprudence—Franklin H. Day, E. A. Sherman and Jacob H. Neff.

On Appeals and Grievances—Chas. L. Field, Eugene Cormeny and W. H. Davis.

On Finances and Returns—James B. Merritt, Isaac S. Locke and Thomas Kyle.

The annual address of the Grand Master was then read and referred to a special committee, consisting of William A. Davies, Stephen Wing and E. Winchester for action.

The annual reports of the Grand Recorder, Grand Treasurer, and the Committee on Correspondence, were presented and referred to appropriate committees.

The Grand Council was then called off until 3 o'clock.

In afternoon session the credentials of Stephen Wing, as representative of the Grand Council of Illinois, Wm. Edward Oughton of the Grand Council of Minnesota, Cornelius Kellogg of the Grand Council of Ohio, Charles E. Gillett of the Grand Council of Rhode Island, and William A. Davies of the Grand Council of Vermont, as near the Grand Council of California, were presented and received as such accredited representatives.

The election of officers for the ensuing year being next in order, the Grand Master appointed E. A. Sherman and I. S. Locke as tellers, and the election was proceeded with, resulting as follows:

William Frank Pierce, of Oakland, Grand Master; David P. Marshall, of San Francisco, Deputy Grand Master; George Penlington, of San Francisco, Grand Principal Conductor of Work; Franklin H. Day, of San Francisco, Grand Treasurer (re-elected); Thomas H. Caswell, of San Francisco, Grand Recorder (re-elected).

The Grand Master-elect announced the following appointments for the ensuing year:

Charles D. Barrows, D. D. of San Francisco, Grand Chaplain; Charles E. Gillett, of Oakland, Grand Captain of the Guards; George C. Knox, of Los Angeles, Grand Conductor of Council; Charles L. Field, of San Francisco, Grand Lecturer; Wm. H. Davis, of Sacramento, Grand Steward; Samuel D. Mayer, of San Francisco, Grand Organist; Jas. Oglesby, of San Francisco, Grand Sentinel.

The Grand Officers, both elected and appointed, were then installed by Franklin H. Day, P. G. M., assisted by Chas. L. Field, P. G. M.

A special committee, consisting of Wm. A. Davies, Stephen Wing and William M. Petrie, was appointed to draft suitable resolutions to the memory of James Lawrence English, deceased, Past Grand Master of this Jurisdiction.

The Grand Master appointed the following gentlemen as the Committee on Correspondence, to serve for the ensuing year: Thomas Hubbard Caswell, E. A. Sherman and Daniel P. Bystle.

The Grand Council was then closed in ample form.

### Grand Chapter of California.

The Grand Chapter of Royal Arch Masons of California commenced its 36th annual convocation at the Masonic Temple, in this city, on the 15th inst., Wm. Vanderhurst, Grand High Priest, presiding.

The Grand Chapter was opened in ample form, with music by the choir and prayer by the Grand Chaplain.

The Grand High Priest announced the appointment of the following Committee on Credentials: M. R. Dundas, John C. Haskell and William Isbell. The committee, after a brief recess, submitted their report, which was adopted.

The Grand High Priest then delivered his annual address, which treats of official acts performed by him, and an allusion to the loss of prominent Companions since the last annual session. Their names are as follows:

Carnot Courtland Mason, Deputy Grand High Priest, died at Chico, July 15, 1889; James Lawrence English, Past Grand High Priest, died at Sacramento, May 29, 1889; James Witherspoon Bicknell, Past Grand King, died in Stanislaus County, June 27, 1889; Chas. Morton Radcliff, Past Grand High Priest (the first presiding officer of the Grand Chapter of California), died at Alameda, December 31, 1889, and Michael James Keating, Past Grand High Priest, died in this city, Jan 23, 1890.

The address was referred to a special Committee on Distribution, consisting of William A. Davies, Jacob H. Neff and Wiley J. Tinnin.

The annual reports of the Grand Secretary, Grand Treasurer, Committee on Finances and Grand Lecturer, were presented and referred to appropriate committees for action.

The report of the Committee on Correspondence, Thos. H. Caswell, Chairman, reviewing the proceedings of fifty Grand Chapters other than this jurisdiction, was presented, and it was ordered printed in full in the annual proceedings.

The Grand Secretary presented the credentials of the following representatives near the Grand Chapter of this State, from jurisdictions as follows:

Thomas H. Caswell, Arkansas; Milton H. Myrick, North Dakota; Franklin H. Day, Illinois; Alexander G. Abell, Iowa; Jacob H. Neff, Maryland; Edward Coleman, Maine; William Vanderhurst, Mississippi; Benjamin F. Tuttle, Nebraska; Wiley J. Tinnin, Ohio; William T. Luther, South Carolina.

The Grand High Priest appointed Ellison L. Crawford and Chas. E. Gillett

to act as tellers, and the election of officers proceeded, with the following result:

Franklin H. Day, of San Francisco, Grand High Priest; Milton H. Myrick, of San Francisco, Deputy Grand High Priest; William B. Davis, of Sacramento, Grand King; Charles R. Gritman, of Napa City, Grand Scribe; Hiram T. Graves, of San Francisco, Grand Treasurer (re-elected); Thos. H. Caswell, of San Francisco, Grand Secretary (re-elected).

An amendment to the Constitution of the Grand Chapter, reducing the minimum for the degrees to \$30, was presented and referred to the Committee on Jurisprudence.

The Committees on By-Laws, on Returns, on Grievances and Appeals, presented reports, which were concurred in.

The Grand Chapter was then called off until the next morning.

The Grand Chapter reassembled on the morning of the 16th.

The special committee on the annual address of the Grand High Priest, presented a report, which was concurred in.

The reports of the Grand Secretary and Grand Treasurer were adopted.

The Committee on Jurisprudence made verbal majority and minority reports upon the proposed amendment to Section 5, Article XVII of the Constitution governing Subordinate Chapters, reducing the fee for conferring the degrees from \$50 to \$30, which amendment was lost, not having received a constitutional two-thirds vote.

A resolution authorizing a sale of the stock in the Masonic Hall Association, was adopted.

In afternoon session the Committee on Obituary made a report, which was adopted.

The Grand High Priest-elect then announced the appointments for the ensuing year, viz:

Alfred T. Perkins, of Alameda, Grand Chaplain; Ellison L. Crawford, of Georgetown, Grand Captain of the Host; Adolphus Hewel, of Modesto, Grand Royal Arch Captain; Thomas H. Caswell, of San Francisco, Grand Lecturer; Samuel D. Mayer, of San Francisco, Grand Organist; James Oglesby, of San Francisco, Grand Guard.

The newly elected and appointed Grand Officers were duly installed by M. E. Wm. Vanderhurst, P. G. H. P., assisted by William A. Davies, P. G. H. P., as Master of Ceremonies.

William Vanderhurst, P. G. H. P., was requested to sit for his portrait, to be

placed in the portrait gallery of the Grand Chapter.

The Grand High Priest announced the appointment of the following Standing Committees for the ensuing year:

On Jurisprudence—Wm. A. Davies, Jacob H. Neff, Henry H. Knapp, Nathan W. Spaulding and Wiley J. Tinnin.

On Correspondence—Thomas H. Caswell, James W. Anderson, Trowbridge H. Ward, Joseph B. Cooke and Gilbert P. Ostrom.

On Finance—Thomas Flint, Jr., William M. Petrie, Ianthis J. Rolfe, Isaac P. Kincaid and Chas. E. Gillett.

By resolution, it was ordered that the Finance Committee be instructed to report, at the next annual convocation, the advisability and expense of procuring Past Grand High Priest's jewels, for presentation to all living Past Grand High Priests of this Grand Chapter.

The Grand Chapter of California was closed in ample form.

### Grand Commandery of California.

The Grand Commandery of Knights Templar of the State of California, commenced its 32d annual conclave at the Masonic Temple, in this city, 17th inst., M. E. Sir Samuel H. Wagener, Deputy Grand Commander, presiding, and was opened in ample form with music by the choir and prayer by the Grand Prelate.

The acting Grand Commander announced the following Committee on Credentials: Thomas H. Caswell, Wm. M. Petrie and Joseph M. Litchfield, whose report was concurred in.

The acting Grand Commander then read his annual address, which treats of official duties performed during his term of office, and a reference to the death of Carnot Courtland Mason, Grand Commander, who died during his term of office.

The report was referred to the Committee on Doings of Grand Officers, consisting of Edward S. Lippitt, Edward R. Hedges and Freeman G. Teed.

The annual reports of the Grand Recorder, Grand Treasurer, Committee on Finances and Accounts, were read and referred to the Committee on Finances.

Thos. H. Caswell presented a report on Correspondence, which was ordered printed with the proceedings of the Grand Commandery.

The acting Grand Commander announced the appointment of the following committees:

On Appeals and Grievances—Andrew G. Booth, Francis M. Casal, William D. Knights.

On New Commanderies—William B. Davis, Clement T. Park and William L. G. Soule.

On Returns—Levi Radcliffe, Joseph B. Cooke and Thomas Flint, Jr.

On Pay of Delegates—Milo S. Davis, John L. Simpson and James A. Day.

In afternoon session the following credentials of representatives near the Grand Commandery of California were received, and the Sir Knights named were accredited as such representatives:

Hiram T. Graves, Alabama, Missouri and Vermont; Thomas H. Caswell, Arkansas, Mississippi and Iowa; Alfred A. Reddington, Connecticut and Georgia; Tristram Burges, Illinois; Alexander G. Abell, Indiana; George C. Perkins, Maine; Charles F. Lott, Massachusetts and Rhode Island; Phillip W. Keyser, Nebraska; William C. Belcher, Pennsylvania; George A. Johnson, Tennessee.

The Committee on Doings and Reports of Grand Officers made a report, which was concurred in.

A special committee to draft suitable resolutions on the deaths of Carnot Courtland Mason, Grand Commander, and James Lawrence English, Past Grand Commander, was appointed, consisting of Reuben H. Lloyd, Willim O. Gould and George A. Johnson.

The Special Committee on Ritual presented a report, which was adopted.

The acting Grand Commander appointed Sir Knights Cooke and Higgins as tellers, and the election of Grand Officers was proceeded with, resulting as follows:

Samuel H. Wagener, of San Jose, Grand Commander; George A. Johnson, of Santa Rosa, Deputy Grand Commander; Jacob H. Neff, of Nevada City, Grand Generalissimo; William Vanderhurst, of Watsonville, Grand Captain General; Hezekiah L. Hosmer, of San Francisco, Grand Prelate; Frank W. Sumner, of San Francisco, Grand Senior Warden; Edward S. Lippitt, of Petaluma, Grand Junior Warden; John F. Merrill, of San Francisco, Grand Treasurer (re-elected); Thomas H. Caswell, of San Francisco, Grand Recorder (re-elected).

The Grand Commandery then adjourned until next morning.

The Grand Commandery met morning of the 18th, at 10 o'clock.

A fraternal greeting was read from the Grand Commandery of Texas, then in session, and the Grand Recorder was directed to telegraph a suitable reply.

The Committee on Finances and Accounts made a report on the books, papers and accounts of the Grand Re-

order and Grand Treasurer, finding them correct, which report was concurred in.

The Committee on Reports of Grand Officers presented a report recommending their approval, which was adopted.

The Committee on Pay of Delegates reported on the amounts due for mileage and per diem, which report was concurred in.

The Committee on Masonic Home and Orphanage was continued, and Wm. M. Petrie was appointed to the vacancy on said committee caused by the death of Carnot C. Mason.

The Grand Commander-elect then announced the following appointments for the ensuing year:

Trowbridge H. Ward, of Los Angeles, Grand Standard Bearer; William B. Miller, of Sacramento, Grand Sword Bearer; George D. Metcalf, of Oakland, Grand Warder; Sam'l D. Mayer, of San Francisco, Grand Organist; Jas. Oglesby, of San Francisco, Grand Captain of the Guards.

The elected and appointed Grand Officers, except the Grand Treasurer, John F. Merrill, who is absent from the State, were installed in their respective stations by William A. Davies, P. G. C., assisted by Wm. O. Gould, P. G. C., as Master of Ceremonies.

It was ordered that the Grand Treasurer be installed in the Subordinate Commandery of which he is a member.

It was ordered that the By-Laws of the several Subordinate Commanderies of this Jurisdiction, be referred to the Committee on Jurisprudence, and that that committee be authorized to revise the same and to report at the next annual conclave a uniform code of laws to be in force throughout this jurisdiction.

The Grand Commander announced the appointment of the following standing committees:

On Jurisprudence—William C. Belcher, Reuben H. Lloyd and William A. Davies.

On Finances and Accounts—Franklin H. Day, Wm. M. Petrie and Joseph M. Litchfield.

On Correspondence—Thomas H. Caswell, Robert C. Broder and Joseph B. Cooke.

On Ritual—Wm. O. Gould; Reuben H. Lloyd, Geo. D. Metcalf, Thos. H. Caswell, Frank W. Sumner, Tristram Burges and William H. L. Barnes.

The business being completed, the minutes were read and approved and the Grand Commandery of California was closed in ample form.

### Fortieth Anniversary of the Grand Lodge of California.

The celebration of the fortieth anniversary of the organization of the Most Worshipful Grand Lodge, Free and Accepted Masons, of the State of California, by the Masonic Veteran Association of the Pacific Coast, took place in King Solomon's Hall, Masonic Temple, on Saturday evening, 19th inst. Colonel John D. Stevenson presided.

The Colonel addressed the assembly with a voice enfeebled by old age, but every ear was strained to hear his reminiscences of 1849 in this city. The venerable gentleman has been a Mason for sixty-nine years, and was born in New York in 1800.

Past President Jas. L. Cogswell, Chairman of the Committee of Arrangements, called the assemblage to order, and then introduced Wm. S. Moses, President of the Masonic Veteran Association of the Pacific Coast, who delivered the address of welcome, in which he stated that Col. Stevenson and himself were the oldest veterans present.

The order of exercises included the opening address, by Most Worshipful Grand Master Morris M. Estee; an oration, by Worshipful Grand Orator, Rev. Charles D. Barrows; a bass solo, by Walter C. Campbell; music by the Grand Lodge Choir, and a poem, composed and read by Past President Washington Ayer.

At the banquet the President of the Association presided as grand master of ceremonies, and after an invocation by Rev. Joseph H. Wythe, the brethren seated themselves to enjoy refreshment.

The first toast was the "Most Worshipful Grand Lodge of Free and Accepted Masons of California," and was responded to by P. G. M. Wiley J. Tinnin.

The "Grand Lodge of Nevada, California's Second Daughter," was replied to by M. W. J. R. Kendall, of Nevada.

The "Grand Lodge of Arizona, California's Youngest Daughter," was replied to by M. W. Alex. G. Oliver, Vice-President of the Association.

The "Masonic Veteran Association of the United States" was replied to by Edwin A. Sherman, Vice-President of the National Masonic Veteran Association. He said there were two hundred grand and past grand members now enrolled in the Veterans. A man who has lived twenty-one years in good standing in Masonry reaches a position where his word is as good as his bond, and the Veterans realize this fact. The bump of veneration in this generation is wofully diminishing, and the intolerance of the youthful members must be put down even if it is necessary to tap them on the head. It was because of this intolerance that the Veteran Association was formed. Another reason for the formation is to accumulate biographies of Masons who have gone to the unknown land.

President Moses and Colonel J. D. Stevenson spoke at length upon lodge life and work in the early days, and illustrated by anecdotes the many charitable acts then performed by Masons.

Other toasts were given, and were interspersed by singing by the Grand Lodge Choir—S. D. Mayer, W. C. Campbell, J. G. Baston, J. R. Ogilvie. The banquet ended by all singing "Auld Lang Syne."

The following are the officers of the Veterans' Association:

President—Wm. S. Moses; Vice-Presidents—Thos. G. Lambert of Monterey, Orrin W. Hollenback of Auburn, Christopher Taylor of Oregon, Lonis Zeigler, of Oregon, Henry R. Comby of Montana, Alex. D. Rock of Nevada, Alex. G. Oliver of Arizona, Lawrence N. Greenleaf of Colorado, Joseph V. Cowan of New Mexico, James Lowe of Utah; Secretary—Edwin A. Sherman of Oakland; Treasurer—William S. Phelps of San Francisco; Marshal—Charles H. Hoile of Alameda; Chaplain—Rev. O. C. Wheeler of Oakland; Tyler—Treat P. Clark of San Francisco.

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### Fair Play.

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The Portland *Masonic Journal* places us in a position we think our language about "Mighty Poor Masons" could not be construed to bear—that "it is a proper caper for a member of a Commandery or Chapter to be active in those bodies and at the same time rest under the ban of suspension in the Blue Lodge." At any rate, we disclaim holding such an opinion. We offered something in justification or extenuation for the action of some brethren,

and had no expectation that *our opinion* would be misunderstood. Indeed, we have often declared the contrary. But we will say that it would be best to permit nominal or inactive membership in the "higher" bodies than to suspend because the Lodge has done so for non-payment of dues on account of *inability* to bear the burdens of the Lodge, or is refused affiliation by a blackball, although applying with a dimit and recommendation from his former Lodge and associates. The facilities for change of membership in all the bodies are not free enough, and too many impediments exist in the rules and regulations which tend to make brethren not permanently located, who are liable to change residence, disgusted with the Institution. We believe brethren should go unrestricted from one Lodge to another, always requiring membership in some Lodge in the jurisdiction where they reside. We believe that fees, dues, and assessments, should be equal, throughout the United States, and to make it so, there should be but *one General Charity Fund* for the whole nation. We believe with the *Journal* that debtors to the Lodge should be treated as other debtors are who are unable to pay their debts, not expelled, for they then are virtually so, and cannot be reinstated even with payment of the debt unless with a ballot. When a brother refuses to pay his Lodge dues from indisposition, and becomes suspended, and then parades as a Knight Templar, incurring the necessary expenses therefor, we would make an example of justice with such. He should be returned to the Fellow Craft Lodge and have the 13th chapter of Corinthians read to him until he acknowledges the error of his ways. The matter of expense seems to enter into the merits of most all cases of suspensions for non-payment of dues. A brother came to us a few days since, saying he was affiliated in Lodge and Commandery, but not in the Chapter. He had been informed that he must affiliate with a Chapter or be dropped from the rolls of his Commandery. He said he could not afford the luxury of all, and thought it a little hard

that he must relinquish his membership in the Commandery, to which he was most ardently attached and enthusiastic in its good work and principles. We would require membership in the Lodge *always*, even if the dues every year, through inability to pay, were unpaid and obliged to be remitted. But we are not so certain that we would not vote to waive some requirements for the "higher" degrees and Orders.

The *Masonic Advocate* copies the article of the *Journal* in its April issue. Will it please copy this in correction of our statement.

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### Publishers' Complaints.

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Editors and publishers of Masonic journals obtain a varied knowledge of the Craft through the experience that comes to them in their respective callings. They find the class of reading Masons to be less numerous than they had supposed, and that the duty of supporting a Craft publication rests very lightly on the conscience of the average member of the Fraternity. They soon come to learn that the best work done on the pages of a Masonic periodical is appreciated by only a very few brethren, while a much larger number are ready to criticise and censure whenever opportunity offers. Publishers are forced to the unwelcome conclusion that all Masons are not prompt-paying subscribers to the Craft publications which they patronize. A recent examination of the subscription list and accounts of the *Repository* shows nearly seven thousand dollars due from brethren in arrears—some of them owing for a number of years. The publishers have never used the pages of this magazine to press the payment of bills due to them, nor will they now; but the mere statement of a fact sometimes affects the willing mind.

—*Freemasons' Repository*.

The *Repository* is not alone in such experiences. An examination of our books reveals the fact that there are over one thousand dollars due us after only three year's of life. We hope the effect desired by our contemporary will be

manifest in our patrons minds. We have never dunned our subscribers through our columns, but of late have had serious thoughts about so doing. We prefer the direct method of sending a bill, although occasionally a subscriber gets angry because we dun him.

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### Editorial Chips.

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We are in receipt of the printed proceedings of the following Grand Bodies, for which they have our thanks: Grand Lodges of Utah, Florida, South Carolina, New Jersey, Louisiana, Michigan; Grand Council of Michigan; Grand Consistory of California.

The *Masonic Advocate* appears with new type, and as may be supposed, is justly proud of its improved appearance.

The *Masonic Chronicle* has discovered that "the cat is now out of the bag," after about one-third of the American Grand Lodges have denounced Cerneauism as illegitimate. With its accustomed aptness, it misquotes our language, but we expect that. Now that "the cat is out," the rodents will have to look out for shelter. Recently several other Cerneans have also discovered that the "cat was out," and have sought shelter in good season. The signs are ominous for Cerneauism.

In 1798, 1799 and 1800, John Jacob Astor was Grand Treasurer of the Grand Lodge of New York.

Articles of incorporation of the Masonic Temple Association of this city have been filed. The amount of the capital stock is \$1,500,000, divided into 75,000 shares. Trustees—Asa R. Wells, F. P. Masson, F. J. French, W. S. Phelps, F. W. Van Sicklen, Mendel Esberg, H. J. Sadler, James H. Jennings, H. N. Tilden, C. P. Robinson, Aaron Doud, Columbus Waterhouse, A. Drucker, Antonio Daneri, John I. Sabin, W. G. Winter, John Center, Chas. F. Crocker, James G. Walker, H. T. Graves, John Hammond, S. W. Levy, Chas. L. Field, E. V. Hathaway, George C. Perkins, Edward Coleman, R. H. Lloyd, B. P. Flint, F. W. Sumner and A. Powell.

The expenses of the Grand Encampment of the United States for three years ending September 2, 1889, was \$7,269.63. A National Grand Lodge would cost no more in proportion.

Brother John H. Van Pelt, of Golden Gate Lodge, No. 30, after an absence of thirty-six years, or since 1854, has returned to this city, and visited his Lodge at its last stated communication. He was unknown to all present except Bros. Geo. J. Hobe, Adolphus A. Hobe and Wm. S. Moses, by whom he was cordially and affectionately received, particularly by the last named, which meeting we witnessed. Brother Van Pelt has, in his absence, been all over the world, as he expressed it, but retains his membership in Golden Gate, No. 30.

The Masons of Indiana, as we learn from the *Masonic Advocate*, are contemplating the building of a Widows' and Orphans' Home. We would suggest that before they begin this, that they make restitution to a widow, Mrs. Laura Page-Graham and her children, for her husband's life insurance money, which was borrowed to build the Masonic Temple at Lafayette, in 1871, and which, at last accounts, she was pleading to have repaid her.

The *Masonic Advocate*, whose editor is a 33° and member of the N. M. J. of the Scottish Rite, complains that the printed proceedings of their last session make no recognition of the "valuable" aid rendered that branch of Masonry by the Grand Lodges, saying that not even a vote of thanks was tendered them, and that the Grand Lodges deserved the silent rebuke they have received for meddling, unasked, with Cerneauism. True it is, they were unasked to interfere, but the Grand Lodges that have interfered, have done so from self-interest and not otherwise. If Brother Rice desired such recognition for valuable aid to be given, he was himself in a position to render it, being himself a member, for his name appears as such in the printed proceedings. We cannot understand the consistency of Bro. Rice's language with his position in the Rite.

The Grand R. A. Chapter of Indian Territory was constituted at McAllister, February 15th.

In Missouri, and also in Maine, an installed officer cannot resign or dimit during the term of his office.

Of the 158 Lodges in New York city, 65 meet in the new Temple, which contains eight Lodge rooms beside the Grand Lodge room.

The Kansas City *Times* says the Masons of that city "have fully made up their minds to build a Temple which will cost half a million dollars."

Bro. Rev. Dr. John D. Vincil, P. G. M., present Grand Secretary and Grand Reporter of Correspondence of the Grand Lodge of Missouri, is announced as chief editor of the *Masonic Constellation*.

The ceremony of the dedication of the monument to the memory of Brother James A. Garfield, at Cleveland, Ohio, will take place on May 30th next, under the auspices of the Grand Commandery of Ohio.

The library of the Grand Lodge of Iowa, collected by the labor of Brother T. S. Parvin, contains books written by over three hundred authors of that State, some of them having written as many as ten books.

There is a seeming inconsistency in the fact that M. W. Bro. Clifford P. McCalla, Grand Master of Pennsylvania, and editor of the *Keystone*, which jurisdiction has interdicted intercourse with members of the Cerneau bodies, should visit a Lodge in New York city, and sit with brethren thus proscribed. It is agreeable with the old adage that "when among the Romans, do as the Romans do," but we do not see much consistency in it.

Brother Daniel Seagrave, of Worcester, Mass., has kindly sent us an account of the observance of Easter Sunday by our Fraternity at that place, under the auspices of Lawrence Chapter of Rose Croix. An address by Bro. Rev. J. F. Lovering, with music followed by a banquet, at which two hundred and seventy-five gentlemen and ladies sat down, closing at midnight, constituted the order of ceremonies.



California Commandery, No. 1, attended service at Trinity Church on Easter Sunday morning, in full regalia.

Golden Gate Commandery, No. 16, attended divine service at the First Congregational Church, on the evening of Easter Sunday, Rev. Dr. Barrows officiating.

The returns of the Chapter, O. E. S. of Iowa, reports 2,624 members, a gain of 305 in the year.

In the case of the *Cerneaus* against the Grand Lodge of Iowa, the court decided that they can grant them no relief.

Cœur de Lion Commandery, No. 9, K. T., of Los Angeles, made a pilgrimage to Pasadena on Easter Sunday afternoon, to attend divine service at the church of Frater Rev. Dr. E. L. Conger. A special train was chartered and the Sir Knights, together with ladies and friends, made up a party of more than three hundred. An excellent discourse was delivered by Sir Conger, acting Prelate. Beautiful and appropriate music was rendered by the Harmonic Quartette of Pasadena, also by Meine Brother's Band of Los Angeles.

By a table printed in the Dakota report, we learn that in 1888, Hartford Lodge, No. 88, of Connecticut, and Ashlar Lodge, No. 91, of Detroit, Michigan, each raised 36 Master Masons, being the highest number in forty American Grand Jurisdictions; Lafayette Lodge, No. 52, of Montezuma, Iowa, comes third, with 34; Columbus, No. 30, of Ohio, fourth, with 30; Shiloh, of Fargo, Dakota, fifth, with 29. Bro. Frank J. Thompson is Master of the last named. Of the Pacific Coast States, Coronado Lodge, of Clifton, Arizona, raised 22; Denver Lodge, No. 5, Colorado, 25; Lemhi Lodge, No. 11, Salem City, Idaho, 8; Healdton Lodge, No. 23, Indian Territory, 16; St. John's Lodge, No. 25, Omaha, Nebraska, 24; Gate City Lodge, No. 11, Raton, New Mexico, 7; Ellensburg Lodge, No. 39, Washington, 10; Rawlins Lodge, No. 5, Wyoming, 11; California Lodge, No. 1, San Francisco, 20; all of which are the largest number in the States named.

Acacia Chapter, No. 21, O. E. S., held its regular meeting on Saturday evening, 5th inst., at Los Angeles, at which time eleven candidates were initiated and one member received by affiliation. The work was well done, all the officers being at their best. After the Chapter was closed, those present partook of a nice collation, and a right pleasant time was had. Dep. Grand Matron of District No. 9—Sister M. Guthrie—was present, and seemed much pleased to be there. This Chapter, under the able guidance of Sister M. J. Parker, Worthy Matron, has become one of the live institutions of the city and numbers 214 members.

The Grand Lodge of Ohio objects to the representative that the Grand Lodge of Tennessee selects to represent it near that body, on account of his "*Cerneau*" proclivities, and the Grand Chapter of New York has returned the credentials of the representative of the Grand Chapter of Louisiana, because a regulation of that Grand Chapter restricts the appointment of representatives of other Grand Bodies to affiliated members of Chapters of the New York Jurisdiction. Thus diplomatic intercourse is suspended between these jurisdictions. We hope no serious results will follow. What is the use of these representatives, anyhow? It is said that no man can serve two masters. We know one who represents *seventeen* jurisdictions, and all to their entire satisfaction. During the communication of the Grand Lodge he enjoys the supreme honor and felicity of being presented to that august body *seventeen times*, although he is as well known as the Grand Sec'y.

## DEATHS.

In this city, 28th ult., Leander Quint, a native of Bath, N. H., formerly a member of Doric Lodge, No. 216, aged 63 years.

In this city, 30th ult., Jacob Karmeczenski, a native of Warsaw, Poland, a member of Molino Lodge, No. 152, at Tehama, aged 39 years. His funeral was attended by Mission Lodge, No. 169.

In this city, 1st inst., Captain Charles Wilson, a native of Odense, Denmark, a member of Golden Gate Lodge, No. 30, aged 62 years and 8 months.

In San Pablo, 1st inst., Osborne C. Steuder, a native of Clarendo, Iowa, a member of Mission Lodge, No. 169, aged 30 years and 11 months.

In Santa Rosa, 3d inst., Ernest A. Seegelken, a native of Scharmbeck, Germany, a member of Santa Rosa Lodge, No. 57, and Santa Rosa Commandery, No. 14, aged 39 years and 5 months. His funeral was attended in this city by Doric Lodge, No. 216, and Golden Gate Commandery, No. 16.

Abstract of Returns to the Grand Chapter of California.

No. of Chapter.	NAME OF CHAPTER AND LOCATION	Exalted.	Affiliated.	Restored.	Withdrawn.	Excluded.	Susp'n'd N. P. D.	Died.	No. Members on Jan. 1, 1890.
1	San Francisco, San Francisco	42	13	1	5	2		9	383
2	Sonora, Sonora								45
3	Sacramento, Sacramento	15	4	2	2			5	287
4	*El Dorado, El Dorado								
5	California, San Francisco	28	8	1	5		8	12	448
6	Nevada, Nevada	3						3	60
7	Benicia, Benicia	2							33
8	†Columbia, Columbia								
9	Shasta, Shasta						2	2	52
10	*Forest, Forest City								
11	Sutter, Sutter Creek	2					1	2	39
12	Merced, Merced		2	2				1	44
13	Washington, Marysville	7	2					1	116
14	Howard, San Jose	3	5					2	137
15	Cyrus, Yreka	6				1			43
16	St. James, Placerville	2	1						41
17	Libanus, Iowa Hill				1			2	28
18	Grass Valley, Grass Valley	3	2	1				2	80
19	Trinity, Weaverville								30
20	Franklin, Oroville	5							80
21	Sierra, Downieville	2						2	39
22	Petaluma, Petaluma			1	5				73
23	Oliver, Forest Hill	1			1	2		1	17
24	La Fayette, Camptonville							1	20
25	Georgetown, Georgetown								22
26	¶Oakland, Oakland								
27	Delta, Auburn	2	1				1	1	33
28	Stockton, Stockton	3	1	2			2	2	103
29	Manzanita, North San Juan						3	3	50
30	Napa, Napa City		1	2			1		39
31	Martinez, Martinez	2						1	48
32	†Quincy, Quincy								
33	Los Angeles, Los Angeles	9	2				3		67
34	Alturas, Quincy		1					1	27
35	Naval, Vallejo	3		3			1	3	87
36	Oakland, Oakland	5	6	3	1	3	3	2	223
37	Siloam, Colfax								35
38	Santa Cruz, Santa Cruz	3	1	1			3		38
39	Donner, Truckee	3		1	2				36
40	Red Bluff, Red Bluff	2							74
41	Temple, Watsonville	3					2	1	44
42	Chico, Chico	4	1	3	2			2	74
43	Solano, Suisun	2		1	1	2	1		57
44	Visalia, Visalia				1	4	1		60
45	Santa Rosa, Santa Rosa	14	4	1	1	8	2	1	123
46	Woodland, Woodland			3				1	51
47	Lassen, Susanville	1	1						51
48	Dixon, Dixon	3						2	53
49	Modesto, Modesto		1	1			3		46
50	Ventura, San Buenaventura		2	1	1	2	1		30
51	Corinthian, Santa Barbara	5		1					50
52	Humboldt, Eureka	6	1	2				1	79
53	Ukiah, Ukiah	11	2				1	2	77
54	†Lakeport, Lakeport								
55	*Bodie, Bodie								
56	Keystone, San Bernardino		1					1	45
57	Signet, Los Angeles	13	22	2	2				189
58	†Plumas, Guerneville								
59	Salinas, Salinas		1	1					70
60	Colusa, Colusa						1		39
61	San Diego, San Diego	10	4	1	3		1		81
62	San Luis, San Luis Obispo	9	3	2				1	83
63	St. Helena, St. Helena	6							36
64	Acacia, Adin	3			2				19
65	Antioch, Antioch	2	1	1			1		23
66	Doric, Livermore	2			1		2		27
67	Riverside, Riverside					1			53
68	Hollister, Hollister	2			1				23
69	Trigo, Fresno	2	3				12	3	71
70	Alameda, Alameda	5	1					1	43
71	Tulare, Tulare	6		1					32
72	Crown, Pasadena	11	3						44
Totals		273	101	14	55	10	58	89	4650

\* Charter surrendered. † Charter revoked. ‡ Consolidated with Sonora No. 2. ¶ Consolidated with Alameda, No. 36, under name of Oakland, No. 36.

Abstract of Returns to the Grand Council of California.

No. of Council.	NAME OF COUNCIL AND LOCATION.	Greeted.	Affiliated.	Restored.	Withdrawn.	Excluded.	Susp'n'd N. P. D.	Died.	No. of Members Jan. 1, 1890.
1	Sacramento, Sacramento	25		1			4	6	221
2	California, San Francisco	19	2			3		7	352
3	Marysville, Marysville							1	74
4	*Sierra Nevada, Placerville								26
5	Sonora, Sonora				2				26
6	Shasta, Shasta	7			1		2	1	60
7	*Virginia, Virginia City								
8	*Yreka, Yreka								
9	Helena, Helena, Montana	9			1		1		50
10	Stockton, Stockton								71
11	Los Angeles, Los Angeles	1							83
12	Oakland, Oakland	9			2			1	78
Totals		70	2	1	6	3	7	16	1015

\* Charter surrendered.

Abstract of Returns to the Grand Commandery of California.

No. of Commandery	NAME OF COMMANDERY AND LOCATION.	Knights.	Affiliated.	Restored.	Dismissed.	Excluded.	Susp'n'd for N. P. D.	Susp'n'd for U. M. C.	Died.	No. of Members January 1, 1890.
1	California, San Francisco	23	1	2					8	260
2	Sacramento, Sacramento	12	2	2					8	194
3	Pacific, Sonora	2								43
4	El Dorado, Placerville					1	2			44
5	Oroville, Oroville	8		1						54
6	Nevada, Nevada City	4	1	2	1				5	110
7	Marysville, Marysville	5	3						2	105
8	Stockton, Stockton	4	1	1	4		2		1	95
9	Cœur de Lion, Los Angeles	23	36	2		4				211
10	San Jose, San Jose	10	2	3				1		96
11	Oakland, Oakland	13	3	1					1	143
12	Chico, Chico	3		1					2	63
13	Lassen, Susanville				1		2		1	57
14	Santa Rosa, Santa Rosa	18	3	2			1		1	104
15	*Bodie, Bodie									
16	Golden Gate, San Francisco	18	5						1	243
17	Red Bluff, Red Bluff	6								58
18	Ventura, San Buenaventura	1	1	4						28
19	Naval, Vallejo	4		4					1	90
20	Mount Olivet, Petaluma	3		1						49
21	Woodland, Woodland					1				53
22	Watsonville, Watsonville	4	1	1				3		74
23	St. Bernard, S. Bernardino	3	1	2						26
24	Colusa, Colusa									27
25	San Diego, San Diego	4	7							63
26	Visalia, Visalia			1						63
27	San Luis Obispo, S. L. O.	3	2							44
28	Riverside, Riverside					1				40
29	Fresno, Fresno	5					1	2		41
30	St. Omer, Santa Barbara	3								27
Totals		179	69	4	33	2	13	1	36	2475

\* Charter surrendered.

Officers for 1890.

Calaveras Lodge, No. 78, San Andreas—W. A. Wallace, W. M.; William Casey, S. W.; H. Bode, J. W.; D. Cassenelli, Treas.; A. H. Coulter, Sec'y; F. J. Solinsky, S. D.; J. C. Early, J. D.; William Jenkins and J. A. Nuland, Stewards; T. A. Box, Tyler.

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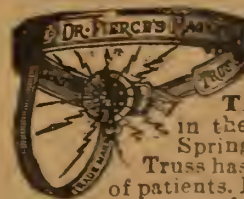
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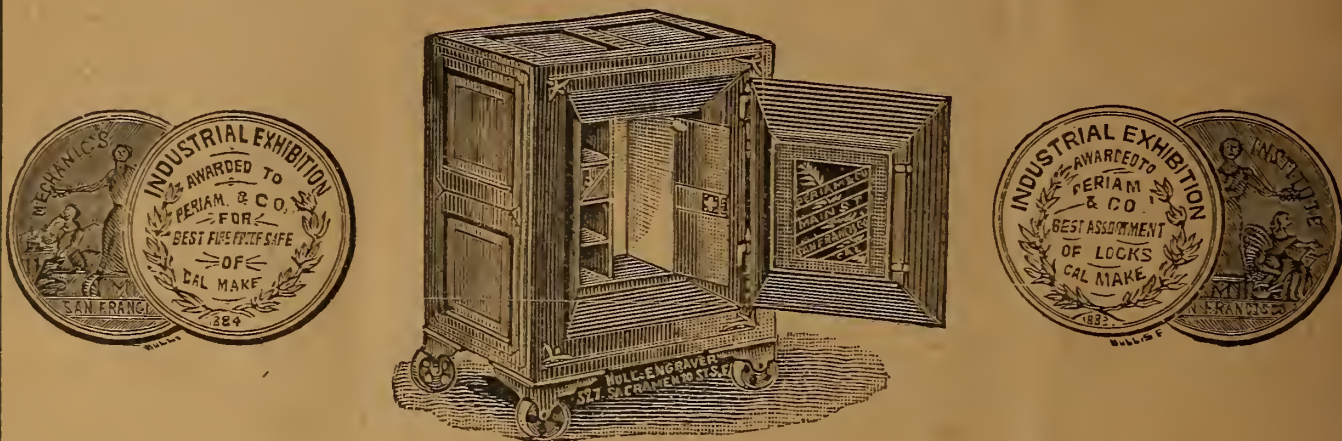
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