

# THE TRESTLE BOARD



## MASONIC MAGAZINE

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# The Trestle Board

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## THE TRESTLE BOARD

### Notice to Subscribers.

The addressing label on copies of the TRESTLE BOARD mailed to subscribers outside of San Francisco indicates the time of expiration of subscription. It will be observed that the dates have been extended to cover the period of lapse of publication. This month "reminders" are also enclosed in the Magazine and the publishers will be exceedingly obliged for prompt returns.

The distribution of the TRESTLE BOARD in San Francisco is conducted by a direct carrier system which appears to be satisfactory. Bills for subscription, within the city, are delivered this month, attention to which is hereby directed.

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## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.**
- MONDAY**
- 1st \*Occidental Lodge, No. 22.  
1st \*Hermann Lodge, No. 127.  
1st †King Solomon's Lodge, No. 260.  
1st & 3d \*San Francisco R. A. Chapter, No. 1.  
1st & 3d †Golden Gate Commandery, No. 16.  
2d & 4th †Beulah Chapter, No. 99, O. E. S.  
2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.  
EVERY \*\*\*Oakland Scottish Rite Bodies.  
1st & 3d †††San Francisco Chapter, No. 196, O. E. S.  
LAST \*\*\*\*Fruitvale Lodge, No. 336.
- TUESDAY**
- 1st \*Golden Gate Lodge, No. 30.  
1st \*Oriental Lodge, No. 144.  
1st ††Brooklyn Lodge, No. 225.  
1st & 3d \*California Chapter, No. 5, R. A. M. —  
1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.  
1st ††Oakland Commandery, No. 11.  
2d & 4th †Ivy Chapter, No. 27, O. E. S.  
2d & 4th ††Unity Chapter, No. 65, O. E. S.  
1st & 3d Berkeley Chapter, O. E. S., Berkeley.
- WEDNESDAY**
- 1st \*Mount Moriah Lodge, No. 44.  
1st \*Crockett Lodge, No. 139.  
1st \*Excelsior Lodge, No. 166.  
1st †Mission Lodge, No. 169.  
1st & 3d ††Oakland Chapter, No. 36, R. A. M.  
1st \*California Council, No. 2, R. & S. M  
2d †Islam Temple, A. A. O. N. M. S.  
2d & 4th ††Carita Chapter, No. 115, O. E. S.  
1st & 3d †King Solomon's Chapter, No. 170, O. E. S.
- THURSDAY**
- 1st \*\*Starr King Lodge, 344  
1st \*California Lodge, No. 1.  
1st \*Fidelity Lodge, No. 120.  
1st †South San Francisco Lodge, No. 212.  
1st \*Doric Lodge, No. 216.  
1st †Mission R. A. Chapter, No. 79.  
1st †Alcatraz Lodge, No. 244.  
2d ††Oak Grove Lodge, No. 215.  
1st \*Verba Buena Lodge of Perfection, No. 1, S. R.  
At Call \*Verba Buena Chapter of Rose Croix, No. 1.  
At Call \*Godfrey de St. Omar Council, No. 1.  
At Call \*San Francisco Consistory, No. 1.  
5th ††Oakland Council, No. 12, R. & S. M.  
At Call \*Pacific Coast Masonic Veteran Association.  
2d & 4th †Harmony Chapter, No. 124, O. E. S.  
2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.  
1st & 3d ††Oakland Chapter, No. 140, O. E. S.  
1st & 3d †California Chapter, No. 183, O. E. S.  
1st †††Presidio Lodge, No. 354.
- FRIDAY**
- 1st \*Pacific Lodge, No. 136.  
1st \*Loge La Parfaite Union, No. 17.  
1st ††Live Oak Lodge, No. 61.  
1st ††Durant Lodge, No. 268.  
EVERY \*California Commandery, No. 1.  
1st & 3d †Golden Gate Chapter, No. 1, O. E. S.  
1st \*Loggi Esperanza Italiana, No. 219.  
2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY**
- 1st †Mission Lodge, No. 169.  
2d ††Oakland Lodge, No. 188.  
EVERY †Alameda Chapter, No. 70, R. A. M.  
LAST \*Masonic Board of Relief.  
LAST \*Past Masters' Association.  
2d & 4th †Mission Chapter, No. 155, O. E. S.  
1st & 3d †Aloha Chapter, O. E. S., No. 26.
- \* Masonic Temple, Corner Post and Montgomery Sts.  
† Franklin Hall, Fillmore, bet. Sutter and Bush Sts.  
‡ Golden Gate Commandery Hall, 629 Sutter St.  
§ Masonic Hall, Railroad Ave., South San Francisco.  
|| B'nai B'rith Hall, 121 Fddy St.  
†† Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.  
††† Masonic Temple, 12th & Washington Sts., Oakland.  
††† E. 14th St., East Oakland.  
††† Peralta St. near 7th St., West Oakland.  
††† Masonic Temple, Park St., Alameda.  
††† Masonic Hall, Berkeley Station.  
\*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland  
††† 23 Sutter St.  
\*\*Devisadero Hall, 317 Devisadero St.  
\*\*\*\*East 14th St. and Fruitvale ave., Fruitvale.  
†††Octavia and Union Streets.



## Another Talk With The New Master.

WRITTEN FOR THE "TRESTLE BOARD" BY EDMUND C. ATKINSON, 33°, P. G. M.

My brother, if you have profited by our last interview your lodge is, no doubt, prospering under your wise administration.

Do not mistake my meaning when I refer to the prosperity of your lodge. No allusion is made to the number of candidates on whom you have conferred degrees. Quality and not numbers is the desideratum. And this is the point on which I would offer further suggestions.

Freemasonry is not intended to be a reformatory; it is rather an institution calculated to make good men better. Guard well your lodge and have a care that no undesirable material enter its portals. To do this you must necessarily impress upon the committee of investigation the importance of thorough and careful research into the character and habits of him who seeks admission; and you, yourself, where it is possible to do so, should make diligent inquiry and apply the touchstone of your own judgment. And should you learn or discover that the trend of the applicant's propensities is toward instability and frivolity, or that he is addicted to any questionable habit, admit him not. Do not waver in your decision upon the presumption that the beautiful lessons of

Masonry will effect a signal transformation, nor let an inordinate desire to confer degrees, which too often possesses the young Master, overcome the dictates of your own conscience. If the applicant is known to be irreverent and blasphemous, and is one who seeks for pleasure where the vicious congregate, his petition should certainly be rejected.

There is another class of applicants who will need the most careful scrutiny; they are those who seek the degrees for the purpose of wearing and displaying emblems, and for acquiring whatever prestige they suppose Masons possess; who are anxious to be Masons on convenient occasions only, and instead of wishing to be serviceable to their fellow men, are really desirous of making their fellow men serviceable to them. Admitted into the Lodge, they take very little interest in the ceremonies, attend possibly one or two meetings thereafter, and are seen no more until God sends out a *habeas corpus* and brings them to the funeral of some brother with whom they have held more intimate relations outside of the Lodge, and then, oftentimes, have to be vouched for before gaining admission. Ordinarily such members use their Masonry for mercenary pur-

poses, for self aggrandizement, or to gain political preferment. For the good of Masonry they might better be out of the Lodge altogether. For the protection of the Fraternity I often wish there were a probationary state.

No doubt you will say that if the line were thus closely drawn we should have fewer members. True; but just as many Masons. You have not forgotten the fable in which a fox is represented as upbraiding a lioness because she bore but one young at a time, and the lioness as answering: "Yes, one, but a lion."

I leave with you these suggestions, my brother, for your careful consideration, at the same time reminding you that duty is with us always inflexible as fate.

The faithful performance of the duties of Master requires not only the exercise of careful attention to the welfare and happiness of the brethren, but strenuous protection of our loved and honored Fraternity from the incursions of a discordant and undesirable element; and the brother who would fill to satisfaction that most responsible position, should have not only a heart to temper justice with mercy, but should possess a just discrimination between right and wrong, and a determination to stand by the right at all times and under all circumstances; to live —

"For the truth that needs assistance,  
For the wrong that needs resistance,  
For the future in the distance  
And the good that he can do."

#### **Past Commanders' Society.**

From the Quarterly Bulletin we learn that a society of Past Commanders Knights Templar with the motto "Noblesse Oblige" has been formed by the Past Commanders of Apollo Commandery of Cedar Rapids, Iowa, in memory of their departed associate Past Commanders, three of whom were Past Grand Commanders of that State; as an expression of their love for Templarism and loyalty to the Order; for the purpose of establishing a closer tie between the Past Commanders in the city;

and in order that by co-operation they may render greater services to the Commandery. They have constituted such a society and promulgated laws for its government. It is, we believe, the first society of its kind to be organized in this country. The society early in December tendered a reception to the officers and members of Apollo Commandery and their ladies, which proved one of the most enjoyable ever given in the city. Quite a large number of guests were present from other cities, among whom was the Grand Commander of the State. The banquet, which was served by the ladies of the Eastern Star, was a very enjoyable one.

#### **Should Advance if Able.**

A Blue Lodge should cultivate in its members the fact that it contains within itself the cream of Ancient Craft Masonry; that the chief benefit derived from the so-called "higher" degrees is in the increase of knowledge, which better enables the thoughtful Mason to understand the beauties of the institution. The idea that there is a gradual sifting process as one advances is erroneous. Most of the sifting is done with "the sieve of money." It is very unusual for a Master Mason to be refused advancement into the chapter, or a Templar into the Shrine, if he has the wherewithal. One can be a true Mason without going higher than the third degree; still, if able, a Mason should go as high as he can afford, for every step teaches something ennobling and explains much that must ever remain clouded *W. H. Seamon, New Mexico.*

Nothing is ever gained by postponing duty. Disagreeable situations, and even trouble itself, accumulate a sort of interest, and there is more of it to be liquidated the longer it is shirked. Don't borrow bother, but don't dodge it. Face it, and have the difficulty out early in the game. Meet duty also promptly, and it will never be irksome.

## Fraternism or Fellowship.

AN ADDRESS BY BRO. ROBERT L. HUBBARD AT THE BANQUET AND INSTALLATION OF  
EL PASO LODGE, NO. 13, COLORADO SPRINGS, COLO.

The theme which has been selected for this occasion is, perhaps more than any other, the theme upon which, if able, I would most delight to discourse. And, however much and eloquently it may have been presented heretofore, I cannot refrain, in a moment of sober reflection, amid the wild haste of daily pursuits, from resting the weary wings of the mind while a short call is being paid to the more amicable relations of man to his fellow men.

Could we but still more frequently find time for its consideration, it is believed no evil would be resultant upon the supposed loss of time thus employed. The high tension of our present surroundings tends toward a state of forgetfulness of, if not indeed indifference to, the physical, mental and moral welfare of those of God's creatures among whom it has been our good fortune to be established. And what is still more to be deplored is that, in losing interest in our fellow men we let the weeds grow in our own moral and intellectual gardens. The bramble takes possession of the fence corners of character and encroaches upon the fruitful soil of life's great field and eventually circumscribes our being with an impenetrable hedge of error, the shade of which is gloom, the unbroken continuity of which fixes the narrow limit of our stage of action and we find ourselves strangers to our own unproductive land, a hungry soul without food wherewith to feed itself.

Happy indeed is he into the sensitive ear of whose conscience has been often sweetly sung the soul's approving melodies responsive to and compensatory for a truly noble deed—an honest consideration of another's needs, a quick response to duty's call, the proffer of love's strong hand to a weaker fellow creature. Happy indeed is he who is permitted really to

hear the eloquence of his own soul saying, "Well done."

Peaceful indeed must be the sleep, cheerful the way and sublime the dreams of him whose being has stamped upon its brow the words: "He loved his fellowmen."

When one realizes the brevity of life, and approaches as nearly as the mind may to a realization of the length of time, how little indeed may one accomplish though he were to employ each moment of his life from the cradle to the grave in doing good. Yet, on every hand do we see men, wrinkled and hoar, bowed beneath the weight of days, selfishly grasping at the husks of life, while like the senseless swine in the narrow bounds of his untidied sty, they trample beneath their unfeeling heels the real kernels of existence.

In what brilliantly illuminated contrast are the lives of those who, penniless and often unused to many things recognized as among the commoner comforts of life, out of the rich store of their abundant minds gave freely of their time, their talents, their energy, gave their lives in truth, that some human right might be preserved, some sacred principle perpetuated, some truth established or future happiness guaranteed to men yet unborn.

The man who spends his time and brain in acquiring beyond the limit which guarantees comfort, education, generosity and peace of mind, toils in vain and is forgotten the moment he enters the narrow cell and is no longer able to dazzle the eyes of his stupid worshippers with the glitter of his worthless gold.

But enduring as granite hills, fruitful as the fertile soil and cheering as the rays of the golden sun, is the name of him who loves and helps his fellowmen.

Let us therefore, henceforth, apply ourselves with greater zeal to the great work

of fellowship. Let us expand our souls and open the doors of our hearts as we have never heretofore done, in the hope of no reward, now or hereafter, save that reward which comes to him alone who carries within the inmost pocket of the raiment of his soul the "passport to eternity." "He loved his fellowmen."

### Religious Persecution.

In 1745 an overture concerning the Mason Oath was laid before the Synod of Stirling (the governing body of the Seceders from the Church of Scotland), and by them remitted to the different kirk sessions, allowing them to act as they thought proper. They first condemned the taking of an oath to keep a secret before it was known what that secret was, but according to one writer the Craft "easily got over this."

The session of ministers dealt with the Masons they were concerned in, few of whom were obstinate in defending the oath in all respects, and so refrained from having a hand in any farther approbation thereof.

Ten years later the kirk sessions were directed to be more searching in their inquiries. This led to the adoption of even stricter measures and it was ordered that "all persons in their congregations who are of the Mason Craft, and others they have a particular suspicion of," to be interrogated with regard to the nature of the Mason Oath, and the "superstitious ceremonies" accompanying its administration. Those who refused to answer the questions put to them were debarred from the ordinances of religion, whilst a confession of being involved in the Mason Oath required not only a profession of sorrow for the same, but was to be followed by a sessional rebuke and admonition. The being "involved in the said Oath with special aggravation, as taking or relapsing into the same in opposition to warning against doing so," was punished by excommunication.

They attempted to compel the Freemasons of their congregations to give

them an account of those mysteries and ceremonies which their avarice or fear hindered them from obtaining by regular initiation. "And what," it has been asked, "was to become of those perjured men from whom such information was obtained?" They were promised admission into the ordinances of religion, as if they were now purified beings, from whom something worse than a demoniac had been ejected!

### Visalia, Ho!

Visalia is in for it. Two hundred wild Arabs from Islam Temple will swoop down upon that unoffending burg on the 4th day of June by special train over the Santa Fe, arriving there in the afternoon. They will take with them the Arab patrol, the rope, the camels, and all the little red devils, and there will be a terrid old time in Visalia that night. During the month of June, Visalia is usually hotter than the hinges on which swing the gates of that place frequently mentioned in the Scriptures, but Islam Temple purposes making an ordinary Tulare County summer day seem like a gust from the Arctic.

There are 25 candidates down there who are doomed to walk the hot sands of the desert on this auspicious occasion, and who are now putting in several hours' preparation each day alternating between devout prayers for safe deliverance and praeuce at prancing around on the barn floor with a big carriage sponge strapped to the sole of each foot.

O, but there will be weeping and wailing in Visalia on June 4th.

### Made King Edward a Mason.

The man who conferred the third degree upon King Edward VII, then Prince of Wales, on the occasion of his entrance to the Masonic fraternity, died in San Bernardino, Cal., March 16th. He was Robert Hooker, of recent years a resident of the above-named city, but at the time of the King's initiation, Master of Barrow-in-Furness Lodge, England. Later, in 1875, as Installing Officer of one of the districts into which England is divided, he presided at the ceremonies when Edward was made Grand Master.

### New Lodge Hall at Ontario.

The Masons of Ontario, Cal., will have a fine new home on Euclid Avenue, between B and C streets. The first floor will be occupied by offices and storerooms. A handsomely appointed assembly room will be finished for the Masonic Order on the second floor. Excellent success has been met in the soliciting of stock.



## Our Spiritual Building.

WRITTEN FOR THE "TRESTLE BOARD" BY BRO. W. H. KNAPP.

We have furnished much stone for the building of time,  
And the mortar we've mixed has been good.  
The Centuries show what our Masonic lime,  
Our sand, and our toil have withstood.

Like the waves of the Ocean, we come and we go.  
We may work in each country or clime,  
But the voice of the Master each Mason shall know,  
For the trowel's untarnished by time.

And the All-Seeing Eye is above us as when  
In the past that the ages unroll,  
The first Master signed, with glorified pen,  
His name, to our time-honored roll.

We look to the past, and its lessons we read,  
Their wisdom we garner with care,  
We live in the present, but carefully heed  
A future, our children must share.

We are proud of our Order, its lessons of worth  
Are as deep as the fathomless sea,  
And we hope that the last men who live upon earth,  
The best of FREEMASONS shall be.

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## Sermon on Masonry.

At the annual installation of the lodges in Montreal under the Quebec Register, R. W. Bro. (Rev.) Jekill, the Grand Chaplain, preached an able and interesting sermon, from which the following extracts are taken: He took for his text, "Let us not love in word, neither in tongue, but in deed and truth." He said in part: Love is truly the glory of Masonry, and is the great controlling power that should inspire all our activities; not charity in the common acceptance of the word as the mere giving of alms, but love in its highest and noblest meaning. Although Masonry does not lay claim to be a charitable organization, inviting the gifts of a generous public for the relief of their needy fellowmen, yet it does minister to the necessity of the poor and needy, cheering many a comfortless home and removing care from many an anxious

life by its deeds of love. In England and the United States millions of dollars are paid annually out of the Masonic treasury for charitable purposes. Widows, orphans, old and helpless Masons, are provided for in homes of comfort, the fruits of Masonic love and generosity. The Grand Lodge of Ontario paid nearly \$12,000 out of its treasury last year, apart altogether from the many and large donations given by individual lodges under its jurisdiction. And the nucleus of a benevolent fund had been laid in connection with the Grand Lodge of Quebec. Freemasonry is a society which recognizes in every man a brother, and when that brother is in need he is buoyed up not by cold charity, but by the sweet ministry of love. The charge is frequently made against Freemasonry that it interferes with society and the rightful administration and execution of civil law

by protecting its members in wrong doing. This is utterly untrue; Masonry, instead of condoning wrong doing in its members, most fearlessly denounces it, and he is no true Mason who will knowingly violate the laws and rights of society and citizenship. Free Masonry teaches patriotism in its highest sense; not that patriotism which regards loyalty to one's own country as consisting in an attitude of aggressive antagonism toward every other flag and country, but that purer patriotism which, while it teaches us to love our own country and sovereign pre-eminently above all others, that we should nevertheless respect all flags and nations, cognizant that the Fatherhood of God and the Brotherhood of Man are not confined to any national boundaries, however vast those boundaries may be. Free Masonry laid upon its members, as a sine qua non, the observance and discharge of all the claims and duties of citizenship, wherever their abode might be. In a word, it might be said that the man who was not a better man because of being a Mason, who was not a better father, a better husband and a better citizen, had not learned the lesson of Free Masonry aright. If Masons were true to the teachings of their order, they would convince the world of the reality of their citizenship by a perfect obedience to, and conformity with, all the requirements of the land in which they dwelt, remembering always that the powers that be were ordained of God. The object of Freemasonry was the betterment of the human race, the seeking to advance its happiness in time and in eternity. For the accomplishment of this, it sought not only to teach, but to practice in daily life the noble qualities of brotherly love, relief and truth. It sought to dispel ignorance, promote knowledge and inculcate the principles of morality and godliness; to teach the brethren, and through them the world, what they owed to God, to their country, to their fellowmen and to themselves. That

was its work, and truly it was a great one. Let Masons endeavor to do it just as well as they could, asking God day by day to show them their duty and to give them grace and strength to do it with acceptance.

### **Mystic Shriners Attend Theatre.**

Nobles of the Mystic Shrine and their ladies to the number of 2000 filled the beautiful new Tivoli Opera House from dome to pit March 23d, on the occasion of the reunion and theatre party of Islam Temple, March 23d, Shriners being in attendance from all over the State. The comic opera, "Mr. Pickwick," was presented, and it was decidedly "Islam night."

All of the men and a large number of the ladies wore fezes. Over the main entrance of the theatre, vari-colored incandescents outlined the word "Islam" and the insignia of the order. Every lady was presented with a carton in red with a black silk tassel, representing a miniature fez and filled with bonbons.

The chorus girls wore the headgear emblematic of the order and Ferris Hartman, in addition to sporting a fez himself, presented Musical Director Steindorff one of Potentate Filmer's best across the footlights. The surprise and event of the evening was the first appearance of Hiram Hutchings of the Arabic Patrol and San Francisco Police Department on any stage. True, he only filled a thinking part, yet in white fleshings and red hussar coat and hat he presented a striking figure.

At the conclusion of the performance a flashlight photograph was taken of the assemblage.

### **Eastern Star Doings.**

The Eastern Star Chapter at Modesto gave a pleasing entertainment March 18th.

The Chapter at Bakersfield initiated five candidates, March 14th. A banquet followed the ceremonies.

Idlewild Chapter, at Santa Cruz, was officially visited by the District Deputy Grand Matron March 16th.

An entertainment and ball was given by the Chapter at Point Richmond March 15th. The rooms of Fraternal Hall, used on the occasion, were very prettily decorated in green. A literary program was rendered, which was interspersed with dancing.

Grand Commanderies of twenty-eight states and the District of Columbia will be in attendance at the conclave next September.

The hotels of San Francisco have on their books reservations for 7,231 Sir Knights and their families for conclave week. The railroads expect the attendance of Easterners will exceed the 27,000 mark reached by the Christian Endeavorers in 1897.



Southern Pacific Co.

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## Freemasonry in Ireland.

Brother William J. Hughan in his introduction to the "Irish Master Mason Hand Book," by Brother Fred J. W. Crowe, says:

"Notwithstanding all the efforts of Masonic students, but little has been known of a reliable character respecting the early history of Freemasonry in Ireland until quite recently, and then mainly due to the well-dissected researches of brethren in England, until the advent of Dr. W. J. Chetwode Crawley, whose 'Calmentaria Hibernica,' just published, is far ahead of all previous contributions. The oldest records of the Grand Lodge of England do not commence until 1723, though the inauguration of that organization, the first of its kind, took place some six years before. In 1725 a charter for the Master Wardens and Society of Freemasons is referred to in the Council Book of the corporation of Cork, and in

the following year the oldest minutes of the Grand Lodge for the province of Munster begin when the Hon. James O'Brien was elected Grand Master. Many of the entries in this invaluable volume are of a most interesting character and were kindly transcribed for me by Brother Anderson Cooper and utilized by Brother R. F. Gould in his massive 'History of Freemasonry.'

"Fac-similies of portions are also given in Dr. Crawley's artistic work. The minutes of a subordinate Lodge are likewise inserted in the same book as used by and for the Grand Lodge at Cork. The first date being the 2d of February, 1726-7. Both of these bodies, however, had a prior existence to 1726 (the brotherhood probably being active long before that time), and it is remarkable that deacons were appointed in this Lodge, according to modern usage, in 1727, which is the earliest

instance of such officers being met with, and many years before their appointment or election in any of the subordinate Lodges under the premier Grand Lodge of England. The general regulations of the Grand Lodge agreed to at Cork on St. John the Evangelist's Day, 1728, for the government of the Lodges in the province of Munster are quaint and curious and consist of ten clauses, the last of which requires that each Lodge be furnished with the constitutions printed at London in the year of Masonry 5723, Ann. Dom, 1723; so it is not likely that the Irish brethren at that period had any printed regulations of their own.

This Grand Lodge of Munster did not continue as a separate organization beyond the next decade, doubtless because of the Grand Lodge of Ireland being formed at Dublin in 1729-30, when authority was no longer needful, and so it gracefully collapsed and its subordinates became a source of strength to the metropolitan governing body.

From 1730-31 this Grand Lodge issued warrants to Lodges as subsequently adopted by the original Grand Lodge of England and the "Ancients" or "Athol" Masons during the sixth decade of last century. Before then the Grand Lodge of England simply rested content with the Grand Master, or his representative, constituting Lodges or granting deputations so to do, such documents or certificates being the only proof of their regularization. Numerous regimental Lodges were also warranted by Irish authority from an early date, and were a most popular medium for the spread of the Fraternity abroad and particularly in America; the additional degrees, such as the Royal Arch and the Knight Templar, being much patronized under the assumed sanction of craft warrants, during the latter part of the last century. The Royal Arch ceremony was worked in Ireland about 1740, apparently derived from England, but it is not possible to decide whether England, Scotland or Ireland first worked that degree. Much valuable

information has been accumulated by Dr. Crossle, of Newry, as to these "higher degrees."

The officers in an Irish Lodge are Worshipful Master, Senior Warden, Secretary, Chaplain, Senior Deacon, Junior Deacon, Director of Ceremonies, Steward, Organist, Inner Guard, Tyler, Immediate Past Master and Past Masters. In speaking of the higher or additional degree Brother Crowe says: "The first article of the English Grand Lodge Constitution states that 'Pure Ancient Masonry' consists of three degrees and no more, viz: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the supreme order of the Holy Royal Arch," but nevertheless there are numerous other Masonic degrees and orders superimposed on the basis of the three Craft degrees, which have been worked so long as to be held in the highest esteem, and eagerly sought after by the most eminent and learned members of the Craft. In Ireland, most wisely, these degrees are officially recognized as Masonic by Grand Lodge and so confusion which often obtains in other countries is avoided."

The Grand Lodge, however, does not allow the clothing or jewels of any outside degrees to be worn in Grand Lodge or any subordinate Lodge. The number of "higher degrees" worked in Ireland is less than in either England or Scotland, as "the Grand Lodge of Ireland strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge or from one of the other Masonic grand bodies recognized by and acting in Masonic union with it. These other governing Masonic bodies are "The Grand Royal Arch Chapter of Ireland," "The Great Priory of Ireland of the Order of the Temple," "The Grand Chapter of Prince Masons for Ireland (Rose Croix)" and the "Supreme Council Thirty-third Degree Ancient and Accepted Scottish Rite for Ireland."

## No Rivalry Between the Rites.

BY JAMES D. RICHARDSON, 33°, GRAND COMMANDER.

The puny effort has been made to have it appear that there is a feeling of rivalry and bitterness between this and the York Rite. There is no such feeling, nor is there cause for any bitterness whatever. For ulterior motives, and these alone, it has been charged, and is being charged in some circles now, that Grand Commander Pike on behalf of our Supreme Council claimed control and jurisdiction over the symbolic degrees and only consented to waive jurisdiction over them to avoid the opposition of the different Grand Lodges throughout the country.

It is true that when the Supreme Council was established at Charleston it did say that the authority of the Scottish Rite possessed, and had elsewhere exercised, the power of establishing Symbolic Lodges; but it is further true that it declared it should not exercise that power. And Grand Commander Pike said, over his own signature, that, when he had received the degrees of the Rite, he accepted without question the theory of Bro. Mackey, who gave him the degrees, that they had that power under the Grand Constitutions and had refrained from exercising it in the United States and other English-speaking countries for the sake of peace. And he added: "That many years ago I condemned in official papers, published to the world, the Grand Orient System, and the practice by the Supreme Councils of administering the Blue degrees, as pernicious, and the fruitful causes of dissension. And six years ago, when the Supreme Council of Peru requested my opinion of its power to relinquish the control of the Symbolic Masonry, and I was thereby led carefully to consider the Grand Constitutions. I came to the conclusion, gave it to that Supreme Council, and published it, and have again and again in print reiterated the opinion, that the Grand Constitutions of 1786 did

not confer on the Supreme Council any power or jurisdiction over the Blue degrees or Lodges of the same. I have since then constantly advised the Supreme Council to relinquish the control over the Blue degrees."

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### Supreme Scottish Rite Councils.

It may be interesting to the reader to have some reliable information as to the extent to which the superior grades of the Ancient and Accepted Scottish Rite have been spread all over the face of the habitable globe, and also as to the number of Supreme Councils of the 33d degree that have been organized throughout the various countries since the year 1801 (that of the original Constitution of the Ancient and Accepted Rite of Thirty-three Degrees), and with that object in view the following list is appended, giving not only the several countries in which the Rite is in active operation, but also, so far as can be ascertained, the date of the Constitution of the various Supreme Councils of the 33d Degree: Southern Jurisdiction United States America, 1801; France, 1804; Spain, 1811; Northern Jurisdiction United States America, 1813; Belgium, 1817; Ireland, 1826; Brazil, 1829; Peru, 1830; New Granada, 1833; England, Wales and the dependencies of the British Crown, 1845; Scotland, 1846; Uruguay, 1856; Argentine Republic, 1858; Turin (of Italy), 1858; Colon (Cuba), 1859; Mexico, 1868; Portugal, 1869; Chili, 1870; Central America, 1870; Greece, 1872; Switzerland, 1873; Canada, 1874; Egypt, 1878; Tunis, 1880; Dominican Republic, Florence, Hungary, Luxembourg, Naples, Palermo, Rome, Turkey and Venezuela: 33 Supreme Grand Councils of the 33d Degree in all.—*Masonic Sun, Toronto.*



HARANGUE TO CRUSADERS BEFORE THE WALLS OF JERUSALEM.

## “IT IS FINISHED.”

FROM A MAUNDAY-THURSDAY ADDRESS DELIVERED BY JOHN T. HARDING,  
KANSAS CITY, MISSOURI.

Although this is a splendid Masonic occasion, I shall not speak of Masonry; although I have seen the Temple completed and heard the loud acclaim, “It is finished,” I shall not speak as a Mason. Should I in my zeal violate the views of a brother Mason, I crave indulgence and offer up the memories that this night brings us as an atonement for the transgression. Eighteen hundred and seventy years ago to-night, in far-off Jerusalem, a banquet was being held. It was less brilliant than this one, but mighty things came to pass. There were no strains of delicious music, nor the lascivious perfume of new-blown flowers; there was no storm of studded jets flooding the room with counterfeit noon, nor laughter, nor jest, nor ready wit to offend the momentous solemnity. The feast was spread in

an upstairs room of a private residence in the outskirts of the city. Around the table sat thirteen bearded men. They were sorrowful and very heavy.

Without, the night was strange and weird and dark. The angels had forgotten to light the tapers in the sky. The elements were uneasy and seemed to portend a great event. The clouds that had been hanging at half-mast over Judea, gathered up their trailing skirts and glided swiftly across the heavens, like ghosts at the coming of the dawn, and hid themselves behind the horizon’s edge. In the Far North was unhappy, fog-hung Galilee. The empty boats of the fisherman drifted lazily, and deserted fish-nets lay tangled on the shore. Except the distant note of a lonesome waterloon, a ghostly silence brooded over the sobbing sea as it poured

its stream of tears into the swift Jordan. Friendly round-shouldered Olivet seemed to straighten and heighten like a grim-visaged sentinel, and thrust its frowning crags high into the mazes of the moonless air. That night Israel neither slumbered nor slept; the soldiery stood attention; Jerusalem spoke in whispers; the lights in the windows of Caiaphas burned busily; mysterious groups of men with swords and staves gathered quickly in dark streets, whispered and dispersed. The air was full of tragedy. The banquet was over. The lights were extinguished, and the thirteen bearded men dispersed into the night. One went stealthily towards the lights in the windows of Caiaphas, others to a little garden in the suburbs of the city. In this quiet retreat of Gethsemane, away from the streets, there was, still, peace. The drowsy palms drooped their heads, and the lilies nodded dreamily 'neath the heavy dew. A nestling thrush half awoke, chanted a fragment of a slumber song, and again put its little head under wing. Some of the banqueters laid down upon the ground and slept, for they were weary. One, a man of thirty-three, went apart and spoke. His voice was like an agonizing prayer, and on his white forehead stood crimson drops.

He spoke of a cup that would not pass. In the distance were the ominous sounds of approaching men; the smoldering excitement had reached the crisis; there came the mob, drunken, determined, accusing, pursuing! In the lead was one of the banqueters, who, as he approached the little group, ran forward and cried: "Hail, Master!" and kissed the man of thirty-three. Jerusalem no longer whispered; it shouted aloud: "Crucify Him! Crucify Him!" At last the crow of the tardy cock sounded; at last the lamp of Caiaphas grew pale, for a dreadful day was breaking over Israel. Night, ambushed in the darkling wood, resisted, then retreated slowly toward Joppa; then out across the sea, but at the sixth hour, reinforced, it returned and possessed the land.

The sun was enshrouded and the darkness lowered; the mountains rocked; fleets broke from their moorings and went reeling across the booming floods; graves yawned and the sheeted-dead walked the earth; the veil of the Temple was rent; the jeers on Calvary ceased; men, wrapped in fear and wonderment, awaited the awful end.

Halt, ye eternities!

Mark time, ye everlasting hills!

Uncover, all!

The head of the man of thirty-three has fallen on His breast, and He murmurs these imperishable words: "It is Finished."

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### Mercenary Motives.

Every candidate for Masonry is required to answer the following interrogatory in the affirmative before he can pass the "inner door" of a lodge room: "Do you seriously declare, upon your honor, that, unbiased by the improper solicitations of friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry?" A plain question, requiring a plain answer, says the *Missouri Freeman*, yet it is no uncommon thing to hear a member of the fraternity complaining because he is not favored in business by his Brethren. He has no right to complain. If he has been deceived it is not the fault of Masonry.

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### Boston's Veteran Organist.

A remarkable record is held by Bro. William H. Gerrish, as organist of various Masonic bodies in Boston. Bro. Gerrish is now organist of twelve Masonic organizations in that city, and has officiated almost continuously for thirty-five Masonic bodies during the past thirty-six years, his service covering over four thousand meetings.

It is not probable that this unusual record can be equalled anywhere in the world.

### Origin of Templarism.

Knights Templarism has its genesis in the formal union of Chivalry and the Church in 1099; its inherent principles taking form in this union; its objects and aims were to maintain and defend the precepts taught by Him who gave His life, a human sacrifice on Calvary.

Its early records were of deeds of daring and noble sacrifice. Its membership composed of men of high resolve, willing to suffer and die in the cause to which they had dedicated their persons and their properties.

Tracing, historically, the connection between these Ancient Templars and those of the present, and their Masonic affiliations is largely a matter of the growth of that sentiment, teaching that the greatest good to the individual and the human race is the promotion of the brotherhood of man; that "that man is great who with firm faith in God goes forth to fight the battles of the weak, to shield the innocent and protect the poor, who knows no fear save fear of his dishonor."—*Grand Commandery of Ohio.*

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### Texas Knights Templars.

A very artistically designed folder from the Grand Commandery of Texas, announcing over the signature of Sir Knight J. C. Kidd, Grand Recorder, that the 51st annual conclave will be held at Paris, Texas, April 13th, says:

"Reports already received indicate that we will have had a prosperous year in Templarism in Texas; the well-known intelligence, zeal and integrity of the members of the Grand Commandery justify saying that judicious legislation will be had for the future; and the hospitality of Paris is well assured by the past."

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The Grand Commandery of Ohio, by resolution, makes the conferring of the Order of Malta mandatory on the same evening that a Companion takes his Temple Degree.

### The Last Grand Master of Knights Templars.

Jacques de Molay was the last Grand Master of the Knights Templars. Dr. Mackey thus describes his execution:

"When the Knights Templars had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V. and King Philip the Fair of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience. The melancholy story of the sufferings of the Knights and of the dissolution of their Order forms a disgraceful record, with which the history of the fourteenth century begins. On the 13th of March, in the year 1314, and in the refined city of Paris, Jacques de Molay, the last of a long and illustrious line of Grand Masters of the Order of Knights Templar, testified at the stake the fidelity to his vows; and eleven years of service to the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Pope and a Christian king. He endured imprisonment for five years and a half, during which period he was subjected to the utmost indignities and sufferings for the purpose of extorting from him a confession of the guilt of his Order, but he was firm and loyal to the end. He was publicly burnt in front of the Cathedral of Notre Dame in Paris, and when about to die he solemnly affirmed the innocence of the Order.

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### Numerical Strength.

In the table of numerical strength of Grand Commanderies, prepared by Grand Recorder Alpheus A. Keen, of New Mexico, New York comes first with a membership of 14,931, Pennsylvania a close second with 14,896, Massachusetts and Rhode Island a good third with 14,082, Arizona bringing up in the rear with 225. California stands tenth, its quota being 4,106.





*Southern Pacific Co.*

SUMMIT OF MT. HAMILTON, CALIFORNIA—VIEW OF LICK OBSERVATORY.

## Masonry's Heritage.

BY BRO. E. L. SMITH, GRAND ORATOR, GRAND LODGE OF OREGON.

The story of the oldest fraternity can never be told. Impelled by that inherent desire of every human soul for fellowship, sympathy or protection, men assembled around their rude altars long before they learned to chisel their records on monolith or inscribe them on parchment roll.

The learned antiquary has traced the fraternal stream to the very borderland of mythology, and partly drawn aside the curtain from the ancient mysteries of Egypt, the cradle of civilized life, and classic Greece, revealing secret fraternities of scientists, philosophers and priests, guarding from the profane with zealous vigilance the knowledge of the world, and celebrating with august ceremonies their faith in the immortal life of man. No secret order in any subsequent age can compare with those mysteries of Egypt

and Greece in exalted character of membership or imposing rites. From the earliest known period of their existence, they taught justice, religious toleration and belief in the one true God.

In the few moments that I am to stand before you it will be impossible to refer to, much less describe, the numberless fraternities of historical mention, from the Ancient Mysteries to the modern era. They reared their temples in every century, fostered learning and high ideals of life, and drew men together in fraternal fellowship. From the Ancient Mysteries we pass over a great interval to the College of Artificers, chartered by Numa, Rome's second emperor, a secret order that united architecture and geometry with religious rites and philosophies, and was a probable source of geometric Masonry.

and the knowledge of architecture of the building guilds of Europe of later years.

In the thirteenth century we find the German Wauhutte registering his vows at an altar upon which were displayed the square and compasses, with three great attendant lights. The Book of the Law alone seemed wanting. And worthy indeed of mention are those two great semi-religious military brotherhoods, the Knights of Malta and Knights Templar, whose chivalry in defence of the weak and unprotected, and whose valor and prowess on battlefield or tournament lists constitute the most brilliant chapters in the annals of the Middle Ages.

The historian informs us that these sir knights were wont to exchange arms and accoutrements in covenant of brotherhood, agreeing to share each other's fortune in victory or defeat, and in all things else except the loves of their fair ladies. In these two orders were associated the bravest knights of all Europe, and their valorous deeds are celebrated in song and story. For nearly six hundred years they were in frequent conflict with the infidel hordes of Asia. They guarded the pilgrim route to Jerusalem, and wrested that holy city from the power of Islam. Being finally driven out of Palestine, they fortified Rhodes, and subsequently Malta, and "for two hundred and fifty years formed an effective barrier against those Saracen hosts that again and again threatened to overrun Europe."

But all things temporal pass away. The temples of the Ancient Egyptian Mystics at Memphis and Samothrace have been laid low, and half-buried columns alone remain as indices of former strength and beauty; the fertile corn lands of the Nile pay tribute to an alien race. Profane hands have despoiled her sepulchers and torn from thence her ancient kings. Even the House of the Lord, which immortalized Israel's wisest king, has yielded to the wreck of time and no longer adorns the brow of Mount Moriah.

The Roman College of Artificers has disappeared, and the knowledge of the ex-

act sciences it so closely guarded has become the common legacy of all. The last grand master of the Knights Templar, the brave and chivalrous De Molay, is burned at the stake, and a craven commander surrenders without a blow the fortified island of Malta to the arms of Bonaparte. But God-given principles never die, and the love of fellowman and the hope of immortality are eternal in the human soul.

Out from the misty past comes yet another fraternity, habilitated in the robes of the past and teaching the same great lessons of the brotherhood of man and the never-ending life. Its web and woof are composed of many threads drawn from the fraternities of past ages; its greatest legacy, the lesson of the Resurrection, the sublime tragedy of the widow's son of the tribe of Naphthali. The temples of Freemasonry are reared in every land; its spirit, word and work permeate every worthy modern fraternity. It is indeed the fraternal order of the world.

May I digress a moment and attempt to recall a beautiful allegory as I heard it fall, long since, from the lips of a chief of one of the beneficiary orders? It is said that there was great joy in heaven when this earth was created, over the birth of a new world, and three of heaven's fleetest messengers were sent to bring back the most beautiful things to be found there. There was glad surprise when the first messenger returned garlanded with earth's most beautiful flowers, gathered from mountain side and from lowly vale; and there was yet greater joy when the second angel returned bearing before her one of earth's gorgeous sunsets, resplendent with changing colors of crimson and gold. But one mighty shout went up from all that heavenly host when the third angel, with white pinion, came cleaving the azure depths of the heavens, and laid at the foot of the great white throne the most beautiful, the most precious of all that new world's creations—a mother's love.

And who shall read to us the horoscope of Masonry? What has the future yet in store for the great order, the rightful heir

of the brotherhoods of the buried past? Will it descend to lower levels or rise to more exalted heights? Is it not a matter of history that the Ancient Mysteries, which for many centuries were known only to the upright and the learned, degenerated from their high estate and finally were suppressed by royal edict? To quote from the record: "Their character was entirely changed and their initiations were indiscriminately sold to every character, for a trifling fee, for that which had once been refused to the entreaties of a monarch." Let us heed well the lesson.

Masonry should never become common. Its perpetuity and its value rest upon the intelligence and moral personnel of its membership and daily exemplification in their lives of its cardinal virtues. Let us heed well the points of fellowship, and not only put forth the hand to save a falling brother, but also to assist him to rise to higher planes of life and usefulness. Let not the rivalries of trade or the jealousies of ambition mar the environment of the temple; and may we take to our hearts the great truth that there is no service so acceptable to the infinite God as the unselfish, sacrificing service of our fellowmen. It has been said that "when God conceived the idea of making man, He called to Him the three who constantly wait about the throne, and said to them, 'Shall we make man?' And Truth answered and said: 'Oh, make him not, for he will pollute Thy sanctuary.' And Justice also answered and said: 'O God, do not make man, for he will trample on Thy laws.' But Charity, whose other name is Love, dropping on her knees and clasping her hands, looked up through her tears and said: 'Oh God, let us make man, and I will guide his every step.' And so God made man and said unto him: 'O man, thou art the child of Charity; go deal with thy fellows.'"

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"A gem is not polished without friction, nor man perfected without trials."—  
Chinese Proverb.

### Tom Thumb.

An old newspaper in the possession of a Washington, D. C., correspondent, contains the following interesting account of a visit to a Masonic Lodge of Gen. "Tom Thumb:"

"Our readers are generally aware that General Thumb, alias Charles S. Stratton, of Bridgeport, Conn., is a fellow of the Royal Craft, and a very ardent, generous and sincere one. He never loses an opportunity to visit the Lodge, and his little wife is as devoted a sister of the Eastern Star as Brother M—— himself could desire. We have heard a great deal of Brother Stratton's attachment to Masonic principles, which redounds to his credit. A few nights since, when the diminutive craftsman (he is, by the way, a Knight Templar) was holding an entertainment at Syracuse, in this State, he was informed that the Lodge met that night. As soon as his own labors were closed he 'went round' in company with Brother John Sherville, who happened also to be there on that occasion. Being announced at the door as 'Brother Stratton, of Bridgeport, Conn.,' nobody dreamed of who it was, and better imagined than described when 'le petit' came in with the venerable John on one side and Brother Orin Welch on the other. Now the aspect of Brother Welch is that of a 'son of Anak,' all but the height, and being of a grim countenance, he looked like an ogre preparing to devour the fairy prince whom he was leading by the hand. A general consternation followed. Brethren who had lightly dozed over the lectures rubbed their eyes to see if they were at Barnum's. The Master felt in his pocket for a quarter; the Senior Deacon dropped his rod on the Treasurer's head, and the Secretary made a blot on his records. Chaos, in fact, reigned for a minute, and it was not until the giant and his victim performed their salutations that the dumb-founded group recovered their equanimity so far as to proceed to the business of the Lodge."

## Perfect Ashlars of Masonic Thought.

We pass away one after another, as the shadows of light clouds flit away out of sight over the water; we are remembered within a larger or smaller circle for a little while, and then are of no more concern to those who come after us than the leaves that fell last year are to those of the new spring. No one is missed for more than a day or two by the world, not even an Emperor. The place of every one who dies is soon filled, and after a time the memories of our own great men will be no more to the world than those of Alexander and Hannibal. For us the dead Cæsar's statues are only masterpieces of art. \* \* \*

So it has often been said, as if this inevitable destiny of the Dead were a misfortune for them, and the certainty of it grievous to the living.

But the life of the Dead is not in the remembrance of the world, but in that of the friends to whom we shall still be, as if still living, the objects of a tender and true affection. There is no immortality of remembrance; and I, for my part, care nothing for the remembrance of the world of strangers, if I can be kindly remembered by my friends.—*Albert Pike.*

And now while my zeal in the Scottish Rite knows no limit and my devotion to it is unequalled, I do not abate one jot or little of my respect, love and admiration of Symbolic Masonry. And, as I had the honor of saying in behalf of the York Rite on a former occasion that which I now repeat, we honor the York Rite for its hoary age, its pure symbols and allegories, and its unblemished record, and we take our members only from its body. Both Rites make one consistent and harmonious whole, and it is all Freemasonry.—*James D. Richardson, 33rd Degree, Grand Commander.*

All the ceremonies of Masonry are solemn and beautiful. They should not be

marred by a faulty rendition, certainly not by levity or boisterousness.

When a Mason enters a lodge room he should feel that he is entering a sacred place, one that has been erected to God, and his behavior should be such as would be expected in a house of worship.

Let us make Masonry beautiful, solemn, impressive, worthy of the high moral plane that it occupies, and worthy of the respect and regard of all good men and true.—*Bro. Max Meyerhardt, Georgia.*

Truth is ever the same. It is that quality of being true to self, to neighbor, to God; that fidelity—faithfulness—to self, to neighbor, to God; that constancy in remembrance of our obligations, that love of our fellow man, and that obedience to God, which is, by the world, universally recognized as the highest standard of human perfection.—*William P. Roberts, Grand Orator, Minnesota.*

A Mason should be a man of integrity, a whole man; a man whom you can trust and know that your confidence will not be betrayed; a man whom you can believe and know that he will not lie; a man to whom you can commit your interests and even your honor, and know that they are safe; a brave man, fearing nothing but to lie or to be dishonest; true to you because he is true to himself, to the holy aspirations and the high and noble possibilities which the Supreme Father has implanted in his soul.—*George Henry Davis, Minnesota.*

“The rush into the Masonic institution, and the eager, consuming ambition to reach so-called ‘Higher degrees,’ bodes no good to genuine Masonry. ‘Better Masons or fewer of them’ has been my motto for forty years.”—*Bro. John D. Vincil.*

Religions may still teach their special creeds; the Jew, that marvel of the ages, may still look for the coming of the Messiah; the Buddhist, under the shadow of the "plumed and jeweled turban of the East," may still teach the eternal, quiescent rest of Nirvana; the "Unspeakable Turk" may still proclaim from minaret and tower that "God is God and Mohammed is his prophet"; the followers of the Pope may still boast of the dignity and grandeur of the Holy Catholic Church; the Protestant, in convention and meeting-house, may still teach from the pages of the Testament the tender story of Christ, but we as men and Masons, hold that, despite our individual creeds and beliefs, we are one, made each in his Maker's image, and that as brethren we should ever meet on the level of equality, firmly believing that He who never sleeps will at last sift the true from the false, and that the false will pass away, leaving the true to abide forever.—*Grand Orator Bryant, Arkansas.*

Even now, while we pen these lines, in full possession of our mental faculties, we feel the sands of time gradually slipping away beneath us as we enter the "River of Life" at the ford, where angels cross, where the water is exceedingly shallow, clear as crystal and its pebbly bed sparkles with a diamond hue under the radiance of the sunlight of God's love; we feel the spray of that beautiful stream fanned against us by the tips of angels' wings sent as an escort to conduct us safely over, and into Heaven's bright world as we hear the angel harpers singing, "Enter thou into the joy of thy Lord and throughout all eternity enjoy the association of friends and loved ones gone before."—*Farewell Message of Bro. Bun F. Price.*

### Avoid Gossip.

"Let him who is without sin cast the first stone," was the injunction of our Supreme Grand Master while on earth, and yet, notwithstanding this, we are all, as a general thing, given to casting stones. How much better would this world be, especially the Fraternity, if we wore a bridle on our tongues. That we all have faults and foibles is but to argue that we are human, for the Master has said: "There is none perfect, no, not one." Then, if this be so, how can we afford to cast stones at others? Rather let us cast the broad mantle of Masonic charity around our erring brothers, and by our counsel and example wean them away from their faults back into the fold. The principal arch which supports the superstructure upon which Masonry rests is charity. You are charged as a Master "that charity is the main pillar of the Order, and he who is destitute of this noble feeling is unworthy the name of Mason." Charity is not simply alms-giving, but is used in that broader, nobler sense—love for your fellow man. Is it charitable, then, to cast stones at your down-fallen brother and herald his shortcomings to a gossiping world? Is it charitable to pass by him on the other side and by your every action wound his spirit? Is it charitable to assist him in his troubles and then "post it upon the housetops?" Is it charitable, by look, thought or deed, to add a feather's weight to his breaking heart? If, before we cast a stone, we would call to mind the old saying, "that mercy I to others show that mercy show to me," there would be fewer stones cast in this world. You know not what the circumstances may be that "causes your brother to offend." You know not the surroundings by which he was engulfed. In fact, as you know nothing of his case, then don't cast a stone.—*Selected.*



FRANK S. BOGGS, Treas. SAMUEL W. LANGDON, S. S. J. A. STITES, J. D. ISAAC H. ROBINSON, Sec'y.  
 JOHN R. GLEESON, Tyler FRED J. MCKAIN, S. D. FRANK W. GOODRUM, W. M. FRED A. POLLARD, S. W.  
 EVERETT C. DICKENSON, Marshal. NOEL H. GARRISON, J. W. JOHN W. MOORE, J. S.

OFFICERS OF SAN JOAQUIN LODGE No. 19, F. & A. M. 1904.

## A Few Important Questions.

BY BROTHER JOS. E. MORCOMBE, IOWA.

The use and abuse of the black-ball has exercised many of the Grand Masters. That this privilege of a Mason is abused goes without saying. Men in and out of the lodges are too often blinded by prejudice or swayed by motives of jealousy, malice, or spitefulness. Yet I believe in a majority of cases this cry of spite raised by friends of rejected candidates is simply the voice of disappointment. It is more likely that the rejecting ballot was cast by one who had more intimate knowledge of the candidate than his proposers, or had accidental information to his discredit. The ballot is and should be secret, and once announced should be accepted in silence. All this talk of abuse of black-ball is likely to lead timid brethren to believe the casting of such is in itself something dishonorable, and the fear

of inuendoes may permit the entrance of those against whom the ballot-box should be sufficient guard.

### NEGLIGENCE AND IGNORANCE.

The negligence and ignorance of lodge officers is another fruitful source of discussion. The Grand Masters are at one in urging that these officers fit themselves for their positions by gaining at least a rudimentary knowledge of Masonic law and procedure. The Grand Secretaries echo the same complaint. These officers are embarrassed and their work unnecessarily increased by the negligence in making returns and by the multiplicity of errors which appear year after year.

### NON-AFFILIATES.

The question of non-affiliates, like the poor, is always with us. The thousands

who annually desert from the ranks constitute a loss not made up by an equal number of new recruits. How to stop this annual loss has been asked so far in vain. Severe methods are advocated by some, while others incline to persuasion, and still others would let these recreant brothers depart with the benediction of peace. Yet it would seem that business principles applied to lodge affairs would cut off much of this leakage. The writer has in mind a lodge of 400 members, officered by business men, who regard the amount of dues as a debt to be charged against the individual member and collected when due. In this way there is no increasing delinquency, and in the last two years there have been but four suspensions for non-payment of dues.

#### PHYSICAL PERFECTION.

Then again there are the arguments for and against physical perfection of candidates. Personally the writer is not in favor of any relaxation of ancient rules which may tend to cheapen Masonry in the estimation of the world. The strict requirements of entrance, the prohibition of solicitation, and the unanimous ballot—all these have helped to make Masonry more highly regarded by the profane than are other societies and fraternities. That good men are maimed is an unfortunate fact, but the world is not so destitute of good men and that these defectives should be given entrance into our Fraternity.

#### RECOGNITION OF GRAND BODIES.

There is also debate over the recognition of various Grand Lodges, notably those of Latin America and the Masonic genealogists have builded family trees to prove and disprove legitimacy of descent. Some jurisdictions have gone so far as to deny such recognition to all Grand bodies of non-English speaking countries. The world is growing small; steam has brought the nations into near neighborhood, and it would seem unwise to require such a strict adherence to the landmarks of Masonry in order that a Grand Lodge

should receive recognition as a sovereign body, with whose members we might affiliate to mutual advantage.



All these, however, are really subjects for academic treatment. In things essential there is peace and harmony; in all jurisdictions unprecedented prosperity. I cannot but believe that the higher purposes of Masonry will keep pace with its material growth. The ancient Fraternity has not exhausted its vitality, and its future destiny will eclipse all that the fathers had dared to dream.

#### No Shield for Criminals.

We recently had ample evidence from the State of Missouri that Masonry does not offer the slightest assistance in the concealment of crime or in aiding offenders to escape their just punishment, according to the *American Tyler*. New evidence to this effect—if the profane still need further proof—is given us in Nebraska, where Hon. Charles H. Deitrich, United States Senator from that State, and a thirty-second degree Mason, has been indicted by a grand jury on the charge of selling a postoffice appointment. The point of the matter is that the foreman of the grand jury, so we are informed, was Francis E. White, Grand Secretary of the Grand Lodge of Nebraska. The fraternal relations of these two men had not the slightest effect in deterring Brother White from doing his duty as a citizen. We may add that Senator Deitrich is not yet convicted of the crime alleged. In fact, he forcibly declares that there is no truth in the charge and proposes to return to Nebraska and face his accusers. For the sake of the reputation of our fraternity as well as of the nation, we trust he may be able to prove his innocence.

Masonic Lodges under the English Constitution, which are located in almost every country and clime, now number 2,996.

In England it takes three black balls to reject an applicant for degrees.


**EDITORS' CORNER.**


 JAMES WRIGHT ANDERSON,  
 EDMUND MANSFIELD ATKINSON, }

Editors

**Examination of Visitors.**

We have been requested to answer the question, "Who has the right to examine a brother for the purpose of visiting a Lodge of Masons?"

No one has this right except the Master or a brother or committee appointed by the Master. In 1867, Grand Master Claiborne used the following language, which was subsequently indorsed by the Grand Lodge: "Private examinations by individual members, without authority from the Master, do not, as a matter of right, entitle a member to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He specially makes a promise that 'no visitors shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated in a regular Lodge,' and it is therefore his right and his duty to discriminate in favor of the most discreet and skillful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases. It is the installation charge which rests upon him, and he should never lose sight of it."

This language is definitely plain, and the brethren of our Lodges should be made acquainted therewith. There is great need of more care in the matter of examination of visitors. Too often is this duty attended to in a most perfunctory manner on the part of Masters of Lodges, and particularly on the part of committees appointed to examine. The brethren appointed by of more care in the matter of examination should, in every case, be those skilled in the knowledge of the principles of Masonry, not simply those who can go through and ask the rigmarole of questions, the answers to which might be ob-

tained from any of the numerous "exposes" of Masonry, but brethren of discernment. And here we may be permitted to remark that it is entirely unnecessary to propound to a visitor the routine of questions usually asked of candidates for the degrees. Such interrogatories only should be given as will enable the committee to arrive at the conviction that the party has been duly made a Mason in a regular Lodge, and that he is in good standing in his Lodge. If he is a non-affiliated Mason the committee, or the Master, should ascertain if he has been such for a period of more than six months. The opinion seems to obtain to the effect that the Master ought to refuse to appoint a committee to examine a visitor, unless such visitor can exhibit some documentary evidence that he is in good standing in his Lodge. Such opinion is entirely erroneous. Our Grand Lodge says the Master has the *right* to refuse to appoint a committee to examine one who cannot exhibit documentary evidence, but *he is not required* to do so. Read sections 138, 698 and 921 of Anderson's Manual.

**Misleading.**

Every Grand Jurisdiction is supreme in all matters appertaining to Masonry in the particular Jurisdiction, with the single exception that no Body of Masonry has authority to change or ignore any of the landmarks of the Order. So far, however, as the general regulations and the details of management are concerned, the Grand Lodges have the right to adopt such provisions as they may deem desirable or necessary. One of the difficulties with which the Lodges in California have to contend is the fact that Masons coming from other Grand Jurisdictions bring



along with them principles of procedure which they have been accustomed to in the Lodges from which they come. There seems to be nothing so interesting to many of these parties as the telling of how this or that was done in the Lodges where they were made. Particularly is this the case in regard to the phraseology of the esoteric part of the ritual. We have often seen discussion become quite animated, and often bitter as to whether "compass" or "compasses" is proper. Often, even, the discussion gets down to such convertible terms as "on" or "upon." The ritual so far as the particular phraseology is concerned is not alike in any two Grand Jurisdictions on this continent, or, so far as we know, anywhere else. Nor is it possible to make the ritual entirely uniform. Neither is it possible to make what we term the "floor work" entirely uniform. The same may be said of the constitution, by-laws and rules of government in the several Grand Jurisdictions. It is contended by many that were a General Grand Lodge established the lack of uniformity would disappear. There is a General Grand Chapter; and yet the work of the Chapters in the several Jurisdictions lacks uniformity; the rules of government, except in the most general matters, vary.

Treatises on Masonic law that will suit South Carolina are in very many particulars wholly inapplicable in California. Hence to him who is not thoroughly conversant with the laws of the Grand Lodge of California the valuable work of Mackey is useless and misleading. Take, for instance, what Bro. Mackey says about the qualification of candidates, suspension for non-payment of dues, trials, vouching, visiting—many other matters—and the more familiar a member of our Lodges would be with his opinions, the more he would fail to be in accord with the provisions of our Grand Lodge.

The same may be said in regard to most, if not all, of the Masonic periodicals published in jurisdictions other than California. Our brethren read these, and being unfamiliar with our own laws, they imbibe,

unbeknown, principles totally at variance with our laws. This in great degree accounts for the many questions presented to our Grand Masters. The remedy consists in getting so thorough a comprehension of our excellent constitution and general regulations that any teaching differing therefrom is at once apprehended. Besides, our constitution and regulations have passed the crucible of careful examination and decision by able Grand Masters, and the approved decisions of our Grand Lodge have been so fully collated that no excuse can exist for those claiming to be fit to preside in our Lodges for any failure to understand our laws. The trouble is, Masons do not read the laws or decisions, and Masters of Lodges do not instruct the brethren in their Lodges in these matters.

#### **Restoration.**

There seems to be difficulty on the part of many Masons and Masters of Lodges in arriving at a proper understanding of Sec. 11 of Art. 3, Part 3, of the Constitution of the Grand Lodge of California, relative to the restoration of members suspended for non-payment of dues. We will endeavor to make the section plain enough to be understood.

If the party suspended for non-payment of dues desires to restore himself he can do so by paying the amount that he owed his Lodge at the time of suspension, together with all dues that have accrued against him during the time he was under suspension. No action by the Lodge is required; all that is necessary is to pay to the Secretary what he owes the Lodge, or have the same remitted by the Lodge.

But if the party suspended does not pay what he owes the Lodge, or have the same remitted before the expiration of two years, he must petition the Lodge to restore him, and pay what he owes. The petition is not acted on until the next stated meeting after its presentation. When acted on, a three-fourths vote is required to restore the applicant. This vote is to be taken by ballot—either ball or paper ballots, as may be ordered. If a three-fourths vote for restoration is not ob-

tained, the dues paid by the suspended party will be refunded to him, and he will then be in the same state as he was before petitioning for restoration.

The question has been asked whether the party can apply again for restoration. Answering such question we say he can immediately present another petition; and it would take the same course as the former.

The object of this provision of our Constitution is the prevention or removal of the evil that had up to its adoption afflicted our Lodges. In many cases brethren remained suspended until sickness or adversity overtook them, or even until the grim messenger appeared to be approaching, and then, either on their own motion or that of some friend, they would pay up and restore themselves in order to secure benefits that up to the happening of these contingencies they had ignored. He that would justly avail himself of the privileges and benefits of Masonry should prove himself worthy thereof.

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### **Masonry Should be Digested.**

Quite a ripple was occasioned on the surface of the Masonic Fraternity early in March by the announcement made in the daily press that ex-President Cleveland had taken the first steps in Masonry, and that the Grand Master of the New Jersey jurisdiction "had arranged to convene the Grand Lodge at Princeton (the ex-President's home) and give Cleveland three degrees at one time." The paragraph went on to state that "This prerogative is seldom employed by a Grand Master, and is done only in special cases."

The TRESTLE BOARD entertains the highest regard for Grover Cleveland as a man among men, and as an upright official, and one having the courage of his convictions and the backbone to stand by them, but it will ever protest against the granting of special privileges to any candidate for Masonry, particularly the privilege of swallowing the three degrees at one gulp without proving his proficiency and being advanced as his aptitude and

ability proclaim him deserving of preferment. No novice can digest the whole of symbolic Masonry at one effort, and none should be permitted to make the attempt. Masonry regards no man for his wealth or worldly honors, for which reason special privileges should be accorded to no one.

The seeker after light who approaches our outer door should come as a poor, blind candidate, and should travel the Masonic highway as all brothers have done who have gone that way before, be he king, prince or potentate. Such practices as the granting by a Grand Master of a dispensation to confer three degrees upon a candidate at one sitting, particularly where the recipient is a man of honor and distinction, tend to make Masonry sycophantic and destroy its usefulness.

Ex-President Cleveland would the more appreciate the beauties of our progressive moral science were he permitted to take the degrees in the proper and customary manner and progress in the acquisition of Masonry's mysteries as his proficiency fitted him to absorb them.

Upon close inspection this case proves to be an assertion by the Grand Master of New Jersey of the traditional, but questionable, prerogative of the Grand Master to "make Masons at sight," which has been emphatically denied by official authority here in California and in other jurisdictions in America. It is well that this latest effort along such a line signally failed owing to the great clamor which it occasioned, and that the ex-President will not be railroaded into the Masonic institution in this irregular manner, as a Mason made by virtue of a Grand Master's authority would be a Mason-at-large, a member of no Lodge, a "Wandering Jew" among the Craft.

It is unlikely that this unseemly haste was Mr. Cleveland's desire, but more probable that it was the demand of some of his zealous but unwise friends in the Fraternity whose enthusiasm exceeds their good judgment.

### The Tyler.

The office of Tyler of a Masonic Lodge is vested with much more importance than most brethren are wont to attach to it. In the annual allotment of offices it is too often the practice to award this station to some brother who is unfit for the position, various reasons being ascribed for the appointment of an incompetent or unfit person,—one often assigned (there being a slight remuneration connected with the office) is that the brother “needs it.” Sometimes the position is given to one who would otherwise be a “charge upon the Lodge.” Far better a charge upon the Lodge than an incompetent or unfit Tyler. A good Tyler should be first a man of courteous and gentlemanly instincts. He should be the right man in the right place. He should know his duties thoroughly; should be alive and keen; with open ears and a close tongue; a ready judge of human nature.

While the conventionalities prescribe that he should be armed with the proper implement of his office, the drawn sword is intended only for cowans and eavesdroppers, and the Tyler should have a dignified but cordial welcome for all visitors who approach the outer door, particularly strangers, while they are awaiting examination by committee. A Lodge will never prosper if it has a Tyler who is indifferent to visitors, and a surly and crabbed individual in that office can work more destruction in one meeting than an efficient corps of officers can repair in a year.

Brethren, look well to your Tyler.

### A Caloric Time.

Our good Bro. Taylor of the *Pacific Mason*, Seattle, appears to be greatly puzzled by an item which appeared in the February TRESTLE BOARD descriptive of an entertainment given by the Eastern Star Chapter at Santa Cruz, Cal., which was termed a “Spanish Evening.”

Well, Bro. Taylor, we of the Golden State are a little nearer the Mexican bor-

der than the brethren of Puget Sound, and are therefore more sophisticated in such matters, but if the description of the hall decorations, the chili peppers, the Eastern Star sisters in Spanish costume and the Castilian viands are not clear enough, come down to California and we will put you through a course of sprouts consisting of tomares, chili con carne and “Mexican hot.” Islam Temple will even teach you to “walk Spanish.”

### The Point of View.

This world is what we make it. A mirror will faithfully reproduce the countenance of the person who looks into it. Frown at the glass and it will scowl at you in return; smile and it answers you in kind.

A German allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother, full of disappointment.

“The garden’s a sad place, mother. I’ve been all around, and every rose tree has cruel thorns on it.”

Then the second child came in breathless.

“O mother, the garden’s a beautiful place!”

“How so, my child?”

“Why, I’ve been all around, and every thorn bush has lovely roses growing on it.”

And the mother wondered at the difference in the two children.

Said Lord Combermore: “As a military man I can say, and I speak from experience, that I have known many soldiers who were Masons, and I have never known a good Mason who was a bad soldier.”

“Did your wife listen to your excuse for staying out so late at lodge last night?”

“Oh, yes; she listened to me, then—”

“Then what?”

“I listened to her.”



*Southern Pacific Co.*

ON THE SHORE OF LAKE TAHOE.

## Masons as I See Them.

BRO. J. E. THORNBURGH, IN MASONIC TROWEL.

There's your staid business man—wide-awake, energetic, full of fire and ginger. He aligned himself with the institution on principle. Has not much time to give to Lodge meetings, but finds time to keep posted, and, while not well read in Masonic lore, he has a working knowledge, is able to prove himself and can talk Masonry to you just as he would any article he sells. His life has been benefited by Masonry and no Lodge is embarrassed or ashamed to own him as a member. He takes the papers and, in a general way, can tell of the doings of Masonic bodies in much the same way as he does the markets. When called upon, he is ever ready for Masonic duty, if its performance does not call for too great a sacrifice. With him it's business first, last and all the time. He's a business man and a business Mason.

Next in line is your easy-going, jolly, good Mason, whose heart is bigger than his head. He, also, is a Mason from principle. He goes to Lodge regularly, because he enjoys Masonic association, loves to see

the work, and, too, because it benefits him. It's a real pleasure to meet him anywhere, for if you are in a fretful, ill-tempered mood, his good sense prevents him taking offense, and his good nature is "catchin'." He sees only good in all Masons, and could not do justice on a jury, because his heart beats twice while his head-piece thinks once. He is not what you'd call a bright Mason, though in a manner he can give you the sign, token and word—though the first might be indefinite, the second applicable to anyone of a half dozen degrees, and the third excused as an impediment of speech. He is not accurate in his knowledge, because it requires too much time and too much labor to become so. He loves Masons and Masonry, and can always be counted on to do (or undo) any work entrusted to him. If he takes a paper, he reads its sixteen or twenty pages in as many minutes, and wonders why there's so little in it. When he goes to Lodge his wife and children are lonesome; when he stays at home, the Lodge is lone-

some; he is lonesome, himself, only when his family are at the seashore or the circus, and there's no Lodge meeting. He's not specially good for any particular Masonic work, but the Worshipful Master often thinks that if he had a regular audience of one hundred such men as Jolly Jones, each of whom was as appreciative of his work, he would become popular enough in one term to run for governor.

Here's a brother who is trifling. Why he is a Mason, yourself, myself nor himself could tell. The only Masonic requirement he seems to fulfill is to pay his dues. If, perchance, he is placed on a committee, he makes the other two believe he has some information "up his sleeve," but absents himself from Lodge on the night the report is due. He doesn't try to learn, as he knew it all before he "joined." He doesn't read, write or spell the Masonic language. He takes the floor on every possible occasion, and opposes every motion. He's always "too busy" to visit the sick or bury the dead. He's a good fellow in his way. A great deal might be written about the way he exemplifies Masonry to the world, but it would do the world no good, and he'd get mad.

Our young, inexperienced Mason is enthusiastic and proud—as proud of the fact that he is a Mason as he was, when a boy, he wore his first pair of red-topped, brass-toed boots, and only wishes he could display his Masonry to the same extent he did the boots. But he is modest to the point of timidity, and would not do anything inappropriate for the world. His associations and their ideals, will, in a great measure, set his pace and the responsibility of teaching him correct standards is a great one.

Our old Mason—God bless him! The childlike simplicity of his life wins our love, and his Masonic rectitude commands our respect. He takes the place of honor at every opportunity, calls down a brother when it suits his mood, acts as judge advocate always, and is, in general, a privileged character. He has the landmarks and the ancient constitutions, together

with the work—got them while you and I were in our swaddling clothes, and the perfection with which his mind has preserved them through all these years is a standing imputation of weakness in the minds of the present generation. He has them in their purity and will not countenance a deviation, even in his closest friends. He has age and experience on his side, and woe to the young Mason who crosses swords with him or makes an error in his presence. His every day life accords with his profession, and the old Mason is an object of veneration and tender solicitude.

The policy Mason—one who uses his Masonry with mercenary motive. Seldom found in the quarries, but a mighty good worker when he has an ax to grind, and can get some other brother to turn the crank. When he calls you "old man," slaps you on the back and tells you what an all-around good fellow you are, he is not totally insincere. He really thinks a good deal that way, until he finds you are too narrow and conceited to turn the grindstone. He is not a bad fellow—he just got hold of Masonry by the wrong handle.

The small Mason wants all the honors, and, in fact, all the everything else. He has no conscientious scruples, when it comes to small things. If to say a trivial word will stress his own importance, he says it, without thought of injuring some other brother. A sacred duty to perform, requiring some sacrifice, he turns over to some other, who has more time, and, perhaps, a more exalted sense of duty. "Self" is enthroned in the very heart of his being, and as great opportunities are lacking, he must needs make use of small things to minister to the greed of his idol. He is to be pitied. He is not living up to his privileges as a Mason, and will face the truth some time that "it is not all of life to live," and that "he who would be greatest should be willing to be considered least."

The earnest Mason! Have we any such? Yes. All these I have spoken of are earnest Masons—as they view Masonry. The difference is in their viewpoint. Edu-

cation, environment, mental, moral and physical caliber all go to form the point of view, and all these characters may be and often are represented by the same man at different times in his life. Let us strive for the greatest altitude. Perfect, there is

none. But an humble, earnest desire, a lofty aim may be cultivated by all, so that when the twilight falls and the evening bell is tolled, as we take the last sad, fond look at Time, Eternity will not be darkened by the backward glance.

## Oblong Square.

Much has been said and a great deal has been written concerning the correctness of the term embraced in the title of this article, writes a brother in *Southern Freemason*. Whatever its significance may be as an expression scientifically its apt Masonic usage remains unquestioned. Witness the learned remarks of the great Masonic scholar and historian, Brother Albert G. Mackey: "A parallelogram or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others.

"This is the symbolic form of a Masonic lodge, and it finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the ark of the covenant, the Tabernacle, and lastly, the Temple of Solomon, were all oblong squares."

This revered author in connection with this subject also cites the following regarding the interesting facts about the ground floor of the Lodge.

"Mount Moriah, on which the Temple of Solomon was built, is symbolically called the ground floor of the Lodge, and hence it is said that 'the Lodge rests on holy ground.'

"This ground floor of the Lodge is remarkable for three great events recorded in the Scripture, and which was called 'the three grand offerings of Masonry.' It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the first grand offering; it was here that David, when his people were afflicted with pestilence, built an altar, and offered thereon peace offering to appease the wrath of God—this was the

second grand offering; and lastly it was here that, when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the third grand offering.

"This sacred spot was once the threshing floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver. The Cabalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was born and Abel slain. To the Mason it is sufficiently endeared by the recollection, that it was here that, after a long night of darkness, language was restored and Masonry found."

It is also appropriate at this juncture to say that, all the best writers of the history and traditions of Masonry subscribe to the foregoing dissertation from the Lexicon of the eminent author quoted.

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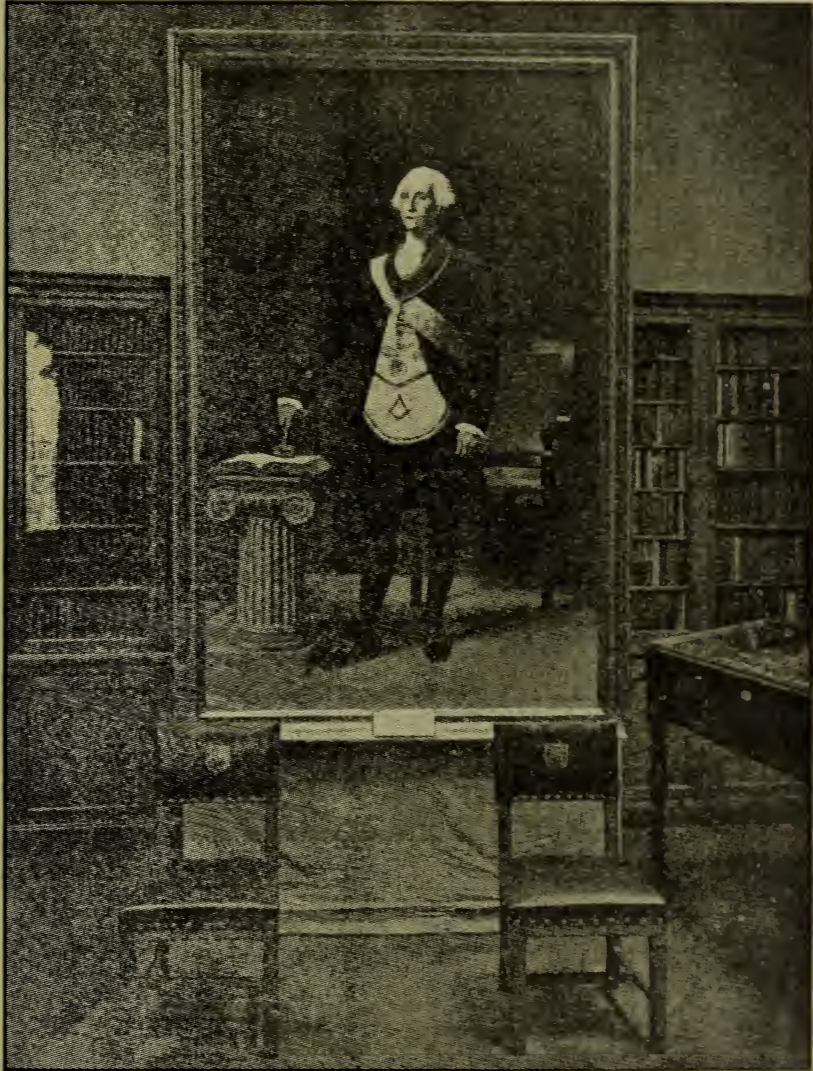
### And He Did.

When Noble Smith started for Islam Temple's meeting the other night he said to his wife: "Mary, I believe I'll take the key, for I might have trouble in finding it when I get home."

"Yes," said his wife, "and you'd better take the keyhole, too."

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Discretion is not one, but all of the cardinal virtues. If we had discretion at all times, we should never do wrong. Oh! How much repentance would be saved, if we were discreet.—*Ex.*



COPY OF A PAINTING OF GENERAL WASHINGTON, PRESENTED TO THE GRAND LODGE OF ENGLAND, BY BRO. HENRY L. WELCOME, AN AMERICAN CITIZEN.

### The Acacia Tree.

In the whole symbolism of Masonry no object is more sacredly regarded than the acacia tree, and this reverence has a fraternal, sentimental, traditional and historic basis. The acacia is the Shittim wood of the Masonic period. By specific order of the great Hebrew lawgiver and leader of the tabernacle, according to the *Australian Keystone*, the table of the shewbread, the ark of the covenant, and indeed all of the sacred utensils and furniture were made of acacia or shittah wood. To the Jew, a tree which has been expressly designated and set apart for such holy purposes must ever remain an object of supreme veneration. Our ancient Masonic Brethren appear to have regarded the acacia as especially adapted to fill one of the most important positions in the comprehensive and sublime system of symbolization pertaining to the Craft.

In our Masonic system the acacia represents immortality, innocence and initiation. Thus it is made to typify the birth, life and transition of the human soul. The beautiful, blooming flower, mature at morn, faded in the eventime, is pathetically emblematic of life's transitoriness, which temporarily at least, with cruel suddenness, sunders the tenderest bonds of existence, but the acacia constantly presenting its evergreen appearance, the miracle of re-creation, of perpetual youth, most aptly and eloquently points to an indestructible, immortal essence within our common humanity which mocks at death and scorns the mutations of time. It is a beautiful reminder to every reflective soul that the real man, the sublime, eternal ego, the invisible monarch in the realm of flesh and blood, is absolutely immune to the crumbling touch of dissolution, and, in the imperative insistence of the impressive funeral service of our Order "shall never, never die."

### Highland Legend.

In the wild times when the Scottish clans still peopled the highland glens there was often hot fighting over the merest trifles. In a skirmish in Glenorchy a young man named Lamont had the ill fortune to kill a son of the chief of the clan Gregor. He fled instantly, and was hotly pursued. Reaching a house, he implored the tenant for shelter and safety, saying he was in danger of his life.

"Under this roof you are safe," said the owner, "whoever you may be."

By and by his pursuers came up asked whether a stranger was in the house.

"He is. What's your will?"

"He has slain your son. Deliver him to our vengeance."

Though the tidings filled all who heard them with grief, amidst the weeping and wailing, the chief said, "You cannot have the lad. MacGregor has passed his word for his safety, and even in this house he shall be free from harm."

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Noble Chas. H. Heyzer, Illustrious Potentate of Mecca Temple, New York, for 1903, says in his annual address:

Illustrious Nobles, all men are selfish; self-abnegation is impracticable, impossible; selfishness is implanted in us by our Maker for a wise purpose, and I must confess that, when an old friend and Noble is torn from us by the rude hand of Death, there is an impulsive feeling of selfishness which says: "Why did not the All Wise remove some one less useful to the world, less loving in character, whose absence would not create so severe a pang?" And yet the friend of our bosom is beyond all earthly trouble, care and worry, and has at last reached his heavenly rest. Let us humbly bow to God's decree.

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The man who goes to Lodge to assist in the work is a better Mason than the one who goes to criticise the work done.—*Masonic Sun.*



## Death of "Father Damon."

THE MARRYING PARSON OF SEATTLE PASSES INTO THE GREAT BEYOND.

Another pioneer Mason passes over the dark river. On January 11, 1904, Rev. John Fox Damon died at Seattle, Washington. Bro. Damon was one of the pioneers of Masonry in California. He arrived in this State on July 23, 1849 via Cape Horn. He became a member of San Jose Lodge, No. 10, in 1851. Was a charter member of Occidental Lodge, No. 22, of Golden Gate, No. 30, and of Lebanon, No. 49. He was S.W. of Golden Gate in 1852-53, and Master of Lebanon, No. 49, in 1854.

Bro. Damon was a printer and in charge of the San Jose *Mercury*, and the San Diego *Herald*, at times. He left San Francisco during the Fraser River furor in 1858. And had a varied experience as miner, editor, and lastly as minister in the pioneer days of Oregon, Washington and British Columbia, and settled permanently at Seattle, as pastor of the Plymouth Congregational Church in 1868, and there began that phenomenal career that has made his name familiar in all the Northwest and given him the subriquet of the "Marrying Parson." It is not known how many marriages the blacksmith of "Gretna Green" has to his credit, but it is of record that "Father Damon" as he is familiarly known has officiated at 2,980 weddings. His later years were given entirely to weddings and funerals, as failing health prevented active labor in the pulpit. Bro. Damon was well known to the pioneers of 1850-56 period, but now, save to "two or three old men" his name is but a tradition. He was a Royal Arch Mason, a Knight Templar, and was a Grand Cross of the Court of Honor thirty-second degree of the Scottish Rite, being the second one to receive that honor from the Supreme Council of the Rite. Rev. Damon visited San Francisco with his wife in

November, 1902, as the guest of Golden Gate Lodge, No. 30, at the fiftieth anniversary of its organization, at which event, only William S. Moses, the first Master, and John F. Damon, the first Senior Warden, were living and present, after the lapse of fifty years.

Bro. Damon was born at Waltham, Mass., February 17, 1827. *Pax vobiscum* is the sincere wish of his elder brother in Masonry.

WILLIAM S. MOSES, 32°.

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### Discourtesy in Commercial Life.

Why should men invest enormous sums of money, says a New York paper, in stocking stores with goods for sale, and then intrust the selling of the goods to clerks who actively or passively repel and offend the would-be customer? Of course there is no answer, and yet there is a lot of evidence available to anybody who will question shoppers, of an almost general disposition among the city's salespeople to be something between indifferent and discourteous to customers not known to have a lot of money and the inclination to spend it immediately. The employers and managers, naturally, do not know this, but they ought to know it, and could by doing just a little detective work for themselves. Such labor would pay.—*Ex.*

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Not a dollar spent for conveniences and the beautifying of the Lodge room is mispent. Nice furniture, music, stereopticon and all accessories add to the working force of a Lodge, increase the pride of its membership and impress the newly made member with the worth of Masonry.—*Masonic Trowel.*

## Masonry a Picture of Life.

The first three degrees of Masonry are a beautiful, a vivid, and a thrilling picture of human life as set forth in the *Standard*. Every step is an illustrative type of man, his birth, his manhood, his old age and his death. There is no more striking similitude of man in this world than is found in the beautiful and impressive ceremonies of symbolic Masonry. They bring man from darkness to the effulgent light of truth, and step by step trace his course through this life. He is led along the pathway of knowledge to a revelation of his duty to God, his neighbor and himself. In them he is reminded that in this world we are beset with temptations, must endure trials and be visited by affliction, and they point to a trust in God, a virtuous life and strength of character as the proper way to meet all trials and vicissitudes. He is told of the undeniable fact of the mutation of all earthly things, that mortality rests upon all created beings, and taught that immortality is the spark of divinity that is within man.

As an entered apprentice man sets forth in the morning of life, taking his place among his fellows and wearing the pattern of his own character. He goes on until as a Fellowcraft he reaches the period of manhood where he is beset by temptations, trials and difficulties, and is taught that "clothed in the armor of virtue he may resist the temptations, he may cast misfortunes aside and rise triumphantly above them." As a Master Mason he beholds man in the "sere and yellow leaf," when he looks upon the sunset of life and patiently waits the approaching night.

While from the legendary standpoint the Master Mason's Degree may be said to be incomplete, yet it is complete to the uttermost in teaching man that he owes his existence to the one true and ever living God; that God will follow him with

His light and love during his days of probation here, and give to him an immortality beyond the grave, which is the crown of glory that makes hallowed and divine the real life of the human race. Our life here is not complete. We are in the school of life learning the rudimentary lessons. The picture of life contained in Masonry is a school of instruction in which we are taught the glory of living. After the recess hour, between death and the resurrection, we will behold the higher scholastic teachings of the High School of God. In the Lodge, God is revealed as the author of all creation. He is to be revered and His law obeyed.

We ought to get all the light we can and from every source, and Masonry as a picture of life is strikingly illuminating.

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About one hundred Sir Knights and their families, of Washington Commandery, of Hartford, Conn., have signed the roll for a special party which will make the pilgrimage to the Golden State. This commandery is one of the oldest in the United States. They will come West over the Northern Pacific, leaving Hartford August 26th, and making a side trip into the Yellowstone.

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The official Illinois K. T. train returning from San Francisco after the convention in September, will return via the Shasta-Northern Pacific route, via Portland, Tacoma, Seattle, Spokane, Helena, Yellowstone Park, Minneapolis and St. Paul. Stops of a few hours will be made at Portland, Tacoma, Seattle, Spokane. A very large number will "do the Yellowstone" on this return trip. The park is open until September 30.



CARRIAGE DRIVE, GOLDEN GATE PARK, SAN FRANCISCO.

## The Great Conclave.

### Many Thousand Knights Templar Will Make Pilgrimage to the City by the Sunset Sea.

Eleven thousand Sir Knights are booked for rooms in San Francisco during Templar week, according to the report from W. L. Growall, chairman of the hotel committee. Eleven thousand Sir Knights from the East, booked at San Francisco, six months and more before conclave week. That is an indication of the numbers that will attend the Twenty-ninth Triennial Conclave of the Knights Templar to be held in San Francisco the first week in September. It is fortunate that San Francisco is possessed of greater facilities for accommodating a vast throng of visitors than any other city of its size in the world, and its capacity in that direction has been tested on more than one occasion within recent years. The people of California look upon the coming Templar Conclave as the greatest

event that has occurred in San Francisco in the past twenty years, and preparations are in progress to make conclave week one round of festivities. The Knights Templar of California took the initiative, beginning the work almost from the very hour it became known that the Triennial Conclave was to be held in San Francisco, but now, and for several months past, the people of California, nay, all the people of the whole Pacific slope, have taken hold of the matter, and are vying with each other to show to the prospective visitors the superior attractions of California at all seasons of the year, the glorious climate, with an almost unvarying temperature, an eternal spring, and a country described by travelers and tourists as the paradise of the American continent, with a cloudless sky for eight months in

the year. San Francisco is able to house 200,000 visitors comfortably, and entertain that number most hospitably, should that many elect to come. The transportation companies are fully prepared to accommodate the largest tourist travel in the history of trans-continental excursions, and have secured all available coaches and sleepers for that time, enabling them to bring forty trains a day into San Francisco with ease. It will require seventeen miles of car track to accommodate the empty cars, while awaiting the return trip, but the companies are making arrangements for as much more, if needed.

#### THEIR RECEPTION.

Coming over the mountains and into the valleys of California, visiting Commanderies will be met at the depots along the line of travel by delegations of Sir Knights and their ladies, who will extend them greetings and bid them tarry and accept the hospitalities of the towns and cities on the route. At each depot of the larger towns there will be a reception during the time the trains will stop, and some tokens will be given to the visitors as souvenirs of that locality. Upon nearing San Francisco, the travelers will be met by delegations of Sir Knights from the city, as far as fifty miles up the road, who will furnish information and guide the visitors to the city. The grand nave of the ferry depot will be transformed into a reception hall, where the committees will be in constant attendance, receiving and greeting new arrivals, looking after their comfort, baggage, deliver messages to them and from them to relatives and friends they may have in San Francisco, afford them facilities for communicating with their people, hotel and headquarters. Every comfort will be provided in that spacious hall, over 500 feet in length, wide and lofty, and brilliantly illuminated. The place will be provided with an abundance of fresh flowers every day for free distribution to arrivals, as a first California greeting.

Escorting Commanderies upon arrival to their headquarters and hotels will be quite a feature during the first day or two of the conclave and the days immediately preceding conclave week. Companies and detachments of Sir Knights in Uniform, afoot and mounted, will be constantly on duty at the railroad depots, and will escort the Commanderies, with a band of music and banners to their hotels and headquarters. There will be carriages for those who wish to ride, and special tourist and observation cars, decked with flags, bunting and flowers, for those who prefer to remain together for the few blocks from the depot to the hotel. At the Palace Hotel, where headquarters will also be established, the three large parlors have been secured for the ladies' reception rooms. The main working headquarters of the executive committee, all sub-committees, secretaries and executive officers, is at 645 Market street, in the very center of the business section of the city, and only a few steps from the Palace Hotel, where all the work is planned and executed. Here visiting Sir Knights will find a bureau of information, and every facility for communication, either by letter, telephone or telegraph. Sub-bureaus of information will be established for Templar week at each of the principal hotels, the Mechanics' Pavilion, Grand Opera House, and at points on the most frequented thoroughfares.

#### IN HOLIDAY DRESS.

The street decorations are to be of artistic merit, and on the plan inaugurated in San Francisco one year ago, consisting of American flags hoisted on flagstaves along the curb of the principal streets; each flagstaff being an extension of a large pole, and at the point where the mast and flagstaff meet, a cluster of flags flutter, while garlands stretch from pole to pole, along the curb and across the roadway. The florists of San Francisco will add the best their skill and genius can devise to the decorations the city and firms, corporations and business houses

will volunteer in honor of the occasion. Carloads of flowers will be sent each day from the vast flower beds of Santa Clara, Marin, Sonoma and Sacramento, besides the wagonloads that will be sent each day from Golden Gate Park, for decoration and free distribution.

The illumination is to be the grandest ever seen, surpassing even that on the occasion of the Grand Army encampment, which was considered the finest ever seen anywhere. Ten courts of honor at as many intersections of prominent thoroughfares of the city will form the most striking and novel feature of the illumination, and will turn night into day. The main court of honor, with its myriads of lights, will be at the intersection of Market, Kearny, Geary and Third streets, and in front of the headquarters of the executive committee of the Triennial Conclave. All the public buildings, from the ferry depot to the City Hall, and many business and private houses, will also be brilliantly illuminated, showing most artistic electrical designs.

#### OPEN HANDED HOSPITALITY.

The Grand Commandery of California and California Commandery No. 1 will maintain open house at the Mechanics' Pavilion all week. Golden Gate Commandery No. 16 will welcome their guests at Native Sons' Hall. Other Commanderies of California and from other sections of the Pacific slope will keep open house at their respective headquarters. An exhibit of California's choicest produce will be maintained at the pavilion, while the Commanderies from the cities along the Sacramento Valley will have an exhibit of the rich produce of that section of California. San Diego, the southernmost county of California, has taken the initiative in providing a creditable exhibit of what that county is capable of producing. The Sir Knights of San Diego have applied to the Board of Supervisors of the county and to the Chamber of Commerce of San Diego for an adequate appropriation, to install and maintain a creditable

exhibit during conclave week in San Francisco. Commanderies coming from the valleys and from the mining regions, from Nevada, Oregon, Washington and from all other sections, will join in making exhibits of the wealth of their respective sections. It is essential to make these exhibits in order to convince visitors from other States of the wealth hidden in the earth of the Pacific slope. A pavilion of artistic design will also be erected on one of the public squares, or on some conspicuous point in the center of the city, where thousands of souvenirs of California will be distributed free to visiting Sir Knights and those who come with them. The committee intends to give away 40,000 pint bottles of the best California wine, from 40,000 to 100,000 baskets of choice flowers, and an equal number of baskets of the choicest California fruits. This will be independent of the souvenirs to be given by Commanderies from the interior and from up and down the coast; some of whom will give as souvenirs specimens of rich quartz and other valuable tokens as mementos of their visit to the Golden Gate. Each Commandery will be supplied with enough cards entitling the holder to receive these gifts upon presentation of the card. Promenade concerts and receptions have been arranged for at the Mechanics' Pavilion, and the grand ball will be held in the grand nave of the ferry building, spacious enough for 5,000 couples to dance at one time.

#### COMPLIMENTARY THEATRICAL PERFORMANCES.

Among the novel features in contemplation for the delight of visitors the following form a part, perhaps a small part only, until more arrangements shall be made: The Grand Opera House has been secured for Templar week. It is one of the largest and finest theaters in the United States. Divine service will be held there on Sunday; but during the remainder of the week performances will be given there by a troop of from 75 to 150 Chinese performers, and a Chinese



IN THE BAY OF SAN FRANCISCO.

orchestra, the very best that money can hire. Each Commandery will be supplied with a sufficient number of complimentary tickets for all those who come with that Commandery.

#### BAY EXCURSIONS.

Two magnificent ocean liners will be chartered to take visitors on daily excursions around the great bay of San Francisco, to all points of interest, of which there are many about the bay; the Union Iron Works, from which the greatest battleships and cruisers of the American Navy have been furnished; the United States Navy Yard, the Naval Training School; Alcatraz Island, with its military prison and frowning forts; Fort Point, the harbor defenses and fortifica-

tions; the Golden Gate and out beyond the heads, to the Farallones, steaming by the seal rocks, with their howling seals, the great monsters of the deep. An orchestra will play on each steamer, and luncheon served to all guests. These excursions will be free to all visiting Sir Knights and their ladies.

#### POINTS OF INTEREST.

The city of San Francisco and the peninsula it occupies, or at least a large part of the peninsula, are filled with many sights worth beholding, especially to the stranger, who has never seen the old missions built by the Spanish Padres, who dwelt there before civilization invaded the extreme end of the American continent; Golden Gate Park, one of the greatest

pleasure grounds in the world, with 1,500 acres blossoming all the year round, its zoo, aviary, and the museum in which are housed rare treasures, the Cliff House, on an eminence, the base of which is washed by the waves of the Pacific Ocean, opposite the Seal Rocks, the famous Sutro Baths, the Presidio Reservation, the great military camp of the United States Army, the Potrero, and almost numberless other attractions to the sight-seer. To reach all these points, San Francisco has a street car system, which honeycombs the city in every direction, the most complete and perfect system perhaps in the whole world, with unobstructed travel at all seasons, and transfers which will carry a passenger from and to any point of the city and environments for one fare. The committee is now negotiating with the street railways to procure free transportation over all lines during Templar week for all Sir Knights in uniform, or else the committee contemplates purchasing a sufficient number of fares so as to be able to distribute books each containing 100 fares to Commanderies, and provide transportation for all the fraters during the week they will remain in San Francisco.

#### DAILY EXCURSIONS.

Daily excursions will be made to the noted places in the vicinity of San Francisco, and at each point a most cordial reception awaits the visitors. Those places may be reached within one or two hours, and the cost is nominal, the fare being from 10 cents for the nearest to \$1 to the most distant point. Among them are: San Jose, in the midst of Santa Clara Valley, with its miles of flower beds; San Rafael, on the Marin shore, nestling in the center of endless gardens; the great University of California at Berkeley, and the Leland Stanford, Jr., University at Palo Alto, with its stately structures and panoramic landscape; Burlingame, the summer home of California nabobs; Mount Tamalpais, rearing its summit far above the clouds, with an unobstructed

view of the broad Pacific for many miles; Mount Hamilton and its famous Lick Observatory, and the greatest telescope in the land; Monterey, with its immense park and driveways of fifteen miles.

#### SIDE TRIPS.

After the great Templar parade, which is expected to be a sight never to be obliterated from the memory of those whose good fortune it shall be to behold it, and the competitive drills for which California offers the most valuable trophies made of California gold and silver; and after the session of the Grand Encampment of the United States, the visiting Sir Knights are to be escorted on excursions some distance from San Francisco to see sights that no one visiting in California should miss. The wonderful Yosemite Valley, with its famous peaks and promontories, waterfalls, the giant trees of Calaveras and of Santa Cruz, Catalina Island, Santa Barbara, the Mecca of all afflicted; the orange groves of Southern California, Sacramento, the capital of California; the fertile valleys of the Sacramento, San Joaquin, Sonoma, Yolo, Napa, Colusa, and other sections with miles of orchards and vineyards; the oil fields, and the mines whence has come the precious metal that moves the wheels of commerce.

While from each of those places there will be large delegations in San Francisco during conclave week, who will keep open house and give from their ample stores that the visitors may carry samples at least with them, there will be ample preparation for the reception and entertainment of the visitors when they call at each of the places. Everywhere the town will make a holiday of it, for the conclave has been taken up by the whole people of the Pacific Coast, and they are anxious to please their visitors, and make the conclave a memorable event. It looks as though they will succeed.

#### A ROYAL WELCOME.

When the Sir Knights went forth from California two and one-half years ago to

Louisville, Kentucky, and invited their fraters of the whole United States to come to the Golden State in 1904, they well knew that they had the cordial support of all California and of all the people of the Pacific slope. They also knew that the people who encouraged them to induce the Knights Templar to cross the continent to come to California, were as genial and hospitable as is their climate, and as generous as is California's soil. They were not mistaken. The people are interested in the coming conclave; they beckon their fraters to come to them, to share the glories of California; to come from the East, West, North and South; come away from the sweltering summer's heat, from where hail, rain and fierce winds drive man and beast to shelter; where it is burning hot late in August and shivering cold a few weeks later. California Knights urge their fraters from across the mountains and from the Atlantic seaboard to come and see the wonders of California, breathe its balmy air, behold its clear, azure sky, feel the invigorating effects of a cooling sea breeze in midsun-mer, taste of the delicious fruits and grapes, of the milk, honey and wine, with

which the land is overflowing. The latch string of the Golden Gate is out—the gate's ajar for all to enter and share the blessings of California with their fraters for a brief period at least.

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The 1904 Frisco Club of Mary Commandery, No. 36, K. T., Pennsylvania, expects to start for the Triennial at San Francisco, on Monday, August 22d. Their itinerary puts them in Chicago, St. Paul, Minneapolis, Gardner, Yellowstone Park, Seattle, Tacoma, Portland, San Francisco, San Jose, Del Monte, Santa Barbara, Los Angeles, Riverside, Grand Canyon, Santa Fe, Colorado Springs, Kansas City, and St. Louis, arriving at Philadelphia September 22d. It is understood the list is full.

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The Grand Lodge of New York, at the recent Annual Communication, extended fraternal recognition to the new Grand Lodge of Western Australia.

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In Ireland a brother must have served two years as Master Mason and six months as a Royal Arch Mason before he can petition for the Templar degrees.



AVALON, SANTA CATALINA ISLAND, CALIFORNIA.



## CHIPS FROM THE QUARRIES.

News of the Craft, Gleaned from All Sources.

### New Temple for Whittier.

The present year is unprecedented in the annals of Masonry in California in the matter of the erection of Masonic edifices. Advice reaches us of a new Masonic Temple to be erected at Whittier, Los Angeles County, which will be not only a credit to that community, but to the State.

The building is to be of classic design, and features from three of the five orders of architecture will be represented in the facade.

The temple will be 50 feet front by 105 feet deep. It will be erected on Greenleaf street, Whittier, and will be a three-story structure, with body of brick and front of artificial stone. The building will be surmounted by a graceful cupola twenty feet in diameter.

Besides the grand lodgeroom, 33x65 feet, with its necessary accessories in the form of a chapel, banquet room, locker room, organ room, loft and other rooms, all of which will be well lighted and well ventilated, there will be two large stores on the first floor and six offices on the upper floors.

The building will cost about \$21,000, and will be erected under the supervision of Bro. H. E. Blackman, an architect who is a past master in Masonry.

### Sealed for Fifty Years.

At the last stated meeting of Sacramento Lodge a copper box containing interesting data was sealed and deposited in the archives in the presence of the brethren. The following inscription was engraved on the lid of the box:

"This box contains the Souvenir, History and Proceedings of the Celebration of the Fiftieth Anniversary of Sacramento Lodge, No. 40, F. and A. M., July 27, 1903. It is to be Opened by the Brethren of the Lodge at the Annual Meeting of 1952."

### Junior Grand Warden Visits South.

Junior Grand Warden Edward H. Hart paid a visit to the Masonic Fraternity of San Diego for the purpose of instruction March 7th and 8th. Bro. Hart delivered a most instructive lecture on Masonry to the brethren of that city.

Bro. Hart also instructed the brethren in the esoteric work of the three degrees. In this he was ably assisted by Bro. E. T. Blackner, Inspector of the San Diego district.

### "Tafel Logen."

Hermann Lodge, No. 127, and the only German Masonic Lodge on the Pacific Coast, celebrated its forty-sixth anniversary March 9th with what is popularly known in Germany as a "table lodge," that is, combining with a banquet, concert and all sorts of high-class entertainment.

The "Tafel Logen," table lodges, are growing in popularity among Masonic lodges in Germany, though on this side of the Atlantic they only begin to find favor with the few lodges who have tried the innovation.

When all the fraters were seated, and in reply to the customary query as to the time of day, it was announced to be high twelve. Master of the Lodge Fritz Gerke formally opened the Lodge with appropriate Masonic rites, delivered the address of welcome to all fraters, and spoke the toast to the United States, the adopted fatherland of the Germans. The orchestra played the "Star-Spangled Banner," and all the guests rose and joined in the chorus.

Toasts were responded to by the brethren, after which the Lodge was closed with ample ceremony at the announcement that midnight had arrived.

### Pasadena's Plans.

The Masonic Temple Association of Pasadena, Cal., expects to be ready to let the contract for its three-story brick block as soon as plans can be adopted, and plans are now being advertised for.

Already \$30,000 of the stock has been subscribed and several applications for lease are under consideration.

### "California Commandery March."

The above is the title of a new piece of sheet music composed by Sir Isaac Doles of Indianapolis. It is especially dedicated to our California Commandery, No. 1, San Francisco. It will be played by 100 bands at the forthcoming conclave. It is catchy, pleasing, inspiring. For piano, organ, band or orchestra, sent postpaid, for introduction, for five two-cent stamps, by Isaac Doles, publisher, Indianapolis, Ind. Sir Knight Doles is also author of a number of excellent vocal and instrumental pieces, among them the stirring "St. George's Commandery March," "Old Fellows' Grand March," "Rinolets" (song and chorus), "My Sweetheart of Years Ago" (waltz song).

### The "Hen Masons."

The ladies of the Eastern Star Chapter at Tulare, Cal., instituted a burlesque Masonic Lodge in that community March 22d. It had been whispered about for several days that the ladies were slyly, secretly and clandestinely meeting at a hall in that town, and that their conferences would bring forth fruit.

In due season every Mason in Tulare received a summons, written in red ink, embellished with mysterious cabalistic signs, whereby his presence was demanded at the aforesaid meeting place to witness the conferring of the Symbolic (!) degrees by a lodge of "Female Masons," and the story goes that every summons was obeyed.

The "Lodge" was opened in "due form," in burlesque. All the ladies took upon themselves a solemn obligation to abstain from "gossiping." The "Lodge" was then called from labor to refreshment, whereupon the ladies proceeded to "gossip" with a vengeance, and every daughter of Eve "gossiped" in chorus. Several other obligations were taken, and observed in like manner. A number of candidates were initiated, being given three "degrees" each.

The ladies boldly declared themselves as brave as men, whereupon a female voice screamed "Mouse," and there was a panic—not a "Female Mason" left standing on the floor.

The ladies descended from their elevated stations and two "Billy" goats were introduced and created a scene not down on the bills.

The exercises caused great merriment among the "visiting brethren," who pronounced the entertainment a great success, and voted to obey every regular summons to attend a meeting of the "hen Masons" in future.

### Visalia Commandery Visited.

Visalia Commandery conferred the Templar degrees upon a candidate March 12th. The work was witnessed by a number of visitors from Fresno, as well as from other places. Following this part of the ceremonies the drill work of the Fresno Commandery and of the Visalia Commandery was inspected by Deputy Grand Inspector Sir Knight George W. Jones and Master of Cavalry C. T. Cearley.

### Masonic Grand Bodies.

The Grand Chapter of Royal Arch Masons of California will meet at the Masonic Temple, San Francisco, April 20, 1904, at 10 o'clock A. M., for the transaction of the usual business which comes before that grand body at its regular communication. Sessions will be held April 19th and 20th.

Following these dates, on April 21st, the annual session of the Grand Commandery will be held at the same place. The Grand Council meets April 18th.

It is announced that Santa Rosa Lodge F. and A. M. celebrate its Golden Jubilee June 24, 1904, with appropriate ceremonies.

### The Craft in General.

The Chapter of Rose Croix of New York City conferred the 17th and 18th degrees March 17th.

Scottish Rite degrees, 17th and 18th, were conferred by Buffalo Chapter, Rose Croix, Friday, March 18th.

The Nobles of Mecca Temple, Mystic Shrine, New York, attended Barnum & Bailey's circus in that city March 21st.

The fifteenth and sixteenth degrees of the Scottish Rite were conferred on a large class by Palmoni Council, Princess of Jerusalem at Masonic Temple, Valley of Buffalo, N. Y., March 11th.

### Book Shelf.

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

From Noble Charles E. Markham, Recorder, year book of Ismalia Temple, A. A. O. N. M. S., for 1903.

From Mrs. Ella B. Shearer, Grand Secretary, proceedings of the Grand Chapter of Ohio, O. E. S., for 1903.

From Bro. S. Penrose Williams, Grand Secretary, proceedings of the Grand Chapter, O. E. S. of Rhode Island for 1903.

From Bro. Francis E. White, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Nebraska, for 1903.

From Bro. John B. Garrett, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Tennessee, for 1904.

From R. E. Bro. Samuel Slager, Grand Scribe, proceedings of the Grand Chapter, R. A. M., of Tennessee, for 1904.

From E. Sir Knight John Nelson Bell, Grand Recorder, proceedings of the Grand Commandery of Ohio, K. T., for 1903.

From Bro. Thomas Montgomery, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M. of Minnesota for 1904.

From Sir Knight Alpheus A. Keen, Grand Recorder, proceedings of the Grand Commandery of Knights Templar of New Mexico for 1903.

From Past Grand Master E. C. Atkinson, a souvenir of the Golden Jubilee of Sacramento Lodge, No. 40, F. and A. M., celebrated at the State capitol, Sacramento, Cal., July 27, 1903.

From Ill. Bro. Gil. W. Barnard, 32d degree, Grand Secretary, proceedings of the 47th Annual Rendezvous of Oriental Consistory, S. P. R. S., Valley of Chicago, held January 14, 1904.

**California in Particular.**

Grand Lecturer Edwards held a Lodge of Instruction in Martinez early in March.

The Grand Lodge of California dedicated the new Masonic Temple at Santa Ana March 29th.

Los Angeles Commandery, No. 9, K. T., will, by invitation, attend Easter services at Christ Episcopal Church.

A Masonic and Odd Fellows' Hall and Cemetery Association has been organized at Rio Vista, Solano County.

Surprise Valley Lodge, No. 235, F. and A. M., Cedarville, Modoc County, installed officers late in February.

The high water in February and March damaged the Masonic Hall at Woodbridge, California, necessitating extensive repairs.

Oakland Consistory, No. 2, A. and A. S. R., conferred the 32d degree in full form on a large class of candidates from Santa Rosa and Sacramento March 16th.

A notable meeting of Al Malaikah Temple, Mystic Shrine, Los Angeles, will be held some time early in June, at which a large class of novices will walk the "hot sands."

Golden Gate Commandery, by invitation, visited California Commandery March 25th, and conferred the Order of the Temple on one of the latter Commandery's candidates.

It is announced that El Dorado Commandery, No. 4, K. T., will hold their usual Easter services in the afternoon of that day so as not to interfere with regular church services.

James Foshay, Past Grand Master, early in March addressed the Master Masons of West Gate Lodge, Los Angeles, on "Symbolic Masonry." Following his address a banquet was served.

Golden Gate Commandery, No. 16, have been invited by Dr. G. C. Adams, pastor of the First Congregational Church, San Francisco, to attend Divine service at his church Easter Sunday.

Sir Knight Louis F. Breuner, District Inspector, was present at a reunion of Mt. Shasta Commandery, No. 32, K. T., March 12th, and made an official inspection. The Order of the Temple was exemplified.

The corps of officers of the Whittier Lodge, F. and A. M., paid a visit to the Lodge at Monrovia, Los Angeles County, on March 6th, and by courtesy conferred the third degree upon a candidate.

The Masons of Alhambra, Los Angeles County, have formed a Masonic Hall Association. It is the intention to purchase property in that place which will be remodeled and rebuilt to suit the uses of the fraternity.

California Commandery, No. 1, Knights Templar, conferred the illustrious Order of the Red Cross on a class of 12 candidates last Friday night, and to commemorate the occasion gave a banquet. About 200 Knights were seated at the festal board.

Oxnard Chapter, R. A. M., has made an enviable record by securing a charter membership of 30 since September 18th, of last year, which is an unfailing indication of the working qualities of the few Royal Arch stalwarts who have made this unusual showing possible.

Ukiah Chapter, No. 53, R. A. M., will celebrate, with becoming ceremonies, on April 9th, the twenty-fifth anniversary of the granting of its charter. There will be work in the Royal Arch degree and a number of the officers of the Grand Chapter are expected to be present.

Sacramento Commandery, No. 2, K. T., was officially visited March 3d by Grand Commander W. D. Knights and Grand Warden L. F. Breuner, accompanied by Captain-General and Inspector H. D. Gillis of Yreka. About seventy-five Knights were present. After the visitation there was conferred the Order of the Temple upon candidates, and at a late hour the company adjourned to the banquet hall, where a bountiful repast was served, with Eminent Commander T. B. Hall presiding as toast master.

Yerba Buena Lodge of Perfection, No. 1, Ancient Accepted Scottish Rite of Freemasonry, has installed the following officers: William P. Filmer, Venerable Master; John R. Ruckstall, Senior Warden; F. W. Buswell, Junior Warden; George Varce, Orator; William S. Moses, Almoner; Henry Burner, Secretary; William H. Crocker, Treasurer; S. W. Oppenheimer, Master of Ceremonies; Le Baron Smith, Senior Expert; H. A. Ranft, Junior Expert; Asa H. Phelps, Captain of Guards; George H. Habel, Tyler.

**Eastern Star Notes.**

Idlewild Chapter has a membership of 104, and is rapidly increasing.

Oak Leaf Chapter, No. 8, O. E. S., gave a whist tournament and dance at Maple Hall, Oakland, on Friday evening, March 18th.

The third anniversary of Sacramento Chapter, No. 190, O. E. S., was celebrated in the Masonic Temple in the Capital City March 12th.

Carita Chapter, No. 115, O. E. S., celebrated its twelfth anniversary at Masonic Temple, Alameda, March 8th, many visitors from various Masonic bodies being present.

Idlewild Chapter, O. E. S., Santa Cruz, Cal., celebrated its twenty-eighth anniversary recently. As the Chapter was organized on February 29, 1876, the anniversary can only be held once in four years.

The large hall in the Masonic Temple was filled. Flowers and smilax, under the deft fingers of the ladies, were arranged with pretty effect in the decorations. A pleasing literary and dramatic program was rendered.

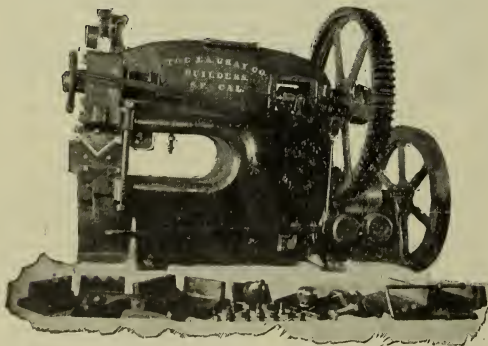
Hollywood Chapter, No. 205, Order of the Eastern Star, received an official visit from Deputy Grand Matron Marsh on the evening of March 14th. After the session of the chapter the ladies tendered a reception and banquet to the visiting grand officer.

Rose Valley Chapter of Santa Rosa had a very pleasant meeting on the occasion of the recent celebration of the twenty-sixth anniversary of its institution. Almost the entire membership was present and there was quite a number of visitors from chapters in the neighborhood.

Golden Gate Chapter will, on the evening of April 4th, give a novel entertainment in Golden Gate Hall, entitled "A Short Trip Abroad Over the Newly Constructed Absurdity Railway." The journey will include a visit to Egypt, China, Germany and Scotland, returning to Grand Union Depot, where dancing will be indulged in, affording the tourist a jolly, unique trip. Each train will be under personal charge of a distinguished traveler, lecturer and "spieler." Mrs. Kate J. Willats will be the manager and Dr. Amy Florence Temple, matron of the chapter, assistant manager.

**The Grim Reaper.**

Albert L. Black, past master of Oakland lodge, No. 188, F. and A. M., and one of the most promising of the younger attorneys of that city, died March 27th, at his home at 400 Thirty-fourth street. His death came when he was supposed to be recovering from an attack of typhoid fever. Four weeks previous overwork brought on an attack of typhoid, and when the fever had run its course, pneumonia set in and ultimately caused his death. He leaves a widow and one child.

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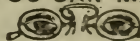
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## North Shore Railway TIME TABLE

October 17, 1903. Sundays and Holidays same\*

Leave San Francisco, A. M.—7:00, 8:00,  
9:00, 10:00, 11:00.

Leave San Francisco, P. M.—12:20, 1:45,  
3:15, 4:15, 5:15, 6:15, 7:00, 8:45, 10:20, 11:45.

Leave Sausalito, A. M.—6:00, 7:10, 8:10,  
9:10, 10:10, 11:35.

Leave Sausalito, P. M.—12:55, 2:20 3:30,  
4:20, 5:20, 6:20, 7:20, 9:20, 10:55,

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