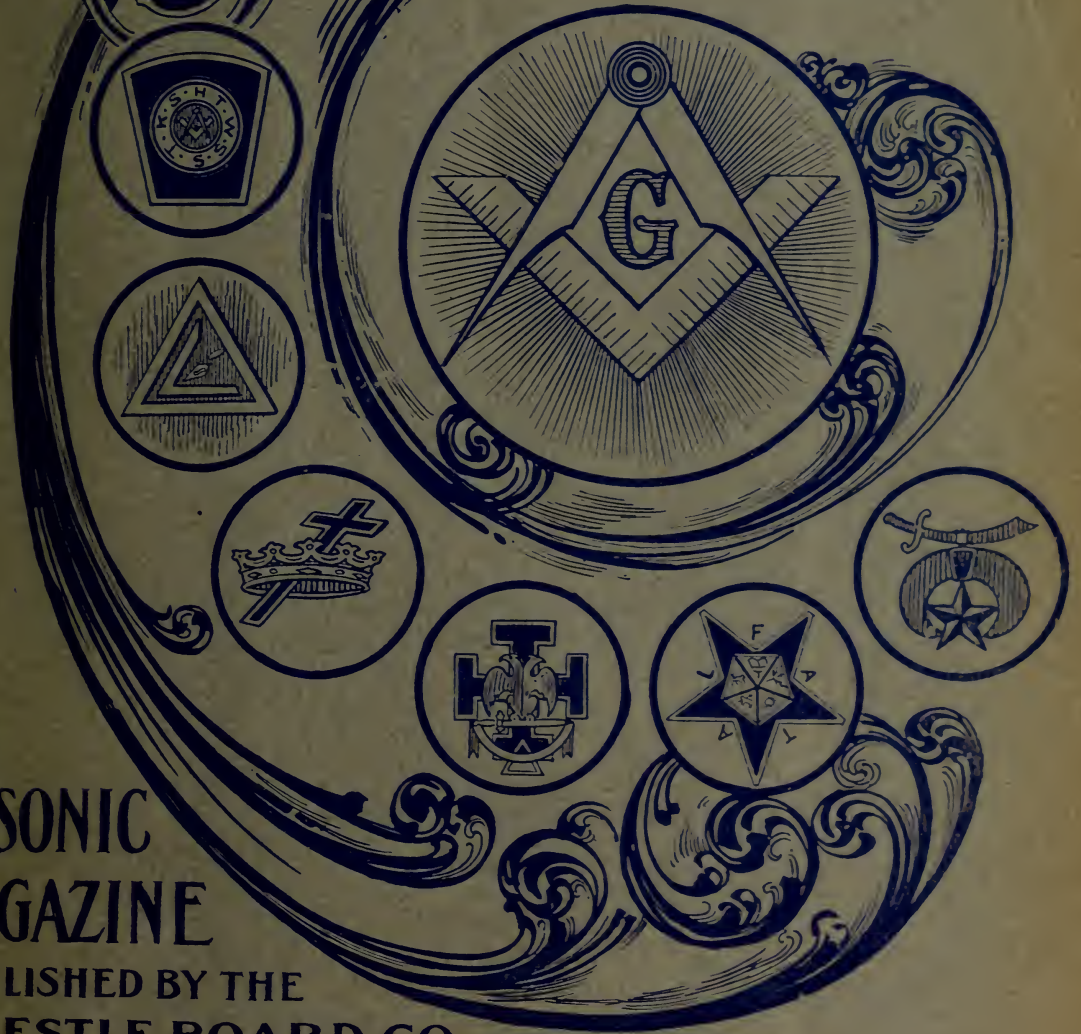


Vol. XIX.

No. 1.

JULY
1905

The Trestle Board



A
MASONIC
MAGAZINE

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



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The Trestle Board

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PUBLISHED MONTHLY BY

The Trestle Board Company

102-104 Second St., San Francisco, Cal.

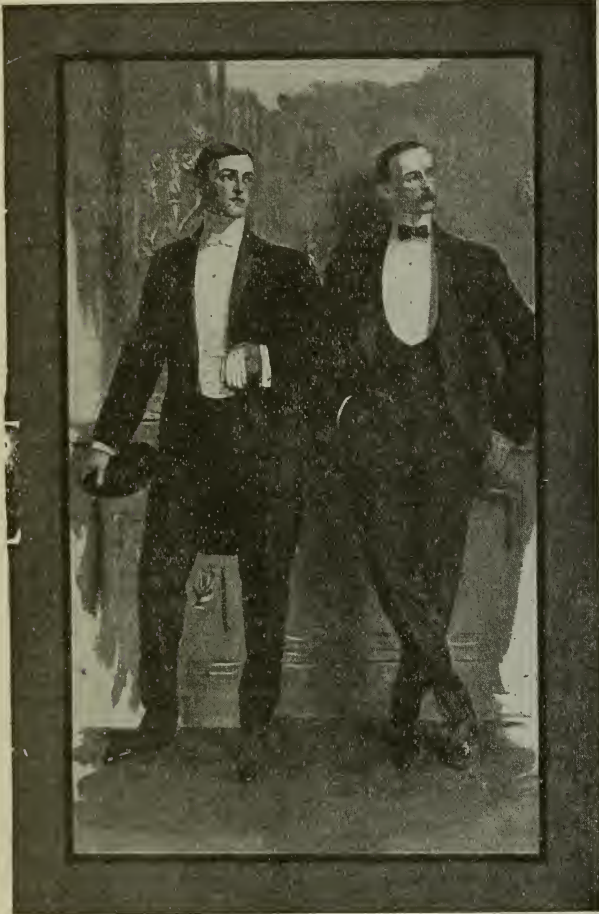
Edited by James Wright Anderson
and Edmund Mansfield Atkinson.

Walter N. Brunt,
Business Manager.

SUBSCRIPTION PRICE, \$1.00 A YEAR; SINGLE COPIES, 10 CENTS.
Entered at the Post Office at San Francisco, California, as second-class matter.

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Masonic Calendar.

SAN FRANCISCO AND ALAMEDA COUNTIES.

Stated Meetings.

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

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

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

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

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

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

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

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The Trestle Board

Vol. XIX

JULY, 1905

No. 1

WHO WOULD NOT BE A MASON?

Who would not be a Mason
And wear the apron white?
And feel the bonds of Friendship
The rich and poor unite?
To know Masonic virtues,
To do Masonic deeds?
And sympathetic minister
Unto a Brother's needs?

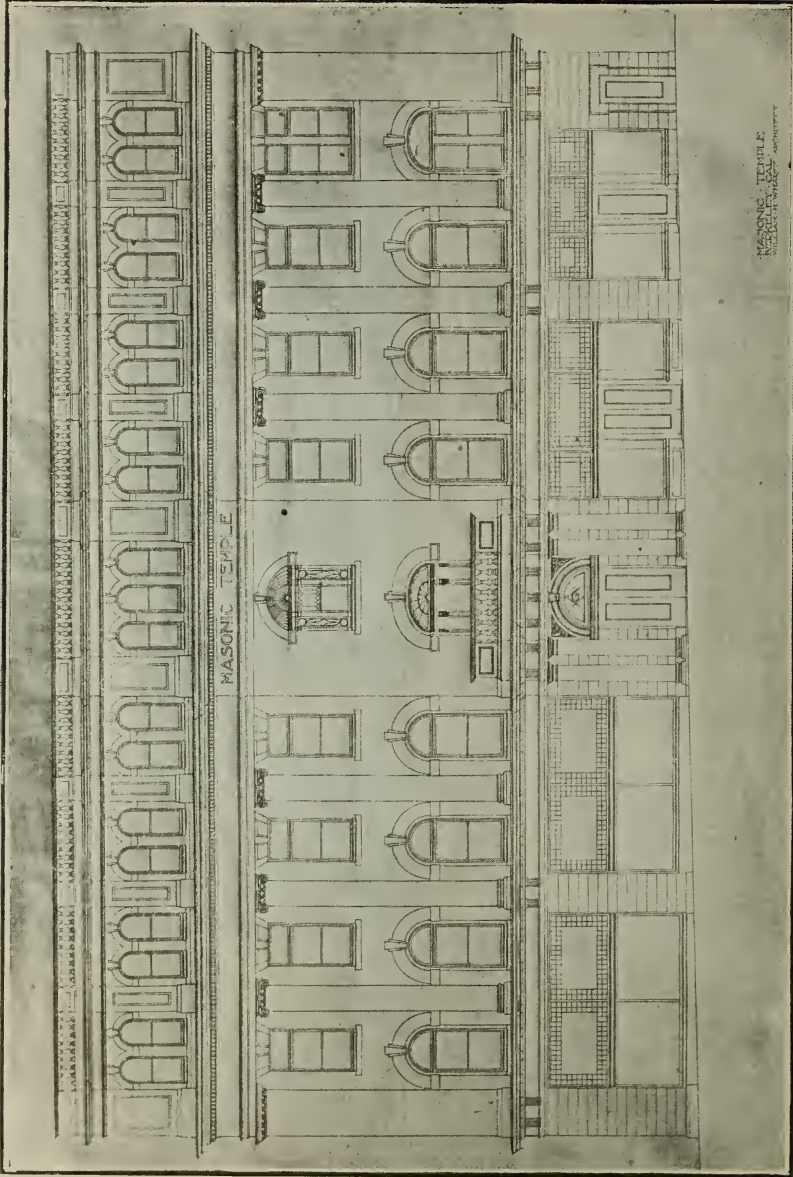
Who would not be a Mason
And join the brethren true?
To see our noble teachings
Their glorious work pursue?
To feel a bond Fraternal
Is theirs where'er they go?
And to find a hearty welcome
As they journey to and fro?

Who would not be a Mason
A Craftsman just and fair
To meet upon the Level
And part upon the Square?
To hear the voice of Charity,
Where'er our Lodges be?
And to know our Grips and Passwords
And share in all our glee?

Who would not be a Mason
To labor day by day?
And laboring try to lessen
The thorns upon life's way?
To help to form a column,
All perfect and complete?
Fit for building that great Temple
Wherein we hope to meet?

Chas. F. Forshaw, LL.D.

Bradford, Eng.



EXTERIOR OF NEW MASONIC TEMPLE TO BE ERECTED IN BERKELEY, CALIFORNIA.

AN ELEGANT MASONIC EDIFICE



THE phenomenal increase of population of Berkeley, the seat of the great institution of learning of the State of California, has resulted in a corresponding luxuriant growth of the Masonic fraternity of that community. Commensurate with the rapid increase of population (which now numbers almost 25,000) has been the development of the Masonic interest and activity of the University town. Brethren from all portions of the Pacific Coast, and from the States beyond the Rockies, have established their homes there. It is estimated that over six hundred Masons, with their families, now reside in Berkeley. So many worthy members of the craft sought affiliation with Durant Lodge, No. 268, and so much available material was offered for the degrees, that it was deemed necessary to establish another Masonic lodge in the beautiful burg that nestles at the foot of the hills, and Berkeley Lodge, No. 363, was organized. Then followed the formation of a Royal Arch Chapter, as chronicled in a previous number of the TRESTLE BOARD.

These bodies are now meeting in a hall the facilities of which are inadequate for the purpose, and to properly house and equip the two symbolic lodges, the Royal Arch Chapter and the Chapter of the Eastern Star, already in working organization, as well as a Knights Templar Commandery which is soon to be established, it has been deemed necessary to erect a magnificent Masonic Temple, which shall not only offer to the Masons of Berkeley the most approved facilities for Masonic labor, but shall stand as a monument to Masonry for the years to come, an architectural exponent of wisdom, strength and beauty.

The proposed temple will be in thorough keeping and accord with its surroundings and the general prosperity of

community. It will be erected upon an excellent site, a lot 75x111 feet in size, situate at the corner of Shattuck avenue and Bancroft Way, which is now owned by the Masonic Temple Association of Berkeley, free of all encumbrance.

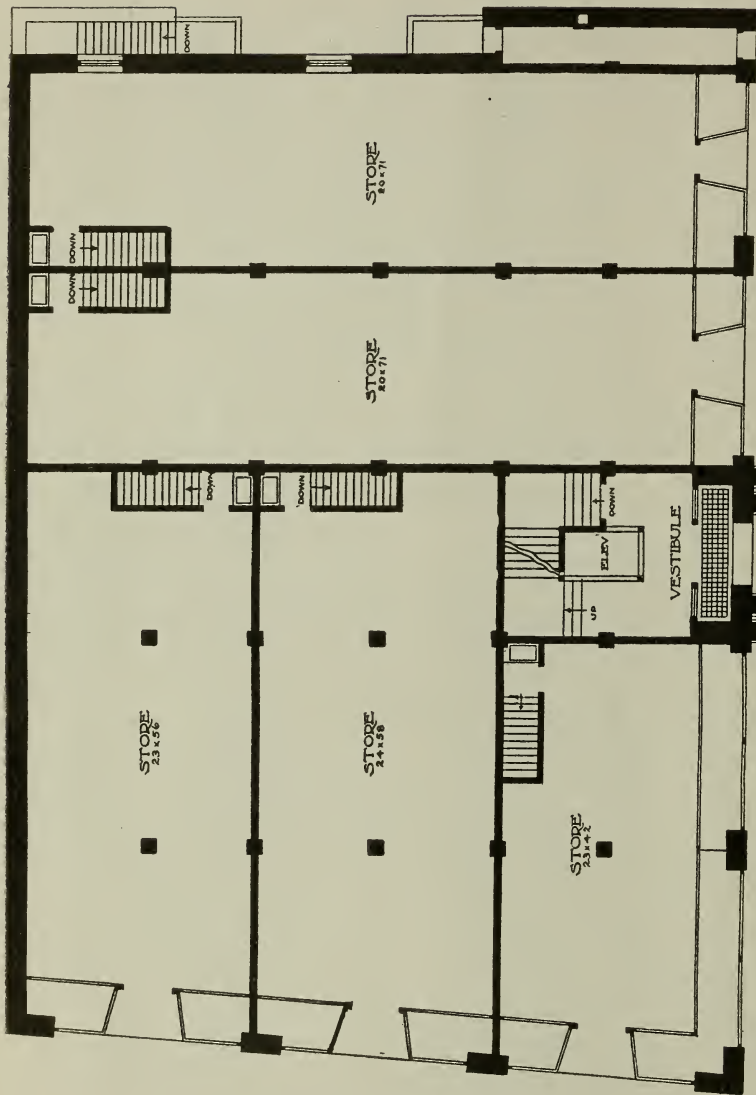
The location is a most fortunate one, for general business purposes and for accessibility, being situated in the very heart of Berkeley, on the lines of the Shattuck-avenue and Bancroft Way electric cars, and within a minute's walk of the stations of both the Southern Pacific locals and the Key Route. Other car lines are within a minute's walk.

In the construction of this temple, the very closest attention will be given to every detail, and nothing conducing to health and comfort will be omitted. Bro. W. H. Wharff, the author of the plans, and the architect under whose supervision the building will be constructed, recently made a visit to several Eastern cities, while on the journey inspecting a number of Masonic edifices, and the plans of this temple are the embodiment of his practical observations.

The plans, as shown on the accompanying pages, provide for a four-story structure of buff brick and terra cotta, to cover the entire ground space, the street floor to contain stores, the upper floors lodge rooms, armory, banquet halls, smoking room, secretary's office, necessary ante-rooms, committee rooms, etc., as enumerated in the following description:

First Floor—As will be seen by inspection of the diagram, the first floor will consist of five elegant stores—three on Shattuck avenue and two on Bancroft way. Water-tight concrete basements, with nine-foot ceilings, electrically lighted and well ventilated, will provide ample accommodations for storage and other purposes. Being part of a building of such elegant design and so prominently and centrally located, these stores will be con-

THE TRESTLE BOARD



SHATTUCK AVENUE.

W. H. WILBERT, ARCHITECT
BERKELEY, CAL.

FIRST FLOOR.

BANCROFT WAY.
NEW MASONIC TEMPLE TO BE ERRECTED IN BERKELEY, CAL.

stantly rented and will provide a source of great revenue. Continuous inquiries from prospective tenants convince the directors that the entire ground floor will be taken as soon as the building is complete.

Second Floor—Special attention has been given to the most convenient arrangement of the several rooms on this floor, and the minutest details will be carefully considered in preparing them for the numerous uses to which they will be put. The banquet hall and kitchen will be constantly in use and will afford ample accommodation, convenient arrangement, and perfect equipment, constituting a combination which is now an absolute necessity, and steadily growing more urgent.

The Armory and Banquet Hall will be so arranged that they can be thrown into one immense room, 100 feet long and from 36 to 48 feet wide, with a seating capacity of 1,200, which can be utilized for general public meetings if desired.

Third Floor—The main lodge-room, 47x62 feet, will be elaborately finished, with Corinthian pilasters and ornamental frieze work extending around the entire room. The ceiling will be 42 feet in height, extending to the roof of the building. For several years past there has been

a pressing need in Berkeley of a lodge-room of sufficient dimensions to accommodate large gatherings, which necessity is growing more and more apparent and urgent as the town grows, and the several rooms on this floor will be in demand every night in the week for lodge purposes, and by church or other organizations on Sundays.

Fourth Floor—The smaller lodge-rooms in the southeast corner of this floor will be finished, together with the ante-rooms and hall, and will be used for smaller lodges and societies requiring moderate accommodations. The remainder of this floor will be utilized for storage purposes until the demand for additional room will necessitate its conversion into lodge-rooms.

The Masonic Temple Association of Berkeley, which has the matter of the erection of the building in charge, is capitalized for \$100,000, with 20,000 shares at \$5.00 each. The following named are the directors of the Association:

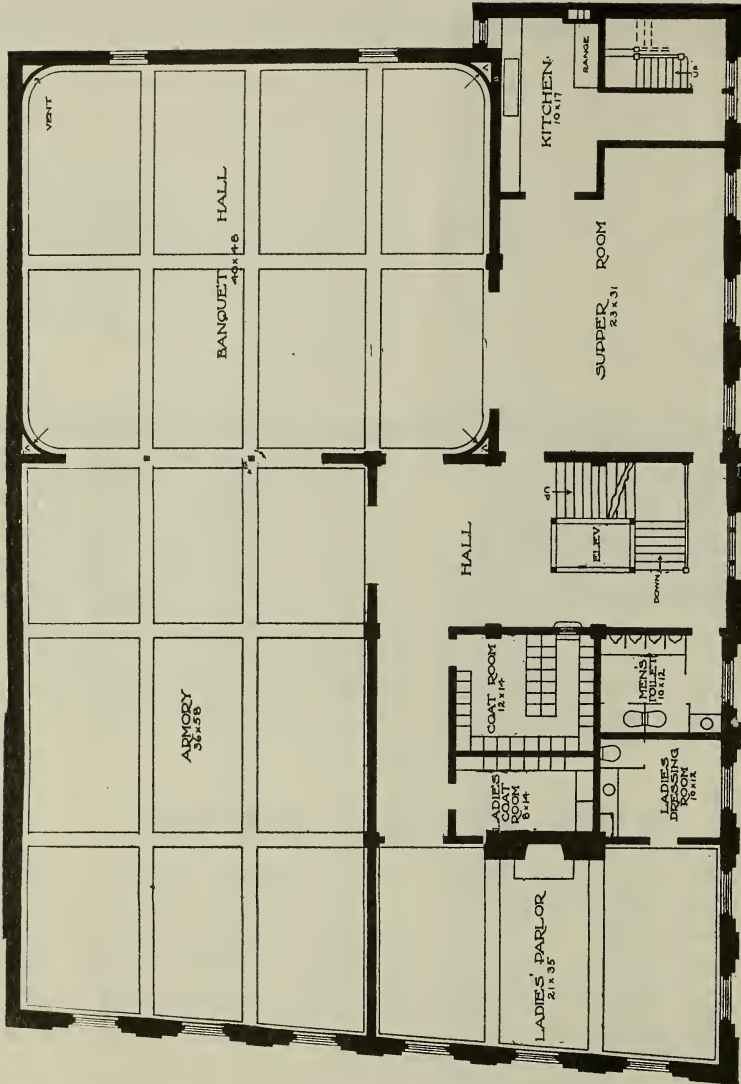
F. H. Deakin, President; Major J. G. Morrison, Vice-President; Walter A. Gompertz, Treasurer; C. S. Merrill, Secretary; W. E. Knowles, Geo. D. Dornin, Fred Connors, Robert Greig.

THE RIGHT HAND

The right hand is the most efficient member of the body, and the ready executor of the behests of the will. It is a symbol of power and authority, for Isaiah says: "We are all the work of God's hand." Job complained that he was suffering under the hand of the Lord. In another place a magnificent image is displayed of fiery streams of effulgent light, which are represented as issuing from the right hand of God to enlighten the universe. Here the right hand is put for the Most High, who is described as an everlasting light, which supersedes the use of the sun and moon. To stretch out the

hand signifies to chastise, to exercise severity or justice. Thus God delivered His people out of Egypt with a stretched out hand and an arm uplifted. The right hand also signifies mercy, honor, special benediction, fraternal love and allegiance. In Freemasonry extending the right hand is a token of friendship and brotherly love, and a recognition of worthiness. Resting the right hand on the Holy Bible implies obligation to God and man, and acceptance of that book as the only true guide of faith and hope.—*John W. Brown.*

THE TRESTLE BOARD

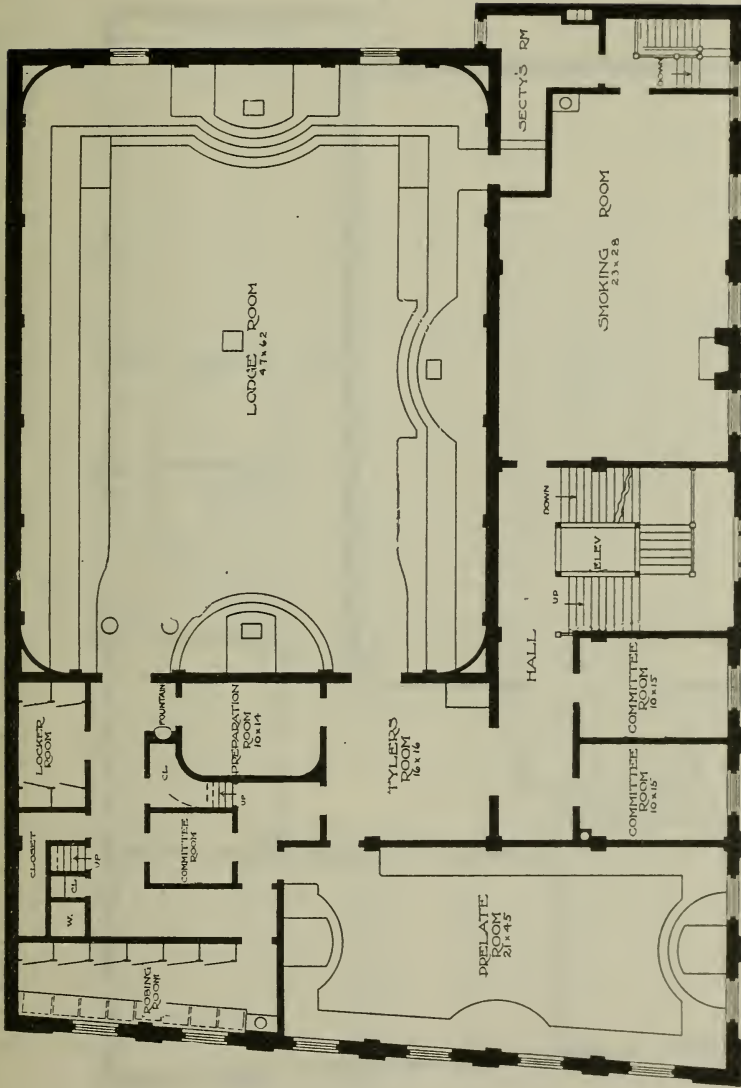


SHATTUCK AVENUE.

·SECOND · FLOOR ·

BANCROFT WAY.

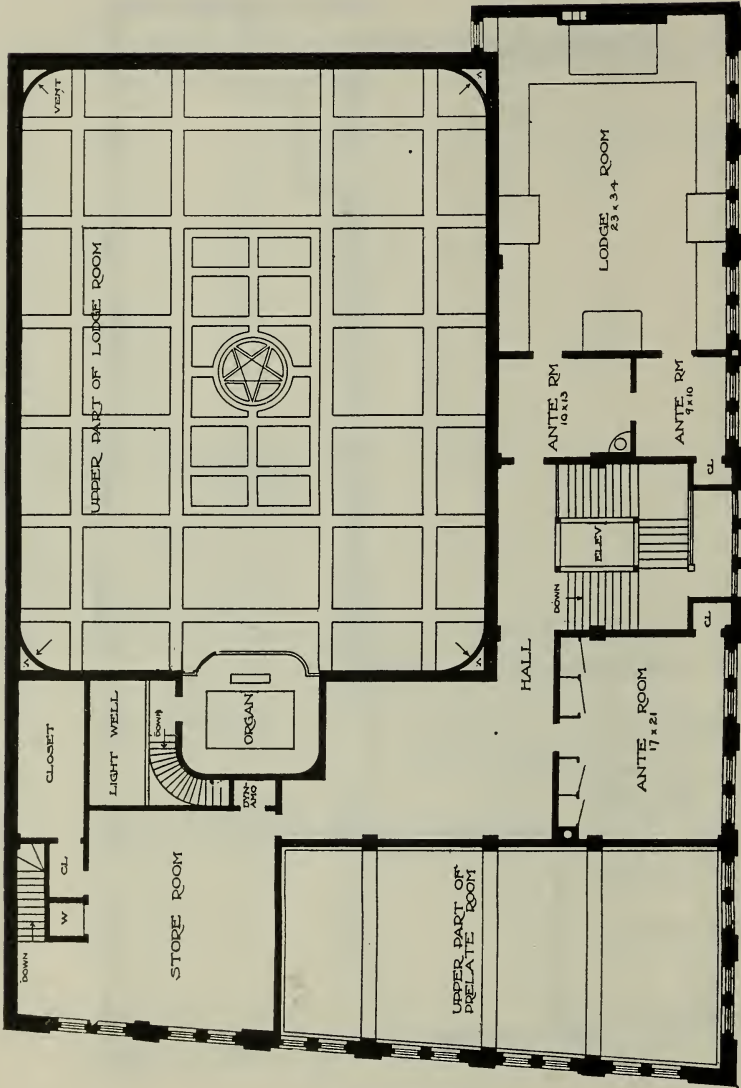
NEW MASONIC TEMPLE TO BE ERRECTED IN BERKELEY, CAL.



THIRD FLOOR
BANCROFT WAY.

NEW MASONIC TEMPLE TO BE ERECTED IN BERKELEY, CAL.

SHATTUCK AVENUE.



SHATTUCK AVENUE.

·FOURTH · FLOOR

BANCROFT WAY.
NEW MASONIC TEMPLE TO BE ERECTED IN BERKELEY, CAL.

THE ORDINARY MASON



AT A MASONIC banquet held in this city recently one of the speakers, who sat beside McGregor at the head of the table congratulated himself that he sat in the place reserved for distinguished guests, and not "out there with you ordinary Masons." He spoke facetiously, and the jest was appreciated by the "ordinary Masons" as well as by the favored few who were privileged to sit at the guests' table, and cudgel their brains all the evening for impromptu brilliancies to work off when they should be called upon to speak.

Nothing was further from the intention of this good brother than a reflection upon the "ordinary Mason." And yet the allusion started, in some minds at least, a train of serious reflection. It suggested the thought that if it were not for the "ordinary Mason," the everyday brother, the hewer of wood and drawer of water, who pays the bills and is content to sit "below the salt" and listen patiently to his superiors, there would have been no banquet, and no guests' table with its brilliant array of Right Worshipful and Worshipful dignitaries.

The "ordinary Mason" is the bone and sinew of the Masonic Fraternity, even as the plain citizen is the backbone of the Republic. Masonry depends for its very existence upon the "ordinary" brother who sits quietly on the back bench seeking neither honors nor prominence, who pays his dues promptly, who labors cheerfully and conscientiously on investigating or other committees at the bidding of the Master, who visits the sick and buries the dead, without the hope of glory or gain and with the sole object of helping his fellows, in pursuance of his obligations as a Mason and his duty as a man.

The Mason is taught to respect authority and to pay proper honor to those who

are placed in positions of power and responsibility. Probably no other organization of men whose affiliations are purely voluntary and whose allegiance is entirely free, gives such ready and unquestioning support to its leaders. The title of Worshipful Master commands respect and veneration at all times, even though he who bears it may fall below the standard of worth and fitness which the exalted station calls for.

Masonic honors are highly regarded by the Craft, and to seek to fill positions of prominence in the Fraternity is considered a laudable ambition. And yet not all can be leaders. There is yeoman work to do, and there must be a thousand soldiers in the ranks to one general on horseback. The soldier is quite as important in his place as the general in his.

In our large Lodges there are many Brethren who never hold office, and never seek it, who are still quite as worthy and well qualified as those who occupy the positions of honor. That they are content to serve in the ranks is creditable to them and fortunate for the Lodge. Doubly fortunate is the Master who has the loyal support of such brethren, who are willing to uphold his hands without trying to snatch his scepter or pick his pockets. Upon such service as they can render, the efficiency and success of his work depends.

All honor, we say, to the "ordinary Mason," who is satisfied to be ordinary, and just do his plain, every-day duty.

The great man is poised and satisfied—no matter what happens. The little man is always full of trouble, and this trouble he always lays to the fault of others.

The rich continue to tell the poor that it is a misfortune to be rich, and the poor continue to struggle for the great misfortune.

FRENCH FREEMASONRY

BY BRO. FRANK K. J. DUNSTAN.



THE history of Freemasonry in France and England affords a curious contrast. The foundation of the present organization was laid in London in 1717 and in all essential respects it has undergone no fundamental change. For more than a century it has been directly connected with royalty, its honors and dignities are still attractive to the nobility. It is loyal, conservative, non-political and non-democratic. In France it is directly opposite. The Order introduced from England in 1721 has waxed and waned with every dynastic upheaval. Has been rent asunder by schisms, by conflicting claims of science and religion and has now become a purely political, anti-clerical, idea worshipping, democratic organization.

English Masonry possesses more than 3,000 lodges with hundreds of thousands of adherents, while French Freemasons will not exceed 30,000. The French Lodges have little money and but little is spent in conviviality, but as a political force Freemasonry in France is becoming a noteworthy feature in French history. The Order reached its zenith under Napoleon the First and was compelled to accept a Grand Master at the hands of his nephew and its ceremonies were subject to police interference. Today no government official dare lift a finger against it.

There are four governing bodies in France, the Grand College of Rites, the Grand Orient, the Supreme Council of the Scottish Rite and the Grand Lodge of France. These bodies may be placed in two divisions, viz., The Grand College of Rites and the Grand Orient representing French Freemasonry pure and simple and the Supreme Council and the Grand Lodge which deal with Scotch or blue Ma-

sonry having many points of resemblance with English Masonry. In the one group the Grand College of Rites and in the other the Supreme Council alone confer all degrees above the third, while the first and third are controlled by the Grand Orient and the Grand Lodge. The Grand College and the Grand Orient have existed side by side for many years, while the Grand Lodge dates but from 1894, when the Supreme Council gave it sole control over "blue" lodges. The two higher bodies each consist of thirty-three councillors holding the 33d degree. As vacancies occur they are filled by the councillors. The Grand Lodge and the Grand Orient on the other hand form the two great bodies of active Freemasons. Each holds an annual meeting to which every Lodge sends a delegate. The two organizations are almost identical, the only difference in principle being that the Grand Lodge allows its lodges and brethren to recognize the existence of the G. A. U. if they choose. The Grand Orient avoids all reference to a Supreme Being. Both are equally objectionable from a R. C. point of view, both are under the ban of Papal excommunication as are English brethren. Both are actively political, though Scottish Masons lean towards social and economic science.

The Grand Orient is rich and powerful and possesses a large campaign fund. The Grand Lodge is comparatively poor. The former has more than 400 lodges and 22,000 members, the latter 110 lodges and 5,000 members.

To punish the Grand Orient for having chosen his cousin Prince Jerome as Grand Master, Napoleon III appointed by decree Marshal Magnan to that office with instructions to rule with an iron hand. Being a non-Mason all degrees were conferred upon him within one week—but to

the general surprise the Marshal who had come to curse remained to bless. He soon became an ardent Mason and used his influence with the Emperor who restored the legislative right and allowed the Order to choose its own Grand Master. The Marshal laid the new decree upon the table along with his own resignation and was unanimously re-elected Grand Master. During the term of his successor Pope Pius the Ninth excommunicated all Freemasons. Under the Republic the post of Grand Master was abolished and the head is styled President of the Council.

The Grand Orient is rapidly discarding all symbolism which it considers effete and out of date, and the mystery with which popular imagination has clothed the Order is rapidly clearing away. The Order has almost ceased to be secret and has become a club of philosophers and politicians, visionaries and practical men. In October, 1901, a Paris illustrated published two drawings showing the Masonic grips. The only thing really secret is the password, which is changed at frequent intervals. This word is sent under seal to the Master of each lodge and communicated by him to the brethren in a whisper, after which the paper is solemnly burnt. Among the new forms introduced is a style of Masonic marriage wherein the bride after plighting her troth before the Master and brethren leads her husband to his seat to signify that she will never interfere with his attendance at Lodge. There are also "mixed" lodges, and sometimes they are provided over by a Worshipful Mistress. There is a free dispensary at which free advice is given to the brethren and their families. Neither the Grand Lodge nor the Grand Orient have recognized these mixed lodges, but yet regard them with no unfriendly eye. Lodges discuss such matters as "The Depopulation and Repopulation of France," "The Application of the Collective System," "The Position of Freemasonry to Political Parties," "Employees Liability."

"Can Freemasonry Intervene to Prevent an European War," "Esperanto, a new universal language." A series of lectures was recently given on "Science and Religion," "Matter and Motion," "The Evolution of the World." "The Origin of Life." Such subjects would be considered a somewhat heavy bill of fare in English lodges. One lodge inquires into the administration of justice in the French Army, another supports international arbitration, another deals with spelling reform, and we sympathize with the lodge that tackles a scheme to reduce the cost of law proceedings.

Grand honors are given on occasions such as when the wife of a member presents him with an olive branch, notice having been given on the regular notice paper, or when a brother marries or earns any public honor, in which case a full relation of the circumstances is made in open lodge to encourage others to go and do likewise. Every effort is made to effect solidarity amongst the brethren, delegates visit sister Lodges, annual banquets are held at which delegates must attend and few representatives fail to take themselves or these meetings seriously.

The attitude of French Masons towards the late Boer war was dictated by humanitarian motives. They are opposed to all war.

Above all French Masonry concerns itself with home politics. Jews, Turks, infidels, heretics, Protestants and Catholics are equally eligible for membership but monarchists are not. The Order is essentially Republican. No candidate is admitted whose political antecedents leave any doubts as to his attachment to the existing regime. Freemasons consider themselves the inheritors of revolutionary traditions, champions of democracy, whose rights they consider incompatible with monarchy in France. They point to Sedan to prove that a nation may be plunged into war to gratify personal ambition and consider the Republican form of government the best security for peace. French

Masonry aims therefore at universal liberty, at world-wide peace.

The Order is not so much anti-religious as anti-Rome is because of its association with the Monarchists and reactionaries. The present head of the Grand Orient is a retired pastor of the Reformed Church. As membership in a lodge is conclusive proof of strong Republicanism it is not strange that a Republican government should select many of its most trustful servants from among Masons. The lodges constitute a network of outposts from which the movements of the Republic's enemies may be watched and reported. Important legislative measures are frequently threshed out in the lodges before being submitted to the Parliament. Many lodges supported the movement for the revision of the Dreyfus case and Masons did much by lectures, speeches and personal persuasion to direct public opinion aright.

There is a diversity of opinion and freedom of action—Republicanism and free thought being the only principles common to all.

As state, the Order is frankly political, its influence is pacific and not unfriendly

to England. M. Guvot, the only prominent Frenchman to raise his voice in favor of England in the Boer war, is a Mason. The bitterest enemies of Masonry are also the bitterest enemies of this country.

While in many ways we cannot see eye to eye with French Masons there must be something worthy of our sympathy in an institution which exists according to its constitution. "For the promotion of the material and moral advancement of mankind and for the attainment of intellectual and social perfection," and the intellectuality which marks their meetings compels our admiration.

Their political activities can be condemned in strongest terms, but let justice be done to the humanitarian character of their armies.

While admitting that there is much of evil let us acknowledge that there is much which is good, much which makes for the uplifting of humanity and the common brotherhood of man.

Surely this is the higher gospel of Masonry which should be preached wherever its branches are spread over the four divisions of the globe.

TO STUDY ANCIENT WRITINGS



R. Abraham K. Mussallem is a well-known Mason of Macon, Mo. He is also a native of Syria, but has lived in the United States for fifteen years. Until the age of eighteen he lived on an estate near the ancient city of Baalbek, on the edge of the forests of Lebanon, and frequently played over the ruins of the temples of Jupiter and the Sun, which were built long before Solomon constructed his famous piece of architecture. He has naturally taken a great interest in the ancient traditions of Masonry and is planning to make a trip this year to his home

for the purpose of research, in the hope of contributing valuable additions to the literature of Masonry. Speaking of the old ruins at Baalbek, Dr. Mussallem says: "There are inscriptions in many different languages, written at periods far remote from each other, on those vast blocks of marble and giant pillars. Since leaving Syria I have continued my studies of the ancient languages, and I now think I will be able to decipher many of the old markings which excited my boyish interest. Not only will these silent messages of the ancients be of value to Masonry, but to the whole Christian world. That they are of the utmost importance is evidenced by the

care taken in making them on the most enduring of records. Some have been translated, but the work is only begun. Many of the larger stones are buried under great masses of debris and dirt. The most beautiful of flowers and vines are now trailing around these grim reminders of an age when men knew how to build temples and cathedrals with blocks of stone sixty feet long by twenty feet wide. As an illustration helping one to grasp the idea of the immense stones, forty men on donkeys once rode up to one that was lying on the edge, and that one stone was large enough to throw every man and donkey in the shade.

"The pillars are yet standing upright. So vast are they that it takes four men with locked hands to reach around them. At one time the Crusaders used the temple of Jupiter as a fortress when besieged by the Turks. War, time and earthquakes have failed to obliterate the mute story of ancient grandeur these old stones tell. How were they cut from the quarry? On what sort of vehicle were they moved? How were they lifted into place? It is thinking on such questions that we can to some extent comprehend the importance of knowing what these dead and gone engineers have left behind of their handicraft. Maybe it is all there somewhere. Who knows?"

"When I left home Baalbek was a decaying village of less than 2,000. It was once a mighty city where great rulers and princes lived. I knew that before seeing it in history, because on every side are the ruins of fine palaces and halls of state. Here we can hardly realize what such a situation means. In the shifting of events now and then some small town is given the cold shoulder by the railroad or changing business conditions, and becomes well-nigh obsolete, but you have no deserted great cities. Imagine a place, once the home of 100,000 active, aggressive people. grand marble mansions, stately churches and vast government buildings, with the population dwindled to 2,000, and all the mag-

nificent buildings yet standing but tenantless!

"To add to the poetry of the situation the forest of Lebanon touches elbows with these architectural ghosts of the past. But the trees are alive as they were in King Solomon's time, and are doubtless of as perfect texture as the cedars he took from them to build his temple.

"A railroad is projecting through the famous old forest, and before long a depot will be put up within sight of the ruined temples of Baalbek. Then the papers will tell of the invention and progress of the Twentieth century and its striking contrast with the primitive method in the land of the ancients. And all the while the much-lauded iron horse will be passing objects illustrating an engineering and scientific knowledge far beyond the attainments of today."

Expressiveness

The following utterance of Bro. Delmer H. Darrah of Illinois, with regard to expressiveness in the rendition of the Masonic ritual, is most appropriate and opportune. Let every Masonic Lodge officer take it to heart:

"Words do not express much unless there is an intelligent expression put into them. Even the commonest phrase when rightly interpreted seems invested with a new meaning. It is said that Forrest, the actor, could recite the Lord's Prayer in a manner that would bring tears to the eyes of an audience and yet how few people look upon this as more than a jungle of words, if the manner of rendition is to be the criterion of judgment. So it is in our Masonic ritual. There is something more in it than a mere association of words for the purpose of conveying an idea, there is a wealth of soul power which appeals to the hearts of men."

"And didn't you like him?" asked Jones.

"No," answered Ippson. "He's continually boasting about his modesty."

THE ORDER OF THE EASTERN STAR

WRITTEN FOR THE TRESTLE BOARD BY PROF. GRANVILLE F. FOSTER, CALIFORNIA.



OME time ago the writer of this article visited a certain lodge of Free and Accepted Masons, and as he arrived before the opening hour, he found, as is usual under such circumstances, a number of brethren gathered in the ante-room, engaged in an unusually spirited conversation—a conversation becoming more and more animated as the speakers warmed to their interesting theme.

Now that theme was a no less important one, than that of the Order of the Eastern Star, and from the way in which the subject was handled, the visitor soon became aware that a large number of the Craft present looked askance at the order established for the wives, daughters, mothers and sisters of Master Masons, because, as some asserted, it was usurping functions which belong exclusively to the ancient Fraternity, of which the speakers wished it to be understood, they were earnest and loyal members. Now and then there escaped from some of them, whose spiritual fibre was coarser than that of the rest, such opprobrious epithets as “Hen Masons,” “Women Apists,” flung at the lady members of the Eastern Star. I speak here in figure, of course, for happily for the peace of mind and courage of soul of the doughty speakers, no ladies were present. How bold some warriors are when the enemy is far away!

“Morris, the founder of the Eastern Star,” said one “got his cue from a French society of ladies—a society flourishing in Napoleonic times, but he stole from Masonry the better part of his ritual. For the part he took in this matter he was disciplined by his lodge and narrowly escaped expulsion.”

“The tendency of the Eastern Star,” said another, “is still in the direction of borrowing, or as you have just said, stealing from the ceremonies of the Masonic order, as witness the ‘Floral work’ which contains so many expressions directly derived from the work of our Ancient Craft.”

“I am creditably informed,” said a third, “that some of the Grand Chapters in the United States have authorized chapters under their respective jurisdictions to use in their sessions the Square and Compass at the altar, *not exactly*, it is true, in the form that these emblematical instruments are used in open lodge, but near enough to become a caricature of the true.”

“I wish,” said a fourth, “that the Grand Lodge would give to the matter some attention for since ‘some’ Masons are members of that order, the Grand Lodge has jurisdiction over them.”

The reader must be informed at this point that the Eastern Star on this occasion was not without its staunch defenders, but what they said is not to our purpose here.

While the conversation was progressing, the writer could not resist thinking whether these particular men and Masons that so strenuously opposed the Eastern Star had enjoyed the blessings of a true home, or had ever known what the love of a mother, sister, wife or daughter really meant. At least those who said they did not believe in “Hen Masonry” expressed in the very use of such an expression a contemptuous disregard of woman’s influence, not in Masonry alone, but everywhere else. But the writer is told such expressions are used only as a joke. Granted that this is sometimes so, is it right or

just to turn so excellent a thing as the Order of the Eastern Star into a standing jest? There are some who make of life a passing joke and think of death as a sorry jest, but we are loath to believe that any Masons who have enjoyed the sublime lessons of the Third Degree are among such.

As to the views presented above by the opponents of the Eastern Star, the writer has only to say that in the main they are correct. The Order *is approaching Masonry* for a respectful regard, for recognition and for protection and Masonry *ought* to respond and fully afford what is desired. The Order *has copied some of the forms of the Craft*, but what of it? Has Masonry been injured thereby? Has she not rather been benefited by the closer relation, created thereby? Supposing the chapters of the State of California should use the Square and Compass as suggested above, shall the glorious lessons which these valuable instruments are adapted to recall to Masons be curtailed in the least because their mothers, sisters, wives and daughters know and appreciate them? Yes, let the matter come before the Grand Lodge, and let that August Body give the Order of the Eastern Star proper recognition, because it is doing for women just exactly what the lodge is doing for men, inculcating in the most impressive and striking ceremonies, some of the grandest lessons that can engage the attention of mortals. If this should be done, no one could say that though the Eastern Star is closely related to the Masonic Fraternity; and although related to it by the dearest ties, yet it is no part of that ancient institution, and then in a better sense than now, could the wives, daughters, mothers widows and sisters of Masons become co-laborers with the great Brotherhood in the service of humanity.

Such a recognition would not involve control, but it would involve more consideration, charity, forbearance. It could be given so long as the Order pursues its present course and gives its present les-

sons. It could be given to permit, if necessary, some changes in ritual that would draw the respective orders nearer together. This might be done without friction, according to a rational plan.

Every year the Eastern Star is becoming more popular among Masons, who are coming under its banners in increasing numbers, and no Mason, who sees the beautiful and impressive work of the Order can help being inspired by it. It is indeed to be presumed that those who declaim against it have never been members of it, or certainly they could not in such a case speak so flippantly of it.

The writer has been for many years in position to know of the beneficent work of the noble ladies of the Eastern Star, both in the East and the West. He readily calls to mind scores of instances, illustrative of the Charity of the Order. In one place the Blue Lodge had not navigated its vessel wisely and it became stranded—no funds in the treasury and none in sight, and yet unusual calls for charity. The aid at this time of the Chapter, whose finances were in flourishing condition—aid furnished to families bound to both Lodge and Chapter—was most timely and acceptable, and without it suffering would have inevitably resulted. In a certain town, this time in California, the local Chapter made valuable presents of kitchen furnishings to the local lodge, the members of which latter, I'll be bound, did not call the former "Hen Masons." I cannot in this article name the many instances in which the ladies have helped their brothers in the lodges in numerous charities, in the building of Masonic temples, Masonic homes, suffice it to say, their charity has known no bounds. I am sure that if the narrow-minded Masons who wish the Eastern Star to be banished to outer darkness, would have their wish, they would be the sufferers. In short, the Order has come to stay. It will continue its beneficent work irrespective of the regard in which it is held. It does not beg for recognition, though it would

welcome it if it came, not so much for its own benefit, but for that of the brethren. At present, to every Mason of good standing who knocks on the door of the Chapter, it is opened with a hearty welcome,

and every Mason who does thus knock and later sees the Star in the East, revealed with all its glorious lessons, is free to confess that Masonry itself has nothing at least more beautiful.

A FRIEND IN NEED

BY BRO. J. W. DONOVAN.



WHEN barely admitted to practice, a matter of great importance came into my charge that led to an extended trip West and South, where a little observation confirmed my previous belief that a Mason can travel—with *pleasure and safety*—in foreign countries and receive more than ordinary wages—the benefit of friendship and confidence. Stranded in a strange city, obliged to put up my watch for board while the miscarried letter and draft went away beyond me and back again, it first aided to identify me at the bank, when the draft did come forward, and next to secure confidence of parties about to pay over funds in settlement, and very soon afterward brought me to the bedside of a sick brother, now a wealthy Mason in Michigan, for whom my small services became of great benefit—a friend in need being always a friend indeed to a traveler far from home. It would be too personal to relate the thanks and blessings returned for the help to the sick brother, who had taken cold on the prairies of Kansas, had an ulcerated throat, was barely able to speak in whispers, and was utterly without means of support or travel, even if strong enough to start homeward. The qualities of Masonry, like those of mercy, were “*not strained*” in either case, but “*blessing him that gives, and him that takes,*” was a benefit to both. If you could see that brother as he lay in sickness, pain and misery, hearing him mutter of his home and friends, and longing to leave eastward, sick as he was, you would know what it is to be, as all Masons are, once or

more in a lifetime, utterly helpless and without money.

But a stronger case yet happened. It was winter, cold and windy—winds are in earnest when they blow out West. The Pacific eastbound train was well loaded, when a tall man stepped off at Lawrence one evening and asked if there were any Masons nearby, hurriedly explained that a Mason’s widow was at the point of death inside. Quickly we gathered, lifted the tall woman from the coach to a hotel nearby, sent for a physician, waited till we knew she was beyond danger and could go home in safety. You may talk of churches, charities, aid societies, and Little Sisters of the poor, and tell all they do, *they are good and no one doubts it*, and how they do it, but when the lone hour comes in sickness, with only strangers near us, *a word, a sign, or a token*, that can summon strong arms to our helping is a church and a charity and a friend worth remembering, and the more we see of life and the world, the more we realize it.

How He Managed

James McNeil Whistler once visited an artist in Paris who was not overburdened with this world’s goods, and was surprised at the sumptuous lunch provided. On being asked how he managed to live so well his host replied, “I have a pet monkey, which I let down from my window by a rope into that of my landlady, and trust to Providence. Sometimes Jacko returns with a loaf, sometimes with a ham. His visits are full of surprises. One never knows what may appear.”—*Ex.*



Perfect Ashlars of

Masonic Thought



NOT in the antiquity of its origin, not in the illustrious lives of its sons in the ages past, does Masonry find its chiefest glory, but in the lofty character of its aims. These are two-fold as they relate to the Mason himself and to others. In the individual, Masonry aims to promote self-control and self-cultivation. He has espoused the principles of our noble Order to little purpose or profit who has failed to learn the essential lessons of self-control. Xenophon, the great Greek historian, makes one of his characters say: "He who would rule others must first learn to rule himself." The first aim of Masonry is to learn to impart this power of self-control. To subdue the passions, to control the appetite, to make the will obey the behest of the judgment, to keep the imagination in proper bounds—in a word, to bring all the powers of one's personality, all the functions of one's being, under the domination of wise and righteous self-control—this is the first aim of Masonry.—*J. B. Carlyle, North Carolina.*

We may have knowledge of all the exalted and virtuous principles and tenets of Freemasonry, and feel justly proud of the possession of such knowledge, but unless we manifest it by deeds and acts, so that the many beautiful lessons of friendship, morality, brotherly love and charity taught by Freemasonry may be seen and known of men, and its worth may be thus magnified and the Supreme Grand Architect glorified, we are like one possessed of beautiful and exquisite works of art and precious stones who keeps them concealed, thus no one is benefited or aware of their beauty or value. But if we are active in demonstrating the lessons which have been

taught to us and illustrated by emblems or symbols most expressive then, as is the case of the possessor of the beautiful and exquisite work of art and precious stones who allows his treasures to be seen, their worth becomes known, humanity is benefited, and the pleasure of possessing the works of art and precious stones in the one case, and the knowledge of Freemasonry in the other, is greatly enhanced.—*Bro. P. D. Brewer, G. M., Indian Ter.*

Freemasonry holds to the eternal verities of "trust in God," some revelation of His will, and the immortality of the soul, and by contemplating the books of nature and revelation, one is led to ponder, and wonder on man's condition. On man's superiority over other creatures surrounding him, and through the possession of a contemplative mind we are able to realize the nearness of the Great Creator Himself, who is the Alpha and Omega, the first and the last.—*Jos. K. Wheeler.*

Life's experiences, coming thick and fast, are the soul's appointed means of growth, and the promise coming so sweetly to our wounded and bleeding hearts. "He shall live again," dries our tears and heals our broken hearts, and all nature takes on its fresh green verdure as an emblem of life and beauty and we learn the lesson of life and grasp the truth of immortality.—*James A. Ellis, Arkansas.*

Ours is more than a mere selfish and mercenary friendship—more than the flattering shadow that follows the sunshine of wealth and fame: more than the beautiful semblance of a substance which cynics have derided and misanthropes have spurned. Ours is a generous friendship, founded on brotherly love and esteem, which no misfortune can weaken, no dis-

aster destroy—one which stands the warm kisses of the sun and the temptuous wave of the storm.—*R. H. Taylor, Arkansas.*

If mankind were governed by the principles of our order, the name of God would not be profaned. There would be no perjuries or hypocrisies, no ingratitude, pride, nor self-complacency under the smiles of Providence, nor any murmuring under its frowns. If mankind obeyed these teachings, to honor and obey God would be their constant delight, they would love their neighbor as themselves, consequently there would be no wars, nor envying nor strikes; no slanders, litigations, nor intrigues between neighbors; no persecuting bitterness, fraud nor deceit; no murders, robberies, nor theft; no unkindness, treachery, nor implacable resentments among friends. Everyone would pursue that course, and that only, which would be conducive to the happiness of all.—*Dan'l W. Jones.*

Our Masonry, to be worth anything to ourselves and others, must be of that kind which bears fruit in its season. We shall have learned its great lessons to no purpose, unless we put them into practical operation in every day life. We must live in all that we do, and by so doing, we shall but demonstrate to others its good effects by the transformation it has wrought in our lives and conduct.—*A. H. Barkley.*

It cannot be less than a pleasing reflection for us to know that we are heirs to the centuries. While historical records of man's work are incomplete, and we are left to conjecture as to much that has actually transpired in human history; yet from out the mists of ages past, beams of light reach us; adown the hallways of time echo the whisperings of the Great Spirit; over the hilltops of the passing centuries beckons the uplifted hand of Truth. Happily, man can see with an inner as well as an outer vision. He can feel a touch of his consciousness as sensibly as the touch of a friendly hand. He is given not only

mental perception, but also moral and spiritual discernment. Thus blessed and thus empowered, it remains for us as individuals, to place ourselves in the proper relation to, and in full harmony with, the higher and unseen forces that play about us, and like the receiving instrument that responds to the electric wave and takes its message borne from afar, so perfectly and so delicately harmonized should be our senses that we may catch the Light that is thrown upon our pathway; that we may ever hear the still small voice of conscience, and at all times receive and know the truth, as the Great Author of all truth seeks to reveal it to us. To do this we need every helpful lesson; every kindly assistance, and every source of encouragement. To this high end, and for such helpful purposes, Freemasonry ministers, in sign and symbol, in ritual and ceremony, in emblem and allegory.—*James R. Killian, G. M., Colorado.*

True Masonry is the upbuilding and uplifting of the individual character and the welding of such characters into a compact and harmonious society having for its aim and object the advancement of everything that stands for more intelligent citizenship, more godly homes and cleaner lives. The introduction into this society of imperfect, unprepared material, weakens its force, destroys its influence and nullifies its aim. The Masonic lodge should, by the very character of its membership exert an active, forceful influence in the community where it exists, and where it does not, we may rest assured that its portals have not been securely guarded, and that from mercenary or other unworthy motives its high standards of morality and righteousness have been lowered to the level of men yet in darkness, and without the knowledge of the truth. If this is true in any degree in the lodge, you are representing, let me urge you to apply the proper remedy, ere disaster overtake you.—*Frank E. Bullard, Nebraska.*



MASONIC HOME, UTICA, NEW YORK.



EDITOR'S CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, } Editors.



Clandestine Masons

A clandestine Mason is one who has been made a Mason in contravention of the laws of the jurisdiction in which he resides, or in a lodge not recognized as a legitimate lodge by the State or country in which he resides. California requires that all applicants for the degrees of Masonry must make application to some lodge in California, and that lodge must be the one nearest to their place of residence. Should a party desiring to join the Order apply to a lodge in some other State while temporarily absent from this State, and the degrees be conferred upon him in such State, he is a clandestine Mason, and is not entitled to be recognized as a Mason in California until he has been received as a member of the lodge nearest his place of residence; and he cannot be received as a member of the lodge nearest his place of residence, except in the manner necessary for an election to receive the degrees. That is, he must make application to the lodge nearest his place of residence, pay the fee the same as he would for the degrees, and be elected by a unanimous vote. Any lodge that should recognize as a Mason any person who, being at the time a resident of this State, has received, or claims to have received, the degrees of Masonry from any source beyond the jurisdiction of the Grand Lodge of California, acts in violation of the Constitution of the Grand Lodge, and thereby renders itself liable to arrest of its charter. Hence in the examination of visitors the committee in all cases should ascertain from the person desiring to visit where he received the degrees.

Furthermore the committee should, in all cases, endeavor to ascertain where the

applicant for recognition or visitation received his degrees; for, if he has been made a Mason in any clandestine lodge, that is, in any lodge of a jurisdiction not recognized by our Grand Lodge, our lodges are, by constitutional provision, forbidden to hold any Masonic intercourse with him, much less to extend to him any Masonic privilege or charity. This matter is particularly important to our Boards of Relief, and too much care cannot be exercised by such boards. We have known cases, and have recently heard of instances of persons who, while on a visit to other States, had received the degrees, being residents of this State, and had on return visited or attempted to visit lodges in this State. Masters of lodges solemnly pledge themselves to observe, and cause to be observed, the rules and edicts of the Grand Lodge, and it goes without saying that they should rigidly comply with their obligations. There is safety and strength in strict adherence to, and careful enforcement of, the provisions of our law; there is weakness in ignorance of, or lack of attention to those laws.

A Bad Provision

We understand that the Grand Master of Masons in Missouri issued an edict to the lodges of that State, dated January 28, 1905, in the following terms:

"Hereafter no lodge in this jurisdiction shall receive a visitor from any lodge outside of this jurisdiction unless a Master Mason, known as such in the lodge, shall vouch for the visitor, as a Mason in good standing, or until the visitor, after strict examination, shall have proven himself

to be a Mason in good standing; and no such visitor shall be examined until he produces to the Worshipful Master of the lodge, or to the Committee of Examination, appointed by him, a certificate under the seal of his lodge, showing that he is a member of such lodge in good standing, which certificate shall also be fortified by a certificate under the seal of the Grand Lodge of the jurisdiction whence the visitor comes, that the lodge giving the certificate is a lodge in good standing in that jurisdiction."

This edict savors of a species of tyranny not characteristic of Masonry. The name of the Grand Master is Valiant. It seems to us that it requires a very valiant disposition to "face the music" of such an edict, more particularly so when the Constitution of that Grand Lodge gives no warrant of power to issue such an edict. We have been of the opinion that edicts emanate from the Grand Lodge, and that Grand Masters are creatures of the Grand Lodge, and are governed by the Constitution as other Masons are. Such does not appear to be the case in Missouri. A Grand Master of California a few years ago decided that the Master of a lodge has the right to refuse a committee to a person applying to visit his lodge, if such person cannot furnish receipts for dues or other documentary evidence to show that he is in good standing and is a Mason. The Committee on Jurisprudence, however, while endorsing this decision, put in the saving clause to the effect that the Master is not required to refuse a committee to a person unable to present documentary evidence. The Grand Master of Missouri goes our former Grand Master, our Jurisprudence Committee and our Grand Lodge several points better. With all due deference to our Grand authorities and to the Grand Master of Missouri, we consider all of them *ultra vires*.

The edict of Brother Valiant is practically a ban against visitation in that jurisdiction so far as all Masons members of lodges outside of Missouri are concerned.

It does not apply to members of lodges in Missouri. California Masons should take notice and govern themselves accordingly, if they desire not to be considered intruders.

Reports of Investigating Committees

At the Annual Communication of the Grand Lodge of California, in 1904, the following General Regulation was adopted:

"*Resolved*, That the reading of the names of brethren appointed on committees of investigation, when reporting, is deemed injudicious and calculated to produce a state of inharmony in a lodge, and is, therefore, expressly prohibited, except in those cases where, in the judgment of the lodge, such disclosure is necessary."

The New Orleans *Square and Compass*, commenting upon the adoption of this regulation, says:

The Grand Lodge of California, at its late annual communication, enacted a general regulation forbidding the reading by the secretaries of lodges the names of members of the committees of investigation, whether reporting favorably or unfavorably upon the character or qualifications of applicants for degrees or for membership. In our opinion this is wise legislation, and will conduce to harmony in the lodges. We have heretofore expressed our opinion upon this matter, contending that these committees are unlike committees in other organizations. The members of such committees are not required or expected to make a joint report, nor are they required or expected to consult as to whether they shall report favorably or unfavorably. Each member is supposed to make his own careful examination as to the qualification and character of the applicant and then report either favorably or unfavorably without indicating to the other members of the committee, or to any other person, the character of his report. We have contended that the report of each member belongs to the secret archives of the lodge, and that neither the master nor the secretary should permit any one to know the name or names of the members of the committee who report either favorably or unfavorably. To permit the names to be read by the secretary would be equivalent to indicating or exposing the ballot of the members, since the report of the committee is practically a ballot so far as the committee is concerned. We would even go one

step farther and say that it would be the part of wisdom in our lodges that the names of persons appointed on such committees should not be made known to the members of the lodge. The Grand Lodge has acted considerably and wisely in adopting this regulation, and its enforcement will be productive of good.

Our contemporary put this matter in very much the same light in which we were placed at the time the circumstance occurred which gave rise to this regulation. We entirely accord with that journal in the idea that even the names of the parties appointed on such committees should not be made known to members of the lodge.

Who May Sign Petitions

All petitions for membership or for the degrees of Masonry must in every case be signed by the applicant himself. The applicant cannot authorize any one to sign his petition for him. Should a Mason sign the name of a candidate, either with the consent or without it, he commits a Masonic offense, and subjects himself to the punishment due to un-Masonic conduct. The signature of the candidate upon his petition is solemn testimony to the facts stated in the petition. Furthermore, the signing of the name of a candidate to a petition without his consent would be held by the civil law to be a criminal act—a forgery.

The petition must in all cases be signed with the full name of the candidate; initials of the Christian or baptismal name are not enough. We may add that the petitioner should take the time and the care to sign his name, no matter what his usual signature may be, in the most legible form. His own interests as well as the interests of the lodge, and of the fraternity in general, demand that all possibility of mistake should be avoided.

More Honored in the Breach

From the incipency of our Grand Lodge to the present time, the custom of printing the names of the members of the several Lodges of the Jurisdic-

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

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

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

Give us due and timely notice.

tion in the Annual Proceedings of the Grand Lodge has prevailed. Attempts have been heretofore made to discontinue the practice, but thus far without result. At the last Communication of the Grand Lodge, Past Grand Master Henderson presented a resolution looking to a modification of the custom. Bro. Henderson's resolution is in the right direction but does not go far enough. We have always regarded the publication of the names of members of the Lodges as a comparatively useless, and a greatly expensive matter. We therefore trust that the officers of the Lodges who will represent them in the next Communication of the Grand Lodge may come prepared to take definite action upon this matter. The abrogation of the practice presents itself forcibly to the Grand Lodge. The volume containing the proceedings of the Grand Lodge

has become inconveniently large, and the expense has commensurately grown. We have never been able to see wherein the publication of the names has justified any expense, say nothing of the very great expense, annually increasing. The list of names now exceeds in space all of that required for the proceedings. The expense, of course, exceeds that of the proceedings. Reference to the list is seldom if ever had, in order to ascertain the standing of members; and, even if recourse is had to the list, it would be misleading. The preparation of the list of names for the printer by the Grand Secretary devolves an amount of work on that officer which can be devoted to much better purpose. From no point of view is the publication of the names justifiable, and the discontinuance of the practice must commend itself to every right thinking member of the Grand Lodge.

Another Milestone

This issue marks the beginning of a new volume for the TRESTLE BOARD. We are a year older. It is not our purpose to indulge in any lofty platitudes upon the occasion; nor yet to become reminiscent and drift back over the eighteen years of life which have welded the character of this magazine, and extol the virtues which it has exhibited during that period; nor shall we make prophecies as to the future, except to assure the fraternity and our readers that the publishers shall ever strive to retain for the TRESTLE BOARD the excellent qualities with which it has always been endowed, and continue to produce the best Masonic monthly published in this section of the country, one which takes first rank among the fraternal magazines of the land.

There isn't anything far wrong with a man whose children have their noses flattened against the window panes a half hour before he is due.

Poor, But Rich

Once, in New England, says a writer in the *Outlook*, I was driving with an old farmer, and some of the men of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: "Is he a man of means?"

"Well, sir," the farmer replied, "he ain't got much money, but he's mighty rich."

"He has a great deal of land then?" I asked.

"No, sir; he ain't got much land, neither, but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see, he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing any man a cent in all his life. He lives as well as he wants to live, and he pays as he goes; he doesn't owe anything, and he ain't afraid of anybody; he tells every man the truth, and does his duty by himself, his family and his neighbors; his word is as good as a bond, and every man, woman and child in the town looks up to him and respects him. No, sir, he ain't got much money, and he ain't got much land, but still he is a mighty rich man because he's got all he needs and all he wants."

Honors of Masonry

Masonry, with its wide mantle of the pure principles of Universal Fraternity, Charity and Love, honors all who may be fortunate enough to receive the unanimous approval of the brethren. So, too, in its turn, Masonry is honored by having numbered among its membership the greatest, the noblest in the land.—*Edgar A. Tennis, Pennsylvania.*

The Limit

Judge—One month in jail!

Prisoner—But, Judge—I run a summer hotel and the season is about to open!

Judge—Eight months!—*Puck.*

THE "HIGHER" DEGREES—A DEFENSE



BROTHER JOHN ARTHUR, late Grand Master of the Grand Lodge of Washington, one of the most distinguished Masons on the Pacific Coast, considers the growth and activity in Capitular, Templar and Scottish Rite Masonry a serious menace to the perpetuity and usefulness of Ancient Symbolic Masonry. Brother Arthur says:

They (the Symbolic Lodges) would be far stronger, in many essential respects, if they were not subjected to a steady drain in the direction of the concordant Orders which take the Craft Lodge as their foundation and starting point.

Symbolic Masonry is greatly weakened by this blood-letting process. Where Chapters, Councils, Commanderies, Lodges of Perfection, Consistories and Mystic Shrines abound, the Craft Lodge is bled at every pore. No sooner has an intelligent and promising brother received the degree of Master Mason than he is set upon by the zealous members of these concordant Orders and lured away from his Lodge, before he has acquired even the most rudimentary knowledge of Masonry; and the probability is strong that he will live and die in almost total ignorance of the history, symbolism, mission and philosophy of this ancient and noble institution from which he was prematurely torn by misguided zeal, by the superficial appearance of greater gentility, and by more sonorous titles and garish uniform. The Craft Lodge is thus used as a training school for the various offshoots of Masonry. This diversion and cleavage went so far that in large numbers throughout the United States the devotees of these offshoots surrendered their Craft Lodge membership; and the evil became so glaring that a few years ago

the General Grand Encampment of Knights Templar of the United States adopted a by-law under which all who have lost their membership in either Craft Lodge or Royal Arch Chapter cease *ipso facto* to be members of the Commandery. The obligation taken by the initiate in one of these offshoots binds him to show more favor to a fellow-member than to a Master Mason. In the Installation Ritual of another offshoot the degrees of Ancient Craft Masonry are spoken of as the preparatory degrees. It is the victims of this folly who scarcely ever attend the burial of a Master Mason; and it is their bad example and false notions that are responsible for the sorry spectacle, often witnessed in our cities, of a Masonic funeral consisting of half a dozen humble, unpretentious, undrilled and indifferently-clad brethren, whose hearts beat true, but whose social position is apt to convey to the public the impression that Masonry has lost its old rank and station in the world and is no longer a brotherhood possessed of profound mysteries and vast, indefinable power. One compact organization of Masons, led by the foremost men of the land, as in the early days of our republic, would be infinitely more effective for good than the widely-scattered fragments of Masonry, which now make such unreasonable demands upon our time and our purses. In unity is strength; but I can imagine nothing more hopelessly disunited than our later-day American Masonry. Having long been a Knight Templar and a Master of the Royal Secret, and having even presided over a Temple of Nobles of the Mystic Shrine, I feel at liberty to express to a Grand Lodge of Masons my heartfelt sorrow that we ever allowed a childish longing for feathers and titles to destroy the democracy of our Fraternity and con-

vert it into a system of castes more complex than those of Ormus and of Ind. In the country Lodges, where this disruption has not taken place, I am delighted to find the realization of our ideals; there the Craftsmen dwell together in unity, and Masonry is a potent influence in the cultivation of brotherly love, in the administration of relief in all proper cases, and in the inculcation of truth as a divine attribute lying at the foundation of every virtue.

I feel that our Brother grossly overestimates the dangers and takes no account of the benefits which accrue from these "concordant orders." It has become quite the thing among certain brethren to lay at the door of Chapter, Commandery and Consistory all of the ills to which Symbolic Masonry is heir.

Though the truth of the indictment never has and never can be proved. It is in the city where these "concordant" bodies exist that greatest complaint is made and where it is alleged that the greatest defection is caused and the attendance at Lodge in consequence said to be the poorest. But attend the meetings of any of the "concordant" bodies, will you find there the delinquents, the men who have been weaned (?) away from the Blue Lodge? Emphatically no. Everywhere you meet the same little zealous band of workers, and oftentimes the same individuals who are active in their Lodge are found as workers in the other bodies. Where then are the brethren not at Lodge meetings?

Seek them in the theaters, in the manifold places of amusement and legitimate social enjoyment that the city affords. Seek them at their own firesides, resting after a day of strenuous business activity. In the country there are no theaters, few concerts or lectures and comparatively few social demands upon one's time. The Brother looks forward to the monthly or fortnightly Lodge meeting as one of the few opportunities for diversion and entertainment afforded him.

The matter is one largely of environment and brothers who are familiar with conditions in the cities will so attest. Moreover, it has been our experience that Masonic funerals are attended by Chapter and Commandery Masons quite as well as by their brethren of the Blue Lodge. The "Masonic funeral consisting of half a dozen humble, unpretentious, undrilled and indifferently clad brethren," is unknown to our bailiwick, and we venture to assert of rare occurrence in any city where exist these "concordant" bodies.

As for the "intelligent and promising Brother" who is "lured" away, "torn" from his Lodge by "sonorous titles and garish uniform," we beg to question both his intelligence and promising qualities and to suggest that he is a weak sister who would under no conditions add strength to the Fraternity. That there are such is no doubt true, but they are comparatively few and afford no just basis for so sweeping a charge.

To assert that the men who do now and have in years gone directed the destinies of Royal Arch, Templar and Scottish Rite Masonry in the United States and the great body of the rank and file were attracted by display, the glitter of a uniform or high-sounding titles, is to stultify one's intelligence. Of no such material is our American and Masonic manhood made.

The sacred symbol of the cross, an order of Christian Knighthood, lofty principles, profound philosophies, eternal truths, these appeal to men and prompt to affiliation with the so-called "higher bodies."

"The obligation taken by the initiate in one of these off-shoots binds him to show more favor to a fellow member than to a Master Mason." We assume that Brother Arthur knows whereof he speaks, for he pleads guilty to being one of "the victims of this folly," and must have himself assumed, freely and voluntarily, the obligation referred to.

Most Masons would regard the disclosure of the substance of an obligation as a violation of the spirit if not of the letter thereof, and the Mason who violates a solemn obligation, assumed voluntarily and in apparent good faith, is not altogether free from criticism.

George M. Moulton, the present Grand Master of Templars in the United States, is a Past Grand Master of the Grand Lodge of Illinois, and as zealous and loyal a member of that body as any.

Where can be found a truer, grander Mason than Brother Henry L. Palmer, the Grand Commander of the Supreme Council of the Northern Masonic jurisdiction, a man who has been active in every department of Masonry?

The same may be said of Brother Richardson of Tennessee, the present Grand Commander of the Southern jurisdiction, and of Albert Pike, Mackey, McClenachan, Drummond and Sickles, men profoundly learned in Masonic lore, honored with the most exalted positions in the gifts of their brethren, but devoted above all else in their allegiance to Symbolic Masonry. And these are but a few of a great host who for intelligence and manhood are the peers of any.

Will anyone have the temerity to say that they have been "lured" away from Ancient Craft Masonry "*by a childish longing for feathers and titles,*" or that the democracy of the Fraternity has suffered in the least because of their membership in these "concordant" bodies? Their names and character belie the imputation.

That among a membership of one million men there will be found those who fail to sound the depths of Masonic philosophy, who cannot catch the beauties of our symbolism, to whom our lessons will not appeal, inconstant men, restless, ever striving, longing for something new or different, is not surprising. They are "joiners" for the fun and excitement of joining. Such men would add no strength

to the Fraternity with all of the "concordant" bodies eliminated. But the rank and file in Capitular, Templar and Scottish Rite Masonry in America are genuinely and eternally loyal to their mother Lodge and Ancient Craft Masonry, as witness the action cited by Brother Arthur of the Grand Templar and Scottish Rite Bodies, requiring as a condition of good standing, affiliation with the Blue Lodge. They'll have no renegades among them. There is no dissension in our later day American Masonry, except in the imagination of men who like Brother Arthur are unduly fearful of the honor, loyalty and integrity of their brethren. There are no classes, no castes, save that self-constituted "I am better than thou" class that impugns the principles and assails the intelligence of their brethren and "sees things" at night.

It is but natural in this age for men of money and varied faculties and talents to seek manifold ways of giving them expression. This is everywhere noticeable. There is a nervous energy, a galvanic force that impells to activity that was unknown to our more sedate and easy-going sires. The railroad, the telegraph, the telephone, are all too slow for us, and the splendid intellects of the race seek ever to more effectually annihilate time and distance. In business man is ever reaching out for larger and broader things, and the world's markets are none too large for him. In science, in letters, in every branch and department of human interest and activity, there is the same restless energy. In Masonry—the Chapter, Commandery and Scottish Rite afford a broader field for Masonic labor. The men who are everywhere working in these Masonic bodies could not all be Lodge-officers, and position, responsibility, incites to action and endeavor. These Brothers feel that they are laboring for Masonry, for humanity, and they are; as a body they are sincere, loyal, enthusiastic Masons, true to all of the principles and tenets of the Ancient Craft and loving

their Lodge as no other human institution—the home excepted.

Sweeping assertions, such as those made by Brother Arthur, cannot be sustained by fact, and they would be amusing were they not so dangerous to the peace and well-being of the Fraternity. For one man to have the assurance to stand up and say that the thousands upon thousands of Masons who belong to the Chapter, Commandery and Scottish Rite

in the United States have been moved to such affiliation by "*the childish longing for feathers and titles.*" and to state it so plausibly as to carry conviction to the superficial and unthinking, is a wonderful exhibition of intellectual legerdemain.

But the result is to incite prejudice and create class feeling where none before existed, when there is cause for none now. Is it not time to have done with these unprofitable and unwarranted criticisms?—

HERBERT LAFLIN.

CABLE TOW



HE phrase, within the length of my cable tow, has a plain and very comprehensive meaning, according to the Blue Lodge Text Book, which must have been the real one in which it was originally employed. We take it that it clearly means and is but another form of saying, he will do that which is within the spirit of a Mason's obligation; that which binds him to his fellows and the Craft at large, that which may be reasonably construed to fall within the scope of his undertaking. Hence, neither a brother nor a Lodge, can exact that of a Mason which is not reasonable, just or expedient: that which would subject him to unnecessary hardship, undue loss or obloquy. For instance, it cannot be said that a cable tow is so long that a Lodge in Jackson can summon a brother in Corinth to appear in person before it, and if it did, he would be under no obligation to respond; nor can an individual demand of another the doing of an immoral act, or one which would forfeit his self-respect or lower him in the estimation of the public, for these things are not within the spirit of his obligation. It cannot be that a cable tow is so long that it would be the means of working

injury, or that one is outside of it who does not respond to every demand that may be made upon him. He is to do those things which, with a proper regard for the circumstances by which he is surrounded, an upright, honorable, law-abiding, God-fearing man may do, tempered with friendship and brotherly love. It is within the spirit of his obligation that he should respond, as a brother should do, to the demands upon his time, labor or means, which are contemplated by his covenants with his brethren, and more he ought not to be called upon to render. This we understand to be the spirit of his obligation, and hence, the length of his cable tow.

Mother—Willie, you must stop asking your father questions. Don't you see they annoy him?

Willie—No'm; it ain't my questions that annoy him. It's the answers he can't give that make him mad.—*Philadelphia Ledger.*

Workman—"I've been and got married, sir, and I'd like you to raise me wages."

Employer—"Very sorry for you, but I'm only responsible for accidents that occur in the works."

AN IRRESISTIBLE APPEAL

BY BRO. EVAN S. MATHEWS.



OME years ago two men, members of the same Masonic lodge, were for reasons which it is not necessary here to relate, at enmity with each other. Each felt aggrieved, and time did not soften, but rather added intensity to their passions.

They were men of the highest moral character, but of an impulsive nature, and when aroused could hate with the bitterest feeling. The fire once kindled burned with increasing luster, until it seemed as if a personal difficulty was inevitable. Mutual friends endeavored to settle their differences. Matters stood in this shape until at last the Worshipful Master of the lodge took the matter in hand. Being a man of commanding appearance, a ruler of men, reared from childhood in the Church, determined in character, and a reader of human nature, he was well qualified to perform the delicate and trying duty before him.

Exercising the prerogative of his office he issued a summons for each and every member to be present at a special meeting. Masons are every ready to answer a summons, and few were absent when the roll was called.

After opening lodge in the customary manner, he arose to state the object of the meeting. Every eye was upon him, every heart throbbed with excitement, and the awful stillness that reigned was almost painful. Slowly viewing the assembly he seemed to take in all its bearings; ears were strained to catch the first utterance. Speaking in a firm voice he said: "Brethren, as Masons we are taught never to engage in great or important undertaking without first asking the blessing of God, and the great responsibility imposed upon us tonight, of reuniting and recon-

ciling our two brethren, makes me feel the great need of asking heavenly aid and guidance. Brethren, kneel with me, and let us each and all silently and sincerely ask help from Him who in His infinite mercy I know will answer our prayer, and will turn this assembly from one of sorrow to one of joy." As he finished speaking he reverently fell upon his knees, and every brother present followed his example.

Were you ever present when a departing soul was taking its final leave from the dying body? Have you not felt that peculiar and solemn sensation, that the spirit of the Almighty was present, and have a strange and inexplicable feeling creep over you? If so, then you may realize the feelings of these assembled Masons with bowed heads devoutly kneeling, and sincerely supplicating the throne of Grace for light to bring them out of darkness. When the devotions were concluded, and each brother was seated, the scene had changed in the particular that in the fierce look of determination and anxiety on some of the faces, it had been superseded by that of mercy and compassion.

The Master stated that he had called the lodge, not for the purpose of chastising nor to humiliate the two brethren, but to admonish them in the kindest manner possible that they were not "*doing right*," that their vows were in danger of being forgotten, and their actions, if persisted in, would bring shame on themselves and discredit to the Fraternity. In language which words cannot express in their eloquence, he spoke with a rapidity and earnestness that not only went straight to the hearts of the two, but affected all present. Ordinarily a man of few words, he seemed aroused to the occasion, and such eloquence as fell from his lips im-

pressed all present with the earnestness and force of his logic. It was an appeal to manhood that was irresistible. It was a shot of passion, anger and hatred that did its deadly work and killed at once.

When he ceased talking he was done, he said all there was to say and expressed it in such *forcible, loving and convincing* words that it accomplished in a short space of time what he said would be accomplished.

Turning to one of the brethren, he asked Brother A.: "We have done what we could, it is now for you and Brother B. to say what is next to be done?"

Mr. A. rapidly arose and said in a voice filled with emotion: "Brother B., meet me at the altar." "*I will,*" was the ready reply, and "*there we will shake hands, be friends and never allude to the past.*"

Both met at the altar, and while grasping each other's hands, the Master called

upon the lodge with the request, "Let us pray."

This time it was not a silent prayer, it was a prayer—*so simple, so loving, so gentle*, that it seemed an inspiration. Before its completion those two strong men were crying like children, and theirs were not the only moist eyes in that large assembly. As the ending clause of the prayer, "Thou O Lord hath accomplished what we could not do without Thy help, for which accept our thanks. Amen. So mote it be," they fell into each other's arms, and in tears of repentance washed away their transgressions.

That was some years ago, and to this day there live nowhere two men who do more for each other than those same two, who had at one time drifted so far apart and became reconciled at the altar of Masonry.

PRESIDENTS WHO WERE MASONS



HE statement has been made that nearly all the presidents of the United States have been Masons. Bro. John Corson Smith, of Chicago, who has devoted much valuable research to this subject, asserts that the fact is that out of twenty-six presidents of these United States of America but eight are known to have been Freemasons. This list is as follows:

George Washington, initiated in Fredericksburg Lodge No. 4., Fredericksburg, Va., November 4, 1752. Passed March 3, 1753, and Raised August 4, 1753.

Andrew Jackson. His Lodge is unknown, though records are plenty of Grand Lodge that he was Grand Master of Tennessee for several years.

James K. Polk, initiated in Columbia Lodge No. 31 June 5, 1820. Columbia, Tenn. Passed August 7, 1820; Raised September 4, 1820.

James Buchanan, initiated in Lodge

No. 43, Lancaster, Pa., December 11, 1816. Passed and Raised January 24, 1817.

Andrew Johnson, initiated, Passed and Raised in Greenville Lodge No. 119. Greenville, Tenn.; date unknown, but supposed to be between 1848 and 1852.

James A. Garfield, initiated Magnolia Lodge No. 20, Columbus, Ohio, November 19, 1861. Passed December 3, 1861. Raised November 22, 1864, was afterwards Exalted to the Royal Arch. Dubbed a Knight Templar and Knight of Malta, was a 14-degree member of the A.A.S.R.

William McKinley, initiated Hiram Lodge No. 21, Winchester, Va., May 21, 1865. Passed May 2, 1865. Raised May 3, 1865. Afterwards Exalted to the Royal Arch and Knighted a Templar and Knight of Malta.

Theodore Roosevelt, initiated, Passed and Raised in Matinecock Lodge No. 806 Oyster Bay, Long Island, New York, January 2, 1901.

HUMAN NATURE

BY BRO. W. J. DUNCAN, 33°



AS LONG as Masons are human beings, which will be until the trumpet shall sound on the millennium morn, they will be controlled by human passions. They will have prejudices, likes and dislikes, preferences and personal feelings, precisely as every man in the world. They will lose sight of the needs of the Lodge in their preferences for their personal friends. Such is human nature. Men may preach, men may warn, men may hold aloft danger signals, admonish, persuade and point out the right way to the end of time, but human nature will be human nature, governing men's actions as long as the world lasts. But it is of the greatest importance for the good of the Lodge that its welfare in the selection of officers be the very first consideration. It may be a personal hardship to set aside a friend from the place he covets, but if he is not fitted for the position the good of the Lodge demands that he be not chosen. "If thy right eye offend thee, pluck it out and cast it from thee." Some may hesitate about doing what he is convinced is for the good of the Lodge, because a brother, a "good fellow," may "take offence" at his failure to be promoted and may lose his interest in the Lodge, or resort to measures to "get even" or be "revenged." If he does either it is proof positive that he did not merit the advancement. A true Mason, one actuated by the principles of the Fraternity, will not be controlled by such a spirit. It is not Masonry. In an experience, extending over forty years, we have never known this to fail. Where one resorts to "pouting," or what is worse, to "black balling," in order to be revenged he does not deserve the confidence of anyone, and soon proves the wisdom of his being "set aside." We should remember that one

man is not the whole Lodge, and if the majority does not agree with the one man we may rest assured the one man is wrong. On the other hand, if a capable brother should be set aside because of prejudice, or a more popular, ambitious brother should "run against" him and be elected, if the defeated brother continues to be faithful and shows by his actions that he has no "hard feelings" in the matter, but willingly abides the decision of his brethren, in ninety-nine cases out of a hundred he will become popular, and be fully vindicated. Such a man is actuated by true Masonic principles.

Whenever any good comes our way let us enjoy it to the fullest and then pass it along in another form.

Life is not measured by length of days, but by depth of deeds.

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THE YOUNG MASON'S OPPORTUNITIES

AN ADDRESS BY BRO. ROBERT FROTHINGHAM, NEW YORK.



AMONG the indispensable requisites of a successful man in his lodge, are first, that he fall in love with his work, and second, that he learn to do things to a finish. "Let a man do a thing incompara-

bly well," say Emerson, "and the world will make a path to his door though he live in a forest." It is incumbent upon all of us to conduct ourselves on such a high plane, to be so clean, so straight, so absolutely on the level in all that we do, that our Masonry will become a realized ideal. Does this sound like airy persiflage? I assure you that such an attainment is quite possible, nay, more, it exerts a very real and positive influence in the experience of every brother who holds an intelligent interest in his Lodge, especially if he will but let the mellowing spirit of good-fellowship and the uplifting influence of absolute integrity play through his work. As if anything had ever been lost through standing by the frank avowal of a personal conviction. As if anything were so weak or so destructive of personal influence as hiding one's colors. As an old proverb has it: "Two things indicate a weak mind; to speak when it is proper to be silent and to be silent when it is proper to speak."

Happy is the man who appreciates that life is short and knowledge is infinite and at most no one can be expert in more than one limited field, who knows that eminence in his Lodge lies through work and failure and the recognition of the causes of failure, and still work, steady, persistent, persevering work, and great patience, with an appreciation of the value of each day's labor—the bricks of life's edifice. Lastly comes success; not great at first, but in greater and greater certainty of results, and in one's self, with greater reverence for the sacredness of work for work's sake.

Pluck wins; it always wins, though days be
slow
And nights be dark 'twixt days that come and
go—
Still Pluck will win—its average is sure;
He wins the most who can the most endure;
Who faces evils, he who never shirks,
Who waits and watches, and who always
works.

No man can be too careful in analyzing his motives. If the object of one's work is self, it cannot succeed. It must be the success of the work that illumines the worker and not the applause and approbation of the multitude. Let no man fear to apply the test to himself. Where the applause and approbation come in their proper places, they are balm to aching bones and stimulants to the weary toiler, but they are not and never can be the objects of his work.

Who says it's a long apprenticeship? Of course it is—all the way through the chairs. What do you want, my young brother—to cultivate a Lodge sinecure, and finally, as an example of misdirected energy go to swell the vast ocean of mediocrity in which all the drops are alike? "Ungirt loins, unlit lamps, unused talents sink a man like lead. Doing nothing is enough for ruin."

There is but one power, Will; but one law,
Attainment.
Perhaps Humanity has been waiting for one
to break its obstacles by Will and At-
tainment.
So Prometheus lived and worked and impris-
oned the fire divine.
That fire divine is still somewhere; still can
man
Find it and then, if he will, can grow, live and
develop.
If he shall know how to think, how to climb,
to dig, to seize, to hug to himself what
he shall find;
If he shall never let the sacred torch go out;
If he shall remember that to him there is
nothing impossible;
That he must struggle; that dawn is the
promise of victory
And that to have hold of the torch is all the
hope a man can want;
For, lo, the light of heaven is formed by these
two rays—
The ray of Power and the ray of Beauty.

Thank fortune, there is at least one standard by which to determine the merits of any particular line of business or employment. That standard is utility and it applies to the Lodge today as never before. There is work of the most exacting character to be done in every live Lodge—work that the aspirant for Masonic advancement never realizes until he sits in the east. What service can you render, oh, young brother, anxious to go ahead? Are you a lifter or a leaner? A leader or a follower? Will you be in your place in the hour of the Lodge's need? There be masters and masters. The memory of some is as a sweet incense; the least said about some others, the better, and the difference between the two classes is generally found in the word Service.

It is essential to any considerable satisfaction with Lodge life that a man should have some spiritual quality. There must burn, or at least smoulder, in him some spark of preference for truth; some prejudice, unsuborned, in favor of righteousness. It is impossible to make life—Masonic or otherwise—profitable on a purely material basis. This spiritual uplift imparts a keener sense of personal honor and a stronger desire to willfully wrong no man. It is the one thing that makes for honest, manly sentiment, that leads a man to stand for the right without regard for consequences.

God give us men! A time like this demands
Strong minds, great hearts, true faith and
willing hands.

Men whom the lust for office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who can stand before a demagogue
And damn his treacherous flatteries without
winking;
Tall men, sun-crowned, who live above the
fog

In public duty and in private thinking,
For while the rabble, with their thumb-worn
creeds;

Their large professions and little deeds,
Mingle in selfish strife, lo! freedom weeps;
Wrong rules the land and waiting justice
sleeps.

Is it too much to expect that the men
who make up the rank and file of the Ma-
sonic fraternity in this enlightened day

shall be influenced by high ideals? I don't believe it. Brethren, exit the brother whose sole ambition in the Lodge is to hold office. I pledge you the conscientious, upright and level-headed brother, who, emancipated from idle fancies and the empty din of words, believes in bringing out the best in himself and the best in his beloved fraternity, who scorns a "knocker" and stands on his dignity. A thorough optimist, he will always be found helpfully in touch with his brethren in this honorable craft. No Pharisee he, nor yet a publican—he has little time for creeds. With a sincere appreciation of the "eternal fitness of things," however, and an earnest desire to do the right thing at all times, he will frequently be heard reverently murmuring the Mason's prayers:

O, powers that be, make me sufficient to my own occasions.

Teach me to know and observe the Rules of the Game.

Give me to mind my own business at all times and to lose no good opportunity for holding my tongue.

Help me not to cry for the moon nor over spilled milk.

Grant me neither to proffer nor to welcome cheap praise; to distinguish sharply between sentiment and sentimentality, cleaving to the one and despising the other.

When it is appointed me to suffer, let me, so far as may humanly be possible, take example from the dear, well-bred beasts, and go away quietly, to bear my suffering by myself.

Give me to be always a good comrade, and to view the passing show with an eye constantly growing keener, a charity broadening and deepening day by day.

Help me to win, if win I may; but—and this, O Powers, especially—if I may not win, make me a good loser. Amen.

A tall girl named Short long loved a certain big Mr. Little, while Little, little thinking of Short, loved a little lass named Long. To make a long story short. Little proposed to Long, and Short longed to be even with Little's shortcomings. So Short, meeting Long, threatened to marry Little before long, which caused Little in a short time to marry Long. Query—Did tall Short love big Little less because Little loved Long?—*Harper's Weekly*.

BE LOYAL TO PRINCIPLE

REV. CORTLANDT MYERS, D. D., BROOKLYN, N. Y.



HE prosperity and perpetuity of Masonry depend absolutely on deathless loyalty to principle. A million men in this country wield a mighty influence, and they ought to stand by society in the overthrow of giant wrongs and the enthronement of the right and good. There is an uprising now which is prophetic, and the Masonic fraternity ought to stand back of it with its principle and its strength. The present public manifestations of the indignation and opposition of society against the velvet-robed thieves and criminals in high places ought to receive the courageous support of this great Fraternity. We ought not to permit these men, condemned by government and public opinion, to wear our honored and sacred badge. Presidents who do not preside and directors who do not direct, while brainless and conscienceless inheritors of nothing but money rob the people, are not Masonic in soul.

Our principles are our riches and our salvation, and we ought not to permit men to violate them with impunity. We are living on principle, and not on property or propriety. Our life is not in history, but in humanity; not in reputation, but in righteousness. Clothes do not make the man or the Mason. To know him is to know the grip of character. We need the courageous principle which will not differentiate between men on the basis of position and wealth. In all this discussion about the accumulation and giving of money and whether a man is a thief or not the individual is singled out and the principle is forgotten. A man can be just as dishonest with a dollar as he can with millions. They all ought to be put in one bunch and not separated on the question of amount. It is only a question of principle, and there is but one class.

The Masonic fraternity, with its sublime principles of purity and character and brotherhood and honesty, ought to be the reserve force in this hour and come to the rescue of society and government in the protection of home and humanity. Your great principle is only of value as you live it out and compel other men to live it out, even though the axe falls on a millionaire's neck. The principle of Masonry ought to be closely defined and strictly adhered to. We ought not to be confused with other things, and least of all with Christianity. A good Mason is not necessarily a good Christian. Farthest from the truth. The church and the lodge are an infinite distance apart. The one has to do only with this world, the other with the souls of men and the world to come. The mission of the church is the redemption of this world through Christ. No man should be ignorant enough to confuse this with any other organization. Define your principle and defy its opposition.

This Order will strengthen every feature of that grand old Masonic Fraternity with the tender love, charity and forbearance of our beautiful mothers, wives, sisters and daughters. The dignified brother, who used to greet us with "I have taken that side degree," has awakened to the fact that our noble founder, Robert Morris, launched into the world an Order that is destined to become the brightest and best of our fair land.—*Andrew Perry, Jackson, Tennessee.*

"Fate is unkind." Such is the verdict of men when they find their pathway barred, and too many sit down and cry, but while one is weeping another is working, and toil clears the pathway that opens not to tears.

NOT MUCH FOR SHOW

BY BRO. MARTIN H. RICE.



ANCIENT Craft Masonry has never sought publicity. For centuries past it has held a steady course, avoiding as far as possible all notoriety, appearing in public only when it became necessary to do so to perform its legitimate work. A strict adherence to this rule has always been deemed of so great importance that it has been enforced generally by all Grand Lodges throughout the world. Among the first regulations adopted by the Grand Lodge of Indiana was one prohibiting Lodges from appearing in public processions, "except for purely Masonic purposes." The occasions for public display are thus limited to a few, and some of these are often permitted to pass by unobserved. Under Regulations of most Grand Lodges Subordinate Lodges are permitted to appear in procession on the anniversaries of the Saints John, at the funerals of deceased Master Masons, and for the purpose of laying the corner-stones of Masonic halls and public edifices. They may also perform in public the ceremonies of dedicating a Masonic hall, constituting and consecrating a Lodge, and installation of officers. Upon no other occasion and for no other purpose can a Lodge appear in public procession.

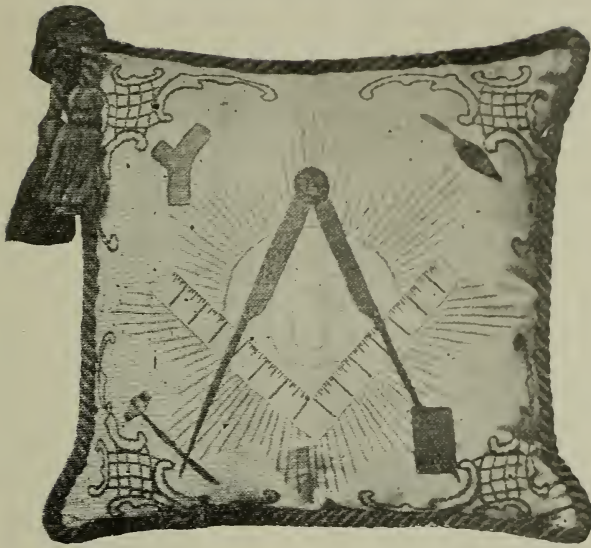
This law has been regarded by some as unnecessarily stringent, but such is not the opinion of our best informed Masons. Those who seek to popularize Masonry would exhibit it upon all convenient occasions. They would have Masonic Lodges turn out on the Fourth of July, Decoration Day and at all times when a grand display is made. Other societies do, and why not Masonry?

Grand Masters are importuned for dispensations granting this privilege, but

none are granted, for want of authority. The only violations of the law that have come to our knowledge have been at what were called Masonic picnics. These have occurred not willfully, but because Brethren have regarded them as Masonic occasions. The members of any Lodge undoubtedly have the right to take their families and invite their friends to join with them in such social gatherings. They may have speakers to address them on the subject of Masonry, but the Regulations of the Grand Lodge do not give them the privilege of appearing as a Lodge in regular procession at such times.

It is evident that whatever else may be said against genuine old-fashioned Freemasonry, a fondness for show is not one of its weaknesses. It has never sought to attract the attention of the world, nor to gain recruits by its popularity. The true Mason finds more real pleasure and enjoyment in the Lodge-room, where all who are permitted to enter may meet with one accord, and unite in the grand design of being happy and communicating happiness, or in going quietly outside to perform some deed of Charity and Brotherly Love in the cause of suffering humanity, than he does in marching along the street wearing the badge of Masonry in the presence of thousands who may gaze curiously upon it. So may it ever be!

Nothing can palliate or condone a wilful violation of the civil and moral law by a Master Mason, and he who so forgets his duty as to take part in acts that constitute such violation merits no milder punishment than to be forever placed outside the pale of Masonry, which is degraded by his membership.—*Louis P. Delahaussaye, G. M., Louisiana.*



MASONIC PILLOW



HERE is a Masonic Pillow which is considered an unusually handsome design, when worked according to directions. The design is furnished by the Richardson Silk Co., of Chicago. The Housekeeper for February gives the following working directions:

Make the compasses solid, using shades of brown No. 116 and black; brown for the points of the compasses, and black for the upper end. Outline the square with 971. Outline the divisions of the square with black Grecian floss, No. 1079. Outline the sun's rays with shades of brown Grecian floss, Nos. 1063, 1064, 1065; the lighter shades at the outer margin of the rays. The letter "G" is most effective when worked in raised satin stitch with Grecian floss. Work the mallet in black and brown, 1079, in solid stitch, for the handle, and 1116 in outline stitch for the mallet head. The same combination may

be used for working the trowel. Outline the figures on the opposite corners with 1079 Grecian floss. Outline the ornamental scrolls in the four corners of the pillow with black Grecian floss.

What We Make It

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

THE MASONIC BEEHIVE

BY BRO. JAMES B. MURRAY.



ASONRY, like the bee, has gathered truth from all sources. In this way it has become part of the best influence in society. It is the result of toil of the heart, toil of hand, the larger thought, the sum of the desires to make man in all the distinction of living in one family, so it has gathered to itself highest ideals, and has labored to infuse them into the thinking and work of its members. Slowly, patiently, but with unwearied effort these ideals have made themselves felt in the Institution until they have become a force in the State. In the silence that marks the progress of truth, they have spread their hives over the world, and in their advance across the nations drawn around them the wealth of the best philosophies of life, and changed them into food for the deeper sentiments and reason of mankind. From more than a thousand sources have been sent forth that which was noble, that which was pure, that the growing brotherhood of men in new States and broad Commonwealths might live on great principles and be sustained by the best wisdom of the ages.

The bees with their queen as their symbol of authority, are a suggestion of the Master with his symbol of authority, the gavel. This word gavel, sometimes called mallet, is from an old word, meaning an angle. From the resemblance of the former shape of one end of the gavel to the peak of a roof, the word gable is applied to that portion of the house where the roof is joined at the apex. At one time the gavel was styled Hiram, as indicating the position which that noble artificer occupied in the work of the Temple of Jerusalem. As the scepter in the hand of the King, so the gavel in the hand of the Master or High Priest is the em-

blem of rule and the emblem of authority. In lodge or chapter it is the instrument of order, and points to the control the Master must exercise in the body over which he presides; to the wise judgment needed in dealing with the reason and sentiments of men; to the dignity blended with the courtesy of brotherhood; to the restraints in conduct as maintaining the peace and harmony of a well-adjusted organism. Rude in its construction, the gavel is the emblem of grander things, and in the possession of Master and High Priest it marks out, as they rule in dignity and justice, gentleness and charity, parts of the destiny of each member in the confraternity of the Masonic Order.

To the members themselves it is the perpetual reminder of the need of man to do with his might whatsoever his hand findeth to do. It symbolizes the truth for him that he should, by the exercise of the divinely-given powers of his being, correct or break into nothingness those things which disfigure his moral nature, and fashion by patient, unwearied strokes the materials of his spiritual nature, that in fitness and beauty it may take its place in the building of a glorified humanity.

Closely connected with the mallet is the chisel. It forms a part of the richness of the hive of Masonry. Not alone as a coarser working tool, but as a symbol, has the chisel a historic and national significance. It was so in Athens, which, in many ways, has been a seminary of literature, of education and sculpture for the races which have come after it. Greece itself in her art, is in a large measure symbolized by the chisel. Her public buildings, her streets thronged with sculptured people, are the witnesses of her high artistic culture. The loftiest mind, the most superb thought of morality, the highest ideal of faith, science, were expressed by the chisel in the ivory figure or

the marble statuary of the shafted temple. The chisel in Greece was the visible history of her moral philosophies and religion. The gods themselves were called out of the gold or stone by its refined work. It was then, lowly as it might seem in its material form, a symbol of the sublimest creations of the people in artistic and intellectual life.

Its meaning is not less beautiful in the symbolism of Freemasonry. The truths it suggests are morally grand, and the work it teaches is higher, as the sculpturing of the mental faculties is higher than the sculpturing of the stone for the statue or building. The chisel used by the workman or the artist is an instrument of power; it cuts the broken stone of the quarry into harmony and shape, and reveals its secret possibilities in the polished and sculptured marble. In its higher form it symbolizes that learning, that discipline embodied in the education which develops the hidden strength of the mind and informs it with knowledge. As in Greece it represented in a specific manner the national life, so in Masonry it set forth a marked truth in its loftiest moral work.

In the hive of Masonry are stored law, justice, social force, love and the emblems of great things and good things. They are transformed by the truth which religion imparts, and become the richest sustenance for the members. By the culture of these the Institution shall have an ever-increasing growth and immortality, the emblem of brotherhood enlarged into the everlasting company. For the human hive, so treasured with principle, has its foundation in belief in the Architect of the Universe, and its walls raised on the brotherhood of man. It is this, more than the number of its lodges and chapters, which makes it strong and supreme in its influence. This is the design which imparts solidity to all the structure and perpetuates its fellowship. Resting on this everlasting truth, as on a rock, Masonry may be agitated as by

some earthly hidden force, but it cannot be destroyed. Its mission is too sublime, its destiny too grand, for hostile powers to hinder or to wreck. It may be beaten with storms, it may be shadowed with clouds, but it shall come out of all like the great sea, sublime in its repose and majestic in the expression of its might.

A Mistake

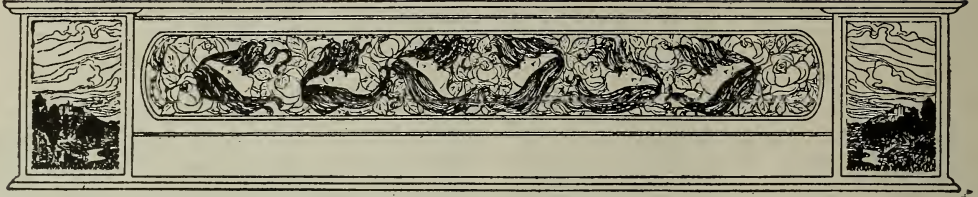
One of our exchanges in commenting upon the appointment of committees aptly says:

"The officers of a Lodge often make a serious mistake when appointing committees, by putting the same brothers on two or more committees when there are other brethren in the room who are well qualified for the position. We think the best man present should have the preference when the chairman is in question, even though he may not be the most regular attendant at Lodge sessions. One of the best ways in the world to get a man sufficiently interested to insure his regular attendance is to give him something to do. Give him to understand that he can be useful. Indeed, the only way to find out how much work a man can do, and the quality of his work when done, is to give him something to do."

An Ohio preacher fasted forty days and then passed to his eternal reward. But he proved that he could fast for forty days.

If Jacob's ladder were a reality, and it offered a free way to heaven, how many persons there are who would wildly demand an elevator.

An editor of a Masonic journal has at least one consolation, and that is, he will never be molested by an officer of the town on the charge of "a-get-rich-quick" scheme.



EASTERN STAR POINTS



WE ARE all proud of the distinguished part our Order is carrying forth in the progress of the times. Leaning upon the right arm of Masonry, which grows stronger, more kindly and more hegemonic through a succession of ages, the Order of the Eastern Star is like a tender, beautiful, intellectual woman who glorifies all within her purview with the elevating magic of her presence. The influence of lovely womanhood is unconsciously working every moment for the betterment of mankind, and in this noble work the Order of the Eastern Star is and ought to be always in the vanguard.—*Lew L. Callaway, Montana.*

In olden times it was said to account for the beautiful blossoms, that angels came down and walked upon earth, and that those blossoms grew where their feet touched the ground. And so, like the footsteps of angels, the Order of the Eastern Star has caused flowers to grow wherever it has touched the earth. Flowers of pity, truth, charity and loving kindness.—*Edmund Jackson, Illinois.*

Why was Ruth found gleaning in the field of Boaz? Now, had the reaper's work been perfect Ruth would have found no occupation in that field. If the work of Masonic lodges was perfect, then there would be little for the O. E. S. to do; they are doing what you have left undone, and they, like Ruth of old, are finding abundance to do, and are returning with "Great Armfuls" to gladden the hearts of the Fraternity.—*D. C. Welch, Georgia.*

I think we would all feel happier if we would express the kindly feelings which exist in our hearts for each other. For what is life without the sweetness of love and sympathy? The faults of our sisters and brothers we may write upon the sand, but their virtues upon the tablets of love and memory.—*Zana Howard, Nebraska.*

The closing years of the last century introduced to the world a new era in woman's work, and while she stands out prominently in other fields of usefulness, she now occupies a position of great helpfulness in Masonic circles. The Order of the Eastern Star is the medium through which she can lend a helping hand to the Masonic brethren in the battle of life, but she needs organization to make her work more perfect. "Organized Unity" is the watchword of the age and the keynote of success.—*Sadie McGoldrich, Louisiana.*

STAR NOTES

A reunion of Orange, San Bernardino and Riverside County Chapters of Eastern Star, was held in Riverside May 18th, Ungava Chapter of that city being the host. Mrs. Margaret J. Ford, of Ontario, District Deputy Grand Matron, was the guest of honor.

The decorations which graced the halls were particularly effective. Easter lilies and callas, roses, yellow jasmines, centuras and ferns made the chapter room very pretty indeed, while in the banquet hall the tables were spread under flags and banners and ribbons in the five colors of the Order. The floral decorations on the tables were all sweet peas, and little bouquets of these fragrant flowers were laid as favors at each plate.

Steps have been taken to organize an association of Past Matrons and Past Patrons in San Francisco.



CHIPS FROM THE STONE QUARRIES

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES



GRAND LODGE OF WASHINGTON

The following Grand Officers were elected by the Grand Lodge of Washington at its annual communication, held at Bellingham, June 14th:

A. L. Miller, of Vancouver, Grand Master.
Edwin F. Waggoner, of Spokane, Deputy Grand Master.

Ralph C. McAllister, of Seattle, Senior Grand Warden.

Royal A. Gove, of Tacoma, Junior Grand Warden.

Nathan S. Porter, of Olympia, Grand Treasurer.

Thomas M. Reed, of Olympia, Grand Secretary.

GRAND LODGE OF NEVADA

The Grand Lodge, F. & A. M., of Nevada, in session in Carson during the latter part of June, elected the following officers: Grand Master, Charles A. Beemer of Sparks; Deputy Grand Master, Walter J. Harris of Reno; Grand Senior Warden, H. C. McTerney of Eureka; Grand Junior Warden, C. L. Fulstone of Carson; Grand Treasurer, George A. Morgan of Virginia City; Grand Secretary, C. N. Noteware of Carson; Grand Senior Deacon, Robert Lewers of Reno; Grand Junior Deacon, Ben Maris of Lovelock; Grand Orator, S. Unsworth of Reno. The Grand Lodge will hold its next session in the new Masonic Temple in Reno. A charter was granted for a lodge at Ely, White Pine county.

A PLEASANT SURPRISE

There happened to meet at the Past Master's picnic, June 24th, four old Masons, whose united ages amounted to just 300 years. They were all old miners, and were together 42 years ago that day at Aurora, Nevada, at a Masonic banquet, at which the "Nestor" of them presided. They are all of them the *youngest old men* of California, and believe in crowding all the happiness possible in the few years that are left them before they are called to refreshment for the last time. They have a good time swapping impossibilities. They are:

Wm. S. Moses...age 78—56 years a Mason
Byron B. Bird...age 78—54 years a Mason
Edw. A. Sherman...age 76—53 years a Mason
Edward Dexter...age 68—47 years a Mason

UNCLE BILL.

THE CRAFT IN GENERAL

The Utah Grand Lodge laid the corner stone of the new Masonic Temple at Ogden June 11th.

A new Masonic Lodge has been organized in Lind, Washington, under dispensation, and is said to be doing excellent work.

Oriental Consistory, S. P. R. S., of Chicago, Ill., celebrated its 50th anniversary at its preceptory, Dearborn Ave. and Walter Place, May 25th.

The corner stone of the new court house for Nye County, Nevada, was laid at Tonopah, with Masonic ceremonies, June 3rd. The Grand Lodge of Nevada conducted the ceremonies. A delegation of brethren was present from the Masonic Club of Goldfields, Nevada.

The Grand Lodge of New York will build a large sanitarium for consumptives in Putnam county, a mile and a half west of Lake Oscawana and eight miles from Peekskill, which will be the railroad station, an automobile to be used for connection with the institution. The site is on a high elevation, protected from the north and west by higher hills, and is both isolated and picturesque.

Nearly a year ago a few enthusiastic members of the Masonic Fraternity in Goldfield, Nevada, met in the office of the law firm of Lind & Wheeler and organized the Goldfield Masonic Club. There was not a dozen names on the original roster, which now contains nearly 200.

The Club gave a banquet and ball in the latter part of June, which is described as an elegant social function.

SANTA CLARA CORNERSTONE

June 11th witnessed the laying of the cornerstone by the Grand Lodge, F. & A. M., of California, of the new High School at Santa Clara, California.

Preceding the laying of the cornerstone there was a parade from the Masonic Hall, San Jose Commandery, No. 10. Knights Templar, acted as a guard of honor to the officers of the Grand Lodge.

Senior Grand Warden E. H. Hart, acting for the Grand Master of the State, officiated. He was assisted by other grand officers.

Brother Hart delivered an address at the close of the ceremonies.

AN EDITOR TRAVELS

The senior editor of this magazine, Hon. J. W. Anderson, is, at the present writing, a wanderer in the far East. Bro. Anderson left the TRESTLE BOARD sanctum June 12th, with the ardent good wishes of the office force, bound on a pilgrimage to the annual session of the Imperial Council, A. A. O. N. M. S., at Niagara Falls, to which he had been unanimously elected a delegate. In company with Mrs. Anderson, he embarked on the Islam special. From Niagara Falls Bro. Anderson proceeded through New York, New Jersey and Pennsylvania.

That Bro. A. passed safely through the ordeal of a journey across the parched sands of the American Desert in company with the Nobles of Islam Temple, battled successfully with the notorious hackmen of Niagara, and emerged serenely from an encounter with the wiles of seductive New York, thus symbolically emulating a certain traveler known to the readers of this magazine, who once withstood with fortitude three great temptations, is evidenced by the news which reaches us as we go to press that he and Mrs. Anderson have arrived in due form at Pittsburg, where the Professor is reviving the scenes of his boyhood spent in that now great and bustling city.

Bro. Anderson will return in the month of July and will occupy his desk in the editorial office of the TRESTLE BOARD, refreshed and rejuvenated, and his trenchant quill will, as of yore, convey to his readers through these columns its message of Masonic instruction and enlightenment.

VACATION NEWS

On the first inside cover page of the TRESTLE BOARD will be found the vacation announcement of the California Northwestern Railway. This route is justly styled "The Picturesque Route of California," as it traverses the grandest scenic portion of the country with which the State abounds. If you are seeking a desirable retreat for recreation and rest, where all the delights of an outing season may be enjoyed, you will find it on this line. Boating, bathing, fishing, hunting, tramping over verdure-clad mountains, strolling through cool, shaded, picturesque canyons, or driving along scenic highways, will make the delectation of your vacation complete. Send to 650 Market street for "Vacation 1905," a handsomely printed little volume of 200 pages, which will give you complete information as to rates, conveniences, etc., of the various delightful places to be found.

PALO ALTO TEMPLE

The Masons of Palo Alto will build a Temple to cost \$50,000, which, it is claimed, will be the finest structure ever erected in that city. It will be located at the corner of University Avenue and Florence Street. The edifice will be three stories in height.

BURIAL OF SIR KNIGHT CODE

The funeral of Sir Philip D. Code, Past Commander of Golden Gate Commandery, No. 16, K. T., who died at his residence in this city June 23d, took place June 25th, from Golden Gate Hall, San Francisco, under the auspices of Golden Gate Commandery. The Templar burial service was recited most impressively by Commander Sir Albert William McKenzie, Generalissimo Sir John Bennett, Captain General Sir Willard L. Growall, Senior Warden Sir August J. de Lamare, Junior Warden Sir George Keith Porter and Prelate Sir William Henry Jordan.

The Masonic choir, composed of Charles Gage, Charles Goetting, Dr. E. T. Smith and L. Larsen rendered impressive music during the ceremonies. The eulogy was delivered by Sir Knight J. C. Campbell, who paid an eloquent tribute to the departed brother.

The funeral procession from the hall to the train at Third and Townsend streets was a stately one. A band of music led the cortege, playing solemn dirges. Then followed a long escort of Knights, composed of California Commandery No. 1, Golden Gate Commandery No. 16, Mission Commandery No. 79, and officers of Mission Chapter.

The following Past Commanders of Golden Gate Commandery acted as pallbearers: J. C. Campbell, R. McMillan, G. D. Clark, F. Dalton, A. M. Cox, J. K. Firth, Thomas Browne and Charles Plum. Interment took place at Cypress Lawn.

Philip D. Code was well known in business circles and high in rank as a Mason and a Knight Templar. Mr. Code had held the office of Master of Pacific Lodge Free and Accepted Masons. He was past high priest of San Francisco Chapter, Royal Arch Masons; Past High Priest of Mission Chapter of Royal Arch Masons and Past Eminent Commander of Golden Gate Commandery Knights Templar. By his death Masonry loses a life-long devotee and friend.

SHRINERS WILL COME

"The Camels are coming!" The press dispatches announce that the Imperial Council of the Ancient Arabic Order, Nobles of the Mystic Shrine, will hold its next meeting in the "City of the Angels," in May, 1906. Noble Mot. Flint and Noble Fred Hines, and other notable Los Angeles nobles, by their untiring efforts, and with the faithful co-operation of Potentate Filmer and the Nobles of Islam Temple of San Francisco have succeeded in impressing upon that illustrious and imperial body the fact that California is the only State in which to hold the 1906 session of the Imperial Council. The TRESTLE BOARD predicted that they would do it, and this news demonstrates that we are no false prophet. When the Los Angeles Nobles and their comrades from this end of the State set out to accomplish a certain object the deed is as good as consummated.

CALIFORNIA IN PARTICULAR

Special Easter services were held by Ventura Commandery, No. 18, K. T., in that city.

The Masons of San Rafael were entertained June 16th by the ladies of the Eastern Star of that place.

In the presence of one thousand people the corner stone of the new Masonic Temple at Ocean Park, Cal., was laid June 10th, by the California Grand Lodge, Motley H. Flint acting as Grand Master.

The Grand Lodge of California laid the cornerstone of the new Masonic temple at Santa Rosa June 24th, St. Johns' Day. Junior Grand Warden George M. Perrine officiated in the absence of the Grand Master.

The Northern California Battalion of the Knights Templar, consisting of the Commanderies of Oroville, Chico, Nevada City, Marysville, Colusa, Red Bluff and Yreka held a reunion at Marysville June 11th in commemoration of the triennial conclave in San Francisco last year. A large number of Knights from each Commandery attended and saw the order of temple conferred. A banquet followed.

The Past Master's Association of California had their annual reunion at Schuetzen Park, San Rafael, Cal., St. John's Day, June 24th. More than a thousand friends of members of the association attended and were given a royal reception. The officers of the association are: Andrew Christensen, President; F. H. E. O'Donnell, First Vice-President; S. Wolf, Second Vice-President; James Patterson, Treasurer; H. J. Owen, Secretary; C. H. Bryan, Marshal; C. O. Johnson, Tyler.

Lodge Directory

CORINTHIAN LODGE NO. 9.

Marysville, Cal.
Stated Meetings, third Tuesday in each month.
Frederick Henry Day, *William Battles Davenport*,
Secretary. Master.

CHICO LODGE NO. 111.

Chico, Cal.
Stated Meetings, Saturday of or next preceding Full Moon.
Harry Saunders Moir, *William Robbie*,
Secretary. Master.

MARIN LODGE NO. 191.

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

FRIENDSHIP LODGE NO. 210.

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

TUOLUMNE LODGE NO. 8.

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

FRESNO LODGE NO. 247.

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

PASADENA LODGE NO. 272.

Pasadena, Cal.
Stated Meetings, first Monday in each month.
Henry Ramel, *Orren Henry Hayes*,
Secretary. Master.

SAN JOAQUIN LODGE NO. 19.

Stockton, Cal.
Stated Meetings, Monday of or next preceding Full Moon.
Isaac Henry Robinson, *Frank Wilson Goodrum*,
Secretary. Master.

SANTA ROSA LODGE NO. 57.

Santa Rosa, Cal.
Stated Meetings, first Thursday of each month.
William Henry Pool, *William Piner Sheaver*,
Secretary. Master.

VALLEE DE FRANCE NO. 329.

Los Angeles, Cal.
Stated Meetings, first Friday of each month.
Armand Cazeaux, *Adrien Faiz*,
Secretary. Master.

SAN BERNARDINO LODGE NO. 348.

San Bernardino, Cal.
Stated Meetings, first Thursday of each month.
John Flagg, *Walter D. Wagner*,
Secretary. Master.

PACIFIC GROVE LODGE NO. 331.

Pacific Grove, Cal.
Stated Meetings, first Thursday of each month.
Chas. K. Tuttle, *R. M. Fitzsimmons*,
Secretary. Master.

SANTA PAULA LODGE NO. 291. F. & A. M.

Santa Paula, Cal.
Stated Meetings, Thursday on or before Full Moon.
Edwin Virden, *J. H. Sloan*,
Secretary. Master.

WASHINGTON LODGE NO. 20.

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

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BOOK SHELF

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

From Bro. Will H. Whyte, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of Quebec, for 1905.

From Mrs. Nettie Rainsford, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Indiana, for 1905.

From Sir Calvin W. Prather, Grand Recorder, proceedings of the Grand Commandery, K. T., of Indiana, for 1905.

From Sir George A. Beachamp, Grand Recorder, proceedings of the Grand Commandery, K. T., of Alabama, for 1905.

From Bro. Calvin W. Prather, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Indiana, for 1905.

From Comp. Edward R. Hare, Grand Recorder, proceedings of the Grand Council, R. & S. M., of Washington, for 1904.

From Comp. Frank W. Martenis, Grand Recorder, proceedings of the Grand Council, R. & S. M., of Pennsylvania, for 1905.

From Comp. J. Gilman Waite, Grand Recorder, proceedings of the Grand Chapter, R. A. M., of Massachusetts, for 1904.

A new Royal Arch Chapter, to be known as Whittier Chapter, No. 91, was instituted at Whittier, Los Angeles County, Cal., June 7th. This Chapter starts with 25 members.



O. E. S.

Golden Gate Chapter a short time since, tendered a reception to its two living charter members, William S. Moses and Mrs. Louis Holtz. During the reception a Past Matron's jewel was presented to Mrs. Holtz and gold link buttons to Bro. Moses.

Yerba Buena Chapter, San Francisco, held its first meeting for initiatory work early in June. Excellent reports are received of this young Chapter respecting enthusiasm and interest manifested by its members.

Theo. Frolich, Recorder of Golden Gate Commandery, K. T., has moved his office from Masonic Temple to the James Flood Building, San Francisco.

The Masonic Lodge at Sisson, Cal., will have new quarters in the new Opera House to be erected at that place.

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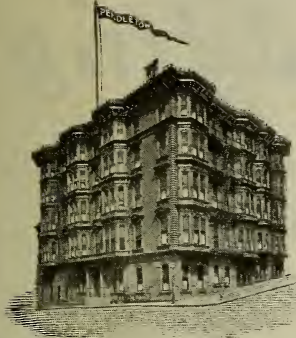
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Leave San Francisco, A. M.—7:00, 7:45, 8:25, 9:10, 9:50, 11:00.

Leave San Francisco, P. M.—12:20, 1:45, 3:15, 4:35, 5:15, 5:50, 6:30, 7:15, 9:00, 10:15, 11:35.

Leave Sausalito, A. M.—6:03, 7:03, 7:43, 8:20, 9:03, 9:33, 10:15, 11:38.

Leave Sausalito, P. M.—12:58, 2:23, 3:53, 4:25, 5:10, 5:50, 6:25, 7:08, 7:40, 9:35, 10:50.

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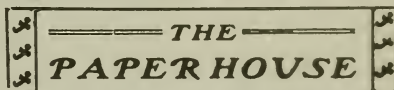
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