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ESTABLISHED 1887

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An Illustrated Masonic Magazine

VOL. XXXV

\$3.50 per Year

Number 6

DECEMBER, 1921

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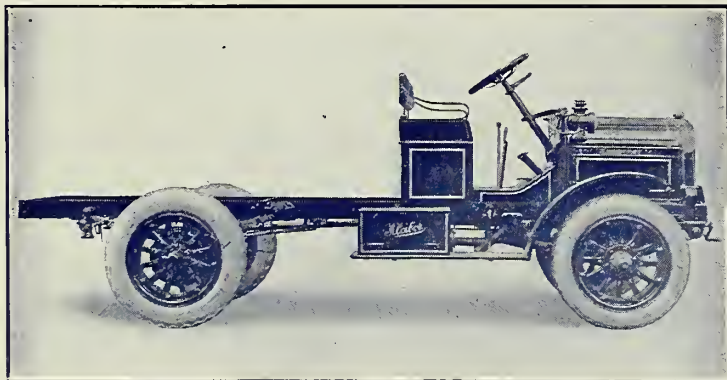


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8:30 a. m.	4:00 p. m.	8:00 a. m.	3:30 p. m.
9:00 a. m.	4:30 p. m.	8:30 a. m.	4:00 p. m.
9:30 a. m.	5:00 p. m.	9:00 a. m.	4:30 p. m.
10:00 a. m.	5:30 p. m.	9:30 a. m.	5:00 p. m.
10:30 a. m.	6:00 p. m.	10:00 a. m.	5:30 p. m.
11:00 a. m.	6:30 p. m.	10:30 a. m.	6:00 p. m.
11:30 a. m.	7:00 p. m.	11:00 a. m.	6:30 p. m.
12:00 m.	7:30 p. m.	11:30 a. m.	7:00 p. m.
12:30 p. m.	8:00 p. m.	12:00 m.	7:30 p. m.
1:00 p. m.	9:00 p. m.	12:30 p. m.	8:30 p. m.
1:30 p. m.	10:00 p. m.	1:00 p. m.	9:30 p. m.
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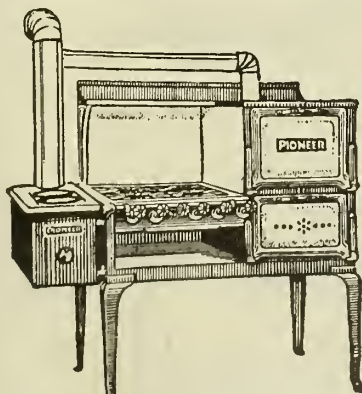
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Entered as second-class matter, at the Post Office at San Francisco, under the Act of March the 3rd, 1879

Issued monthly. Thirty-five cents per copy. Subscription price \$3.50 per year in the United States and possessions. Foreign subscriptions \$4.00 per year. Changes of address must be in this office not later than the twentieth of the month preceding issue, or will go over until the next issue. Both old and new addresses must always be given. Address all communications to THE TRESTLE BOARD and not to any individual.



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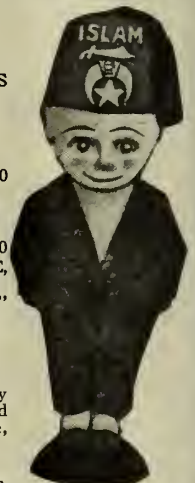
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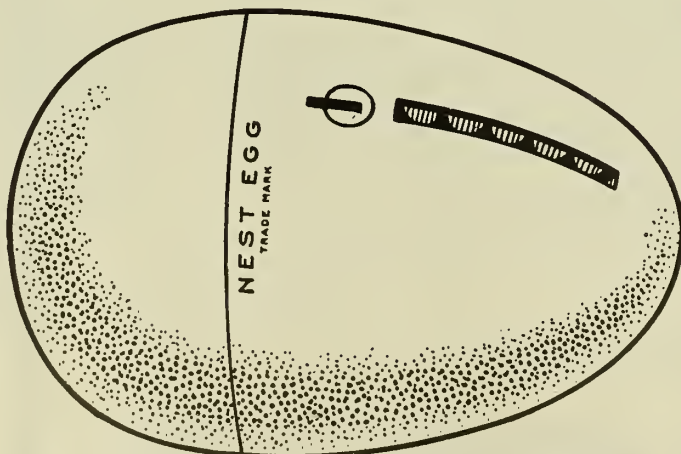
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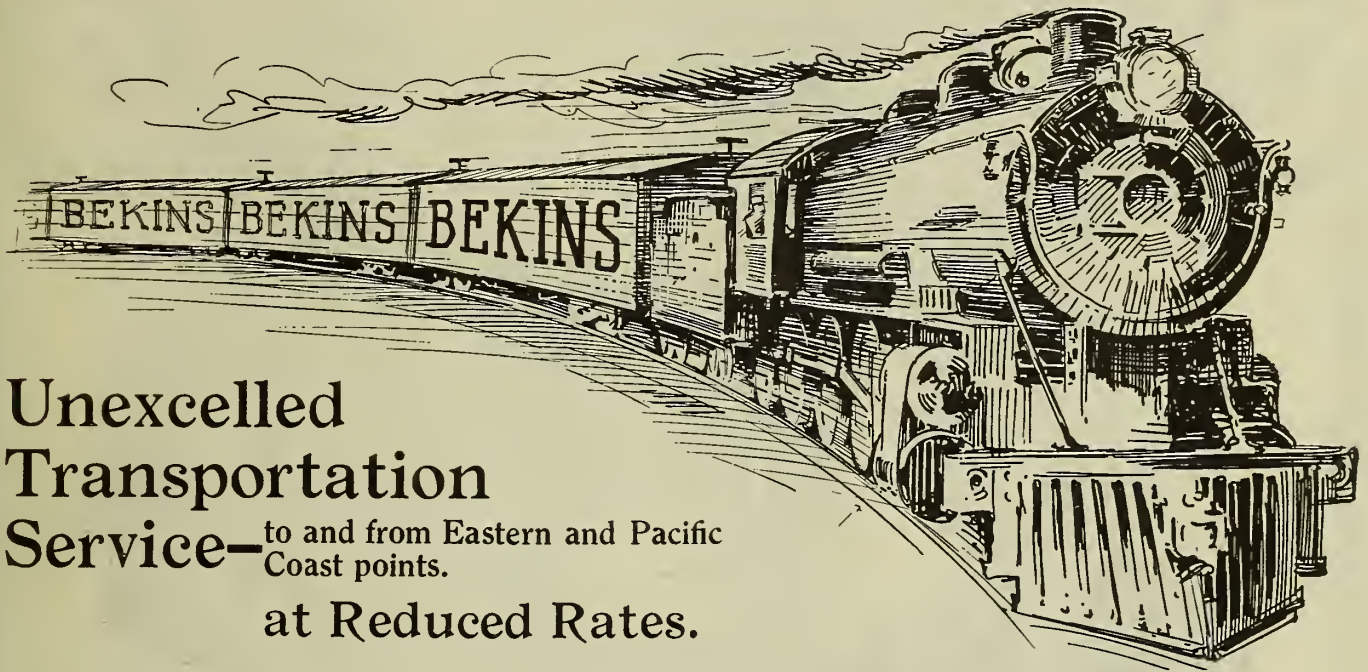


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These five little Italian-American children, Levie, Joe, Willie, Bruno and Flora, aged respectively twelve, eleven, ten, eight and four, are here shown confidently cuddling up to Bro. Leo Bruck, 33°, a member of the committee of the San Francisco Scottish Rite Bodies in whose hands the distribution of milk for needy children is placed. They daily receive the rich, fresh milk so necessary to their health

Child Welfare Work by Masonic Bodies

By ARTHUR JOEL, P. M., 33°, HON.

THE history of Masonry in the United States for the last five years has been marked by a growth and development unparalleled within the memory of her most enthusiastic votary. The membership has grown by leaps and bounds and with the increase in numbers have come greater responsibilities and higher obligations to humanity. The Craft has been quick to realize a changed condition; a progressive spirit animates its hopes and aspirations; service to God and humanity has become the Shibboleth of the Order in deed as well as in spirit.

The desire to serve has manifested itself in various ways and in a multiplicity of endeavors throughout our country. In Georgia, where there is such great illiteracy and the consequent poverty which is its companion, a charity called a hospital, but, in fact, a loving and cheerful home, cares for a hundred or more afflicted children, all merry and light-hearted, unmindful of what seems to others a particularly sad lot.

This institution is maintained by the Scottish Rite Bodies of Atlanta. The Order of Mystic Shriners is planning to build a series of hospitals throughout the States for the care of crippled children, giving the opportunity for free treatment to every crippled child, no matter how isolated or how poor. Masonic activities of this kind and nature might be enumerated at length and tend to demonstrate the great philanthropic work that is being undertaken; in practically every jurisdiction such service is being rendered in the spirit that "the best alms is that which makes alms unnecessary." Constructive charity is everywhere the aim of the Fraternity; to enable others to help themselves is the ultimate purpose.

Guided by these thoughts and desirous of performing in full measure their duties as men and Masons, the members of the San Francisco Bodies of the Scottish Rite have put into practice some of the principles and teachings which characterize our Order; to present to our citi-



zenship a concrete example of true charity removed absolutely from any selfish interest and recognizing the fact that we owe something to those to whom the good things of life do not come and that every child is entitled to a fair start in the struggle of life.

To this end there has been established an annual fund of adequate size for the purpose of providing daily milk to needy children without regard to creed, race or color. The plan of operation, adopted since the inception of the work in June of last year, has been a simple, but effective one. As requests or recommendations for milk are reported to the committee which has the matter in hand, they are referred to investigating units composed of ladies associated by relationship with the membership. A thorough investigation is made of each request and information gathered for the guidance of the committee which then determines whether or not the case is a worthy one and the amount of milk to be served.

At the present time about 120 fami-

lies are being supplied and over 200 quarts of rich, pure milk are furnished each day.

A visit to the homes of the beneficiaries reveals conditions which wells

Neither race, color nor creed is considered in the application of Masonic charity. These pictures illustrate the universality of Masonic relief. These negro children, James, Julius and Anita Jones, aged ten, eight and three, and the little Japanese girl Mary Ogura, aged three, are a few of the scores of needy little ones in San Francisco who daily receive aid from the members of the Milk Committee of the San Francisco Scottish Rite Bodies

the eyes with sympathetic tears. Here's a mother with four tots clinging to her apronstrings, living in two small rooms, neat and cozily arranged. An accident has snatched the bread-winner from what was a happy family. The mother tells how her loved ones have improved and developed from the two quarts of rich milk furnished every day and the ruddy cheeks of the children complete the story. The visit has opened further possibilities of service to the committee and it bears in mind that Christmas will soon be here. There's a sub-normal group of father, mother and two children. He can hardly make the grade, but for all is entitled to consideration. The quart for baby will make strong limbs and wide chest and environment and
(Continued on page 67)

Masonic Citizenship

By GEORGE W. GERHARD, 32°, K.T.

Worshipful Master of Fairmont Lodge No. 435

A MASON, when entering the Lodge for the first time is enjoined to be exemplary in the discharge of his civic duties and as a citizen never to lose sight of the allegiance due to his country.

Masonic citizenship in this good old country of ours is, therefore, strictly American citizenship; American citizenship as established by our forefathers who were the signers of the Declaration of Independence, a vast majority of whom had pledged the performance of their duties to God, to country and to neighbor on a Masonic altar.

Do we as Masons scrupulously perform our civic duties as American citizens—or do we fail in this performance and through neglect lose sight of the allegiance due our country?

The two principal foundation stones in the structure of a democracy, such as ours, are the ballot-box and the school. Each is dependent upon the other, for through intelligent use of the ballot is the system of public education safe-guarded, and in the public school is laid the foundation upon which the coming generation must place its reliance to intelligent use of the ballot.

This is the time of year when all eyes are directed toward the ballot-box, as if to witness the wisdom displayed by the citizenship in the selection of officials to public office to serve for the ensuing term.

How many Masons are there who have conscientiously performed their duties as citizens by going to the polls and expressing their desires in the casting of their ballots? And how many Masons are there who have refrained from doing so, offering some time-worn insignificant excuse for their neglect of this most important duty?

Condemnation of the severest kind should be the portion of any Mason who is thus recreant to the most sacred duty involved in his citizenship!

It is upon such that the blame rests for inefficient, incompetent or dishonest government in Nation, State or community, wherever democracy prevails.

It is upon such recreant citizens that public-spirited, progressive Americans throughout the length and breadth of the land are turning their attention with a view of devising and meting out just punishment for such recreancy, which in its effect frequently leads to practices bordering upon the criminal.

In a democracy the government cannot rise above the source whence it emanates; if such government attains its power only from the suffrage of the ignorant, the vicious or the practical political elements, such fact will soon be reflected in the actions of the elected officials, to the shame and disgrace of the community at large, but in particular to that portion of the citizenship suffering

the tortures of an accusing conscience, due to their easy compliance, by reason of their neglect of the first duty of citizenship.

In our American cities there is a continuous battle with those types of citizenship who make politics a thing of barter and sale, who for particular purposes of their own, arouse class distinction and class hatred, very often also religious dissension, adding thereto the organization of the vicious elements, and finally counting upon the indifference of the intelligent citizenship, endeavor to secure the power of government safely in their hands.

In San Francisco this is the state of affairs, as it is in practically every large community in this country.

We have in San Francisco a mayor who was first elected by a citizenship thoroughly aroused at the iniquities practised by the then existing municipal government, which wasted and squandered the energy and substance of a community which had only shortly before endured a calamity, which at the time was unequaled in history. Aroused to a high pitch of indignation, the citizenry expressed its wishes at the polls in no uncertain terms, by almost 90 per cent of the number of registered voters performing their duties as citizens.

The citizens made a clean job of it from top to bottom, a new administration was elected for the sole and express purpose of destroying the political machine which had been erected to perpetuate the autocracy of a minority government.

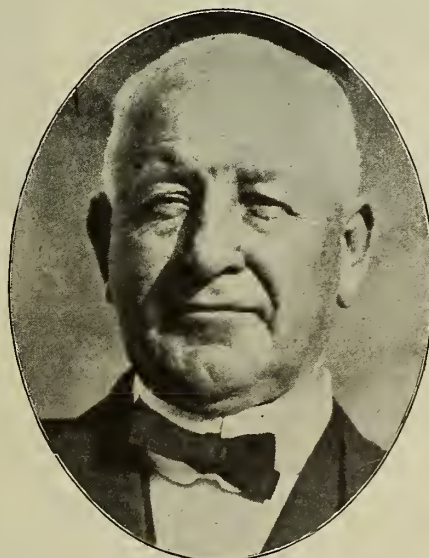
That this machine was not destroyed, but converted to the use of the newly elected mayor, who had at one time knelt at a Masonic altar, was an outgrowth which we as Masons should carefully study, so that we may in future be guided by the fact that we should not use our endeavors to permit a man to be carried into public office merely by Masonry, but only when we have the absolute assurance, based upon his previous

record, that when elected, he will carry Masonry in soul and spirit into the public office to which he has been elected.

The public official who thus betrays the citizenship which has in such large numbers reposed confidence in him, does so knowing full well that only about once in ten years can the citizenship be thus aroused to a fulfillment of its civic duties and realize that "eternal vigilance is the price of liberty."

A public official is a public official—first by reason of his desire to become such—which object once attained, it is his chief ambition to continue as such. Is it any wonder then that such a public official will bind himself body and soul to the political machine powerful enough, through inaction of the majority, of continuing him in office?

If the large majority of intelligent citizens, who contribute toward the ex-



This is an excellent likeness of Brother William D. Stephens, 33°, who is Governor of California, a clean man and good Mason.



pense of government, were to realize that the business of government is the very root to the success of private individual endeavor, they would, perhaps, be more ready to attend to public business.

Such a citizen would not for one moment tolerate the employment in his private business venture of any official whom he had selected and charged with the management of his enterprise, of selecting the help which is to be employed throughout the establishment, to incur expenditures in the purchase of supplies and materials, in picking out the staff of salesmen to place the finished product, in determining the proper wage or salary to be paid each individual for services rendered, unless he was absolutely sure the qualifications of management were possessed by the selected manager.

We find that the owner of such an establishment demands a strict accounting all along down the line from the highest to the lowest, but in the largest business concern in which he is, like a stockholder in a corporation, directly concerned as to its success and progress, the municipality, he is very often either negligent or careless; frequently not caring to even participate in the selection of the officials who are to have in their hands the disbursement of millions of dollars annually, and who are charged with the duties of employing the personnel of the various departments com-

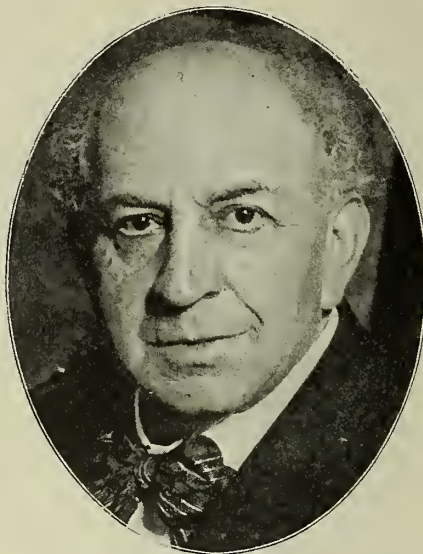
prising the government of the municipality.

This intelligent, active, competent, responsible man of affairs, demonstrating his fitness by reason of the efficient conduct of his private business venture, fails in his duty to God, to country and to his neighbor, if he fails to evince the required interest in and sacrifice to the government in which he is primarily interested as a citizen. It is such who comprise the large inactive portion of the unorganized majority which permits to exist an autocracy created by minority government in our various American communities.

We must remember that the city and county of San Francisco employs in the



SENATOR HIRAM JOHNSON can always be calculated and relied upon to keep things moving, no matter where he may be located. As Governor of California and later as Senator from this State he has persistently and consistently stirred things up in the legislative halls of the State and Nation. On the whole his work has been constructive and he has accomplished much good during his stormy career. He is a member of Union Lodge No. 58 of Sacramento, of Sacramento Commandery and of Islam Temple.



THIS is Brother Julius Kahn, 32°, Congressman from the Fifth Congressional District of San Francisco. Brother Kahn is a member of St. Cecile Lodge No. 568 of New York City, of the San Francisco Bodies No. 1, Scottish Rite, and of Islam Temple, Mystic Shrine, of San Francisco. Brother Kahn's record in Congress has gained him admirers throughout the State

friends create a solid block of votes, which at any time it is difficult for the unorganized majority to overcome. When to this block is added the solid vote aroused by means of class or race prejudice, together with the delivery of a certain number of citizens subject to orders from the heads of hierarchical organizations, the necessity for unified action by true American citizenship must be perceived by all having the good and welfare of our country at heart.

If this does not apply to Masons, upon whose principles this government is based—to whom then does it apply?

Do ye Masons, so ever ready to criticize, not see the path of duty which Masonry has placed before you, thrice repeated when you of your own free will and accord took the sacred obligation which made you a Mason?

At its last municipal election, San Francisco had an excess of 190,000 duly qualified registered electors, of whom about 110,000 cast their ballots. Of this 80,000 discrepancy, perhaps 10,000 were unavoidably so far beyond the confines of the city as to be unable to go to the polling place, or were, perhaps, through sickness or other equally important causes, prevented from doing so. But what shall we say of the remaining 70,000 citizens who took the trouble to

(Continued on page 65)



THIS shows Brother Samuel M. Shortridge, now junior United States Senator from California, in one of his moments of concentration in the midst of a speech. The picture may not look natural because "Sam's" famous index finger is missing from the picture. The reader's imagination will have to supply that

various branches of its government over 7000 persons. This number is probably equaled in due proportion by all of the other organized communities in the State of California.

It is in the larger cities, however, that the spoils of politics are of sufficient importance to warrant the organizing, into one political factor, of these 7000 employes, or whatever their number may be, having interests separate and distinct from the citizenship in general, frequently antagonistic to the welfare of the thrifty classes who contribute financial support to the local government.

At every municipal election these 7000 employes, with relatives and intimate



By DR. ARTHUR H. WHITE
 Worshipful Master of Mt.
 Davidson Lodge No. 481, and
 member of the Advisory
 Council of the San Fran-
 cisco Chapter of
 De Molay

“THE ‘raising’ of a candidate who has undergone his ‘apprenticeship’ in the De Molay Order impresses me as worthy of more than passing notice. It is symbolic of the real purposes of the DeMolay Order and it likewise indicates the tendency of the boys to graduate from their own Order to the greater and broader Fraternity which has extended them a helping hand and under whose care and protection they have acted.”
 The above is an excerpt from a personal letter from the editor of *Trestle Board* to the writer and exactly expresses the sentiments of Mt. Davidson Lodge No. 481, F. & A. M. Our first DeMo-

lay candidate, R. V. Whigam, had knocked at the door of Freemasonry and the door had been opened unto him. He was “raised” October 31 at Scottish Rite Lodge Room, which had been graciously loaned by Brother R. A. Peabody, venerable Master of San Francisco Lodge of Perfection No. 1.
 The DeMolay is not, nor should it be considered a child of Masonry; per contra the oldest landmark irrevocably and unequivocally forbids “proselyting.” Free and accepted is the key to the entire Masonic structure.

Yet for Masonry to neglect its apparent duty to the



(Above) Mt. Davidson Lodge meeting in the Lodge room of the San Francisco Scottish Rite Bodies, and (below) is shown Dr. A. H. White, Master of Mt. Davidson Lodge, pinning on the newly made Brother's coat a Square and Compass presented him by his mother.

DeMolay is obviously wrong. There can be no doubt that during the formative and plastic stage of youth, habits are contracted and mental processes are moulded. There can be little argument but that the adolescent youth of today is much more precocious than his fore-bears. The phonograph, the cinema, motive power, electricity, wireless, etc., have conquered time and distance in sea, land and air and made them the servants of the “paragon of animals” the master mind of man.

In our father's day many abortive attempts were made to harness and crystalize the spirit of romance which is potential in all youths. The Boys' brigades and the various choir societies are examples. Their failure was obvious because of no central organization and because of elemental and fundamental

weaknesses. It remained for that wonderful and remarkable organization, the Boy Scouts of America, to succeed beyond the wildest dreams. That great American statesman, the late Theodore Roosevelt, said if all the boys of America joined the Scouts that in a few years there would be no American problem. It would work itself out through them.

Boys between the ages of 12 and 16 are eligible. Its organization is non-sectarian and non-denominational. Its fundamental teachings are Americanism and the inculcation into the plastic mind of youth habits and mental processes which make

A Merry Christmas Thought

From our Most Worshipful Grand Master

SAMUEL EDGERTON BURKE

“**W**E HAVE with us tonight”—His Royal Highness, the good St. Nicholas. His coming ushers in the season of the crimson holly, the flaming poinsettia, the tinsel-laden Christmas Tree. It is the season when the eyes of little children are brightest, their laughter merriest; when we see row after row of them at every shop window, little noses flattened against the pane, wafted away in fancy to the land of their heart's desire. It is the season when we teach them to make loving gifts in memory of the greatest gift that ever came to this old earth of ours upon this day, His birthday, the birthday of Love.

And then, when the little tree in the corner is beginning to lean wearily with the weight upon its branches and to shatter its spiny little leaves upon the floor, treading close upon the heels of Christmas comes another great day, a day flooded with hope and golden with promises, the New Year. It is the day when we receive much, though sometimes performing little. But if even the very fringe of our noble resolutions be carried out with steady heart and patient endeavor until time points again to the coming of another New Year, we shall have gained something that money does not buy, that love cannot bestow, an increase of power within ourselves to do that which we have set ourselves to do. To the



Mason these wonderful days should be most precious, for they are pregnant with the very spirit and life of all that we teach by parable, by law and by tradition. The love that came flaming down from Heaven upon that Christmas Day so long ago is with us still, its radiance lights the fires upon our Masonic altars and kindles the holy glow of Brotherhood within our hearts. The song of the Heavenly host, “Peace on earth, good will to men,” is the very keynote of all things Masonic. To the true Mason they are fraught with the beauty of understanding, the dignity of law, for upon this age-old theme is based every teaching of our Order.

So for the new year coming, let us as Masons resolve that we will keep within ourselves this spirit of love undimmed, inviolate. And then, though we may sometimes stumble and for a second lose sight of that starry peak which is our goal, still by the time the old year has passed us by once more, we shall find ourselves well upon our journey, feet more firmly planted in the Masonic Way. And let us carry with us over the threshold of this New Year the old Italian axioms

“For every hour that passes, there is a record,
For every hour that strikes, there is a joy,
For every hour that comes, there is a hope.”

to the best citizenship. The fundamental theme is to capitalize and crystallize that romance more or less nascent in all boys and subvert the gang spirit to the troop spirit. Thus an *esprit de corps* is established and the gangster element is submerged. Its chief aim is to build clean brains in healthy bodies. Herbert Spencer said that a healthy mind could only abide in a healthy animal. The Scout oath is perhaps the most condensed bit of true philosophy extant, It is repeated by each scout at every meeting. It follows:

On my honor I will do my best to do my duty to God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake and morally straight.

Be the fact ever so regretful, the obvious truth is apparent that the church of today has lost its hold and influence upon a large mass of the population, particularly the normal boy and youth.

Blue laws are an abomination and the normal mind of youth seeks for a sphere

in whose realm normal pleasures are to be found.

Masonry requires the lawful age of twenty-one years. Thus between sixteen to twenty-one many boys are thrown like flotsam and jetsam upon the sea of life. They are wafted hither, thither and yon and the guiding hand of *another* is missing.

When the ferments of youth are boiling, when the plastic mind is most susceptible, when the need for repression is most apparent, then O! then, let us furnish our boys with decent, clean-thinking companions.

“I know when the blood burns, how prodigal the soul.” Let us furnish the environment for clean-thinking and correct living and the pabulum for decent young manhood. No puritanical scheme of things, nothing that will lessen by one jot or tittle the normal sane joy of wholesome pleasure. We must be especially careful to illiminate all taint of “Blue Laws,” all fanaticism, all intolerance, all bigotry and all superstition. “Do not,

as some ungracious pastors do, show me the steep and thorny way to heaven.” Let us prepare young men without regret for an ill spent or wasted youth which can never be recalled.

Yet, Ah! that Spring should vanish with the Rose!

That Youth's sweet-scented manuscript should close!

The Nightingale that in the branches sang,
Ah, whence, and whither flown again, who knows!

Such an ideal environment is to be found in the various Chapters of the DeMolay. The golden thread that binds the boys together with indissoluble bonds is morality. It is the keystone to the arch. When the horizon of life is reached they are thus “armed and engaged” to fight the battels of life and win.

The fact that such a large gathering of Master Masons attended the ceremony of seeing our first DeMolay boy “raised” indicates an unusual interest. A touching incident was the presentation by the Worshipful Master to the candidate of a square and compass presented by his mother.

California and the Towner-Sterling Bill

*A Congressman's Letter to his Constituents Freely
and Frankly Discussed*

By CHARLES ALBERT ADAMS

Past Grand Master of Masons in California

IN RESPONSE to numerous requests received by him to support the Towner-Sterling bill, Congressman Arthur M. Free recently addressed a circular letter to his constituents calling their attention to certain questions which had occurred to him and which he hoped would be freely and frankly discussed.

Such doubts as he apparently entertains as to the wisdom of the measure appear to me to be due in part to misapprehension and in part to a confusion of ideas with reference to matters which are really not germane to the question under discussion. For instance, Brother Free assumes that the passage of the bill will immediately "throw an additional burden of \$100,000,000 annually on the people"; and stressing his opinion that "Federal taxation is unequal, usually unjust, usually discriminatory, and always imperfect," asks, "Is it wise to force more and more taxation on the Federal Government and take it away from the States?" One of the objections he suggests is that "California would pay a large amount toward the education of the illiterates of the Southern States," and he meets the question of the Americanization of the aliens we now have by asking if "it is not about time that we closed the door to a lot of immigrants."

Much of what Brother Free says in his letter is answered by the report of the Committee on Education of the House of Representatives which was presented in January of this year with the recommendation that certain amendments be agreed to and that the bill (Smith-Towner bill) as thus amended be passed. Without attempting to enlarge upon, or even to repeat, the arguments there advanced in favor of the bill, I feel warranted in replying to Brother Free's letter, if for no other reason than because he states that "while in California he discovered that many people were advocating the bill because of religious feeling against the Catholics."

It is true that there are those who have no better reason for their advocacy of the Towner-Sterling bill than that they find in the opposition to it of those who favor sectarian schools in preference to our public schools. It is not, however, entirely fair to conclude that this is due to any "religious feeling." Their position is not illogical. They believe absolutely and unreservedly in our public school system; and when they see those who do not, engaged in an organized campaign against the passage of a bill to encourage the support and promotion of education, they naturally assume that that particular educational measure is in the interest of our public schools and



not in the interest of private sectarian schools, and they rally to its support.

That there has been from the very inception of this proposed Federal legislation a definite, coherent and organized opposition on the part of certain institutions which admittedly are not friendly disposed toward our public school system cannot be doubted; and it was in attempting to create public sentiment against this bill that its opponents unfortunately interjected the "religious feeling." I say "unfortunately" because it furnished the ground for the belief that the opposition was sectarian in its nature. In the speech which Senator Smith delivered in the Senate on July 28, 1919, he stated that "the only discordant note of opposition has come from certain Catholic organizations"; and he quoted

resolutions adopted by the Catholic Federated Societies of Louisiana condemning the Smith-Towner educational bill as "un-American and un-Christian" and tending to "weaken, emasculate and destroy religious schools." He also called attention to the action taken by the National Benedictine Educational Association of America, in referring to the Smith-Towner bill as "the death knell of educational freedom" and quoted from an address of Rev. Dr. McDonnell, S. J., of Loyola College, Baltimore, Md., in which he characterized the bill as "a most damnable plot to drive Jesus Christ out of the land" and stated that it was "a direct assault upon religion and (that) it penalizes Jesus Christ, His faith and all who believe and teach it," and that "whilst the bill does nothing ostensible against religion, in effect it aims at banishing God from every schoolroom, whether public or private, in the United States."

I need not, of course, say that there was nothing in the proposed bill to justify anything of this sort and that there was not one provision which by the widest stretch of imagination could be construed as an attack on religion or as an interference in the slightest particular with the parochial schools.

In this connection I may say further that I really believe a part, at least, of the objection to the bill by Catholic organizations results from misunderstanding. There are some, I think, who honestly believe that it is an attack on the parochial schools. I believe that if the measure was really understood by Catholics, the only opposition would come from such of them as are opposed to our public school system, and who would oppose anything which would tend to increase its efficiency, or make it a more potent factor than it is in retarding the development of parochial schools. As I need not say in re-



minder, there are hundreds of thousands of men and women of the Catholic faith who are as firm friends of the public school system as are we. Some of them were originally opposed to the measure under the belief that it constituted in some way an assault upon their religion; but now that they know the facts, their opposition has ceased.

I have made mention of the matters referred to in Senator Smith's speech to recall the way in which is engendered that "religious feeling" to which frequent reference is made. That it exists, no one deplors more than do I. From my own point of view it is immaterial who is primarily to blame; and I have been, and still am, laboring unceasingly to ameliorate the situation which is apparently growing worse instead of better. I can not forbear saying, however, that the position taken by organizations composed exclusively of Catholics with reference to school matters and questions of public education has rendered more difficult the task I have undertaken.

At first objection was along the lines to which reference was made in Senator Smith's speech. Then when it was clearly shown that the bill in no way discriminated against parochial schools, and in no way interfered with anyone's religion, it was claimed that the measure was an invasion of the autonomy of the States, and that its passage would result in wresting from the States the control of their public schools; and this, in face of the fact that it was specifically provided that "all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised and administered exclusively by the State and local educational authorities of said State." This claim has now been effectually answered by the present bill where, in addition to the provision last referred to, it is further provided at the end of every section authorizing an appropriation that "all funds apportioned to a State * * * shall be distributed and administered in accordance with the laws of said State in like manner as the funds provided by State and local authorities for the same purpose, and the State and local educational authorities of said State shall determine the course of study, plans and methods of carrying out the purposes" of the act and (in section 13) that the act "shall not be construed to imply Federal control of education within the States, nor to impair the freedom of the States in the conduct and management of their respective school systems."

All the other arguments having been conclusively refuted, the attack is now concentrated on the ground of economy and retrenchment. I do not mean to imply by this that there are not those who are honest and conscientious in their opposition; but with my knowledge of the nature of the "argument" urged against the bill, I can not escape the conclusion that arrayed with those to whom I have just referred are all the enemies of our public schools. Fortunately for us, however, the friends of the American public school system everywhere outnumber its enemies. If they have been heretofore less assertive and demonstrative than those who entertain different ideas and opinions, it is only because they had not been awakened to a realization of what might result from their



THOMAS A. DAVIES

THERE are few better known Masons in California than "Tom" Davies, whose picture is printed herewith. He is a native of California and has passed many years of his active life in work for the Craft. He was born in Columbia, Tuolumne county, California, January 19, 1864. In 1869 his parents moved to Stockton and later on in 1875 to San Francisco. He was educated in the public schools of Stockton, San Francisco and Sacramento. After leaving school he worked on a cattle ranch for three years, and then, desiring something better, he moved to San Francisco, and was deputy county clerk and clerk of the Superior Court of San Francisco for five years and deputy clerk of the Justice Court for one year. He also worked in the Morning Star mine at Iowa Hill, Placer county, California, for over a year.

In 1899 he was appointed assistant to the Grand Secretary, R. A. M.; assistant to the Grand Recorder, R. & S. M., and assistant to the Grand Recorder of the Grand Commandery, K. T., of California.

Elected Grand Recorder of the Grand Council in 1905, Grand Secretary of the Grand Chapter in 1915, Grand Recorder of the Grand Commandery in 1914 and Recorder of the Order of High Priesthood in 1916, serving in all of these offices at the present time.

Companion Davies was made a Mason on August 8, 15 and 22, 1888, in Mission Lodge No. 169, and still holds his membership in that body. He was exalted in Mission Chapter No. 79 of San Francisco in 1901, received the Council Degrees in California Council No. 2 of San Francisco in 1905, and the Commandery Orders in Oakland Commandery No. 11 in 1903.

He affiliated with Palo Alto Chapter and Commandery as charter member, and has served as High Priest and Commander of each body. In 1910 he was elected Recorder of California Council No. 2, R. & S. M., and is now serving as such.

Companion Davies holds membership in the Scottish Rite bodies and Islam Temple of the Mystic Shrine in San Francisco, and is also Past President of Stanford Parlor, Native Sons of the Golden West.

apparent apathy and indifference. They are now awake.

I trust I need not remind the Masons in California that I have been extremely careful in discussing the Towner-Sterling bill (and its predecessor, the Smith-Towner bill) to avoid saying anything that might be construed as an appeal to passion or prejudice; and that my desire has always been, as it is now, to enlist support for the measure by having the people in general, and the Craft in particular, thoroughly understand not merely its purpose and intent, but its specific provisions as well. The careful and critical study I have made of this bill (extending over a period commencing at the date of the

introduction of the original bill as a result of the investigation made during the war by the Commission on the Emergency in Education) has convinced me that with a real knowledge of its provisions and of the conditions which prompted its introduction, opposition to it will disappear. It is in this spirit and with this desire that I reply to Brother Free's letter.

In the first place, the fact that some particular State would be required to pay more than its proportionate share of the amount necessary for the instruction of illiterates would not be an argument against the bill, because the menace of illiteracy is a national one. There is nothing to prevent "the illiterates of the Southern States, who are there through no connivance of the people of California," from removing to San Jose. California may quarantine against yellow fever in Florida or Mississippi, but she cannot quarantine against ignorance and illiteracy. There is also error in assuming that the greatest illiteracy is in the South. In Georgia, for instance, there are 389,000 illiterates, but there are 406,000 in New York; there are 352,000 illiterates in Alabama, but there are 354,000 in Pennsylvania. Incidentally it should be remembered that when Senator McKellar was advocating the passage of the Smith-Towner bill he stated that while a member of the Senate Committee investigating the steel strike in 1919 he visited a number of towns in Western Pennsylvania, and that in one of them he was told that out of a population of 23,000 there were 21,000 who could not speak, read or write the English language. Furthermore, when we consider, as we should, the removal of illiteracy together with the Americanization of aliens, California is not in such an enviable position as is generally assumed. While it may be true that California would bear more than her proportionate share of the tax necessary to raise the amount to be appropriated for the removal of illiteracy, a far different condition is presented in connection with the appropriation for the purpose of teaching immigrants fourteen years of age and over to speak and read the English language, and to understand and appreciate the Government of the United States and the duties of citizenship. Out of the total amount of \$7,500,000 authorized to be appropriated for the removal of illiteracy, California would receive as it *pro rata* only about \$18,000; but on the other hand its *pro rata* of the \$7,500,000 for the Americanization of aliens would be about \$326,000; and our proportion of foreign-born in California is continually increasing.

The problem presented by the aliens we now have with us will not be solved by restricting immigration in the future. The fact that one may favor legislation restricting immigration, or even preventing it entirely, furnishes no reason for a failure to support the Towner-Sterling bill.

When it is said that "the bill provides for an annual appropriation of \$100,000,000," this means only that an appropriation for that amount is authorized; but even if the entire amount authorized should be appropriated, it is extremely unlikely that it would be withdrawn; because all the States will not accept the provisions of all the appro-

(Continued on page 49)



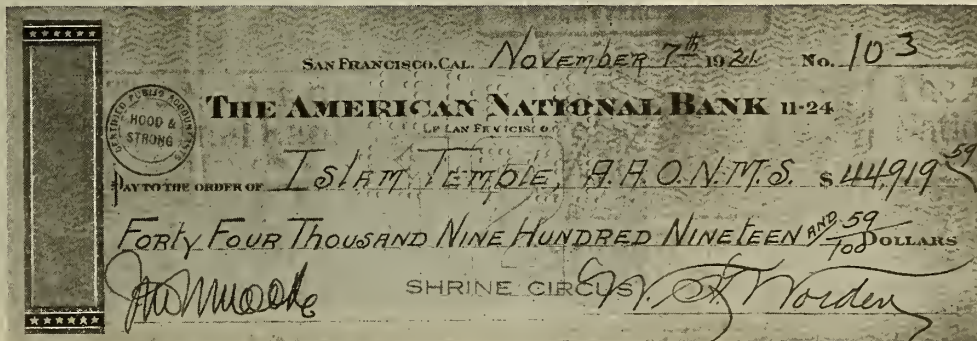
HERE is Islam Temple's good-looking and competent Divan. They have labored ceaselessly in the interests of the Shrine and their work has brought favorable results. On December 8, when Islam elects new officers they will all be advanced one place, according to time-honored custom, thus making Chief Rabban Ira W. Coburn, the Potentate to succeed "Ernie" Hueter, who retires. Those in the picture are: Ernest C. Hueter, Illustrious Potentate; Ira W. Coburn, Chief Rabban; Walter N. Brunt, Assistant Rabban; Hugh K. McKeivitt, First Ceremonial Master; Ernest L. West, Second Ceremonial Master; Thomas L. Hill, High Priest and Prophet; Roderick G. Guyett, Marshal; William H. Worden, Oriental Guide; Paul W. Heinecke, Outer Guard; Otto F. Grundel, Captain of the Guard; Harry Maundrell, Recorder; Charles G. Gebhardt, Treasurer.

Imperial Potentate Greeted by California Nobles

DURING November Islam Temple appropriated \$35,000 with which to purchase a site for the \$225,000 Children's Hospital planned for San Francisco, greeted Imperial Potentate Ernest A. Cutts, and perfected plans for the great gathering of the Shriners in San Francisco next June. An excellent site for the hospital was secured just beyond the Twin Peaks tunnel, but owing to opposition from residents of that section the exact location of this great institution for the care and cure of crippled children is still a matter of doubt. It will, however, be built near the locality selected by the Shrine committee. This site is shown in the dia-

gram which is published on the next page. This San Francisco Shrine Hospital for Crippled Children is one of five hospitals which the Imperial Council is building, the other four being located in St. Louis, St. Paul, Shreveport, La., and Montreal, Canada.

It is expected that the local hospital will be completed by next June so that the throngs of Shriners who come here for the Imperial Council will be able to see and appreciate the beauty of the work which the Shrine is launching for the rehabilitation of crippled children, irrespective of their nationality or religion. The management of



Here is the "bit of paper" that brought into Islam Temple's coffers a total of \$44,919.59. Look at it and rejoice that the Shrine Circus was held.

the San Francisco Shrine Hospital will be under the control of a board of seven governors, appointed from the Nobility by the Board of Trustees for a term of three years. An orthopedic advisory board composed of Dr. Robert Osgood of Harvard University, Dr. McKenzie Forbes of McGill University, Dr. John C. Wilson of Los Angeles, Dr. Nat Allison of Washington University and Dr. Mike Hoke, Chief Surgeon, Scottish Rite Hospital for Crippled Children at Atlanta, Georgia, will recommend to the Board of Trustees the name of the orthopedic surgeon to have charge of each hospital and this surgeon will appoint his staff.

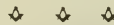
Every Shriner feels a personal interest in these hospitals owing to the fact that each member of the Order pays \$2 a year towards their support, thus providing more than a million dollars a year fund for their maintenance.



SOME 1500 members of Islam Temple of San Francisco and Aahmes Temple of Oakland gathered at the Ferry building on Thanksgiving Day to welcome Imperial Potentate Ernest A. Cutts, who arrived in this city on his official visit. The brilliant uniforms of the Divans, Patrols and Bands furnished a weirdly barbaric spectacle and thrilled the throngs of Nobles who gathered to do honor to their chief. The Imperial Potentate was accompanied on his tour by "Sunny Jim" McCandless, Deputy Imperial Potentate, whose sunny smile was as warm as the sun of his home in Honolulu; Con V. Dykeman, Imperial Chief Rabban, Brooklyn, N. Y.; Clarence M. Dunbar, Imperial First Ceremonial Master, Providence, R. I.; Benjamin W. Rowell, Imperial Recorder, Boston, Mass.; William S. Brown, Imperial Treasurer, Pittsburg, Pa.; Estein A. Fletcher, Imperial Captain of the Guards, Rochester, N. Y.; Alex Gilloland, Associate Honorary Representative, Pittsburg, Pa.; A. A. D. Rahn, Representative and Chief Rabban, Minneapolis, Minn.; Arthur C. Farmer, Representative Adkar Temple, Tulsa, Okla.; George H. Woods, Assistant to Imperial Recorder; Fred N. Hicks, C. M. & St. P. railway (in charge).

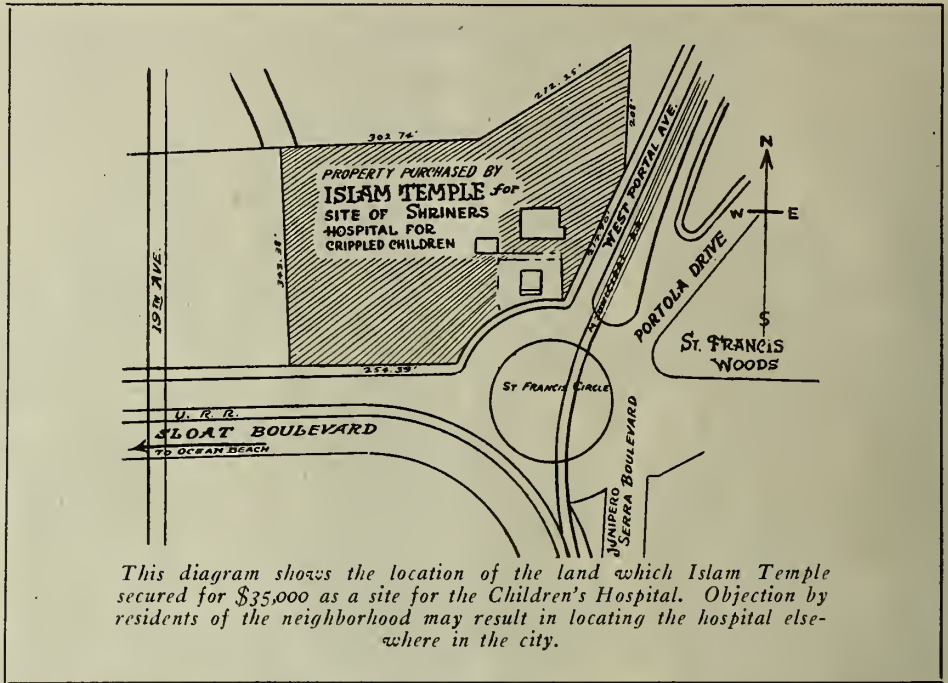
Illustrious Potentate Ernest C. Hueter and Past Potentates George Filmer and John D. McGilvray went to Seattle to meet the Imperial Potentate and escorted him to San Francisco.

On November 27 the Imperial Potentate headed a pilgrimage to Sacramento where a large class of novices trod the burning sands in due and ancient style before a great gathering of Nobles.



MEMBERS of Islam Temple who attended the last stated meeting learned with pleasure that the great Circus and Arabian Fete had brought into Islam's coffers a sum of \$44,919.59. This money will be used towards defraying the expenses of the Imperial Council meeting next June. The fact that Islam Temple received this large sum without the outlay of a five cent piece has more than justified the claim that the promoters of the great fete were not over paid when they received for their efforts a total of \$42,322. The tremendous amount of labor involved, the thousand and one details

(Continued on page 71)



This diagram shows the location of the land which Islam Temple secured for \$35,000 as a site for the Children's Hospital. Objection by residents of the neighborhood may result in locating the hospital elsewhere in the city.



ERNEST A. CUTTS

Imperial Potentate, Ancient Arabic Order of the Nobles of the Mystic Shrine for North America



CHARLES N. WALTER, Past Master, Secretary of Oakland Lodge No. 188, who evolved the idea of a "Father and Son" night, and R. Arbogast, son of F. L. Arbogast, member of Oakland Lodge, the lad who delivered an interesting address at this first meeting.

COMRADESHIP between Father and Son has long been recognized as the best method of furnishing a lad with a sound foundation on which to build his life's superstructure. The advice of the father, the feeling of companionship, the joy of mutually pleasant recreation tends to draw closer the home ties and to implant in the youth's character that love of truth, honor, clean living and square dealing so essential to the true expression of the real man.

With the intention of fostering this spirit of comradeship between father and son, Oakland Lodge No. 188 of Oakland has recently held a "Father and Son" night. The idea was not only to bring father and son closer together but to show these growing lads something of the great Fraternity to which their fathers belong.

Every Lodge in the State should imitate the example set by Oakland Lodge No. 188 in holding a Father and Son night.

A CHRISTMAS MASONIC SERMON

By HARVEY D. LOVELAND
P. M., K. T., 32°, K. C. C. H.

THE Sacred Drama of Vicarious Atonement and Its Relation to Masonry is the subject of my sermon. I shall divide it into four acts, as that was the way in which it was really given to the world—*Christmas, Gethsemane, Calvary and Easter*, typifying birth, passion, death and resurrection of Him who has been justly called "The Light of the World."

What a wealth of meaning these words convey to the thoughtful mind. Each word a text, each text a sermon, each sermon a volume. In that volume all of life's emotions, all joy, all grief, all happiness, all suffering, all love and compassion triumphing over hate and persecution, all possibilities of spiritual, moral and ethical development may be found.

From the beginning of time, when the stars sang together upon the morning of creation, the law had declared and the prophets had foretold that in the providence of God and the fitness of time His wonderful plan for the redemption of man would be given to the world. The centuries passed, the hour arrived, and there in Bethlehem's lowly manger, under the benignant rays of the star of the Nativity, by the light of which the wise men, the Magi of Egypt, had made their way across the trackless deserts to that sacred spot, the justification of the law and the fulfillment of prophecy was begun.

Then rang out from the invisible choir the glad acclaim, "Hosanna in the Highest, Hosanna to the Lord, Peace on Earth, Good Will Toward Man," a message of hope and of promise, which, for nearly two thousand years, has echoed down through the corridors of time.

Well may we pause and with hearts and minds attuned to the harmony of that moment, paint for ourselves with the brush of fancy the picture of a world, of life, of civilization, without Christmas; and having contemplated with pity and compassion that dreary vision, turn again to that sacred hour when hope first "sprang eternal in the human breast."

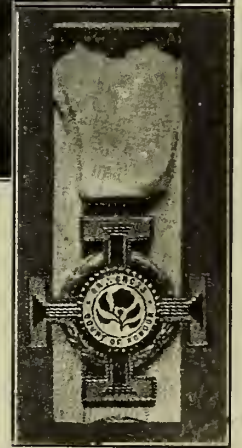
Christmas, "best boon to mortals given." The finite mind of man, in awe and reverence, seeks in vain for standards

(Continued on page 52)



FRANK B. LADD
P. M., 33°
Grand Cross

The Grand Cross is shown herewith



GRAND CROSS OF SCOTTISH RITE

SCOTTISH RITE MASONS in California were gratified when the Supreme Council at its last biennial session awarded to Brother Frank B. Ladd, 33°, the Grand Cross, which is the highest Masonic honor that can be given. The rank of Grand Cross was created by the Supreme Council in 1870. The Council's enactment reads as follows:

Section 1.: The Court of Honour established for those Brethren who have deserved well of the Rite, shall be composed of the Sovereign Grand Inspectors General, the Emeriti and Honorary Members, and such Masters of the Royal Secret, as the Supreme Council may select.

Sec. 2. The Knights of the Court of Honour shall be of two ranks; Knights Commander and Grand Crosses.

Sec. 8. The Supreme Council may, at every regular session, select from among the Knights Commander, and other Masters of the Royal Secret not more than three Grand Crosses, who shall thereafter be exempt from the payment of dues.

Sec. 9. Before the first day of each session each Sovereign Grand Inspector General may, by sealed letter addressed to the Grand Com-



mander or Secretary General, nominate one Master of the Royal Secret from his jurisdiction for investiture with the dignity of Grand Cross, for *Signal Services* and *Unusual Merit*, which he shall specify.

The letters shall be referred to the Council of Administration (composed of the first nine members in point of membership in the Supreme Council), the recommendations read and the committee select, by unanimous consent, not more than three of the Brethren nominated. The candidates thus selected must be voted upon by the Supreme Council, and a unanimous vote is necessary in each case for an election.

The jewel of the Grand Cross is described as follows:

"A Teutonic Cross of gold, one and three-fourths of an inch square, with raised or beaded edges resting on a wreath of gold oak leaves; engraved on each arm of the cross is a column, on which is a circular plate of gold with white enameled center bordered with blue enamel; gold beads around its base. In the center is a crimson rose with green leaves, and in the border "Grand Cross, Court of Honour," in gold letters.

Brother Ladd's name was presented to the Supreme Council by the Sovereign Grand Inspector General of this jurisdiction William Parker Filmer, who is now the Grand Chamberlain of the Council.

Although the Supreme Council may select three every two years, it is a fact that many sessions sometimes pass without any selection, this year but two were selected, the other going to the State of Oregon, and it is the first this State has had since the death of Major E. A. Sherman.

Brother Ladd's Masonic record is as follows:

Made a Master Mason July 12, 1892. Oriental Lodge No. 144, F. & A. M., San Francisco.

Worshipful Master, December 23, 1895.

Scottish Rite Degrees—San Francisco Lodge of Perfection No. 1, May 22, 1896; San Francisco Chapter of Rose Croix No. 1, August 21, 1896; San Francisco Council of Kadosh No. 1, December 18, 1896; San Francisco Consistory No. 1, January 14, 1897.

Venerable Master of San Francisco Lodge of Perfection No. 1, 1899.

Commander in Chief of San Francisco Consistory No. 1, 1901.

Honors conferred by the Supreme Council:

Knight Commander of the Court of Honour, October 19, 1899.

Received the Thirty-third Degree, December 28, 1901.

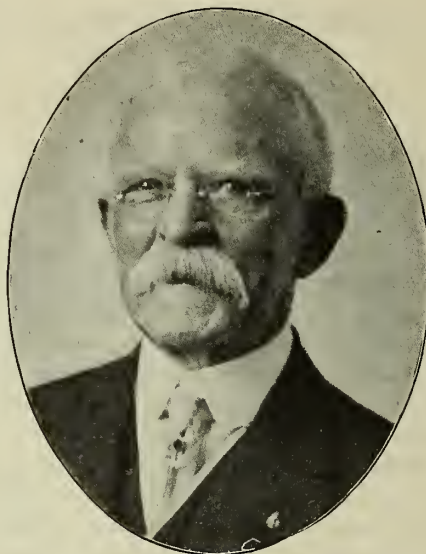
Grand Cross, October 20, 1921.

Founded the "California Bodies" Ancient and Accepted Scottish Rite, October 1, 1902.

Past Master of all these Bodies, Lodges, Chapter, Council and Consistory.



More than 28 per cent of the Craft in Kentucky belong to the Order of the Eastern Star.



HERE we have the genial and ever active Henry A. Cline, Dean of the 33° Masons of California and Tyler of San Francisco Scottish Rite Bodies No. 1. Although Brother Cline admits having been born in New York City in 1847, which would make him 74 years old, he is ready and willing at any time to challenge any man of 40 to any feat of acrobatics, physical or mental, and all those who know him believe he would easily prove victor. Brother Cline attributes much of his vigor to the fact that he has resided in California since 1856, and has been a resident of San Francisco since 1858, a total of 63 years. He was made a Master Mason in California Lodge No. 1, in 1883 and was Master of that Lodge in 1906, the year of the great earthquake and fire. He received the Degrees of the Ancient and Accepted Scottish Rite in 1886; was crowned a 33° Hon., in 1892, which makes him the oldest 33° Mason in this State. He was Master of San Francisco Lodge of Perfection No. 1 from 1889 to 1893; was Master of San Francisco Chapter No. 1, Knights Rose Croix from 1894 to 1896; he was elected Grand Master of the Grand Consistory of California, a governing body of the Scottish Rite in 1895.



LADIES' AUXILIARY

THE Ladies' Auxiliary, California Commandery No. 1, Knights Templar, held an unusually attractive bazaar in the Commandery Drill Hall of the Masonic Temple, San Francisco, on November 29 to 30 and December 1. The bazaar was held to raise money for various charities which the ladies of this auxiliary are carrying on. It is likewise planned to organize a California Commandery Ladies' Guild and Sewing Circle to supply needy children with clothing. The officers of the Auxiliary are:

Mrs. Edward J. Morser, president; Mrs. Walter S. Gray, First Vice-President; Mrs. Arthur Heinz, Second Vice-President; Mrs. Harry D. Collier, Recording Secretary; Mrs. John J. Young, Financial Secretary; Mrs. Harry Baehr, Treasurer; Mrs. E. Whitman Prentice, Conductress.



The enlargement of the Mosque of Medinah Temple, Chicago, is expected to cost \$1,500,000.

FREEMASONRY—THE UNIVERSAL BROTHERHOOD

By JOHN A. DIGNAN, 32°, K. C. C. H.

FREEMASONRY is again called upon to combat its ancient enemies—fear, ignorance, fanaticism and superstition.

Upon the invitation of President Harding there were assembled in our National Capital the leading statesmen of the representative nations of the world, called together to reason and discuss a just and honorable lasting peace, acceptable to all civilized nations.

Masonic students know that the same force that fashioned the Constitution of the United States can and will furnish a basis for a glorious and permanent peace. It is well to remember the fifty-three out of the fifty-six signers of the Declaration of Independence were Masons. Today, we have a Cabinet that is well versed in our Masonic ideals and



JOHN A. DIGNAN

it is firmly believed that they will enlarge upon our national fundamentals and make them international, for in all nations and in all ages the principles of Freemasonry have been expressed by such illustrious Masons as Washington, Franklin, LaFayette, Pulaski, Pitt, Disraeli, Confucius, Frederick the Great, Garibaldi and many other distinguished leaders too numerous to mention, who believed in the Brotherhood of Man and the Fatherhood of God. True, each wrote in his own language and in different centuries; but all coincide with the instructions of our greatest Masonic teacher, King Solomon, who wrote: "Wisdom and all her ways are ways to pleasantness and all her paths are paths of peace."—Proverbs 3-17.

Armistice Day, 1921, will long live in the annals of the world's history. Upon the command of our beloved President, all Worthy Master Masons, withers- ever dispersed upon the earth, raised their arms and eyes toward Heaven, and with fervent prayers upon their lips, invoked the Great Architect of the Universe to bless each representative to the Peace

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The Ancient Egyptian Order of Sciots

A Personal Talk

NOVEMBER 4 and 5, 1921,
witnessed the Eleventh
Annual Convention of the

Supreme Pyramid of the Ancient Egyptian Order of Sciots. This session of the Supreme Pyramid of Sciots was significant for many reasons. For me it held, perhaps, greater significance than for anyone else for it marked the conclusion of two successive terms as Pharaoh of this splendid organization. The convention was held at Fresno and delegates and representatives attended from the twenty-nine Pyramids of Sciots located throughout California. Prior to 1921 all Supreme Pyramid sessions were held in the city of San Francisco. The rapid and extensive growth of the Order created a strong sentiment and an urgent demand for the holding of the convention outside of San Francisco in order that the different sections of the State might have concrete evidence of what the Sciots were doing.

It may be of interest to those who have watched the growth of the Sciots to briefly outline development of the Order. When I first took office as Pharaoh of the Sciots in the month of November, 1919, the following Pyramids were in existence and none other: San Francisco Pyramid No. 1, Oakland Pyramid No. 2, Sacramento Pyramid No. 3, Stockton Pyramid No. 5, Santa Rosa Pyramid No. 6 and Vallejo Pyramid No. 7. These Pyramids were located in the cities whose names they bear and were all in close proximity to San Francisco. Upon assuming the reins of office my endeavor was first to strengthen and build up the existing Pyramids (a Pyramid corresponds to a Lodge or Chapter), and, second, to extend the Order throughout the State. As a result of the first year's labor the following new Pyramids were instituted. Alameda Pyramid No. 8, San Jose Pyramid No. 9, Fresno Pyramid No. 10, Bakersfield Pyramid No. 11, Taft Pyramid No. 12, Berkeley Pyramid No. 13, Merced Pyramid No. 14 and Modesto Pyramid No. 15, an addition of eight Pyramids as against six which existed before. The number of Pyramids in the Order was more than doubled and the membership more than quadrupled. The Annual Session that year was held in San Francisco and was, indeed, a different convention from those heretofore held. The Sciots were becoming Statewide. The delegates at that time saw fit to re-elect me for a second term as Pharaoh and I again assumed the robes of this high office.

During the year just concluded (1921), the work of extending the Order was continued with added zest and the following new Pyramids were instituted, to-wit: Hollister Pyramid No. 16, Chico Pyramid No. 17, Palo Alto Pyramid No. 18, Oroville Pyramid No. 19, Eureka Pyramid N. 20, Willows Pyramid No. 21, Dunsmuir Pyramid No. 22, Marysville Pyramid No. 23, Antioch Pyramid No. 24, San Mateo Pyramid No. 25, Visalia Pyramid No. 26, Redding Pyramid No. 27, Red Bluff Pyramid No. 28, San Luis Obispo Pyramid No. 29 and Los Angeles Pyramid No. 30,

By WALDO F. POSTEL
Past Grand Pharaoh



making a total of fifteen new Pyramids instituted as against eight instituted the year before.

The number of Pyramids was doubled. All of the twenty-three new Pyramids instituted during these two years are in a flourishing condition and today there are twenty-nine active Pyramids of Sciots in the State of California. The organization now extends from Eureka and Dunsmuir on the north to San Luis Obispo, Bakersfield and Los Angeles on the south. Practically every community of importance in California is represented by a Pyramid of Sciots.

Behind every rapid and consistent growth there is a motive, reason or cause. The Sciots had been in existence many years. Prior to the Great Fire in San Francisco in 1906 they were called the Boosters. What was the cause of

the great growth of the Sciots during the last two years? In my opinion this great development must be attributed directly to the fact that the Sciots took unto themselves new motives, new ideals and new aims, objects and purposes. Theretofore the dominant features of the Sciots were good times and boosting. They were in a measure a playground to which all Master Masons were invited. They also believed in helping each other materially along the rough and rugged road through life.

In starting out upon a campaign to increase the membership and the number of Pyramids of Sciots, I felt the necessity for higher and broader aims if I wanted to succeed. I therefore preached the doctrine of the Sciots along the following lines: The boosting feature was to be thus interpreted; to boost one another to mean if one cannot say anything good about a Brother Mason, one should say nothing at all. In other words to "boost him" is always to speak well and never evil of a Brother. The antithesis of "boosting" is the slang expression of "knocking," and therein lies the meaning of "boost." Sciots do not limit their boosting to their own members. They boost everything that is good, clean, Masonic and American. They are particularly interested in the Blue Lodge. The Sciot, when he has any objection to the conduct of a Brother Mason does not publish his objections broadcast, but interviews the Brother personally, reasons with him and tries to have him mend his ways instead of crying his faults from the housetops. On the other hand when there is something good to be said about a Brother or some good qualities to be emphasized the real Sciot speaks of it and spreads the same broadcast. He suppresses gossip and does not purvey evil reports. This is what is meant by boost, and rest assured it meets a very important condition among the Brethren.

Another feature was to develop in the membership a greater desire to perfect themselves as Masons, and to this end it was taught that the mere taking of the Degrees and the wearing of Masonic buttons, charms, emblems or jewelry did not in itself constitute a man a Mason. For example, when one who had re-



ceived an education at college along the lines of any certain profession, for example a doctor who had received his degree, but upon graduating did not practice medicine, he was not regarded or called a doctor by those in his community. Along that line of thought the Sciots teach that in order for a man to be regarded as a Mason he must not only receive the Degrees, but he must actually live the life of a Mason both privately and publicly. This has resulted in splendid efforts among the Sciots along Masonic lines. Masonic actions speak louder than mere professions of Masonic membership.

The Sciots struck home when they added to their principles the fact that a man must in his every day conduct, aye by his very demeanor and manner of comporting himself indicate the fact that he received additional education and light. The pride of being a Mason should be reflected in one's conduct and bearing. The Sciots teach that a man who is a Mason should be a better citizen all around. He should live a cleaner life and be a better father, a better brother, a better husband and a better son. We teach that even as an officer in the United States Army or Navy officer must do nothing unbecoming a gentleman or an officer of the United States so must a Mason do nothing unbecoming a gentleman or Mason. We proceed along the lines of intensive farming. The Sciots are not trying to convert the whole world or sweep over it with a wave of reform, but are endeavoring to cultivate the individual member himself for by perfecting the individual units composing an organization the organization itself becomes perfect.

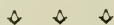
Our idea of fraternal charity has been developed so that the same takes on the hue of real fraternity rather than charity. We believe that the time to help a Brother is today and now and not to wait until he is down and out. "Help a man to help himself" has become our slogan. Assist him when he is on the road to success and do not wait until he is down and out. We believe that most of the troubles of the members of the Fraternity arise out of the neglect of the rest of the members. Keep your Brother up. Your duty does not commence when he is down. It was there all the time.

The most important additional feature is the teaching of good citizenship and 100 per cent Americanism. This does not mean that the Sciots became a

(Continued on page 59)



PAST Grand Master Frank M. Angellotti (upper), who has retired from the Supreme Bench, and Justice William H. Waste, who has been appointed to the Supreme Court.



ANGELLOTTI RETIRES

PAST GRAND MASTER FRANK ANGELLOTTI'S retirement as Chief Justice of the Supreme Court of California brought general expressions of regret at the State's loss of the services of so able a jurist. His resignation, however, was fully justified by the financial considerations involved. As Chief Justice Brother Angellotti drew only \$7000 annually; as chief counsel of the Western Pacific Railway he will receive an annual stipend of \$25,000. As a matter of ordinary self-protection and the duty he owes his family, his relinquishment of the judicial ermine must be deemed an act of wisdom.

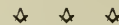
There is cause for satisfaction, however, in the selection of Lucien Shaw of Los Angeles as Angellotti's successor. Chief Justice Shaw is an able jurist who has made an enviable record during his many years on the Superior Bench and later on the Supreme Bench as an Associate Justice. Justice Shaw is a member of Southern California Lodge No. 278, having been made a Mason in 1889.

An amusing story is told of Justices

Shaw and Angellotti during the dedication of the San Francisco Masonic Temple, which runs as follows:

An elaborate Masonic program had been arranged in the Temple in honor of its completion, but owing to the limited seating capacity and the thousands of Masons who desired admission, only members of the Grand Lodge and those visitors bearing special guest cards were to be admitted. Angellotti invited Shaw, who happened to be in the city to attend, and provided him with a guest card of admission. At the Temple entrance Shaw stepped ahead of Angellotti and, on showing his card, was permitted to pass in. A minute later Angellotti arrived. The Tyler being a comparative stranger, stopped Angellotti and demanded his admission card. Angellotti, as a Past Grand Master, had not considered the possibility of his needing any means of identification and rather indignantly asserted his identity. But the Tyler demanded that Angellotti either produce his admission card or have some Brother vouch for him. About this time Shaw returned to the door to see what had become of his host, and he promptly vouched for the fact that Past Grand Master Angellotti was a Master Mason in good standing. Brother Shaw still jokes about the time when he, a stranger, vouched for a Past Grand Master in his home town.

The appointment of Justice William H. Waste of the District Court of Appeals to the Supreme Court to fill the vacancy caused by the promotion of Justice Shaw will give general satisfaction. Judge Waste is one of the best-known jurists in California. He is likewise Past Master of Durant Lodge of Berkeley and is at present Deputy Grand Commander of the Knights Templar of California.



Don't keep your Masonry for the lodgeroom, and put your ideals away as carefully as you put away your apron. Bring them out with you into the day's work, and use them as a factor in your business decisions, in your judgments of your fellow men, in your attitude toward your country and the services she is demanding of you in her hour of need. By filling our thoughts and our lives with the teachings of our Craft, it will inevitably follow that we will each do our share toward making Masonry even broader in its Charity, deeper in its Faith, higher in its Ideals.

PURELY PERSONAL

Brother Leo Bruck, Past Master, 33°, is frequently mistaken for David Warfield in his makeup as the Music Master.

Noble Walter N. Brunt has been officially selected as Islam Temple's Poet Lariate.

There are no male sopranos in the Joseans.

"Doc" Perry says Noble N. A. Wright is a very base singer.

Noble Harold Maundrell is willing to match his voice with any Josean, either before or after eating.

Noble George Pomeroy and Noble "Billy" Proll, snare drummers in Islam's Band, have been matched in a drumming contest to see who can drum the other out.

It is reported that "Mission Jim" is planning to emigrate to Ireland.

Noble Al Ulrich has been made the official bouncer for the Shrine.

"Handsome Henry" Klevesahl, banker, sportsman and Past Master, admits that he hunts ducks, but denies that he shoots snipes.

Colonel Vinning is proud of the fact that he is known as the greatest "villain" in Presidio Lodge.

E. Whitman Prentiss, Commander of California Commandery No. 1, refuses to tell why he parts his name in the middle.

"Doc" McKeivitt, brother of the ubiquitous Hugh, has been appointed Dentist Extraordinary to the Mayor of Twin Peaks.

When our good Brother, Frank Ladd, puts on all his medals he looks like a South American general.

Sciot Wilbur Smith has a "rattling" good agency. He handles Ford cars.

It was recently rumored that Rod Guyett thought he was a candidate for office.

Dr. O. G. Freyermuth, K.T., 32°, denies that he is suffering from "writers' cramp."

Brother James Rolph does not believe in the theory of a dual personality.

Bro. George F. Rodden, "late" Grand Master, has returned to the bucolic shades of Marin county... Requiscat in pace! Omit flowers.

"Ernie" Hueter will on December 8 retire to that condition of innocuous duetude whence he emerged to become Pote of Islam Temple.

"Hand-some" Jack McGilvray is reported to have consulted Dr. L. L. Stanley.

Noble "Jerry" Dillon has threatened to prosecute to the fullest extent of the law the individual who purloined his mustache wax.

Dr. H. Alexander Brown, 32°, the oculist, is planning to equip our San Francisco police with glasses to enable them to see some of the automaniacs who daily dash through the streets unchecked.

Bro. George A. Hawkins-Ambler, famous British surgeon, now located in San Francisco, recently performed a difficult operation on himself by excising part of his English accent.

The last meeting of Islam Temple was strangely quiet and the mystery was not solved until it was found that Noble Tom Trubbel was absent.

Deputy Grand Master "Billy" Sherman has started dieting. He now limits himself to four meals a day.

Brother Gabin McNab seems to have specialized in catching "falling" stars.

"Handsome Jack" McGilvray denies that he wears a toupee.

Brother George Gerhard can now carry on a conversation in North Beach English.

Brother Edmond Godchaux has recorded another victory for himself.

The "Voice of the People," or their votes, raised Brother S. J. Lazarus to the police bench.

Brother Frank Smith is still Secretary of Mission Lodge.

Potentate-to-be Ira Coburn of Islam Temple is planning to pension off some of the Old Timers so as to make room for the modern generation of Shriners.

Captain H. F. Tower, K. T., is willing to wager any sum from one dollar up to one thousand that he "raised" more Masons during this last year than all the Masters in San Francisco combined. "Cap" is skipper of the elevator in the Temple.

Captain "Charlie" Goff, Junior Warden of Parnassus Lodge, is rapidly developing into an after-lodge speaker.

Noble Julius Kahn, Congressman, likes the Shrine emblem, which is a Camel, but has sponsored a bill to bring back light wine and beer. Evidently Julius is no Camel.

Brother John Dignan, 32°, K. C. C. H., General-in-Chief of the Almond Growers' Publicity Department, denies that constant association with nuts tend to cause Encephalomalacia.

Noble O. G. Freyermuth, alienist, is planning to examine a Past Potentate who is reported to have developed symptoms of Megalomania.

Brother Wilhelm Waldeyer states positively that his Vandyke does not interfere with his golf playing.

Brother Arthur H. White, Master of Mt. Davidson Lodge, is conducting a vigorous campaign for election as Mayor of Twin Peaks.

Noble Clovie Farnsworth, Apollo of Islam's Patrol, is reported to have refused to substitute for Wallace Reid in that star's newest picture.

Brother Hugh McBirney, 33°, sighs for the good old days "South of the Slot" when a real, he-man ate a keg of nails and a pound of scrap iron for breakfast, washed down with a sulphuric acid cocktail. Dose were de happy days!

Although Brother Owen L. Gibson, 32°, K. C. C. H., is in the lumber business, he declares without reservation that not all the wood he handles grows in trees.

The Titian locks of Past Master "Pinkey" Weaver of Oriental Lodge No. 144 have been the envy and despair of all the hennaed beauties of the West.

Captain Duncan Matheson, 32°, K. C. C. H., is becoming so expert in public speaking that he is considering a tour on the Chautauqua circuit.

(Continued on page 48)

Questions - The Masonic Oracle - Answers

Question: When was the first Military or Traveling Lodge organized in England?—G. K.

Answer: In the dissemination of Freemasonry throughout the world, the Military Lodges of Great Britain played a most important part. The Fraternity was early and largely embraced by the military, and as the regiments moved from place to place traveling lodges attached to many of the regiments also appeared. The first Military or Traveling Lodge was created by Ireland in 1732 in the First Foot. Scotland followed in 1743 with her first military warrant in the Fifty-fifth Regiment of Foot, and the "Moderns" and "Ancients" of England in 1755, in the Eighth and Fifty-seventh Foot respectively.

From this time Traveling Lodges multiplied in the British army, and up to 1790 Ireland had issued 100 traveling warrants, Scotland 21, the "Ancients" 49 and the "Moderns" 14.

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Question: Have locations been selected for the various hospitals for crippled children which the Mystic Shrine is planning to build?—G. F.

Answer: Location of six of the nine free hospitals for crippled children, which the Nobles of the Mystic Shrine are to establish in various parts of North America at a cost of \$2,000,000, have been decided upon by the Trustees, who met in St. Louis.

A hospital to cost \$300,000 will be built in St. Louis, and institutions costing \$200,000 each will be erected in Shreveport, San Francisco, Portland, Ore.; the twin cities of St. Paul and Minneapolis, and Montreal, Canada.

Locations for the three others, one of which is to be in Virginia, one in New England and one in Central Pennsylvania, according to present plans, will be determined upon at a meeting of the Trustees next January.

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Question: Can you tell me something about the famous old Goose and Gridiron tavern where the First Grand Lodge of England was held?—V. B. M.

Answer: The Goose and Gridiron tavern where the first meeting of the Grand Lodge of England was held after the 1717 revival, June 24, of that year, stood in St. Paul's churchyard, London. Only recently the building has been torn down to make way for modern structures. This old tavern was the cradle of the Mother Grand Lodge of modern Masonry.

The history of the Goose and Gridiron is somewhat involved and dates back before the Great London fire of 1666, when a public house stood here with the sign of the Mitre. This Mitre was the first music house in London. Its landlord or master, one Robert Hubert, alias Forges, was a collector of curios

of many kinds, which he kept on exhibition for his patrons and the public generally. This combination tavern, music house and museum flourished until destroyed by the great fire of 1666. From its ashes the Goose and Gridiron arose phoenix-like. However, from the time of the rebuilding until 1672 the place was known as the Lyre. The question naturally arises, why the Goose and Gridiron? According to Chambers' "Book of Days," the house was the headquarters of a musical society whose arms were the lyre of Apollo with a swan as a crest; that this device was appropriated as the new sign when the house was rebuilt after the fire, and that later on, it was nicknamed the Goose and Gridiron.

According to the *Tatler*, when the place ceased to be a music house, after the tendency of Hubert in 1672, the succeeding landlord, one Brookes, a facetious fellow, and for whom it seemed music had no charms, to ridicule its former destiny, chose for his sign a goose striking the bars of a gridiron with its foot, thus making fun of the swan and harp, a common sign of early music houses.

The following account of this first Grand Lodge meeting is from McClenachan's History of Freemasonry, taken mainly from the "New Books of Constitutions," 1738, p. 109: "King George I entered London most magnificently September 20, 1714. And after the rebellion was over, A. D. 1716, the few lodges at London, finding themselves neglected by Sir Christopher Wren, through (sic) fit to comment under a Grand Master as the center of Union and Harmony, viz., the lodges that met:

"1. At the Goose and Gridiron alehouse in St. Paul's churchyard.

"2. At the Crown alehouse in Parker's Lane, near Drury Lane.

"3. At the Apple Tree tavern in Charles street, Covent garden.

"4. At the Rummer and Grapes tavern in Channel Row, Westminster.

"They and some old brothers met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge *pro tempore* in due form, and forthwith revived the quarterly communication of the officers of Lodges (called the Grand Lodge), resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honor of a noble brother at their head."

Robert Freke Gould throws doubt over Sir Christopher Wren ever having been admitted as a Freemason, stating that, to him, it is "a mere figment of the imagination, and that it cannot be proved to be a reality." There are, however, strong points of evidence favorable to Wren's admission, that do not permit this subject to be regarded as *res adjudicata*.

At the convention it is alleged "Four Old Lodges" were represented. It may be there were five or six; authorities differ. "Multa

Paucis," published in 1763, states there were six. R. F. Gould says there were four; W. J. Hughan, that there were probably five or six. When or by whom these and other old Lodges were constituted cannot now be decided, but that they or similar combinations of Freemasons existed centuries before the Grand Lodge era cannot be doubted.

The assembly was on St. John the Baptist's day, June 24, 1717, in the third year of the reign of King George I, at the Goose and Gridiron alehouse. "Before dinner, the oldest Master Mason (now the Master of a Lodge), in the chair, proposed a list of proper candidates, and the Brethren by a majority of hands elected Mr. Anthoy Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the badges of office and power by the said oldest Master, and installed, was duly congratulated by the assembly, who paid him the homage."

Of the four old Lodges which constituted the Grand Lodge, Nos. 2 and 4 are on the present English list of 1813. The Lodge of Antiquity, now No. 2, was the first; and the Royal Somerset House and Inverness, now No. 4, was the fourth. The original No. 2 ceased working, and the original No. 3 accepted a new constitution, presumably the present No. 12.

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Question: Can you tell me anything about Bernard de Mangourit, who was an active Mason during the years preceding the French Revolution?—F. C. B.

Answer: Michael Ange Bernard de Mangourit was an active member of the Grand Orient of France in the latter part of the eighteenth century. He founded in 1776, at Rennes, the Rite of *Sublimes Elus de la Vérité*, or Sublime Elects of Truth, and at Paris the androgynous society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under title of *Cours de Philosophie Maconnique*, in 500 pp., 4to. He also delivered a great many lectures and discourses before different Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

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Question: Please publish in condensed form the Legend of the Golden Fleece, and also kindly tell me if there is any connection between this legend and Masonry.—D. A. S.

Answer: The legend of the Golden Fleece, which is closely allied to the Craft of Freemasonry, is contained in the following:

Helle, the daughter of Athamus, King of Thebes, flying from the fury of the cruel step-mother, attempted, with her brother, to escape by swimming across a strait that divides from Phrygia, on the back of a ram,

(Continued on page 64)



MERRY CHRISTMAS

IT IS again the season of kindly greeting, for the expression of good wishes, the time for evidencing good will among men. Yet the Christmastide comes once more to find the world distracted; the nations torn with conflict, men bewildered in the confusion and uncertain of the future. Peoples face each other with suspicion, if not with arms in hand. In the lands where industry seeks to raise itself again, labor and capital are in opposing camps. The noisy radical makes most of the opportunity to spread his damnable doctrine of hate and destruction, while the ignorant follow upon any will-o'-the-wisp of promise, sinks into the quagmires of despair.

Never was it needed as now that some compelling voice should announce the message of peace and good will, given first to the worshiping shepherds of Bethlehem. Sinning and suffering humanity, through all its generations since that time, has heard without heed or comprehension the evangel of loving kindness. Now out of miseries unutterable, because of losses beyond estimate, there is being borne to the minds of men a conviction that strife is worse than futile, that hatred is a consuming fire, that life is of worth beyond wealth, and that only through a realization of human brotherhood can salvation come to the race.

Versailles peace congresses, Washington conferences to limit armament—these are themselves of but small account. Not by gatherings of politicians and statesmen will the new gospel of humanity be proclaimed. It must and will come from the heart of the world, a great heart purified by suffering and consecrated by awful sacrifices. These spectacular affairs are but symptomatic; they reveal the international unrest; the desire and demand of dumb multitudes that some measure of accord shall be reached in relationships between the hitherto selfish and aggressive governments. In so far as these men, now gathered at our Na-

tional Capital, may seek in honesty to interpret and fulfill the longings of the peoples, in so far will the message of the first Christmastide be given meaning and bring joy to wearied men. But if, as is the manner of puppets put in high places, these will still think and speak and act in terms of narrow nationalisms, without knowledge or heed of a whole world in agony, then not any agreement reached or treaty signed will be of lasting good.

To the end that peace and good will may, indeed, come to the trouble-torn earth—the Christ-spirit that through the centuries has been betrayed by nations that have named themselves Christian—all good Masons will pray with sincerity and will mightily strive. To these, our Brothers, whithersoever dispersed the TRESTLE BOARD would express its message of cheer and its wish for all fraternal good. May the Christmas time for all our readers be merry, in former loving acceptance of the word. For all may it be a season of rejoicing, of glad reunion, of pleasant companionships. To all may there come new hope, the larger faith in God and man. May there be for all material good, a mental gain, and a spiritual growth. With high purpose in every heart may there also come determination to each mind that in so far as individual effort may compass, there shall be a lessening of the world's woes, more fullness to the meaning of life; the resolve to do a real man's work in furthering the redemption of the race.

To all its readers, and its advertisers, those who with us have made and are making this magazine a Masonic mouth-piece and vehicle for fraternal thought, THE TRESTLE BOARD in all sincerity expresses good wishes for the Christmas time and for the New Year of 1922.

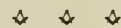


The Grand Commander of the Southern Supreme Council has turned over \$40,000 to the Department of State to be used for relief work in the famine districts of China.

MASONRY'S FUTURE

MASONRY may well ask, what is to be the future of the Craft? Everything advances, improves, broadens and Masonry must keep step with the march of mankind or fall by the wayside. Masonry must adapt itself to the demands of the age in order to be effective in the fulfillment of the great purpose for which it exists, and which alone can justify its existence. If, therefore, our young men are to serve Masonry and make it effective for its high and noble end, they must be taught what Masonry is, whence it came, what it brought to us from the remote past, and what it is trying to accomplish, so we can apply its spirit to the problems of the day. While carefulness in the selection of candidates will at least to a considerable extent eliminate the opportunist, the vain and selfish hypocrite, it requires an effective program of Masonic education to arouse interest among the Brethren in order to overcome that inertia and apathy which paralyze Masonic thought and action.

The future of Masonry lies in the bringing of the wisdom of the past to the service of the present in teaching the truth which makes men free, "with malice toward none; with charity for all." Thus showing in the quality of our private lives and by public service what Masonry means, and the kind of citizens it produces. In short; we must form Masonry into a body of men initiated, obligated and trained to make liberty, justice and brotherly love prevail. To attain the truth, and to serve our fellow, our country, and mankind is the noblest destiny of man. That should be the principal object of Masons and Masonry.



The Grand Chapter of North Dakota has abolished the office of Deputy Grand High Priest from the list of Grand Chapter officers and added District Deputy Grand High Priests.



THE SEASON OF ACTIVITY

JUST about now, or a little before this time, the Masonic press has been bringing out the stereotyped headlines, "Lodges Resume Labor," "Seasons of Great Masonic Activity Begins," etc. It is to be presumed that during the summer months of inactivity the orators have all been reloaded and properly primed, that the ritualists have refreshed and tested their memories, and that the masters of ceremonies have designed novel effects "never before seen on any stage," and that the costumers have devised raiment for Solomon, his satraps and his entire court such as that libidinous monarch never dreamed of, even in his polyglot harem. In the big Lodges classes are being taken through on schedule time—so many minutes for this, so many for that—with a dispatcher to see that the tracks are clear and that no collisions occur.

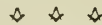
We wait now for some progressive and really up-to-date Brother to propose a sort of "scenic railway" system, by means of which candidates can be carried through the forms and ceremonies of Masonry with the maximum of speed and the minimum of thought or effort. Here a dip down to the contour of the country, there a sudden rise to the heights, with a convenient phonographic arrangement or trained barker to recite the needful phrases at proper places. Just imagine the thrills as the conveyance bumps along: "Personally conducted trip to Jerusalem! All aboard at Joppa! Here we are in the mountains of Lebanon! Please notice Hiram's axemen and hewers, specially imported, instructing King Solomon's obtuse subjects in the arts of timber-felling and wood-shaping. Now we come to the clay-grounds of the Jordan, between Succoth and Zardathah, where the other Hiram bosses the brass foundry. We are now in the city of Jerusalem. The temple walls rise as we wait. You will note that the hammers are noiseless, and that the sound of the knocker is not heard in all the land. That ugly-looking trio, shirking their work, are framing a hold-up, very wicked in design and carrying out, and certain to bring several samples of Oriental justice, where dilatory law-courts are unknown, and where sentences are summary and executions speedy. That sea-captain is a fish out of water; a voyager along 'the coast of Bohemia.' His good ship out yonder travels overland, which accounts for his amphibious presence at



BROTHER W. J. LORING of San Francisco was again honored by the American Mining Congress by re-election to the presidency of that great body. Representatives from all parts of the United States as well as Canada and Mexico attended the Chicago meeting, held in October, which thus endorsed the policy laid down by Brother Loring during his administration last year. Vital questions involving the labor situation, freight rates, mine taxation, financial measures now before Congress and problems of interstate finances confronted the delegates. Many of these important questions were placed in the hands of the officials of the Association for solution and action. Incidentally, the meeting place of the 1922 American Mining Congress has not been selected, but the fact that Brother Loring is a member of Islam Temple of the Mystic Shrine lends color to the belief that he will endeavor to have the Congress meet here. Brother Loring is a member of Bear Mountain Lodge No. 76 of Angels Camp, California, one of the famous historic mining camp Lodges of the pioneer days of California.

the edge of the desert. That wayfaring man, gotten up regardless of cost or appearance, has already smelled the coffee, and is making strategic advances toward the door of the dining-room. And here comes Solomon himself, personification of wisdom, yet not equal to the task of keeping his robes clear of his feet, nor his wabbly crown straight upon his head. The splendor masses, with the king in the spot-light. Tableau; grand ensemble; all out now for the feed!"

Among those who are looking for novelty there may be suggestion of worth in this. It is at the service of whosoever may find it of use, without royalty or the requirement of crediting authorship.



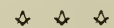
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LODGE MATERIAL


DURING the last few years candidates all over the country have presented themselves in ever increasing numbers for Masonic Degrees. But while the Craft may grow numerically, the cause of Masonry will not be advanced unless the membership is conscious of the purpose to which it is dedicated. Masonry is not a mere fraternal society, the benefits of which may be derived by all who pay the fees. It is a society dedicated and devoted to the advancement of the highest and noblest aims and aspirations of humanity. To accomplish its purpose its membership must be of the highest order and quality. This should be borne in mind by all recommending petitioners and by every member of an investigating committee. The present age is one of efficiency. The weak and inefficient must needs fall by the wayside, while to the strong and determined belong victory and success—even the right of existence. The only apology for the existence of an institution such as the Masonic Fraternity is that its existence is necessary for the preservation of human and humane civilization, or, because of the invaluable services it can render in the transformation of existing chaotic social conditions. Such lofty ends can never be attained by a mere numerical increase in membership. The object should not be so much to make more Masons, but to make better Masons, for the force and effectiveness of the Fraternity is in a direct ratio with the quality and not the quantity, of its votaries. This again should be remembered by all who have to do with bringing new material into the Lodge.



President Harding on June 13th accepted tentatively an invitation to deliver an address on the one hundred and fiftieth anniversary of St. John's Lodge of Masons in New Bern, N. C., January 19, 1922. This Lodge was addressed by George Washington 130 years ago.



Past Grand Master Taylor of Georgia has attended Grand Lodge for sixty-one years.

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Seventy Years of Masonry in Napa

Organized Shortly After Napa County Was Named; Is Therefore One of the Oldest Masonic Lodges in the State

NAPA COUNTY is one of the smallest counties in California, but is one of the most highly-favored and richest in the State. Napa, the county seat, is situated in Napa valley, which is upwards of 30 miles in length, is level and very productive. A river of the same name extends the entire length of this valley and serves well the purposes of drainage.

Strange as it may seem, the first settler in Napa county was an American. The Spanish-Mexicans who had been in California almost three-quarters of a century before the discovery of gold, had visited this section, but had made no settlement, preferring the border counties on the bay.

That hardy old pioneer George C. Yount, was the first settled in Napa valley, arriving as early as February, 1831. He found several tribes of Indians numbering 10,000 to 12,000 living in primitive state. Approximately one-half of them lived in the locality where Napa now stands.

Yount followed the occupation of hunter and trapper and in 1836 he obtained a grant to the Caymus rancho, which was the first tract of land granted by the Mexican government in this valley. The whole domain was in its virginity, never having been trod by the foot of white man. The same year Yount built the first log house erected in California by an American. The upper floor extended a few feet over the lower floor and was equipped with port holes, through which it often became necessary to defend himself from the savages, with which the valley swarmed.

Between 1840 and 1845 a considerable number of emigrant wagons arrived from across the Sierras from the unknown and untraveled desert and mountains. These early pioneers with their families, Americans and other nationalities, settled in the beautiful valley and to

them is due the development and progress that is now in evidence.

Napa county was organized in 1850. In January, 1851, a Masonic Lodge was organized and was the eighth established in the State of California. It was given the name of Yount in honor of the early pioneer, who was one of its charter members and the first Treasurer. Yount Lodge No. 12, F. and A. M., was chartered May 8, 1851, with the following named officers and charterers: W. D. Deering, Worthy Master; J. M. Small, Senior Warden; M. T. McClellan, Junior Warden; W. W. Stillwagon, Secretary; George C. Yount, Treasurer; Joseph Mount, B. Vines, Thomas Chapman, J. M. Moody and M. H. N. Kendig.

Yount served as the Lodge Treasurer for a number of years. He was an uneducated man; in fact, it is said that

he could not read or write when he first settled in this section. He was a quiet and unobtrusive man. Later he established a Masonic Lodge known as Mayacaymus, in the village of Yountville, nine miles north of Napa. He served this Lodge as Worshipful Master for some years and died in the town of his name on October 5, 1865. After his death the Lodge was removed to St. Helena and the name changed accordingly, but has the same charter number. A handsome monument is erected to Yount in the cemetery at Yountville.

The following named filled the office of Worshipful Master in the early days: W. D. Deering, J. M. Small, J. H. Seawell, Wesley Vaughn, Ed McGarry, J. M. Dudley, Robert Crouch, H. H. Knapp, W. B. Carlton, F. M. Hackett, T. J. Tucker, Ralph Ellis, William Bradford, F. E. Johnson and C. R. Gritman. These notable personages brought the lodge to the year 1881, when



This is the Masonic Temple in Napa, in which Yount Lodge No. 12 meets, as well as the Scottish Rite and Commandery.

the membership was eighty. As a matter of history, Napa county has had three Court Houses. The first, a two-story building framed in the East, was brought around the Horn and set up in 1850. This served for several years when a new building was constructed on the present site, the corner stone of which was laid with appropriate ceremonies by the early Masonic Fraternity. The stone was a square block with a hole cut down in it, which was covered with a piece of sheet iron, cemented down. On the side of the corner stone was the inscription: "Laid July 29, A. D. 1856, A. L. 5856, by W. H. Howard, Grand Past Master of Masonry for California." When this building was torn down to give place for a new structure in 1878, the contents of the corner stone

were removed, among them being a Masonic pamphlet dated 1856, a copy of the bylaws of Benicia Lodge No. 5, F. and A. M., and other articles, all in a fairly well preserved state.

The corner stone of the new Court House was laid September 21, 1878. The Masonic Fraternity to the number of eighty, all in regalia, marched from their hall, headed by the Napa brass band. The majority of those in line were members of Yountville Lodge No. 12, and there were also delegations from the Lodges of St. Helena and Calistoga, and among the distinguished Masons from abroad were Dr. J. M. Brown, Most Worshipful Grand Master and J. W. Shafer, Grand Lecturer. The assemblage was called to order by F. J. Johnson, Worthy Master, of Yountville.

The platform was filled with the ladies and member of the Masonic Order. Dr. Brown, in his oration, referred to the time-honored usage, by which it had been the custom to delegate to the Masonic Order, the laying of the corner stones of public buildings. His memorable speech was as follows:

"This ancient Fraternity rarely breaks its seclusion to attend public demonstrations of any kind. It covets retirement, not proselyting, never seeking public parades, but peaceful and independent lives by laws within itself. With raiments spotless, and teachings pure, it clings to the old land marks, and only appears in procession on the public streets when in the performance of some duty intrusted to it. Such an occasion is this today. The usage is essentially

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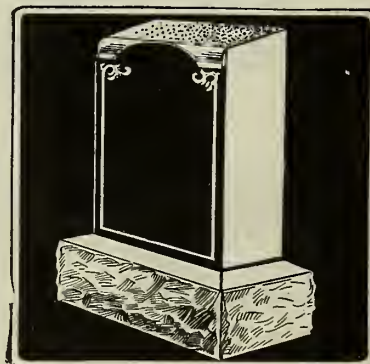
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Masonic. It is fitting that a body springing from a band of positive Masons, should exercise simple duties in a public work of this kind, as though they were practical Masons.

"Apart from this, it is appropriate that Masons should lay the corner stone, because they compose an organization whose members are quiet, peaceful citizens, and hold among themselves the great principles of law, liberty and equality. It is a Fraternity which fosters political liberty. Power precedes liberty, and from the nature of things liberty is dependent upon power. The Masons are always the advocates of secular improvement. We live in an age of singular movements—a time when the foundations of States are shaken, and our form of government seems subjected to powerful solvents. But the aim of our Order is to perpetuate. It has stood long ages, by the ancient land marks of

truth, justice, loyalty and charity, and it still rises above the floods eternal as the stars in their course. To such a fraternity is entrusted the work of laying the corner stone. On the edifice about to be erected may symmetry and order rest in each line and curve; may strength and beauty grace each arch and pillar from base to capstone; and may the beautiful proportions of the whole structure be for the admiration of the beholder."

On July 10, 1888, the Napa Masonic Hall Association was formed. The Association was incorporated as a stock company with \$55,300 subscribed. All was originally subscribed by Masons, but from time to time as an original owner of the stock died some of the certificates got into the hands of non-Masons. Each of the branches, Blue Lodge, Chapter and Commandery, have always held a few shares and now through the activity of Harry Morris and Harry L. John-

ston, local Masons, the lodge has secured options on enough shares of stock to give the three Masonic branches 284 out of the original 553 shares issued. These options are being rapidly exercised.

In 1888 the corner stone was laid for the present three-story brick building, situated opposite the Court House. It is a marvel of architecture of those early days, with a frontage of fifty feet extending to the alley in the rear. High ceilings and large rooms are a feature, the Lodge room being located on the top floor. A Masonic Club was established last year and is part of the facilities offered free to all members. The lodge also owns the two-story concrete building adjoining, which has a frontage of sixty feet, making an entire frontage of 110 feet. It is the intention later on to erect upon these premises another story and install an elevator for the use of both buildings.

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KNIGHTS TEMPLAR

MASONS in the West generally, and in California particularly, have been genuinely pleased at the elevation of Perry W. Weidner of Los Angeles, Past Grand Commander of Knights Templar of California, and at the head of the Scottish Rite bodies in the State, to the office of Secretary General of Scottish Rite bodies, Southern Jurisdiction. Much speculation has been



indulged in as to whether Weidner's taking up his residence in Washington would mean a loss of his presence and influence in California.

Judge William H. Waste, Deputy Grand Commander of Knights Templar, has just received a letter from Em. Sir Weidner, written on the eve of his leaving Washington on a hurried trip to Scotland, in which he says: "While my duties as Secretary General will engage


much of my time here, still I have no idea of separating myself from Los Angeles, its people and Masonic activities in California; and particularly, do I not intend to lose my connection or interest with the Grand Commandery of California, since I expect to be in California much of the time, and will have more time to devote to Templary than I had before." ♦ ♦ ♦


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enviable reputation throughout the jurisdiction of the Grand Encampment of the United States for efficiency in the work of conferring the Orders of Templary. Officers and Members of the Grand Encampment who are called upon to visit various Grand Jurisdictions, give unstinted praise to the work of California Commanderies, and unhesitatingly pronounce it the best there is to be seen. These visitors have been particularly interested in the development of the opening ceremonies in connection with the Order of the Temple. Nowhere in the United States has such a beautiful and impressive ceremony been attempted.

Several years ago the Grand Encampment committee on Knights Templar Asylum ceremonies visited California for the purpose of witnessing the work of the commanderies in the opening ceremonies. This committee consisted and still consists of I. H. Hettinger, P. G. C. of Missouri; L. S. Winans, P. G. C., of Washington, and Perry W. Weidner, P. G. C., of California. So impressed was the committee with the work that at the Grand Encampment in Philadelphia in 1919, it recommended the adoption of the California ceremony, almost without modification. Chairman Hettinger of the committee now writes Judge William H. Waste, D. G. C., of California, chairman of the Triennial Committee, for this State: "I like your Grand Commandery because you do things. I am still of the mind to have the officers and members of your Grand Commandery exemplify your Asylum ceremonies which I expect to present for

adoption at New Orleans next April."

It is quite probable that Long Beach Commandery No. 40 will be called upon to exemplify the opening ceremonies at New Orleans. After a strenuous competition with other commanderies in Southern California, Long Beach won the honor of exemplifying the ceremonies at the last conclave of the Grand Commandery. It will probably be accorded the further honor of doing the same work at New Orleans.



Prince Eitel Fritz, as Grand Master of the German Order of St. John, knighted seventy-nine petitioners a short time ago. This is the first time the ceremony has been performed since the close of the war. Field Marshal Von Hindenburg was among those present.

Masonry is like the mountain. The mutations of mundane existence do not ruffle it. Man frets, but Masonry is composed. The fury of fashion disturbs it not. It attacks no religion, sides with no party. It is known by its fruits, not by its fights. Noiselessly it enters the heart and mind of humanity, purifying and instructing. As all-pervading and powerful as gravitation, it is unseen. It permeates life, but belongs to eternity.—
Alfred H. Henderson.



The Masons of Mansfield, O., have purchased the old Sturgiss property on Park avenue, West, for \$76,000, as a site for the new Masonic Temple. The site is one of the finest that could be obtained in the city.

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EASTERN STAR

In view of the fact that the ban against the Order of the Eastern Star in Pennsylvania is being enforced, it is of interest to note that the Grand Lodge of England, which is the Mother Masonic Grand Lodge of the world, has declined to endorse the Eastern Star. The official report of the Grand Lodge committee, which was adopted by the Grand Lodge at its meeting last September, reads as follows:

A number of communications have been received at Freemasons' hall asking whether the Order of the Eastern Star is recognized by the Grand Lodge of England. The board has made full investigation of the status of this body in its relationship to Freemasonry, and has had before it the regulations governing the Order, as well as a copy of the ritual practiced at its assemblies. It finds that the Order, which is almost entirely composed of women but admits men to membership under certain conditions, touches Masonry closely at two points: (1) Membership is restricted to "Master Masons in good standing in a Masonic Lodge and their wives, daughters, mothers, widows and sisters"; and (2) it is provided in the ritual that there shall preside at the meetings during the conferring of the Degrees an official, styled the Worthy Patron, who has to be a Freemason "in good standing." The latter condition, in especial, is considered by the board to set up a test the validity of which

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none but Freemasons can properly judge; and the board holds that no such test can be recognized in connection with bodies which, contrary to the immemorial practice of the United Grand Lodge of England, admit women to membership. The source of danger thus indicated is brought home more closely to the board by the knowledge that Secretaries of some of our Lodges have received a request from women secretaries of Lodges of the Eastern Star, asking for a categorical statement as to whether certain persons named were "in good standing" in that particular Lodge—a request to which no Secretary of a Masonic Lodge in such circumstances has a right to reply.

As there are various bodies of great and apparently growing popularity in the United States and some parts of the British Empire which, while not formally claiming to be Masonic, are, at the least, imitative of the Masonic institution, the board thinks it necessary to state the general principles upon which it feels bound to act in regard to them. The Craft is not concerned with bodies—whether composed entirely of men, of women, or of both sexes—which do not claim to be Masonic in either ritual or practice, and do not make Masonry a test of membership or of participation in their ceremonies. But it is clear that a grave risk is incurred by Brethren who enter into association with bodies making Masonry in any way a test of admission to membership, while admitting as members persons who would not be qualified to join a Lodge under the jurisdiction of the United Grand Lodge of England. No Freemason



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is entitled to attend, as such, any non-Masonic meeting at which Masonry by direct implication is introduced, or to participate in any ceremony which is quasi-Masonic or is held under some pseudo-Masonic and unauthorized auspices. The Secretary or any member of a Lodge who gives to anyone outside, and particularly to a non-Mason, information on Masonic matters known to him because of his Masonic connection, commits a breach of discipline which, when proved, will be severely dealt with.



Alta Vista Lodge No. 464 had an interesting program at their meeting November 4 in the Temple. It was ladies' night, wives and sweethearts being honored guests. Lorin H. Bricker, noted lecturer on history and science, spoke on the antiquity of the earth, of man and of Masonry, and illustrated his lecture with a rare collection of stereopticon views. Special music and singing featured the evening.

STARS IN OCCULATION

THE Order of the Eastern Star is in a peculiar quandary. The edict of the Grand Master of Pennsylvania, commanding that Master Masons of that jurisdiction shall within six months sever membership in the Eastern Star or be dropped from Masonry, has aroused their indignation. They protest that there is no authority for such action, nor justice in the threatened procedure. They will not allow that the Grand Lodge of Pennsylvania, nor any Grand Lodge, is justified in prescribing what other societies shall be open to Masons.

Yet while putting forth such arguments, the General Grand Chapter of the Eastern Star is preparing to attack

other extraneous bodies that have fastened themselves upon their own organization. They propose a change of law that shall forbid any others from making Eastern Star affiliation a pre-requisite for membership. This seems to be directed especially against the White Shrine of Jerusalem. The claim is made that the influence and activities of this society are "troublesome and injurious to the harmony and best interests of the Eastern Star." And it is averred that the latter, through its supreme governing body, "is now perfectly justified in passing drastic legislation to protect itself against self-imposed organizations."

The fact underlying all these squabbles, whether affecting Masonry or the Eastern Star, is that the craze for

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organizations has gone beyond reason or use. And all the extraneous societies, once set on their feet by the easy method of pre-requisite membership, proceeds at once to some sort of meddling with the institution to which they have fastened themselves. They are barnacles, and they clog and impede associations whose value and worth may have been fully proven.



The Eastern Star Chapter of Newman elected the following officers November 5: Worthy Patron, B. Clinkenbeard, Gustine; Worthy Matron, Jessie Zirker, Merced; Associate Matron, Merle Yancey; Conductress, Mrs. Clinkenbeard; Associate Conductress, Susan Mills; Treasurer Mary Waldren; Secretary, Josine Lorenson. After election the following were initiated as members: Mr. and Mrs. Nickert, Patterson; Ruth Davis, Ernest Beall and Marshall Walden. As affiliate members Mrs. E. Roy Williams and Miss Helen Wirt.

OUR WORSHIPFUL MASTER'S
BLACTILE

I've read of most every old kind of a thing
That poets have sung of the while,
Of Masonry's compass and level and square;

But I've yet to hear mentioned the thing
O'er his hair—
Our Worshipful Master's BLACK TILE.

We're solemn and festive by fits and by starts;

On our Blue Lodge we'd wager our pile;
The Wardens and Deacons are good fellows, too;

But they sink to oblivion under the view
Of our Worshipful Master's BLACK TILE.

So I've wondered what makes it the emblem of power—
Its sheen or its shape or its style?

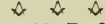
It's the crown of a king; its the scepter of thunder.

But, listen! The brains of a true man lie under

Our Worshipful Master's BLACK TILE.

—Gabriel Beel.

A unique situation was revealed in Keith Lodge No. 187, of Gilroy, on November 12, when a father, who had coached his son, and a son who had coached his father in Masonry, appeared with their respective candidates. C. T. Hall of San Martin was the father who had learned the lessons from his son, D. B. Hall, and Archie Wilds was the son who had received instructions from his father, Harry Wilds. Both received the Master Mason's Degree in the presence of a large number of Brethren. Both fathers and sons responded to the request for talks.



Olivet Lodge No. 205, F. & A. M. of Corning, celebrated its seventeenth birthday on Nov. 2.

The celebration took the form of a joint ceremonial, in fact, as the Lodge, as now constituted, includes the old Newville Lodge. Many members of the old Lodge of the foothill town were present and enjoyed the memories brought back by the records of their Lodge.

Aside from the visiting Masons who reside in Corning the following members of the Order from out of town were present: W. H. Cox, G. B. Wilcox, W. A. Fish, Bernard Hirsch, Red Bluff; Dr. T. H. Brown, Willard Clark, Orland; A. B. Sylar, J. C. Whited, Lakeport; Sidney Cohn, San Francisco; G. F. Mason, Pittsburg, Pa.; M. J. Conlon, Gardena, Ore.; J. Whitelaw, Glasgow, Scotland.

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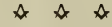
MOST Masters, and especially those of the smaller Lodges, have their times of heart-searching. They seek to discover the causes for non-attendance and strive to remedy the conditions. Sometimes they are apt to believe the fault is in or with themselves, until it becomes evident that the complaint is widespread and not to be attributed to local causes. One such Master, after a careful consideration of the matter, put the subject squarely before the members in a circular letter, which is commended to the attention of other officers of Lodges, in like trouble. He gave the membership of the Lodge at 131. Of these ninety-six were within easy distance of the Lodge. Of this number he counted nine Brothers who had done all the Degree work of the year. The average attendance on Degree nights was but fourteen. Having thus put the delinquency into cold figures, he asks:

How many of you members attended Lodge just once during the last year? Yes, I see nearly all your hands are up; that "once" was at the big annual supper, but does that count? I will say that your Lodge was glad

to have you there; that was why it was put on. Let us put it this way: How many of you have seen a Second Degree put on during the last year? Just the nine hands are up; no more. Are you not beginning to think that there is something wrong? Some of you will say, "I can not work," but I will say right back at you, "you can attend." The attendance on the side lines is just as important as the conferring of the Degrees. If you do not believe that, just recall the time when the Degrees were conferred upon you. Do you think that all the Lodge cares about is to get your fees and your dues and to get your name on the list? If this is what you think of Masonry you had better take your demit, for the institution is no good to you and you are no value to it. Did you ever

ask yourself, "What kind of a Mason am I?"

Brethren, why not ask yourself if you are an asset or a liability to your Lodge? Do you think we can improve our Lodge? I do, but, Brethren, it will take some self-examination and some self-sacrifice; a few firm resolutions, lived up to, and the good of your Lodge constantly in mind.



Someone has said that Masonry has no connection with religion. Those who make such statements are all wrong. It is the very foundation of religion, yet it is one body of good men that have no creed while in the Lodge room, or while discussing Masonry.

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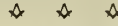
SEATTLE



QUESTIONS FOR THE INACTIVE MASON

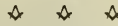
1. What induced you to become a Mason?
2. Was it for the good you might do the Order?
3. Was it for information and benefits you might derive from the Order?
4. Can you reasonably expect to accomplish much in either instance if you do not attend meetings of your Lodge?
5. Is the Order worthy of your help? If not, then suppose you discard your

emblem. If it is, then why not help to promote its interests by your efforts and occasional attendance.



A Scottish Rite Temple will soon be under construction in Fresno in the corner of L and Stanislaus streets.

The five lots in the southwest corner of L and Stanislaus streets were purchased for the purpose by the recently organized Scottish Rites Cathedral Company with a 150-foot frontage on L street. The board which made this selection is composed of W. B. Holland, C. H. Cobb, Frank Homan, Earle F. Hughes, Herbert Levy, W. F. Durfe and T. R. Thompson.



"Practical and Operative Masonry" was the topic of an address by Bishop William H. Moreland of Sacramento, before the Chico Pyramid of the Scots November 5, at Chico.

Master Masons and convalescing soldiers of the Letterman General Hospital were guests of honor November 17 at the San Francisco Chapter, Order of DeMolay high jinks, held at Scottish Rite Auditorium. A minstrel show, put on by members of the Order, was the feature of the evening.

Entertainment provided by down-town show managers, included the Marquard Revue; Frank Shaw and his Techau Tavern Revue; August Hayden, the "Manor Songbird"; the Remick Trio; John Vale, local singer; Herb Meyerink and the St. Francis Hotel Orchestra, and the C. F. Graeber Mandolin Club.



Election of Officers took place at the meeting of Miramar Chapter, Order of the Eastern Star of El Cerrito, November 4. Officers elected to serve during the ensuing year are: Worthy Matron, Mrs. Mildred B. Hammond; Associate Matron, Mrs. Marguerite Lauritzen; Worthy Patron, J. O. Ford; Secretary, Mrs. Elizabeth Cramer; Treasurer, Mrs. Lillian Blake; Conductress, Julia Campbell; Associate Conductress, Velma Quinn.

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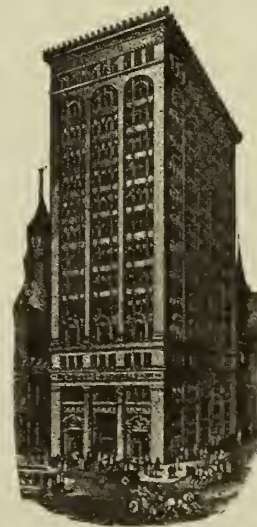
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LET US GIVE THANKS
THIS CHRISTMAS TIDE
FOR ALL BLESSINGS

By REV. JOSEPH FORT NEWTON, 32°

Let us give thanks! For the old, sweet fashions of nature, for the ritual of its seasons, for the wonder of seed-time, summer and autumn harvest; for the stores of material good for our use and blessing; for the spur of necessity which impels industry; for the sky over all, deepening as we gaze, and for that other heaven within which widens into strange distances.

Let us give thanks! For the old world-road along which we journey, trodden by so many feet before us; for the powers of Divine grace and human kindness along the way; for the thorns that require careful handling, and the disciplines and tasks that train us for strength and honor; for the Kindly Light that leads us, for the love that heals our hurts and the mercy that lifts us when we fall.

Let us give thanks! For our country and its laws; for home and family and the dear love of comrades; for the sorrows that subdue us to sobs and weld us in love unto our kind; for the growth of pity and justice in the hearts of men; for the increasing purpose of goodwill running through the years; for all teachers of art and insight who interpret to us the way and the will of the Eternal!

Let us give thanks! For the organization of life in education, art and character; for the fellowship of man in spiritual faith, moral endeavor, and the quest of truth; for our gentle Craft which unites us in the warmth of companionship and the joy of doing good; for the dream that love will one day everywhere prevail to the confounding of all unkindness, all uncleanness; for God the Father of all—who is the meaning of life, the home of the soul and the hope that "love can never lose its own."

Antioch Pyramid Sciots held a "ladies' night" November 4, which was attended by Sciots and ladies from all parts of the county. A card party and dance were the features of the evening, as well as a recitation by one of the ladies present.

Master Masons and their wives were the guests of the Santa Rosa Pyramid No. 6, Ancient Egyptian Order of Sciots, November 1, on the occasion of the "Sciots' Ladies' Night." The affair was one of the biggest and most enjoyed events in the history of the Order. It was estimated that over 600 enthusiastic members and friends of the order were crowded into the hall at the opening of the vaudeville entertainment.

The Eastern Star Chapter at Maxwell elected officers on November 3. The old team has worked hard and accomplished a number of important things during the year.

Those elected for the year are: Mrs. Erle Smith, Worthy Matron; Mrs. Olive Reading, Associate Matron; Mrs. Harry Gould, Conductress; Mrs. James Bell, Associate Conductress; Mrs. George B. Pence, Secretary, and Mrs. Ed Neilson, Treasurer. The last two named officers were re-elected. Mrs. J. R. Atkins, Warder, and Mr. Ernest Holloway, Sentinel.

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IT is a graceful compliment to the Masonic Fraternity that it is from time to time invited to lay the cornerstones of structures dedicated to the worship of God, devoted to the education of the young, or set apart for purposes of the civic life. Now and again, when such ceremony is proposed for a public building, there are those in opposition who make complaint, and thereby manifest jealousy and littleness of spirit. But for the most part an American community recognizes the peculiar fitness in such participation by the Craft. For from the very beginning of this republic Masons and Masonry have had honored part in the work of the Nation, such time as those who are now critical and condemnatory were without weight or influence in public affairs. For Masonry has from the beginning been truly and distinctively American, while its chief opponents have from the first been tainted with an alienism of thought and speech and action that not all the present professed devotion to Democracy can hide.

These reflections are prompted by reading an account of an unusual Masonic celebration at Culpeper Court House, Va. For Fairfax Lodge, No. 43, of that place, was an honored participant in the ceremonies attendant on the centenary of the Episcopal Church building at Culpeper. On September 8, 1821, that Lodge had laid the cornerstone of the structure, and it was meet and fitting that the Masonic descendants of the Brothers who had performed that work should join with the successors of the parishioners of that time in making the completion of a century of social and religious life.

In the earlier days and in the older states there was an unusually close connection between the Craft and the Episcopal Church. This was perhaps matter of inheritance. In England the relationship is still intimate.

The account of the ceremony mentioned appears in the *Virginia Masonic Journal*, and is here used because it links Masonry interestingly with events of the past:

Culpeper, carved out of Stafford and named in honor of Lord Culpeper, sometimes spelled Colpepper, is a Virginia county whose mere mention awakens historical memories of Civil War and earlier days. Occupied alternately and sometimes co-incidentally by the Army of the Blue and the Army of the Gray, on its plains, near Brandy Station, occurred the greatest cavalry battle in the his-



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tory of the world, when the horsemen under Stuart clashed with those under Pleasanton, and fought to a draw. But it is not of grim war we would now write, but rather of memories more peaceful and pleasant.

Of the 326 Masonic Lodges in Virginia in the year of our Lord 1921, just twenty-two hold Charters from the Grand Lodge of Virginia that are more than a hundred years old; probably less than thirty can claim the distinction of having behind them a full century of continuous usefulness.

That Fairfax Lodge, No. 43, of Culpeper Court House, is one of these Ancient and Honorables was quite prominently impressed upon the general public on September 8, 1921, when it was invited to participate in the centennial of its own laying of the cornerstone of St. Stephens Church, in its home town. This church is in St. Mark's parish and was founded in 1730, the cornerstone of the new building having been laid on September 8, 1821.

The celebration of the hundredth year of the present building was quite properly an elaborate affair, the Ecclesiastic and Masonic program covering the five days from September 4 to 8, and filled with ceremonies, addresses and sermons appropriate to so rare an occasion.

An historical address was delivered by Bishop William C. Brown, and there was a sermon by Rev. E. W. Mellichampe, Rector of Pohick Church in Prince William County, Va., where, in the days of long ago Brother George Washington patiently nodded through long sermons delivered by old Parson Weems, who originated that delightful little story of the Cherry Tree and the Hatchet. May the Lord be lenient with his soul for it—as we are.

It was on the last day that the Masons joined in the celebration, the eighth being the actual centenary of the laying of the cornerstone, and on this evening Brother John J. Lanier, Rector of St. George's Church and Chaplain of old Fredericksburg, Va., Lodge No. 4, preached one of his scholarly, uplifting and philosophical Masonic sermons, this time comparing the building of character with the building of the Temple. He also conducted the final services in the church, beautifully assisted by a quartet of well known Masonic voices.

Quite a while since, when St. Stephens Church was undergoing extensive repairs, the then Rector examined the records in the cornerstone and among them was a brass tablet bearing the following inscription:

"James Monroe President of the United States

46th year of Independence

John J. Purdy, Grand Master of Virginia

Jeremiah Strother,

Master

Wm. Hard,

Senior Warden

John W. Field,

Junior Warden

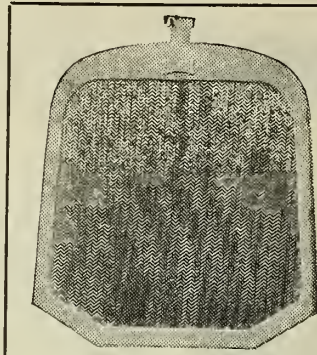
Fairfax
Lodge

43

Sept. 8, A. L. 5821

A. D. 1821"

Several comments on this tablet may not be amiss: The then Grand Master's name is given as "John J. Purdy," whereas in the 1921 Proceedings of the Grand Lodge



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and in Text Book (11th edition), it appears as "John H. Purdie."

The names of only the stationed officers of the Lodge are perpetuated. Would it not have been a more brotherly compliment and a more fitting deference to Masonic History to have also recorded the names and respective ranks of the lesser officers?

Another interesting disclosure of the cornerstone was that Stephens Lodge No. 169, at Brandy Station, was named after the General Stephens who donated the land on which now stands the sacred and century old St. Stephen's Church and may it be the pleasure of Fairfax Lodge No. 43, one hundred years hence, to again participate in the celebration of the laying of the venerable cornerstone.

◆ ◆ ◆

Mrs. Marietta White Duncan was elected Worthy Matron of Acanthe Chapter of the Eastern Star of Richmond on November 12. Other officers elected for the year were: Dr. A. B. Hinkley, Worthy Patron; Mrs. A. S. Olney, Associate Matron; Mrs. A. S. Smith, Secretary; Mrs. Lela Follett, Treasurer; Mrs. Ruth A. Newcomb, Conductress; Mrs. Louise Alexander, Associate Conductress.

◆ ◆ ◆

Brother Andrew Johnson, a pioneer of California and hero of the Mexican War, died in Santa Rosa November 20 at the age of 82 years. He was a native of Pennsylvania, and came to California over sixty years ago. He was a Knight Templar and a Shriner.

◆ ◆ ◆

At the meeting November 4 of Arcata Chapter No. 207, Order of Eastern Stars, the annual election of officers was held, which resulted as follows: Worthy Matron, Edith Minor; Worthy Patron, Alfred Matthews; Associate Matron, Sadie McCutcheon; Secretary, Kate Devlin Minor; Treasurer, Clara Devlin; Conductress, Margaret Mathews; Associate Conductress, Etta Liscom.

◆ ◆ ◆

Joppa Lodge No. 408 of San Joaquin was duly constituted at Riverdale on October 28, when the Grand Officers of the State were present and conducted the work. The officers installed were: Master, William Ward Goodrich; Senior Warden, Ray Warren Plannette; Junior Warden, Rufus Hugh Allen; Treasurer, Floyd Lisle Teale; Secretary, William Harlow Tuttle; Chaplain, James Ambrose Sample; Senior Deacon, Morton Elery Perkins; Junior Deacon, Forrest Barrett Trull; Marshal, Fred Buell Fair; Senior Steward, Alec Francis Cooper Green; Junior Steward, Harold Maynard Crooker; Tyler, Peter Emmette.

◆ ◆ ◆

Fraternity Chapter, Order of the Eastern Star of San Jose, held its annual election of officers November 8. Mrs. Eva Hines was elected Worthy Matron; Mrs. Georgie Temple, Associate Matron; Mrs. Lorena Hubbard, Conductress; Vaudine Putnam, Associate Conductress; J. W. Close, Worthy Patron; Mrs. Henrietta Butler, Secretary; Mrs. Mamie Pash, Treasurer.

◆ ◆ ◆

Fourteen members of Magnolia Chapter, Order of the Eastern Star of Gilroy, visited Lily of the Valley Chapter at Watsonville November 3.

Those in the party were Messrs. and Mesdames J. C. Dowell, E. R. Green, F. E. Barney, C. C. Grenman, W. B. Holsclaw, George E. Kirkpatrick, Mr. F. H. Sebire and Mrs. Springett. It was a busy evening balloting on two candidates, eight were received by initiation and three by affiliation bringing the total membership of that Chapter up to 253, forty-seven of whom joined this year.

◆ ◆ ◆

Mrs. James Hanby, Worthy Matron, and Ray Scheline, Worthy Patron, of Kingsburg Chapter, Order of the Eastern Star, were hosts at a seven-course Spanish dinner November 3, given for the Officers who have served the Chapter during the past year. Twenty-seven were present, including wives and husbands of the guests.

◆ ◆ ◆

At the regular meeting November 4 of Mercedes Chapter, Order of the Eastern Star, the following officers were elected to fill the chairs for the ensuing year: Worthy Matron, Mrs. Elizabeth Lantz; Worthy patron, T. W. Fowler; Assistant Worthy Matron, Mrs. Lola Hasman; Conductress, Mrs. Louise Deane; Associate Conductress, Miss Truly Fowler; Treasurer, Mrs. Mary Ordway; Secretary, C. H. Wright. Light refreshments were served during the social hour that followed.

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CHRISTMAS

By M. B. SCHOFIELD

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DECEMBER reminds us that another year is drawing to an end. We have all doubtless missed many things we had hoped for, but why give way to despair, for in many instances people have met with favors they never expected and when we come to sum it all up together we must candidly confess that one of the greatest blessings vouchsafed to humanity, is their ignorance of what a day may bring forth.

We live in a world of changes, but the world itself changes but little and human nature doesn't change at all. We may veneer it over with what we may, but underneath is just what it always was and probably always will be. The same passions, ambitions, desires and appetites are in the hearts of men today as they have been in all ages.

It is claimed that these gross human traits are more restrained and under better control than in any previous age, but when we read the appalling accounts of crime going on in the world, and that, too, by the most advanced and Christianized nations on earth one may well ask if it is possible to imagine anything more absurd to the average mind than blatant mouthings about the splendors of our twentieth century achievements. The master minds of the whole civilized world is wonderingly asking if our Christianity has failed.

Christianity has not failed because it has never been put into practical operation. Christianity will never fail when systematically applied. The Great Book explicitly states, and it is a statement which admits of no argument that a house divided against itself must fall.

Can anyone point to any other system on earth, either social, political or commercial, that is in such a hopeless state of confusion as our Christian Religion. It never seems to enter the minds of our learned theologians that they themselves are responsible for these deplorable divisions because of their mystifying and irreconcilable ideas that are utterly incomprehensible to the average person,

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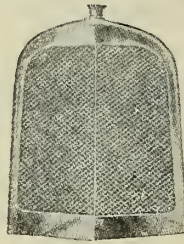
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and in view of the appalling horrors that have been going on in the world for the past eight years, have proved to be absolutely worthless as an agency for the uplift and general betterment of our common humanity.

So widespread is the growing indifference to matters religious that millions of intelligent people in the world are dazed and perplexed at the situation. Other millions look upon it as the supreme joke of the age. Other millions maintain that these chaotic conditions must in the very nature of things become worse until these confusing religious systems call a world's congress and make a huge bon-fire of their old musty mouldy-headed scholastic hair-splitting irrational man-made theories, and get down to a common sense national view of the simple doctrine enunciated by the "Gentle Nazarene" namely the Golden Rule. The Fatherhood of God and the Brotherhood of Man.

And how beautiful and simple they are. It is only to be kind and true; to be honest and just; to be considerate and tolerant; to be forgiving and charitable; to square our deeds and actions with the square of truth and morality. To make our home life better and happier and to do our part faithfully regardless of reward.

Christmas brings to the surface all the diviner traits of our nature. There is something so divinely sweet and comforting about the festival, so many hal-loved memories cluster about it that we could not shut out from our minds. Christmas is a season to forget and forgive our petty grievances and use our best efforts to strengthen the bonds of love and fraternal fellowship. I don't know what your particular brand of religion is, but mine teaches and assures me that it is these and similar little kindnesses along the journey of life that tells the story of one's true relationship to his God. It is these things that in the last analysis on the dawning of the great day when you feel your boat is slipping its moorings to enter the Crystal Sea, there will come to you the grandest and most comforting message in Heaven or Earth.

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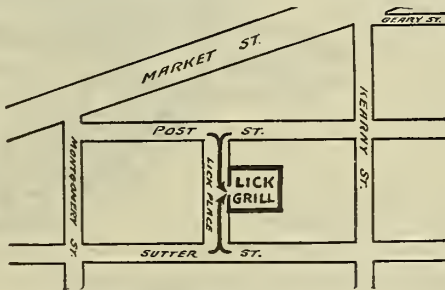


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ceive the Kingdom prepared for you from the beginning, for I was a thirst and ye gave me drink. I was hungry and ye gave me nourishment. I was naked and ye clothed me, and inasmuch as ye did it to the least of My brethren ye did it unto Me." So let us not forget that our own Christmas will be made happy just in proportion as we exercise that spirit toward others.

It is a matter of honest pride to me as a Mason for over fifty years to know that the chief aim and purpose of our Order at Christmas season, is remembering the needs of our destitute widows and orphans and the spreading of Christmas cheer to all who are in need, but more especially to the little kiddies, because Christmas is essentially a children's festival. No right thinking man could enjoy his Christmas dinner with the knowledge that some precious little stocking had gone empty on Christmas morning.

Animated with this spirit and with an abounding assurance in my heart that it will touch a responsive chord in the breast of every member in our jurisdiction I desire to express my kindest wishes that the season's choicest gifts may come to you all in gracious measure.

A GREAT PROJECT

PLANS for the erection of a \$3,000,000 club house and hotel by the Square Club of New York City for the use of all Masons living in or visiting the city, and for all Masonic clubs and conventions in need of it, were approved by the Advisory Board of the Affiliated Masonic Clubs of New York City. The exact location of the building has not been decided, but it will be between Forty-third and Forty-fifth streets, Manhattan, near the Grand Central Station.

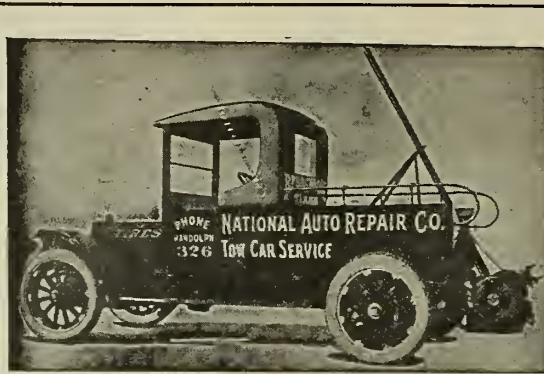
Present plans call for a twenty-one-story structure covering an entire square block. Besides a huge auditorium and numerous smaller halls, 2,000 dormitory rooms will be provided for local and transient Masons at rentals ranging from \$1 to \$3 per day. Many features are to be borrowed from the Y. M. C. A. hotels, and the proposed institution will be the largest of its kind in the world.

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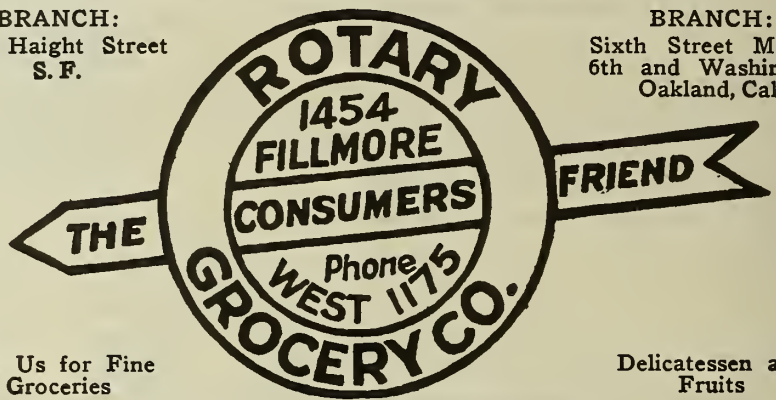
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MIXED MARRIAGES

By CHRISTIAN NIELSEN

Park Lodge No. 419, San Francisco

RECENTLY I read of a well-known Mason in Canada, a Past Master of a Lodge, whose wife, being a staunch Catholic, had her husband buried by that church when he was suddenly called from labor to his Eternal Rest.

This case was merely another proof of the inadvisability of a Mason marrying a woman whose faith differs from his own. Also, this incident recalls to my mind a case that occurred here in San Francisco some thirty years ago. At that time there lived at the corner of Twenty-fourth and Bryant streets an old sea captain named Johansen. He had accumulated quite a little stake as a prospector and realty owner. He had married a charming woman who, however, was a member of the Catholic church, while the old Captain was a good man and Mason. I know this for many times old Captain Johansen talked to me of the beauties of Masonry, and as I was only a young man at the time his talks made a strong impression on me. The Captain proudly exhibited a framed life membership certificate given to him by his Lodge when he had presented that body with a beautiful set of Jewels made from gold taken from his mine. This certificate hung in the most conspicuous place in his cozy parlor, and how his kind face would brighten and his blue eyes shine when he gently brushed the dust from the burnished golden frame that surrounded that precious document. Then he would straighten it and say: "It must hang straight, level, plumb and square, always square, do you understand?"

Finally the Captain took sick and died suddenly. But before his death, according to his wife, he embraced the Catholic faith and was buried by that church. To those who knew him it was inconceivable that he would have become a communicant of a church with which he had no sympathy. But his widow said he had and there was no way to disprove her statement, so a good Master Mason was buried according to a ritual that he had, to say the least, not liked during his life.

Incidents of this kind convince me that marriages between Catholic women and Masons are a mistake.

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PRESIDENT HARDING paid a high tribute to the aid of Masonry in the building of citizenship, in the course of an address at the cornerstone laying of the new \$1,250,000 Masonic Temple being erected at Birmingham, Ala. It is said that more than 15,000 Brother Masons heard the chief executive of the Nation speak. After wielding a trowel in placing the cornerstone the President said:

I want to tell those outside the order that there isn't anything in the ritual or the oath that any free, righteous and just American could not subscribe to and be the better citizen for being a better Mason. There are moments of anxiety when one wonders what the morrow will bring, and—I can say it publicly—I can find myself heartened because I know there is this great Fraternity, which is ever ready to give of its all for the maintenance of law and order. I do not disparage any other fraternity, and I think the fraternal spirit is one of the finest of our Republic. I want to see more of the fraternal spirit among nations. I hope with all my heart that the day has come when the people of the United States of America can look into the faces of the peoples of Europe and Asia and Africa and South America and ask themselves the question, Why not fraternity among nations? Why should we make war? Why should we seek that which is others I believe just as firmly as I know that I stand here that in this new consciousness we are going to accomplish a new step forward in the world.

Senator Underwood, one of the five delegates to the arms conference accredited to the United States, accompanied the President, and after the stone-laying ceremonies the Senator paid glowing tribute to the President, who is his Masonic Brother but political opponent. "The President and I have held opposite views on the fundamentals of political principles," Senator Underwood said, "but we are not playing politics now. We have crossed the 'three-mile-limit' and are fighting together the battle of America." The Senator appealed to the Masons present "and to every other Mason to give your aid of sustaining confidence in the trying months that are just ahead."

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PITY THE POOR VISITOR

THE tribulations of a visiting Brother have at times been set forth by the fraternal press. There are Lodges whose examining committees misapprehend the purpose for which they are sent to the ante-room, which is solely to test the Masonic quality of a Brother who asks to join with other Masons in the labor or pleasure of the evening. The committee is overburdened with knowledge of a kind, but is lacking in good judgment, which should surely be among the qualifications for its work. The members have an idea that the task before them is to show how much they know, not to ascertain what the visitor may know. And so they prose along interminably, asking all manner of trivial questions, until the examination becomes a weariness of the flesh. And when at last they grudgingly declare themselves satisfied, and the Brother is introduced, much of the proceedings within the Lodge, in which he would have been interested, has already been passed. It is no wonder many Brothers, going from place to place, and having had such experience, seldom visit Lodges in the towns where they may be for an evening. But it seems that in some Eastern Star Chapters the delay is greater, and the red tape to be unwound before a visitor is admitted is almost without end. Says a contemporary:

You are not expected to be in any hurry to visit a chapter in Oregon. You must present your receipt for dues, then sign your name to a slip of paper. This is forwarded to the Grand Matron, who forwards it to the Grand Matron of your jurisdiction, who in turn forwards it to the Secretary of your chapter to compare with your signature. We suppose that the report then takes the back track and if the meeting is not over by that time you take the test oath, leave a thumb print, pass an examination, and are received in due and ancient form.



WHO IS HE AFTER?

CONGRESSMAN UPSHAW, in a published statement, after enumerating many of the high-sounding titles employed by several other secret organizations, said:

Come on, gentlemen, let's be fair while we are investigating; let's open the doors, expose the ritual, dissect the oath, and analyze the activities of every secret order in America. It may cause embarrassment to some, inconvenience to others and temporary strife among foolish factions, but the clouds will soon blow away, public confidence will be restored and it seems to me that every good "sport" and every good American would welcome the light.



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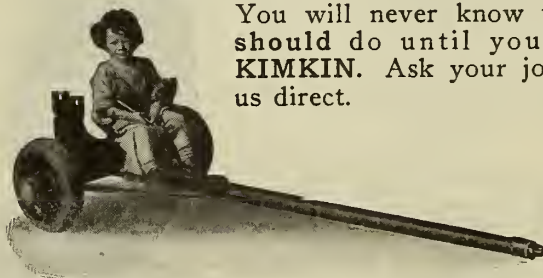
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PURELY PERSONAL

(Continued from page 23)

Dr. Hassler, Past Commander of California Commandery No. 1, has been elected to membership in the Masonic Van Dyke Club. Brother Hassler, as City Health Physician, is reported to have trained his beard as a germ-catcher.

◆ ◆ ◆

While Brother Jawn McNab has not unwrapped his toga of silence regarding his political aspirations and intentions, his voice is lifted with ever increasing frequency at gatherings of any and all kinds in addresses on any and all subjects, and this fact, to the politicians, Masonic or profane, is considered as indicative that Jawn may be an opponent to our good Brother William D. Stephens, 33°, who intends to run for re-election as Governor.

◆ ◆ ◆

Brother Lafayette Levingston, 32°, K. C. C. H., and San Francisco De Molay Chapter, held another meeting.

◆ ◆ ◆

Gus Mooney, 32°, of San Francisco Scottish Rite Bodies, wants it understood that he is not related by blood, ideas, hopes, ideals, aspirations, or any other fashion with one Tom Mooney, now sojourning across the bay.

◆ ◆ ◆

Brother Ray Benjamin is still explaining his part in the Poodle Dog booze raid.

◆ ◆ ◆

Brother Arthur Layne, Captain of Police, can't seem to understand why Prohibition Officers should return the booze to a millionaire's guests in a raided restaurant while some "small fry" were hauled to jail. The well-known picture of the dog listening to the phonograph might explain much.

◆ ◆ ◆

Bootleggers South of Market street in the district over which Brother "Charlie" Goff, Captain of Police, presides as both Destroying and Ministering Angel, have announced that they don't like the Captain. He is very unreasonable; won't let them operate in his district and can't be "reached." Tough luck!

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TOWNER-STERLING BILL

(Continued from page 16)

priations. Indeed, for some time, at least, it would hardly be practicable for all the States, even were they so inclined, to provide through the State and local authorities a sufficient sum of money to meet the requirements of the act. For instance before Georgia could avail herself of her *pro rata* of the authorized appropriation it would be necessary for the State and local authorities to provide \$3,936,464; and the total wealth of the State per child is only \$2,483; Mississippi would be compelled to provide \$2,807,867 and her wealth per child is only \$2,026. On the other hand if Nevada, which stands at the head of the States in wealth per child, elected to accept all the provisions of the act, her *pro rata* of the total authorized appropriation would be only \$97,271.

I also feel justified in urging that if we are to practice economy and retrenchment, it should not be done at the expense of education. I am, of course, not unmindful of the fact that while "figures do not lie, liars sometimes figure"; and that it is not always safe to depend upon statistics. It has, however, been stated, and I have not seen the statement denied, that of the total appropriation for 1920 1 per cent was for education and science, 93 per cent for military purposes and 6 per cent for all other needs of our Government. It would appear that some way might be found to economize, otherwise than by depriving our children of the education to which they are entitled. We all want the Government to be economically administered; but we are no less desirous and determined that education shall receive from the Federal Government the attention it deserves, even though it be attended with some expense.

That the people will willingly, if not gladly, submit to increased taxation for the benefit of our public school system has been plainly evidenced in California. The cry of "increased taxes" could not defeat the adoption of our constitutional amendment last year; and bond issues for the erection of public school buildings were carried wherever presented to the people, although they, of course, knew that it meant increased taxation.

It would be particularly gratifying to the friends of the measure in California to have the bill receive the active support of every one of our representatives in Congress; because California does not really need Federal aid as much as do some of the other States whose representatives are advocating its passage. California is able and willing to do all that she ought in the cause of education. In the educational field we stand almost at the very top among the States. In the last survey we stood second; and with the adoption of constitutional amendment No. 16 providing for

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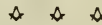


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increased State aid for our schools I think the next survey will show California leading all the other States. No one can, therefore, say that California is selfish in her advocacy of this measure. On the other hand, the underlying principle of the Towner-Sterling bill is in consonance with our theory of education. We, in California, believe that all the wealth of the State should be available for all the children of the State, irrespective of whether they happen to live in some isolated little rural community or in a metropolis. Just as we have endeavored to equalize educational opportunities among all the counties in California, so the Towner-Sterling bill would tend to equalize educational opportunities among the States.

The Towner-Sterling bill is the product of the best thought of our leaders in public education and the result of the most careful consideration upon the part of those best qualified to suggest a solution for the problems with which our public school system is today confronted. This of itself, it seems to me, should dispel any lingering doubt in the mind of anyone who subscribes to the doctrine that education is the first great care of a civilized nation, and who believes that the hope for the perpetuity of our democracy depends upon our public schools.



GENERAL GRAND CHAPTER

THE thirty-eighth triennial convocation of the General Grand Chapter of Royal Arch Masons of the United States met at Asheville, N. C., at the same time and place the General Grand Council of Royal and Select Masters held its sessions. William F. Kuhn, Missouri, was elected General Grand High Priest, succeeding Frederick Craig of Iowa. Charles A. Conover, Michigan, was re-elected General Grand Secretary. Portland, Maine, was selected as the place of gathering for the next triennial.

For the General Grand Council, Fay Hempstead, of Arkansas, was elected General Grand Master, with Henry W. Mordhurst, of Fort Wayne, as General Grand Secretary, he being re-elected.

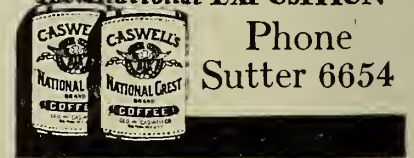


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FREEMASONRY (Continued from page 20)

Conference, that he might see the light by which Masons work—that noble emulation—who best can work, can best agree; praying that into our hearts and consciences be instilled the sacred duty to see that our dear departed shall not have died in vain, but that peace once more shall reign upon the earth—that blessed peace that passeth all understanding.

Freemasonry is not a religion; neither is it a political party, but it is aptly described by Illustrious Brother George Fleming Moore, 33°, former Sovereign Grand Commander of the Supreme Council for the Southern Jurisdiction, A. & A. S. R., Mother Council of the World.

"Freemasonry is the science of life, taught in a society of men, by signs, symbols and ceremonies; having as its basis a system of morality and for its purpose and aim the perfection and happiness of the individual and the race.

These wonderful principles are thoroughly understood by most of our national family and are exemplified in the actions of President Harding, Vice-President Calvin Coolidge, Secretary of State Charles E. Hughes, Secretary Herbert Hoover, Senators Hiram Johnson and Samuel Shortridge, Congressman Julius Kahn, Governor William Stephens, Hon. William Parker Filmer and other defenders of our public school system and Liberty—Equality—Fraternity.

Members of the Eastern Star in Kentucky have gathered funds and purchased the old home of Rob Morris, the founder of the Order and the well-beloved poet laureate of Masonry. Presentation of the property has been made to the Grand Chapter of the State, and the place will be well cared for and rendered attractive.

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CHRISTMAS MASONIC SERMON

(Continued from page 19)

of comparison by which to estimate or measure the dimensions, the length, the breadth, the height, the depth, the immensity and transcendent richness of this, God's latest and grandest dispensation to man.

Thus was the first act presented of that wonderful drama of vicarious atonement, which was to comprehend the tragedy of the ages and be consummated by the restoration of Faith and Hope and Love to a waiting world through that glorious event of which this day is the anniversary.

But a short time, comparatively speaking, was given to Him to deliver His message to the waiting world. His great work was accomplished in three short years. Sacred history, as well as legend and tradition, unite in declaring that He was comparatively unknown at the age of thirty. At thirty-three He had fulfilled His ministry, and died on the lonely mountain side upon the spot known as Golgotha, where later the Church of the Holy Sepulcher was erected by Constantine and his mother to commemorate the finding of the true cross upon which the Master had died, as well as the hallowed sacrifice of His death. Within the walls of that church, sacred to the civilized world, are said to rest the chapel containing the skull of Adam, the father of our race, the tomb of Melchisedek, co-worker with Abraham, the olive brush in which was found the lamb provided for the sacrifice to save the life of Isaac, the pillar against which the Master leaned when crowned with thorns, and the stone upon which the angel sat when he gave the message of the resurrection to the women who came sorrowing to the tomb.

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that else would have known no surcease from sorrow, all go to make up the wonderful record of that three years' work. These we contemplate with joy and reverence as evidence of His God-like attributes.

Gethsemane, with its passionate sorrow, immortalized by the glorious words "If this cup may not pass from me except I drink it, Thy will be done," was the second act of the sacred drama, and Calvary, with its refinement of cruel suffering, when it seemed that the light had failed and hope had become a memory, was the third. But the law was yet unjustified, the prophecy yet unfulfilled.

God's promise remained and, with "the coming of the lilies" He arose in transcendent majesty, the first fruit of the law.

Well may the beautiful language of the poet be quoted to express the joy of that moment:

God had wiped away all scars
And set the Heavens fresh with stars.

The Messiah had risen and a new understanding given to the world of the word "Emanuel—God with us." Calvary was not forgotten, but death was swallowed up in victory. Legend declares that one of His accusers, who had helped to crucify Him, as he heard the gentle plea of the Master, "Father, forgive them for they know not what they do," threw himself at the foot of the cross, exclaiming "God of our fathers, it is He; it is the Messiah."

Scholars have declared that no more dramatic words were ever uttered than those addressed to the king of France by Cardinal Richelieu when, figuratively speaking, he drew the awful circle of his mystic church around the form of his beautiful niece and threatened the king with the curse of Rome if he but put one foot within that sacred shrine. How much more dramatic was the gentle plea of the Crucified One, "Father forgive them." One was the voice of an ecclesiastic, high in the counsels of state, threatening the anthem of the church; the other was the voice of the Son of God pleading for those who reviled and crucified Him.

And so He died. There on the lonely

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mountain side, His mortal body nailed to the cruel cross, His spirit drifted down into the dark valley of the shadow, to the side of the tideless river from the shining farther shore of which was to be heard on Easter morn the glad acclaim which has sounded down through the centuries, "Christ has risen, Glory be to God in the highest." Thus, to quote and slightly paraphrase the language of Tennyson:

The one divine far off event
To which the whole creation moved.
had been written into the history of the world and the wonderful drama of vicarious atonement was completed.

What is the application of this miracle, this wonderful dispensation to our daily lives and to this great order under whose auspices we are gathered this Easter evening?

To those who believe in the Man of Galilee, in the divinity of His birth, the hallowed sacrifice of His death, the glorious promise of His resurrection, it is a message of faith, of hope and of promise—a help and comfort in the time of need.

Every heart hath its Gethsemane, every soul its Calvary, the sorrow and suffering of which it must bear alone, even as the Master, the Man of Sorrows, suffered alone in the garden and on Golgotha. But, thanks be to God, every heart hath its Christmas and every soul can find its Easter and rise from the ashes of its dead self to higher, better and nobler ideals and accomplishments.

To members of this Order, and to all, it teaches the lesson taught by the Master to the little children on the shores

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of the sea of Galilea when He said, "He who lives for himself alone shall surely die; but he who lives for others though he die yet shall he live eternal."

He did not mean that earthly existence could endure forever, but he did mean that unselfish influence for good is eternal.

Ecclesiastical history tells us that the dissension between the Roman Catholic and the Greek Church was over the procession of the Holy Ghost; whether it proceeded from the Father or the Son or from both. That dissension resulted in strife which cost hundreds of thousands of lives and in untold suffering and misery incidental to war. How much more like the gentle Master would it have been if they who were leaders of thought in religious life, instead of indulging in profitless disputes and strife over creed and dogma, had endeavored to see that the influence which proceeded from their own lives was like unto that which found expression in the life and character of Him whose glorious resurrection this beautiful ceremony typifies.

Each life moves in its appointed cycle; but sometime, somewhere it touches the cycles of other lives and influences, or is influenced by them.

The beautiful allegory of our Masonic pilgrimage in search of light, if correctly understood, but tells the story of our endeavor to see that the influence which proceeds from our lives makes for the happiness of others, the advancement of civilization and the upbuilding of the character and moral worth of mankind. Such influence, like truth, is immortal and cannot die. All earthly things are transitory.

The glories of imperial Rome, seated upon her seven hills by the Tiber's yellow flood, and from her throne of beauty ruling the world; the greatness of transcendent Athens, the city of Pericles and of Plato; the birthplace of art, of science



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and of philosophy, all of the grandeur of ancient times resulting from the selfish efforts and accomplishments of man, all have passed away or are accessible only through the pen of the historian, the chisel of the sculptor, or the brush of the painter.

Tombs of world conquerors are unknown or unheeded; the silence of desolation rests upon the ruined cities and temples of the Babylonian monarchies; the names of the builders of the pyramids are a memory; but the gentle civilizing, humanizing influence of Him who bade us live not for ourselves alone, goes on and will go on until the mortality of error and the immortality of truth have been demonstrated to all the world.

Then may be celebrated the grand universal relighting of the lights.

Then may be said to the children of men, in the language of the apostles, "Arise, shine, for the light has come and the glory of God hath risen upon you."

"Brethren, fear not, error is mortal and cannot live; truth is immortal and cannot die." Thus on this day, sacred to so many and revered by all, and at the annual recurrence of this beautiful function which commemorate an event of deep and abiding significance to the civilized world, I repeat to you the words of one of the master minds of the past. Mark the beauty and simplicity of expression, the depth and grandeur of meaning and the perfect application to the high ideals for which the Order of Masonry stands. Was ever greater wisdom, more profound logic or grander beauty expressed in briefer language, or has there ever been uttered a sentence containing more of hope, of consolation and of promise?

All that the past has taught us, all that the present means to us, all that the future has in store for us is told and foretold in that sublimely beautiful sentence:

Error is mortal and cannot live; Truth is immortal and cannot die. and because of the mortality of error and



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the immortality of truth we are admonished not to fear.

Error is the darkness of ignorance; truth is the light of knowledge. "In the judgment of truth there is no unrighteousness."

A proper conception of the science of Masonry, veiled though it be in allegory and taught by symbols, is not difficult. It teaches us by the square to square our actions with the principles of truth and justice; by the compass to circumscribe our desires within due bounds and by the plumb to walk upright in our several stations in life. In other words, it teaches us not only to search for light, but having found it, to walk within its radiance; not only to seek for truth and knowledge, but to use that knowledge for the benefit of our fellowman; not only to be happy, but to try to make others so, which adds to our own happiness. In the last analysis, therefore, Masonry means the science of life; the science of living as the Great Architect of the universe intended man should live, not for himself alone, but by recognizing the brotherhood of man under the fatherhood of God; searching for light; eager for knowledge, rejecting error as mortal, therefore, unreal, accepting truth as immortal because it emanates from and is a part of the loving God who doeth all things well. The first and greatest article in a Mason's "confession of faith" is a "search for light."

God is light and truth, and knowledge and beauty, and pre-eminently God is love. His spirit is within us, over us, all about us. It is found in the beauty of the violet and the fragrance of the rose; in the gorgeous tints of the sunset and in the grace and beauty of women. It is heard in the songs of the birds and the roar of the cataract. It burst forth into living beauty under the chisel of Phideas and the brushes of Raphael and Angelo, and from the pens of Shake-

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Sciot should be fully equipped to intel-
ligently and with reason decide for him-
self the great questions which are pre-
sented from time to time. My efforts as
Pharaoh were directed in an endeavor
through the medium of the Sciots, to
bring about a condition, first in Cali-
fornia, and later throughout the country,
similar to that which prevailed in Athens
in olden times when the man who was
most honored was he who devoted the
most of his time to the welfare of the
State. A really good citizen should re-
serve at least a portion of his time for the
consideration of public affairs and the
public welfare. This is a duty which
devolves upon all. Shirkers make it more
difficulty for workers. All should be
willing to do something for the common
weal. Without this as a universal state
of mind there can never be great progress
made in an American community.

These principles, ideals and purposes
were first brought into actual use when
working for the institution of a Pyra-
mid of Sciots in the city of San Jose,
California. Here was a strong body of
intelligent and conservative Masons,
keenly interested in Masonic develop-
ment and fully alive to all possible hid-
den dangers in any new movement. The
good Brethren gave many hours to a
careful consideration of these doctrines.
The Sciots as theretofore constituted
were not unknown in San Jose. I will
recall an interview extending over a
period of hours with these Brethren and
where everything said or done was care-
fully weighed and its value noted. In
short, San Jose adopted the Sciots, and I,
who have gone into every nook and
cranny of the State in the interest of the
Sciots, feel that it was the institution of
San Jose Pyramid No. 9 that opened the
gate to the real extension of the Order.
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tures outlined above was a success. The rest is history.

In addition to the extension of the Order in California and by the way, the membership has increased during the last two years from something less than 2000 to practically 14,000; a remarkable growth which in itself is indicative of a deeper purpose and which is, indeed, pregnant with greater things to come, the way has been paved for the extension of the Order of Sciots in the States of Nevada, Oregon, Washington and Texas. If the Sciots proceed along the lines which have been prepared for them, at least ten new Pyramids of Sciots could be instituted in the State of Texas within the next six months and thus at least 10,000 Master Masons added to the membership rolls of the Sciots. Similar progress could be made in the other States enumerated. The fame of the Sciots has spread East and North and South and many communities are anxious and willing to have the Sciots instituted in their midst. In California the Sciots should gain at least 25,000 new members in 1922.

A question of great interest is what will the Sciots do during the coming years and will they fulfill the expectations which have been aroused in the breasts of so many thousands of the Brethren? This year is an exceedingly important one in the history of the Sciots because it is the year which will determine the future of the Sciots.

What does the future hold for the Sciots? I believe that if the Sciots are careful in the selection of those who are to administer their affairs and keep in power only those with vision, imagination, energy and lofty ideals and clothe them with sufficient authority to act, it will not be long before the Sciots extend from the Atlantic to the Pacific and from the Canadian border to the Mexican Gulf. The greatest care must be exercised to prevent those who have only selfish aims or avaricious tendencies from

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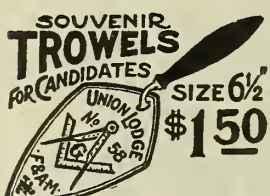
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using the organization for their own selfish profit. The Sciots must select and adhere only to those whose absolute loyalty to the organization is unquestionable. They must beware of those bereft of ideals and loyalty and actuated by the sole aim of personal profit, gain or aggrandizement.

I take the stand that if the Sciots are good for one they are good for all, and if they are bad for one, they are bad for all. With the institution of Pyramids of Sciots throughout the United States the benefits to be derived therefrom would be enormous. It would first bring into a closer bond of friendship and communication Masons in all communities. It would develop a greater love of country along practical lines calling for careful study and intelligent action. It would result in each individual Mason belonging to the Sciots schooling himself in the affairs of his country, his State and his community to the end that he would be a better citizen and would devote his brain to the development of his community along American lines. It would make better and cleaner men. It would eliminate the so-called double standard of morality. The Sciots do not believe in the double standard of morality. If there be a double standard of morality they demand that the higher of the two standards should be the one to which they should be entitled and they conduct themselves accordingly. The extension of the Order throughout the United States would mean a physically better race, an enlightened citizenry and a united effort for the good of all.

My great ideal in the Sciots and one which they could now fulfill in California at least, has been the use of this organization as a public forum where all questions of every kind, nature and description would be discussed upon the floor of the Pyramid and both sides heard, where the members could hear the best

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thought and the clearest discussion on any particular question in which they are interested, be it in civics or science, and that then, after an equal opportunity having been given to both sides the members themselves would be in such a frame of mind that they could determine for themselves just what is the best thing to do and could act accordingly.

Distinction must be made with the Masonic Fraternity as against other organizations. The Mason thinks for himself and demands a right to decide everything by himself individually. He should be encouraged in that idea and aided in his attempt to solve public problems in the light of his own reason. A system of open forums worked through the agency of the Scots would, in all respects, tend to increase individualistic thought amongst Masons and enable them to intelligently determine for themselves how they should act. It would release their dependence upon others and allow for greater freedom of decision.

A wonderful power for good has been running to waste for a long period of time. United we stand and divided we fall. No matter how one may cry out in his heart for the betterment of the community or how many thousands upon thousands may echo a similar cry, these cries and these complaints are of no value whatsoever unless there is unity of action. The potential power of a united American Masonic citizenry to accomplish things for the good of the whole community are enormous. Should the Scots continue in the great work which has been inaugurated to-wit: The extension of the Order for the practice of these ideals, the time will not be far distant when the great Masonic power which has gone to waste for such a long time shall be preserved and directed for the good of our country.

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MASONIC ORACLE

(Continued from page 24)

but unfortunately fell off and was drowned. The occurrence gave name to the channel of Hellespont, or of the sea of Helle, now known as the Dardanelles. The brother of Helle, having escaped afterward by the aid of some Phrygian bandit, sheared the ram and carried the fleece away to Colchis, where it was hanged on a tree, and by the sorcery of Medea, the king's daughter, a dragon and four brazen-footed bulls were set to guard it. About this period Aason, King of Thessaly, died and left Jason, his son, to the care of Pelias, his brother, and uncle to Jason. Pelias proposed to Jason, his nephew, to undertake a voyage to Colchis, ostensibly for the purpose of restoring the Golden Fleece; but secretly with the design to get rid of him, thinking he might be lost, or fall into the hands of pirates, by whom the shores of the islands of the Euxine were then known to be infested. Jason, having accepted the proposal, a splendid ship was built and launched as Pagasse, a seaport of Thessaly, amply fitted out and manned by fifty-four young men, the flower of Thessaly. She was named the Argo, and the crew, with Jason at the head, were called the Argonauts. The voyage was successful, and, on the arrival of Jason at Colchis, Medea, daughter of Esis, the king, fell in love with him, and taught him to tame the brazen-footed bulls which guarded the fleece, to cast the watchful into a deep sleep, by which means Jason captured the fleece, which, with Medea, the princess, and a large amount of treasure, he brought away with him, and returned safely to Thessaly.

One legend runs that whilst King Solomon was in the act of congratulating Hiram Abiff on the occasion of discovering a celebrated problem in Masonry and Geometry, one of the precious stones fell from the royal crown to the ground, which, being perceived by the Senior Master of the Orden of Mark Men—who, with the chief officers, were in attendance on this grand and solemn assembly—he picked it up and returned it to the king. This stone was of the carbuncle kind, and represented the tribe of Judah. It was formed into that great and glorious name which King Solomon permitted to be used in the Mark Degree, in commemoration of its having been found by one of the chief brethren of that order.

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MASONIC CITIZENSHIP

(Continued from page 12)

register, and yet could not be induced to go the block or two to the voting booth, there to express their wish for clean and decent government?

Where was the balance of the 140,000 citizens who last year fought such a determined battle around the San Francisco School Department, terminating in a victory for the proponents of the reorganization of that department?

How many of these 140,000 voted to confirm or reject the individuals nominated by the mayor of the city—nominees good, bad and indifferent?

Where was the organization that proposed the amendment to San Francisco's charter, in advising those interested in our public schools as to the fitness and qualifications of the mayor's nominees thus presented to the citizens?

Was the effort to enact the proposed amendment to the existing fundamental law so trying and desperate that its execution is to be left in the hands of the aged, the infirm, the indifferent, the incompetent or the known enemies of the amendment and of the school system without effective protest?

Is the victory gained last November thus early to be turned into a defeat, as had been prophesied by those able to judge—last year's theory to be converted this year into a condition?

For be it known unto you good Brethren, the predatory practical political elements before enumerated in this article, never fail of their duties of citizenship, it is usually among the thrifty intelligent class, where recreancy in the performance of civic duties is so evident.

How many of these neglectful citizens are enrolled as members of the Craft? Be they few or many, shame unto them, for to them every civic short-coming during the next two years in this great city of ours, so beautifully situated by the Golden Gate and known and loved around the world, is due. Whatever disgrace, whatever loss of self-respect, whatever justified criticism may be experienced in this, our great and magnificent city, the

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blame attaches solely and alone upon these 70,000 Masons or profane, whoever they may be.

Let it be hoped that among these 70,000 "slackers" few are able to legitimately repeat the duties to God, to country or to neighbors, as first they are learned within the sacred precincts of a Masonic Lodge!

Nor let the impression, that this article may possibly engender, that Masonry is a political institution, be permitted to prevail.

Masonry *cannot* and *does not* make of itself a political factor, any more than the free, American public school is a political factor. As an institution, like the public school, it is founded upon far different principles, but its very teachings of patriotism and due allegiance to country should equip each and every one of us for the faithful performance of the duties which we owe to our country, to perpetuate its free institutions, its government of the people, by the people and for the people, that forever after there may wave o'er this land of the free and home of the brave, that great emblem of democracy, freedom and liberty, the Starr Spangled Banner, the Stars and Stripes!

Assistant District Attorney Arthur Jonas was given the Third Degree at a session of Argonaut Lodge No. 461 on November 11, with the Masonic Degree Team of the Police Department officiating.

All the stations were vacated for the occasion by the officers of Argonaut Lodge to permit policemen to confer the Degree. Following the work a banquet was served.

Joseph A. Blackford, Master of Argonaut Lodge, the toastmaster, presented Jonas a gold emblem pin.

Addresses were made by Judge A. T. Barnett, Police Captain Charles Goff and Supervisor Ralph McLeran.

Grand Generalissimo Albert E. Boynton, Department Commander of the Grand Commandery of Knights Templar of California, paid the annual visit of inspection to Golden Gate Commandery No. 16, K. T., November 1, at the asylum on Sutter street. He was accompanied by Eminent Sir Augustus Kempkey, inspector, and witnessed the Order of the Temple conferred by Eminent Commander Daniel Bradford Richards and his fellow officers of Golden Gate. At the conclusion of the ceremonies a banquet was served, at which Past Grand Commander Harvey D. Loveland, Sir Knight John L. McNab and others prominent in the order made addresses.

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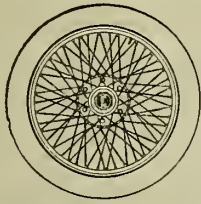
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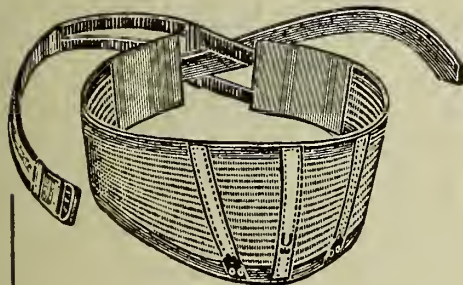
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CHILD WELFARE WORK

(Continued from page 10)

hereditary conditions have a fine chance of being overcome. So it is with the many families who are visited; a sound reason why each requires aid. Society is being served through the mother that a strong, verile manhood may result.

Charities of this kind must appeal to every class of citizens. It appeals to the man of business because it tends to lift the burden of taxation and makes for efficiency; it appeals to the love of his fellow men because it recognizes human duty and touches human heart strings; it appeals to Masons because it carries out in human action those great moral duties for which Masonry stands.

At a recent meeting of social service workers, Miss Margaret Anglin, the noted actress, recited, with a wonderful sympathy, the following poem, which express our entire theme:

CHILDREN

They live; we exist.
They feel; we think.
They come; we go.
They play; we fumble.
They dream, awake; we dream, asleep.
They sleep; we toss.
We cannot be,
But let us try.



The Order of the Temple was conferred upon R. D. Brigham, assistant vice-president of the Anglo-California Trust Company, by Eminent Commander E. Whitman Prentice and his fellow Officers of California Commandery, No. 1, K. T., at the San Francisco Masonic Temple, November 18. At the conclusion of the ceremony Sir Knight Brigham was presented with a jewel of the order by his fellow officers of the Trust Company, the presentation being made by Past Commander Charles Patterson Fonda of Golden Gate Commandery.

The occasion was made notable by the visit of Deputy Grand Commander William H. Waste of the Grand Commandery of Knights Templar of California, and Eminent Sir William C. Olsen, who inspected the Commandery. Before the meeting a dinner was served for several hundred Sir Knights and addresses were made by several eminent Templars.

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Though New York leads all States in the number of members of Masonic Lodges, Texas, the eighth State in point of membership, has the most Lodges—876 against New York's 837. But Texas, being largely rural in character, averages only 87 members to the Lodge, whereas New York's average is 230.

Members of Fidelity No. 120 listened to an interesting address on November 3 by Brother Charles Goff, Captain of Police, on the "Drug Traffic." Following the stated meeting a beautiful Thirty-Second Degree charm was presented the Brother, Herman Wallenstein, Treasurer of the Lodge.

Golden Star Chapter No. 66, Order of the Eastern Star of Stockton, has elected the following officers: Worthy Matron, Nellie Wolfenden; Worthy Patron, R. P. Wolfenden; Associate Matron, Emma Hipkins; Secretary, C. G. Heiser; Treasurer, Della Rugne; Conductress, Gwennie Leam, and Associate Conductress, Maud S. King.

At a meeting of Marysville Pyramid, Ancient Egyptian Order of Sciots, on November 7, the following committees were appointed to have charge of the Sciots' circus and Egyptian fete to be held on the evenings of Thursday, Friday and Saturday, December 1, 2 and 3.

Executive Committee—G. W. Hall, chairman; Walter Lewis, P. T. Smith, L. R. Stewart, L. K. Newfield, Arthur Gluckman, Judge K. S. Mahon and D. D. Green.

Advertising Committee—Jack R. Young, chairman; Walter Culmsee, Dr. Phil B. Hoffman, Arthur Woodworth, L. K. Newfield, Campbell Bishop, Jack Francis and Frank Hosking.

Circus Performance, Cabaret and Street Parade Committee—Sam Britton, Jack Francis, Dr. J. A. Harvey, Ed Strain, Abe Schneider, George Schneider, James Kaffen, Fred Benton and all members of the Libyan Guards.

Circus Clown Committee—Claude Barnes, chairman.

Season Tickets and Finances—Harvey D. Eich, Treasurer; William Connarn, Frank Bevan, Hammon, William Logan; Marysville, Willard Roberts and L. P. Farris; Yuba City, Frank Ware.

Chairman Concessions, Dr. P. B. Hoffman.
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YOUNG and old members of many Lodges unfortunately display a tendency to treat the apron in a cavalier fashion, especially when the Lodge has been working late, the banquet is spread and waiting and the moment of closing approaches.

Don't discard with disrespect, Brothers, the emblem which you are admonished to "wear with honor."

Only a few seconds are gained by fumbling with the apron strings while the Master is closing the Lodge and your place at the refreshment table will still be waiting for you even if you do curb your impatience and divest yourself of your Masonic clothing in a calm and dignified manner.

The apron, at all times, is more than a piece of linen. It must never be worn without thought being given by the wearer, as he invests himself with it, to its origin, the principles and precepts for which it stands, the purity of life to which it calls, the last rites and honors which it guarantees.

Masonry works by signs and symbols, by insignia of various kinds to which it attaches the utmost importance. Above all things it honors the lambskin; and when you don the "working apron," the linen square which you wear into the Lodge at every meeting, remember it represents the sacred leather apron conferred upon you by the Master under circumstances you will never forget.

When the hands of the clock point toward the midnight hour, therefore, and the gavel is about to descend for the last time, do not hasten to untie the apron while the Master is still speaking, but wait with patience; and then when you do remove it, do not crumple it into a ball, do not cast it carelessly into a nearby chair, do not throw it down with indifference as though it lacked all significance, but deposit it with respect and affection where the Tyler has prepared a place for it and go your way strengthened in the knowledge that it has girded you with fresh hope and faith for the morrow.



The San Francisco Chapter, Order of De Molay for Boys installed officers for the present quarter at their monthly meeting November 3, in the Scottish Rite Temple. Following the installation a rising vote of thanks was accorded to the retiring Master Councillor, Wilfred J. Lee. Patents were given to all charter members. Officers installed follow:

Albert A. Axelrod, Master Councilor; Chas. R. Brown, Senior Councilor; Wm. Remensberger, Junior Councilor; Lester Rapheld, Senior Deacon; Volney Pratt, Junior Deacon; Leslie Warnholz, Marshal; William Brown, Chaplain, and John C. Duff, Scribe.



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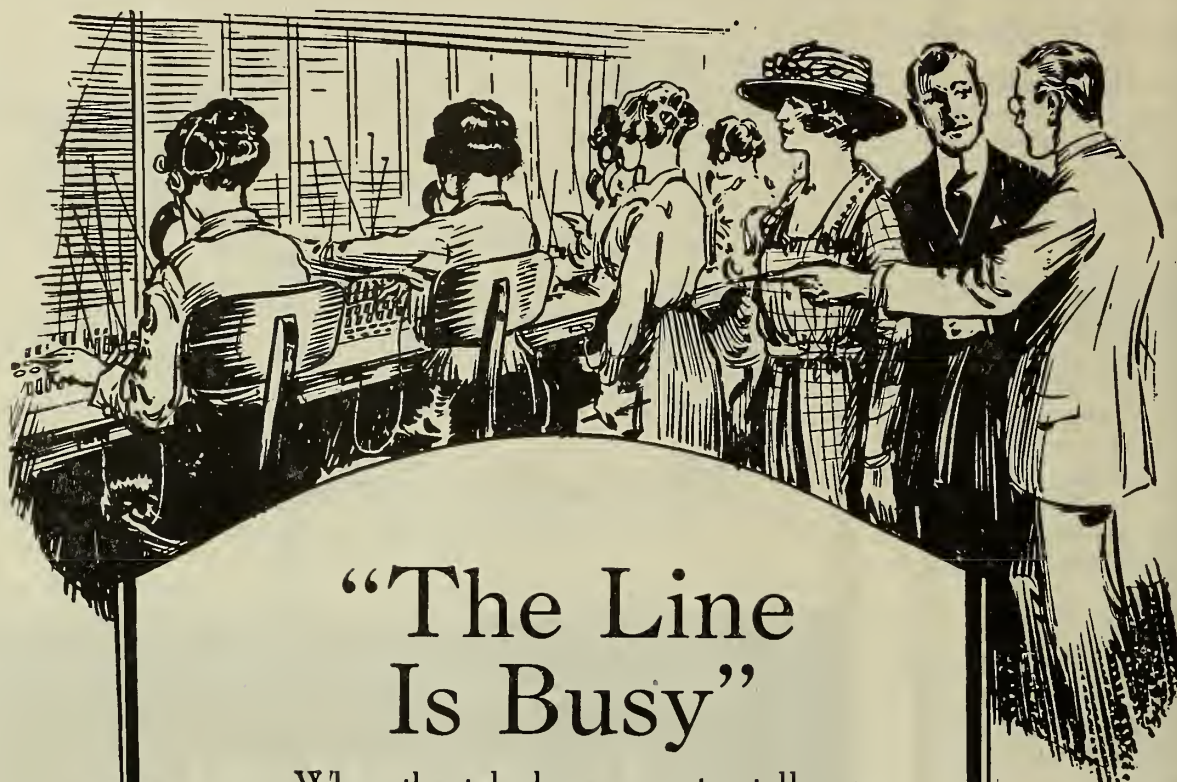
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The Lodge can never become the exclusive creature of any social, political or religious class or sect, because it is the joint possession of the best representatives of all classes and conditions. Here, upon the level—the symbol of equality—the rich and the poor, the high and the low, the titled prince and the sturdy yeoman, forget all difference of rank and station, uniting their best endeavors for the highest good of each and all.



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SHRINE NEWS

(Continued from page 18)

to be worked out and the heavy initial expense was all cheerfully carried by the men who staged the Circus. Islam Temple risked nothing, but received nearly \$45,000. Much of the credit for the success of the circus was due to Noble William (Billy) H. Worden.



ON DECEMBER 8 the members of Islam Temple will elect new officers. As it is the invariable custom to advance those officers who have proved their worth by service to the Shrine, and as the present officers have proved unusually efficient and popular, there is no reason to doubt that the Nobility of Islam will follow the established custom and advance them. This being the case, Noble Ira Coburn, Chief Rabban, will succeed Potentate Ernest C. Hueter as Potentate of Islam Temple. Potentate "Ernie" Hueter will retire with the plaudits of the entire membership for his unceasing work for Islam, for his continued efforts on behalf of the Shrine and his unflinching good nature which has endeared him to all with whom he has come in contact. Noble Ira Coburn will ascend to the Throne of Islam with the knowledge that he has the undivided support and sincere friendship of every member of the Temple. As Potentate during the year in which the Imperial Council will meet in this city he will be faced by many and difficult problems, and his lot will not be an easy one. He is competent, however, to carry the burden and he will find a tower of strength in his capable assistants in the Divan.



Golden West Lodge No. 455 gave its annual ball at Assembly Hall, 1268 Sutter street, November 10, and the members and their friends spent a delightful evening. Worshipful Master L. H. Colen welcomed the guests, and Dr. Leroy M. Allum headed the committee of arrangements. The other committeemen included: W. E. Neunaber, A. G. Middleton, Leslie Friedemann, George E. Schneider, W. R. Janssen, S. E. Schooley and H. V. Stockton.

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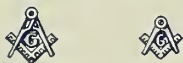
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