

Medford Has Lodge of Perfection and Rose Croix Chapter

ORGANIZE ROSE CROIX BODY HERE; JONES IS MASTER

Not long after the charter was granted to the lodge of Perfection, institution of a chapter of Rose Croix began to be organized. Several attempts in that direction were made, but without effect.

Following the reunion last year this question again came to the front. A committee composed of Walter H. Jones, S. A. Kenschel, Earl S. Cox, D. A. Chambers, Charles A. Wing, was appointed to canvass the situation and report. This committee reported early in December, and following its recommendations, a temporary organization was effected and a petition, containing 74 names, was submitted to Louis G. Clarke, 33, sovereign grand inspector general in Oregon. This petition was approved late in December, and letters temporary for Siskiyou Chapter Rose Croix, was issued to him February 20, 1930 with the following officers: Wise master, Walter H. Jones; senior warden, D. A. Chambers; junior warden, W. L. Lonigan; Grants Pass; orator, Walter C. Van Emon; Klamath Falls; chimney, S. W. McCourt; secretary-treasurer, L. E. Williams; master of ceremonies, I. H. Cedarwall; expert, A. H. Willett; assistant expert, Harold H. Brown; standard bearer, George W. Porter; guardian of the temple, Otto A. Mark; tiler, Lew Rukes.

The new chapter will confer its first work at the reunion this week.

The two remaining bodies of the rite, Council of Kadosh, 19th to 30th degrees inclusive, and consistory, 31st and 32nd degrees will be established as soon as local conditions justify.

UNION EFFECTED RUMANIAN LODGE

BUCHAREST, Roumania.—It is reported that the Transylvanian Grand Lodge of the Rite of St. John has united with the National Grand Lodge of Roumania, of which Prince Bibesco is the grand master. This union will settle to some extent a program that has existed since the World war.

After that period of conflict, when Transylvania, which had been a part of Hungary, was given to Roumania, the lodges that had existed under the Grand Lodge of Hungary, composed largely of Hungarians, were not inclined to fraternize or to establish friendly relations with the Masons in Roumania.

The Grand Lodge of Hungary was generally recognized as a regular grand lodge, but when Hungary became a kingdom, Masonry was prohibited in that country, and so these lodges in Transylvania—now a part of Roumania—were left practically without a governing body other than they called themselves the Transylvanian Grand Lodge. The union with the National Grand Lodge of Roumania comes as a pleasing solution. In the name adopted by the united bodies the identity of each is retained—it being that of the "Federation of the Symbolic Lodges of the Rite of St. John within the National Grand Lodge of Roumania."

We Extend A Cordial Welcome To All Scottish Rite

We hope your visit will be a mighty pleasant one.



Greetings Scottish Rite

"This is a Great Country"

We hope you enjoy your visit here.

Porter Lumber Co.

Secretary of Scottish Rite



L. E. Williams, 32, Secretary Siskiyou Lodge of Perfection and Siskiyou Chapter Rose Croix.

The Study of Masonry

(By W. Clorien Brooks, 14 deg.)

In the ancient Orient, all religion was more or less a mystery and there was no divorce from it of philosophy. The popular theology, taking the multitude of allegories and symbols for realities, degenerated into a worship of the celestial luminaries, of imaginary Deities with human feelings, passions, appetites and lusts, of idols, stones, animals, reptiles. The union was sacred to the Egyptians, because its different layers were a symbol of the concentric spheres. Of course, the popular religion could not satisfy the deeper longings and thoughts, the loftier aspirations of the spirit or the logic of reason. The first, therefore, was taught to the initiated in the "mysteries." There, also, it was taught by symbols. The vagueness of symbolism, capable of many interpretations reached what the palpable and conventional creed could not. Its indefiniteness acknowledged the obscurity of the subject; it treated what it could not explain; to excite an appropriate feeling, if it could not develop an adequate idea; and to make the image a mere subordinate conveyance for the conception, which itself never became obvious or familiar.

Though Masonry is identical with the ancient mysteries, it is so only in this qualified sense, that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious intellectuality of its improvers. After leaving Egypt, the mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious system of the countries into which they were transplanted. To maintain the established government, laws, and religion, was the obligation of the initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophical truth.

Christianity taught the doctrine of fraternity, but repudiated that of political equality, by continually inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the first apostle of equality. In the monastery there is fraternity and equality, but no liberty. Masonry added that also, and claimed for man the threefold heritage, liberty, equality and fraternity.

Knowledge is convertible into power, and axioms into rules of utility and duty. But knowledge itself is not power. Wisdom is power, and her prime minister is justice, which is the perfect law of truth. The purpose, therefore, of education and science is to make a man wise. If knowledge does not make him so, it is wasted, like water poured on the sands. To know the formulas of Masonry, is of as little value, by itself, as to know so many words and sentences in some barbarous African or Australian dialect. To know even the meaning of the

Greetings to Scottish Rite Visitors Dr. Jud Rickert

COMPLETES 200 MASONIC YEARS

COMMERCE, TEXAS.—When O. C. Mulkey-Jr. was raised to the sublime degree of master Mason recently, the incident completed an unbroken connection of the Mulkey family in America with Masonry for a period of 200 years.

His paternal ancestor, Philip Mulkey, was born in North Carolina in 1708, in his young manhood becoming a Mason, and his son and two grandsons were members of Washington's army in the American revolution. These three soldiers of the revolution were Masons and from them on down to the present young man each father has handed down to his son this unbroken Masonic record. The newly made Mason has also a number of ancestors on his mother's side who were and are Masons. He now has in his possession a Masonic diploma of his maternal grandfather, the late William Renduff of Melissa, issued to him by the Bewleyville Lodge of Kentucky in 1855. This great-grandfather died a member of the Melissa lodge in Collins county.

STONES REVEAL ANCIENT SIGNS

BRISBANE, Australia.—The oldest records in which signs and symbols occur were found in rock excavated from the Temple of Rameses II at Babel Molank, in Egypt, constructed 1720 years B. C., according to the Queensland Freemason.

The frescoes on the walls of several of the chambers represent scenes in Masonic initiations. The aprons worn by masters are of pyramidal shape, except at the top where there is a band on which is an inscription signifying "Chosen of the Sun." At the two points, or bottom corners are suns, the rays from which spread upward over the aprons; these devices are in red, gold, blue, green and brown on a white ground. Most of the signs are clearly depicted, and in one of the chambers is a stone coffin.

symbols, is but little, unless that adds to one wisdom, and also to one charity, which is to justice like one hemisphere of the brain to the other.

Do not lose sight, then, of the true object of your studies in Masonry. It is to add to your estate of wisdom, and not merely to your knowledge. A man may spend a lifetime in studying a single speculative of knowledge—botany, chemistry, or entomology, for instance,—in committing to memory names derived from the Greek, and classifying and reclassifying, and yet be no wiser than when he began. It is the great truths as to all that most concerns a man, as to his rights, interests and duties, that Masonry seeks to teach her initiates.



HISTORY OF RITE GIVEN BY MILLER

Origin Dates Back to Mystery and Tradition—Evolved From Chivalry—World Wide Activities—Appeals for Truth, Light.

By Robert A. Miller 33, Portland, Oregon.

Scottish Rite Masonry, like all Masonry, stands like the Sphinx, facing the centuries unchangeable and inscrutable. He who would delve into its origin must wander far afield where the twilight of the race grows dim in mystery and tradition. On Chaldean plains, in African jungles, in the far reaches of Siberian steppes, or wherever dispersed upon the earth—man dreamed his dreams, lived and died. Whence came this



Robert A. Miller, 33

man and whether does he go? This is the riddle all men who have ever lived tried to solve. Into this heritage of questioning and doubt all men are born. What answer does Masonry give to this riddle of the universe?

Primitive man battling for existence with the elemental and destructive forces about him came into the limelight of history with sword and battleaxe uplifted. He and his kind survived because a kinder force came out of the somewhere to let him live. The sun could warm, the seasons bring their changing charms, and labor its reward. Man could hope. Then Faith was born and a gentler sentiment grew on apace. Then man lived and loved and died. And loving man lifted up his eyes unto the stars in wonderment and awe.

States Truth. Masonry does not say what you shall think or say or do. It only says that you must think, that you must say the better words and do the nobler things. It does not dogmatize, it states its truths and gives them to all who care to honor truth. It institutes no religion, creates no states, fashions no form of government and has no crown to offer. It builds no battlements, has no armies, no arsenals or moated forts, and goes not to war to shed man's blood. It has no tattered battle flags to flaunt its victories. Masonry proclaims that Justice, Right and Truth are the common heritage of all; that the good in man is better than the bad; that honor is nobler than dishonor, and that love leads to the gateway of the divine.

Scottish Rite Masonry was evolved from the chivalry of the race. It existed before rituals were known, it came into being before constitutions and laws were made—it is the flowering of civilization that exalts rather than destroys. It does not say what lands you must traverse or oceans cross or where you must abide, but it does say, always and ever, that wherever you exist that right, not wrong; justice, not injustice; truth, not error, must mark your stay on earth.

Appeals to Best. Masonry deals not so much with what you do as what you are. Your duties to your God, your country, your neighbor or yourself, are yours alone. You answer not to Masonry for the creed that you profess, the party to which you belong, the life you live—Masonry leaves man supreme over his own affairs—it only insists that whatever he does must be the best in all his relationship with life.

Scottish Rite Masonry is world-wide in its activities. It goes forth with extended hand to give to all of earth fraternal greeting. It has abiding faith that good far outweighs the evil. That right shall ever triumph over wrong and that wherever then man strives for higher, nobler, better things, Masonry has an abiding place. Masonry, the builder, whether the cabin in the wilderness or the temple in the citadel or Kings—all attest that Masons and Masonry were there. Scottish Rite Masonry appeals with altruistic urge to ever move towards the light. Proclaiming it seeks to know what wisdom is. From the history of mankind it would learn how best to live and from the world's religions it would know how to serve and worship the divine giver of all good.

Senior Warden



J. F. Lawrence, 32, Senior Warden of Siskiyou Lodge of Perfection.

Officers of Siskiyou Chapter Rose Croix



Walter H. Jones, 32, Wise Master

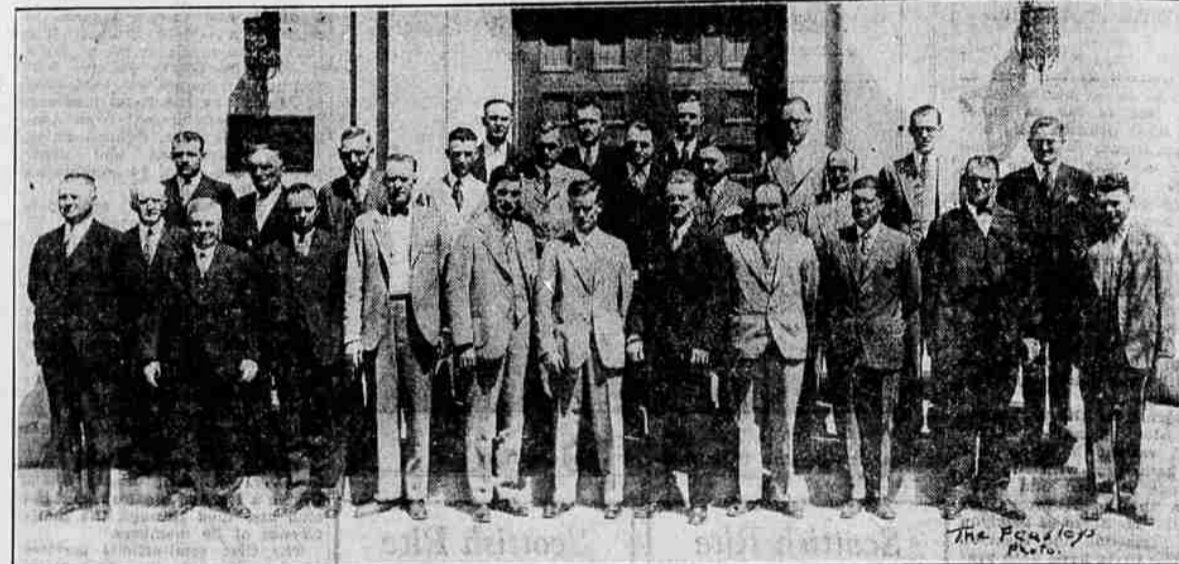


D. A. Chambers, 18, Senior Warden



W. L. Lonigan, 32, Junior Warden

1929 Philip Malcolm Memorial Class in Medford



The Philip Schuyler Malcolm memorial class which received degrees at the Scottish Rite reunion in this city during the reunion last May. The 32 degrees were conferred by the Siskiyou Lodge of Perfection of this city, the Roseburg Rose Croix and Eugene Council and Consistory.

Front row, left to right—H. F. Lange, A. J. Klockner, H. I. Nutting, R. M. Farmer, J. O. Faust, H. R. Saltmarsh, E. N. Eldridge, H. G. Schuring, S. H. Hawk, J. B. Kirk, Wm. Perry, Jerry Jerome, Back—Floyd Hart, J. Owens, D. W. Johnson, M. C. Sult, O. Mark, K. M. Neill, H. Brown, E. S. Coe, C. V. Rugh, W. Longan, K. A. Walker, M. H. Nichols, I. H. Cedarwall, P. O. Crawford.

Junior Warden



Chas. A. Wing, 32, Junior Warden of Siskiyou Lodge of Perfection.

May Anniversaries

(Continued from Page 1)

prentice degree, May 1, 1885, in Hiram Lodge No. 21, Winchester, Va. During the next two days he received the fellowcraft and master Mason degrees.

Lord Brougham, lord chancellor of England, died at Cannes, France, May 7, 1868. He was a member of Canongate Kilwinning Lodge No. 2, Edinburgh, Scotland.

Christopher Carson, famous Indian scout and member of Montezuma Lodge No. 199, Santa Fe, N. M., died at Fort Lyons, Colo., May 24, 1868, and was buried at Taos, N. M.

Albert Edward, prince of Wales, later King Edward VII, who served as grand master of the grand lodge of England (1874-1901), died at London, May 6, 1910.

Earl Douglas Haig, British field marshal, was elected an honorary member of Lodge Canongate Kilwinning No. 2, Edinburgh, Scotland, in May, 1924.

Gen. Nelson A. Miles, a member of Albert Pike consistory, Washington, D. C., died in the national capital, May 15, 1925.

Joseph D. Sayers, Civil war officer, grand master of Texas (1875-76) and governor of that state (1899-1926), died at Austin, May 15, 1929.

Lord Cornwallis, deputy grand master of the United Grand Lodge of England, was born at Chacombe Priory, near Banbury, Eng., May 27, 1864.

Douglas Fairbanks, film star and a member of Beverly Hills Lodge No. 523, Hollywood, Cal., was born at Denver, Colo., May 23, 1883.

The Prince of Wales was initiated in Household Brigade Lodge No. 2614, London, Eng., May 2, 1919, by the grand master of England.

Lester J. Mahland, celebrated flier, was initiated in Kenwood Lodge No. 392, Milwaukee, Wis., May 14, 1929.

PRINCESS MARTHA TO WELCOME THE STORK

LONDON, May 17.—(AP)—An Oslo dispatch to the London Daily Mail today says Princess Martha expects an accouchment during the summer.

Princess Martha of Sweden was married to Crown Prince Olaf of Norway March 21, 1929.

Rogue River Valley—The scenic paradise of the world

DAWES COMING ON FAIR BUSINESS IS ASSERTION

WASHINGTON, May 17.—(AP)—President Hoover said today that Ambassador Dawes was returning to this country in connection with the Chicago world's fair and that his trip had no connection with the naval treaty now before the senate.

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H. E. Marsh

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People's Electric Store

STOLEN BONDS IN GIRL'S POSSESSION

LOS ANGELES, May 17.—(AP)—Bonds valued at \$75,000, identified as those stolen from the office of A. E. Brant, Chicago, Ill., broker in March, 1929, were in possession of the police today. The larger part of the loot, \$49,000 worth, was recovered from a Los Angeles broker, who told police he got them from Miss Loda White, 26, who was arrested after 25 of the \$1000 bonds were seized in her apartment.

ROSEBURG, Ore., May 17.—(AP)—The first shipment of day old turkeys ever received in Oregon by air mail was received today by Mrs. O. C. Brown, near Roseburg. The birds came from Rockhall, Md.