

# THE TRESTLE BOARD



A

## MASONIC MAGAZINE

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# The Trestle Board

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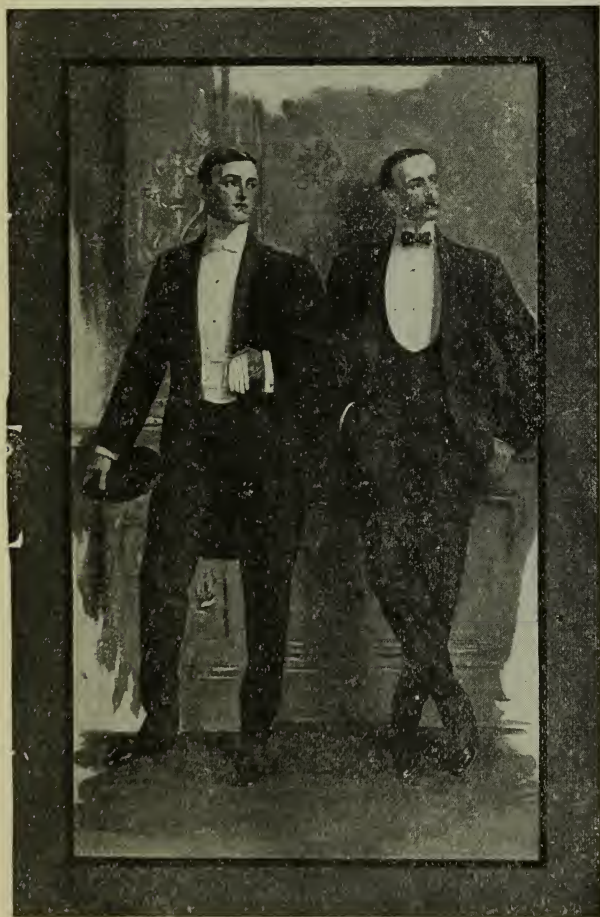
## THE TRESTLE BOARD

### Notice to Subscribers.

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

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

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## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.
- MONDAY
- 1st \*Occidental Lodge, No. 22.  
1st \*Hermann Lodge, No. 127.  
1st †King Solomon's Lodge, No. 260.  
1st & 3d \*San Francisco R. A. Chapter, No. 1.  
1st & 3d †Golden Gate Commandery, No. 16.  
2d & 4th ‡Beulah Chapter, No. 99, O. E. S.  
2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.  
EVERY \*\*\*Oakland Scottish Rite Bodies.  
1st & 3d ††San Francisco Chapter, No. 196, O. E. S.  
LAST \*\*\*\*Fruitvale Lodge, No. 336.
- TUESDAY
- 1st \*Golden Gate Lodge, No. 30.  
1st \*Oriental Lodge, No. 144.  
\*\*San Francisco Lodge, U. D.  
1st ††Brooklyn Lodge, No. 225.  
1st & 3d \*California Chapter, No. 5, R. A. M.  
1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.  
1st ††Oakland Commandery, No. 11.  
2d & 4th †Ivy Chapter, No. 27, O. E. S.  
2d & 4th ††Unity Chapter, No. 65, O. E. S.  
1st & 3d Berkeley Chapter, O. E. S., Berkeley.
- WEDNESDAY
- 1st \*Mount Moriah Lodge, No. 44.  
1st \*Crockett Lodge, No. 139.  
1st \*Excelsior Lodge, No. 166.  
1st †Mission Lodge, No. 169.  
1st & 3d ††Oakland Chapter, No. 36, R. A. M.  
1st \*California Council, No. 2, R. & S. M.  
2d †Islam Temple, A. A. O. N. M. S.  
2d & 4th ††Carita Chapter, No. 115, O. E. S.  
1st & 3d †King Solomon's Chapter, No. 170, O. E. S.
- THURSDAY
- 1st \*\*Starr King Lodge, 344  
1st \*California Lodge, No. 1.  
1st \*Fidelity Lodge, No. 120.  
‡South San Francisco Lodge, No. 212.  
1st \*Doric Lodge, No. 216.  
1st †Mission R. A. Chapter, No. 79.  
1st ††Alcatraz Lodge, No. 244.  
2d ††Oak Grove Lodge, No. 215.  
1st \*Verba Buena Lodge of Perfection, No. 1, S. R.  
At Call \*Verba Buena Chapter of Rose Croix, No. 1.  
At Call \*Godfrey de St. Omar Council, No. 1.  
At Call \*San Francisco Consistory, No. 1.  
5th ††Oakland Council, No. 12, R. & S. M.  
At Call \*Pacific Coast Masonic Veteran Association.  
2d & 4th †Harmony Chapter, No. 124, O. E. S.  
2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.  
1st & 3d ††Oakland Chapter, No. 140, O. E. S.  
1st & 3d †California Chapter, No. 183, O. E. S.  
1st †††Presidio Lodge, No. 354.
- FRIDAY
- 1st \*Pacific Lodge, No. 136.  
1st \*Loge La Parfaite Union, No. 17.  
1st ††Live Oak Lodge, No. 61.  
1st ††Durant Lodge, No. 268.  
EVERY \*California Commandery, No. 1.  
1st & 3d †Golden Gate Chapter, No. 1, O. E. S.  
1st \*Loggi Esperanza Italiana, No. 219.  
2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY
- 1st †Mission Lodge, No. 169.  
1st ††Oakland Lodge, No. 188.  
2d ††Alameda Chapter, No. 70, R. A. M.  
EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.  
LAST \*Past Masters' Association.  
2d & 4th †Mission Chapter, No. 155, O. E. S.  
1st & 3d †Aloha Chapter, O. E. S., No. 226.
- \* Masonic Temple, Corner Post and Montgomery Sts.  
† Franklin Hall, Fillmore, bet. Sutter and Bush Sts.  
‡ Golden Gate Commandery Hall, 629 Sutter St.  
‡ Masonic Hall, Railroad Ave., South San Francisco.  
‡ B'nai B'rith Hall, 121 Fddy St.  
† Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.  
†† Masonic Temple, 12th & Washington Sts., Oakland.  
†† E, 14th St., East Oakland.  
†† Peralta St. near 7th St., West Oakland.  
‡ Masonic Temple, Park St., Alameda.  
†† Masonic Hall, Berkeley Station.  
\*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland  
†††223 Sutter St.  
\*\*Devisadero Hall, 317 Devisadero St.  
\*\*\*\*East 14th St. and Fruitvale ave., Fruitvale.  
†††Octavia and Union Streets.



## Men Must Be Taught.

BY JAMES D. RICHARDSON, 33° GRAND COMMANDER.

Men must be taught to be faithful unto death to every trust confided to them, every obligation imposed upon them, and every duty required to be performed by them to their God, their country, their families and their friends, and that they should be peacemakers and not promoters of dissensions, disputes and quarrels. It is imperiously demanded of every man to make contributions toward the instruction and enlightenment of the people, that error may be extirpated and truth disseminated, and that all men, without regard to person or rank, shall be secure from subjection to extortion or unjust and illegal impositions and exactions, and that the burdens of government shall be equally distributed upon all; and it is as necessary now as it ever was that free government and liberal institutions in every land and country should be defended, and that consent should never be given to submission to despotism or to civil or military usurpation, or the substitution of anarchy in the place of constitutional government and law. Men still need to be taught not to revile others on account of political, philosophical or religious opinions; that they should never forsake or desert a

friend when in adversity, in sickness or distress; that in all things they should be temperate, control their appetites and subdue their evil propensities. They need encouragement in the struggle for the protection of innocence, in vindicating the right, in the effort to humble oppression, and to bring to justice criminals against humanity and the rights of man. They need to be made strong and self-reliant, so that under no circumstances will they compound or make terms with any despotism that enslaves their fellows by usurpation or the abuse of the powers of government; nor with human or spiritual despotism that imposes fetters on the mind and conscience, and that manacles free thought. The dogma of the Scottish Rite, a firm belief in the existence of God, and His Providence and the immortality of the soul, is not yet fully established, and its war against tyranny over the mind by Pope or priest has not yet reached a successful issue. It is now, as it ever was, the duty of men to seek to make other men wiser and better, and to be the masters of their own voice, vote and opinion without dictation from others, and to be always and everywhere the true soldiers

of freedom; to be the implacable enemies of all spiritual tyranny over the souls and consciences of men; to resist all claims of church and synagogue to enslave thought and opinions and compel the belief of only what they prescribe; to combat superstition with reason; and to put to shame bigotry and fanaticism with truth. Men still need to be taught that they should not seek power by unworthy means, and that they should prevent others who are unfit and incompetent from doing so, and that they should incite men to be more manly and independent. Masonry will be needed so long as there are people who are oppressed by temporal and spiritual tyranny, so long as there are hearts crushed by despotism, so long as there are immortal souls that are the captives of their own passions, and that are in the thrall of their own vices. There will be a place for it so long as men prefer expediency to the right, falsehood to the truth, and a crooked course to a straightforward one. Scottish Rite Masonry must bear aloft her banners and wage unrelenting war until all over the world truth shall have taken the place of error, liberty of despotism, justice of iniquity and toleration of persecution. Then, and not until then, will its holy empire be established, the Holy Land reconquered and the Holy House of the Temple rebuilt.

Our beloved Fraternity teaches men in the most impressive manner to despise malice, feuds and revenge, and endeavors to make people happy, and to assist them to go through life with blessed days and sweet contentment; it incites them to bear injuries, to love humility, meekness and patience; to forget and forgive according to the Divine injunction; to compose controversies, moderate passions and to think better of others than of themselves, and to be affectionate one toward another; it urges them not to avenge themselves quickly, but to have peace with all men, and with themselves. It is as important—perhaps more important—for one to make himself happy and contented than it is to bring happiness and contentment

to others. A man may be highly esteemed by the world, may be envied by others because of his external surroundings and environments, and because he is supposed to possess all the comforts and even all the luxuries that ingenuity can suggest or wealth can afford, and yet may feel himself, of all others, most miserable and unhappy. Masonry, lived, is contentment. A philosopher has said that there is no content or sense of security in any profession, and asks what will one do. He argues that there is no real happiness in any calling or profession. He was, however, overcome with melancholy. He gives an answer to his own question by saying that to be a lawyer, 'tis to be a wrangler; to be a physician, 'tis to be loathed; a philosopher, a madman; an alchemist, a beggar; a poet, a hungry jack; a musician, a mere player; a schoolmaster, a drudge; an husbandman, an ant; a merchant, his gains are uncertain; a tradesman, a liar; a tailor, a thief; a serving man, a slave; a soldier, a butcher; and a courtier, a parasite. That philosopher thought his contention was sound and true in fact, and it may be that we cannot look for a perpetual tenure of happiness in this life. It is certainly true that there is nothing so prosperous and pleasant but there is something of bitterness in it. Our lives are like the sky above us—sometimes fair and sometimes overcast, often tempestuous and again serene. In the roses we have flowers and thorns; in the year itself temperate summer followed by hard winter. We have the drought and then the generous rain. With our lives are intermixed joy, hope, fear and sorrow. There is pleasure and pain, satisfaction and discontent. The world, therefore, needs to develop; to aid and make strong every religious and social institution that tends to help men in the struggle of life, to put the good above the bad, the true above the false, the genuine above the counterfeit, hope above despair, liberty above slavery, faith above skepticism, that brings sweet into the soul and eliminates the bitter, and that multiplies pleasure

and minimizes pain. Masonry is not only the enemy of malice, but it helps men to overcome it with love. Men build high walls in order to fence in their cities and towns, and build fortifications to protect their families and property from ruthless invaders, but they can erect no such barriers against malice. Thousands of creatures are at deadly feud with men. The wild beasts of the forests—lions, tigers,

and the like—and many venomous reptiles and noxious serpents sting, bite and kill; many pernicious plants are filled with poison and easily inflict pain or death on man; and yet it is said the greatest enemy to man is man. We may protect ourselves in some degree from storms and tempests, from floods and fires, but there is little or no protection from the tongue of the slanderer and from the cruel frauds and unjust criticisms of men.

## A Proud Record.

“Music hath power to charm,” and no brother in the great Jurisdiction of California has had a more charming or beneficent influence in Masonry than has our worthy brother, Samuel D. Mayer, the Grand Organist of the Grand Lodge. The following record is a remarkable one, and will be read with interest :

Bro. Mayer was made a Mason in Occidental Lodge No. 22, of San Francisco, on November 16, 1868. He served that Lodge as Organist until January 1, 1884. He demitted therefrom on February 4, 1884, and affiliated with California Lodge No. 1, on May 1, 1884. On December 27, 1887, he was appointed Organist of California Lodge, and has been reappointed every year since.

He was exalted in California Chapter No. 5, R. A. M., August 10, 1869, and has served as Organist therein continuously since December 21, 1869.

He was greeted in California Council No. 2, R. and S. M., May 30, 1883, and has served as Organist thereof to the present time.

He was knighted in Golden Gate Commandery No. 16, K. T., on October 23, 1882, and has served as Organist therein since November 1, 1882.

He trod the sands in Islam Temple of the Mystic Shrine April 21, 1886, and has been Organist therein most of the time

since, and is now the Organist and Musical director therein.

He was elected an honorary member of the Masonic Veteran Association on December 11, 1879.

In 1869 he was appointed Grand Organist of the Grand Lodge, and has been reappointed every year since.

In 1873 he was appointed Grand Organist of the Grand Chapter, and still occupies the position.

In 1886 he was appointed Grand Organist of the Grand Council and still continues such.

In 1883 he was appointed Grand Organist of the Grand Commandery and has been continuously reappointed.

Last, though not least, he has served as Organist and Musical Director of the First Congregational Church since May 1, 1872.

Long may his fingers retain their elastic and skillful force! Long may his mellifluous tones of voice and instrument resound in our halls for the delectation and benefit of his brethren!

Honorable John Hancock, that fearless American and patriot compeer of the immortal Sam Adams, was made a Master Mason in Quebec at the ebb of colonial times. He later took membership in the Lodge of St. Andrew, of Boston, Mass.

**Freemasonry Above All.**

I have no intention of finding fault with Masons who join other fraternal societies or orders, further than to say that, in my judgment, there can be no good reason assigned for them to do so. One can find in Freemasonry all the benefits that can come from such associations. It combines all the excellencies of all the secret orders in existence, and possesses many characteristics that are unique and peculiar, and that belong exclusively to it. We should have no feeling of rivalry or jealousy for these societies, and if there be those who will not become Masons, they may do well to unite with the best of the other orders. There is a long list of these societies, but only a comparatively small number whose membership is great enough to class them as international. The Masonic Fraternity is considerably more numerous, and by far the most widely known and generally distributed throughout the world.

It differs, too, fundamentally from all other societies or orders, not simply in its rituals, symbolism and mode of government, but especially in its law for the admission of members. Other organizations actively solicit members, while it is a landmark of Masonry that a man must come to it of his own free will and accord, uninfluenced by friends, and free from all mercenary motives. The Mason who approaches a profane to induce him to become a member violates a cardinal tenet of the institution, and is guilty of un-Masonic conduct.

The world's best estimates show that there are not less than two millions of Masons. The Fraternity has the oldest reliable history. It has for more than two hundred years, in which we have authentic history of its existence, included in its list of members a greater number of the representatives of the higher professions and and His Providence and the immortality from the ranks of other learned men.—*James D. Richardson, 33°.*

**Proud of His California Masory.**

The *Templar Bulletin*, issued by the Executive Committee of the Twenty-ninth Triennial Conclave, contains the following article, which will be found of general Masonic interest:

Corinthian Chasseur Commandery of Philadelphia has a San Francisco Club of eighty members, all of whom will come to San Francisco. Richard Torpin, president of the club, still prides himself on having been raised in Freemasonry in California. In a letter to Sir Knight C. H. Wilson, chairman of the Press Committee, he writes:

“Please accept thanks for pamphlet and *Templar Bulletin* received a few days ago, and are very much appreciated by members of the club.

“Herewith I enclose copy of our itinerary; later I will send you names of members of the club who will make the trip. Our headquarters will be at the Hotel Franklin, where we chartered rooms several months since. We have eighty members in the club, and the places are all filled.

“It may interest you to know that I was raised by Uncle George Bromley in Union Lodge No. 58, Sacramento, some forty years ago, when we were both officers of the old Sacramento Valley Railroad, then the only railroad on the Pacific Coast. I have always been proud of being a California-made Mason, and frequently tell the boys here of the superiority of California work over what is done in Pennsylvania.

“All expect a good time and, if California is like it was in the early days—of which I have no doubt—I know they will have it. Very courteously yours,

“RICHARD TORPIN,  
“President San Francisco Club, Corinthian Chasseur Commandery.”

The Masonic Fraternity of Walla Walla, Wash., has formed a Masonic building association and will erect a beautiful brick temple of two stories, to cost \$20,000.





PRESIDENT ROOSEVELT AT EAGLES POINT, IN THE HIGH SIERRAS, CAL.



PRESIDENT ROOSEVELT AND PARTY ENTERING BIG TREES, WAWONA, CAL.

## Masonic Halls—Some Defects to be Avoided.

P. G. M. JOHN ARTHUR OF WASHINGTON, IN THE TYLER.

In the arrangement and construction of a Masonic hall or temple, there are numerous defects common in such buildings which ought to be avoided. Let me mention a few:

1. The ventilation is generally poor, whereas the very best attainable ventilation should be the prime requisite. In securing protection against cowans and eavesdroppers we are perforce deprived of the obvious and primitive means of getting fresh air—by throwing open the doors and windows. We must therefore have recourse to scientific methods. The best of these should be utilized. The architect should be required to make ample provision, in this respect, for the health and comfort of the brethren who attend lodge, chapter, commandery, etc. The want of such provision is a valid excuse for non-attendance, which gradually leads to a virtual withdrawal from the fraternity. The badness of the ventilation in the hall keeps many a Mason away from the assemblages of his brethren. Several years ago an aggrieved church-goer's rhymed "Prayer to the Sexton for Fresh Air" went the rounds of the press. As poetry it had its limitations; but it was earnest—tearful—urgent—plaintive—pathetic—devoutly philosophical—religiously sensible. It ought to be resurrected, and periodically reprinted for the instruction and guidance of those who are about to erect Masonic halls.

2. The architect should thoroughly understand the various needs of the Royal Arch Chapter, of the council of Royal and Select Masters, of the Commandery, and of the different bodies of the Ancient and Accepted Scottish Rite. It is only by such understanding that he can make suitable and adequate arrangements for their ceremonies and for the proper care of their stage properties, so to speak—their regalia, their accoutrements, their swords, and all their other trappings; and if the town should be blessed with a temple of the An-

cient Arabic Order of Nobles of the Mystic Shrine, the architect should know something of the manifold contrivances and sore necessities attending a journey across the hot sands of the desert. Each of these bodies should have its own property room.

3. The Tyler's room is generally too small. This room should be spacious and commodious, capable of accommodating a considerable number of the brethren. When the room is small, the Tyler is much obstructed and interfered with in the discharge of his important duties. Many good members would like to finish their smoke before "going in," and the Tyler's room is the only place for them. It should be a suitable place. The Tyler's room should never be used as a cloak room; a room adjoining it should be set apart for that purpose. The room for the examination of visitors should be so situated and guarded as to be free from intrusion. Every Lodge ought to have a library room, supplied with the Masonic periodicals, the proceedings of Grand Lodges, and some standard works on Masonry.

4. The "East" should, wherever possible, be in—the east. Theory and practice should be consistent; otherwise, our teachings are apt to carry less weight. The symbolism and the ritual of Ancient Craft Masonry ought to be regarded as of binding force and obligation. Harmony, in the broad and primary sense of the word, should be illustrated in all our arrangements as one of the distinguishing marks of the Craft. Every departure from it jars upon our sense of propriety, and is felt by the intelligent and receptive initiate, and by the members generally, as being in conflict with the eternal fitness of things.

5. The Worshipful Master's rostrum should have accommodations, upon the level, for those whom he may invite to seats in the East. It is an awkward and

ungracious thing to ask distinguished visitors to take seats with you, and then to hide them behind the Treasurer and the Secretary. The W. M. should have, for his special guests, half a dozen chairs as good as his own and placed evenly with his own on the rostrum; and when these guests are called upon for "remarks to the Lodge" the rostrum should be wide enough to give them the necessary freedom of action. On a narrow rostrum the speaker must look out for his personal safety and be on guard against tumbling off. He has to crowd in closely upon the W. M., and he must feel that he is in a strait-jacket. The dignity befitting King Solomon's throne cannot maintain in such conditions.

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### York Rite.

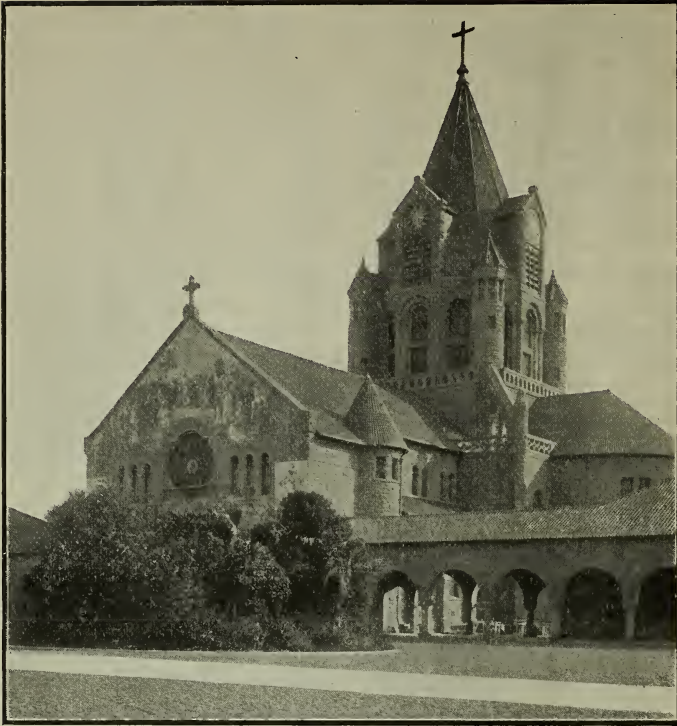
Albert G. Mackey, the famous Masonic writer, speaking of the York Rite, says: The city of York, in the north of England, is celebrated for its traditional connection with Masonry. This is the oldest of all the Rites and consisted originally of three degrees: 1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason. The last included a part which contained the true word, but which was disrupted from it by Dunckerly in the latter part of the last century (eighteenth), and has never been restored. The rite in its purity does not now exist anywhere. The nearest approach to it is the St. John's Masonry of Scotland, but the Master's degree of the Grand Lodge of Scotland is not the Master's degree of the York Rite. When Dunckerly dismembered the third degree he destroyed the identity of the rite. In 1813 it was apparently recognized by the United Grand Lodge of England, when it defined pure ancient Masonry to consist of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch.

### Church, Home and Lodge.

I yield to none in loyalty to our cherished Order, but with all my love for, and devotion to Masonry, I am free to admit and affirm that there are institutions over and above Masonry—the church and the home. Whoever is thoroughly imbued with the spirit of true Masonry, whoever squares his life and conduct by its precepts, whoever is striving to attain to the highest and best there is in this life, is very likely to be drawn to and to assume the more sacred duties of the church. And one who is a true Mason will continually strive to keep the hallowed family circle an undefiled sanctuary of love and affection. Thus we have a trinity of noble institutions—the church, the home and the Lodge—each working in its own field for the elevation and perfecting of mankind. There is no reason why those three institutions should not work together in harmony, for each is striving for the same results, and why should they antagonize each other? Is there a Mason amongst us who does not believe and accept the comforting assurance given us by the church that there is a better and happier life awaiting us in the great hereafter? Or one who doubts that the ties of family and friends sundered here by death may be reunited on the golden shore? Or one who does not recognize the fact that faithfulness to duty and to principle in our earthly lodges is a prerequisite to gaining admission into that perfect and celestial Lodge above? Without the hope and the assurance of a brighter and better future state, life here would be a barren waste, not worth the living. Were oblivion to be the end of all earthly life and hopes, bitter indeed would be the cup of sorrow. When death parts us from loved ones here, the Mason's hope is made bright and strong by the lesson we are taught while standing by the uprooted "acacia"—the great lesson of immortality.—*N. M. Littlejohn.*

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Masonic sympathy should be like electricity, which flashes instantaneously.



LELAND STANFORD, JR., MEMORIAL CHAPEL, STANFORD UNIVERSITY, CAL.

## Some Definitions of Masonry.

REV. GILBERT SMALL, IN MASONIC ADVOCATE.

Masonry is perhaps the oldest secular institution among men that can claim an unbroken existence through all the centuries of the past. It has lived and wrought through all generations wherever civilization flourished and peace prevailed.

It has passed through bright days of prosperity and sad days of adversity. At times it has been encouraged by kings, princes and potentates, who called on the aid of the Craft to adorn their dominions with skill and noted specimens of art, science and architecture; at other times it has been discouraged—even threatened with extinction by the authorities for some imaginary plot laid under cover of a secrecy, only designed to protect their own art, and which could be used for no other purpose. But, amid all the vicissitudes of time, the convulsions of nature, the revolutions of kingdoms, the contentions of

rival nations, and the frequent replatting of the map of the world, the Ancient Craft with its little kit of well-adapted, handy working tools, and an abundant supply of knowledge, skill and industry, mingled with freedom, fervency and zeal, and bound by a mystic tie, were so closely held together in their organization, that when a call came from any quarter for competent workmen in stone; there was always a ready response, and the work was performed without delay.

Those were Operative Masons, who left their mark among all civilized nations, and so noticeable were these marks that much notice was taken of those who made them.

As time passed and the Speculative began largely to predominate to the exclusion of the Operative, the Fraternity became more noticeable. It claimed to be Masonry, Ancient and Accepted, yet it

neither quarried, squared or set a stone in any building—unless called to lay a corner-stone in some public edifice. Its foes—for it had many such—charged all manner of evil to its tyled entrance and closed doors. It was reviled, maligned, persecuted, outlawed, and, in many countries, viewed with such suspicion as aroused a malignant spirit determined on its extinction—and the same spirit yet roams the earth, seeking the overthrow of the Ancient Craft.

Its foes define it to be the synagogue of satan; a hot-bed of mischief; a path to perdition; a conclave of corruption and licentiousness; a protector of fraud and villainy; a school for tippling and gambling; and a band of lawless desperadoes.

The reasons assigned by those who originated such a definition are as varied as they are imaginary, and they have invariably failed to furnish any testimony to prove their charges, so that Masonry has really profited by the assaults of its foes, through being careful to circumscribe itself within the bounds of its own laws, which strictly enjoin virtue and morality and firmly prohibit vice and immorality.

The friends of the institution who stand outside of its pale, and having no knowledge of its noble mission, its profound teachings, or its quiet workings, except what they pick up here and there from casual observation, are somewhat puzzled to understand what holds so many men of so many creeds and callings—which are often conflicting—in such close relationship, and they seek to define Masonry. Some define it as a mere benevolent institution, organized to care for the poor and distressed, look after the widows and orphans, visit the sick and bury the dead—all of which, by the way, is an essential element of Masonry.

Others define it as a purely social order, formed by an association of "hale fellows well met," whose principal attachment to Masonry is largely inspired by the club-room, banquet-hall and street parade.

In the early days of Speculative Masonry, the Lodges usually met in taverns,

when on retiring after labor to refreshment the Junior Warden often found his charge burdensome, according to old reports.

It is said that Henry VI. king of England, gave the following definition of Masonry: "Ytt beeth the skylle of nature, the understandygne of the myghte that ys hereyne, and its sondrye workynges; the true manere of faconnyng of thynges for manners use: headlys, dwellings, and buyldinges of all kinds, and all other thynges that make gude to man." The king's definition, based on his observation of the Operative Mason's work, included the fundamental idea, that Masonry is the art and science of building, with stone for the material, as for ages Masons had been known, employed and honored for their skill in erecting all manner of stone structures.

The definitions of the "profane," however, carry little weight among the initiated, who prefer to hear from those who have passed through the school of instruction, and have attained such proficiency as to enable them to give a correct definition of Masonry, which will reveal its leading features, and introduce it as an institution unique, distinctive and peculiar.

The most studious Masons differ in their definitions, as they view the institution from different standpoints; and some in their enthusiasm have gone so far as to bring almost every human transaction that is commendable within the range of Masonry and claim every good deed and laudable action as Masonic. Such vaporings are an injury to the Craft, since the world is full of good deeds and noble enterprises with which Masonry has no possible connection. Masonry has its own sphere of action, limited to a certain field of labor, with its own way of doing its work, and when any enthusiast carries it outside its proper sphere, and claims it to be what it is not, he is doing it harm.

Doctor Anderson, who was a leader in the revival of Masonry in 1717, and wrote its history and constitution as compiled from ancient documents, and whose opinion in those days was authoritative, defines

that "the end, the moral, the purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature and humanity." That definition is good and true, but it is neither distinctive nor peculiar to Masonry, as the majority of the human race are aiming at the same object with no reference or regard for Masonry. Such a definition, covering everything, embraces nothing distinctive to Masonry, failing to tell what it is.

Another definition given over a century ago says: "Masonry is a science confined to no particular country, but extends over the entire globe, and by secret and inviolable signs it becomes a universal language; the Chinese, Arab, Indian or African will embrace a Brother Briton, and know that besides the common ties of humanity, there is a still stronger obligation to induce him to kind and friendly offices." The universality of Masonry is a favorite idea with many Masons, and they imagine that Masons can be found anywhere on earth, if sought for, but at the time that definition was written, it is doubtful if there was a Masonic Lodge among the natives of all Asia, Africa or America, and that universal language must lie somewhere among the hidden mysteries, or be indigenous to the soil, if any Briton ever heard it spoken by the untutored native.

Another definition says: "Freemasonry is a benevolent order, instituted by virtuous men for the purpose of spreading the blessings of morality and science among all ranks and descriptions of men;" and another definition says: "Freemasonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves and our duty to others." These definitions are good and receivable, except they fall under the common tendency to exalt Masonry to a rank among human institutions as to constitute it the chief promoter of all virtue and the leading opponent of every

vice. The Craft asserts no such prerogative, but in its own peculiar way, with "charity to all mankind" in its creed, and "morality" as a leading tenet in its profession, it does what it can to advance the best interests of the human race.

Quite a common and comprehensive definition says: "Masonry is a science of morality veiled in allegory and illustrated by symbols," which point to its method of communicating Masonic instruction; but like other definitions, it neglects and overlooks the fact that Masonry is, and always has been an art—even noted as a "royal art." It includes both. Science is knowledge reduced to principle; art is knowledge reduced to practice. Principle is of little value if not applied to practice by its possessor. However conversant a Craftsman may be with the principles of morality, if he fails to put them in practice in regulating his daily walk and conversation, he will hardly ever be come a true and trusty Mason in all respects.

Masonry is more concisely defined as "The science and art of building with imperishable material." When the first stone was quarried, hewn and set in an edifice in the far distant past, Masonry began its existence, and building has been its sole occupation ever since. The Operatives wrought in stone, durable as time; the Speculatives worked in mind, durable as eternity, with a main object of building a true manhood, and establishing a moral character and reputation, entitling them to a place in the Brotherhood of Man under the Fatherhood of God.

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Bro. Jonathan Harrington, the last survivor of the battle of Lexington, was a member of Hiram Lodge, of Arlington, Mass., at the time of his death.

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Doctor Olive Holden, "the sweet singer" and composer of "Coronation," was made a Mason in King Solomon's Lodge of Charlestown, Mass., just previous to 1800. He lived to fill the oriental chair of that renowned Lodge.

## WORDS OF WISDOM.

Don't pass up the pleasures of life. You've seen the museum mummy—take a hunch from him. He hasn't had any fun for over five thousand years. He had his opportunity—did he get his share? Do you?

Live, laugh and love—there'll come a time when you can't. Ask the sick, the hopeless cripple or confirmed invalid, what a sound mind and body are worth. Ask the blind what God's sunshine is for—the prisoner what liberty is—the mummy what joyous laughter and song and the love of home and kindred and family really mean. He knew once—did he enjoy these blessings to the full, as Deity intended? He won't answer—it's up to you.

Happiness is a divine heritage. God never intended that we should sulk in the shadows of fanaticism, selfishness, sorrow or greed. To laugh is to live—to live is to love life and all it contains. The man who buries himself in workshop or office with no thought of pleasure or reasonable relaxation, intent only on the duties of the daily grind, is a fool. He may leave a twenty-dollar tombstone or two to mark the hole he has finally crawled into: but he was as dead as the mummy through all the years he served as mammon's slave, and well deserved a place in some museum alongside the other one. The man who persistently poses as a pessimist and sneers at life and its pleasures—whose eyes never see the sun, whose heart knows no happiness and whose nature is a mixture of miasmatic malice and other forms of mental malversation—is another mummy whom the world could well spare, and whose resined and multi-wrapped cadaver a museum yawns. Neither ever knows the true meaning of the word life. There is no such Great Boon as the fool-killer, else they had both been eliminated from a beautiful and otherwise pleasing and soul-inspiring landscape long ago.

And don't take life too seriously, dear—the lane is not very long at best—the

mummy has had a long nap, and you may have a longer. Loiter a little on the way, and enjoy the blessed sunshine and that sweet music with which the world is filled, if you will but attune your ear to its vibrant melody. You've songs galore in your repertoire—be ye saint or sinner—if you but give voice to them; and clouds will pass quickly if you help push. Don't grieve over trifles, or more serious things that can't be helped. It has happened to others and they got well. A kind providence is always doing business at the old stand—to-morrow will come, and with it new thoughts, inspiring hopes, and, maybe, more butter on your bread. Father Ryan told it all when he said:

“Never a tear bedimmed the eye  
That time and patience did not dry;  
Never a lip that was curved in pain  
That could not be kissed into smiles again.”

There ain't no devil of despair—and every man is his own mummy.—*Sagebrush Philosophy.*

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**God Bless the Scottish Rite.**


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WILLIAM HOMAN, 33RD DEGREE, COMMANDER-  
IN-CHIEF NEW YORK COUNCIL OF  
DELIBERATION.

God bless the Scottish Rite,  
Embracing all the Light  
In Masons' realm,  
From First to Thirty-third!  
Where human tongue is heard,  
Preserve the Sacred Word,  
At Freedom's helm.

God Bless the Scottish Rite!  
Where'er the Masonic Light  
Is sought by man,  
Color and creed are naught,  
Manhood alone the thought,  
On whom the Grades are wrought,  
After our plan.

God bless the Scottish Rite,  
Her altars ever bright,  
Incense may burn,  
Universality!  
That is the golden key  
Of love 'twixt thee and me,  
That there I learn.

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A visiting brother judges a lodge by its  
Tyler, as much as by its Master.

### A Note of Warning.

One thing there is which impresses the person privileged to read and analyze Masonic doings, as recorded in the Proceedings of the various Grand Jurisdictions, says the *Iowa Quarterly Bulletin*. That is the general material prosperity of the Craft. One after another the Grand Masters report a year of unprecedented growth in membership and of great financial advancement. In other words, Masonry has become popular, and profanes are crowding about the outer doors of our Lodges. Yet in this very fact the thoughtful men who are governing the Craft find cause for presage. They are warning against any relaxation of ancient and strict rules to please the multitude. It should and must be understood that the applicant for the mysteries of Masonry is absolutely without rights. It is of his own free will that he seeks admission. The analysis of his life and character should be exhaustive and his feelings or those of his friends are not to be considered in the final judgment. Unless the outer doors are kept well guarded against the clamoring crowd, our Lodges may easily become the resort of the headstrong, the disputatious, the ignorant and the disreputable.

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### Obedience.

Our separation from political prejudice and from sectarian differences within the Lodge room is bound to have a modifying effect upon our demeanor in other places not consecrated by Masonic association, and we are thus led to be more tolerant, and, without sacrificing any single one of our convictions, we learn to respect those of others.

Obedience, again, as understood by the Freemason, both to the laws of the Craft and those of any country which may afford him the shadow of its protection, as well as his subordination to the Master and Wardens of the Lodge, is by no means confined to the observance of the written

constitutions and by-laws. An instinct of discipline is one of the most valuable assets of a community; and the possession of this instinct accounts more than anything else for the marvelous organization of the Craft, its ability to concentrate effort where most needed, its power of giving attention to the minutest details and never losing sight of the imperial questions often demanding solution.

There is nothing very wonderful in our secrets. They are but our safeguards, to protect us from the encroachment of the unworthy; but there are many matters not protected by any obligation which demand a certain reticence. The result of an unfavorable ballot, if generally known, might not impossibly injure a man socially or his credit in business. The public discussion of matters of Masonic difference might bring discredit on the whole Craft. The allocation of our charitable funds should certainly be private. Let us remember the old proverb—*Omne ignotum, pro magifico*.—*Masonic Illustrated*.

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### Should Petition Young.

The time for one to petition a Masonic Lodge is when he is a young man, says the *Illinois Freemason*. Many old men who petition our Lodges express the regret that they did not do so in their younger days. A man well advanced in years is usually so taken up with the cares of life that he cannot devote that time and attention to the study of Masonry that he should, but not so with a younger man.

Again, a young man will find a Masonic Lodge an excellent place to develop his character. The affiliation with his brethren will give him the stimulus and growth which can only come from the contact of man with man.

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It is a lamentable fact that in old Boston, Mass., once the home of Major Henry Price, there are several clandestine Lodges of Freemasonry. Some are under D. Wilson and others under the "fake" Grand Lodge of Ohio.



## The Unanimous Ballot.

A writer in the *Palestine Bulletin* thinks there are a number of ancient regulations which were once appropriate, but which are not adapted to Freemasonry to-day. Hence they ought to be changed. One of these is the unanimous ballot.

The *Home Journal*, commenting editorially, says: "At the outset we note here an impression which prevails among a good many persons that they have come into Masonry for the purpose of improving it. They look upon the institution as clay in the hands of any potter, to be molded by him into any shape which may please him. They forget that before any man can have any power to make laws for Freemasonry he must admit, in the most solemn manner, that no man or set of men can make innovations in the body of Masonry. Legislation, indeed, may be had, but it must be with due regard to the ancient landmarks, or the body legislating commits Masonic suicide *ipso facto*.

"Is the unanimous ballot a landmark? We do not care to argue that point in extenso, but it is certainly so regarded by many. Bro. Grant, of this jurisdiction, lays it down in the 40th landmark as follows: 'Unanimous consent, expressed by ballot, is essential before initiation or admission to affiliation.' He says that this is a rule so universal and so firmly established that it ought to be regarded as a landmark even in the absence of any old law. But he quotes from Regulation 6 of 1721, that no man can be entered, or admitted to be a member, without unanimous consent."

It is worth while to notice why the *Bulletin* thinks the old regulation should be changed. Originally, it says, Lodges were small societies consisting of twenty or thirty intimates; never of men who first saw each other in the Lodge. We are invited to contrast this with the case of an

American Lodge of eight hundred members. This is like Palestine Lodge. When a petition is sent to it the other Lodges in Detroit are notified, and the fact becomes known to five thousand Masons. Without pursuing the argument it is evident that the rule is opposed because it does not work well in a Lodge of eight hundred members. And the *Bulletin* goes on to argue that there ought not to be any ballot at all. The objector ought to appear before the committee of investigation and let the committee decide.

Thus we see that the Fraternity is asked to abolish an old regulation, perhaps a landmark, because it is not convenient for Lodges of eight hundred members. But there are very few such Lodges in the world. The old Lodges of twenty or thirty members, and from that up to a hundred, are still in a majority. Are we to change the whole character of the institution to accommodate a few overgrown Lodges? If they are too large to work under the ancient regulations, they can divide themselves up into bodies that are not too big to stay within the ancient landmarks. But it is only fair to say that some large bodies do not feel themselves cramped for room. Those that do might establish a few additional Lodges.

This demand for the abolition of the unanimous ballot, or of the ballot altogether, is chiefly notable as indicating the theory that Masonry is something that can be changed at the will of any innovator. That is not a tenable position. The Grand Orient of France thought so, but it is outside of the pale. A similar attempt has been made elsewhere, but abandoned. Masonic reformers should understand these limitations.

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There are seventy-four Masonic lodges in Philadelphia.

## What Masonry Can Do.

BY BRO. R. HEWTON, CANADA.

Masonry should make and must make each man who conscientiously and understandingly takes up his obligations the best type of citizenship; Masonry teaches him his obligations in a practical way. What is needed is that Masons should live up to the lessons they learn. When we pray, say "Our Father." That includes not only the lesson of fatherhood, but the lesson of brotherhood. That is the lesson that has to be taught and learned and applied to us as a people if we are to face the great problems of the present and of the future. If we could get capital and labor together in a Lodge of Freemasonry, where the true Masonic spirit prevails, each respecting his brother, each recognizing that every man of us has to be our brother's keeper, then I think there would be no difficulty in settling the burning questions of the hour. The spirit of fraternity is the only principle that can solve the economic problems of the age. What the world wants is more fraternity. There never was a time in the history of the globe when the principles inculcated by Freemasonry were more needed than they are to-day.

The unstableness and uncertainty of nearly everything in this world makes one tremble at times lest there should be nothing permanent in our social and business life. Corporations, business ventures and schemes of a thousand different aims loom up on our horizon and prosper mightily for a time, but the record is brief and often painfully disastrous. Failures occur, bankruptcies wreck, fraudulent business methods rob and cheat the unwary, and often poor judgment brings down sorrow and disappointment upon the heads of poor and helpless. The record is so appalling that no one can safely say he is sure of a permanent position in business or social life. But there is a refreshing exception to all this when we turn to the history and teaching of Freemasonry. In

the Order we have an assurance of permanency as near as we can approach to that condition in this world. It has been instituted for no selfish aim, but for the good of all. It is founded on broad principles that find their counterfeit in the heart of man.

The world is already rapidly acknowledging that the future welfare of mankind is in the acceptance of those sublime doctrines of Masonry that teach a universal belief in the fatherhood of God and the brotherhood of man. Masonry not only teaches us in this direction, but it inculcates also the duty of caring for the brother who stumbles and falls in the harsh battle of life. When travelers come to a specially dangerous part of the Alps the guides tie them together with ropes to themselves, and so together they are able to overcome a difficulty which as individuals they could not do. Life is just like that. The way is a difficult one, very steep and rough, very slippery and dangerous at times. At any moment we are liable to slip and fall. On such a journey we cannot go alone; we need help, encouragement; we must be bound to our companions as the Alpine traveler is to the guide.

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One of the laws of Scottish Masonry is that the committee on investigation of a candidate's petition is appointed secretly by the Master and is not known to the members of the body. Their report is made privately to the Master, who tells the Lodge the result of the committee's investigations, but does not reveal their identity. After a candidate is elected he can be stopped only by a written protest giving good reasons and signed by two members of the Rite. This protest is then voted upon by the Lodge, and if one-third of the members vote to sustain the protest the candidate stands rejected.—*Masonic Chronicler*.

## Masonry in Mexico.

The following is a report upon the condition of Masonry in Mexico, made by Bro. Wm. H. Seamon, Past Grand Master of New Mexico, to the Grand Lodge of that territory, upon the question of recognition of Masonic Grand Bodies in the land of the Montezumas. Bro. Seamon is probably one of the best posted Masons of any of our jurisdictions upon this subject:

"There has been very little change in the situation in Mexico, but the changes made are in the direction of making one Grand Lodge for the York Rite, for the entire republic.

"In December of 1902, while in the City of Chihuahua, the Master of the York Lodge there, Dr. Swayne, informed me that there was considerable friction between the York and Scottish Rite members of the Grand Lodge Cosmos, and informed me of a number of serious differences and difficulties experienced as the result of the fact that the Scottish Lodge preponderated. He also showed me correspondence with Bro. Young of the Grand Lodge Valley of Mexico urging the Lodge to give up its charter to Cosmos and accept one from Valley of Mexico, and stated that if the York Lodges at Chihuahua and Parral came into Valley of Mexico there would then be 14 York Lodges and 13 Scottish Lodges in that body, making it easy for the York to control and they could easily drop nearly all the Mexican Scottish Lodges for non-compliance with laws of the Grand Lodge, thereby making Valley of Mexico a York Rite Grand Lodge in fact. After consideration I advised Bro. Swayne to secure something like an official assurance of the representations made (which were given by wire on Jan. 8), and unite with Valley of Mexico, which advice was followed also by the York Lodge at Parral.

"I was somewhat dumbfounded when I read the proceedings of the Grand Lodge Valley of Mexico to find that they claimed 37 Lodges on Jan. 8. The Lodge list was

not given, but from the statement made in the printed proceedings, one worked in German, 14 in English, and 22 in Spanish. Those working in English are said to practice the York Rite; all of the Mexican Lodges use the ritual of the Scottish Rite. There was quite an increase in the number of York Rite Lodges, and it should not be long before they should be in actual majority. I consider it highly essential, before recommending Valley of Mexico for recognition, that the English speaking Lodges shall be in majority and able to fully control the Grand Lodge, otherwise there is too much uncertainty concerning the permanence of the practice of the principles of true Masonry, now so loudly professed by Valley of Mexico.

"From the Treasurer's report I find that only 16 Lodges paid anything to the Grand Lodge, of which six were Spanish Lodges, four more than ever before. From observation and information obtained from time to time while in Mexico, I am convinced that at least 15 of the Spanish Lodges claimed are conducting their affairs in a very irregular method and have not held meetings for a period of not less than five years. One of the Lodges located at Juarez is said to be working in English, yet only one or two of those claiming to be members of it are able to speak English. I have made persistent efforts, on the ground, to learn whether they had met during the year, and the only information I could get was to the effect that they never met, that the Lodge was only a paper Lodge existing for the purpose of enabling Juarez Mexicans to visit the Masonic Lodge in Texas.

"I cannot understand why Valley of Mexico should carry these Lodges on their roll. The only reason that suggests itself is that the Mexican officials in Valley of Mexico are perpetuating the system used so successfully by Canton to control matters by the use of proxies from 'paper' Lodges.

"I believe I voice the sentiment of all our American Grand Lodges when I say that we desire to recognize some Masonic power in Mexico that will regulate Masonry there in a judicious and dignified manner, particularly if American, and one that promises to be permanent. I had hoped to be able at this communication to recommend Valley of Mexico, but I am not yet satisfied that it is safe to do so. We must remember that we cannot afford to recommend recognition of a Masonic body which is unlikely to regulate Masonry according to our standards. It is better to be too slow than to recognize and afterward have to withdraw.

"At the time you recognized the Grand Lodge Cosmos I represented that my business affairs would enable me to be in Chihuahua often enough to observe its workings and that we could withdraw recognition when we found that their work was not proper. I was not at that time aware of the difficulties that would likely ensue when the Scottish Blue Lodges were in a majority over the York Blue Lodges. With these difficulties so strongly before

me I feel we must wait before recognizing Valley of Mexico until the Americans are in control; when that occurs then recognition can be safely granted I believe, and I will gladly urge it.

"It is only necessary to add that Valley of Mexico is a member of the Congress or Bureau, organized by Swiss Alpina Lodge, and is thereby in quasi-fraternal relations with all of the Godless Grand Orients and several Negro Grand Lodges of the United States. This would not perhaps have happened had the American Lodges been in control of Valley of Mexico. This incident shows most forcibly the necessity for us to wait until Valley of Mexico becomes in fact a Grand Lodge of the York Rite, controlled by Americans.

"I therefore recommend:

"1. That recognition of the Grand Lodge Cosmos of Chihuahua be withdrawn.

"2. That recognition of the Grand Lodge Valley of Mexico be deferred until it becomes a Grand Lodge of the York Rite, with Americans in control."



CALIFORNIA STATE CAPITOL, SACRAMENTO.

## Masonic Tradition.

The Freemason is guided by two sets of laws, the written and the unwritten, and in many respects the latter is the more important—at all events, it is the more interesting, says *Masonic Illustrated*. Seeing that a candidate for admission into our Fraternity is asked to declare that he will abide by the ancient usages of the Fraternity at the very outset of his career, and that he never even knows that there is a Book of Constitutions until he is a brother among us, our Masonic traditions may well be held to come first.

On the principle that the *summum jus* may often become *summa injuria*, it is quite possible for a brother to keep in line with every jot and tittle of the Book of Constitutions, and still his conduct may be in many respects “un-Masonic”—in fact, the term “Masonic conduct” generally means conduct in accordance with the principles to be found in our traditions, and which are nowhere to be found in the written law.

It is for this reason that the charge to an Entered Apprentice occupies so high a place in our estimation, embodying as it does all that is best of the ancient charges handed down to us from the earliest times. Of the many guides to Masonic conduct therein contained, that which most forcibly strikes the imagination is the injunction to secrecy, and for that reason it is the one universally observed.

But it is worth while to remember that the secrecy of the institution occupies a very subordinate place in the charge we are referring to. There are duties to God, our neighbors and ourselves, and our social obligations, which take a higher place, and these are matters which regulate the Freemason's attitude to the outside world, so that when a person is known to be a Freemason, the world may also know him to be one whose hand is guided by justice.

Whenever, then, any brother is found to have an imperfect understanding of the obligations thus laid upon him, the reputation of the whole Craft suffers.

Any violation of the Constitutions affects only a Freemason's relations with his brethren in the Fraternity. The outside world is not concerned with our internal regulations, but it is concerned with the establishment in its midst of a community pledged to the observance of such lines of conduct as are enjoined in our ancient traditions, and therefore the brother whose conduct is in the widest sense “Masonic” is a living recommendation of the Fraternity.

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### Always a Mason.

A man who passes through the ceremonies of Masonry has imparted to him certain knowledge which it is supposed will always remain with him. He is not always a Mason in the sense that he is entitled to recognition or assistance. He can forfeit all claim upon the fraternity by un-Masonic conduct. He can put himself without the pale of the lodge by simply failing to discharge voluntarily assumed duties. If he neglects to pay all his dues, and suffers the penalty, he ceases to be a Mason. He is always a Mason in the obligations which rest upon him to “preserve inviolate the mysteries unfolded to him.” This obligation rests with just as binding force upon one who is suspended or expelled, or has of his own accord withdrawn from membership as upon one in good standing.—*Mystic Light*.

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Wealth is just so much baggage to carry around and to be taken care of in this world, but a cultivated brain is easy to carry and a continual source of pleasure and profit.—*Phillips Brooks*.

### Guard the Signs.

It is not a little singular that many Masons who are exceedingly careful in guarding the Lodge against the approach of cowans and eavesdroppers, says the *Missouri Freemason*, are very careless in the use of language while among strangers, to say nothing of the almost criminal practice of giving, or answering grips on all manner of occasions. To keep the work of the Lodge from the eyes of the profane is commendable, but the probability of an attempt on the part of one who has never been initiated, to enter a Lodge, is so remote that it seems ridiculous to worry unsuspecting brethren by continually cautioning them against imaginary evils. Notwithstanding the fact that it has been said that an Irish woman once obtained the secrets of Freemasonry by peering through an auger hole, it is nonsense to say that any man can obtain secrets enough, by sneaking into a Lodge, to do him either harm or good. If Masonry were a bad institution, which, judging from the character of the men who are its main supporters, it cannot be, there might be a very serious objection to allowing, even an Irish woman, to become too familiar with its ceremonies. As a matter of fact, one who is contemptible enough to steal into a Masonic Lodge could not absorb enough of Freemasonry in a hundred years to either benefit or injure himself in the slightest degree. It takes men to make Masons, men who walk uprightly before God and their fellow men, not things looking like men, that, figuratively speaking, crawl on their bellies like serpents. It is true that we have secrets which should be jealously guarded, but fortunately there is a guard greater than any Tyler, who "stands watch," day as well as night, over them. It is the guard whose efficiency depends entirely on the intelligence and fidelity of the individual membership of our great family. There is a thousand times more likelihood of "giving away the secrets" of Masonry by using signs to attract attention in public places, or giving grips out-

side the tiled recesses of the Lodge, than there is in admitting a few profanes into Lodges. It would be well to stop this everlasting chasing after imaginary evils, long enough to take time to throttle a few that are not imaginary. Stop talking Masonry in public, or to strangers, brethren, and the cowan and eavesdropper will become an unknown quantity. Disabuse yourselves of the idea that you can make a good Mason out of a bad man, by any method ever yet practiced by a Lodge.

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### A Handsome Testimonial.

Brother Francis H. E. O'Donnell, Past Wise Master of Gethsemane Chapter No. 2, Knights Rose Croix, Scottish Rite, of Oakland, was the recipient of a substantial testimony from the members of the Order last Thursday evening in appreciation of the years of valuable untiring services rendered while occupying the office of Wise Master, and the hearty co-operation of his devoted wife while engaged as Master of the different degrees. Brother Edward Pierce arranged the affair to be a surprise, and it proved a success in every way.

The members met in a body, accompanied by their wives, and reached the O'Donnell residence, 1570 Grove street, Oakland, about 8:30 p. m., to the great surprise of Brother H. E. O'Donnell and wife.

Brother C. L. Marais had been selected to present Mrs. Florence O'Donnell with a handsome silver tea service and teaspoons, which he did in a most excellent and touching speech, showing that her spirit of self-denial in depriving herself of Brother O'Donnell's companionship while engaged in the duties of his office, were not forgotten, but fully recognized and appreciated by his brothers.

Mrs. Florence O'Donnell graciously responded in a few well chosen remarks, and proceeded to make everybody feel at home.

The remainder of the evening was pleasantly spent socially, and concluded with a banquet that had been prepared by the ladies, and was greatly enjoyed by all present.

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If you have any faith, give me, for heaven's sake, a share of it! Your doubts you may keep to yourself, for I have plenty of my own.—*Goethe*.



CAMPERS AT DINNER ON THE KINGS RIVER CANYON, CAL.



CAMPERS' KITCHEN ON THE KINGS RIVER CANYON, CAL.



**Perfect Ashlars of  
Masonic Thought.**



Masons have stayed the uplifting hand of the destroyer; they have softened the asperities of the tyrant; they have subdued the rancor of the malevolent and broken down the barriers of political animosity and sectarian alienation. On the field of battle, in the solitude of the uncultivated forest or in the busy haunts of the crowded city, they have made men of the most hostile feelings and most distant religions and of the most diversified conditions rush to the aid of one another and feel social joy and satisfaction that they have been able to afford relief to a brother Mason.—*Benjamin Franklin.*

Masonry teaches men to think less selfishly of themselves and more for others; it shows them why they were sent into the world, and develops the instincts of benevolence and charity. The fraternizing of men whose religious or political opinions may widely differ is a reformation which Freemasonry largely promotes, and the influence of which is incalculable. Man is a social being; it is right that after serious work in the Lodge room there should be that rational enjoyment which we call good fellowship.—*J. Ramsden Riley.*

The integrity of Freemasonry, its existence and its prosperity, depend on the fidelity of all to the foundation stones of the Institution. Let us learn Masonic wisdom from ages. Voiceful it calls from the mountains of the past. Let us listen that we may understand what is comprehensible in the present. It is thus God uttereth speech and showeth knowledge.—*Grand Master Tennis, Pennsylvania.*

Freemasonry blesses those who are now serving it, but as prejudice and pride as sectarianism and narrowness are gradually being driven from the warp and woof of our everyday progression, so will those of the future as they realize and understand, as they will, the mission of speculative Masonry, be thankful for its preservation and the pureness with which we of the present day keep it and extend it to those who will follow after us. Next to Christianity it is and will be the moving force of this century.—*W. Holt Appgar, P. G. M., New Jersey.*

The highest honors and rewards await the Mason who best illustrates in his life the principles of Masonry. We are not working in these narrow walls of flesh and time under the eye of a cruel taskmaster, but in the inspiring presence of One who regards motives as well as actions, and there is sure and great reward for all good work done.—*Cornelius Hedges, Montana.*

Masonry teaches the law of love and unselfishness. The degree to which passion and greed can be subordinated to these eternal principles of Masonry measures the efficiency of the Institution and determines the joy and reward that come to those that labor in its cause.—*Bestor G. Brown, P. G. M., Kansas.*

Companions, let us remember that Freemasonry in its last analysis is goodness, and that this is its only claim to lasting greatness. This is what gives it its living power.—*John R. Wetherell, P. G. H. P., Florida.*



For trials will come as they have ever come in the past. The fires of internal dissension, doubt and distrust will prove us as they have proved us before. The wild winds of calumny and falsehood will hurl their fierce blasts against our walls and shake the sturdy pile from the corner-stone to minaret as they have ever done before, but in the end the clouds will again disperse, the warm sun of heaven's approval will again kiss the stately facade, and the stormy winds will be succeeded by gentle zephyrs bearing healing on their wings. It cannot be otherwise. The foundation of our Order is the eternal and immutable rock of truth, its ideal is the perfect character, its mission the elevation of the human race, its creed the fatherhood of God and the brotherhood of man.—*Grand Master Chas. C. Clark, Iowa.*

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### Keep up the Bars.

We do not think the Masonic Fraternity can afford to let down any of the bars to initiation. Freemasonry is not an accommodation institution: is not a system of personal favoritism nor of toadyism; and its well-established principles should never be relaxed to admit any one, be he king, prince, president or any other person. If a man is worthy and well qualified to be made a Mason he is just fitted, and only fitted, to enter "on the level." The fact that he is a Real Admiral in naval service or a United States Senator, or a George Washington, does not entitle him to be "made a Mason at sight." It is said that Washington was made a Mason when under age, but that neither benefited him nor the institution. Not for the greatest human dignitary or benefactor the world has ever had should Masonic constitutions, laws and usages be set aside. Freemasonry neither seeks nor bows down to any man, and its honors and benefits are never to be peddled, no matter who may wish to so receive them.—*John W. Brown, in Masonic Herald.*

### Humbugs.

We doubt if there ever lived a truly good and modest man who did not at certain times and under certain circumstances feel that he is something of a humbug, says the *Masonic Standard*. We can readily understand how the egotist is devoid of this feeling. The vain man is puffed up with his imaginary importance, and readily drinks in the adulation which revolts the well-balanced mind.

We sometimes think that Masons indulge rather too freely in thoughtless flattery and indiscriminate praise, which may account for the fact that men of known bad character are white-washed by their loving friends, and actually strut and pose as models among men and Masons. Tell the weak man that he is a prodigy, and he will believe you. But the man of merit realizes his own deficiencies and shrinks from the plaudits of the unthinking multitude.

So good a man as Phillips Brooks, who measured the heights of human capacity and sounded the depths of human weakness, realized this innate consciousness of unworthiness which the true man feels, and expressed it as follows:



"A man comes up to our life, and looking round upon the crowd of our fellow-men, he says, 'See, I will strike the life of this brother of ours, and you shall hear how true it rings.' He does strike it, and it does seem to them to ring true, and they shout their applause: but we whose life is struck feel running all through us at the stroke the sense of hollowness. Our soul sinks as we hear the praises. They start desire, but they reveal weakness. No true man is ever so humble and so afraid of himself as when other men are praising him most loudly."

How different from the complacency of the whited sepulchre who smiles and smirks in the face of false praise.

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All roads lead to California this year.

Many great deeds are done in the small struggles of life.


**EDITORS' CORNER.**


JAMES WRIGHT ANDERSON,  
EDMUND MANSFIELD ATKINSON, } Editors

**Our New Volume.**

The twelve issues of volume seventeen of this periodical are now "back numbers."

In the language of the poet,

"The year  
Has gone, and, with it, many a glorious  
throng  
Of happy dreams. Its mark is on each brow,  
Its shadow in each heart."

The TRESTLE BOARD greets its readers, and extends thanks for the support and encouragement hitherto given. As we enter upon the eighteenth year, we desire to ask for a continuance of support, at the same time assuring its friends that we shall redouble our efforts to render it still more deserving of their influence and support, and still more useful and instrumental in dispensing light and truth. No one will gainsay the fact that a properly conducted Masonic journal may be made a factor of great benefit to the Lodges, and to the brethren in Lodges, of the Jurisdiction. That it may accomplish the good intended it must contain matter that will be of practical use in aiding its readers to acquire a better comprehension of the benign principles of Freemasonry, and a more thorough understanding of the rules and regulations devised for the control of the membersip and the management of the affairs of the Lodges. In no organization are the teachings more clearly set forth than in the institution of Freemasonry; in none are the provisions of law governing the conduct of the membership more definitely stated. The strength, the beauty and the benefit of its principles have been tested in the crucible of the years; the excellence and stability of its laws founded as they are in wisdom, are guaranty of continued prosperity. To the explication of these teachings and laws we shall devote careful attention,

trusting that in some degree, we may be able to add to the general interest and benefit of our readers. Permit us to ask for your co-operation in making the TRESTLE BOARD more interesting and more extended in its sphere of usefulness.

**The Grand Lodge Library.**

How few Masons in California are aware that the Grand Lodge of California has a library; and how still fewer know that it is of any use to the Masons of the Jurisdiction! We have often asked ourselves as we gazed at the shelves of beautifully bound volumes, the question "*cui bono*, for whose or what good." We have a large and excellent library—"a thing of beauty," but of about as much use as would be a fifth wheel to a wagon.

The fact is the Grand Lodge of California needs new quarters, quarters that will afford opportunities to utilize her library, quarters that will present conveniences for the better association of Masons, and the better intelligence of Masons. The library, as it now is, is practically useless. It is under lock and key, and its rooms are also, except when our Worthy Grand Secretary or his assistant are present. The Grand Lodge of California has outgrown its present quarters. The Masonic Temple is no longer suited to the wants of the Fraternity, and the members of the Grand Lodge should unite in earnest endeavor to secure conveniences commensurate with the increased greatness of the institution in this State.

The Grand Lodge, the Grand Commandery, the Grand Chapter, the Scottish Rite Bodies, and the Subordinate Bodies that meet in the Temple have the means; and, were they to pool their funds, they could provide a structure that would

be an ornament to the city and the State, and a monument to the zeal and fidelity of Masons in the great and noble cause of Masonry. Let all the Masonic Bodies unite in an effort to build a Temple such as is required and the enterprise will soon be accomplished. It is hoped that the Grand Lodge at its approaching Communication will take some definite action in this regard. Nothing that the Masons of California can do will more materially and forcefully benefit the cause of Masonry, and incidentally other interests of the State. Talk will not build a Temple; action is required; and now is the time. Let us act, and in a short time we will have a home for Masons, and opportunity to use our library, and to benefit the members of our Lodges, and to make Masonry in our State doubly effective for good.

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**The Wearing of Jewels.**

Sec. 538b of the Penal Code of the State of California is as follows: "Any person who willfully wears the badge, lapel button, rosette, or other recognized and established insignia of any secret society, order, or organization, or uses the same to obtain aid or assistance within this State, unless entitled to wear or use the same, under the constitution, by-laws, or rules and regulations, or other laws or enactments of such order or society is guilty of a misdemeanor."

Sec. 19 of the said Code is as follows:

"Except in cases where a different punishment is prescribed by this Code, every offense declared to be a misdemeanor is punishable by imprisonment in a county jail not exceeding six months, or by a fine not exceeding five hundred dollars, or by both."

But, say nothing of the law of the State, no honorable gentleman will for a moment belittle himself, by wearing a button, badge or other insignia of any order, of which he is not a member in proper stand-

ing. One under suspension or expulsion for any cause ceases his membership until restored and is no more entitled to wear any insignia of the order from which he stands suspended or expelled than though he had never belonged thereto. Such a party falsely represents himself as being that which he is not, and renders himself unworthy of the consideration of his fellows. He tacitly proclaims himself worthy whilst knowing himself to be unworthy. He borrows a part of the livery of honor to serve a false and fraudulent purpose. Specially applied to the Masonic Fraternity, such party knowing that he has solemnly bound himself to conform to the rules and regulations of the order of which he was a member, by violating his obligation, puts himself outside the pale of honorable consideration. An honorable, right thinking man will not allow himself to be suspended or expelled from any institution. If he finds himself unable or unwilling, for any cause, to comply with assumed obligations, he will honorably absolve himself by withdrawing from the organization, and by divesting himself of all the badges or insignia belonging thereto. He should comply with obligations voluntarily assumed until he determines to withdraw, and when he withdraws he should do so with clean and clear escutcheon.

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**Qualification of Candidates**

The last clause of Regulation No. 11 of the Grand Lodge of California reads thus,—“having no maim or defect in his body that may render him incapable of learning the art, and physically able to conform literally to what the several degrees respectively require of him.”

To construe this provision of our law properly is almost, if not altogether, impossible. To understand and interpret it rightly requires a more profound knowledge of the requirements of the several de-

gress than is possessed by the Masters or by the members of our investigating committees. A few paragraphs of Sec. 916 of Anderson's Manual, such as a, b, c, d, g, and i are definite; but paragraphs f, h, j, and k, are very indefinite, quite as much so as is the clause of the Regulation above alluded to.

In our opinion a hunchback, in the usually accepted interpretation of that term, is so physically deformed that we would feel it our duty to reject him. But just at what point of stature dwarfage begins is not so plain. True, a party that is very much below the ordinary stature would have difficulty in practicing some of the arts of Masonry, unless his confreres should happen to be of similar character. In all respects, except size, a dwarf may be a perfect man, as "perfect" in human being is generally understood. Size nowhere constitutes a factor in qualification. If the party is a hunchback and dwarf he is not eligible. This would seem to imply that if he is simply a hunchback or a dwarf he may be eligible.

We have yet to learn what the second and third fingers of the left hand have to do in the practice of the arts of Masonry.

Paragraph (J) is very indefinite, and certainly would be difficult of application. In our opinion the old rule was the better, namely, that a ruptured party is ineligible, for that rule was definite.

Paragraph (K) is an infringement upon one of the most important of the ancient teachings of Masonry. In all such cases we would reject the applicant; or, rather we would decline to accept his petition.

Altogether, this matter of qualification is a very difficult matter to deal with, and the better way is to give the doubt against the applicant, and to decline to accept his petition. There seems in these latter days to be entirely too great a tendency to modernize the institution of Masonry, and every attempt so to do must result in weakness and harm. Adherence to the charges and regulations of our fathers in Masonry will conserve the strength and

glory of the Fraternity; degeneracy and weakness will be the fruit of innovation.

### Life Membership.

That a system or plan of life membership adopted by the Grand Lodge would be an element of strength and benefit in our Lodges will appear patent to any one who will give to the matter that degree of consideration which its importance suggests.

That the system may prove effective it should be adopted by the Grand Lodge, and made a part of the Constitution or of the General Regulations of the Grand Lodge. It should provide that the funds accruing from the payment of life fees should constitute a sacred trust, and that these funds should, under no consideration, be diverted to any purpose; that they should, under proper restrictions, be invested in the best of securities, and that only the income arising from such investment should ever be used for the current expenses of the Lodge. The minimum for a fee in the several Lodges should be established by the Grand Lodge, and should be such a sum as would of itself cover the dues of the particular member for the average duration of membership in the Fraternity. This average does not exceed ten years. Let these ten years be taken as the basis for the determination of the fee. Now, in Lodges in which the dues are \$12 per year, let the minimum fee be \$250, and in other Lodges \$100. The \$200 will pay the dues of the member for 16 2-3 years; the \$100 will pay the dues of the member in other Lodges, estimating dues at \$6 per year, for 16 2-3 years. The income of the \$200 estimated say at 3 per cent for the 16 2-3 years will amount to \$100, or the equivalent of dues at the rate of \$12 per year for 8 1-3 years. Thus the party paying \$200 for a life membership virtually pays dues at the rate of \$12 for 25 years, or for two and one-

half times the period of average duration of membership in Lodges. The same in the case of those paying \$100 on the basis of dues at \$6 per year. Thus it will appear that each Lodge for its life members is receiving two and one-half times the dues that under the non-life plan they are now receiving. So that financially the Lodge is greatly the gainer.

The collateral advantages of a proper plan of life membership are many, among which the following may be enumerated:

(1) The plan will greatly tend to the abrogation of the evil of non-affiliation; for being a life member it is reasonable to infer that the member will never withdraw from the Lodge, and thus sacrifice his privileges as a life member.

(2) It will prove an element of safety to the Lodge and particularly to the members, for the Lodge, knowing itself to be in possession of such funds, will be more careful to do naught that will subject it to dissolution, and the member will be more careful to do naught that will subject him to forfeiture of his membership.

(3) It will generate a greater interest in the Lodge on the part of those who are life members, and incidentally on the part of those who are not. It will thus be a bond of strength in the Lodge. A plethoric treasury is an instrument of strength and durability in any institution.

(4) It will be a talisman of safety to the families of the life members. Misfortunes are liable to overtake any one. It is the part of wisdom to provide in days of prosperity for the evil days of adversity. How many instances may we not all recall of those who have ceased membership in our Lodges in consequence of the reverses of fortune; how many families have thus been thrown upon the cold charities of the outside!

(5) The overlooked saying that the Lodge is greatly the gainer in the fact that the income from the life member does not

cease on the dis severance of his connection with the Lodge, whether by death or otherwise. The fee goes on forever during the existence of the Lodge, bringing in revenue to the Lodge. Even if the Lodge ceases from any cause to exist the fund continues; for in that event the fund goes into possession of the Grand Lodge, to be invested by it, thus continuing to bear fruitage of blessing in the great work of charity.

We have said enough to set you to thinking. Thought is the mother of action.

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**From West  
to East**

Bro. William Harvey Edwards, Grand Lecturer, accompanied by Mrs. Edwards, is taking in the wonderful sights at the Louisiana Purchase Exposition at St. Louis, Mo. Mr. and Mrs. Edwards will, later on, visit friends and relatives in other States beyond the Rockies, and return in season to resume their duties in the public schools of San Francisco. After enjoying a much needed rest, we trust that our Grand Lecturer may return in safety from East to West again.

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**The Real Mason**

The prominence of Freemasonry, as a factor in the development of our civilization, is due not alone to the recognition of a Supreme Creator and to the inculcation of a belief in that Creator as a dominant feature of her esoteric as well as exoteric teachings, but because she has added, as a co-ordinate, that principle of action which is the heritage of her glorious past; the tocsin of her splendid present and the ultima thule of her grander future—Toleration. That toleration, that freedom of thought, of speech, and of action which mean the liberation of man from the thralldom of his own passions and prejudices to the liberty which shall make of him the true citizen, the actual man, the real Mason.—*Masonic Sun*.

## Death of Dr. Thomas Flint.

A noble man—a loving husband and father, an exemplary citizen, after a long life of honorable usefulness, has been summoned to “join the innumerable caravan that moves to the mysterious realm.”

Brother Dr. Thomas Flint, father of our Worthy Past Grand Master, Thomas Flint, Jr., was born on the 13th of May, 1824—a descendant of noble ancestors. He was brought up on a farm, and educated in the schools of his native State. He came to California in 1851, via Panama. In 1853 he returned to Maine on a visit, and, in the same year, he crossed the plains with a flock of sheep, and settled upon the San Justo ranch. Here he has ever since resided. Whilst by profession a physician, his life has been chiefly devoted to business operations. He took an active part in the government affairs of his adopted State, having been a State Senator in the twenty-first and twenty-second sessions of the Legislature; for many years a Supervisor in Monterey and San Benito counties, a Court Commissioner, a State Director in Agricultural Societies, a member of State and Congressional committees, Trustee of the State Library. His life has been a busy, active and useful one, and as a citizen he has left the heritage of a proud record.

As a Mason, Bro. Flint has also an enviable record. He was made a Mason in Texas Lodge No. 46, at San Juan, Cal., which he served as Master for ten years. He received the Royal Arch degrees in Temple Chapter No. 41, at Watsonville, but subsequently became a member of Hollister Chapter No. 68, in which he served several years as High Priest. He filled various positions in the Grand Chapter, over which he presided as Grand High Priest in 1896. He was a member of San Francisco Council No. 2, Royal and Select Masters. He was created a Knight Templar in San Jose Commandery No. 10, at San Jose, but afterward became a member of Watsonville Commandery No. 22,

at Watsonville, over which he presided as Eminent Commander in 1887. Bro. Flint was also a member of the Scottish Rite of Freemasonry, of the Masonic Veteran Association, of Islam Temple of the Nobles of the Mystic Shrine, and of the Order of the Eastern Star, of which he has had the honor of being Grand Patron.

His death removes from a sphere of earthly labor and usefulness one of California's noblest citizens. He leaves to his family, his Fraternity, his fellow citizens and his State the legacy of lofty example.

“He is not dead  
Who in his record still the earth shall tread  
With God's clear aureole round his head.”

### Who is a Brother?

He who understands your silence.

He who will be a balance in the season of life.

He who considers your needs before your deservings.

He who to himself is true, and therefore must be so to you.

He who, when he reaches the top of the ladder, does not forget you if you are at the bottom.

He who is the same to-day when prosperity smiles upon you, and to-morrow when adversity and sorrows come.

He who cheerfully comes in when all the world has gone out. Who weeps with you when the laughing world is away.

He who guards your interest as his own, neither flatters nor deceives, gives just praise to your good deeds and equally condemns your bad acts.

He who is the same to you in the society of the wealthy and proud as in the solitude of poverty, whose cheerful smile sheds sunshine in every company.

He who rejoices at your good fortune, condemns your faults, sympathizes with your sorrows, is at hand to help in misfortune, and is a safe fortress in trouble.—*Ex.*



COLONEL A. ANDREWS.  
THE OLDEST MASON IN CALIFORNIA.

### **An Old Time Mason.**

Union Lodge, No. 58, of Sacramento, celebrated its fiftieth anniversary on June 6th. Among the many notables of the Fraternity present was the one only surviving charter member of the Lodge, Colonel A. Andrews of San Francisco. The Colonel was made a Mason in one of the Lodges of Louisville, Kentucky. He is not only a pioneer citizen of California, but also a pioneer in Masonry, and a pioneer in all good works. California and California Masonry can boast of no bigger-hearted, liberal-minded or charitable citizen or Mason. His work as a commission-

er from this State at the Louisiana Exposition proclaimed him one of the most ardent advocates of the interests of the State. His charities without ostentation present him as a humanitarian. His pluck, in the reverses of fortune, and his success in business are a lesson of benefit and encouragement to his fellow-men. His upright, honorable bearing as a man, as a citizen, as a Mason, presents his character worthy of emulation. Such a man is an ornament, a blessing, a pillar of strength in a community.

Brother Andrews is at present a mem-

ber of Doric Lodge, No. 216, in San Francisco; of San Francisco Chapter, No. 1, R. A. M.; of the Council of Royal and Select Masters; of San Francisco Consistory of the Scottish Rite. He ever considers it not unbecoming the dignity of a gentleman and Mason to participate in the cheer and companionship of the Nobles of the Mystic Shrine. In all of these organizations he has proven himself an Abou Ben Adam. His career has been an eventful and useful one. Advanced in years, he is comparatively young in the activities of life and business, in this respect setting an example worthy to be followed.

We herewith present a likeness of our venerable Brother. May time deal gently with him, and may he enjoy the full measure of satisfaction and success which his zeal in business and uprightness of character so richly merit.

### **The Posting of Candidates.**

"The posting of candidates is, I am sorry to say, in a great many cases, done too superficially; though I must admit that in the last couple of years I have noticed an improvement. Next to the conferring of the degrees in a proper manner I consider the thorough and correct posting of the candidate highly important. What I mean by correct posting is 'standard' posting, before receiving which I had three others.

"To be successful in posting it is essential that the individuality of the candidate be studied, that one may know exactly when to give his brain a rest and when to take up the work again. By devoting a little time to this study of each pupil, one will make the posting easier for the candidates, as well as for himself. Never overtax the candidate. As soon as he gets tired, stop and discuss some topic other than Masonry for fifteen or twenty minutes. Then start in again for about half an hour. Then rest a few minutes and

keep on changing off in this way. It will benefit both teacher and pupil.

"My manner of posting is somewhat different from the customary way. Before I start in with the posting proper I confer the whole degree, give the lecture and charge, pointing out all important parts and explaining them where necessary; after which I recite the self examination of the respective degree. This procedure in the quiet of privacy will greatly refresh the memory of the candidate in regard to the experience through which he passed, and an evening spent in this manner of instruction will prove a decided gain, instead of a loss of time. In the room of a private house, alone with his instructor, the thoughts and senses of the candidate are not diverted, but are centered on the recital; and being at leisure and in comfort, he will follow up the ritual to better advantage than in the Lodge.

"Of course, it cannot be expected that every brother posting a candidate will perform the 'rites' as indicated above, as not all of them are able to do so, but whoever can do it should try it and note the result.

"With a few exceptions, I have by application of this method of teaching instructed my candidates for self examination.

"To post a candidate superficially, to tell him that he does splendidly, while he is stammering his answers, is as wrong as to build a house on a weak foundation. The well-posted candidate will be proud of himself, will be the pride of his instructor, and will generally make a good Mason.

"In conclusion, I wish to say that it is absolutely essential to have a thoroughly posted brother examine the candidate, as I have many times witnessed a poorly posted examiner confuse a well posted candidate."

Selfishness is the oldest and bitterest enemy of the human race and has no welcome at the sacred shrine of the ancient and time-honored Masonic Institution.—  
*Gilbert Patten Brown.*



## The Black Ball.

BY CHARLES C. CLARK, GRAND MASTER OF IOWA.

This naturally brings us to a consideration of the question of the black ball, a theme which has been about as well threshed out as the tariff, but which engages the instant consideration of each incoming Grand Master, and which is as persistent as Banquo's ghost in not being downed.

However much condemnation he whom I have termed the professional black-baller deserves, of one thing I am abidingly satisfied. Infinitely less harm has been done the institution by keeping out good men than has directly resulted from a reluctance to exercise this great prerogative of our Fraternity. Where we lose by malicious black-balling one man who would in every way be a great credit to Masonry, we admit two whose presence in the Order is a constant menace to its very existence, whose membership is a disgrace to the Lodge which shelters them, and whose appearance in our ranks on public occasions not only brings the blush of shame to our own cheeks, but also leads the pure and true to question the virtue of an institution which shelters and apparently condones the actions of these black sheep. It is very true we can not expect too much of merely human institutions, even the twelve had its Judas. Indeed I do not know that absolute immunity from evils is at all desirable, for after all we grow in proportion as we rise superior to trials and afflictions, their fierce fire best purifies the gold of the soul, but even so they come in swarms without being run after, and the point I earnestly desire to impress upon your minds is this: Greater care should be exercised in the selection of our membership. Growth in numbers alone means nothing in an institution founded upon the eternal rock of truth, whose cardinal virtues are temperance, fortitude, prudence and justice, whose trust is in the ever-living God, whose ideal is purity, and whose hope is of unending growth and development in all that is good and true and

beautiful. Character should be the touchstone, and unless the petitioner measures up to the full stature of a man, no fear of censure from his friends, no dread of having one's motives misconstrued, should prevent his rejection. Not that we are to look for perfection. God knows how few of us would ever have been members had our characters been examined in the white light of exact justice. Yet the candidate should possess those qualities of mind and heart which lead him to instinctively seek the companionship of the good and upright, which make him detest the low and base, and guarantee a constant growth in all that goes to form the genuine, manly man.

But whether the black ball cast be the result of this high conception of duty or the outward manifestation of an evil, spiteful, malignant nature, when the Master declares the ballot dark, the incident should be absolutely closed, and he who seeks by covert insinuation, bald assertion, or by careful exclusion to determine just who is the caster of the black ball is unquestionably guilty of a Masonic offense and should without hesitation be disciplined.

The real danger, it seems to me, lies not so much in the malicious use of the ballot as in the failure to carefully pick our material. One good man or a dozen good men kept out do not seriously damage us, but, ah me, the woe that is caused by one black sheep. A Lucifer single-handed once shook the very foundations of heaven, and so one mistake in favor of a petitioner, whose only recommendation is that he is a hail-fellow-well-met, may be the entering wedge which will eventually split the Lodge asunder, make it the object of contempt of all good men, and at the last cause it to miserably perish from the earth. The work of the committee should be thorough and searching; not only the present character but the past deportment should be minutely examined.

Even with a favorable report, if any brother knows aught that would in his honest judgment make the petitioner a damage to the Craft, he should unhesitatingly express his disapproval, being careful to know as he would answer to his God that his action is prompted by a sincere and pure consideration for the best for the Fraternity and not by private pique or personal grudge.

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### Serious Questions.

The greater number of members a Lodge can obtain does not of necessity make her the most useful. I fear, even at this time, more danger of some of our Lodges breaking down from having too many than from too small a number of members. Let me also remind you that Ancient Craft Masonry begins with the Entered Apprentice degree and ends with the Royal Arch degree, and that so much of Masonry is pure and perfect, venerable for its antiquity, hoary with age. Beyond this all is modern, new and ornamental, adding nothing to its strength or grandeur, and may serve to subtract something from its simple and austere beauty.

Masonry needs nothing new, for her ritual is simple, impressive, unique and sublime, her inculcations are truths—immortal truths, with an adaptability to our race that must exist until wrong is banished from the world and virtue reinstated on her ancient throne—until suffering has no want to relieve and sorrow no tear to dry.

Let no humble brother of the Blue Lodge distrust the fact that all of Masonry is contained in the three ancient degrees with the instructions of the Royal Arch, nor let him become envious of those who claim to be his superiors in Masonic knowledge because they have affixed to their names the appellation of some presiding officer in the so-called higher bodies. When these titles appear in public print they are only calculated to make the vul-

gar stare, and with the right-feeling, sensible Mason or man of the world excite derision and contempt.

Are we making too many members of Lodges and too few Masons? Complaint of this evil comes from all around us. We have heard it in the past; it assails our ears in the present. Are we endeavoring to make Masonry popular?

Do we think more of the fees for the degrees than of the good of Masonry?

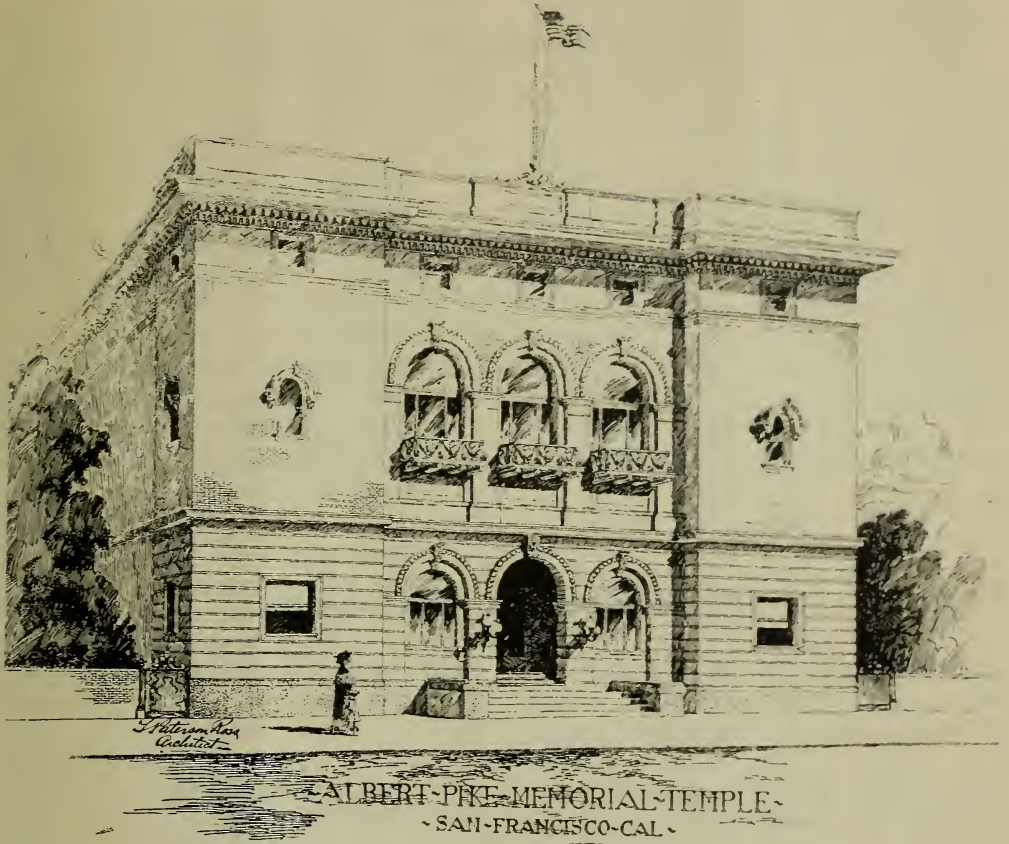
These are questions for serious consideration. The remedy, "a more unsparing use of the blackball," is every Master Mason's prerogative.—*Grand Master Tennis, Pennsylvania.*

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### Wreckage of Human Souls.

What becomes of those who have been released from prison? Criminal statistics show that a very great number speedily find their way back again into confinement, thus proving that the previous punishment has entirely failed, and that a very large amount of money and energy has been wasted. We all of us understand the waste of money. It goes straight to our hearts. The wreckage of human souls does not appeal to us, or a very large proportion of these prisoners would never have become criminals at all.

There can be very little doubt that a discharged prisoner finds enormous difficulties in recovering an honorable position. Society takes up the work of punishment at the prison gates and forces its victim back again into the old paths of crime, which are often the only paths open to him. We do this to mark our detestation of conduct to which our own behavior often bears a startling resemblance, although not, it may be, from the legal point of view. The chief difference between the released convict and many of those who frowningly pass him by on the other side of the street, is that he has expiated his offense and they have not.—*New Century Path.*



## The New Scottish Rite Temple.

The illustration given in this number of our paper is a picture of the Cathedral, now in course of erection, for the "California Bodies" of the Ancient and Accepted Scottish Rite.

It is another evidence of the wonderful growth of the Rite and of the prosperity of the "California Bodies" and marks a new epoch in Scottish Rite Masonry on the Pacific Coast.

Organized only eighteen months ago, by the first of January, 1905, these bodies will have one of the finest cathedrals in the Southern Jurisdiction; fitted with every convenience and the most modern appliances for the perfect rendition of the beautiful degrees of this sublime Rite.

The building occupies a lot on Geary street, 82 feet 6 inches wide by 137 feet

deep in the middle of the block between Fillmore and Steiner streets, and will be three stories high, constructed of buff pressed brick and terra-cotta.

The interior will be arranged for club and social progress as well as for the conferring of the degrees of the Rite. For the latter purpose, the most modern stage appliances will be used, and some slight idea may be gained of the completeness of this feature of the building when it is known that some \$15,000 will be expended in scenery, stage lighting, etc.

Nowhere west of Chicago is there a building so well arranged and equipped for its purposes as this will be, and its projectors may well point with pride to it, and say that it will indeed be the "Star of the West" in all particulars pertaining

to the purpose for which it is designed.

The plans were made by Mr. T. Patter-son Ross, and the work of construction is in the hands of the following well-known contractors, who, with one or two excep-tions, are all members of these bodies, viz.: H. L. Peterson, Larsen Brothers, I. W. Coburn, W. S. Snook & Son, Forderer Cornice Co., the Century Electric Co., Alex Mennie, Otto Schrader, John P. Fraser, Mangrum & Otter and others.

The furnituré, draperies, etc., will be furnished by Chas. M. Plum and H. W. Frank and the stage and scenic appliances will be provided by Bestor G. Brown, who without doubt is the leader in his particu-lar line in the United States.

The success of the undertaking is large-ly due to the push and energy of the gen-tlemen composing the "Albert Pike Me-morial Temple Association," of which Fred J. H. Rickon, 33d degree, is president; Frank B. Ladd, 33d degree, vice-president; Wm. Crocker, treasurer; W. I. Brobeck, secretary, and W. C. Ordway are the board of directors. The entire stock of the asso-ciation is owned by California Lodge of Perfection No. 10.

The cornerstone will be laid by the Grand Master of California on Saturday, July 9th, and the bodies hope in January next to hold their annual reunion within the walls of their own home.

## The Quiet Brother.

He is perhaps a member of your Lodge. He is an indispensable adjunct to nearly all Masonic Lodges. He doesn't say much and probably couldn't make a speech to save his life, but what a thinker and what a worker he is! Masonry to him is a religion, and the Lodge the shrine at which he worships. He modestly declines an office, but is always ready to assist in any way in conferring the degrees. Put him on an important committee that requires deep thought and tact and you may rest assured the Lodge interests will be care-fully guarded. And, then, at the bedside of a sick brother, how light his step; how effective his ministrations to every want; he seems to know just what to do and when and how to do it. Again, when the Lodge gives an entertainment or banquet, you may not find his name on the program as one of the participants, destined to call forth by his eloquence or musical talent the plaudits of the assembly, but those beautiful decorations of the hall caused him several hours of hard work, and no-body inquires or seems to care who did it. Then, "after the ball," while you are tell-ing your friends how you admired that speech of Bro. Jones or that song of Bro.

Smith, you never think of the quiet, hard-working brother who missed the entertain-ment or banquet, because he was out in one of the ante-rooms meantime working like a beaver preparing that coffee or ice cream you thought was so delicious. God bless the quiet brother, with his large heart and ready, willing hand! He is a credit and an honor to any Lodge.—*The Western Mason.*

### What We Do, Not What We Say.

However sublime our theory, or however ex-cellent our profession, it is worthless if not practiced by us. Great pretensions, inter-twined with no grand deeds, produce no good fruit and merit no honor. As individuals, as citizens, as Freemasons, as members of the Eastern Star, we must exemplify our faith by our works or never well and promptly answer the question: "What hath thou accomplished?" The Master has so willed, and His will is perfect law.—*John W. Brown.*

A certain butcher put out a sign that read as follows: "I kill myself every Tuesday and Friday."—*Exchange.*

We have a farmer out here in California who takes summer boarders, and who ad-vertises "own milk and cream."

## Scottish Rite Masonry.

EXCERPTS FROM MORALS AND DOGMA.

Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself, it finds those truths definite enough which are written by the finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The love which we bear to the country that gave us birth is not unreasoning nor absurd, but is an instinct of our nature, implanted by God in mankind for the preservation and prosperity of nations; that it is not artificial nor fictitious, but as natural and genuine as the love of a child for its mother, that, indeed, our country is our mother; that when her honor and interests require it, she may justly call on us to peril fortune and life in her service; that patriotism is with reason accounted the most illustrious of virtues, and the patriot the most eminent of men; and with equal reason the traitor has, in all ages, been deemed execrable.

Masonry, not in any wise derogating from the differing duties which the diversity of states requires, tends to create a new people, which, composed of men of many nations and tongues, shall all be bound together by the bonds of science, morality and virtue.

Essentially philanthropic, philosophical and progressive, it has for the basis of its dogma a firm belief in the existence of

God and his Providence, and of the immortality of the soul; for its object, the dissemination of moral, political, philosophical and religious truth and the practice of all the virtues. In every age its device has been, "Liberty, Equality, Fraternity," with constitutional government; law, order, discipline, and subordination to legitimate authority; government and not anarchy.

*Virtus Junxit, Mors non Separabit.*

The hope of success, and not the hope of reward, should be our stimulating and sustaining power. Our object and not ourselves, should be our inspiring thought. Selfishness is a sin, when temporary and for time; spun out to eternity, it does not become celestial prudence. We should toil and die, not for Heaven or bliss, but for duty.

When in any order men are numerous who do not comply with their obligations, do neither understand nor appreciate the sublime truths it teaches, and only value it as it inures to their personal benefit; when niggardliness takes the part of a generous charity, narrow-mindedness of liberal doctrine, and bigoted adherence to old absurdities, that of intellectual improvement, the order is only a name, and its God a word without meaning.

*"Igne Natura Renovatur Integra. Lux e Tenebris."*

Zion Lodge No. 1, of Detroit, Mich., is the oldest Masonic body west of Hudson River, it having been established in 1764.

In Baltimore, Md., is old "Washington Lodge No. 3." It is the oldest Masonic body in the State of Maryland. Its records are unique and very interesting.

Hon. John L. Bates, the Governor of the "Bay State," is a Mason of the thirty-third degree, also active in the York Rite.



MOST EMINENT SIR HENRY BATES STODDARD  
GRAND MASTER OF THE GRAND ENCAMPMENT OF K. T. OF THE U. S. A.

## Knighly Greeting and a Royal Reception.

The cordial reception which is being prepared for the visiting Sir Knights and their families who will attend the Triennial Conclave in San Francisco can hardly be told in words. Language will convey but a faint idea of what awaits the visitors. The committees, composed of the most active and influential men of California, ably assisted by their wives and daughters, are working incessantly, and with a laudable zeal, to make the conclave the most brilliant and successful ever held on the American continent. Neither effort nor means will be spared to attain that end.

### WILL BE MET ON THE WAY TO THE GOLDEN GATE.

From the time the special trains bearing Commanderies and delegations of Knights Templar shall cross the Rocky Mountains on their westward journey, they will be met with cordial greeting at every depot by the Sir Knights and other inhabitants of the cities and towns through which they will pass, and courtesies will be exchanged. At the larger cities the trains will stop long enough to give the pilgrims a chance to accept of the hospitalities the residents will offer. On arriving at Sacramento, Governor Pardee, of California, and the State officials will extend the hospitalities of California to the visitors and bid them welcome to the Golden State.

From San Francisco committees and delegations will go forth to meet the visitors many miles up the road. These committees will communicate with the reception and escort committees at San Francisco, advising them of the movement of trains, and keep the people at the end of the road informed of the movement of trains and their exact arrival at San Francisco. They will also escort the visitors to the end of the journey, and furnish them such information as they may desire.

### CORDIAL RECEPTION AND TRIUMPHAL ESCORT.

Upon arriving at the depot in San Francisco the visitors will be cordially received by large delegations from the reception committee, which will be in constant attendance from Saturday, September 3d, until Monday evening, September 5th. The grand nave at the ferry depot will be transformed into one great reception hall, equipped with telegraph and telephone facilities, decorated with flowers and emblems, supplied with newspapers, writing material and a corps of messengers, for the accommodation of the new arrivals. A number of ladies will be in attendance to receive the ladies accompanying the Sir Knights on their pilgrimage. Every comfort will be provided for the strangers, so that they may feel perfectly at home from the moment they reach the Golden Gate. The Escort Committee, with Colonel William Edwards as Chairman and Sir Knight Harry R. Brown as vice-chairman, will work in conjunction with the Reception Committee. Three companies, in Templar uniform, one mounted and two unmounted, will form the escort, and they will be in constant attendance day and night from September 3d to 5th. They will watch and guard every depot and dock in the city, so that not a visiting Sir Knight may enter without being cordially received and greeted with knightly honors, whether he come by rail or steamer, across the ocean or coastwise. These companies will escort incoming commanderies, from the depot to their headquarters and hotels with bands of music and unfurled banners. The ladies and others coming with the Sir Knights will be provided with carriages, busses, automobiles and special street cars, ornamented and decked with colors and bunting, to convey them to their hotels, headquarters, or wherever they may choose

to go. They will also be furnished special escorts to see them to their destination.

#### GREETINGS AT HOTELS AND HEADQUARTERS.

At the various headquarters and the parlors of the principal hotels committees will await the arrivals and welcome them, assist in making them comfortable, and see that their wants are attended to. The ladies' reception committee will devote its attention to the ladies, receive them and look after their comfort, furnish them whatever information they require and acquaint them with the city, if the visitors desire. All the headquarters and reception rooms will be supplied with a profusion of California's choice flowers, some for ornament and many more to be given to the guests, and the supply is to be constantly replenished, so that the visitors may not be stinted. Light refreshments will be served, that new arrivals may not have to wait too long in case they arrive after meal hours.

#### DISTINGUISHED VISITORS COMING.

The Twenty-ninth Triennial Conclave will be honored by the visit of the most distinguished guests that ever crossed the ocean and continent to attend a Templar Conclave. The delegation will consist of the highest officers of the Great Priory of England and Wales, coming as the personal representatives of King Edward VII of England, and the Duke of Connaught. The Most Eminent and Supreme Grand Master of the Great Priory of England and Wales, the Right Honorable the Earl of Euston, will head the distinguished party. He will be accompanied by Sir Charles F. Matier, the Great Vice-Chancellor; the Right Reverend C. E. L. Wright, Grand Prelate; Sir A. F. Woodiwiss, Knight Commander of the Temple; Sir T. P. Dorman, Knight Commander of the Temple; Sir A. J. Thomas and Sir Thomas Fraser and a number of other distinguished members of the foreign Great Priory. They will be received with all the honors due their station and

the mission upon which they come. During their stay in San Francisco they will be the guests of the Grand Commandery of California, and be assigned the place of honor in the great parade on Tuesday, September 6. The Grand Commandery of California has reserved three parlors and fourteen suites of the choicest rooms at the Palace Hotel for them, and they will be escorted on excursions through California and up and down the coast, to show them the natural wonders and great resources of California and the Pacific slope.

#### A FORTUNE IN VALUABLE TROPHIES.

The California Fraters have appropriated a princely sum for trophies to be awarded to the drill corps competing in the public drill. Mindful of the fact that it is at great sacrifice for the drill corps to travel thousands of miles, from the Atlantic to the Pacific, it was decided to offer prizes of such exquisite design and great value as to induce the crack drill corps of the United States to make the journey in order to compete. With but one exception the trophies are of California make, and of California material, gold, silver, quartz, bronze and other precious metals and minerals, the least of the number to cost not less than \$1,000. There will be a trophy for each drill corps competing, so that none shall go without a trophy after having come all the way to California. Each Commandery furnishing a drill corps will be presented with a complete stand of colors consisting of a silk beauseant and the national colors. Instead of the competitive drill being held on private grounds, and charging admission, the committee decided to relinquish what money might have been realized from such an exhibition, and will have the drill on the Golden Gate Park baseball grounds, the finest natural amphitheater in the world, and right on the people's pleasure grounds, where many thousands of people can witness the drill comfortably without paying any admission. This appears to give more satisfaction to



the Sir Knights, as well as to the people generally, who are opposed to the very idea of charging admission to anything that will transpire during conclave week.

**GREAT DISPLAY OF CALIFORNIA'S WEALTH.**

Proud of their great State, its natural wonders, fabulous wealth and inexhaustible resources, the California Fraters will exhibit to the wondering gaze of the guests samples of the choicest that California produces. There will be exhibits of California fruits, flowers, minerals, cereals, wines and numerous other articles in which California excels, under the supervision of Commanderies, either at the Mechanics' Pavilion or at the headquarters of the various Commanderies. California Commandery No. 1, of San Francisco, will share the spacious pavilion, with its three and one-half acres floor space, with numerous Commanderies from the interior of California. Some of these will make separate exhibits of the wealth of their respective sections, while quite a number will make a joint exhibit, as the Commanderies from Northern California. To those who will visit California for the first time, that exhibition of wealth, especially the miniature mountain made of the richest gold-bearing quartz, and a bushel of pure native gold nuggets, will be a veritable revelation. These exhibits are to be made so attractive and instructive as to alone be worth almost a trip across the continent to feast the eye on the great wealth contained in the soil of the western slope.

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The Masonic Fraternity of San Bernardino formally dedicated their elegant new Masonic Temple on June 24th, with imposing ceremonies, conducted by the Grand Master, Dr. Charles W. Nutting. Many of the more prominent Masons of the State were in attendance.

After the dedicatory exercises a very pleasant reception was tendered to the Grand Lodge officials and visitors. We congratulate the brethren of San Bernardino on the success of their undertaking, and upon the prosperous condition of Masonry in their city.

**Black Ball Abuse.**

The Grand Masters and the Committees on Correspondence are as one in condemning such wrongful actions. But they are also agreed that the peace and harmony of a Lodge is a matter of more importance than the rejection or admission of any man or number of men. The brother who so far forgets himself or who has learned so little of Masonry that he can bring personal pique or prejudice into the lodge-room, is to be regarded rather in sorrow than in anger. That this is sometimes done is regrettable—that the casting of a black ball sometimes leads to retaliation is still more to be regretted. In such cases even Masonic teachings are without effect. It would take the saving grace of God and the strenuous application of a big club to influence the minds and consciences of such men. And as we are unable to employ these agencies in conjunction, we must perforce suffer perversion of our tenets. Fortunately, such offenders are few—and many of those accused of casting a black ball wrongfully may have good cause for their action. To seek a knowledge of the ballot is an offense against Masonry and an infringement upon the rights of a brother. To cast a black ball is only matter for the individual conscience.—*Iowa Quarterly Bulletin.*

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The first Masonic hall, as far as we can learn, in the United States, was the Freemasons' Lodge in Philadelphia in 1754, within a stone's throw of the office of *The Keystone*. It was built upon by the Bank of Pennsylvania, and is now occupied by the United States Government as a Custom House. During the Revolutionary War it was used as a place of confinement for the Quakers, then in sympathy with the English. It was at one time used by the "Ancient" and "Modern" Masons.—*The Keystone.*



## CHIPS FROM THE STONE QUARRIES.

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES.



### Golden Jubilee at Sacramento

Union Lodge No. 58, Sacramento, celebrated its fiftieth anniversary on the evening of the 6th of June with appropriate exercises held in the State Capitol. In the Senate Chamber addresses were delivered by Grand Master C. W. Nutting, Grand Orator A. J. Monroe and the Master of the Lodge, Bro. Howard K. Johnson. A most cordial welcome was given to Colonel Andrews of San Francisco, the only living charter member of Union Lodge. Bro. Andrews spoke briefly, expressing his feelings on revisiting his old home, and finding none of his old companions to greet him. He spoke feelingly upon the reminiscences of half a century, and recalled the circumstances attending the organization of his old Lodge.

Bro. C. H. Beesley, on behalf of the Lodges of Sacramento holding concurrent jurisdiction, presented to the Master of Union Lodge a beautiful Master's jewel of solid gold, to be worn successively by the Masters of the Lodge.

A sumptuous banquet was spread in the Assembly Chamber, where covers were laid for seven hundred and fifty, and every inch of space in the auditorium and corridors was utilized. Bro. W. W. Douglas, Past Master of Union Lodge, presided as master of ceremonies. Toasts were given and responses made as follows: "The Grand Lodge of California," Past Grand Master Edmund Clement Atkinson; "The State of California," Bro. Chas. F. Curry, Secretary of State; "The Ladies," Bro. Lester J. Hinsdale; "Our Visitors," Bro. Henry Melvin. The exercises, both literary and postprandial, were interspersed with excellent vocal and instrumental music. The entertainment will be remembered as a most notable Masonic event.

### Reception to Grand Master.

One hundred and fifty brethren gathered at a reception and banquet tendered to Grand Master Nutting by St. John's Lodge No. 37 and Howard Lodge No. 96, F. and A. M., at Yreka, Cal., May 28th.

Dr. Nutting is a resident of Etna, a near-by town, which made the reception more striking, as those participating were not only brothers, but fellow citizens of the county, many of them being together such since early days.

H. B. Gillis was selected by the two Lodges to receive him and he made an eloquent address, to which Bro. Nutting responded in a most feeling manner.

The attendance was very large, Masons being present from many localities in the northern part of the State.

A sumptuous banquet was served to about 150 guests. It lasted until 2 o'clock in the morning.

### Death of Bro. Tyler Beach.

Tyler Beach, a prominent member of the Masonic Fraternity of San Jose, Cal., for many years host of the St. James Hotel in that city, died in San Jose June 2d. Bro. Beach was born in Warren County, New York, September 29, 1832. He came to California in the early fifties, settling in Santa Clara County, first following agricultural pursuits and engaging in mercantile business. Shortly afterward he became proprietor of the St. James Hotel, which he conducted up to within a few years of his death. During his lifetime he made the St. James famous the world over for its cuisine and service. As its proprietor Bro. Beach became known to travelers from all over the world, and he entertained many noted personages.

Mr. Beach was one of the most popular and best known residents of San Jose. His magnetic personality attracted to him friends by the hundreds, and both he and his family were well-loved members of the community.

### Sacramento Commandery No. 2

The Masonic Temple of Sacramento was the scene of a showy and impressive installation of Sacramento Commandery, No. 2, K. T., June 2d. The hall was handsomely dressed with greenery and flowers, potted plants, festoons of smilax and the like. Grand Commander Pierce officiated and addressed the Commandery on being called very felicitously. Past Commander T. B. Hall was presented by Generalissimo Douglas, in behalf of the Commandery, with a handsome set Past Commander's jewel, and responded feelingly and fittingly. There was music by a fine quintette, and after the exercises the entire company enjoyed three hours in a whist party, in the course of which refreshments were served. Sir Knights and their ladies were present to the number of two hundred.

### Islam at Visalia.

On the morning of June 4th some hundred and twenty Nobles of Islam went by the Santa Fe on a pilgrimage to Tulare's capital in anticipation of a capital outing; and they had it. On arriving at Visalia in the afternoon the Nobles were royally welcomed by their confreres of Visalia, and by the people generally.

Bro. Reiss put his band at the service of the Nobles; a procession was formed, led by the "Major," mounted on a camel, and by Islam's Patrol, and the victims to the number of twenty-one, in unique cage, were conducted through the main streets with pomp, circumstance and fireworks that would make a Fourth of July appear "like thirty cents." The march ended, the Nobles repaired to the armory, the Temple was opened, the victims were released and put through the various exercises and lessons of instruction required to constitute them full-fledged Nobles. The ceremony ended, the Nobles enjoyed an hour taking in the sights of the Street Fair, and then returned to the enjoyment of a banquet characteristic of Visalia. After the banquet the time was passed in song, speech, athletics and other interesting exercises until the wee sma' hours gave indication that time was up. The next day gave opportunity to the city Nobles to enjoy a feature new to most, if not all of them—a bull's head breakfast. In the afternoon all returned, glad and refreshed.

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The Masonic brethren of San Jose celebrated St. John's Day with a picnic in the Santa Cruz Mountains.

Grand Master Nutting, assisted by Grand Orator Monroe and the brethren of Petaluma Lodge, No. 180, F. and A. M., laid the corner stone of the Carnegie Library at Petaluma on the 10th ultimo.

Berkeley has now two Masonic lodges. A lodge under dispensation has recently been started in the college town, and, judging from the personnel of the officers, it is not unreasonable to forecast some most excellent work.

Santa Rosa Lodge, No. 57, F. and A. M., celebrated its fiftieth anniversary on the 16th instant with appropriate ceremonies.

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Public opinion is an immense force, and its currents are as inconstant and incomprehensible as the wind.

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Habit is a strong force; it leads us again and again into ways once traveled.

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Peace is an essential element of prosperity.

### California Commandery

California Asylum, Masonic Temple, San Francisco, was the scene of the installation of officers of California Commandery No. 1, K. T., Saturday, June 4th.

Right Eminent Sir W. Frank Pierce, Grand Commander of the State of California, officiated as installing officer. Retiring Eminent Commander Sir Thomas H. Browne was presented with a handsome Past Commander's jewel, set in diamonds. Life membership certificates were presented to Recorder Sir T. L. Henderson and to Sentinel Sir George W. Perkins. After the installation a banquet was served at the Lick House to 300 guests. Speeches were made by W. Frank Pierce, Charles M. Plum, Thomas H. Browne, Otto F. Westphal and other fraters.

The following officers were installed: Eminent commander, Charles M. Plum; generalissimo, Otto F. Westphal; captain general, R. H. Hurlbut; senior warden, Ralph L. Hathorn; junior warden, J. G. Leibold; prelate, P. F. Ferguson; recorder, Thomas L. Henderson; treasurer, Thomas Morton; warder, S. A. Clark; standard bearer, George H. Pippy; sword bearer, William E. Cumback; guards, William Conrad, William M. Abbott, R. L. Radke; sentinel, George W. Perkins; organist, A. A. Batkin.

### Homo Chapter, O. E. S.

Homo Chapter, O. E. S., of Stockton, celebrated its twenty-third anniversary May 25th. Many grand officers and other distinguished visitors were present. The guests of honor were: Mrs. Chlo Routzahn, the Worthy Grand Matron; George F. McNoble, Worthy Grand Patron; Mrs. Kate J. Willats, the Grand Secretary, and Mrs. A. L. Mann, who instituted Homo Chapter and after whom the chapter was named (homo being the Latin for man).

Commandery Hall was artistically decorated for the occasion with smilax. Mrs. Routzahn told of her experiences in visiting various chapters in the State in a very entertaining manner. By a striking coincidence the local chapter is number 50 and it was the fiftieth one the Grand Matron visited. Mr. McNoble also made a brief address, reviewing the progress of the Eastern Star. Mrs. Mann talked interestingly and brought back many little incidents connected with the institution of Homo Chapter.

Other short addresses were made. After the program a social dance was indulged in. Refreshments were served and an excellent time was had.

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The Redondo Masonic Temple Association has incorporated with a capital stock of \$10,000, of which \$50 has been subscribed. The directors are: P. S. Venable, A. B. Steel, A. M. Haber, G. Cate and T. B. Whiteide, all of Redondo Beach.

### Shrine Pilgrimage.

On July 7th the delegates elected by Islam Temple to represent the Temple at the meeting of the Imperial Council will start for Atlantic City. Few even of the Shriners have formed any correct impression of the bearing that this pilgrimage may have upon the interests of the city and of the State in general. Our Promotion Committee can, and does, do much to advance the interests of California. This committee speaks mainly through the medium of the press. The delegates of the Shrine, with those that accompany them, and with the other appliances that they will take with them, will be an object lesson that will be seen, read and pondered upon by thousands from all parts of the Middle West and those of the East. Many thousands of intelligent observers from all parts of North America will assemble at Atlantic City on this occasion, and they will carry back with them to their homes favorable reports of this land of "milk and honey," as did the messengers of Israel to their companions in the wilderness. What has made the southern part of this State blossom as the rose is just what is needed to make Northern California a paradise. We have climate, blessings and productions that are nowhere excelled. California, from Tehachapi to Siskiyou, needs naught but to be made known; and in no way can the advantages of this part of our lovely commonwealth be made known in more forceful manner than by representatives like those who will represent us at the meeting of the Imperial Council in Atlantic City. Without regard to the Shrine, the interests of California demand that we should equip our delegates and their friends accompanying, with all the means that will enable them to place her in the most favorable light before our friends of the East. That the delegates and others on this delightful pilgrimage will have a time joyous, instructive and profitable to themselves, no one doubts. That this pilgrimage may be made equally beneficial to the State is equally certain. We wish for Major Filmer and his friends on the journey all that heart can wish. Over a hundred thousand Shriners, and millions of the people of this great land, will read through them of the beauties, the blessings and the opportunities of California. May all their anticipations of pleasure and profit be fully realized.

Hypocrisy is one of the greatest vices. Be true to your principles; be not a dissembler.

Morality is the magnetic attraction of the heart toward Truth and Virtue.

Honor and duty are the chief characteristics of a good Freemason.

### Book Shelf.

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

From Mrs. Nettie Ransford, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Indiana, for 1904.

From Companion J. C. Bone, Grand Secretary, proceedings of the Grand Chapter of Arkansas, R. A. M., for 1903.

From Bro. Will H. White, Grand Secretary, proceedings of the Grand Lodge of Quebec, A. F. and A. M., for 1904.

From Sir John Carson Kidd, Grand Recorder, transactions of the Grand Commandery, K. T., of Texas, for 1904.

From Bro. Calvin W. Prather, Grand Recorder, proceedings of the Grand Commandery, K. T., of Indiana, for 1904.

From Bro. Thomas H. R. Redway, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of New Jersey, for 1904.

From Companion Christopher G. Fox, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of New York, for 1904.

From Bro. Sereno D. Nickerson, Grand Sec- ing Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Massachusetts, for 1903.

From Bro. W. M. Issac, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Maryland, for 1903.

From Bro. Calvin W. Prather, Grand Secretary, proceedings of Grand Lodge, F. and A. M., of Indiana.

From Sir Fay Hempstead, Grand Recorder, proceedings of Grand Commandery, K. T., of Arkansas, for 1904.

From Bro. Sereno D. Nickerson, Record- retary, proceedings of the Grand Lodge, A. F. and A. M., of Massachusetts, for 1904.

From Ill. Companion Frank W. Martinis, Grand Recorder, proceedings of Grand Council, R. & S. M., of Pennsylvania, for 1904.

From Bro. Jos. E. Morcombe, Grand Correspondent, report on fraternal correspondence, Grand Lodge of Iowa, A. F. and A. M., for 1904.

**California in Particular.**

The officers-elect of Eureka Commandery No. 35, Knights Templar, of Eureka, were installed May 31st by the retiring Eminent Commander Sir Wesley Whipple Stone of Arcata. Following the ceremonies the Sir Knights and their ladies were entertained at a sumptuous banquet which was presided over by Eminent Commander-Elect A. C. Barker.

San Luis Obispo Commandery No. 127, K. T., installed early in June.

The Masonic Fraternity of San Jose celebrated St. John's day, June 24th, with a basket picnic at Sunset Park. San Jose Commandery, K. T., gave an exhibition drill in the pavilion in the park, and the Boys' Band from the Masonic Home at Decoto was in attendance.

The Masons of Alhambra, Cal., dedicated their new Temple May 30th.

The new Masonic Temple at San Bernardino, Cal., was dedicated with appropriate ceremonies St. John's Day, June 24th.

Pasadena Consistory No. 54, A. and A. S. R., gave a banquet at the Masonic Temple in that city June 2d.

A new Masonic lodge will probably be established at Campbells, Santa Clara County, in the near future.

Visalia Commandery No. 26, K. T., installed officers May 28th.

The installation ceremonies of Santa Rosa Commandery No. 14, K. T., were held on June 1st.

Eureka (Cal.) Commandery held its installation May 31st.

Installation ceremonies of Red Bluff Commandery No. 17, K. T., were celebrated May 24th.

The Grand Lodge, of California, laid the cornerstone of the new library at Woodland, June 7th, Grand Master C. W. Nutting and Grand Orator A. J. Munroe officiating in their stations. In the evening of the same day a reception was tendered the grand officers-officers by Woodland Lodge No. 156, F. and A. M.

Vacaville Commandery, No. 38, K. T., installed June 1st. Frank B. McKeivitt, Past Commander, was the installing officer, and was assisted by Past Commander Carl H. Nielsen.

**Eastern Star Notes.**

Worthy Grand Matron Mrs. Chloe A. Routzahn of Los Angeles, Grand Secretary Mrs. Kate J. Willets of San Francisco, and Grand Marshal Mrs. Annie M. Johnson of San Francisco visited Silver Star Chapter, O. E. S., in May. Each of the officers named was the recipient of a beautiful silver souvenir "Independence" spoon from the Chapter.

The ladies of the Eastern Star of Wil-lows, Cal., gave a garden fete recently, from which the sum of \$152 was realized. The money will be applied to the finishing of the work of improving the Masonic Cemetery at that place.

Fourteen members of Bethlehem Chapter, O. E. S., of Paso Robles, paid a visit to Violet Chapter, of San Miguel, recently.

A correspondent at Vallejo, Cal., sends us an interesting account of a semi-annual meeting of Silver Star Chapter No. 3, O. E. S., Vallejo, occurring in May, which unfortunately was not received at the office in time to get it into the forms of the June number. We are always glad to receive and publish items of interest regarding Masonry and appendant orders, and if correspondents will send items in without delay, the prompt publication of news will be greatly facilitated.

Mrs. Hettie Dunn, Past Matron of Naomi Chapter No. 36, O. E. S., is probably the best lady speaker in California. At a reception tendered to the officers of the Grand Chapter by members of Sacramento Chapters, Mrs. Dunn made a very impressive speech, and was followed by Grand Patron McNoble, who complimented her in the highest terms, and added: "I know not if the lady has been Grand Matron, but if she has not been, she certainly ought to be."

Thirty new Eastern Star Chapters have been organized in Texas this year.

The Grand Master of New Jersey has caught on to the Missouri idea and appointed a committee of ten ladies to "have oversight of the domestic affairs" of the Masonic Home.—*Missouri Freemason.*

He that saith he is in the light and hateth his brother remaineth still in the darkness.

The word Prudence embraces, in its meaning, sagacity, forethought, foresight and circumspection.

Philosophy and true religion should go hand in hand.

It has been said, "Knowledge is power"; wisdom also is power.

The purpose of Masonic education is to make a man wise.

### New Commandery Officers.

Since the TRESTLE BOARD's last report the following Knights Templar Commandery officers have been elected and installed, so far as information has reached this office:

#### Red Bluff Commandery No. 17.—

Elias D. Gardner, E. C.; Aaron W. Samson, Gen.; William A. Fish, C. G.; Frank Hendricks, S. W.; Henry P. Slice, J. W.; William B. Cahoone, Treasurer; Walter C. Spann, Recorder; Rev. David H. McCullagh, Prelate; Adam Goehring, S. B.; Dr. Joseph A. Owen, S. B.; William K. McFeeley, Warder; Samuel Lewis, Sentinel.

Eureka Commandery No. 35.—A. C. Bark-er, E. C.; Louis Persons, Gen.; Peter C. Elster, C. G.; John Walter Ryan, S. W.; George A. Belcher, J. W.; F. A. Cutler, Prelate; C. H. Palmtag, S. B.; Siegfried Hollander, S. B.; J. J. Weiss, Warder; William D. McKay, Sentinel; A. C. Noe, T. R. Lever, F. G. Barnum, Guards.

Vacaville Commandery, No. 38—Robert L. Reid, E. C.; John L. Fraser, Gen.; Wm. H. Price, E. G.; I. K. Buck, Prelate; W. H. Noel, S. W.; Jas. M. Spence, J. W.; J. J. Hagerty, Treas.; S. F. Ellison, Rec.; Geo. P. Akerly, Standard Bearer; O. H. Allison, Sword Bearer; Geo. A. Arnold, Warder; E. H. McMillan, F. Herbert Buck and Geo. A. Powers, Guards; Henry Eversole, Sentinel; William Gabriel, Organist.

Up to 1801, York Masonry consisted of three degrees only—entered apprentice, fellow craft and Master Mason. The first degree contained six sections, the second four, and the third degree twelve sections.

### The Craft in General.

As you gain knowledge, see that you also gain wisdom.

The Masons of Everett, Wash., dedicated their new temple with impressive rites May 24th.

By resolution the Grand Lodge of Utah requires the Grand Orator to deliver an oration at each annual communication.

The Grand Lodge, F. and A. M., of Washington, and concordant orders, convened at Seattle, June 14th to 23d.

The tenth semi-annual reunion of the Scottish Rite Masons of Portland, Ore., was held in that city June 13th and 14th.

Masons of South Tacoma, Washington, will erect a new Masonic Temple, plans of which have been prepared. The new structure will cost between two and three thousand dollars.

At the regular meeting for the month of April of Germania Lodge, of Boston, the attendance was very large. Among the eminent gentlemen present were: The Governor, Lieutenant Governor, and Secretary of State of that old and renowned commonwealth.

According to the *Masonic Chronicler*, a Master of a Chicago Lodge, after extending the usual courtesies to all Present and Past Masters present, departed from this stereotyped custom and also invited "all would-be Masters" to a seat in the east. No one came forward. Of course not.



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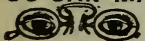
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North Shore Railway  
 TIME TABLE

MAY 17, 1903.

Leave Sausalito, A. M.—†7:50, 6:30 7:05,  
 9:05, 9:50, 10:35, 11:35.

Leave Sausalito, P. M.—\*12:15, 12:55, \*1:35,  
 2:20, 3:05, 3:50, 4:35, 5:10, 5:48, 6:25, 7:28,  
 \*8:20, 9:35, 10:55.

Leave San Francisco, A. M.—†6:30, 7:10,  
 7:45, 8:30, 9:15, 10:00, 11:00, 11:40, \*11:40.

Leave San Francisco, P. M.—12:20, \*1:00,  
 1:45, \*2:30, 3:15, 4:00, 4:35, 5:15, 5:50, 6:25,  
 7:15, \*8:15, 9:00, 10:20, 11:35.

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