

Vol. XIX.

No. 5.

NOVEMBER
1905

The Trestle Board



A
MASONIC
MAGAZINE

PUBLISHED BY THE
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The Trestle Board

CONTENTS FOR NOVEMBER, 1905

California's Grand Lodge	159
Commodore Samuel Tucker	171
The Smallest Mason in the World.....	175
Editors' Corner	176
An Important Provision	
Election to the Degrees	
Clandestine Lodges	
Who May Interpose Objections	
Pleasantries in Grand Lodge	
Rather Mixed	181
Perfect Ashlars of Masonic Thought.....	182-183
An Epitaph (verse)	184
The Apron	187
Light (verse)	187
The Belief in Masonry.....	189
Revelations of Symbolism	190
The Craft in the Philippines.....	192
The New Grand Patron.....	194
Eastern Star Points	196-197
Chips from the Stone Quarries.....	198-200

PUBLISHED MONTHLY BY

The Trestle Board Company

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

Edited by James Wright Anderson
and Edmund Mansfield Atkinson.

Walter N. Brunt,
Business Manager.

SUBSCRIPTION PRICE, \$1.00 A YEAR; SINGLE COPIES, 10 CENTS.

Entered at the Post Office at San Francisco, California, as second-class matter

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Masonic Calendar.

SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.
- MONDAY**
- 1st *Occidental Lodge, No. 22.
1st *Hermann Lodge, No. 127.
1st †King Solomon's Lodge, No. 260.
1st & 3d *San Francisco R. A. Chapter, No. 1.
1st & 3d †Golden Gate Commandery, No. 16.
2d & 4th †Beulah Chapter, No. 99, O. E. S.
2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.
EVERY ***Oakland Scottish Rite Bodies.
1st & 3d ††San Francisco Chapter, No. 196, O. E. S.
LAST ****Fruitvale Lodge, No. 336.
- TUESDAY**
- 1st *Golden Gate Lodge, No. 30.
1st *Oriental Lodge, No. 144.
1st **San Francisco Lodge, No. 360.
1st ††Brooklyn Lodge, No. 225.
EVERY †Mission Commandery, U. D.
1st & 3d *California Chapter, No. 5, R. A. M.
1st & 3d **Starr King Chapter, O. E. S., No. 204.
1st †Oakland Commandery, No. 11.
2d & 4th †Ivy Chapter, No. 27, O. E. S.
2d & 4th ††Unity Chapter, No. 65, O. E. S.
1st & 3d Berkeley Chapter, O. E. S., Berkeley.
- WEDNESDAY**
- 1st *Mount Moriah Lodge, No. 44.
1st *Crockett Lodge, No. 139.
1st *Excelsior Lodge, No. 166.
1st †Mission Lodge, No. 169.
1st & 3d ††Oakland Chapter, No. 36, R. A. M.
1st *California Council, No. 2, R. & S. M.
2d †Islam Temple, A. A. O. N. M. S.
2d & 4th ††Carita Chapter, No. 115, O. E. S.
1st & 3d †King Solomon's Chapter, No. 170, O. E. S.
- THURSDAY**
- 1st **Starr King Lodge, 344
1st *California Lodge, No. 1.
1st *Fidelity Lodge, No. 120.
1st †South San Francisco Lodge, No. 212.
1st *Doric Lodge, No. 216.
1st †Mission R. A. Chapter, No. 79.
1st ††Alcatraz Lodge, No. 244.
2d ††Oak Grove Lodge, No. 215.
1st *San Francisco Lodge of Perfection, No. 1, S. R.
At Call *San Francisco Chapter, Rose Croix, No. 1.
At Call *Godfrey de St. Omar Council, No. 1.
At Call *San Francisco Consistory, No. 1.
5th ††Oakland Council, No. 12, R. & S. M.
At Call *Pacific Coast Masonic Veteran Association.
2d & 4th †Harmony Chapter, No. 124, O. E. S.
2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.
1st & 3d ††Oakland Chapter, No. 140, O. E. S.
1st & 3d †California Chapter, No. 183, O. E. S.
1st †††Presidio Lodge, No. 354.
- FRIDAY**
- 1st *Pacific Lodge, No. 136.
1st *Loge La Parfaite Union, No. 17.
1st ††Live Oak Lodge, No. 61.
1st ††Durant Lodge, No. 268.
EVERY *California Commandery, No. 1.
1st & 3d †Golden Gate Chapter, No. 1, O. E. S.
1st †I oggi Esperanza Italiana, No. 219.
2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY**
- 1st †††Alameda Lodge, No. 167.
1st ††Oakland Lodge, No. 188.
1st ††Berkeley Lodge, No. 363.
2d ††Alameda Chapter, No. 70, R. A. M.
EVERY *Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
LAST *Past Masters' Association.
2d & 4th †Mission Chapter, No. 155, O. E. S.
1st & 3d †Aloha Chapter, O. E. S., No. 26.
- * Masonic Temple, Corner Post and Montgomery Sts.
† Franklin Hall, Fillmore, bet. Sutter and Bush Sts.
‡ Golden Gate Commandery Hall, 629 Sutter St.
§ Masonic Hall, Railroad Ave., South San Francisco.
¶ Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.
†† Masonic Temple, 12th & Washington Sts., Oakland.
††† E. 14th St., East Oakland.
††† Peralta St. near 7th St., West Oakland.
‡‡ Masonic Temple, Park St., Alameda.
¶¶ Masonic Hall, Berkeley Station.
***Scottish Rite Cathedral, 14th & Webster Sts., Oakland
††† 23 Sutter St.
**Devisadero Hall, 317 Devisadero St.
****East 14th St. and Fruitvale ave., Fruitvale,
††† Octavia and Union Streets.
¶¶¶ Masonic Hall, Centerville, Cal.

The Trestle Board

Vol. XIX

NOVEMBER, 1905

No. 5



CALIFORNIA GRAND LODGE

Masonic Grand Body Meets in San Francisco



THE Most Worshipful Grand Lodge, F. and A. M., of California held its fifty-sixth annual communication in the Masonic Temple, San Francisco, on Tuesday, October 10, 1905. The sessions extended over a period of five days, terminating Saturday, October 14th, with the installation of the officers elected for the ensuing term.

The deliberations of the Grand Lodge were marked by harmony, zeal and wisdom, and the laws therein enacted and the measures adopted will work to the benefit of the Craft in the California Jurisdiction, and as well throughout the length and breadth of the Masonic world.

After the usual ceremonies of opening, the Grand Lodge was called off until the afternoon.

On reassembling at 2 p. m. the Grand Master, Bro. George W. Hunter, delivered

his annual address, which was an able and exhaustive review of the condition of Masonry in California at the present day. The document is an extremely interesting one, but, unfortunately, owing to the limited space available in this issue, we are able to quote only a portion of the same:

ADDRESS OF THE GRAND MASTER.
BRETHREN OF THE GRAND LODGE:

* * *

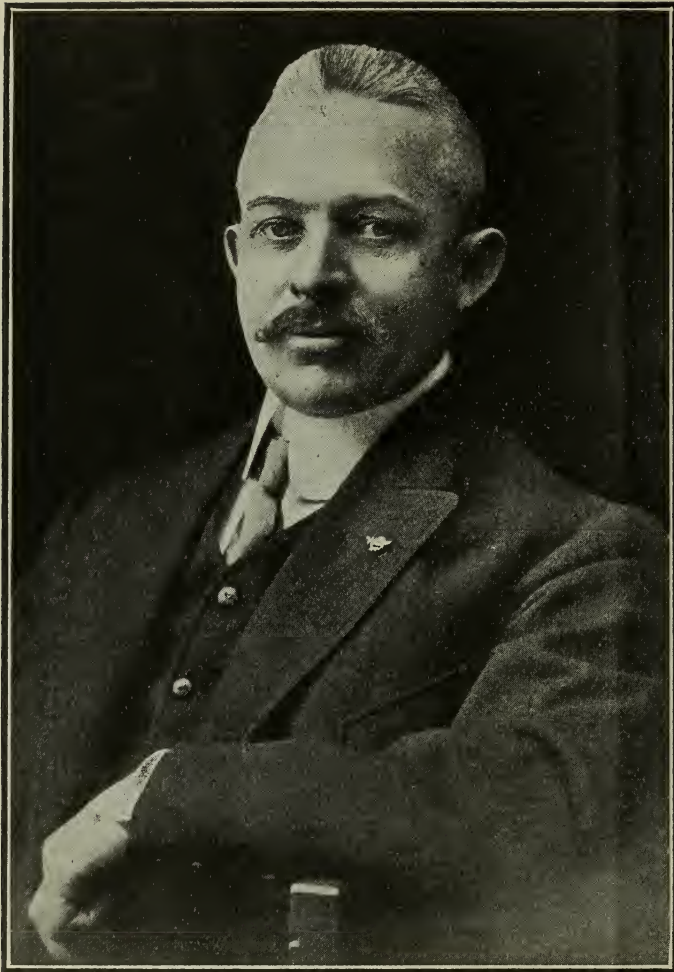
We have been singularly blessed during the year. There has not been a death of any Grand Officer or Past Grand Officer in this Jurisdiction, for which we are exceedingly thankful.

* * *

MEMBERSHIP.

For several years past each successive Grand Master in his Annual Address has alluded to the general prosperity of this institution and its phenomenal growth in numerical strength, each one showing a marked increase over the other, but the year just closed has witnessed a gain not quite as large as was made last year.

Eight dispensations to form new Lodges have been granted, and there has been a net gain of two thousand one hundred and five members, making the total number of Lodges



MOTLEY H. FLINT, ELECTED GRAND MASTER OF MASONS OF CALIFORNIA,
OCTOBER, 1905.

within this Jurisdiction two hundred and ninety-nine, with a membership at the present time of thirty-one thousand six hundred and nineteen.

This rapid increase is worthy of reflection. We trust that it was not caused by a desire to make Masonry popular, and a resort to methods that are not sanctioned by the best usages of the Fraternity. It may be attributed in a large measure, I believe, to the general prosperity which continues to prevail in our State; by the attractions it has in the way of natural resources, climatic conditions, educational advantages, business opportunities and generally as a State most suitable for homes, all of which has drawn the attention of the people of the East in our direction and resulted in a large immigration to California.

We must remember also that the natural increase in population is considerable, and it will be observed that of those who are now becoming identified with this Fraternity, the great majority of them are young men. They are young men of promise, a credit to the Lodges to which they belong, and no doubt will be greatly benefited by their Masonic associations.

There is something in Masonry which attracts men; it should be left to them, however, to say whether they wish to join or not. There should be no solicitation whatever. Let them come in of their own free will. No man, however humble, should be kept out whose life is clean, and no man should be admitted whose character will not bear the closest scrutiny.

There is a feeling among some of the older heads that Masonry is becoming too common, and that sufficient care is not exercised in the selection of material. Our constant aim should be to have within our ranks good and true men, and none of questionable standing.

In every community Masons should be easily recognized by all as men of character and honor, and this high standard can only be maintained by caution as to the admission of applicants.

This has been a year of material growth: cornerstones have been laid, several Temples are now in course of construction, some have been dedicated and others are being planned. Generally speaking, the financial condition of the Lodges is all that could be desired.

MASONIC HOME.

In the month of April I visited the Masonic Home and spent a night there. The brothers and sisters and the children were invited to the assembly hall during the evening and we all passed a couple of hours very pleasantly. We had some very good playing by the band, some selections upon the piano, songs by the little ones, and there was a short talk by myself, in an endeavor to speak a few words of comfort and cheer to the older ones, and of advice and encouragement to the children.

I was struck most forcibly by the advanced age of the grown people. It seemed to me that nine out of ten were over seventy and a

number of them over eighty years of age. There are to be seen the two extremes—childhood and old age, and it is hard to tell what influence association with the very old will have upon the very young, under such circumstances, but it is evident that if it were not for the presence of the children the Home would be cheerless indeed, and the discontent of the older people much more manifest than it is now. Some allowance must be made for the misfortunes and infirmities of old age. No complaints were made to me, and I made it a point to visit most of the brothers there. They are feeble and not able to work. Some of the founders of the Home, in their enthusiasm, declared that in time it would become mainly self-supporting. I do not believe that time will ever come. If it were to do over again, it may be that it would have been better not to have built the Home, but to have created a fund of some sort which could have been used to help Subordinate Lodges when necessary to support their aged and unfortunate members, their widows and orphans, they to remain among their friends in the places where the Lodges were located, and the associations were dear to them.

But the Home has been established; it is splendidly located, it will have to be maintained and it should be the pride of the Masons of California. It is too much to expect the men who are there, owing to their enfeebled condition, to labor upon the farm or in the orchard or vineyard, and it will not pay to employ help to carry on such work with the expectation that any profit will come from it. While there is more ground than is actually needed, it is good property, with a prospect of large increase in value, and in my judgment it would not be wise to dispose of any considerable portion of it now but to endeavor to preserve it as it is for some years hence and leave it for those who compose some future Grand Lodge to determine what shall be done with the surplus land, if any, or whether it shall be extensively cultivated or not. The cost of maintaining the Home is quite a tax upon the Lodges and to some of them an actual burden. Whenever it can be done to advantage the expense should be reduced. In my judgment the Superintendent, Dr. Rucker and his estimable wife, are just the right persons to be in charge of the Home, and they feel he responsibility and are endeavoring to conduct it as they would if it were a private institution of which they were the owners.

* * *

While in the South last May visiting Lodges, the Southern California Masonic Home Association had just purchased the old San Gabriel Hotel for a Masonic Home, and I was taken out to see the property. It comprises ten acres, is situated in the beautiful San Gabriel Valley, with a fine view of the surrounding country, is only eleven miles from the City of Los Angeles, upon the line of an electric road, and I doubt if a more desirable location for the purpose could have been found in that sec-

tion anywhere, and I am sure such a property could not have been purchased elsewhere for eighteen thousand dollars, the price paid for it, or for anything like that sum. It had been used as a hotel in boom times, but larger and more expensive ones had been constructed in towns near it and this one had to close for want of patronage. The grounds are nicely laid out and well shaded. When I was there the building was being renovated and would soon be ready for occupancy. It is sightly, large and commodious, with spacious rooms, which were partly furnished, broad corridors and wide porches, and although it was built for a hotel, it could not have been much better planned had it been designed for a Masonic Home, intended to accommodate from one hundred to one hundred and fifty people; and I am confident if one should begin now to undertake to duplicate this or to buy a site and construct a building in every respect suitable for a Home, but not more so than this, it could not be done for less than three or four times the purchase price of this property.

SPECIAL COMMUNICATION.

During the year Special Communications of the Grand Lodge have been held for the following purposes:

Two for the dedication of Masonic halls, and seventeen for the laying of cornerstones.

* * *

MISCELLANEOUS MATTERS.

On the 12th of May the furniture, regalia, charter and seal of "Russian River" Lodge, No. 181, were destroyed by fire, and on the 9th of July, "North Butte" Lodge, No. 230, was burned out, everything being a total loss.

May 31st Bro. Thomas Morton tendered his resignation as Trustee of the Masonic Widows and Orphans Home; the same was accepted and Past Grand Master Orrin S. Henderson appointed to succeed him.

I had the pleasure of the company of the Grand Lecturer for ten days on my trip South, and I can say that he is untiring in his efforts to secure uniformity in the work, and that he and the Inspectors are bringing the work up to a high state of perfection, to all of which may be attributed much of the interest and zeal of officers and members for several years past.

Some correspondence has been had during the year with the Grand Master of Nevada in relation to a matter concerning the invasion of the Jurisdiction of one of the Nevada Lodges by one of our Lodges; and also with the Grand Master of Connecticut as to a claim made by one of the Lodges of that State against one of ours; and also with the Grand Master of Oregon with relation to a claim made by one of our Lodges against one within his Jurisdiction, but I am pleased to state that all of such matters have been satisfactorily settled or are in a fair way of adjustment.

* * *

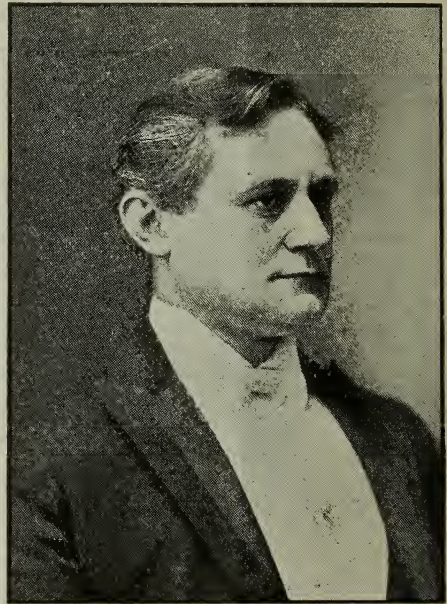
READING NAMES OF COMMITTEE.

At the last Annual Communication there was adopted a resolution which became gen-

eral regulation No. 81, and which has been the cause of much misunderstanding upon the part of officers of Lodges and given rise to a good deal of correspondence. It is as follows:

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

For quite a while many of the Masters construed the language of that resolution to mean that they not only had the power but it was their duty to select and appoint a committee, not in open Lodge, but secretly, without letting the members generally know anything about it, or even one member of the committee, know who the others were.



EDWARD H. HART, DEPUTY GRAND MASTER.

Upon inquiry I invariably ruled that the committee should be appointed in open Lodge as before. I considered it important that it should be so done, that the members might know who composed the committee, and then if any one had any objection to the candidate, or had heard anything detrimental to him, it could be made known and investigated.

The resolution was made necessary because some members had violated their duty by disclosing the secrets of the Lodge-room to those who were not entitled to the same, and to make the committee more independent in the performance of their duty. The committee may confer together, report together, or separately in writing, and their names should be affixed thereto but not read. Then if they, and the Master and Secretary keep the names

secret, and the Lodge is simply advised of the nature of the report, it cannot be known in case of an adverse report whether one or more reported unfavorably and the responsibility would be shared by all.

HALL STOCK AND TEMPLE.

Without desiring to infringe upon the privileges of the committee appointed last year "to confer and act in conjunction with other bodies and committees with a view of acquiring a site for the erection of a new Masonic Temple in San Francisco, adequate to the requirements of the Fraternity and to sell the stock of the Masonic Hall Association now owned by the Grand Lodge, if deemed proper and best to do so" I wish to say a few words in regard to this matter.

The committee will undoubtedly make a full report. None of the stock has been sold. There are twenty-five thousand shares of the Masonic Hall Association; the par value is ten dollars per share, but the present market value is \$25 per share or more.

The leases will all expire in June, 1909. The rental per month last year was \$3,170. This year it is \$3,780, or more than \$600 per month more than it was a year ago.

There is a feeling quite prevalent, as shown by the debate when this question was being considered at the last session, that this building is no longer adequate or adapted to the purposes for which it was designed. The cornerstone of this Temple was laid by Grand Master Curtis in the presence of a vast assemblage of representative Masons on the 24th of June, 1860, and this Hall was first occupied by the Grand Lodge at its Annual Communication in May, 1863.

The building was not then finished, and it took several years to complete it. In his address to the Grand Lodge on the occasion of first occupying it, Grand Master Belcher said: "This is the finest and most perfect building upon the Pacific Coast, and when finished will be the most beautiful, if not the most expensive Masonic Temple in America."

And Grand Secretary Abell, who was also secretary of the Hall Association, in making his report, and an appeal for funds to complete the structure, made at the same session, uses this language: "When finished it will be by far the most imposing, most commodious and most convenient edifice for Masonic purposes in the world."

There may be a few here today who were present on both occasions, but if so they are but few indeed.

It is more than forty-five years since the corner-stone was laid, and more than forty-two years since the Grand Lodge held its first Communication in this Hall.

Evidently it was thought then that this building would stand for ages. It was built during the most trying years of the great Civil War, when times were hard and money scarce, even in the Golden State of California. It cost in the neighborhood of \$250,000, and there was an indebtedness upon it of \$100,000,

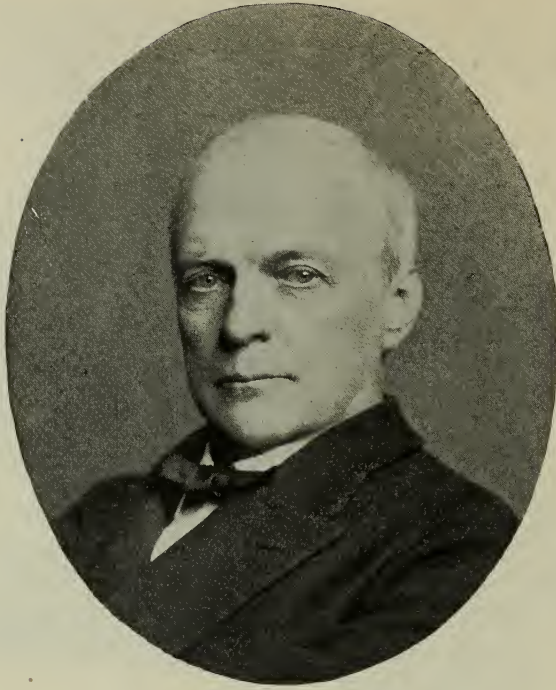


GEORGE M. PERINE, SENIOR GRAND WARDEN.

bearing interest at the rate of one and one-eighth per cent per month. It was built mainly by the efforts and energy and the capital of the Masons of San Francisco. But things have changed since that time. In 1860 California had a population of less than four hundred thousand, today it has nearly two millions. In 1860 San Francisco had less than sixty thousand population, while today it has nearly five hundred thousand, or more than as many as were in the entire State of California at the former period. In 1860 there were only one hundred and thirty Masonic Lodges in California, with a membership of five thousand and fifty-five, while today there are 299 lodges with a membership of 31,619.

At that time there were only eleven Lodges in San Francisco, with a total membership of eight hundred and forty-seven, while at the present time there are nineteen chartered Lodges and one Lodge under dispensation, with a total membership of six thousand two hundred and sixty-one.

Comparatively speaking, San Francisco was then a village—now it is a great city with a magnificent future. The old landmarks are disappearing, splendid buildings are being erected to take the place of those that have outlived their usefulness. While we venerate age and appreciate what our predecessors have done for us, yet if the present Temple is no longer suitable for the purposes for which it was intended, it is not sacrilegious to tear it down, and the Masons of San Francisco, with a little help, perhaps, from others within the



REUBEN H. LLOYD, JUNIOR GRAND WARDEN.

Jurisdiction, are able to build one that is suitable.

It would not be wise, however, in my judgment, to dispose of this property and seek to acquire another site.

To the average man from the country or city it would seem that the present location is most admirable. It is centrally located, readily accessible, easily found by strangers, surrounded by magnificent structures, and more likely to increase than depreciate in value. If this property were sold the purchasers would be apt to remove the building and erect another, as this could not be worked over or used to advantage for business purposes. And where in San Francisco can be found a lot seventy-five by one hundred and sixty feet with light on three sides, in every way as desirable as this?

And if such a lot can be found, what would have to be paid for it. It rests largely with the Masons of San Francisco to say what shall be done. We should deal fairly with the private individuals who are the owners of stock, but the Masons will have to do what is for the best interests of all concerned. The stock could be increased and the increase sold, or if a debt is to be incurred instead of paying one and one-eighth per cent per month, as was done forty-five years ago, money could now probably be obtained at four per cent per annum, on such security as could be given, if a new building were constructed, and it would probably yield an income of more than six per cent per annum on the investment.

If this building is not suitable it seems to

me the best thing to do would be to begin to plan now to erect on this lot a modern Temple twelve to fourteen stories high, for business and lodge purposes, and be ready to begin operations when the present leases expire, and let it again be said that "when finished it will be far the most imposing, most commodious and most convenient edifice for Masonic purposes in the world."

MASONRY.

We, the representatives of the various Lodges in this Jurisdiction, certainly take pride in such an assemblage as this. We know something of what has been accomplished by Masonry in California; a few have watched its growth from the beginning, and many are familiar with its history.

Without effort it has steadily advanced, and it has placed its impress upon the civilization and institutions of our commonwealth. Its teachings are salutary and ennobling. No man can long be identified with it without having higher aspirations and a nicer conception of his duties to his fellow-man. It awakens noble impulses and incites and encourages an ambition to be helpful and to do good. Every one of us can bear testimony to the benefits we have derived from it, and we have frequently witnessed the blessings it has showered upon others. Its charities are unbounded and yet without ostentation. It inculcates morality, improves citizenship and uplifts humanity. As a character-builder it has no superior; it makes men more considerate of the rights of others, more affectionate to-

ward their families, and more fraternal in their intercourse with their fellow-men.

By the profane, Masonry is usually judged by the acts of its individual members. This being so, let us strive to so live that we shall not bring disgrace upon it; let us bear in mind the lessons taught in the lodge-room, and may our thoughts and aims raise us to a still higher standard of manhood. Masonry develops the best traits in man's character. It tends to make him benevolent, kind hearted, sympathetic, charitable. We should remember that in the practice of charity we should not confine it simply to financial aid to one in need, but we should have charity in the broader sense, of looking with compassion upon the frailties of our brother, of speaking kindly of his infirmities, if he has them, and of using our best endeavors to reclaim him if going astray.

It is a pleasure as well as a duty to speak a work of cheer and lend a helping hand to those in sickness or distress, and to do what can be done to better the condition of mankind, and the thousands of men belonging to this institution and practicing these principles, cannot but command the respect and admiration of the world.

* * *

CONCLUSION.

May we all be deeply impressed with the responsibility resting upon us; and may all our deliberations be conducted in a spirit of harmony and brotherly love. May the legislation to be enacted at this session be inspired by wisdom, and prove to be beneficial in its results; may our lives become better by reason of our association, and may the influences for good which are certain to be manifested here not be confined to ourselves individually, but reach out and be felt in every community in the great State of California, of which we are all so justly proud.

GEORGE W. HUNTER,
Grand Master.

Reports were received from the various Boards of Relief throughout the Grand Jurisdiction. The Board of Relief of San Francisco reported that no portion of the \$6,000 appropriated at the last session of the Grand Lodge had been used, and that an appropriation would not be asked for this year.

The Grand Secretary, Bro. George Johnson, presented his report, which showed seven lodges constituted during the year, and dispensations issued for the formation of new lodges to the number of eight. This report also shows a net gain of two thousand, one hundred and fifty-one members.

The report of the Grand Treasurer, showing a comfortable surplus in the treasury, was presented.

A report was received from the Committee on Masonic Widows' and Orphans' Home, detailing the proceedings of that institution for the year, and its present condition.

Assurance was given that a dispensation will be granted for the establishment at Sawtelle, near Santa Monica, Los Angeles County, of a lodge to be known as "Veteran" Lodge, for the benefit of the Masons in the Soldiers' Home at that place. One of the purposes of the founding of this lodge, aside from the promotion of Masonic intercourse, is to afford the Masons who are inmates of this institution a means by which their brethren, upon decease, may be provided with a Masonic burial.

A resolution was introduced making it the sense of the Grand Lodge that jurisdiction within Hawaii lay with the American Grand Lodges, and that no foreign grand lodge could of right establish subordinate lodges in such territory. This measure, however, failed of passage.

A resolution was introduced by Bro. J. W. Anderson, editor of the TRESTLE BOARD, establishing life memberships for subordinate lodges within the California Grand Jurisdiction, which was adopted in the form of a committee substitute. The plan is substantially that which has been outlined in the editorial columns of this magazine for two years past. By its provisions any lodge charging annual dues of \$12.00 may issue life memberships for not less than \$200.00. Lodges whose dues are less than the amount stated above may grant life memberships for a proportionate sum. The principal is in every case to be maintained intact, the interest only to be used.

Bro. George E. Church, Grand Orator, of Fresno, delivered a masterly oration.

Manila Lodge, No. 342, requested the formation of a Board of Relief in the

Philippine Islands, but upon adverse report by the Finance Committee the request was denied.

San Mateo Lodge, No. 160, of Redwood City, petitioned for a change of name to "Redwood," and the prayer was granted. It is expected that Hayward Lodge, No. 226, of San Mateo, will eventually adopt the name "San Mateo."

The committee appointed at the last annual communication to investigate the matter of construction of a new Masonic Temple in San Francisco for Grand Lodge purposes, recommended that a modern building be erected upon the present site which should be a credit to the Fraternity and an ornament to the city. The report recommended that construction be commenced immediately upon the expiration of the leases held by the present tenants, which hold for four years longer.

It was ordered that the names of members of subordinate lodges be eliminated from the printed Proceedings of the Grand Lodge, and that the allotment of pages for the report of Committee on Correspondence be curtailed.

The Grand Lecturer was instructed to prepare a lecture for the examination of candidates in the third degree for the use of such of the subordinate lodges as may adopt the same.

Charters were granted to lodges under dispensation, as follows: Unity, Glendale; Willits, Willits; Las Palmas, Fresno; Ocean Park, Santa Monica; Amity, San Francisco.

The Southern Masonic Home, in Los Angeles County, was voted a donation of \$5,000.

The following officers were chosen for the ensuing term:

Grand Master, Motley H. Flint, Los Angeles; Deputy Grand Master, E. H. Hart, Berkeley; Senior Grand Warden, George M. Perine, San Francisco; Junior Grand Warden, Reuben H. Lloyd, San Francisco; Grand Secretary, George John-

son, San Francisco; Grand Treasurer, Edward Coleman, San Francisco; Grand Lecturer, W. H. Edwards, San Francisco; Grand Chaplain, Jacob Nieto, San Francisco; Grand Orator, Oscar Lawler, Los Angeles; Assistant Grand Secretary, Harry S. Johnson, San Francisco; Grand Marshal, George F. Barnett, Santa Rosa; Grand Bible Bearer, C. C. Bush, Redding; Grand Sword Bearer, A. L. Reed, Suisun; Grand Standard Bearer, Samuel Prager, Los Angeles; Senior Grand Deacon, Thomas J. Baker, Sacramento; Junior Grand Deacon, E. L. Davidson, Stockton; Senior Grand Steward, Emil Maybaum, Chico; Junior Grand Steward, John T. Morrison, Berkeley; Grand Pursuivant, J. R. Garthside, Pomona; Grand Organist, Samuel D. Mayer, San Francisco; Grand Tyler, Geo. P. Adams, San Francisco.

Upon relinquishing the gavel Grand Master Hunter was presented by the Grand Lodge with an elegant chest of table silver.

During the communication of the Grand Lodge sessions were held in the evening at Masonic Temple, during which the degrees were exemplified before the officers and members by subordinate lodges as follows: First Degree, Excelsior Lodge No. 166; Second Degree, Mill Valley Lodge No. 356; Third Degree, San Francisco Lodge No. 360.

The Grand Lodge performed a graceful act in the elevation of Bro. Reuben H. Lloyd to the post of Junior Grand Warden, the initial stepping stone to the Grand East. There were a number of aspirants for the honor, three ballots being required to determine a choice. Bro. Lloyd was not a candidate for the office and knew nothing of his election until late in the day. His life-long devotion to Masonry, and his deep and unselfish interest in the promotion of the Grand Lodge Temple building project prompted the Brethren of the Grand Lodge to call him to high station among them.

Bro. Lloyd is a Past Master of Oriental Lodge No. 144, in which he was raised more than thirty years ago. He was Grand Commander of California Knights Templar, and more recently Grand Master of the Grand Encampment

of the United States, K. T. Bro. Lloyd's recognized soundness in matters of finance and realty and his unquestioned executive ability, as well as his zeal in all matters Masonic, will be of inestimable value at such a season.

Comments on Grand Lodge Session

The fifty-sixth Annual Communication of the Grand Lodge is now a part of the history of Masonry in the Jurisdiction of California. For twenty-seven years we have been permitted to be present at the annual meeting of the representatives of the Lodges of this State, and we opine that we exaggerate not in saying that this has been one of the most harmonious and efficient sessions within our recollection. It has also been the most numerously attended session.

Masonry in California has kept even foot with the progress of the State in material interests. From the little coterie of thirteen representatives of lodges that assembled on the 17th day of April, 1850, the representation has increased until it now numbers over eight hundred. At that time there were in the State but three lodges, with a membership of about one hundred; at present there are two hundred and ninety-nine lodges, with a membership of thirty-one thousand five hundred and sixty-one.

The late session of the Grand Lodge was one of the most harmonious and interesting in its history; and the measures enacted were of a character calculated to be of material interest to the Craft throughout the State.

A GRAND LODGE TEMPLE.

Not least of the measures coming before the Grand Lodge was the matter of the erection of a new Masonic Temple. At the session of 1904, a Special Committee was appointed for the purpose of securing such information as might lead to intelligent action. The chairman of that committee, Bro. Reuben H. Lloyd, presented a report

which clearly indicated that the committee knew their duty, and knew how to discharge it. We regret that space does not permit the presentation of the report; it will, however, appear in the proceedings when published, and will prove a matter of great interest to the brethren throughout the State.

HAWAII.

The matter of the formation of lodges in the Hawaiian Islands by foreign Grand Lodges was deemed to be so important as to require very considerate action and was, therefore, passed to the Committee on Jurisprudence for future report.

PRINTING NAMES.

By resolution it was determined that hereafter the printing in the proceedings of the names of the members of the several lodges will be discontinued. We regard this action as a step in the right direction. The printing of these names, forming at least one-half of the bulk of the Proceedings of the Grand Lodge, has called for the expenditure of a vast sum that could be appropriated to much more practical benefit. From observation and actual experience we have never been able to see any benefit accruing from the practice that would in any way justify the expense. It seems to us that the chief benefit fell to the lot of the printer. Reference to these names in the proceeding would at best be misleading. Besides, the copies of the proceedings sent to the lodges are never accessible. As a usual practice they are thrown aside, and are never seen by the members of the lodges.

LIFE MEMBERSHIP.

The matter of life membership was disposed of in a very satisfactory manner. Bro. J. W. Anderson as chairman of a special committee to whom the matter had been referred at the session of 1904, reported a plan for the institution of a system of life membership in Lodges of the Jurisdiction. The plan reported by the committee was referred to the Committee on Jurisprudence. This committee in

their report presented the question as to whether the Grand Lodge desired to establish a system for such purpose. The Grand Lodge by a practically unanimous vote determined the question in the affirmative. This portion of the report of the Committee on Jurisprudence having been thus decided, the latter part of their report was considered, and Section one of Article IX of the Uniform Code of By-Laws was changed to read as follows:

ARTICLE IX—OF DUES.

Section 1. The dues of each member of this Lodge shall be..... payable quarterly in advance; provided that this Lodge, by the adoption of a standing resolution to that effect, which resolution shall not be acted upon at the stated meeting at which it is introduced, nor until notice, in writing thereof shall have been forwarded by mail to every member, may provide for a system of life membership, which shall forever exempt the life member from the payment of dues therein. Said resolution shall provide that no life membership shall be granted except upon payment of a sum of money named therein, which sum shall in case the annual dues are \$12 be not less than the sum of \$200 and the minimum amount to be proportionately greater or less as the dues are greater or less, and shall further provide that all amounts paid for life membership shall be invested only in such reputable banks of deposit or in such bonds of the United States, State of California, or some county, city and county, city or town thereof, or in such other first-class stock, bonds or securities as may be directed by the Lodge and approved by the Master, and that only the income thereof shall be used by the Lodge, the original amounts to be forever kept and maintained as and for a permanent Life Membership Fund. Said resolution shall require the Secretary in making his annual report to the Grand Lodge, to report the number of life members borne on the roll, the amount of the fund thus created and the manner in which said fund is invested. Said resolution shall take effect only upon its approval by the Grand Master.

Bro. Anderson desires to say that in spirit he is youthful; in age he is in "the sere and yellow leaf," but his heart is in the cause of Masonry for Masonry's sake and the sake of his brethren. He needs no life membership; but he does feel that were he young again, and knew even a

modicum of what he now knows regarding life membership, he would have one at any reasonable cost. He rejoices "with exceeding great joy" that, through the good judgment of the Committee on Jurisprudence, and the considerate action of the Grand Lodge, California now has a system of life membership that in all the years to come will prove an inestimable blessing to the Grand Lodge, and to the Lodges that may deem proper to adopt it. In his persistent struggle for the adoption of a system Bro. Anderson has had no selfish purpose in view. His brethren of the Grand Lodge will bear witness to the fact that he has not sought its honors, nor solicited its support for any object other than the benefit of the Grand and Subordinate Lodges, and his brethren in general. The plan presented by the Committee on Jurisprudence is practically the plan proposed and advocated by the chairman of the special committee to whom the matter was referred in 1904.

GRAND REPRESENTATIVE SYSTEM.

Past Grand Master Patton presented a resolution relative to the appointment of Representatives to other Grand Lodges with whom the Grand Lodge of California is in communication. The effect of this resolution if adopted will be the discontinuance of the system, "a consummation devoutly to be wished." There is no need for "fuss and feathers" or useless appendages in Masonry. The writer has been the representative of two Grand Lodges for years. To this moment he does not know by whom, or for what purpose, he was appointed, and during the entire period in which he has "borne the honors," he has not had a thing to do save to sit by, look wise and say nothing. Old, but not superannuated, or even ready to chloroform himself, he thinks that the scalpel should be used on every useless mistletoe excrescence in Masonry, though such as take delight in empty titles. He has served the cause of brotherhood to

the utmost of his ability for nearly half a century; and if he has done so with an eye single to decorating himself with titles instead of

"Writing his nonce on the hearts of men
In characters of living light
From kindly words and actions wrought,"

he has lived in vain, and deserves the reprobation of true men and true Masons. We trust the Grand Lodge will relegate the useless custom to "the shades."

The Grand Lodge of California is composed of a very excellent body of young men of character and intelligence and of older men possessing the discretion that comes from counsel and experience, and there is no danger of this body doing violence to decency or to the landmarks of Freemasonry.

JAMES WRIGHT ANDERSON.

Hawaii and the Philippines

It is to be regretted that the limitation of space renders it impossible to publish in this issue the full text of the address before the Grand Lodge of California, of Past Grand Master George W. Hunter, delivered at the October Annual Communication.

That document is a most able and interesting summary of the work performed by the retiring Grand Master during his year of office, and comprises some twenty-nine closely printed pages. The questions therein dealt with are of great interest to the Craft. A portion of the address is given in this number. Several matters are dealt with, among them the question of violation of jurisdiction in the establishment at Maui, Hawaii Territory, of a Masonic Lodge by the Grand Lodge of Scotland, and the framing of legislation by the War Department governing secret societies in the Philippine Islands. This section of the address will be given in the next number of the magazine, and the questions therein treated

being of intense interest to Masons generally, their publication will be expectantly awaited by the Craft.

WE MEET UPON THE LEVEL

To meet upon the level
Is an easy thing to say,
But when it comes to practice,
Do we do it every day?

Do we meet him on the level
If the brother chance to be
Just a little out at elbow,
Or baggy at the knee?

When we meet him in his workshop,
Do we greet him with the grip
That we do the noted statesman
On our European trip?

Do we meet him on the level then
And give him just the chance
That we do the dashing fellow
With the creases in his pants?

If fortune does not smile on him
In sunshine and repose,
Do we meet him on the level
In his second-handed clothes?

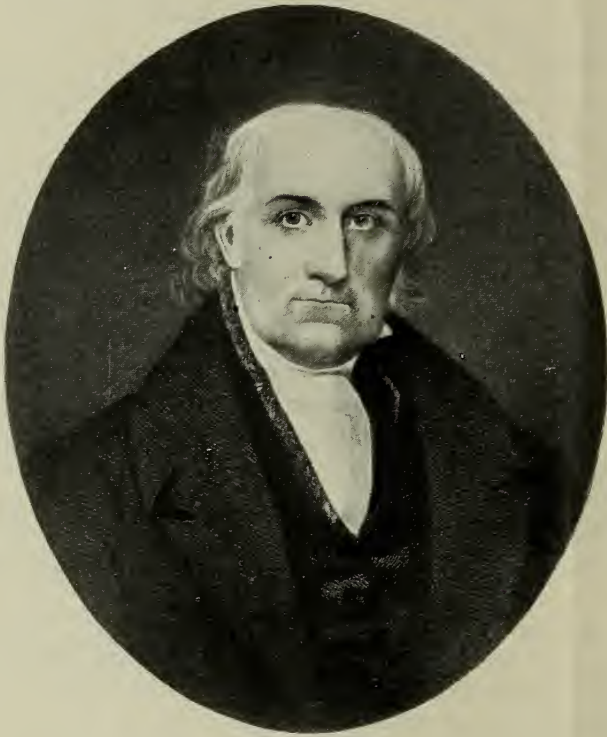
Do we invite him to our church,
And seat him in our pew,
And warm our hearts by clasping hands
As brothers ought to do?

Yes, we meet him on the level,
On the broad Masonic plan,
Whenever we know him to be
A Mason and a Man.

"We'll meet him on the level."
"And part upon the square."
And then, perhaps, he'll vouch for us
When we meet him—over there.
—John S. Ellis.

THE SYSTEM ALL RIGHT

It is hard to believe that there are any really bad Masons, considering the route that each individual brother has traveled in order to secure admission to the Lodge. His recommendation by three disinterested brethren who are supposed to have only the best interests of the fraternity at heart, the various solemn and impressive ceremonies witnessed during the exemplification of the several degrees, combined, ought to guarantee that no one really bad is admitted within our sacred portals. If these various phases of the situation do not insure the craft against bad men, there certainly must be something radically wrong with the individuals already members. The system cannot be at fault, if properly handled.



COMMODORE SAMUEL TUCKER, REVOLUTIONARY NAVAL HERO,
AN EARLY AMERICAN MASON.

COMMODORE SAMUEL TUCKER

WRITTEN FOR THE TRESTLE BOARD BY GILBERT PATTEN BROWN.



ENGLAND may boast of her royalty, France of her love of native land, and Germany of her Luther and others whose lives were given to humanity; and with all this the new world stands for the home of the oppressed. In this great day of progress and civilization, when the human mind is being crowded with the most stirring events of the infant hours of the twentieth century, we are too apt to forget the men who made it possible by their efforts, that we, after generations, might enjoy the fruits and blessings of their well spent lives. The war of the American Revolution produced many great men; in several cases the virtues of their lives have never been recorded in the archives of the Nation. That memorable conflict also taught to the rulers of the Oriental world that one could be born on the continent of North America and rise to the highest type of manhood.

The Army of the Revolution, like all great armies known in history, has received at the hands of the American people, to a large extent, its reward, while the Navy of that unequalled conflict received but little credit for its great achievements. With such facts before him, the writer wishes at this time to place at the hands of his readers a life narrative of one of the naval officers in the war waged against British despotism. This noted New Englander was a modest gentleman and none other than Commodore Samuel Tucker, who was born in the beautiful town of Marblehead, Mass., on the first day of November, 1747, and whose parents were a credit to that quaint and renowned settlement.

When but a small boy this ambitious Anglo-Saxon began the life of a sailor,

making several long voyages. He had at this time but little education, only what he had gained from the schools of his native town, yet he never was a failure in any of his undertakings. His ambition was so great that it became noticed by many of his contemporaries.

In 1759 against his parents' will, he enlisted in the British Navy and in a short time was assigned to the ship *Royal George* (one of the best in the service), then about to sail for Louisburg.

On this expedition he distinguished himself as an "able seaman," and on his return received a "Big Discharge." He then made several short voyages, when in a few years he shipped for a deep water cruise in the merchant service, in the capacity of second mate, where he learned navigation and several other important measures. Upon his return from the merchant service, his old schoolmates in Marblehead gave him a grand reception, as one pretty girl said, "Handsome Samuel Tucker, the King's sailor." Merry were the young folks that evening at the Tucker mansion, but young Ruth Getchell was the choice of the brave sailor's heart. On December 21, 1768, they were married. The wedding was quite a feature in that beautiful colonial village.

Congratulations went forth for "pretty Ruth," as she stood upon the verge of womanhood and opened her heart to be loved by one whose name was dear to the entire neighborhood, and the pastor, too, of the "First Church of Christ in ancient Marblehead, enjoyed the evening's celebration."

His charming young wife persuaded him to remain at home for a short time, after which he again took to sea life. In a few months war broke out with the mother country, and though he had been

trained by thorough Englishmen, he took sides with the cause of the American colonies.

As the dark cloud of war was about to burst upon the thirteen colonies, Captain Tucker found himself in London. He was in command of the brig "Young Phoenix." When, upon being questioned as to his patriotism he freely expressed himself, concluding as follows: "Then I shall be in the Provincial Army, as I am determined not to survive my country's liberty and privileges."

While in London he was offered his choice to serve as an officer in either the Royal Army or Navy. His reply was: "Damn his most gracious Majesty; do you think I would fight against my native country?"

Had Samuel Tucker been on this side of the Atlantic in the early day of 1775, his name would shine even brighter on the pages of American history than it does today. Through Robert Morris of Philadelphia, Capt. Tucker was introduced to General Washington. A company in the Fourteenth Regiment ("Provincial troops") was commanded by Capt. Glover of Marblehead. In this unique command "stout-hearted Sam Tucker" was commissioned to serve as a first lieutenant. He met General Washington in Boston. The gentleman planter was deeply impressed in the rare personality of this sailor of the old school. The quickness of thought of Washington soon saw the many noble traits in Tucker. Hosts were at the patriot headquarters endeavoring to obtain commission in the service of the colonies. Captain Tucker's manly bearing, together with good name, was the only recommendation to active service. Under date of January 20, 1776, by the busy pen of Washington, the gentleman-hero of this monograph was appointed and commissioned a captain in the Continental Navy. The rare document (a copy of which is in the author's possession), reads as follows:

"By His Excellency, George Washington, Esq., Commander-in-Chief of the Army of the United Colonies of North America.

"By virtue of the power and authority to me granted by the Honorable Continental Congress, I do hereby constitute and appoint you to be captain of the armed schooner Franklin, in the service of the United Colonies of North America, to have, hold, exercise and enjoy the said office of Captain, and to perform and execute all matters and things to which your said office doth or may of right belong and appertain, until further orders shall be given herein by the Honorable Continental Congress, myself, or any future Commander-in-Chief of said army, willing and commanding all officers, sailors, and persons whatsoever, any way concerned, to be obedient and assisting to you in the execution of the commission.

"Given under my hand and seal, at Cambridge, this 20th day of January, Anno Domini 1776.

"G. WASHINGTON."

Captain Tucker's first and second lieutenants were appointed and commissioned under the same date. They were Edmund Fillyplace and Francis Salter.

While in this capacity Captain Tucker pleased General Washington in that he had made several daring moves and captured many valuable prizes, and upon recommendation of Washington he was transferred to the armed schooner "Hancock." This craft not being at all satisfactory to Captain Tucker, he was soon removed to the frigate Boston. (This vessel was the pride of the Massachusetts colony). The commission given him to serve on this unique craft, dated March 15, 1778. After this date he captured several of England's crack ships of war and a large number of other prizes.

He was ordered to convey the Honorable John Adams to France. On their voyage Captain Tucker took several prizes, all of which are recorded in the office of the Department of State, U. S. A. On his return from this daring trip he was ordered South on duty under Commodore Whipple, and was there engaged in several sharp battles with the enemy, and at a critical time was obliged to surrender to a large and powerful force. This noted battle took place on Charleston harbor.

After his release he was put in command of the "Thorne," and sent north on another expedition. The "Thorne" was good of her class, but was overtaken and captured in the Gulf of St. Lawrence by several large and powerful ships of the Royal Navy. Yet through keen figuring Captain Tucker, with several of his crew, got away in a small boat and safely landed in Boston. His arrival was the cause of great rejoicing among the patriotic people of the Tre-Mount village. He was banqueted in Faneuil Hall by the elite of the town, was complimented with the first three degrees of Freemasonry by Saint John's Lodge (the oldest Masonic body in New England), his diploma dating January 30, 1779. The writer knows of no other case of a naval officer being so highly honored by the Masonic fraternity. His diploma is still in a good state of preservation. It is a unique document. There gathered on that evening at the shrine of that sturdy body many of the leading men of Boston, and an officer of the "Rebel cause" was warmly received.

The ancient diploma as officers of the lodge bears the signatures, viz.: Nathan Potter, Master; Wm. Burback, Senior Warden; Richard Salter, Junior Warden. It is also signed by the officers of "St. John's Grand Lodge," viz., John Cutler, S. G. W.; Job Prince, J. G. W.; Nath. Barber, Jr., G. S. Elias Parkman, Secretary. After here being made a Mason he entered into Masonic relations with Capt. John Paul Jones, Capt. Abraham Whipple, Capt. Edward Preble, Commodore James Nicholson and Captain Jeremiah O'Brien.

Captain Tucker's log book would perhaps be of interest to the reader. All was kept complete to the letter. On his naval foreign voyage he started (for France from Boston), February 17, 1778, arriving in Bordeaux, March 31 following. The writing is good, original in many expressions. Each day's entry began as follows: "Pray God conduct me safely to France and send me a prosperous cruise."

Captain Tucker was a God-fearing man, which the writer could plainly show from other acts by him, while in the service of the United colonies.

We find in the Massachusetts Archives a portion of his naval record. He was five feet four inches high, one hundred and sixty pounds, and of dark complexion. On the 16th of May, 1781, a petition was circulated in behalf of Captain Tucker, and ten days later he was commissioned (by the Massachusetts Colony) a Commodore, in the "Continental Navy." The petition was dated in Boston. It bore the names of many merchants, also master mariners, and was given by one Benjamin Goodhue, as a token of the love and esteem of his many friends in old Salem and Marblehead.

Commodore Tucker was a representative to the General Court of Massachusetts for eight consecutive years, and a delegate to form the Constitution of the State of Maine. He was twice elected to the Maine Legislature.

In 1820 he was chosen an elector in the Presidential Campaign, and was appointed to convey the vote of the "Pine Tree State" to Washington. He was there received with the highest honor due an ex-naval officer, and it was ruled by Congress that Commodore Samuel Tucker should at all times be entitled to admission to the floor of both Houses. He there received a vote of thanks from these high and honorable bodies for meritorious service rendered during the war for the freedom of the American colonies. Among the many other honors conferred upon this ardent patriot was his admittance to the "Society of Cincinnati" in the Commonwealth of Massachusetts, yet he never had the pleasure of attending a meeting of that renowned Order. He for a short time resided in a part of old Boston, now called the "North End," which was at that time the fashionable part of the Hub. He moved to Bristol, Me., in 1793, where he was kindly greeted by his new neighbors and those who wished to be considered his

friends, many of whom had seen service in that memorable struggle. Commodore Tucker rendered valuable service in the War of 1812, yet historians of that brief conflict make no mention of the same, documents, relative to his exploits, having been lost by the Naval Department at Washington.

At the breaking out of the war of 1812 no town on the coast of Maine took a more active part than Bristol. The pretty village of Round Pond (where resided the well known families, Yates, Nichols, Fossett, Smith and Hinds), was in a state of terror. The three companies of militia were in service, but a man of the "mighty deep" was the hero of the day. Citizens came from far and near to see Captain Tucker, the sturdy old warrior informed his compatriots that if they would furnish him with a suitable craft he could yet do active service. Capt. George James Yates (who had served in the Revolution) remarked "Captain Tucker, what shall we do if the British bombard our port?" Tucker replied: "I'll show them that Sam Tucker can yet command the quarterdeck and face the Navy of England." A craft was soon fitted out and the command was given to Commodore Tucker to "catch Britishers." In one of his first cruises, while near the town of Blue Hill, he "fell in with" an East Indiaman, deeply loaded with a rich cargo, a few days out from Halifax, bound to Badaduce. From her mizzentopmast head was proudly floating the red-crossed banner of old England. "Man the guns," said Tucker; "I've seen that flag before." While his craft was small his courage was large. He soon captured the great ship. Her name was the "Crown."

The writer has in his possession a certified document from the Department of State, U. S. A., showing Commodore Tucker to have served eight consecutive years in the capacity of a naval officer, also stating that on January 1, 1818, that fear-

less American was granted a pension of \$20 per month.

Commander Tucker captured more prizes and made more daring moves during that struggle than any other American sailor.

The following children were born to Commander and Mrs. Samuel Tucker: Mary, born May 21, 1770; Martha, born June 20, 1772; Samuel, born April 5, 1775; Betsey, born February 20, 1777; Samuel, born March 2, 1778.

In Bristol are several of his descendants, but none are held in higher respect than the Postmaster of beautiful Round Pond, in the fraternal and modest personality of Samuel Tucker Hinds.

The great-hearted patriot died with a prayer to his Maker. He was buried in the old "Broad Cove" yard in the little town of Bremen, where today the roar of the waves of the ocean seems to sing a requiem to the name of that honored son of old New England. His tombstone bears the following inscription:

In Memory of
Commodore Samuel Tucker,
Who Died
March 10, 1833.
Patriot of the Revolution.

This rude marker of slate stone is nearly hidden from view by vines and wild flowers, there growing in abundance. Presidents Washington and Adams in their declining years, often spoke of Samuel Tucker, the daring Commodore of the "Continental Navy."

It has of late occurred to the narrator that Masonic historians have failed to record the name of Samuel Tucker among the many Free Masons on the side of liberty during those eight years of bloodshed. Half never can be told of the services of that distinguished and exemplary gentleman, who did so much toward shaping the destinies of the North American Republic. But may this article from the pen of a young journalist aid in keeping green the name of a sailor of the old school before generations yet to be born.

Rural is the spot where he now rests; plain were the ships, on which he fought; but the Father of us all, and the God of battles loves the name of a true Christian, an ardent patriot and an honest man, whose name shall live as long as the American Navy rides the mighty deep. No Roman of old ever came forward to

save that State with purer intentions than came Samuel Tucker to defend the thirteen colonies. Frenchmen love the name of Napoleon; Italians cheer the deeds of Garibaldi. The American people rarely appreciate the services of true worth—Commodore Samuel Tucker has no monument to the virtues of a benefactor to human kind.

THE SMALLEST MASON IN THE WORLD



BROTHER CASPAR H. WEIS is just 3 feet 11 inches high, and weighs 55 pounds. He was born April 19, 1878, in Morchingen, Bezark Trier Rhineland, Germany, and also has a sister still smaller. The parents are of average height and well educated.

After an ordinary school education, Caspar was apprenticed to Wiehelm Bohrer, the leading jeweler of the city of Trier, and remained there three and one-half years, or until he had finished his trade. He then took to traveling, working in Cologne, Hanover, Switzerland, Berlin and cities through Russia. Like all other German subjects he was obliged to serve in the army or navy. Being sound and in good health he could not be exempt on account of his size, so a suitable place was found for him on a school ship, where he was assigned to the duty of taking care of the compasses and timepieces. This work was too slow for him and he soon got tired of it, so he asked for a leave of absence, and was granted five months. He then joined Rosenfeld's Liliputian company, and came to America with them, arriving in New York, October 15, 1898. He made his first appearance at the Irving Place Theater there, met with great success, and traveled with them for three months, returning to New York, where he worked for a time at his trade, after which he joined Gus Hill's Royal Lilipu-

tian show, and was on the road again for six months. After that engagement he located at Philadelphia, where he obtained employment at Lit Bros., and has full charge of the watch and jewelry repair department. He there made the acquaintance of a member of Richard Vaux Lodge, with the result that on March 25, 1901, he was balloted for, elected and made a member of it, and has been appointed, and serving as the Junior Master of Ceremonies. He is also a member of Jerusalem Chapter 3, Royal Arch Masons; Corinthian "Chausser" Commandery, No. 53, K. T., and a member of the Mystic Shrine. Brother Weis is a most energetic man, and whatever he undertakes, prospers. His record as a mechanic, a thespian, a traveler and a Mason is worthy of more than a passing notice.—*Masonic Trowel*.

Masonic Friendship

Ours is more than a mere selfish and mercenary friendship—more than the flattering shadow that follows the sunshine of wealth and fame; more than the beautiful semblance of a substance which cynics have derided and misanthropes have spurned. Ours is a generous friendship founded on brotherly love and esteem, which no misfortune can weaken, no disaster destroy—one which stands the warm kisses of the sun and the tempestuous wave of the storm.—*R. H. Taylor, Arkansas*.



EDITORS' CORNER



JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, } Editors.

**An
Important
Provision**

The fourth subdivision of Section 3 of Article IV, of Part III of the Constitution of the Grand Lodge of California, relative to the forfeiture of charter, reads thus:

“The charter of a Lodge may be forfeited by receiving applicants known to be unworthy or refusing or neglecting to discipline unworthy members.”

This is a righteous provision and one that ought to be rigidly enforced; particularly so, since in these latter days Masonry has become so very popular that many who are lacking in the essential elements of character that are prerequisite to admission into this honorable Order come knocking at the doors of Masonry, apparently with the intention of gaining a reputation among their fellow men that they are by no means qualified to bear. The Grand Lodge of California has decided that a Committee of Investigation is guilty of gross neglect of duty if they report favorably upon a petition without reliable information as to all the matters upon which the Lodge requires advice. It not infrequently occurs that members of these committees perform their duties in a very perfunctory manner and report without any basis upon which to base their findings.

The language of the Grand Lodge is this: “The character of every applicant ought to be considered by the Lodge; and if anyone would dislike to have his character thoroughly canvassed, let him understand that a Masonic Lodge is not the place for him. If any one asks us to receive him as a brother, we have the right, and it is a duty we owe to ourselves, to be fully advised of his qualifications and his fitness in all respects to be so received be-

fore we do receive him. If his character will not bear inspection, let him keep aloof from us.”

Equally condemnatory is the action of some lodges in receiving and acting favorably upon petitions of applicants who have been rejected in other Lodges, ignoring without investigation objections that ought to be most carefully weighed. Many Lodges and Masters of Lodges consider it improper to canvass the character of an applicant in open Lodge. It is not improper. On the contrary, it is highly proper but the canvass must take place prior to the ordering of the ballot.

The Grand Lodge further says: “If a Lodge, knowing that an applicant has been guilty of any flagrant crime which would render him a disgrace to the Craft, should seek to condone and cover up the offense, and give character to the offender by making him a Mason, the sooner its charter is arrested the better for the interests of Masonry.”

The Grand Lodge considers neglect to discipline an unworthy member an offense that justifies forfeiture of charter. A member may be in good standing in his Lodge, and yet be an unworthy Mason. A Mason is always in good standing until, for some cause, he is declared otherwise. But whilst an unworthy member may be in good standing it does not follow that if he desires a dimit from the Lodge, he should be granted one. It is the duty of the Lodge not to grant him the dimit, but to discipline him for his unworthiness. We have in mind several cases of brethren who have been granted dimitts (true, without recommendatory certificate), that were at the time known to be criminals, or who were either under arrest or out under bonds for criminal violation of the

laws of the land. In such cases it was the plain duty of the Lodge, instead of granting dimits, to have had charges preferred against the reputed offenders. For neglect to do so, they afforded ground for the forfeiture of their charters. Suppose these reputed offenders are found guilty by the courts and are punished either by fine or imprisonment. They may afterwards make application for admission, and, if application be made in proper time, they could keep themselves in Masonic standing. A Lodge that would grant dimits to unworthy members instead of disciplining them justly, under the law, forfeits all right to retain its charter, and should itself be disciplined in the severest manner known to Masonic law.

Election to the Degrees A lodge having concurrent jurisdiction with other lodges rejects an applicant for the degrees of Masonry. After the constitutional period has elapsed the rejected applies to another lodge. Should the second lodge elect such applicant? Yes, if it deems proper so to do. The courtesy, however, which should obtain among lodges requires that there should exist the best of reasons for so doing. If a petitioner has been rejected by the lodge to which he first applied there are presumptive reasons why he should not be elected on application to another lodge; and these reasons should appertain to the character of the applicant. A Masonic lodge is a Masonic family, and it may happen that an applicant would be considered unacceptable in one lodge while quite the contrary in another. Discordant elements are undesirable in any lodge, and every member would seem to have an inalienable and undoubted right to choose those who are to hold the intimate relationship and friendly intercourse that ought to exist among those of the same Masonic family. It becomes, then, a serious question whether a Master Mason has

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a right to cast an adverse ballot against an applicant simply for the reason that, whilst he has no objection to the moral character of the applicant, he feels that he cannot fraternize with him in the friendly and social manner that ought to characterize members of the same lodge. Masons are human, and, constituted as human beings are, they have their likes and dislikes. The likes bring them into the pleasant relation of companions; the dislikes result in inharmony. Incompatibility among lodge members like incompatibility in the family is the progenitor of discord and often of animosity. We often hear the expression that we should admit no one to our lodges whom we are unwilling to admit into our families. This principle is radically wrong; and, were it observed in the lodges, there would be few Masons in the land. When an applicant is re-

jected in a lodge it is evident that some one either does not want him in the lodge or that he knows that in his character which is proper cause for rejection. When such applicant puts his petition into another lodge, and the fact of his previous rejection is known, a closer investigation should be made than under other conditions. Courtesy to the lodge which previously rejected him demands this much. At present, as the law is, there seems to be no way in which the fact of previous rejection is made known to the lodges, the rejections being reported simply to the Grand Secretary. Lodges having concurrent jurisdiction should be required to report all cases of rejection to the other lodges in the same jurisdiction in order that such other lodges may be able to observe the courtesies that ought to exist.

Clandestine Lodges

The following list of clandestine lodges is excerpted from the Proceedings of the Grand Lodge of Florida. Deeming it of importance to the lodges of California we give it place in the TRESTLE BOARD. We suggest that it would be well for our lodges to preserve a copy of this list, since in these days we are annoyed by clandestines:

Visitors from Ohio lodges should be required to produce documents from the lodge they claim to hail from, and if such documents have A. F. & A. M. on them, they are clandestine, as the regular Masons of Ohio are known as F. & A. M.

ILLINOIS.

Amelia, No. 377, Chicago; Immanuel, No. 357, Chicago; Lafayette, No. 214, Chicago; Justin, No. 204, Chicago; York, No. 212, Chicago.

KENTUCKY.

King Solomon, No. 1, Covington; Washington, No. 2, Covington; Jefferson, No. 3, Covington.

MASSACHUSETTS.

Boston, No. 295, Boston; Massachusetts, No. 296, Boston; Suffolk, No. 297, Boston; Commonwealth, No. 298, Bos-

CAUTION TO SUBSCRIBERS

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ton; Mount Zion, No. 299, Lynn; Mount Pleasant, No. 300, Dorchester; Puritan, No. 301, Swampscott; Somerville, No. 302, Somerville; Mount Olive, No. 303, Boston; Chelsea, No. 305, Chelsea; Mount Moriah, No. 306, Boston; St. John's, No. 307, Dorchester; Dorchester Union, No. 308, Dorchester; King Solomon, No. 310, Brockton; King Hiram, No. 311, Everett; Bunker Hill, No. 312, Charlestown; Harmony, No. 314, Brockton; Ancient Landmark, No. 1, Boston; Palmyra, No. 2, Boston; Haverhill, No. 3, Haverhill; Bethlehem; Caledonia, Dorchester; Constantine, No. 15, Cambridge; Lincoln, Newton; Mount Lebanon, Malden; Oriental Star, Watertown; Valetta, Allston.

MAINE.

Pine Tree, No. 313, Portland.

NEW YORK.

Banner, No. 1, New York; McKinley (Not William McKinley), New York; Excelsior, New York; International, New York; Benjamin Franklin, New York;

Progressive, New York; Triune, New York; Atlantide (by Gr. Or. France), New York.

NEW HAMPSHIRE.

Galilee, East Manchester.

OREGON.

Baker, No. 55, Marshfield (Mixed negroes and whites).

OHIO.

Ahiman, Newark; Alliance, Alliance; Alpha, Cleveland; Bismark, Cincinnati; Brighton, Cincinnati; Columbia, Columbus; Dumah, Springfield; Eureka, Cincinnati; Franklin, Columbus; Gem City, Dayton; Globe, Toledo; Hiram, Canton; Independence, Youngstown; Lessing, Toledo; Lincoln, Toledo; Lincoln, Cleveland; Lincoln Goodale, Columbus; Linton, Cincinnati; Massillon, Massillon; Mt. Tabor, Chilicothe; Myrtle, Mt. Vernon; New England, Worthington; Olentangy, Columbus; Painesville, Painesville; Progress, Cleveland; Salem, New Salem; Scioto Valley, Portsmouth; Surprise, Olmsted Falls; Summit, Akron; Victor, Cleveland; Vinton, Galloway; Washington, Cincinnati; West Mansfield, West Mansfield.

A legitimate lodge, No. 588, has been established at West Mansfield, also one called New England No. 4, at Worthington. Brethren from these places should have certificates countersigned by J. H. Bromwell, Grand Secretary.

PENNSYLVANIA.

Acacia, No. 44, McKeesport; Acacia, No. 252, Philadelphia; Agora, No. 6, Bethlehem; Christopher Columbus, No. 188, Philadelphia; Federal, East Mauch Chunk; Fraternity, No. 265, Philadelphia; Harmony, Pittsburg; Hiram, No. 250, Philadelphia; Jupiter, No. 249, Philadelphia; Jerusalem, No. 247, Philadelphia; Liberal, No. 9, Siegfried; Lincoln, No. 210, Philadelphia; Mount Carmel, No. 256, Philadelphia; Mount Lebanon, No. 251, Philadelphia; Nazareth, No. 255, Nazareth; Pennsylvania, Allegheny City; Pilgrim, No. 189, Allentown; St. John's, No. 213, Weissport; McKinley,

No. 264, Philadelphia; Washington, No. 244, Hazelton; Washington, No. 268, Philadelphia; Evergreen Chapter (Rose Croix), No. 50, Philadelphia; Washington Chapter (Rose Croix), No. 48, Allentown.

RHODE ISLAND.

Edwin Baker, No. 304, Providence; Eureka, No. 309, Providence.

Who May
Interpose
Objection

We have frequently had propounded to us the question, "Can a member of one lodge interpose an objection to the election of an applicant for the degrees in another lodge?" We answer that if a member of any lodge knows of any reason why an applicant for the degrees in any lodge is unworthy to be made a Mason, it is his duty to make known such reason to the committee appointed to investigate the character of the applicant. This is all that he can do. A Mason has no more right to object to the election of a party in a lodge other than that of which he is a member, than he has a right to vote against the election of the applicant. The decision of the Grand Lodge of California is expressed in Section 711 of Anderson's Manual, and is perfectly definite. It is plainly the duty, however, of the members of the investigating committee, to take cognizance of the objection to the character of an applicant for the degrees of Masonry, no matter from what source the objection may come. This committee has a solemn duty to perform, and it should be their desire to obtain such knowledge regarding the character of an applicant as will enable them to make a report just to the lodge and to the applicant.

Suppose, however, that the applicant has been elected to receive the degrees in one lodge, can a member of another lodge interpose an objection to the initiation of the applicant? Our Grand Lodge Constitution, Section 6 of Article III, Part III, expressly says that the objection must be made by a *member* of the lodge that

elected the candidate. The Committee on Jurisprudence, in a decision rendered by them, and approved by the Grand Lodge, used this language: "If the Master, however, should at any time before initiation, be advised by any Master Mason in good standing, or by any respectable gentleman, that the candidate was unworthy, or disreputable, it would be the Master's duty to delay further proceedings until he could satisfy himself fully as to the candidate's character." This language clearly implies that any person, whether member or otherwise, may communicate information to the Master as to the character of an applicant for initiation; and it further implies, or rather, definitely states that it is the duty of the Master to take note of information communicated to him. There may exist reasons why an applicant might be acceptable in one lodge while not so in another. But when anything against the character of an applicant is presented, the interests of the lodge and of Masonry demand a very careful examination, and careful action by the Master.

Pleasantries A lodge whose charter
 in fixed its stated meeting
Grand Lodge on the evening of
 Thursday of the Full Moon or the next
 Thursday thereafter, applied to the
 Grand Lodge for permission to change its
 name. Some astute brother who carried
 a pocket almanac, discovered that the
 moon did not full until a few minutes
 after midnight on the stated meeting
 night when the request was made. Here
 was a dilemma. Some argued that the
 request could not legally be granted;
 others favored the granting of the request,
 but were at a loss to know how to recon-
 cile the meeting and the moon. Finally
 a prominent Grand Officer declared that
 the Grand Lodge was supreme and could
 do what it saw fit to do; whereupon a
 venerable P. G. M. arose and said: "If
 this Grand Lodge is supreme, then let
 us declare that the moon was full at the

time!" That settled it, and the lodge
 got its new name.

Ideals of the Craft

First. We are taught as Masons to believe in God, that He has revealed His will to mankind, that He punishes vice and rewards virtue. This is the governing idea of Masonic obedience. To Him we must submit; Him we ought to obey. We are continually reminded of obedience to God and to the rulers of the craft. The Mason who has thoroughly learned this lesson has laid the foundation of a strong life.

Secondly. We are brethren. The ideal of the family is the consideration of right conduct. We look with horror on the member of a family who wrongs a brother. We tolerate much in a brother that others cannot. We extend this idea to the great brotherhood of which we are members. We have to suffer much, tolerate much, in order that we may be true workers on the temple of life.

Thirdly. Equality. There are distinctions as to office, but not as to men. Every brother must serve that the craft may prosper.—*Andrew Chisholm, Grand Master, Manitoba.*

One on Euclid

Euclid was laying down the axiom that two parallel lines can never meet. "That doesn't matter," sniffed the financial magnate, "you can merge 'em." Herewith the mathematician sadly turned to the multiplication table for consolation.—*Puck.*

So Different

Uncle Winthrop—And what do you desire to be when you have become a man, Emersie? When I was your age I wanted to be a pirate.

Emerson Lowell Backbeigh—The aspirations of modern youth are so different, uncle. Now, I should like to be a promoter.—*Ex.*

RATHER MIXED



RO. W. H. Mayo of Missouri thinks there is much confusion and misunderstanding in the matter of "Grand Honors" and their proper use. He relates the following instances, which are not uninteresting:

"We once attended a Lodge meeting in a large city when the Grand Master was to pay an official visit. The lodge room was crowded, an officious, wizen-faced, dyspeptical ignoramus was the Marshal. He proceeded to the ante-room, marshaled into line several Past Masters, who had served many years ago as District Deputy Grand Masters and Lecturers, Past Grand Masters, and the Grand Master, all in one line, marched into the Lodge and introduced them as Right Worshipful Bro. Stonepicker, Past District Deputy Grand Master; Most Worshipful Bro. Jamestown, Past Grand Master, and Most Worshipful Bro. William Smith, Most Worshipful Grand Master of the Most Worshipful Grand Lodge of the State of ——. Then the aforesaid Marshal forthwith pranced around in front of the line and ordered the Lodge 'together on the Grand Honors,' and proceeded to bury them by raising both hands above the head, which, if it means anything, is: 'We commend his spirit to God who gave it.' Then crossed the forearms over the breast, which means if anything 'we cherish his memory here.' and, letting both arms straighten out downwardly in front of the body, palms of the hands to the front, eyes cast downward, which means, if anything, 'we consign his body to the grave.' The next time that Grand Master visited in that city he slipped in by a side door *incognito*, and was heard to say to a few knowing friends that he was not yet quite ready to be buried.

"We visited another large city in another State about the same time, and to

our great pleasure met the Grand Master of Masons of that State, and was urgently requested to join him and his party that evening in an official visit to a small and young lodge in one of the suburbs. We cheerfully accepted. When the time came all the brethren were invited into the lodge and properly introduced, and took seats, except the Grand Master, who was conducted into the lodge alone and introduced as Brother George Miller Monroe, Grand Master of Masons of the State of ——. The Marshal then said, 'Together, brethren, on the signs,' when the salutation signs of each of the three degrees were given, and the Grand Master escorted to the East. Which of these two introductions was correct and Masonic? Is it possible that there can be any difference of opinion among *men and Masons* on this subject?"—*Exchange*.

Got His Money's Worth

A good story is told of a certain brother who went into the shrine. He found out on the night of his initiation that he was not likely to participate in all of the ceremonies of the Order and went at once to the head officer and complained. He asked if his money wasn't as good as anyone else's, and said that he wanted all that it would buy. He got it, and now he says that was one time in his life when "he made a darn fool of himself."—*Illinois Freemason*.

Masonic literature is as essential to a Freemason as religious literature to a Christian, as medical literature to a physician, as legal literature to a lawyer, as scientific literature to a scientist and as political literature to a statesman.

When a man is courting a widow, it never occurs to him that her first husband may have been killed by bad cooking.



Perfect Ashlars of

Masonic Thought



ASONRY has wrought a wondrous work in this world of ours, and her work shall continue. Greater is the outlook for the future. It rests, however, upon the individual members. See to it, Brethren, that you bear this well in mind. Dare to live Masonry! Let her principles become a part of your everyday lives, a daily habit, a delight, an ever present inspiration, remembering that her teachings command that God is our Father, man is our Brother. She places a firm reliance on the firmness of the individual. A strong character is her mainstay. Strength of mind is good; strength of heart and soul is better; but best of all is character. Character is Masonry's best builder. Character is Masonry's defender.—*Trenmor Coffin, Nevada.*

The Order of Knights Templar has inspired men with higher purposes, and given them victory over selfishness and sin, and is today one of the brightest object lessons before the world to teach the exalted principles of fraternity, courtesy and beneficence; and one principle of life sustains and animates all. Human progress is our cause, the liberty of human thought is our wish, and the freedom of human conscience is our mission.—*Sir Edwin Chamberlain, P. G. C., Texas.*

We are told by travelers that amidst the Arabian hills is a valley given up to the culture of odorous shrubs and spices, where the air is redolent of fragrance. Going away the visitor finds that the perfume clings to the hair and the garments for days. May the communications of our Lodges be so harmonious, uplifting

and soul inspiring that we shall go away charmed with and strengthened by the spirit of brotherly love, and our lives made fragrant with nobler and more earnest desires to bless and uplift mankind.—*Olin W. Daley, P. G. M., Vermont.*

The feeling of brotherly love should be constantly in your heart. You can take it into the Lodge room and carry it away with you, made stronger and more potent by the pleasant intercourse with your brethren. It adorns the counting room, the store and the shop, lightens the burdens of toil and sheds sunshine in the home.—*W. J. Duncan.*

Freemasonry, which has withstood earth's changes—the shock of nations and revolutions of the ages, and the hatred of misguided and misinformed men—will still live, if we are true; sceptres pass away, thrones crumble, kingdoms fall, but the Masonic fabric will stand, if we are true. Unchanged and unchanging, Masonry will exist unto the end of the ages, if we live up to our high privileges and exemplify without the lodge what we are taught within it.—*Bro. Abraham H. Howland, Jr., P. G. M., Massachusetts.*

“Brother!” To the true and thoughtful Mason the word is not mere verbiage. It marks him as one of the true Brotherhood, whose pleasure (as is their duty), is to stand by one another, “for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death do them part.” Nor do our brotherly administrations end with death itself. Who that has been present at the solemn, but consoling ceremonial with which a Mason is laid to rest, can fail to realize

that the bond of our Brotherhood reaches beyond the narrow limits of this mortal life into the untrodden realms of Eternity.—*George Gillson, Grand Master, Nevada.*

Freemasonry exists in practice rather than in knowledge. It is a possession. It is not a knowledge of signs and passwords, but a conception of principles, unfolded by degrees in a systematic manner as the capacity to apprehend opens to the neophyte. Masonry is a growth. The secrets of Masonry, the workings of the lodge room, passwords and whatnot of the craft might be publicly proclaimed and nothing of value reach the ears of the man whose heart attuned to worldly pursuits responds not to Masonic evolution. Masonry is considered the parent body of all secret societies, although it has no imitators. Societies have been plagiarized for forms and usages, but the Masonic order stands alone, as for centuries, in the exemplification of those principles which are peculiarly Masonic.—*A Past Master.*

Masonry is the Daughter of Heaven; and happy are those who embrace her! By this, youth is passed over without agitation, middle age without anxiety and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greater part of mankind. In short, its ultimate resort is to enjoy in security the things that are, to reject all meddlers in State affairs or religion, or of a trifling nature, to embrace those of real moment, and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and in short have the less to wish for by the enjoyment of what they have. Liberty, peace and tranquility are the only objects worth their efforts, trouble and diligence.—*Anonymous.*

To be a real Freemason, is to be an heir of salvation. Elaborating the thought: helpless, ignorant, in darkness and dependent on God, and his fellows, man begins his circum-nambulations here, and food, instruction, culture, natural and divine light, are essential to his proper development and true happiness. If either of these necessities is withheld, he is proportionately dwarfed and, in consequence, liable to death. The acquisition of friends, of fame, of wealth, or of any of earth's benefactions cannot atone for such deprivation. The mortal and the immortal must be duly cared for or irreparable loss must ensue. Rightly to do this work, the light which partakes of the divine must be had. In short, the wisdom which Solomon urged all to get must be gotten or no Master building can be done. Singularly enough, many of the fraternity overlook this fact, and thereby fail to discern the real beauty of Free Masonry.—*John W. Brown, Illinois.*

If anything has been accomplished to give courage to a disheartened one, add to the happiness of some one around me, to comfort some sorrow, to add to the strength of a neighbor's virtue, it will indeed be ample recompense for our efforts.—*Lyman C. Byce, California.*

"The traditions and symbols of Masonry do not derive their real value from historical data, but from the universal and eternal truths which they embody. Were they historical episodes only, the world in its cyclic revolutions would long ago have swept by them and buried them in eternal oblivion." — *J. D. Buck in "Mystic Masonry."*

Bro. Thornburg, in his "Ringlets," says: No amount of money can buy for a man the true seeds of Masonry. He can purchase the tools only. He must work for the rest.

An Epitaph

BY DWIGHT BURDGE.

Mayhap some little flower will grow
 Above my desert clod,
 Serenely sepulchered below
 This consecrated sod;
 And if such flower perchance you see,
 Accept it as a gift from me!

Take it or leave it, as a sign
 That still I live—a soul;
 And that no grave could me confine,
 No fate my ghost control;
 For I was born with spirit-breath,
 To live away—to rise o'er Death.

And so, dear one, this unction take;
 That Death doth not destroy
 The golden thread of Life, nor break
 Aught save that earth alloy
 Which forms the temporary span,
 The changeful, mundane sphere of man.

THE APRON

FROM THE FREEMASON'S CHRONICLE.



HERE is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin or white leather apron. Commencing its lessons at an early period in the Mason's progress, it is impressed upon his memory as the first gift which he receives, the first symbol which is explained to him, and the first tangible evidence which he possesses of his admission into the Fraternity. Whatever may be his future advancement in the "royal art," into whatsoever deeper arcana his devotion to the mystic Institution or his thirst for knowledge may subsequently lead him, with lambskin apron—his first investiture—he never parts. Changing, perhaps, its form and its decorations, and conveying, at each step some new but still beautiful allusion, its substance is still there, and it continues to claim the honored title by which it was first made known to him on the night of initiation as "the badge of a Mason."

If in less important portions of our ritual there are abundant allusions to the

manners and customs of the ancient world, it is not to be supposed that the Masonic rite of investiture—the ceremony of clothing the newly-initiated candidate with this distinctive badge of his profession—is without its archetype in the times and practices long passed away. It would indeed be strange, while all else in Masonry is covered with the veil of antiquity, that the apron alone, its most significant symbol, should be indebted for its existence to the invention of a modern mind.

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol, was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations practiced in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred zennar was substituted for the apron. The Jewish sect of the Essenes clothed their novices with a white robe. The

celebrated traveler Kaempfer informs us that the Japanese, who practice certain rites of initiation, invest their candidates with a white apron, bound round the loins with a zone or girdle. In the Scandinavian rites, the military genius of the people caused them to substitute a white shield, but its presentation was accompanied by an emblematic instruction not unlike that which is connected with the Mason's apron.

"The apron," says Dr. Oliver (S. and S., Lecture X., p. 196), "appears to have been in ancient times an honorary badge of distinction. In the Jewish economy none but the superior orders of the priesthood were permitted to adorn themselves with ornamented girdles, which were made of blue, purple and crimson, decorated with gold, upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from one another. Some were plain white ones, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, though, the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it certainly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration; although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian Church, wherever a legitimate establishment, with the necessary degrees of rank and subordination is formed, are invested with aprons as a peculiar badge of distinction, which is a collateral proof of the fact that Masonry was originally incorporated with

the various systems of divine worship used by every people in the ancient world. Masonry retains the symbol or shadow; it cannot have renounced the reality or substance."

In the Masonic apron two things are essential to the due preservation of its symbolic character—its color and its material.

1. *As to its color.* The color of a Mason's apron should be pure, unspotted white. This color has, in all ages and countries, been esteemed an emblem of innocence and purity. It was with this reference that a portion of the vestments of the Jewish priesthood was directed to be white. In the Ancient Mysteries the candidate was always clothed in white. "The priests of the Romans," says Festus, "were accustomed to wear white garments when they sacrificed." In the Scandinavian rites it has been seen that the shield presented to the candidate was white. The Druids changed the color of the garment presented to their initiated with each degree; white, however, was the color appropriated to the last, or degree of perfections. As it was, according to their ritual, intended, to teach the aspirant that none were admitted to that honor but such as were cleansed from all impurities, both body and mind. In the early ages of the Christian Church a white garment was always placed upon the catechumen who had been newly baptized, to denote that he had been cleansed from his former sins and was thenceforth to lead a life of purity.

* * *

2. *As to its material.* A Mason's apron must be made of lambskin. No other substance, such as linen, silk or satin, could be substituted without entirely destroying the emblematic character of the apron, for the material of the Mason's apron constitutes one of the most important symbols of his profession. The lamb has always been considered as an appropriate emblem of innocence. And hence

we are taught, in the ritual of the first degree, that "by the lambskin the Mason is reminded of that purity of life and rectitude of conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides."

The true apron of a Mason must then be of unspotted lambskin, from 14 to 16 inches wide, from 12 to 14 deep, with a fall about 3 or 4 inches deep, square at the bottom, and without device or ornament of any kind. The usage of the Craft in this country has, for a few years past, allowed a narrow edging of blue ribbon in the symbolic degrees, to denote the universal friendship which constitutes a bond of the society, and of which virtue blue is the Masonic emblem. But this undoubtedly is an innovation, for the ancient apron was without any edging or ornament. In the Royal Arch degree the lambskin is, of course, continued to be used; but, according to the same modern custom, there is an edging of red, to denote the zeal and fervency which should distinguish the possessor of that degree. All extraneous ornaments and devices are in bad taste, and detract from the symbolic character of the investiture, which have been gradually creeping into our Lodges, have no sort of connection with Ancient Craft Masonry. They are an innovation of our French brethren, who are never pleased with simplicity, and have by their love of tinsel in their various newly-invented ceremonies effaced many of the most beautiful and impressive symbols of our Institution. A Mason who understands and appreciates the true symbolic meaning of his apron, would no more tolerate a painted or embroidered satin one than an artist would a gilded statue. By him, the lambskin, and the lambskin alone, would be considered as the badge "more ancient than the Golden Fleece, or Roman Eagle, and more honorable than the Star and Garter."

To Which Class?

The world bestows its big prizes, both in money and honors, for but one thing, and that is *Initiative*. What is initiative? I'll tell you. It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. That is to say, carry the message to Garcia! There are those who never do a thing until they are told twice; such get no honors and small pay. Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard luck story. Then, still lower down in the scale than this, we have the fellow who will not do the right thing, even when some one goes along to show him how and stays to see that he does it; he is always out of a job and receives the contempt he deserves, unless he has a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club. To which class do you belong.

ELBERT HUBBARD.

Legitimate Negro Lodge

The Texas *Freemason* is authority for the following statement:

There is probably only one legitimate Lodge in the United States in which the membership is principally negroes, and that is Alpha Lodge, No. 116, Newark, N. J., holding a regular charter under the Grand Lodge of New Jersey, and it may be said to be the only legitimate "colored" Masonic Lodge in the United States.

If stage money were any good, it would be hard enough to get.

It is a great disillusionizer to meet the hero of a play in a cheap restaurant.

If Eve had had a hairpin, she could have unlocked the Garden gate and got back in.

LIGHT

BY WILLIAM PITT PALMER

[Pronounced by one of the most eminent critics in Europe to be the finest production of the same length in our language.]

FROM the quickened womb of the primal gloom,
 The sun rolled, bleak and bare,
 Till I wove him a vest for his Ethiop breast,
 Of the threads of my golden hair;
 And when the broad tent of the firmament
 Arose on its airy bars,
 I penciled the hue of its matchless blue
 And spangled it round with stars.



I painted the flowers of Eden bowers
 And their leaves of living green,
 And mine were the dyes in sinless eyes
 Of Eden's virgin queen.
 And when the fiend's art on the trustful heart
 Had fastened its mortal spell,
 In the silvery sphere of the first born tear
 To the trembling earth I fell.



When the waves that burst o'er a world accursed
 Their work of wrath had sped,
 And the Ark's lone few, the tried and true,
 Came forth amongst the dead,
 With the wondrous gleams of my bridal beams
 I bade their terrors cease,
 As I wrote on the roll of the storm's dark scroll
 God's covenant of peace.



Like a pall at rest on a senseless breast,
 Night's funeral shadow slept—
 When shepherd swains, on Bethlehem's plains,
 Their lonely vigils kept—
 Then I flashed on their sight the herald bright
 Of heaven's redeeming plan.
 As they chanted the morn of a Savior born—
 Joy, joy to the outcast man!



Equal favor I show to the lofty and low,
 On the just and unjust I descend;
 E'en the blind, whose vain spheres roll in darkness and tears,
 Feel my smile, the blest smile of a friend;
 Nay, the flower of the waste by my love is embraced
 As the rose in the garden of kings,
 At the chrysalis bier of the worm I appear,
 And, lo! the gay butterfly-wings.



The desolate morn, like a mourner forlorn,
 Conceals all the pride of her charms,
 Till I bid the bright hours chase the night from her flowers
 And lead the young day to her arms!
 And when the gay rover seeks Eve for his lover
 And sinks to his balmy repose,
 I wrap his soft rest by the zephyr-fanned west,
 In curtains of amber and rose!



From my sentinel-sleep by the night-dreaded deep
 I gaze with unslumbering eyes,
 When the cynosure star of the mariner
 Is blotted from out the skies!
 And guided by me through the merciless sea,
 Though sped by the hurricane's wing,
 His compassless, dark, lonely weltering bark
 To the haven of safety he brings.



I waken the flowers in the dew-spangled bowers,
 The birds in their chambers of green,
 And mountain and plain glow with beauty again,
 As they bask in perennial sheen.
 Oh! if such the glad worth of my presence on earth,
 Though fretful and fleeting the **while**,
 What glories must rest on the home of the blest
 Ever bright with the deity's smile!



THE BELIEF OF MASONRY

BY BROTHER JOHN CHRISTIE, NEW HAMPSHIRE.



UT Masonry does not rest satisfied with admitting the abstract proposition that God exists. We, as Masons, believe in God as the Architect of universal nature, as a moral Governor of the Universe, who has established and promulgated laws for the government of His moral creation. In one word, we believe in God as He has made Himself known to man in the Holy Writings. This great light in Masonry, whose sacred pages are now lying open in our midst, we regard as the inestimable gift of God to man, and take as the man of our counsel, and the guide and directory of our faith.

Masonry views man as a being designed for immortality, and possessing attributes and powers which eternity alone can fully develop; and, therefore, it is his intellectual and moral constitution that she values. With her, "*the mind is the man,*" and it is in accordance with this principle that she acts. Wealth, power, rank, and the many puerile, senseless distinctions that poor, deluded man is too apt to consider as constituting the very summit of greatness and glory, Masonry values only as they are made instrumental in promoting the good of our race, and increasing the sum of human happiness. She looks not at the temporal circumstances in which man may, by the providence of God, be placed. Moral virtue is the test by which Masonry tries those who seek a participation in her privileges and pleasures: The man who acts constantly with reference to his high parentage, who makes the will of God his standard of duty, though he may be the tenant of a hovel, or clothed in rags, Masonry regards as exalted in the scale of true greatness infinitely above the despot elevated on a throne and surrounded with all the "*pomp and circumstance*" of real grandeur, who

with proud arrogance looks upon his fellow-men as mere tools of ambition, created solely for the purpose of administering to his wants and gratifying his unholy passions and appetites. With such views of man Freemasonry holds no communion.

Freemasonry Active

"Freemasonry in all its departments is going forward with a mighty rush. At this time of progress and prosperity it is pleasant to look abroad as the reviewer is called to observe the activities and movements of the Craft, and to note the general sweep of cumulative power and usefulness. The Masonic organization has both the resources and the opportunities to do a broader, better work than ever before. To this end there must be an application of the principles and precepts of Freemasonry to daily life—to the relations of man to his fellow man—of man to God. Are we brothers and workers together in the Royal Art? Then let us be hopeful, cheerful toilers, confident seekers, assured that our labors will bring us to the desired attainment—at least that they will point the way to those paths of noblest endeavor which shine brighter and brighter to the perfect day."—*Henry W. Rugg, R. I.*

Leave Cards at Graves

It is becoming fashionable in Paris to leave cards at the cemetery. An oak box placed on a tombstone is intended for the cards of those who visit the resting place of a departed friend. In this way the near relatives find out those friends who still cherish the memory of the dead.—*Exchange.*

Hope springs eternal in the human breast, but as a man gets older the springs get materially weaker.

REVELATIONS OF SYMBOLISM

BY W. F. PACKARD, MISSOURI.



IN ALL grand mysteries it is a recognized fact that purity of heart and life in man determines the degree of his perception, and the clearness of his discernment of the revelations of symbolism.

Masonic symbols are as meaningless as the stony stare of an Egyptian Sphinx to him whose motives are not pure and whose heart is not right. True light is from within. "The universe is the externization of the soul." We see as we are. We throw either the light or the shade of our personality on all that our eyes behold. It is said that Nero, the cruel emperor of Rome, fled in terror from the Asylum of Elusis, when the mysterious sights and sounds that greeted his entrance only awakened the ghostly spectres of his past infamies while the noble youth of Greece found in the same sounds and sights rich disclosures, and the "vision splendid."

So it is with Masonry; it is an apex of advantage, a mount of vision where ineffable and ineffaceable splendors rise to view, irradiating and ennobling life; or it is an arid waste, according to the disposition of the "inner man." Masonry is a kind of visible music, a poem with symbols for words, whose rhythm swings in measure with the march of time, and the pulse of God; but to him whose conscience is defiled, and whose motives are mixed, its music jangles like a broken harpstring, its glorious bow fades from the sky, its greensward is no longer elastic to his feet, the sky is leaden to his looks, the sun itself becomes a patch of darkness and its sublime mysteries become a jargon of empty words.

One of the most beautiful truths and lessons of Masonry is, that it has dared to think of human history not as a great flat plain on which men wandered pleas-

antly and aimlessly, always coming back at last to the dead camp-fires where they have slept before, but as a flight of shining stairs up which men were to struggle toilsomely but eagerly toward something better. "The power of any life lies in expectancy. Expectancy measures the degree in which a fact, and its degrees attest the truth man is living." Masonry recognizes this that, the more varied and manifold a man's experiences, the better his apprehension of that of which he is apprehended by the All-seeing Eye. Every new experience through which man passes is like a jewel set in the texture of his life, on which God shines and makes interpretation and revelation of himself. And God has purposes still concerning man and Himself not yet unfolded even by any thirty-third degree, to be revealed at every onward step toward that temple "not made with hands, eternal in the heavens."

Masonry is the handmaid of religion, and its most powerful auxiliary. It is the grandest human institution that the world has ever seen. It towers far above the mountain tops. But it can never be an adequate substitute for religion. It makes no covenant with God for salvation. Its altars are indeed sacred, but they are hallowed only by the fealty of mutual human ties, and by fraternal love which prays for and receives the blessings of the Eternal One. It is a crystallization of the truth of the brotherhood of man, sanctified by that other truth of the Fatherhood of God, but it makes no Atonement; it offers no sacrifice for sin; it speaks of no Mediator. It never dares to say, "Look unto me and be ye saved." It creates no church, administers no ordinances. But, like every human machine and institution, it comes short in its dynamics; it lacks the power to regenerate and to transform; and even a Mason may have the "form without the

power of Godliness"; even a Mason may "hold the truth in unrighteousness." Masonry can not shed abroad the love of God in our hearts. All our precepts and symbols point to high and noble living. But only such Masons as lay hold of the power of the Lion of the Tribe of Judah can rise to spiritual life, and incarnate the divine realities which Masonry bodies forth to the senses.

By means of two trees was the law first impressed upon man. But "Cherubim and a flaming sword at the East of the Garden of Eden, which turned every way to keep the way of the Tree of Life," proclaim a broken Law and a forfeited life. Only "the law of the spirit of life," learned at Calvary's bloody Tree, whose crimson libation of love bathed the sword of Justice in the Cherubim's hands, can atone for man's sin and make him "free from the law of sin and death," and give him the right—though he be a dying thief, whom Masonry would not receive—to eat of the Tree of Life in the Paradise of God!

"Too Busy"

This from the New York *Masonic Standard*, in the parlance of Brother Morcombe of comment fame. "hitteth ye nail on ye hede."

It is only the lazy Mason who is "too busy" to read a Masonic paper. The really busy Brother, who has important duties to perform, finds that such reading is necessary, and he is never "too busy" to add to his stock of information.

CALIFORNIA MASONS HONORED

Advices from Washington, D. C., announce that at the annual session of the Supreme Council of the Southern Jurisdiction, A. and A. S. R., the following Knights Commander of the Court of Honor were elected to the honorary thirty-third degree:

California—Joseph David Abrahams, Robert Kneeland Dunn, William Parker Filmer, John Martin, William Schuyler Moses, Morris Siminoff, Frank Chester Van Schaick, Perry Winslow Weidner and William Rhodes Horney.

Hawaii—Joshua Daniel Tucker, Honolulu.

Qualifications for Office

A man who is really serviceable, and in demand by his brethren, should feel sufficiently complimented by his election to office to thoroughly qualify himself for the discharge of its responsible duties. Few men qualify themselves after they have been elected, if they have not sufficient zeal to have previously acquired a good groundwork. It is important that every Mason should read and in every way possible adorn his mind with useful knowledge, and especially when called upon to fill important positions should he be zealous in the pursuit of Masonic learning.—*Bro. Wm. H. Bumpas, Tenn.*

A Freemason's Prayer

Almighty Architect! whose mind
Hath planned all things that be,
Whose thought is law; whose law is love,
Whose love fertility,
Help us to reverence Thy mind
And see Thy Temple in mankind.

"Let there be light" Thy primal voice
We echo, nor in vain
The hidden mysteries explore
That all thy works contain
Yet pray for humbleness and awe
In tracing thy enfolded law.

Let there be life it follows on,
For light smiles not on death,
And light is life and life is light
When man remembereth
Thy name and will, and thinks it joy
To labor if in thine employ.

Let there be love, for thou art love
Ah! Father none can view
With filial love Thy Fatherhood
But love his brother too
If charity our heart has filled,
Cementing stone to stone we build.

Wisdom and strength and beauty form
The pillars of thy throne;
Each in its perfect self belongs
To thee, to thee alone.
Yet may they gleam before our eyes
To make us strong and clear and wise.

By faith establish well our ways
Bid hope expand our view
And crown thy gifts with golden love
Which maketh all things new.
Then shall our light before men shine
Because they mark that we are thine
So mote it be.

—*Andrew Chisholm, Grand Master, Manitoba.*

THE CRAFT IN THE PHILIPPINES

BRO. H. F. BRIDGES, IN LOS ANGELES FREEMASON.



HERE is probably no place in the world where a Masonic lodge can accomplish more good toward the uplifting of humanity than in the city of Manila. The American population here is composed largely of men with no families, or of men whose families are in the United States. They necessarily lead bachelor lives, and the influence of home surroundings is in many cases entirely lacking. Though there are now more legitimate places of amusement for the resident of Manila than formerly, when there were practically none, still the places where a man of ordinarily moral tendencies can pass his evenings profitably are not any too numerous, especially as compared with most cities of the United States.

Many of these young men, in looking about for "something to do," have decided that now is the time for them to become Masons, and by so doing they are surrounded by a wholesome influence which they would never encounter but for the Masonic lodge, and if there were no lodge for them to visit they would drift away and become habitués of places less moral.

In Manila there is one Blue Lodge (*besides one or two native lodges*), with a membership of 265, and across the bay, at Cavite, there is also a Blue Lodge with a membership of about 75, and considering the unpleasantness of the heat during a portion of the year the interest manifested in the work is very gratifying.

The Royal Arch Masons of Manila and vicinity have forwarded by a recent mail to the "Grand Chapter of R. A. M. of the United States," at Buffalo, N. Y., a petition for a dispensation to organize and operate a Chapter here, with the expectation of obtaining a charter when the

Grand Chapter convenes in 1906. In and about Manila there are probably nearly 100 Royal Arch Masons, and at the meeting held for the purpose of selecting officers under dispensation there were about 35 present. In so large a number of Blue Lodge Masons as the total membership of Manila and Cavite lodges there are, of course, many who desire to take the Chapter degrees, and at least 25 have already submitted their names with a view of petitioning for membership as soon as a dispensation shall have been granted. Undersigned expects to be P. S. There is a great deal of interest manifested in this undertaking, and if a dispensation is granted, by hard work we expect to build up a prosperous and popular Chapter.

Mr. Brower, a member of Manila Blue Lodge, recently returned from Los Angeles. There are about 50 California Masons here. There is also a "Shrine Club" here, with a membership of 38.

Perfectly Clear

Visiting Tourist (to rural inhabitant)

—Are you a native of this place?

Inhabitant—Am I what?

Tourist—Are you a native?

Inhabitant's Wife (appearing on the scene)—Ain't ye got no sense. Rube? He means wuz ye livin' here when ye wuz born or wuz ye born before ye began livin' here?—*Harper's Weekly*.

His Suggestion

Philanthropist—What shall I call the inmates of the Old Maids' Home I've founded?

Lawyer—Er—how does "Preserved Peaches" sound?

When a man tries to kill two birds with one stone, it is apt to be a pretty safe proposition for the birds.



FLORIN L. JONES, 33^o, ELECTED GRAND PATRON AT THE SESSION OF THE GRAND CHAPTER, O. E. S.
OF CALIFORNIA, HELD IN LOS ANGELES, OCTOBER, 1905

THE NEW GRAND PATRON



At the Annual Session of the Grand Chapter, O. E. S., of California, held in Los Angeles, October 17th to 20th, inclusive, Bro. Florin L. Jones of San Francisco, was honored by election to the exalted station of Grand Patron. Bro. Jones has ever been foremost in matters pertaining to Masonry, and the Eastern Star, being a most enthusiastic worker in both bodies.

The following, which is excerpted from a recent publication, gives Bro. Jones' Masonic record, which is an enviable one.

FLORIN L. JONES, 33°.

To California Masons and members of the Order of the Eastern Star, the mention of Brother Florin L. Jones conveys the idea of a genial, courteous gentleman of high rank, and thoroughly in touch with every department of the Order, and well known to all, but those, who, not knowing him, see our portrait of Brother Jones, will at once appreciate the cordial good nature depicted there.

Initiated twenty-five years ago in Excelsior Lodge, No. 97, at Freeport, Illinois, he early exhibited his great interest in Masonry, for, by the time he was six years a Mason, he was Past Master of his Lodge, High Priest of his Chapter, Senior Warden of his Commandery and Thirty-second degree, in his Scottish Rite Consistory. Such a record is almost marvelous. The dates are as follows:

Initiated E. A. in Excelsior Lodge, No. 97, Freeport, Illinois, September, 1880. Fellow Craft in October, and Master Mason in November, 1880. Senior Deacon in 1881 and 1882. Junior Warden, 1883. Senior Warden, in 1884, and Master in 1885.

Exalted to Royal Arch degree in Freeport Chapter, No. 23, in September, 1881. P. S. in 1882 and 1883. Scribe, in 1884. King in 1885, and High Priest in 1886.

Royal and Select Master in June, 1882, in Freeport Council, No. 39, R. & S. M.

Dubbed a Knight Templar November, 1881, in Freeport Commandery, No. 7, Knights Templar. Warden in 1885, and Senior Warden in 1886, in which year he moved to California. Received the degrees of the Ancient and Accented Scottish Rite, 4th degree to the 32d degree in Freeport Consistory in 1882.

Demitted and affiliated with Pasadena Lodge F. A. M., in 1886. Elected Worshipful Master of Pasadena Lodge, No. 272, F. & A. M., from the floor in 1895. Was a charter member of Crown Chapter Royal Arch Masons, No. 72, at Pasadena, in 1889. Elected its first King and High Priest in

1890. He was presented with a beautiful Past High Priest jewel at the expiration of his term of office. Affiliated with Coeur de Lion Commandery, Knights Templar, No. 9, at Los Angeles, in 1887. Demitted to form Pasadena Commandery, No. 31, in June, 1891, and was elected its first Eminent Commander, and was unanimously re-elected in the following year. He dubbed twenty-four Knights Templar during his terms of office as Eminent Commander, and was presented with a beautiful Past Eminent Commander's jewel at the expiration of his office. Affiliated with the four Scottish Rite bodies at Los Angeles, Cal., in 1890; and was elected the presiding officer of those bodies in the early nineties. Master of the Kadosh in 1894. Elected a Knight Commander of the Court of Honor at Washington, D. C., in 1893, and an honorary Inspector General of the 33d degree in October, 1895. Organized a Lodge of Perfection at Pasadena, Cal., of the Scottish Rite, December 11th, 1895, and was elected its first Venerable Master, being unanimously re-elected each year until he moved to San Francisco in 1898. Organized Temple Chapter of Rose Croix, No. 4, in 1896, and was elected Senior Warden. Organized Temple Council, No. 4, A. & A. S. R., in 1896, and was elected Orator. Organized Pasadena Consistory, No. 4, A. & A. S. R., 32d degree February 25th, 1898, and was elected its first Master of the Kadosh, and was re-elected until after he moved to San Francisco. Elected a member of the Pacific Coast Veteran Association in 1893. Presented with a magnificent 33rd degree jewel when he received his 33rd degree, by the members of the Rite at Pasadena, Cal., in 1895.

Elected Illustrious Potentate of Al Malzikak Temple of Nobles of the Mystic Shrine at Los Angeles, Cal., in 1894. Appointed Royal Arch Captain of the Grand Chapter of Royal Arch Masons of California in 1895; Grand Captain of the Host in 1896. Was elected Grand Scribe in 1897; Grand King in 1898, and Grand High Priest in 1899, and by the order and at the expense of the Grand Chapter of Royal Arch Masons of California a fine oil painting of him is hung in the rotunda of the Masonic Temple at San Francisco.

He affiliated with Golden Gate Chapter, No. 1, of the Order of the Eastern Star at San Francisco in 1899, and was elected its Worthy Patron in 1900. He was presented with a handsome Past Patron's jewel set with diamonds at the expiration of his office by the members of the Chapter.

Initiated into the Royal and Exalted degree of the Amaranth in Crescent Court, No. 3, at San Francisco, Cal., in 1899. Was elected its Royal Patron in 1900, and was

presented with a handsome opera glass at the expiration of his term of office. In March, 1901, he was elected Grand Royal Patron of the Grand Court of the Amaranth for the State of California.

Elected Worthy Grand Patron of the Grand Chapter Order of the Eastern Star of California at Los Angeles, October 19th, 1905, receiving 471 votes out of 699.

Grand Chapter at Los Angeles

Nearly a thousand Masons and their wives gathered in Los Angeles October 17th at the annual session of the Grand Chapter O. E. S., of California. The Grand Chapter was in session four days. Much of the business transacted was of a routine nature.

A reception was tendered the delegates on the evening of October 17th.

The members of the Association of Past Grand Matrons and Past Grand Patrons was held on the evening of the 17th at the Jonathan Club.

On the 16th the delegates visited the Southern California Masonic Home at San Gabriel, and other excursions were made to various points of interest during the session.

The sum of five hundred dollars was appropriated for the aid of the Southern California Masonic Home.

The following officers were elected for the ensuing year: Florin L. Jones, San Francisco, Grand Worthy Patron; Mrs. Georgiana Polhamus, San Diego, Grand Worthy Matron; C. F. Munroe, Lakeport, Associate Grand Patron; Mrs. Harriet Merritt, Oakland, Association Grand Matron; Mrs. Kate Willatts, San Francisco, Grand Secretary; Mrs. Helen Seemann, San Francisco, Grand Treasurer.

Mrs. Paulina W. Dohrmann, retiring grand worthy matron, was presented with a beautiful Past Grand Matron's jewel, a basket of chrysanthemums, and a cluster of roses.

Grand Chapter of Ohio

The Grand Chapter of Ohio, O. E. S., held its Sixteenth Annual Session at Toledo, beginning October 25th. Mrs. Madeline B. Conklin, M. W. Grand Matron of the General Grand Chapter of the United States, was the guest of honor.

"You've been calling on Gayboy's daughter so long it's a wonder he hasn't asked your intentions."

"But I never see him, you know. I never get to his house until 8 o'clock and I always leave before 2 in the morning."

Temper is a good thing to have but a bad thing to lose.

Fame

Fame is much like a fine cigar,
At first, wrapped as our fellows are,
We all are huddled in the case,
Flanked by the worthy and the base.

The heedless public, ill-advised,
Tries all the over-advertised,
Glad, if it finds a filler able
To match the promise of its label.

Fame's incense rises, sweetest far
At first—like the fresh-lit cigar;
And some there be who only prize
Their fame to blow in other's eyes.

Here's one who puffs behind a cloud
Of his own smoke, and scorns the crowd,
Till he himself becomes so dim,
We know his fame, but know not him.

And still another learns to crave
The fumes till he becomes a slave,
The butt of his own appetite,
Begging of each of us a light.

And on them all Fate plays her joke,
For what is fame itself but smoke?
Lit for a while by fitful flashes,
But smouldering out at last in ashes!
—Edmund Vance Cooke in *Sunset Magazine*.

Masonic Club

A Masonic club has been formed in Alameda, Cal., and has elected the following officers: President, Dr. W. O. Smith; Vice President, C. L. Robinson; Secretary, Elmer E. Johnson; Treasurer, H. Sayles; Board of Directors, Dr. Y. O. Smith, Dr. E. M. Keyes, E. E. Johnson, B. E. Combs, H. Sayles, Dr. C. L. Tisdale and C. L. Robinson; house committee on headquarters, Dr. Smith, E. E. Johnson and Dr. Tisdale. There are already fifty members, and the roll is limited to 150.

New Mexico

The Grand Lodge of New Mexico convened at Albuquerque, October 16th.

The following officers were elected for the ensuing year: Grand Master, J. G. Fitch of Socorro; Deputy Grand Master, A. N. Pratt of Carlsbad; Senior Grand Warden, W. E. Dame of Albuquerque; Grand Junior Warden, J. W. Willson of Roswell.

Fresno to Build

The Fresno Masonic Temple Company has the preliminary steps toward the erection of a Masonic building in the city of Fresno. The capital stock is \$75,000, of which \$5,325 has been subscribed.

The Directors are: A. B. Clark, D. D. Allison, W. A. Sutherland, O. J. Woodward, W. B. Holland, A. V. Lisenby and George Cosgrave.



EASTERN STAR POINTS



OUR beautiful Eastern Star, with its five radiant points, its mission of peace, its great truths, and its beautiful characters, teaching us lessons of mercy, devotion and self-denial. We cannot follow the teachings of the five heroines of our Order without making this world better, because we are members of the Eastern Star and live up to the teachings of our beautiful Order. Let us ever keep in mind Adah, in her robe of blue, with heart so loyal and true, suffering death as a martyr ere dishonor or shame should rest on her father's fair name. Her life, indeed, teaches us Fidelity.

Then comes Ruth, the gleaner, with her heart so loyal and brave, suffering misfortune and hunger to live a life of devotion and self-denial. Constancy is appropriate to Ruth, as the lily of the valley is a symbol of loveliness among the lowly.

Now comes our Queen Esther, with her love, purity and joy, whose heart is so strong to do right, and ready to give her life in defense of her people.

Let us now think of Martha, her hope of immortality, and her strong, trustful faith, with a heart strong and serene that her Master has triumphed over death, bringing sweet peace, hope and compassion to hearts sore bereft.

Electa, with a heart void of all dread, even though she knows she must die a martyr's death, is brave with courage given from our loving Heavenly Father, who sustains us and keeps us in times of deepest human distress, when grief, pain and anguish, like a soul-crushing burden on our spirit does rest.

Oh! Star of the East, with bright points so fair, may your blest light shine everywhere, in sweet deeds of compassion and mercy and love. Shine on in your mission of duty sublime, reflecting your glory and virtues divine; 'tis yours to bring comfort and hope and relief, by divesting the soul of its sadness and grief.—*Edith E. Winebrener, Nebraska.*

In the great years in which we live the magic word is Fraternity, and our Eastern Star has a magnificent open door for the ministry of co-operation. Then let us be up and doing, for already the shadows fall and deepen as they stretch away. Opportunity has swift feet and is deaf to every sluggard's prayer. We are in the jewel quarries now, and they are rich with purest gems. Let us gather from these diamond fields the hearts and purposes of all those who come under our influence, most precious gems of real service. Let us bear in mind that ours is the day and this the opportunity. — *Katherine S. Hughes, Grand Matron, Kansas.*

Let us give to our sisters and brothers advice in their troubles, sympathy in their sorrow, and aid in their misfortune, realizing that by the exercise of sisterly and brotherly love we are taught to regard the whole human species as one family. Charity spreads her mantle of kindly light over the wrongdoings of the past and hides the darkness of a sister's or brother's wrong under the luminous veil of love. Charity melts the icy heart, and sunshine takes its place. We partake the same nature, it is ours to partake the same hope and privi-

leges. In Masonry we learn the great lesson of the Brotherhood of Man, in the bright light of the Eastern Star we are taught the Sisterhood of Woman. Let us each remember we have a work to do if we would live up to the teachings portrayed in the landmarks of our Order. May the example that we set for others to follow be such that future generations will recall the virtues of those who made the existence of our noble Order possible. — *Jesse Gridley, Grand Patron, Nebraska.*

Ode to the Hen

Long before Maud raked the hay the Missouri hen commenced to lay, and before the milkmaid had stirred a peg the Missouri hen had laid an egg. The corn must rustle, the flowers must spring if they hold their own with the barnyard ring. If Maud is in need of a Sunday-gown, she doesn't hustle the hay to town; but she goes to the store and buys her a suit with a basketful of fresh hen-fruit. If the milkmaid's beau makes a Sunday call, she doesn't feed him on milk at all, but works up eggs in custard pie and stuffs him full on chicken-fry. And when the old man wants a horn, does he take the druggist a load of corn? Oh, no; he simply robs a nest, takes to town—you know the rest. He hangs around the court-house ring, talks politics and other things, while his poor wife stays at home and scowls, but is saved from want by the self-same fowls; for while her husband lingers there, she watches the cackling hen with care, and gathers the eggs, which she'll hide till she saves enough to stem the tide. Then hail, all hail, to the Missouri hen: throw up your hats and emit a howl for the busy, persevering, useful fowl. Cotton may be king, but I ween, the cackling-hen is the Missouri queen.—*Centralia Courier.*

A man should always count 100 before getting married. He will need at least that much money.

Never Called Again

While Senator Hanna, as Chairman of the National Republican Committee, was conducting the campaign in 1900 he was greatly annoyed by a man who applied for the position of messenger at the national headquarters. This man had called to see the Senator four days in succession to present his application.

After the fourth visit Senator Hanna sent for the man who was then serving as messenger.

"You saw that man who was here just now?" inquired Hanna.

"Yes, sir," said the messenger.

"Do you know what he wants?"

"No, sir."

"Well, he wants your place, and if I see him here again he will get it."

Senator Hanna never saw the applicant again.—*Boston Herald.*

The Five Points

If there is a Mason who is in doubt as to what his duties to his fellows are he should have recourse to the Five Points of Fellowship. These five admonitions constitute the creed of every Mason and make up the decalogue of Free Masonry. It is a matter of regret that the founders of our lectures did not at some point inject these five points into a lecture which every candidate should be required to learn. It is believed that Masons are not as well acquainted with this decalogue as they should be, for the reason that we never hear them rehearsed in our Lodges except when the Third degree is conferred. Taking into consideration the dearth of Third degrees among the smaller Lodges, the general exodus the moment the candidate is raised, in our larger Lodges, it won't take a mathematician long to figure out just how many Masons really know what the Five Points of Fellowship mean. *Illinois Freemason.*



CHIPS FROM THE STONE QUARRIES

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES



SIX-STORY TEMPLE

Oregon will have a beautiful Masonic Temple, which will be reared on the southwest corner of West Park and Yamhill streets in Portland. This structure will be not less than six stories high and perhaps eight. Plans are being discussed by the building committee chosen by the Grand Lodge to co-operate with the trustees.

According to the Portland, Oregon, *Journal* the building will be not less than six stories in height. The members of the building committee have carried on an extensive correspondence to get particulars regarding all the fine Masonic temples of the country to guide them in their work. From this mass of information plans will be formulated for an edifice that will be beautiful and embody all the elements of utility. Full accommodation will be given the Order for all of its work, and at the same time there will be room for other offices. The site for building is convenient to the business center, a full block from the nearest street car line and in the path of city expansion, so that the spare room that the Order can rent for business will no doubt be in eager demand.

In providing for the Order there must be three lodgerooms for the Blue Lodges, auxiliary orders and such of the advanced degrees as desire to make the temple a meeting place. There must be an auditorium that will accommodate 800 to 1,000 people for general meetings and the sessions of the Grand Lodge. The various anterooms, banquet room, kitchen and other conveniences for a well-appointed temple will be provided. In addition to meeting-rooms for every party of the Order, offices for the Grand Secretary and the Grand Master, with committee rooms for conventions, will constitute a part of the space reserved for Masonic purposes, and there has been some discussion regarding a Masonic library.

SIR KNIGHTS OF MONTANA

The Grand Commandery, K. T., of Nevada, has chosen the following officers for the ensuing year: E. H. Renisch, Grand Commander; J. B. Leggat, Grand Deputy Grand Commander; Alex. G. McDonald, Grand Generalissimo; Daniel A. McCaw, Grand Captain General; Preston B. Moss, Grand Senior Warden; Thomas B. Miller, Grand Junior Warden; Henry M. Parchen, Grand Treasurer; Cornelius Hedges, Grand Recorder; Rev. Frank B. Lewis, Grand Prelate.

GRAND COMMANDERY OF OREGON

The annual Conclave of the Grand Commandery, K. T., of Oregon, was held in Portland in September. The following officers were elected for the ensuing year: D. C. Agler, Grand Commander; Geo. H. Burrett, Deputy Grand Commander; Frank J. Miller, Grand Generalissimo; A. M. Knapp, Grand Captain-General; W. A. Cleland, Junior Grand Warden; B. D. Whitehouse, Grand Treasurer; J. F. Robinson, Grand Recorder.

MONTANA GRAND LODGE

The Grand Lodge of Montana met in September in Anaconda. The following Grand Officers were elected: H. L. Frank, of Butte, Grand Master; Dr. A. B. McDonald, of Kalispel, Deputy Grand Master; Gustave E. Wisner, of Anaconda, Senior Grand Warden; S. C. Kenyon, of Boseman, Junior Grand Warden; H. M. Parchen, of Helena, Grand Treasurer; Cornelius Hedges, of Helena, Grand Secretary.

For many years the Grand Lodge of Montana has had under consideration the proposition of establishing a home for aged and infirm Masons, and is now earnestly looking for a site for a building. One of the stipulations regarding the proposed home is that it shall not be established within three miles of any city.

COURTESIES ACKNOWLEDGED

The circulation manager of the TRESTLE BOARD takes occasion to acknowledge, with thanks, the many courtesies extended by the members of the Grand Lodge of California during the recent annual communication.

MASONIC HOME FIRE

The recently acquired Masonic Home at San Gabriel, Los Angeles County, California, narrowly escaped destruction by fire October 3d. A lighted match carelessly dropped by a laborer set fire to a barn in the vicinity, and only by hard work on the part of the inmates of the institution was the conflagration prevented from spreading to the Home.

BERKELEY CORNERSTONE

On Thanksgiving Day of this year the Grand Lodge of California will lay the cornerstone of the new Masonic Temple in Berkeley, at the corner of Bancroft Way and Shattuck avenue.

THE CRAFT IN GENERAL

Grand Secretary Cornelius Hedges, of Montana, is serving his thirty-fourth year in that office; Bro. Henry M. Parchen has been Grand Treasurer of the Montana Grand Lodge thirty-five years.

Eugene Lodge No. 11, F. and A. M., of Eugene, Ore., celebrated the fiftieth anniversary of its organization in September last with appropriate exercises and a banquet.

A new Masonic lodge has been organized in Dufur, Oregon.

The Grand Lodge of New Mexico convened at Albuquerque, October 16th.

NOVEMBER SUNSET

Sunset Magazine for November is just from the press. The cover design shows a sunset on Monterey Bay, by Lucia Mathews, the frontispiece "Apache Indians Helping to Reclaim the Desert," by E. T. Perkins. Charlotte Stewart contributes an article entitled "In the Mount Diablo Country," and John R. Dame "California's Venice." Raglan Glascoe tells "How We Climbed Mount Rainier," and Wallace Everett writes of "Coast Country Motoring." Professor E. J. Wickson contributes his usual interesting quota of "California's Garden Calendar." Many other features are found between the covers. The various departments "Little Stories of the West," "The Course of Empire," "Plays and the Player," "Books and Writers," and last, but not least, "Sunset Rays," contain a full complement of interesting features. The usual excellent *Sunset* standard is maintained.

THOMAS MILBURNE REED.

As this issue goes to press the news is received of the death, at Olympia, Wash., of Bro. Thomas Milburne Reed, Grand Secretary of the Grand Lodge of Washington. Bro. Reed was the ranking Grand Secretary in point of service, in the United States. He was born in Sharpsburg, Ky., in 1825, came to California in the early '50s, being then identified with Masonry in San Francisco, Sacramento, and Georgetown, California. In 1857 he removed to Olympia, Washington. Bro. Reed was one of the organizers of the Grand Lodge of Washington. Bro. Reed was Speaker of the House of Representatives of Washington Territory in 1862-63, was a member of the Idaho Legislature in 1864-65, and held many other offices of trust.

CALIFORNIA IN PARTICULAR

The cornerstone of the South Gate Masonic Temple, Los Angeles, was laid with the impressive ceremonial of the Craft in the latter part of September.

Eucalyptus Lodge, No. 243, F. and A. M., visited the Masonic Home at Decoto, Cal., October 3d, and conferred the second degree upon a candidate residing at San Leandro.

The Masons of Humboldt Lodge No. 79, F. and A. M., of Eureka, Cal., have presented Deputy Grand Master Edward H. Hart with a beautiful table fashioned in the natural redwood from the Humboldt forests.

The statement is made that twelve hundred dollars was collected at Santa Barbara on the occasion of a pilgrimage of Al Malaikah Temple to that city, for the entertainment of the Imperial Council of the Mystic Shrine in Los Angeles in 1906.

Eighty-seven members of Golden Gate Commandery No. 16, K. T. of San Francisco, have organized the "Saratoga Club," pledged to attend the Thirtieth Triennial Conclave at Saratoga, New York, in July, 1907. It is expected that 250 members of Golden Gate Commandery and their families will go to the Triennial on a special train.

Parfaite Union Lodge No. 17, F. and A. M., recently had the remains of deceased members of the Lodge removed from the old Masonic cemetery in San Francisco to the new Masonic "Woodlawn Cemetery" in San Mateo County, the plat therein being dedicated with impressive ceremonies.

The cornerstone of the new Masonic Hall at Lakeport, Cal., was laid by the Grand Lodge of California September 30th, Deputy Grand Master Hart acting in the Grand East. The new building will be a two-story brick structure, the ground plan covering 42x64 feet.

THE SHRINE CEREMONIAL

Over one hundred and thirty novitiates trod the parched sands of the Mechanics' Pavilion, San Francisco, October 12th, when the autumn ceremonial of Islam Temple, Mystic Shrine, took place. The interior of the massive pavilion was handsomely ornamented with a profusion of bunting, flags, emblems, shrubs and trees. Over 1250 members of Islam and visiting Nobles were in attendance. The sands were exceptionally torrid.

The traditional banquet closed the festivities.

Book Shelf

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

From Bro. Stephen Berry, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Maine, for 1905.

From Sir Kt. George A. Pettigrew, Grand Recorder, proceedings of the Grand Commandery, K. T., of South Dakota, for 1905.

From Bro. Malcolm Niccol, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of New Zealand, for 1904-1905.

From Mrs. Libbie J. Demorest, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Washington, for 1905.

From Comp. Henry H. Ross, Grand Secretary, proceedings of the Grand Royal Arch Chapter, of Vermont, for 1905.

From Comp. Yancey C. Blalock, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Washington, for 1905.

From Comp. James C. Munds, Grand Recorder, proceedings of the Grand Council, R. and S. M., of North Carolina, for 1905.

From Bro. Francis E. White, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M. of Nebraska, for 1905.

From Bro. Sereno D. Nickerson, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Massachusetts, for 1905.

From Sir Yancey C. Blalock, Grand Recorder, proceedings of the Grand Commandery of Washington, for 1905.

From Bro. and Comp. Frank J. Thompson, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., and the Grand Chapter, R. A. M., of North Dakota, for 1905.

From Bro. Frank D. Woodbury, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of New Hampshire, for 1905.



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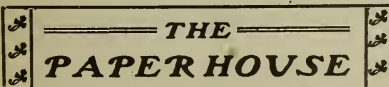
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