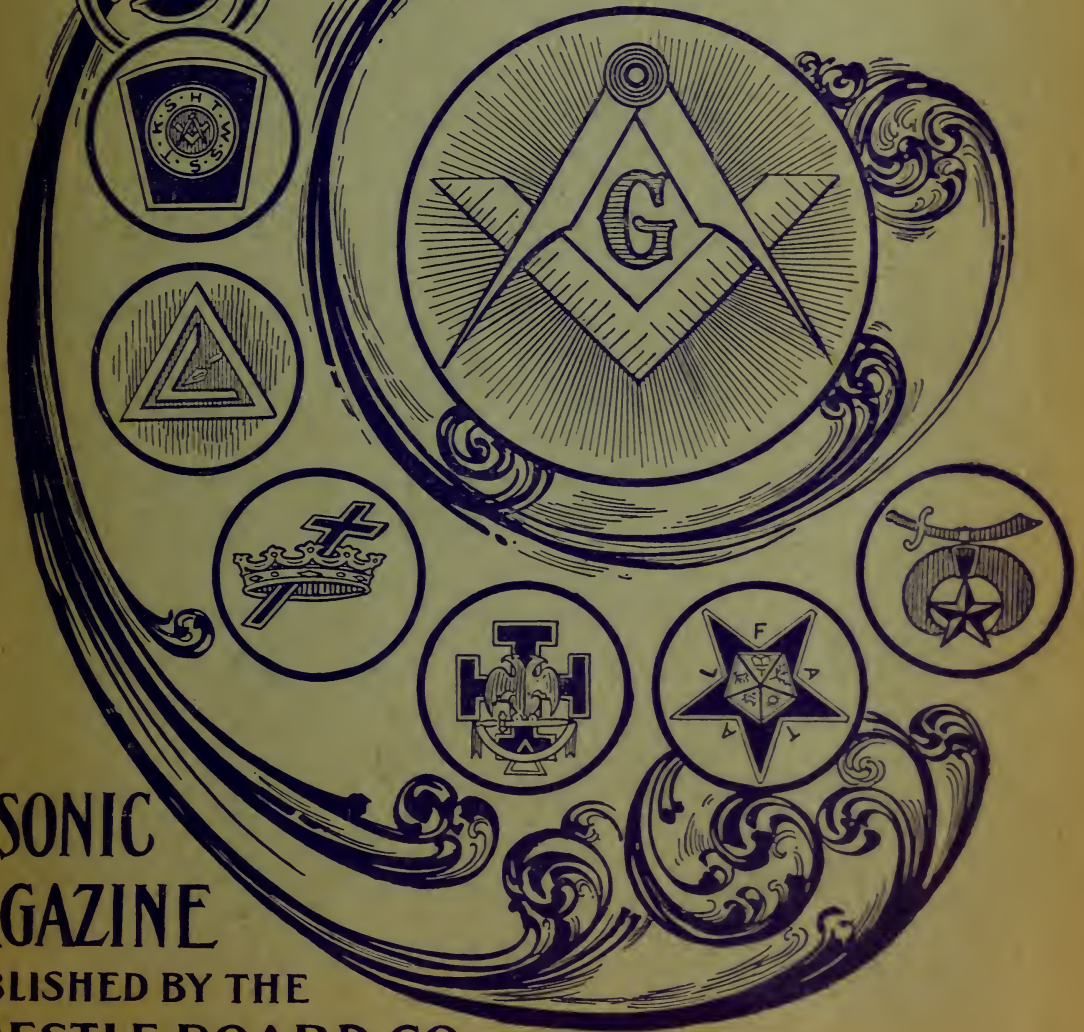


Vol. XIX.

No. 7.

JANUARY  
1906

# The Trestle Board



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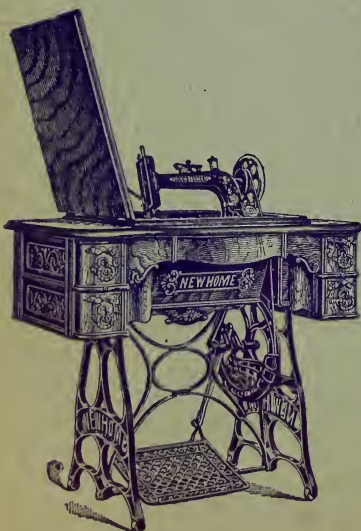
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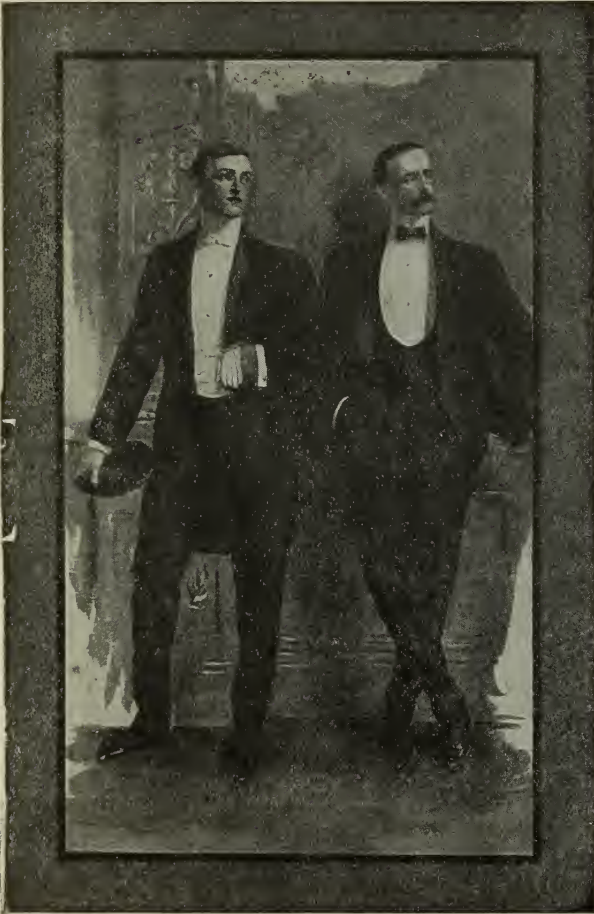
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**Masonic Calendar.**  
SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.
- MONDAY**  
1st \*Occidental Lodge, No. 22.  
1st \*Hermann Lodge, No. 127.  
1st †King Solomon's Lodge, No. 260.  
1st & 3d \*San Francisco R. A. Chapter, No. 1.  
1st & 3d †Golden Gate Commandery, No. 16.  
2d & 4th †Beulah Chapter, No. 99, O. E. S.  
2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.  
EVERY \*\*\*Oakland Scottish Rite Bodies.  
1st & 3d †††San Francisco Chapter, No. 196, O. E. S.  
LAST \*\*\*\*Fruitvale Lodge, No. 336.
- TUESDAY**  
1st \*Golden Gate Lodge, No. 30.  
1st \*Oriental Lodge, No. 144.  
1st \*\*San Francisco Lodge, No. 360.  
1st ††Brooklyn Lodge, No. 225.  
EVERY †Mission Commandery, U. D.  
1st & 3d \*California Chapter, No. 5, R. A. M.  
1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.  
1st ††Oakland Commandery, No. 11.  
2d & 4th †Ivy Chapter, No. 27, O. E. S.  
2d & 4th †††Unity Chapter, No. 65, O. E. S.  
1st & 3d †Berkeley Chapter, O. E. S., Berkeley.
- WEDNESDAY**  
1st \*Mount Moriah Lodge, No. 44.  
1st \*Crockett Lodge, No. 139.  
1st \*Excelsior Lodge, No. 166.  
1st †Mission Lodge, No. 169.  
1st & 3d ††Oakland Chapter, No. 36, R. A. M.  
1st \*California Council, No. 2, R. & S. M.  
2d †Islam Temple, A. A. O. N. M. S.  
2d & 4th ††Carita Chapter, No. 115, O. E. S.  
1st & 3d †King Solomon's Chapter, No. 170, O. E. S.
- THURSDAY**  
1st \*\*Starr King Lodge, 344  
1st \*California Lodge, No. 1.  
1st \*Fidelity Lodge, No. 120.  
1st †South San Francisco Lodge, No. 212.  
1st \*Doric Lodge, No. 216.  
1st †Mission R. A. Chapter, No. 79.  
1st ††Alcatraz Lodge, No. 244.  
2d †††Oak Grove Lodge, No. 215.  
1st \*San Francisco Lodge of Perfection, No. 1, S. R.  
At Call \*San Francisco Chapter, Rose Croix, No. 1.  
At Call \*Godfrey de St. Omar Council, No. 1.  
At Call \*San Francisco Consistory, No. 1.  
5th ††Oakland Council, No. 12, R. & S. M.  
At Call \*Pacific Coast Masonic Veteran Association.  
2d & 4th †Harmony Chapter, No. 124, O. E. S.  
2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.  
1st & 3d ††Oakland Chapter, No. 140, O. E. S.  
1st & 3d †California Chapter, No. 183, O. E. S.  
1st †††Presidio Lodge, No. 354.
- FRIDAY**  
1st \*Pacific Lodge, No. 136.  
1st \*Loge La Parfaite Union, No. 17.  
1st ††Live Oak Lodge, No. 61.  
1st †††Durant Lodge, No. 268.  
EVERY \*California Commandery, No. 1.  
1st & 3d †Golden Gate Chapter, No. 1, O. E. S.  
1st \*Loggi Esperanza Italiana, No. 219.  
2d & 4th †Crescent Court, No. 3, R. & A. D.  
†††2d and 4th Imperial Chapter No. 29, O. E. S.
- SATURDAY**  
†††Alameda Lodge, No. 167.  
1st ††Oakland Lodge, No. 188.  
1st ††Berkeley Lodge, No. 363.  
2d ††Alameda Chapter, No. 70, R. A. M.  
EVERY †Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.  
LAST \*Past Masters' Association.  
2d & 4th †Mission Chapter, No. 155, O. E. S.  
1st & 3d †Aloha Chapter, O. E. S., No. 206.
- \* Masonic Temple, Corner Post and Montgomery Sts.  
† Franklin Hall, Fillmore, bet. Sutter and Bush Sts.  
‡ Golden Gate Commandery Hall, 629 Sutter St.  
§ Masonic Hall, Railroad Ave., South San Francisco.  
¶ Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.  
†† Masonic Temple, 12th & Washington Sts., Oakland.  
†† E. 14th St., East Oakland.  
††† Peralta St. near 7th St., West Oakland.  
‡‡ Masonic Temple, Park St., Alameda.  
¶¶ Masonic Hall, Berkeley Station.  
\*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland  
†††23 Sutter St.  
\*\*Devisadero Hall, 317 Devisadero St.  
\*\*\*\*East 14th St. and Fruitvale ave., Fruitvale  
†††Octavia and Union Streets.  
¶¶¶Masonic Hall, Centerville, Cal.  
††††I. O. O. F. Building, 7th and Market Sts.

# The Trestle Board

Vol. XIX

JANUARY, 1906

No. 7

## TO NEW MASTERS

BY BRO. BUN F. PRICE



THE highest honor that can be conferred upon a brother in the Blue Lodge is to elect him Master thereof, especially so where the Lodge is large and the membership bright. It is a laudable ambition for every man to become Master of his Lodge, and yet the fewest number are qualified in every respect for that position. To simply memorize the ritual and recite it acceptably is only one of the requirements of a good Master. There are many essentials, in our opinion, as equally important.

Example is a big thing in life, especially so with those in high authority.

A good Master will never be seen entering a saloon for convivial purposes. Neither, indeed, will he ever be seen intoxicated, because forsooth, with the "mote in his own eye," how could he be expected successfully to remove it from his brother's eye. He should totally abstain from this vicious habit, else by his example, he might "cause his brother to offend."

A good Master will never take the name of God in vain, neither, indeed, will

he allow his members to do so in his presence without reproving them. He should give them to understand that the name of God should never be mentioned, "except with that reverence which is due from the creature to the Creator."

A good Master will never be found harboring factions in his Lodge, or siding with cliques. On the contrary, he should hold himself aloof from everything calculated to disturb the peace and harmony of the Lodge. Promptly should he stamp out discord and discussion of every nature should they exist. To do this requires firmness and kindness.

A good Master will never allow the funds of the Lodge squandered, but will never let an honest plea for charity pass unheeded, because charity is the superstructure upon which the Masonic fabric rests. Therefore he can make no mistake on this score.

A good Master will never neglect the sick of his Lodge. He will, on first information, visit them promptly, and, if in want, administer to their wants. If necessary he will visit them daily and report their case to the Lodge so that others may be apprised in order to give them a

chance to do their duty also. It is too frequently the case when a brother falls sick that the Master sends a paid nurse to care for him, and thinks that the full measure of his duty. In other instances, where the brother needs no attention, more than what he receives from his family, they are content to receive their report of his condition from others. The Master should attend to this duty in person. Remember that a visit from the Master not only cheers the brother, but it shows his family that he is not forgotten.

A good Master will see to it that his members, when they die, are properly interred and given the honors to which they are entitled. He should impress upon his members the importance of this part of their duty, and endeavor thereby to have them turn out in number, and do honor to their memories.

A good Master will not neglect the widow or orphans of his brethren. It is his sacred duty to care for them. He should visit them occasionally, and from observation and conversation learn their wants. This will save them the humiliation of hunting him up, and, perhaps in the presence of strangers, making their wants known. Many of a poor widow and her children suffer for the necessities of life because their pride revolts at the idea of asking aid. They should be made to know and feel that the Master of the lodge of which their husband and father was a member bears a like relation to them that the pastor does to his congregation. Were this so, many heartaches would be avoided and much easier would be their lot to bear.

A good Master will govern his lodge with firmness, kindness and love. He will not allow the introduction of anything calculated to disturb their equanimity. He will, as far as practicable, recognize his entire membership by giving them something to do. Don't always appoint the same committees or call on the same parties to assist in the work. At least give them a trial, and if they

fail to recognize the compliment the fault is not yours. And, above all things, don't allow the lodge to be run from the Secretary's desk.

These are a few of the many, many requirements that go to make up a good Master, a strict observance of which will surely make your lodge prosper. To the foregoing may be added a cultivation of a greater fraternity among the lodges. This can be done by visiting each other as a body, especially so in a city where there are several lodges. Let your visits be in the nature of a surprise or on set occasions. Inaugurate this system, and you will find a vast increase in interest and numbers.

Finally a good Master should be a perfect gentleman, an upright man and a good citizen.

---

#### **Masonic Jack-in-the-Box**

Do you remember when you were a boy, and found an innocent looking box in your Christmas stocking? Upon taking it out and loosening the top you jumped at the grotesque little figure which popped up. Now there are lots of Masons in our Lodges of the Jack-in-the-box type. Always popping up to speak on every question which may present itself, or to answer a question which has been asked of some one else, or to tell the Master how he should do certain things, or stepping into a vacant station before any one else could be selected, and in many other ways exhibiting himself like the little Christmas toy of which he is a type. Like his counterpart, he is, however, harmless, but there are times when one would like to put him in a box and screw the lid down.  
—*Illinois Freemason.*

---

Some of the charity that begins at home can't get past the front door without getting homesick.

---

A good man saved is better than a good one gained.



## BENJAMIN FRANKLIN THE UNIQUE AMERICAN

WRITTEN FOR THE TRESTLE BOARD BY GILBERT PATTEN BROWN



AMONG those eminent gentlemen of the early American days whose pleasure and honor it was some time in life to kneel at the sacred altar of Freemasonry, was one born in Boston, January 17, 1706, the tenth child of Josiah and Abiah Franklin.

At ten years of age the boy was sent to school. In two years he was taken away from his studies to assist his father, the "soap boiler," on Milk street. He was named for his father's favorite brother, a "pious worker in irons."

Franklin thus describes his first attempts at writing for his brother's newspaper:

"Being still a boy, and suspecting that my brother would object to printing anything of mine in his paper, if he knew it was mine, I contrived to disguise my hand, and, writing an anonymous paper, I put it in at night, under the door of the printing house. It was found in the morning and communicated to his writing friends . . . I had the exquisite pleasure of finding it met with their approbation . . . Encouraged by this, I wrote and conveyed in the same way to the press several more papers."

When but a mere lad he took a hand at writing poetry, selling it himself on the street corners. Many laughed at him, few respected him; but in later years it was his turn to do the laughing.

Early in life he left the parental roof and journeyed to New York. Not finding work there, he resolved to go to Philadelphia, and made the journey on foot and by boat, through New Jersey, arriving on

a Sunday morning in October, 1723, at the Market street wharf.

His autobiography says:

"I was in my working dress, my best clothes being to come round by sea. I was dirty from my journey; my pockets were stuffed out with shirts and stockings, and I knew no soul nor where to look for lodgings. I was fatigued with traveling, rowing and want of rest; I was very hungry, and my whole stock of cash consisted of a Dutch dollar. . . ."

"At a baker's I bought three great puffy rolls, . . . and having no room in my pockets, I walked off with a roll under each arm and eating the other.

"Thus I went up Market street as far as Fourth street, passing by the door of Mr. Read, my future wife's father; when she, standing at the door, saw me and thought I made, as I certainly did, a most awkward, ridiculous appearance."

"After returning to the wharf and giving two of my rolls to a woman and her child that came down the river in the boat with us, I wandered into the great meeting house of the Quakers near the market. I sat down among them, and after looking around awhile and hearing nothing said . . . fell fast asleep, and continued so until the meeting broke up, when one was kind enough to rouse me. . . ."

"Walking down the street again toward the river, and looking in the faces of the people, I met a young Quaker man whose countenance I liked, and accosting him, requested he would tell me where a stranger could get lodging. We were then near the sign of the Three Mariners. 'Here,' he said, 'is one place that entertains strangers, but it is not a reputable

house; if thee wilt walk with me, I'll show thee a better.' He brought me to the Crooked Billet on Water street."

Here he obtained dinner and a bed, and the next day he found work.

On September 1, 1730, the one-time Boston poetry peddler took fresh courage and married a widow. The fortunate woman to win his heart was Mrs. Deborah Read Rogers. In later life he wrote that wise saying, "Keep your eyes wide open before marriage, half-shut afterward."

In 1730 there were established in the Quaker City one or more Lodges of the institution of Freemasonry, and in 1731 Franklin was made a Freemason. He soon became popular in the quarries of the Craft, and was later elected Grand Master of Freemasons in Pennsylvania. We now see him active in every walk of life.

In his early days as a master printer, Franklin was a great worker. He says:

"I began now gradually to pay off the debt I was under for the printing house. In order to secure my credit and character as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid all appearances to the contrary. I dressed plainly; I was seen at no places of idle diversion. I never went out fishing or shooting; a book, indeed, sometimes debauched me from my work, but that was seldom. snug and gave no scandal; and, to show that I was not above my business, I sometimes brought home the paper I purchased at the stores through the streets on a wheelbarrow. Thus being esteemed an industrious, thriving young man, and paying duly for what I bought, the merchants who imported stationary solicited my custom; others proposed supplying me with books, and I went on swimmingly."

Franklin was an active business man in Philadelphia for just twenty years, says James Parton, his able biographer. He was printer, editor, compiler, publisher, bookseller, bookbinder and stationer. He

made lampblack and ink; he dealt in rags; he sold soap and live geese feathers. One of his advertisements of 1735 offers "very good sack at six shillings a gallon;" he frequently announced that he had coffee for sale, and other household articles. His shop was the source of news, and the favorite haunt of the inquisitive and public-spirited. If there was a scheme on foot for a course of lectures, or any project to promote the public good, the subscription papers were to be found "at the new printing office near the market."

At the breaking out of the Revolution it was noticed that nearly every patriot of note was found to be a member of the brotherhood of Freemasonry. Warren, Revere, Putnam, Hancock, Randolph, Lee, Sumter, Sherman, Whipple, Paine, Warner and Jefferson were among Franklin's Masonic brethren. The leading members of the craft in England and France knew Franklin Masonically. His relations to the colonies during the struggle are too well known to be told in this monograph. His maxims are as timely now as they were when written. They are as follows:

Sloth, like rust, consumes faster than labor wears, while the used key is always bright.

The sleeping fox catches no poultry.

Drive thy business; let not thy business drive thee.

Early to bed, early to rise, makes a man healthy, wealthy and wise.

There are no gains without pains.

He that hath a calling hath an office of profit and honor.

Diligence is the mother of good luck.

One today is worth two tomorrows.

Handle your tools without mittens. Remember, the cat in gloves catches no mice.

Constant dropping wears away stones.

Little strokes fell great oaks.

Trouble springs from idleness.

Three removes are as bad as a fire.

Keep thy shop and thy shop will keep thee.

Many mickles make a muckle; a small leak will sink a great ship.

Buy what thou hast no need of and ere long thou shalt sell thy necessaries.

Silks and satins, scarlet and velvet, put out the kitchen fire.

Always taking out of the meal tub and never putting in soon comes to the bottom.

It is hard for an empty sack to stand upright.

Lazy folks take the most pains.

God gives all things to industry.



Plow deep while sluggards sleep and you will have corn to sell and to keep.

If you would have your business done, go; if not, send.

He was consulted by people in every walk of life. To the tiller of the soil he says:

"Manufactures are founded in poverty; it is the multitude of poor without land in a country and who must work for others at low wages or starve, that enables promoters to carry on a manufacture and afford it cheap enough to prevent the importation of the same kind from abroad, and to bear the expense of its own exportation. But no man who can have a piece of land of his own sufficient by his labors to subsist his family in plenty, is poor enough to be a manufacturer and work for a master. Hence, while there is land enough in America for our people, there can never be manufactures to any amount or value."

The youth of today can find a lesson in Franklin's rules of conduct, a few of which were:

#### TEMPERANCE.

Eat not to dullness; drink not to elevation.

#### SILENCE.

Speak naught but what may benefit others or yourself; avoid trifling conversation.

#### ORDER.

Let all your things have their places; let each part of your business have its time.

#### RESOLUTION.

Resolve to perform what you ought; perform without fail what you resolve.

#### FRUGALITY.

Make no expense but to do good to others or yourself; i. e., waste nothing.

#### INDUSTRY.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

#### SINCERITY.

Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

#### JUSTICE.

Wrong none by doing injuries, or omitting the benefits that are your duty.

#### MODERATION.

Avoid extremes; forbear resenting injuries so much as you think they deserve.

#### CLEANLINESS.

Tolerate no uncleanness in body, clothes or habitation.

#### TRANQUILITY.

Be not disturbed at trifles, or at accidents common or unavoidable.

As a boy, Franklin was deeply impressed by his father's reading of the Bible, and one proverb from Solomon appears to have taken a firm hold upon him:

Seest thou a man diligent in his calling, he shall stand before kings, he shall not stand before mean men.

In his old age, Franklin recalled that verse, and that when he heard it read, in his father's household, "I from thence considered industry as a means of obtaining wealth and distinction, which encouraged me, though I did not think that I should ever literally stand before kings, which, however, has since happened; for I have stood before five, and even had the honor of sitting down with one, the king of Denmark, to dinner."

While General Washington and his distressed army were freezing at Valley Forge, Pa. (1777-1778) Franklin was in Paris securing a treaty of alliance with France. A French churchman thus describes this distinguished American while in Paris:

"His conversation was exquisite—a perfect good nature, a simplicity of manners, an uprightness of mind that made itself felt in the smallest things, an extreme gentleness, and, above all, a sweet serenity that easily became gaiety; such was the society of this great man, who has placed his country among the number of independent states and made one of the most important discoveries of the age.

"He seldom spoke long, except in composing tales—a talent in which he excelled, and which he greatly liked in others. His tales always had a philosophical aim; many had the form of apologues, which he himself invented, and he applied those which he had not made with infinite justice."

At the Lodges of Freemasons in Paris Franklin was a frequent and most wel-

come visitor. A well-known German brother and writer of the period says:

"Franklin's appearance in the Paris salons, even before he began to negotiate, was an event of great importance to the whole of Europe. Paris, at that time, set the fashion of the civilized world, and the admiration of Franklin, carried to a degree approaching folly, produced a remarkable effect on the fashionable circles of Paris.

"His dress, the simplicity of his external appearance, the friendly meekness of the old man, and the apparent humility of the Quaker, procured for freedom a mass of votaries among the court circles, who used to be alarmed at its (freedom's) coarseness and unsophisticated truths."

In 1790, at 84 years of age, this unique American died in the City of Philadelphia. A Mason can no better serve Masonry than to emulate the life of the gentleman, a few of whose good deeds these lines endeavor to portray. The soap boiler, the poet, printer, patriot, philosopher, diplomat, *genius*, Freemason, the lover of all mankind and of one God.

### A Disappointed Wife

An anecdote is related by a brother who is noted for his acts of charity, and who is withal a man of good presence and a great favorite among the ladies, so much so as to cause some degree of jealousy on the part of his worthy spouse. One evening a bundle came to the house for him and labeled "Private." Of course this was sufficient for female curiosity, and therefore, she indulged in an inspection. Horror of horrors! Blankets, baby linen, etc., greeted her astonished vision, and dreams of "two families" floated through her brain. The husband soon came in, and, after tea when his wife had discovered in his eye the treachery of his conduct, as she supposed, he took the bundle and went out, but not alone, for the jealous wife was on his track. The faithless husband little imagined that she who sup-

posed herself so foully wronged, was hovering after him. He halted before a small tenement, which he entered. Here she paused to hold a council of war. What tactics to follow she was in doubt, but determining to storm the citadel, she knocked and hastily brushing past the little child who answered the summons, she stood in an instant before her astonished husband, the embodiment of injured innocence. Her feelings were about to find expression, when the scene before her caused her to pause. A pale and careworn man, shivering over the expiring embers of a scanty fire, a poor woman on a sick bed, a babe not old enough for christening, and two little girls snugly stowed away on some straw in a corner, met her ferocious gaze. She read the story at a glance, and returned home with her husband, a better and a wiser woman, satisfied that she had discovered the *Great Secret of Masonry*.—*Masonic Advocate*.

### A Trowel of Sentiment

Masons throughout the country look forward with interest to the receipt of a trowel that was recently started from the New York City Masonic Temple on a trip that will probably take ten years to complete. With the trowel, the symbol to cement the brotherly love among the Masonic Fraternity, is a large register, in which data are to be inscribed by lodges where the trowel is exhibited. Every lodge of Masons in the United States will receive the working tool. After the long trip is ended the trowel and its record will be placed in the archives of the Grand Lodge of the State of New York.

This trowel was dedicated and consecrated in the presence of many of the most distinguished men of the craft at the meeting held in the Masonic Temple at New York.

The ceremony, which was conducted by Frank Hurd Robinson, Grand Master, was witnessed by nearly a thousand Master Masons, among them being Rev. George R. Van de Water, D. D., Past Grand Chaplain, H. Kephard, D. D. Grand Chaplain, and Thomas A. Lewis, Grand Representative of New South Wales.

The ceremony and dedication was in accordance with the Masonic ritual for such occasions and in the course of it an address was given by the Grand Master.

Masonic Lodges throughout the country should be on the lookout for this singular and interesting token, and upon its arrival it should receive due attention and should be given God-speed upon its journey.

## HARMONY AND CHARITY

BY GEORGE GILSON, NEVADA



HAVE already adverted to three of the many bright jewels that blaze in the crown of Masonry, but there are two words wrought in letters of gold on that shining circlet, which I would for a moment consider—Harmony and Charity. The two are inseparable, for Harmony—so essential in a great organization—has its surest foundation in that Charity which “suffereth long and is kind.” The only guarantee of abiding success in any organized body is complete harmony of feeling and action among its members. The almost unbroken unanimity of thought and deed which has prevailed in our own Grand Lodge is happily typical of that which pervades the entire Masonic World.

The steady advancement, the powerful influence, and the marvelous stability of the order is due mainly to that harmony which springs from an honest, exalted, and self-effacing devotion to one aim and one object. May this harmony ever continue and may each and all of us be inspired to maintain it even at the sacrifice of our strongest prejudices, antipathies and predilections.

“But the greatest of these is Charity” says the inspired writer. Charity! How few recognize the true meaning of the word! How many confound it with almsgiving—the least of its myriad manifestations!

Let us take one illustration: A poor wayfarer, sad, hungry, weary, sits by the roadside dreading to take up again the heavy load he has laid down for a moment. A millionaire rolls by in his carriage and, half in good nature, half in ostentation, throws a coin to the tired tramp who is powdered with dust from his wheels. The poor fellow clutches the coin: it means relief from gnawing hunger, but the manner of its bestowal

reminds him anew of his dependence and degradation.

A stout young fellow trudging to his work with pick and shovel on shoulder, pauses, and with cheery words, at last calls a smile to the hopeless face. Then, adding the bundle to his own heavy load, “Going my way? I’ll carry this while our roads lie together,” and with friendly chat beguiles the way till the poor outcast almost feels himself once more a man among men.

The money will satisfy the cravings of bodily hunger; the cheery word and companionship have fed his starving soul. And which of his two benefactors has shown the genuine spirit of Charity? To give is well, but a gift may be a blow or a caress, according as it is given. Happy are they who, with the means to relieve want and suffering, have also the tact and thoughtfulness not to make their gifts a source of humiliation to the recipient.

“A little word in kindness spoken,  
A glance, a smile, a tear,  
May help to soothe a heart that’s broken  
Or make a friend sincere.”

And this is Charity. To withhold not in giving according to our means, but so to give that we pierce not still deeper the wounded soul, and having naught else to bestow, to give freely of the tender sympathy that cheers and warms the heart.

If you would “be young when old,” adopt the sundial’s motto—“I record none but the hours of sunshine.” Never mind the dark or shadowed hours. Forget the unpleasant, unhappy days. Remember only the days of rich experiences: let the others drop into oblivion.

The true test of a man’s love for a woman is not if he is willing to shed blood for her, but if he is ready to shed his coat and go to work.

## CAPITULAR MASONRY NECESSARY

FROM AN ADDRESS BY PAST GRAND HIGH PRIEST PORTER, WASHINGTON



CHAPTER of Royal Arch Masons comprises the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch, and in the examination of the workings of these degrees we find a tragical section in the history of a certain people, during a period from the building of the first temple at Jerusalem by King Solomon to the building of the second temple which was erected through the influence and exertions of Zerubabel, Prince of Judea.

At the building of the first temple, known as the temple of King Solomon, a certain event is represented to have taken place illustrative of a great and vital principle. And before an applicant for the degrees of Masonry is permitted to advance so far even as to be instructed in the circumstances attending an alleged tragedy whereby Symbolic Masonry was deprived of that which could only be imparted when the three sides of an equilateral triangle were placed in a position to form a perfect triangle, he must, without equivocation, admit and conscientiously believe in the existence of an All-Wise God, in whom he puts his trust; but he is not required to declare a belief in or affiliation with any particular system of faith or sect. Being thoughtful, careful and intelligent, he realizes from the forcible manner in which the lesson is taught him, that something was lost. The lecture on the symbols of the first three degrees must awaken in him a desire to know the significance and value of that which was lost. So far as practical results are concerned, he need not know, for a substitute was adopted which filled the requirements of the original. Should not this suffice? It does, with many; but the intelligent seeker after truth is not content to stop there, but soon learns that the work was

not abandoned in consequence of the death of one of the masters. The Capitular degrees open up a way by which he can obtain the knowledge he seeks, and it is but natural, and I think proper that he should apply, no matter how soon, for admission to what are called the higher degrees of Masonry. Some argue that the first three are the *only* degrees of Masonry. This, I believe, is equivalent to claiming that that which was lost was no part of Masonry and it is not necessary that it be known. With this idea I wish to take issue. I believe that Masonry is co-existent with the intelligence of man. True, our forms of initiation and advancement and the mode of explaining its symbols are comparatively modern, but they are generally adopted as the most effective way of impressing indelibly upon the mind, heart, conscience and understanding the great underlying truths which are and always have been the great palladium of the noblest, most ancient and profoundly sacred of all institutions. "There is no religion higher than truth," the pursuit of which during the dark ages from which we are just emerging, required the strength of the lion, the patience of the ox, the intelligence of man and the swiftness of the eagle.

All there is of truth is not embodied in the first three degrees; therefore, whatever may be added by the leading spirits and master minds of the order that will more clearly exemplify or add luster to the adopted system of teaching by symbols is as much Masonry as the knowledge imparted during the work of the first three degrees. If immortality is taught by life, death and the resurrection, it would not be taught by one life and death alone; or if a substitute was used for either one the lesson would still be incomplete. If a key-stone to an arch was lost, the arch would not be complete without it, and a

substitute, to be effective, must be a key-stone and nothing else. The substitute for that which was lost was adopted to endure only "till future generations should find out the right." Have succeeding generations found out the right? If so, the substitute is no longer of value, and the chapter which gives to its votaries that which was lost is as much the home or school of Masonry as the "Blue Lodge."

If at any time during the construction of the temple the place of the deceased architect was effectively filled and the

work successfully prosecuted, the instructions relative to the filling of the place are as much Masonry as the instructions relative to the causing of the vacancy by the death of the architect, and all must admit that it was his death that caused the loss, and through his death the key-stone was left in the quarry. Masonry is too broad to be circumscribed by three degrees; its truths are too far-reaching to be taught in one evening, and he who would pass its threshold must study beyond the ritual of the "Blue Lodge."

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## THE SECRETS OF MASONRY

FROM THE KEYSTONE



HE secrets of a Master Mason are, in themselves, of the least importance. They are not the material of which the Grand Masonic Temple is built. They do not constitute any of the ancient landmarks of the Order. They are simply the signs, tokens, grips, words and modes of recognition, with the ceremonies and ritual. Masons have no secrets which the world would deem important or care to know. As expressed in the apt language of a Brother: "The secrets of Masonry are those modes of recognition by which we know each other, by which we know a true craftsman from an imposter, by which we prove ourselves worthy and well qualified, by which we show that we have visited the sacred places of the fraternity, and knelt at the altar of the common Father. The fundamental facts of the Masonic institution are not secret. Its principles are known; its objects are known; its members are known; its convocations are known. It has adopted the general principles of secrecy because a unity and harmony of labor can be better attained thereby."

In mercantile and other pursuits the same fact is recognized. All men and societies have their secrets. Mystery has a peculiar charm for the human race. It binds the spiritual natures of men together with a subtle and mystic force. It forms a golden chord of unity, in thought, in heart and in work that can be wrought in no other way. As expressed by Thomas Carlyle: "Bees will not work except in darkness; thought will not work except in silence; neither will virtue work except in secrecy. Let not thy right hand know what thy left hand doeth! Neither shalt thou prate even to thine own heart of those secrets known to all. Is not shame the soul of all virtue, of all good manners, and good morals? Like other plants, virtue will not grow unless its roots be hidden, buried from the eye of the sun. Let the sun shine on it, nay, do not look at it privily thyself, the root withers and no flowers will glad thee."

The ancient Athenians had a statue of brass before which they bowed. It was represented as tongueless, to denote secrecy. Pliny informs us that Anaxarchus, being imprisoned by Nicoreon for the purpose of obtaining concealed evidence, bit

off his tongue in the middle and threw it in the face of the tyrant of Cyprus, rather than betray the secrets with which he was intrusted. The Egyptians worshiped Harpocrates, the god of Silence, who was always represented pressing his finger to his lips. The Romans brought their gifts to the shrine of Angerona, the goddess of Silence. The masters and organizers of ancient Masonry, as we have seen, understood and acted upon this characteristic of humanity. Even the leaders of the first Christian Church used the same agencies, and surrounded their institution with secrecy for the same purposes and objects. The "Apostolic Constitutions and Canons" speak of the *disciplina arcani* of the most ancient church. We are informed by Pliny that the Roman Emperor, Trajan, persecuted the Christians as a secret society, and Lucian even speaks of Christ as the founder of *new mysteries*. Modern scholars have demonstrated that the religious rites of the early Christians were carefully guarded as secrets, and celebrated as sacred mysteries. The rites of baptism and the eucharist were administered only in the secret chambers of the temple, after the deacons had proclaimed, "*Procul, O! procul este profani!*" and the doors had been carefully closed and guarded. At his initiation the Christian was given a new name, which was engraved, with the mark of the cross, upon a white stone, to be kept as a badge of membership and symbol of fidelity. St. John alluded to this custom in revelation. He says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

The principles of secrecy, to a more or less extent, pervade nearly all of the governmental, social and domestic relations of man. It is made use of in Masonry as a convenient means to secure the nobler ends of the Order. Its secrets in their place, are wise and valuable; out of their

place they are worthless and of no significance. There should be, and is in reality, no mysterious importance attached to them. The Grand Architect did not place them as the foundation stones of our temple. The beauty, influence and sterling principles of Masonry are not even dependent on secrets. They can and do exist without connection with them. The grand old landmarks of the Order are no mysteries, except as charity, truth, virtue and love are mysteries, and as life, death, the universe and God are mysteries. The great principles of Masonry which, with a wonderful universality and catholicity not found in any other Order, are able to unite humankind in a common brotherhood, where principles before the secrets of Masonry were invented, and they will continue to exist throughout all time, till that last grand communication, when the Master shall call the world from labor to refreshment.

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### Keep Studying

Masonic work is a hard task master. It is not like a book, that you can pick it up today, throw it down and pick it up again next week or next month. It is constant study, or you will slip up when you least expect it. The brightest actors the world has produced were in the habit of rehearsing daily. Learn your part, or parts, study the positions and situations, learn to control your voice and keep up constant study, if you want to be successful. We have conversed with many workers who are prepared at any time to do work in the several branches of Masonry and invariably they inform us that they keep posted simply because they keep digging away, as it were. There are exceptions to this rule, but not many.

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When a married woman elopes with an other woman's husband it's hard to tell just who is entitled to sympathy.

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Worry is a good friend of the undertaker.

## STALWART MATERIAL

BRO. S. F. CHADWICK, P. G. M., OREGON



WE want Lodges of stalwart Masons: not for charitable ends only, but those Masons who hold our country together by their conservative principles, and who, in their deliberations, wisely temper power so that justice and equity shall be grateful to the masses. We should educate the flower of our youth in the tenets of Freemasonry; teach them that these principles underlie good government, municipal, State and national, and that their efficacy and force are found in the usefulness of those Masons who embody and promulgate them: that the lodge-room is the school-room, the abode of the wise, just and charitable, and that it must be preserved. There is nothing of which a gentleman should be more proud. There is where a name may be had which the world cannot take away, but which the world could not fail to honor: a retreat, where obligation means the very soul of honor; where membership signifies rectitude; where duty is voluntary; never forgotten; where God is revered and government sustained; where good citizenship is the passport to, and charity the adornment of, the lodge-room; where men have a standard value, based on determinate principles; where Masons are found who will have Lodges, dues or no dues, as dues are not essential among gentlemen; and where one brother never deserts another in the welcome home of his Masonic mother. Cast an eye into this lodge-room and we will see at once that it is what Masonry creates and what she requires us to sustain: a lodge-room, the scenes of which we can compare to our steps in life; changes that Seneca outlines in a beautiful thought wherein time is made to crown the recipient with the richness and beauty of a faithful experience. "Life," says Seneca, "is a voyage, in the progress

of which we are perpetually changing our scenes. We first leave childhood behind us, then youth, then the years of ripened manhood, then the better and more pleasing part of old age." Indeed, we believe the beautiful tenets of our craft are making themselves more deeply felt."

### The Flag in Masonry

Concerning the display of flags in the Lodge room, Brother Vanderlieth says: "A true American loves America. You never hear him say, 'I care no more for one country than another.' Nor would any loyal citizen speak so of his country, whatever it may be. Such a man loves nothing but himself. Patriotism is a precept of morality. It directs our thoughts and actions to our country's welfare. Masonry's teachings inculcate such zeal for the good of one's country at every turn. What more can be asked? Surely not a public display to draw attention to the fact that Masons are patriots, when, aside from its teachings, all America knows that Washington was a Mason and that with but few exceptions, the staunchest defenders of the flag, from his day to that of President Roosevelt's, all were Masons. Of course we Masons love the flag. And Brother Hunt of Oklahoma adds, 'We all love our wives, too; but do we hang a petticoat in the Lodge room as an emblem of our devotion, and to assure the world that we are not flirting with some other female?'"

### Printer Improved It

It seems some preachers are very exacting and complain when they are not quoted right. For instance, a divine took for his text, "Be ye therefore steadfast," and just because the printer made it read, "Be ye there for breakfast" he caused trouble in the print shop.—*Ex.*



OFFICERS OF SEQUOIA LODGE NO. 349, F. &amp; A. M., FOR 1905.

F. J. Bartelme. J. R. Sloan. J. R. MacGregor. G. W. Bacon. F. F. Porter. F. X. Z. Marchand.  
 John W. Gwilt, W. M. H. P. Klinkner.  
 J. F. Lilley. Chas. Husband. J. C. Cole. E. F. Hughes.

## A VISIT TO THE MASONIC HOME



THIS is the custom of Sequoia Lodge, No. 349, F. and A. M., of Oakland, Cal., a photographic group of whose officers is shown above, to make annually a visit to the Masonic Home at Decoto, California, to brighten their Masonic brethren, residents of that institution, by conferring there the Master Mason's degree, and affording the brethren at the Home such cheer and fraternal intercourse as comes from association and commingling with their brethren of the Craft upon Masonic occasions.

The journey was made this time in the month of December just closed, the trip from Oakland to Decoto being effected in eight automobiles, which started from the Masonic Temple in the former place.

The run to the Home consumed about one hour, and after a short rest the ceremonies of the degree were conducted in the magnificent

temple which was erected a short time ago on the Home grounds, the gift of Bro. Morris Siminoff of San Francisco. At the collation which was served after the ceremonies, remarks were made by the Master of the Lodge, Bro. John W. Gwilt, and others.

It is to be hoped that this delightful custom which has become a feature of Sequoia Lodge will be adopted by other Masonic bodies, for the edification and delight of the brethren of the Home.

The officers of Sequoia Lodge for 1905, as shown above, were:

John W. Gwilt, Worshipful Master; Charles Husband, Senior Warden; James C. Cole, Junior Warden; J. F. Lilley, Treasurer; E. Floyd Hughes, Secretary; Hermann Parke Klinkner, Chaplain; F. J. Bartelme, Marshal; John R. MacGregor, Senior Deacon; Gilman W. Bacon, Junior Deacon; James R. Sloan, Senior Steward; F. F. Porter, Junior Steward; F. X. Z. Marchand, Tyler.



Subsequent to the above journey Sequoia Lodge held its installation of officers, a most enjoyable occasion, when the retiring Master, Bro. John W. Gwilt, was the recipient of several beautiful testimonials of the esteem in which he is held by the brethren. One of these was a handsome gold watch from the members who had been given the third degree during the past year. A Morris chair, the gift of the officers of the lodge, and a richly worked Past Master's jewel from Mr. and Mrs. Wyndham were also presented to the retiring excutive, the presentation being made by the newly installed Master. After the lodge room exercises there was a banquet, at which, among others, the speakers were:

Governor George C. Pardee, P. M., Oakland Lodge No. 188; T. W. Harris, Pleasanton Lodge, No. 321; H. C. Capwell, Live Oak Lodge, No. 61.

The officers of the lodge installed to serve during the year 1906 are:

Charles Husband, Worshipful Master; James Cairns Cole, Senior Warden; John Ryle MacGregor, Junior Warden; John Francis Lilley, Treasurer; John William Gwilt, Secretary; Rev. Frederick Watson Hart, Chaplain; Ferdinand John Bartelme, Marshal; Gilman William Bacon, Senior Deacon; James Rothschild Sloan, Junior Deacon; Frank Flint Porter, Steward; Frank Xavier Zephirn Marchand, Tyler; George Henry Thomas, Organist.

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### Grievances

The majority of grievances brethren have against each other are, to a great extent, fancied which, if long harbored, become real ones. Let the brother who has a grievance go straight to the brother who has committed the wrong and talk it over with him as a brother Mason; the trouble, in a majority of such cases, will be dispelled; let each concede to the other, ever remembering that brotherly love produces harmony, and where harmony predominates, troubles and grievances can not exist.—*Benjamin L. James, Grand Master, Colorado.*

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Masonry presumes not to be a religion, yet it demands of its followers, as consistently and as strictly as any one religious faith can, a time for prayer and a time for offering praise and thanksgiving to God. Brethren who hold fast to the belief that Masonry is their only religion, here's food for thought.—*Bro. Vanderleith, Nevada.*

### British and American Knight Templarism

The Order of the Knights Templar and Knights of Malta constitutes an independent Masonic organization flourishing principally in the British Dominions, and in the United States, and claiming to be lineally descended from the two most famous chivalric orders of the middle ages. The Order of the Temple, however, as at present established in Great Britain, presents marked points of contrast to the Knights Templar of the United States. In the former country the traditions of the Ancient Order have been closely followed, and the ceremonies as practiced now approximate as closely as possible to those of mediaeval times. In the United States, on the other hand, the Templar Order is a modern institution; its ceremonies are intended rather to impress a non-critical but sensational-loving populace, than to perpetuate ancient and time-honored observances. The British Order does not claim to be a Masonic body, but an independent order of chivalry voluntarily choosing its initiates from amongst members of the Masonic fraternity; it is allied to Masonry, but not in the slightest degree a part of the Masonic system. The American Templar Order does not retain its independent character, but practically acknowledges itself to be a Masonic Order, as much so as the Royal Arch or the Royal and Select Masters; it has become merely an appendant branch of the American Masonic system.—*Ex.*

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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.*

## THE TROWEL

BY CHAS. F. FORSHAW, IN TEXAS FREEMASON

As speculative Masons we adore  
 The precepts taught by this most honored tool;  
 And if we minded well its gentle rule,  
 Our hearts and minds would ever heavenward soar.

In olden days our brethren firmly bound  
 The stones and lime by its aid;  
 Until the edifice compact and sound,  
 Was in all points and parts completely made.

But now we use it as an emblem great,  
 Which firmly binds each true Masonic heart;  
 To join us in strong links that naught can part;  
 A mystic tie that craftsmen consecrate  
 To deeds which ever will their souls enshrine  
 With love for the great Architect divine.

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## THE GREATEST MYSTERY OF MASONRY

FROM THE SOUTH AFRICAN FREEMASON



MYSTERIES and ceremonies are not the same. A true mystery is some grand principle of divine action or human conduct, or both combined, that lies hidden in these ceremonies, signs, processes and productions which seek to explain the mystery itself to the bared heart of a true man who wants to learn and be raised by that sublime principle into a personal, sublime life of power and usefulness of his fellowman.

True mystery cannot be revealed even through the artful exposure of its signs and ceremonies by a clown who had peeped to see and to betray. There are grand ceremonies in Masonry, for instance, which could be played on the public stage, but the audience would be merely mystified as to its mystery itself.

Masonry has many signs and a multitude of strange facts appearing in its orderly work. One wonderful fact often considered is that it is without historical beginning of days, and no predicted ending of years. It is like unto the mysterious Melchizadek. Its light glimmers far backward on the trail of its past path. There was a time when mankind had only begun to make the beginning of social order and by experience found that human fraternity was "the one needful thing." Inklings of their searches for the fraternal bond flash here and there amidst man's early, bitter, unbrotherly strife. At length there rises in shadowy outline a fair figure that vanishes and reappears, then is eclipsed, to emerge again in increased distinctness. A hundred generations pass, and then a living fraternal organization stands established with sub-

stance and soul formed out of the elements of man's universal social needs.

It is a marvel that this living order thus growing into a world power without being a nation should be founded on the solid fact that brotherhood is the need of humanity struggling from darkness to light, amidst the adverse conditions of restless human existence and laboring together to secure a common triumph over material conditions. But is it not a marvel that in this foundation is the corner stone of the truth that toil is man's estate, that labor is man's capital, that the drops of sweat on his brow are crown jewels? Why was Masonry not grounded on some theory of the old philosophers; or on some idea of the many misguided ancient creed makers; or on the theory that if man be given time and patience, the race will not need to toil or plan, but will simply grow into gods? I answer, because the lot of man is to labor, and that love in toil is the common law of human life. Human labor and human love were joined together in the first Paradise. The wonderful carpenter's career from the bench to the cross illustrates that much at least.

But why this name—Masonry? Why are there Apprentices instead of dukes, Fellow Crafts instead of princes, and Master Masons instead of Emperors? Why are Masonic emblems the apron, trowel, square, compass, plumb-line and the "All-Seeing Eye," instead of the spear, the sword, the catapult, and the castle? Because Masonry would illustrate that peace and brotherhood, and not war, is the power in the great human struggle.

I have stated so far the historical reason why Masonic mysteries have been in common use among mankind through many centuries, and all this is written merely to lead up to the statement that many are the mysteries of Masonry. But there is one which is the greatest of all. There has been one sublime unwritten rite performed in every true Mason's career which is the most exalted, the most profound, the most enduring of all. This

secret is signified by a ceremony so august that no man can imitate it. No man originated it. No pen, or engraving tool, or type, or any other thing or device, ever exposed it. This mystery pervades Masonry. It is possessed by every Masonic brother. It was breathed into him by Elohim, who gave the life of lives to the Adam to the dust. It goes with a Mason through life and is his glory when he is at last hailed on high as a full and free accepted Mason. The ceremony of this greatest mystery was performed in a temple not made of stone, marble, gold, silver, nor any such thing. The work was done by two only, none other being present as witnesses. The process went on from step to step—three, five, seven; and still on through the whole Masonic life up into the temple not made with hands eternal in the heavens. I am not making a puzzle. I am not propounding a riddle. I am simply writing about the greatest mystery of Masonry. I am telling how and where I was first made a Mason at twenty-three years of age. My Brothers, do you understand what is the first greatest mystery of Masonry?

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### Unchangeable

The landmarks of Masonry, says Bro. David C. Chase, of Idaho, are unchangeable, and the spirit of the work is incorruptible; it may be developed, illustrated and applied, but it never can die, it never can decline. As it moves onward and upward in the accomplishment of its glorious mission, there rises into being a living monument, its foundation already resplendent with age, attaining a height and magnitude worthy of the inditement of the virtues of its followers.

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There are two negro lodges in Indian Territory, to which it is claimed some white men belong.

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How many people are thankful that you are living?

## THE CARDINAL TENET OF TEMPLARISM

BY SIR KNIGHT HUGH M'CURDY, MICHIGAN



TEMPLARISM does not say to you, because of your peculiar temptation or infirmity, that you may violate this or that principle of manhood; but to every Sir Knight, in the very thickest of the conflict with every enemy that would militate against progress, it says, with firm and unflinching voice, "Your vows, Sir Knight, your vows, *not* your desires, are to be your guide. Whatever else you may forget or ignore, you must remember and regard your vows." Templarism takes this high ground with every one of its sons. It demands the first place in his thoughts, it must be made supreme, lowering its lofty standard to suit no frater's desires. Is not this the glory of our Order? Could it sustain its great claim to be founded upon the principles revealed to mankind in the crucifixion, resurrection, and ascension, to perfect man, unless it took this high ground? That the cross on every Sir Knight's chapeau, baldric, sword and gauntlet, means faithful service, even unto the resurrection out of self to the higher life which the ascension revealed as the destiny of man—this is the ideal of every Templar; to such a life every Sir Knight has solemnly vowed to be loyal. It is not the taking of vows, but the keeping of vows, that makes a man a true Sir Knight. It is easy to swear fealty, it is not often easy to live fealty to a noble principle. The living and not the vowing is high test. Templarism undertakes to help us to keep our vows, to help us to live lives that are resurrection, life and ascension. Sir Knights are no longer, as of old, called from the quiet and peace of home to die in defense of an empty sepulcher; but they are always to obey a summons which calls them to live honest lives in defense

of innocence, weakness and brotherhood. How much nobler this life than the life of the chivalrous Sir Knight of old. To the modern Templar it matters very little in whose keeping the empty sepulcher may be—it is of the first importance to him to preserve inviolate the immortal principles of Faith, Freedom and Fraternity, which his great Leader lived, died and rose to promulgate. Unbroken fellowship with Him and with all mankind is the cardinal tenet of Templarism. To preserve intact this fellowship the modern Knight buckles on his armor and crusades against all things that antagonize brotherhood. He helps man because of his brotherhood, rather than because of any special relationship he may sustain to him.

"He holds it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping stones  
Of their dead selves to higher things."

The "higher thing" with him always is unity, fellowship. There is no word in language more powerful than that little word *one*. It holds a primary place in his creed. That we all may be *one* was his great Leader's prayer, that *we* may be *one* is his prayer.

### An Accomplished Daughter

Mrs. B.—I suppose you find your daughter very much improved by her two years' stay at college?

Mrs. Proudmother—La, yes! Mary Elizabeth is a carnivorous reader now, and she frequently impoverishes music. But she ain't a bit stuck up—she's unanimous to everybody, an' she never keeps a caller waitin' for her to dress; she just runs in *nom de plume*, an' you know that makes one feel so comfortable.—*Lippincott's*.

## MASTER OF MY FATE

BY WILLIAM ERNEST HENLEY

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced or cried aloud,  
Under the bludgeonings of chance  
My head is bloody but unbowed.

Beyond this place of wrath and tears  
Comes but the horror of the shade,  
And yet the menace of the years  
Finds and shall find me unafraid.

It matters not how strait the gate,  
How charged with punishments the scroll,  
I am master of my fate;  
I am the captain of my soul.

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## PACIFIC LODGE, NO. 136



IN 1859 the charter of San Francisco Lodge, No. 7, in consequence of the inharmonious condition of the Lodge, was revoked. In the same year some thirty-three Master Masons, most of whom had been members of San Francisco Lodge, No. 7, petitioned the Grand Lodge for a dispensation to open a new Lodge, under the name Pacific. The majority of the committee in the Grand Lodge to whom the petition had been referred, made an adverse report. A minority report was presented, signed by Bros. Wm. A. January and John Kirkpatrick. The majority report held that the issuing of a dispensation to the signers of the petition would affix the blame for the causes that led to the revocation of the charter of San Francisco Lodge, No. 7, upon those of the members of that Lodge who

had not signed the petition for the formation of the new Lodge. To obviate this objection an amendment was proposed to the resolution contained in the minority report granting a dispensation to a suitable number of the members of San Francisco Lodge who did not sign the petition for the formation of Pacific Lodge. With this amendment the minority report of the committee was concurred in, and dispensation was granted to Pacific Lodge on the 14th day of May, 1859. On August 18th a dispensation was granted to those who did not sign the petition for Pacific Lodge, and thus was formed Crockett Lodge. On May 10, 1860, a charter was granted to each of these Lodges, both receiving high commendation for the character of their books of record.

For some time Pacific proved to be a puny child, scarcely able to maintain its existence. But as the years passed it

gained strength, and ultimately became one of the strongest and most interesting Lodges in the Jurisdiction. At present it numbers upon its roll almost 500 good men and true. It has a fine property, and in this regard it stands among the very first. It saw the day when it was compelled to leave the Masonic Temple through inability to pay hall rent. It has returned to the Temple and is there to stay, unless, as may be the case, it shall determine to erect a home of its own. The calls upon Pacific for charity are many; yet it meets all without stint. In this respect it is a power for good in the Fraternity. The wisdom of its creation can no longer be questioned.

The zeal of the membership has long been proverbial, and it exemplifies its good judgment and its care for its interests by always selecting earnest and efficient brethren, to whom its management and welfare is assigned. The last admin-

istration has been no exception to the general rule. Its outgoing Master, Bro. F. L. Hansen, is a man of affairs, and the success crowning his efforts demonstrates the desirability of having as chief officer of a Lodge one who has business qualification as well as ability to render the ritual.

On the 29th ult. Bro. Hansen installed a coterie of officers whose character and ability give promise of a most successful term. He was himself presented by the brethren with a token of their appreciation of his labors during all the years that he has occupied official place, and of the high esteem in which they hold his manly character and his fidelity to the Lodge and the Fraternity.

An excellent banquet at the Lick House brought the exercises to a close, and all retired presaging success for the newly installed.

## FIDELITY LODGE, NO. 120



**FIDELITY LODGE NO. 120** received its warrant of dispensation on the 11th of July, 1857, and its charter on the 13th of May, 1858. At the latter date it had a membership of thirty-three.

It now has on its roll more than four hundred members.

Bro. Louis Cohn presided as its first Master, and was continued in the position during two years under the charter. He was Senior Grand Warden of the Grand Lodge in 1863. He is remembered as a most excellent gentleman and enthusiastic Mason. The following brethren have since occupied the Oriental Chair: Henry Adler, 1860; James Hayes, 1861 and 1863; Henry Falkenstein, 1862; Mendel Esberg, 1864 and 1865; Julius Platshok, 1866; Moses Heller, 1867; Wm. H. Culver, 1868 and 1870; Emanuel Emanuel, 1869, 1873 and 1874; Louis Cohn,

1871 and 1872; Henry Williams, 1875 and 1876; George Barstow, 1877; Isaac Strassburger, 1878; Jacob Luchsinger, 1879, 1880 and 1881; David Eisner, 1882; George W. Frank, 1883, 1884 and 1885; Milton S. Eisner, 1886 and 1887; Joseph L. Armer, 1888; Robert Day, 1889; Gustave Brenner, 1890; Jacob Voorsanger, 1891; Samuel Dinkelspiel, 1892; Andrew M. Armer, 1893; Henry S. Manheim, 1894; Benjamin Armer, 1895; Jacob G. Liebold, 1896; Philipp Jacobovics, 1897; Max Goldman, 1898; Morris H. Wascowitz, 1899; Abraham T. Barnett, 1900; Lucius L. Solomons, 1901; Benjamin L. Stone, 1902; Theodore Cohn, 1903; Wallace A. Wise, 1904; Jacob Nieto, 1905.

We have given these names simply to indicate the good judgment exercised by the membership in the selection of those in whose hands they entrusted the interests of their Lodge and of Masonry in

their Lodge. Acquainted with the greater number of these worthy and intelligent brethren, we are not at all surprised at the present enviable status of Fidelity Lodge. The members have just pride in the character of those whom they have honored with the seat in the East; and those thus honored should, and we doubt not, do, appreciate the honorable distinction of presiding over a body of gentlemen such as constitutes the membership of this excellent body. The financial condition of the Lodge, not excelled by any in the Jurisdiction, is evidence that all have recognized the fact that, next to character of membership, a plethoric treasury is a wonderful element of strength.

The retiring Master, Bro. Nieto, with the assistance of Past Master Gustave Brenner, as master of ceremonies, on the

evening of December 26th, installed his successor, Bro. Charles Schlessinger, and a coterie of subordinate officers that will honor their positions, and ably advance the interests of their Lodge.

The ceremonies of installation were fittingly closed by the presentation to Bro. Nieto of a jewel indicative of the esteem in which he is held by his brethren. The address of Past Master Voorsanger in presenting the jewel, and of Bro. Nieto on receiving it, were most interesting and eloquent. Bro. Nieto had by his ability and fidelity earned the jewel, and, with it, the gratitude and love of his brethren of the Lodge,—and he has all.

The exercises closed with a banquet at the Lick House, with speech and song accompaniment most enjoyable. And thus Fidelity starts out for another year of progress, blessing and benefaction.

## Christmas Observance by the Commanderies of the Knights Templar



**I**N compliance with the request of the Most Eminent Grand Master, Geo. Moulton, the three Commanderies located in San Francisco assembled at the Asylum of Golden Gate Commandery on Christmas morning, to participate in the Christian Observance that has become a time-honored custom in the Commanderies of the land.

Notwithstanding the earliness of the hour, there was a large attendance of Sir Knights present. Golden Gate Commandery had extended an invitation to the Sir Knights of California and Mission Commanderies, and both were well represented. An excellent program had been prepared. Able responses to the several toasts were made by Sir Knights Carroll Cook, Brilsford Flint, A. M. Cox, Joseph C. Camp-

bell, Wm. H. White, Harvey D. Loveland and John R. Aitken. Charming music was rendered by the united choirs of California Commandery, No. 1, Golden Gate Commandery, No. 16, and Mission Commandery, No. 41.

Altogether the observance was a most pleasant, instructive and happy occasion. Such gatherings for so sacred a purpose serve to bring the Sir Knights into closer fellowship with one another, forming new and strengthening old associations, making all happier, wiser and better.

After the Star Spangled Banner, by the choir, and the benediction, by Sir Knight W. H. Jordan, Prelate of Golden Gate Commandery, the Sir Knights departed, rejoicing that it had been their privilege to participate in the enjoyments of the hour.

## A MASONIC INCIDENT



HE incident which we are about to relate, says *Loomis' Masonic Journal*, occurred at New Haven, Connecticut, and of which we were a witness, before we were admitted to enjoy the gift of Ma-

sonry.

During the fall of the second year of the Civil War, we were passing down one of our principal thoroughfares, when we stepped into a store on business with the proprietor. While conversing with the owner, a woman of thirty, with a little girl not over six years of age, entered, and after looking wistfully for a minute or two, timidly drew near to where we were standing, and as she extended her open, thin white hand, we saw four pennies therein. She said, as she did so, "please, sir, will you give me another penny? I want to get a loaf of bread. I have four cents and I want a penny more." While speaking she turned to the proprietor of the store, who looked at her a second, and then said in a heartless manner:

"Oh, clear out! I can't be bothered with beggars."

With tears streaming down her cheeks she started to go out, the little girl by her side clinging to her dress, looking up into the mother's face, and lisping only as children can speak:

"Mamma, I want a cookie."

We had been a silent spectator until now, and following the woman to the sidewalk, we stopped her and invited her to step into the bakery adjoining, where we purchased her a large loaf of bread. With the usual mistrust that pervades the human heart, we broke the loaf across our knee for fear she might pawn it for a drink. We handed the woman the broken loaf, and as she grasped it she sank upon her knees, and if there ever was a prayer of thanksgiving that went to the

throne above, it was the earnest words of that starving woman.

In the bakery there were several gentlemen whose eyes were wet with tears unbidden. The poor woman was assisted to rise by one of the gentlemen, who extended his hand to help her. As she put forth her hand on her finger was a small gold ring, on which was engraved the letter "G." The gentleman looked at it a second or so, and then turning to the owner of the bakery, he asked him if he knew the woman. The baker said he knew she lived around the corner, and that her husband had enlisted in one of the three years' regiments, and had gone to the war. The gentleman at once ordered the baker to fill a basket with provisions and take them to the home of the woman. The woman was too much overcome to express her gratitude, while the little child looked on with apparent astonishment. After finishing his orders to the baker the gentleman took the little child by the hand, led her into a shoe store near by, and procured a pair of shoes for the little feet, which were purple with cold. He bade the woman good-by, promising to come and see her that night, and turning to us, asked us to accompany him. We consented and went.

In a single room, without a carpet, we found the mother and two children—the little girl whom we saw in the afternoon, and a little boy not over four years old, asleep close beside a wood fire.

We were welcomed with tears falling down the cheeks of the lady as she bade us enter and take seats. After thanking us, and making appearance, she told us her story. Her husband, an English bricklayer, came to this country early in the spring, but on arriving in this city did not readily find work, and while out looking for something to do, became disheartened, and enlisted for three years.



He left the city the week after his enlistment, leaving his family nothing with which to purchase the necessaries of life. The few spare articles of furniture, which the little broken-hearted family possessed and could do without, she had pawned, until only two broken chairs and a table, a lounge and a stove, with a few dishes, formed the entire stock of her household furniture. Her husband had promised to send her some money, but she had not heard a word from him since he marched down long wharf off to the war. Her narrative was often interrupted by scalding tears, but there was such an earnestness in it, that both visitors felt relieved when she had finished.

Our friend then asked her where she got the ring she wore upon her finger.

She said that just as she was leaving Liverpool, her mother, father and sister came down to see her off, and as she was about to step on board the ship, her father took from his finger the ring and put it into her hand, and told her always to wear it, and if ever in distress to show it to some one. She had worn it ever since, but had forgotten, in her troubles, her father's advice.

She slipped the ring off her finger and showed it to us, and after viewing it a short time, our companion inquired if her father was a Mason.

She answered that he was, and Master of one of the Lodges in Liverpool. We were an interested spectator during the whole scene. We looked at the letter "G," but to our eyes it had no meaning, and innocently enough we inquired of our companion what it meant.

"What does it mean?" he repeated after us. "Why it means that this woman is my brother's daughter, and she is in dis-

tress, and it is my duty and pleasure to help her."

And we know that he was as good as his word. The dreary home was made happy, and the hearts of the lone one and children were bound up with the silken cords of love and charity. Our companion interested himself in finding out where the husband was, and it was not many months before remittances come regularly from the patriot in the gallant army to his family at home.

The wife sent a letter home to her father, and today our brother (for we have learned the value of the letter "G.") has in his possession a token and a letter of thanks, as rich in gratitude as words can make it, from the Brother Mason who presides over a Lodge of the craft in Liverpool.

The husband served his time amid the canebrakes of Louisiana, and returned to thank him in person who had cared for his wife and little ones in his absence.

Thus the simple letter "G" may teach all a lesson, and prompt us to do works of charity that makes the heart glad, for "it is more blessed to give than to receive."

### Arizona Grand Bodies

The Grand Bodies of Masonry and Concordant Orders, of Arizona, convened at Flagstaff in November, and elected officers as follows:

F. & A. M., Grand Master, Dr. E. S. Miller of Flagstaff; Deputy Grand Master, Herbert Brown of Yuma; Grand Secretary, George J. Roskrug of Tucson. Royal Arch Masons: Grand High Priest, P. P. Parker of Phoenix; Deputy High Priest, C. O. Rouse of Tucson; Grand Secretary, George J. Roskrug of Tucson. Knights Templar: Grand Commander, George W. Vickers of Phoenix; Deputy Grand Commander, J. J. Sweeney of Phoenix; Grand Recorder, George J. Roskrug of Tucson. The next meeting will be held in Phoenix in November, 1906.

"I nebber judge o' people I meets along de way,  
By de places whar dey come from and de houses whar dey stay;  
Fo' de bantam chicken's awful fond o' roostin' pretty high,  
An' de turkey buzzard sails above de eagle in de sky;  
Dey catches little minners in de middle ob de sea,  
An' you finds de smallest possum up de biggest kind o' tree."

OLD DARKEY PHILOSOPHY.



## EDITORS' CORNER

JAMES WRIGHT ANDERSON, } . . . . Editors.  
EDMUND MANSFIELD ATKINSON, }



### Retrospection and the New Year

The fiery spirit of the glass and scythe has added another to the myriad of years that are marked on the scroll of time. Another year has gone, and "with it many a glorious throng of happy dreams." To many it has been a year of joy and gladness; to many one of sorrow and sadness. We are all one year older; are we the measure of one year better and wiser? It is wise betimes to take a retrospect, to talk with our past hours and to consult the record they have made. From our failures and our successes, from the frowns of sorrow and misfortune and the smiles of joy and prosperity, we may alike learn that which will enable us to appropriate the opportunities of the oncoming years to better purpose, and to greater advantage and usefulness for ourselves and our fellow-creatures. As the poet sayeth: "We take no note of time, but from its loss." In the rush of life we seldom, if ever, stop to consider the value of the moments, the days, weeks, months and years. Nor does it occur to us to note the rapidity with which the periods glide by. Half a century has come and gone since the senior editor of this journal first set foot within the borders of this beautiful commonwealth, and within the gates of the great city by the western sea. San Francisco was then comparatively a hamlet; she is now a great city with a population of more than four hundred thousand. Then all her interests were in their infancy; now they have attained the importance, the strength and the influence that command the attention and the admiration of all peoples. Then California was separated from the East by a journey of six weeks to six

months. Then there was no railroad, no telegraph; now the journey is reduced to days, and time in communication has been practically eliminated. Then the chief resource of the State consisted of gold; now she is famed throughout the world for products of almost every character. Then her educational interests were limited; now her public and private schools, her colleges and seminaries of learning equal, and in many respects excel, those of her elder sisters. Then most of her people were sojourners; now the State is a land of happy and prosperous homes. In fine, the wonderful opportunities, resources and possibilities of California were then comparatively unknown; now they are recognized in every land.

Our noble Fraternity has not lagged in the onward march. From the limited number of three lodges with a membership not much exceeding 100; there are now nearly 300 lodges, having about 31,000 names upon their roll books. Truly, Masonry has advanced side by side with all other interests, and the benefactions and blessings of the Fraternity have outrivalled those of many of the sister Grand Jurisdictions. The foundations of Masonry were, by the wisdom and fidelity of her pioneer votaries, laid broad, deep and strong. The outlook for still greater advancement, strength, beauty and benefaction grows brighter with passing of the years.

Harmony, the strength and support of every institution, prevails throughout our borders, and the peans of joy and proud satisfaction arise around her altars, taking strong and yet stronger hold in every community where lodges exist. So may it ever be.

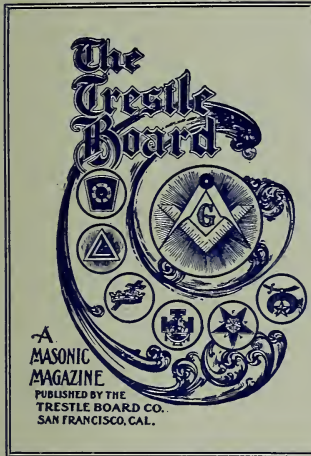
Average Monthly  
Circulation**17,564 Copies**And We Are Still  
Growing*N. W. Ayer & Son's Newspaper Annual for 1905, page 70.*

By the TRESTLE BOARD COMPANY

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James Wright Anderson

Edmund Mansfield Atkinson } EDITORS

NOLAN DAVIS, Advertising Manager.  
A. E. PEARSON, Associate.M. M. MORGAN,  
Circulation Manager.

## To Our Readers Everywhere

The 32nd Annual Session of the Imperial Council A. A. O. N. M. S. will be held at Los Angeles, May 7th to 12th, inclusive, on which occasion the TRESTLE BOARD Company intends to issue a Special Souvenir Pilgrimage Number of the TRESTLE BOARD Magazine, which will be replete with everything of interest to Masons and their friends all over the civilized world. This edition will be elegantly printed and illustrated with photos

of prominent Masons and interesting pictures of the beauties, pleasures and profits of the Golden State. There will be choice articles by noted authors on California industries and enterprises. Altogether, this will be one of the finest souvenir editions ever issued by a Western magazine. Fifty Thousand copies will be issued and circulated broadcast. We have been singularly fortunate in the fact that we have not had one dissatisfied subscriber. All we have heard from (and we invite correspondence) have had nothing but praise for us. And during the year before us we intend to show you that we are more than ever deserving of that praise.

During the year just passed we have had many, many kind letters from subscribers lauding our efforts in publishing a good magazine. These letters are very encouraging and serve to spur us on in our endeavors to please.

During the year 1906 we hope to make the TRESTLE BOARD Bigger, Brighter and Better than ever before. To do this necessitates the outlay of a great deal of money. Our one source of revenue is from our advertising patronage. But we cannot get advertising at a paying rate unless we can show a big subscription list. Hence the publishers of this magazine have inaugurated a contest to increase the circulation and so enable them to give you a bigger and better paper. Particulars of the competition may be found on the following pages.

**The Trestle Board is the Best Advertising Medium—It goes into the Homes of the Best Spenders in the Land.**

# Announcement

## Five Free Trips to Los Angeles

WITH PULLMAN SLEEPER

A Side Trip Through  
and Vineyards of

Over the  
Shape



IN order to build up our subscription list in the United States and Canada and to introduce the TRESTLE BOARD to every Mason within that area we make the following offer:

To the five persons sending us the largest list of new yearly subscribers to the TRESTLE BOARD between now and the 14th of April we will give five free trips from the town in which they reside to Los Angeles, (including Pullman sleeper) and will give them one week's board at a first-class hotel during the Shriners' Conclave and a side trip to Redlands, Riverside and other interesting places in the Sunny South.

We hope by this method to bring the TRESTLE BOARD's circulation up to the Twenty-five Thousand Mark. The magazine is first-class in every respect and one should have no difficulty in getting subscribers on its merits. The TRESTLE BOARD is just as essential to the Mason as the daily paper is to the business man. It contains articles from the pen of able writers high in the order and is not only interesting reading, but is an educator and guide in the Masonic life.

This magazine is mailed to your home every month at the low subscription price of \$1.00 per year.

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The purchasing power of the Trestle Board Subscribers is worth catering to—  
Advertising Rates on Application.

# Extraordinary

## One Week's Free Board and Room

AT A FIRST-CLASS HOTEL

the Orange Groves  
Southern California

e Kite=  
rack



THE extreme Southwestern part of the United States is known to the tourist and globe trotter as "Sunny Southern California," and within its confines is the jurisdiction of "Al Malaikah Temple," with headquarters at Los Angeles.

On "Sunny Southern California" has devolved the honor and the pleasure of entertaining the Imperial Council of the Ancient Arabic Order, Nobles of the Mystic Shrine, at its next session, to be held in Los Angeles, California, during the week ending May 12, 1906.

To the entertainment which will be provided we most cordially invite yourself and ladies, for we are anxious for you to partake of all the good things of the life which can only be had and seen in the Golden State. To you who have had the pleasure of visiting California, we are sure another visit will be enjoyable, and we guarantee the most unique entertainment ever planned. If you have never visited our Golden State, let us assure you that during May, California is at its best: weather cool and delightful; hills and valleys green with growing grain; berries and fruits in abundance; luscious oranges, golden in the sunshine and aching to be plucked; and thousands of Shriners with the "glad hand" anxious to welcome you and see that your slightest wish is gratified.

From an Advertising Standpoint the TRESTLE BOARD is unexcelled—a Choice  
Subscription List Over a Large Territory.

In this sun-kissed land for which nature has done so much, we can not overlook the handiwork of man, and in one particular he has outdone himself, and that is the excellence of electrical railway transportation.

Excursions without number have been planned for your pleasure. To Pasadena with its wealth of flowers, and beautiful and artistic homes of millionaires; the Ostrich Farm with its interesting and wonderful exhibit where your wife's and sweetheart's ostrich plumes are plucked and prepared for the market.

To Venice along the broad Pacific shore where its owners are expending millions to duplicate if not excel the Italian city of the same name.

To Ocean Park, a seaside city not four years old, with its hundreds of artistic cottages and bungalows.

To Whittier and Monrovia, through miles of fruits and flowers and acres of orange groves loaded with golden fruit. But the story is not half told. Come and see for yourself. Space prevents the details of many other charming interior and seaside trips.—*Extracts from the advance program sent out by the Committee.*

## Conditions of the Contest.

1.—This contest is open to any person in the United States and Canada.

2. Votes will be allowed as follows:

1 year's subscription .....	100 votes
2 years' subscription .....	250 votes
3 years' subscription .....	500 votes
4 years' subscription .....	1000 votes
5 years' subscription .....	2000 votes
10 years' subscription .....	5000 votes

Notes will be issued on payment of delinquent subscriptions in same proportion as new subscriptions.

3.—No votes will be allowed unless accompanied by the full amount of the subscription in cash or P. O. Money Order.

4.—The name of party to whom you wish to credit vote must be clearly stated at time of remittance.

5.—Votes once cast are not transferable.

6.—All communications must be addressed to the Contest Editor Trestle Board, 609 Mission St., San Francisco.

7.—All votes must reach us not later than Saturday, April 14, 1906, at 4 P. M., at which time the contest closes.

8.—The names of the winners of the contest will be announced in the Special Shriner Edition, published about the 28th of April.

## Now is Your Chance for a Good Vacation

Fill in the coupon below and send us, with as many subscriptions as possible, to start the ball a rolling.

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CONTEST DEPARTMENT, THE TRESTLE BOARD MAGAZINE: 609 MISSION ST., SAN FRANCISCO, CAL.	
Enclosed herewith please find \$ _____	
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Don't delay sending in the above coupon—Do it now!

**Masonic Homes**

We have been requested by a correspondent in Arkansas to express our opinion of Masonic Homes. Our opinion is not at the present time a popular one, and perhaps we endanger our popularity by expressing it. But, then, we are not seeking popularity, and we are not seeking office. Upon this matter we have always had an opinion, and a very positive one—one which, we think, is absolutely correct. We have never seen anything in the institution of such homes or in their management that would lead us to consider them either a benefit or a blessing. On the contrary, we think that all such institutions are founded in unwisdom. They are in Masonry an expensive means of rendering aid to a comparatively few. Up until within the memory of those yet living, Masons and Masonic Lodges have been regarded with distinguished favor, because of the manner in which they stood for the relief of distressed or destitute Masons. So far as we have ever read, heard, or observed, the individual Lodges have in the main promptly and generously administered to the wants of unfortunate, enfeebled or distressed brethren. Even when the funds of the particular Lodge would not suffice, the brethren were willing to go down into their individual pockets, and no deserving brother was permitted to suffer. Furthermore, this disposition to relieve distress was cultivated; sympathy for the distressed was cultivated; the nobler feelings of the brethren were cultivated, and the great fundamental teaching of the Fraternity was practiced. Now-a-days such is not the case. *Aid* and *assist* have become meaningless terms. Now it is hie the brother off to a Board of Relief or to a Masonic Home.

But no Masonic Home can provide for the needs of the Lodges, so far as relief to the needy brethren, or the widows and orphans of brethren, is concerned. It is not possible to erect a Home in any of our Grand Jurisdictions capable of meeting

the wants of the Lodges of the Jurisdiction. Take a Jurisdiction, for instance, like California. No Home can be provided that would accommodate even an average of one Mason from each of the Lodges, to say nothing of the widows and orphans of Masons. We have a Masonic Home in California; it is palatial; it is an ornament; it is a luxury. The relief that it affords in the way of aiding the Lodges in the support of needy brethren, widows and orphans, is merely nominal. The Lodges of the Jurisdiction are taxed inordinately for the support of a comparatively few—taxed almost enough to enable them with the tax to support all their needy. Looking the matter square in the face, no one can honestly maintain that the advantages of a Home are anywhere near commensurate with the expense incident to its support. Lodges must soon weary in supporting a costly institution. We deem it impossible to make any Home self-supporting; and equally impossible to make any Home capable of meeting the demands of the Lodges. Resort to legalized lotteries has been had; persistent begging, unheard of when Homes were not; every device has been tried; and yet we have heard of no Home that has even approximated the expectations of Home founders. We opine that every Jurisdiction that founds a Home will in brief time repent of the action, and wish it had looked before leaping. Let the Lodges and individual brethren attend to the needed beneficiaries, and then the lodges and the brethren will be strengthened in the exercise of "the greatest of these—Charity."

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**The Burial of  
A Mason**

One of the rights of Masonry, dear to every Mason, is that of Masonic burial. It is a right to which every Master Mason in good standing is entitled, and one which may not be denied. The query arises as to whether, under any circumstances, non-affiliates and Ma-

sons suspended for non-payment of dues are entitled to the right.

Non-affiliates are in good standing in California for six months subsequent to the date of their dimit; so also are non-affiliates coming from other jurisdictions, for the period of six months subsequent to their entrance into the State. Non-affiliates, also, whose dimit has been granted more than six months previously, on application to a lodge for affiliation are in good standing. In all these cases the parties are entitled to Masonic burial. But non-affiliates not in standing are not entitled to such honors.

Masons suspended for non-payment of dues may be buried with Masonic rites if the lodge so determines. It is a matter for the lodge to decide, and not for the Master of the lodge. For the determination of the question the Master should call a meeting and submit the question to the brethren.

The query has also been presented as to whether a lodge can be opened to conduct the funeral services of a brother, in the absence of the three principal officers of the lodge, and if not, what can be done. To this we reply that in no case may a lodge be opened for any purpose, unless at least one of the principal officers is present. In such case, any Mason may read the service but such action does not constitute a Masonic burial; nor may the members of the lodge appear at the funeral in Masonic clothing.

In some jurisdictions the right is absolutely denied. California, we think, is sufficiently liberal regarding the matter of Masonic burial, and we cannot agree with some of the writers that there are many good reasons why one may become and remain a non-affiliated Mason. We know of no such reasons. If the brother is poor, he should remain with his lodge and not apply for a dimit. The same if he be old and feeble. In such cases, the lodge should do its duty. It is the duty of a Masonic body to acquaint itself with

#### CAUTION TO SUBSCRIBERS

It having recently come to the knowledge of the publishers of this magazine that unauthorized persons have solicited subscriptions and made collections on account of same, it becomes necessary to warn brethren and subscribers not to pay any money to any canvasser not personally known to them, unless such person can show a letter of authority, signed by the Trestle Board Co., Walter N. Brunt, Manager, dated subsequent to April 1, 1905.

Notice is hereby given that the publishers of the Trestle Board will not be responsible for any payments made in contravention of the above caution.

Pay no money to any stranger unless he can show written authority to make collections.

the condition of its membership and to see that the assistance is rendered to the deserving, when necessary, and that the needed discipline is administered to the undeserving.

#### Corner Stone

We have been asked if it is proper for the Grand Lodge to lay the corner-stone of a building intended for private purposes. We answer in the negative. The written laws of Masonry contain nothing relative to the matter. Immemorial usage, however, is law—the great common law of Masonry—The ritual for this ceremony which has been recognized from time beyond the memory of man, says, "It has been the custom among the Fraternity of Free and Accepted Masons, from time immemorial, to assemble for the purpose of laying the foundation stones of *public* buildings, when requested so to do by those in authority."



The plain implication is that it has never been the custom of Grand Lodges to lay corner-stones of private structures.

### Trestle Board Victimized

About one year ago a man who came to this journal well recommended, applied for and received a commission as traveling representative of the TRESTLE BOARD. He made a trip through several counties of Southern California, soliciting and accepting subscriptions from brethren of the craft, and collecting pay for the same. He successfully worked a number of towns and cities in the southern portion of this State, and most successfully "worked" this magazine, for although the publishers made several frantic efforts to ascertain his whereabouts, both through the medium of urgent letters addressed to him at all points where such epistles would be likely to overtake him, and through appeals to the police authorities of the various communities which it was learned he had visited, they were unable, either to secure from him remittances or names of subscribers—or even to obtain news of his whereabouts. From then until the present time this office has been deluged with tales of misplaced confidence—of moneys collected and receipts given,—of failure to receive the magazine. We desire to say to all brothers who have paid their subscriptions to this man that the loss is ours and that we stand ready to shoulder the consequences of our misplaced confidence. We have been victimized and will bear the burden. If every brother who has paid his subscription to this individual will write to us, stating the circumstances in full, we will send the magazine for the time paid for. We hope that no brother will let this pass unheeded, as it is our desire to adjust every case of this kind which may exist.

The character we make will live forever and continue to act long after our bodies are dead and buried.

### The Slanderer

This is what Bro. Meyerhardt, of Georgia, has to say about him:

Masonry has no room for the slanderer. It is strange indeed that one who professes to be a Mason should go up and down trying to break down the character of a brother. We cannot understand the moral make-up of such a man. We cannot understand the motive that inspires him to such an act. Worst of all, such a man will approach a brother, and pour forth his vile slander "on the square." He is not even brave enough to face the consequences of his unholy acts. He is a hypocrite, too. After all his slanders, he approaches the object of his hatred most obsequiously, and holds out the hand of friendship. Surely a man of this stripe cannot justly lay claim to the honored name of Mason.

There is too much manhood, there is too much honor, there is too much uprightness, among Masons to tolerate the slanderer. Masons above all things love fair play and a "square deal." The slanderer must go!

### Essay on Pants

Pants are made for men and not for women. Women are made for men and not for pants. When a man pants for a woman and a woman pants for a man, they are a pair of pants. Such pants don't last. Pants are like molasses—they are thinner in hot weather and thicker in cold. Men are often mistaken in pants; such mistakes are breeches of promise. There has been much discussion whether pants is singular or plural. Seems to me when men wear pants it is plural, and when they don't wear pants it is singular. Men go on a tear in their pants and it is all right, but when the pants go on a tear it is all wrong. If you want to make pants last make the coat first.—*Exchange.*



**Perfect Ashlars of**

**Masonic Thought**



ARE should be exercised in the recommendation of candidates for Masonry. Too much care cannot be shown in this respect. To admit one who is not worthy to be received in our midst is a greater fault than to have, by error, refused admittance, through misunderstanding, or otherwise, to several; the latter can be corrected, but the former can not. We are banded together for more than one purpose, and the chief one should not be to increase our membership, but let us so act before the world that those who do not belong to our organization will desire to be counted with us, and those who are so actuated are the good material.—*Benjamin L. James, G. M., Colorado.*

The stream rising in the mountain on its way to the sea becomes lost for a time as it traverses our great plains, but farther along, receiving new impulse from the crystal sands through which it flows, it bursts forth with fresh purity and virtue from its hidden source and becomes the stream which feeds and nourishes the plants of the fields and farms, and is itself again. So, though our friends for a time be lost in the darkness of the grave, shall we not see their seraphic forms as again they burst from their enforced sleep, brighter, fairer, more lovely and more radiantly beautiful than ever before. If a man die he shall live again. *Committee on Necrology, Kansas.*

My conception of Masonry is that it is an absolutely necessary working force in the betterment of the world's condition—that no greater misfortune to man can be conceived than the loss of Masonic influ-

ence would be, and that in so far as it fails to make universal man better and happier, within reasonable limitations, it fails to be Masonry; and if that is true conception, we want to increase its unity, to mass its resources and to make the name of Mason mean oneness of fraternal purpose and an absolute union of fraternal effort. Our temple is ornamental. Nothing that represents all the higher graces and best attributes of the heart, as Masonry does, can fail to be that when such graces and attributes are the tracings of divinity in man.—*James B. McFatrieh, Chicago.*

To me Freemasonry has a peculiar charm, and my love for it is immeasurable as is the order's influence for good. To be a true Mason is to be a true man, and a true man is God's ideal of perfection. I revere the names of the noble founders of the order, I honor the names of the noble exemplars of its teachings in all the ages, and I love the brethren, wherever they may be found. With Masonry titles and rank are of no avail; we look alone to the man.—*John R. Smith, G. M., Tennessee.*

A Mason should be a man of integrity, a whole man a man whom you can trust and know that your confidence will not be betrayed; a man who you can believe and know that he will not lie; a man to whom you can commit your interests and even your honor, and know that they are safe; a brave man, fearing nothing but to lie or to be dishonest; true to you because he is true to himself, to the holy aspirations and the high and noble possibilities which the Supreme Father has implanted in his soul.—*George Henry Davis, Minnesota.*

Every Mason should devote a part of his time to study of science, and especially the noble science of geometry. Every Masonic student should divide his curriculum into three parts: First, he should be a ritualist; and should confine himself strictly to the standard work. Second, every Mason should be a jurist; he should know something about our good and wholesome laws. Third, above the ritual, and above jurisprudence, stands the Masonic science, or Masonic philosophy, which is the graduating study in Masonry. The philosophy of Masonry is what we want. We want more reading Masons; we want more thinking Masons we want men who do not simply pass through ceremonials, but who also take up these ceremonials, take up the symbols, take up the philosophy of Masonry, and graduate when they get into that undiscovered country from whose bourne no traveler returns.—*J. M. Taylor, Past Grand Master, State of Washington.*

Masonry takes the man in his rough state of imperfection and teaches him what all of us need, which is charity; that charity which changes his nature and develops in him that sense of feeling for those who are dependent upon him. It also teaches submission, which is essential to good government and good government is the strength and support of our order.—*David F. Mason, Idaho.*

If mankind were governed by the principles of our Order, the name of God would not be profaned. There would be no prejudices nor hypocrisies, no ingratitude, pride, nor self-complacency under the smiles of Providence, nor any murmuring under its frowns. If mankind obeyed these teachings, to honor and obey God would be their constant delight, they would love their neighbor as themselves, consequently there would be no wars, nor envying; nor strikes; no slanders, litigations, nor intrigues between neighbors; no

persecuting bitterness, fraud, nor deceit; no murders, robberies, nor theft; no unkindness, treachery, nor implacable resentments among friends. Everyone would pursue that course, and that only, which would be conducive to the happiness of all.—*Daniel W. Jones.*

Freemasonry is a brilliant picture painted for our instruction—a picture upon which he who looks learns all that is needful for him to know; a marriage of exquisite thought to exquisite language for the enlightenment of all; a world in which there are no disappointments nor unfulfilled dreams; edifying and complete in every particular. It is a grand sunrise of knowledge that in things temporal we may learn the divine and eternal. Its magical wand dissolves all ephemeral delusions and makes it the standard bearer of that most exalted doctrine: "The Fatherhood of God and the brotherhood of man." that voices the sentiment, "Love ye one another."—*Herbert Preston, Illinois.*

The work of our Lodge room is but the mental discipline to prepare us for the greater work that God has definitely marked out for us in purifying our own government, and in carrying knowledge and enlightenment into the darkest corners of the earth.—*Wm. McGonagle, Minnesota.*

It has been said that "a good Mason is a good man," and the statement is logically incontrovertible. The underlying principles of Masonry are the basis of all human goodness, nobility, chivalry toward woman and honesty toward man. Even the seemingly opposing virtues find in it exemplification. Gentleness walks hand in hand with courage, mercy with justice, leniency toward others' faults and failings with unswerving personal rectitude, generous hospitality with temperance and self-control—every virtue without its accompanying vice.—*George Gillson, Nevada.*

## VICE CIRCUMSCRIBED

BY BRO. WILLIAM J. DUNCAN, 33°



THE Masonic Institution is highly moral in all its teachings, both esoteric and exoteric. There is perhaps no society of human origin that can compare with it in its principles of virtue and right living. It is the proclaimed enemy of vice and all vicious practices. It is allied to every effort put forth for the moral elevation of the human race, and rejoices at every endeavor to restrain the evil propensities of our nature. It is an active participant, by its moral influence, in every crusade against the debasing influences of the places of evil resort that abound in every great city, and gives its moral support in an unmistakable manner to those who are bold enough to raise the standard of purity and face the world of evil-doers. Vice cannot be destroyed until the devil and his legion of emissaries are chained and cast into the bottomless pit, beyond the recall of weak, sinful man. Vice cannot be destroyed, but its baneful influence may be curtailed and circumscribed.

We all admire the man who has "the courage of his convictions." He is a brave man who asserts his opinion of right and boldly adheres to it. He is not turned aside from his course by opposition or ridicule, but being convinced that a thing is right he bends all his energies to carry out his convictions and to convince others that he is right. There are few men who have that courage when it requires them to relinquish any personal desire, deny themselves any personal ambition, or combat public opinion. We inwardly praise the man who asserts his belief in the duty of officials to enforce the laws and stop the spread of vice. Masonry teaches every man who listens to the lessons in the lodge room to eschew

evil, abstain from vice and vicious practices and to help his fellow-man to do it. Therefore, Masonry rejoices in every effort put forth to stamp out of existence the festering sores of iniquity that curse every community.

We have had in the past striking examples of the power and influence of one man, fearlessly acting upon the conviction of his conscience. Meeting with opposition, and ridicule, and sometimes with defeat, he goes steadily on in his work, believing that "truth is mighty and will prevail," that the right must win in the long run. In these days of graft, of dishonesty in high places, of unfaithfulness in official position, of disregard for public integrity, of flagrant profligacy, there is need of an effort to stem the tide of viciousness in the world. There are grades in vice. Some vices are kept under cover, others are open and flagrant. Some are in a mild form, yet they are vices all the same; some are bold and offensive to the moral senses. All forms of vice, whether under cover or mild, whether bold and flagrant, should be eradicated. No man or woman, who has the welfare of the human race at heart, but praises every effort to circumscribe vice and keep it within due bounds.

Though we may not ourselves engage in the evil practices that debase our nature, we cannot behold them, or mingle with those of vicious habits without being more or less contaminated. The atmosphere is poisoned, and in breathing it we take into the system an element at once and weakening. Until the poison is removed we are in danger. Few men and women become vicious all at once. Vice grows as all things in the world grow, by slow degrees. It is a matter of education and association. The more we come in contact with evil and vicious practices the

less objectionable they appear to be, and after a while we join in them without the slightest compunctions of conscience.

We no longer blush at the profane words that daily greet our ears. They have become so familiar to us that some bright morning, when we become vexed at some trivial circumstance, we let fly an oath and soil our own lips with words that a while ago we would have blushed to have uttered. Thus it is that the subtle influence of contact, the powerful force of the association with evil, drags us down and weakens our purpose to resist temptation. It is therefore better for the community

that vice, if it must exist, be confined within a circumscribed limit. It is hard enough, dear knows, to do right without having the tempting influence of seductive wrong continually before us.

Let each for himself obey the lessons of Masonry. If each individual will obey the moral law and abstain from the very appearance of evil, we will have a community of upright, virtue-loving men, whose power for good will be irresistible. Let us rejoice at every effort to circumscribe vice, and lend an active, helping hand to secure the desired effect.

## THE VISITING SPEECH MAKER



**BROTHER** who has made some study of extemporaneous speaking at Masonic gatherings ventures the following opinions on the subject.

It too frequently occurs that when a non-resident brother is visiting a lodge, the presiding officer in all kindness of heart, calls upon the visitor for a speech.

Now, while hundreds of men are superior in their business abilities, can write beautifully and forcibly, and converse in a free and elegant manner, they are completely lost when they attempt to speak in public. Their versatility does not include the art of public speaking, which is a gift that few men possess. He feels that he cannot refuse the invitation, which is tendered as a compliment and mounts the rostrum, anxious to scatter a few pregnant gems of thought around among the assembled brothers. The big ideas that filled his soul with inspiration and dumb yearning, adjourn; he gets wild and skittish, and then reels off in a loquacious and instructive style that "I am happy to be with you this evening, and am pleased to see so many of you present." He resumes

his seat, mops the dew off his brow, looks at his watch, and in every way indicates an innate desire to go home.

There is no use of any officer inflicting useless pain on a brother member, for it is painful to be requested to make a speech when one has nothing to say and has no time for preparation.

How much better it would be to first quietly ask or cause to be asked the visitor if he would like to say a few words, and if he declines it is neither hospitality nor kindness to call him out. It would make him more comfortable and have a tendency to make him think that his visit has been appreciated. Show a little consideration for the feelings of visiting brethren, and they will be grateful to you.

It would be well for visiting brethren to prepare some little "small talk" so that when called for remarks on good of the order, they could entertain the brethren with a few enlivening remarks. It would not be out of place to waive the strict formalities for the time being. There are very few brethren but would enjoy their meetings more thoroughly and think "life well worth living," if this were done.—*The Tyler—Keystone.*

## A HELPING HAND

BY V. BRANDT

If I should see  
 A brother languishing in sore distress,  
 And I should turn and leave him comfortless,  
 When I might be  
 A messenger of hope and happiness,  
 How could I ask what I denied  
 In my own hour of bitterness supplied?

If I might sing  
 A little song to cheer a fainting heart,  
 And I should seal my lips and sit apart,  
 When I might bring  
 A bit of sunshine for life's ache and smart,  
 How could I hope to have my grief relieved  
 If I kept silent while my brother grieved?

And so I know  
 That day is lost wherein I fail to lend  
 A helping hand unto some wayward friend;  
 But if I show  
 A burden brightened by the cheer I sent,  
 Then I do hold the golden hours well spent,  
 And lay me down to rest in sweet content.

## CHARITY

FROM THE NEW ZEALAND CRAFTSMAN



THOUGH I speak with the tongues of men and of angels, and have not charity, I become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, understand all mysteries and knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing."

"Such," says Mackay, "was the language of an eminent apostle of the Christian Church, and such is the sentiment that constitutes the cementing bond of Freemasonry. Charity is the chief corner-stone of our Temple, and upon it is erected a superstructure of all the other virtues which make the good man and the good Mason. The charity, however, of

which our Order boasts is not alone that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Like the virtue described by the apostle, its application is more noble and more extensive—"It suffereth long and is kind." The true Mason will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ears to his slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by

ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our Universal Lodge. For it is the boast of our institution that a Mason, destitute and worthy, may find in every clime a brother and in every land a home."

The foregoing quotation from the well-known historian comprehends a beautiful, though concise, explanation of Masonic charity in its several applications, but experience teaches that the "giving of alms" is the easiest accomplishment of the dual purpose. To our shame be it said, instances are not wanting, even from those in high places, to prove that Masonic charity is not invariably "kind," that it is only too ready to lend a willing ear to the slanderer, to magnify the assumed faults and foibles of a brother, and even to traduce him to his worldly detriment. It will no doubt be said, Surely no true Freemason can possibly be guilty of such heinous charges? Unfortunately there are Freemasons in name only, and so far from coloring the picture too highly, our remarks are prompted by two cases that recently came under our own observation.

Whether there was a premeditated desire to injure the brethren referred to in their business relations, or simply a monkeyish propensity for mischief, we are not prepared to say, nor is it material, as the results were the same. If the immaculate discoverer of Masonic mare's-nests would only take the trouble to make careful investigation, instead of starting the snow-ball of innuendo rolling with the full knowledge of its startling accumulations on its onward course, he would conform to the principles and obligations he has voluntarily professed, and would also come within the scope of the precept of the Great Master, who said, "Let him who is without sin cast the first stone." If we all made greater efforts to carry the teachings of Freemasonry into our everyday life we should not be forced to hear the reproach that there is more of the true spirit of Freemasonry among bowlers on a green than with Freemasons in their lodges. We trust these few words of warning will be one step toward the prevention of what is a growing evil, and that they will bring the eloquent words of Mackay more closely home to every brother.

## NOT UNDERSTOOD



ONE of the saddest things of life is the fact that we are so often misunderstood; that the very things we do out of kindness for others are misconstrued, and to our very best and purest acts are impugned wrong and selfish motives. There is far more good in the world than we imagine. The lips of many a man are sealed because to open them would be to uselessly wound another, and the silence is attributed to deceit and selfishness. Human judgment is finite and it should always be charitable. Ignorance of the true motives of a person causes an unjust judgment, and creates an unjust criticism and prejudice. We have no right to impugn the motives of our fellow-men.

without understanding the height and depth of their intentions. Heroes have been misunderstood and good men and innocent suffered because of the imaginations of those who did not seek to know the true inwardness of their motives. To be condemned, or thought amiss of by those who either do not, or will not, understand us, does no personal harm, for the inner consciousness of being true, is a strong bulwark behind which we may be saved from the darts of those whose prejudice leads them to disbelieve our words. Many a man suffers today from the unfounded accusations of those who could, if they would know the truth. To be misunderstood is one of the most stinging wounds that can be inflicted.—*W. J. Duncan.*

### Life a Mirror

"Give Love, and Love to your heart will flow,  
A strength in your utmost need;  
Have Faith, and a score of hearts will show  
Their faith in your word and deed.

"For Life is a mirror of king and slave;  
It is just what we are and do;  
"For Life is a mirror to King and slave;  
And the best will flow back to you.

"There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will flow back to you."

### The Automatic Master

It is said that one of the potent causes of the large army of non-affiliates is the manner of conferring degrees by incompetent Masters. We are inclined to believe this is true. Many men are actuated in taking the first step in Masonry by a sincere desire to know and experience its truth. Their preconceived ideas of the fraternity are lofty and ennobling. The intellectual side of their nature has been quickened; their moral conception has been heightened. They enter the Lodge and are received (?) How their dream is suddenly dispelled. What a rude awakening. An incompetent, illiterate automaton sits parrot-like in the East and grinds out words of which he has but a faint conception. The candidate is raised and by what has seemed a meaningless twaddle. The i dotter and the t crosser has mumbled a beautiful, intellectual and moral ceremony into a farce. One more non-affiliate has been made.—*Orient*.

### Breaking It Gently

The boss was bending over a table, looking at the directory. The new office boy slipped up quietly and poked a note into his hand. The surprised boss opened it and read:

"Honored Sir: Yer pants is ripped."  
—*St. Louis Post Dispatch*.

### Disgruntled

Our brother from Missouri, the *Free-mason*, has discovered that Masonic "growlers" are of some benefit to the Fraternity, and in this little bit of philosophy delineates their usefulness:

"We sometimes think that if we did not have the chronic growlers among us we never could fully realize the saying of 'how good and how pleasant it is for brethren to dwell together in unity.' After they get through growling, and they often do, even the worst of them, there comes a calm that is always soothing and satisfying, and in a few moments the growls are forgotten."

### Gems

We excerpt the following from the Report on Correspondence, by Christopher Diehl of Utah:

Sympathetic words, when the lips are cold and the eyes closed, are well enough, but they would be far more appreciated during lifetime. "Closer bind the sympathetic cord  
'Twixt man and man. The blessing of the Lord

Ever rests on such as willing share  
With those who through affliction sadly fare;  
Wait not, then, the coffin lid to close  
O'er those we love, when in their last repose;  
Garlands bring of flowers while life is warm,  
'Twill help our brother brave the fiercest storm."

### How It Looked

"Dear John," wrote Mrs. Newlywed from the shore, "I enclose the hotel bill."

"Dear Jane, I enclose check," wrote John, "but please don't buy any more hotels at this price—they are robbing you."—*Smart Set*.

### A Suggestion

Mistress—If you want eggs to keep, you must lay them in a cool place.

Bridget—Oi'll mintion it to the hens at wanst, mum.—*Illustrated Bits*.





Oh never tell your secrets to  
The fish, whatever else you do;  
For fishes carry tails, you know,  
And they might tell on you.



### ISLAM TEMPLE

The great popularity of Noble George Filmer, Potentate of Islam Temple, Mystic Shrine, was attested by his re-election at the annual meeting held in December last, being his third election to that exalted station.

Noble Filmer's uniform courtesy and geniality, as well as his marked executive ability, have insured for him a lasting tenure upon the office which he has so ably filled. Potentate Filmer and the other officers-elect of Islam Temple were installed January 10th.

Islam Temple made the greatest gains in membership in its history last year, gaining 540 members. Its membership now is 2,811. It has \$39,000 assets, which is to be used as the nucleus for the erection of a Shriners' Temple. The lot has not yet been purchased, but it will be secured within the present year and plans prepared for the new building.

Extensive preparations are under way for the pilgrimage to the thirty-second annual Imperial Council, which convenes in Los Angeles on May 7, 1906. The Lankershim Hotel has been engaged for headquarters for the week when the Imperial Council will be in session. Islam Temple expects to entertain the Eastern Shriners in lavish manner for six days.

The San Francisco Shriners will have six special trains to take them to Los Angeles, and will visit Yosemite en route. Each train will be composed of six Pullmans, a composite car, a smoker and a baggage car.

Islam's Nobles entertained their ladies December 16th with a theater party at the Columbia Theater, after which a supper was served to the guests.

### GIVE US NOTICE

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

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

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

Give us due and timely notice.

Colonel Edwards, the incoming captain of the patrol, on behalf of the members, presented to retiring Captain Humphreys a handsome diamond scarf pin.

Informal speeches were made by Colonel Filmer, Potentate of Islam Temple; Captain Humphreys, Professor Anderson, Captain Woodside, Thomas Trebell, Charles Van Orden and others. Noble Filmer and the other officers-elect were installed January 10th.

### ADORN THE LODGE ROOM

One of the Masonic lessons impressed upon the mind of the candidate in reference to King Solomon's Temple was that it was beautiful and adorned. It would be well for all lodges to make a practical application to their respective lodge rooms and see that they are made as attractive as possible. The lodge room should be a lodge home and should be pleasing to the eye just as our ceremonies are refreshing to the ear.—*Ex.*

Every real and searching effort at self-improvement is of itself a lesson of profound humility, for we cannot move a step without learning and feeling the waywardness, the weakness, vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves.—*Gladstone.*

**EXTRACTS FROM A CANADIAN MONITOR**

## THE THREE STEPS

Are emblematical of the three Masonic Degrees, or stages of human life—viz., Youth, Manhood and Old Age; and also of the three periods of our existence—viz., Time, Death and Eternity.

What is the gift of Life  
To him who reads with heaven-instructed eye?  
'Tis the first dawning of eternity;  
The future heaven just breaking on the sight;  
The glimmering of a still increasing light.

## THE POT OF INCENSE

Is the emblem of a Pure Heart, glowing with fervent love, and ascending to heaven in perfumes of filial gratitude, like the cloud of celestial white that filled the Temple at Jerusalem

As though an angel in his upward flight  
Had left his mantle floating in mid air.

## THE BEEHIVE

Is an emblem of Industry. Idleness, which is the parent of immorality and ruin, is severely reprov'd by this symbol. By industry we may enjoy all the necessities and even the luxuries of life, avoid vice and temptation and merit respect by adding knowledge to the understanding, so that we may not be considered a useless drone in the busy hive of nature.

## THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD

Should remind us to be guarded in our Thoughts, Words and Actions; for the Sword of Almighty Vengeance is drawn to reward iniquity.

## THE SWORD POINTING TO A NAKED HEART

Reminds us that, although our thoughts and actions may be hid from the eyes of man, Justice will sooner or later overtake us. Let us, therefore, be ever ready to pass the Grim Tyler of Eternity without fear, when we are called upon to serve our Master in Heaven.

## THE ALL-SEEING EYE

Of the Incomprehensible, Omnipotent God! whose being extends through boundless space, and "penetrates the very inmost recesses of subterranean cells," must see and know our Thoughts and Actions, and will reward us according to our merits.

## THE FORTY-SEVENTH PROBLEM OF EUCLID

Theorem. In any right angled triangle, the square described upon the side subtending the right angle is equal to the squares described upon the sides which contain the right angle.

This problem, which is of great use in geometrical solutions and demonstrations of quantities is said to be the invention of the philosopher Pythagoras, and which in the joy of his heart, he called Eureka (I have found it), and sacrificed a hecatomb to commemorate the discovery. It is emblematical of the symmetry and beauty of Creation, and the unalterable laws of Divine wisdom and infinite power which govern every atom of the universe. It should remind Masons that they ought to love and study the arts and sciences.

they may even be laid level and piled up plumb, but without the use of the trowel spreading cement that ties them together, the building will not stand the storms and the disintegrating influence of time. And so in the Lodge, the cement of brotherly love binds the whole body together in strength and stability.

There is nothing more important in Lodge work than "who can best agree." All men are not able to see things exactly alike, and we should respect the opinion of others. There is nothing arbitrary about Masonry. Intolerance is foreign to its principles. A Master has certain prerogatives, but they do not permit him to ride roughshod over the opinions or wishes of his brethren. He must remember that above all things he must agree with everything that is for the best interest of the Lodge, and not in any way attempt to advocate his own personal interest. He cannot "take the responsibility" of doing violence to proper and legitimate rights of the members. His own ambitions must sink clear out of sight when the prosperity of the Lodge is concerned. No good Master will refuse to listen to the advice of his brethren, or to guide the Craft in the way of harmony.

One of the most beautiful characters in all the world is the peacemaker—the man who kindly and affectionately pours oil upon the troubled waters, and unites brethren "who might otherwise remain at a perpetual distance." He best works who tries at all times to bring about a state of peace and harmony. Unfortunately, we are often led by blind passion, and selfish motives, and fail to accord to our brother the privileges we claim for ourselves. We attribute to him motives entirely different from those he really has. He is absolutely wrong and we are infallibly right.

The Master, above all others, ought to spread the cement of brotherly love and affection. He should never throw a firebrand. When he does so he forgets the very lessons he tries to teach. He is as a city set on a hill, seen above his fellows.

His actions are regarded with more interest than those of his brothers, because he ought to be an example, and in his conduct should exemplify the tenets he professes and teaches. Let him be able to say in truth and soberness, "Brethren, do as I say and as I do. Spread harmony and concord abroad, and let us show to the world that there is a reality in the professions we make."

### **New Year's in Japan**

The New Year's season in Japan, like the Yule-tide of Old England, is the one most celebrated by festive demonstrations and merrymaking. It lasts from New Year's eve until the middle of January. In truth, it may be said to last twice as long, since the old people of Japan and the country folk still cling to their lunar division of the year and its seasons, according to which the New Year and spring begin late in January, or in the first half of February. Though snow may be lying on the ground at this season, which in reality is the most rigorous of all the Japanese year, the people lay aside their wadded winter clothes and all the young girls and children come out in their bright colored spring dresses. To prove that spring has come, they flourish sprays of the pretty plum blossom, which flowers during the winter in Japan. Even those who celebrate the new year according to imperial edict during the first fortnight of January, as do all the official classes and the city folk, cling to the plum blossom as one of the new year tokens. They explain, however, that they do so not because they think that spring has come, but because the plum blossom denotes hardihood and courage, and thus casts its influence over the whole year.—*Edwin Emerson, Jr., in Sunset Magazine for January.*

Control your anger, or what is better, subdue it altogether. Anger always mis-manages.



## EASTERN STAR POINTS



LET not our work be simply ritualistic, but rather the practice of the lessons the ritual teaches. Let us be as Great-heart—standing for and doing the right. While we meet for social converse, for the good company there is to be found in our Order, let us heed its purpose. Lend a hand of charity to the widow, to the visiting member or the strange Mason in our midst. Some call from the distressed we can surely hear. The ear does not always need to be placed to the ground to hear the struggles of the weak and tired; the cry from the wilderness is on the air, if the deafness of selfishness has not overcome us. Pluck a rose for the sick; let the hospitals know that our Order lives. Let the feet of widow's son be well shod, that the flesh be not bruised by the rough ashlar of life; let the wool be warm to his back. Let the needle of the sisters not rust within the needle-book, nor the purse-strings of the brothers give the lie to the goddess imprinted on the coin they contain. I know of no better way than this to do our duty or to build up our Order.—*Helen P. Gatch, Oregon.*

### ENLIGHTENING THE WORLD

God bless the Eastern Star! It stands for the Fatherhood of God and the brotherhood of man. It stands for the home, around which cluster all the best and tenderest sentiments of the human heart. Like the spirit of Liberty enlightening the world, like fountains in the desert, watering the earth and spreading fertility, like a temple of truth, it stands up four

square to all the world, in its every act and deed and principle and teaching, in harmony with the highest planes of human thought and life.—*Past Grand Matron, Michigan.*

### DO NOT WAIT: DO IT NOW

If we have words of love, affection, sympathy, or forgiveness, let us not keep them for ears that cannot hear, for hearts that cannot feel. Speak them now; let them speed upon their mission while the ears can hear and the hearts can feel. They may smooth the rugged paths of tired and bleeding feet; they may bind up the wounds of a broken heart; they may give new life and courage to weary, grief-stricken souls, sinking under the burdens and oppressions of life. Speak them today, and in the hour of our need our blessings will return to us a hundred fold.—*Past Grand Matron, Connecticut.*

### AN EDUCATION FOR WOMAN

The Order of the Eastern Star is an education for woman, and there never was a time in the history of the world when she was so much in evidence as at the present day. In art, literature, science and the professions she has made her power felt in every clime. My sisters, with these new powers have come delicate and added responsibilities. And whatever our advancement, it would be most lamentable should we ever forget the little deeds of kindness and the little acts of love that make life one long sweet song in which no misere is ever blended. Let us never put aside the ideals of life. Let us be a woman's best friend and rise to

that height where seeing the fault of a sister, we strive to amend before we condemn. Let us give the bread, and never cast the stone; let us be generous in affection; forgiving in spirit; grateful for friendships unbroken; ever mindful of the burdens of others! For these are the principles of the Order of the Eastern Star, and this coinage in the current of the universe shall remain, when all else has become unhonored and forgotten.—*William F. Kuhn, M. W. G. P.*

### LIKE ANGELS' FOOTSTEPS

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

### PREJUDICE DISAPPEARING

Whatever prejudice may have once existed among Masons against the Eastern Star is fast disappearing, and the wonderful growth of the Order within our State, being only fourteen years old and numbering over 9,000 members, is sufficient proof that as an organization it is worthy of the protection and support of all good Masons.—*William A. Hinsey, Wisconsin.*

Woodbridge Chapter No. 118, O. E. S., of Woodbridge, Cal., installed the following officers: Florence B. Parkison, W. M.; George D. Parkison, W. P.; Lizzie Perrott, A. M.; Eva M. Beckman, C.; Estella M. Smith, A. C.; Margreth Beckman, Treasurer; Kate J. Newton, Secretary.

Imperial Chapter No. 229, O. E. S., San Francisco, held its first installation December 9th, in Elks' Hall, 223 Sutter street. This chapter meets every second and fourth Friday, in Remembrance Hall, I. O. O. F. Building, Seventh and Market streets.

Of course silence is golden, and sometimes commands a pretty good price.

### THE EASTERN STAR DEGREES

BY REV. Z. D. SCOBEY

ADAH.

We love the Eastern Star degrees—  
They point to virtues rare;  
They tell us of a daughter brave,  
Who came with filial care,  
To help maintain her father's vow,  
And keep his honors pure;  
Accepting nobly her sad fate  
She did great loss endure.

RUTH.

We love the Eastern Star degrees—  
They sound true notes of praise;  
And tell us of a widow true,  
Who lived in ancient days,  
Who would forsake all else on earth—  
Cleave to her mother's side—  
Vowing to share life's toil with her  
Till death should them divide.

ESTHER.

We love the Eastern Star degrees—  
They show a faithful wife,  
Who to preserve her people dear  
Did risk her precious life  
By bravely going to the king,  
Who asked, "What wilt thou gain  
It shall be granted, should it take  
The half of my domain."

MARTHA.

We love the Eastern Star degrees—  
Behold a sister's trust  
In that dear Savior, who could raise  
Her brother from the dust.  
She cast her helpless soul on Him,  
In that distressing hour,  
And lo, He wept, then raised the dead  
By His almighty power.

ELECTA.

We love the Eastern Star degrees—  
Yea, that sublime degree  
That tells us of a Christian's faith  
And hope and charity;  
And teaches how to manifest  
The love of Christ, our Lord  
And, dying, pray for enemies,  
And gain the saint's reward.

"The steamer Mary Ellen was burned to the water's edge this morning and every soul on board drowned except the chambermaid, who saved herself by swimming ashore. She was loaded with pig-iron and insured for \$40,000."

And in the advertising columns there appears this announcement:

"A piano for sale by a young lady with mahogany legs."

When a young man loses his temper he places obstacles in his own way; when an old man loses his temper he just ages himself that much, and will die that much sooner.

## STARR KING LODGE, NO. 344



TARR KING LODGE was created under dispensation on November 9, 1901. It received a charter from the Grand Lodge on the 14th day of October, 1902. Starting with comparatively few members, it reported on its roll in 1902 seventy Master Masons. The membership now numbers.....

The first Master of the Lodge, Bro. Isaac B. Schantz, brought to the execution of his duties the enthusiasm and the intelligence that are always most prominent factors of success. To his excellent judgment and careful management is greatly attributable the success that has characterized the Lodge since its formation. From the outstart good judgment has been exercised in the selection of its officers, and equally good judgment and care has been observed in the admission of those who constitute its membership. It seems that the inspiration of the character of the great and good man and Mason whose name it bears has had much to do in forming the excellent status of the Lodge. While the membership strive to emulate the lofty character of Starr King its onward march of usefulness will be insured, and it will become one of the foremost in rank in the Jurisdiction.

It was our pleasure to have opportunity to be present at the installation of the officers to whose charge the interests of the Lodge for the present year have been assigned. Judged even by the personnel of those installed one would presage a continuance of the prosperous condition that has hitherto existed. Knowing, however, as we do, the character, the intelligence, and the fraternal spirit of its present Master, Bro. David S. Hirshberg, and aware of the great experience he has had in fraternal organizations, and in civic affairs, we confidently predict for Starr King Lodge a year of marked progress. The spirit of harmony existing is most

assuring, and we are pleased to chronicle the fact that this, one of the youngest on the roll of Lodges, is rapidly becoming one of the most potent for good Masonic influence. Naught is needed to make the Lodge one of which the revered man, patriot, Mason, Starr King, were he living, would be justly proud. We sincerely hope and confidently expect that the members of this excellent Lodge will vie with one another as to who "can best work and best agree."

### FIVE FREE TRIPS TO LOS ANGELES

Special attention is directed to the TRESTLE BOARD'S prize offer, which will be found on the colored insert attached to this number of the magazine. We are opening a vigorous campaign for a phenomenal increase of circulation. We are determined to double the present subscription list by May 1st of this year. It is our purpose to make this journal one of the most extensively circulated magazines of its class in the world. To this end we are offering the most extraordinary inducement ever put forward by any Masonic journal within the recollection of the present publishers of this magazine.

To the five persons who send us between now and May 1st, 1906, the five highest lists of paid subscribers, new subscriptions or renewals, will be awarded five FREE trips to the annual meeting of the Imperial Council of the Mystic Shrine and the Grand Floral Fiesta at Los Angeles May 7th to 12th next.

The winners of the contest will have all expenses paid by the TRESTLE BOARD, including railroad fare from residence, *anywhere in the United States or Canada*, Pullman sleeper, one week's board and room at a first-class hotel in Los Angeles, and return railroad fare and Pullman sleeper to point of starting. *Any person* in the United States or Canada, male or female, may compete; there are *no* restrictions. Write immediately for subscription blanks and full particulars.

A Georgia editor in a fit of desperation dashed off the following: "The wind bloweth, the water floweth, the farmer soweth, the subscriber oweth and the Lord knoweth that we are in need of our own dues. So come a-runnin' ere we go a-gunnin': this thing of dunnin' gives us the blues."



## CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

### THE CRAFT IN GENERAL

Woodburn, Ore., Masons will build a \$10,000 Temple.

A new lodge is to be organized at Kennewick, Washington.

As soon as a suitable lodge room can be secured the Masons of Goldfield, Nevada, will organize a lodge, about fifty of the brethren having signified their intention of becoming charter members of the contemplated organization. Indications point to the new lodge as becoming one of the most prosperous as well as the strongest numerically of any in Nevada outside of Reno. There is at the present time a Masonic club in Goldfields, but no regular Masonic lodge.

### UTAH TEMPLE

The cornerstone of the new Masonic Temple at Salt Lake, Utah, was laid by the Grand Lodge of that State, December 2d, Charles S. Varian, Grand Master, officiating in the Grand East. Masons in large numbers, hailing from all portions of Utah and neighboring States, were present.

### JANUARY SUNSET

*Sunset* for January contains articles by James F. J. Archibald on "The Railroad in War"; "Japan's Brightest New Year," by Edward Emerson, Jr.; "A Notable Educational Exhibit," by Robert Furlong, superintendent of the educational exhibits of the California Louisiana Purchase Exposition, and the more recent fair at Portland. Many other features of interest are found between its covers.

### SACRAMENTO TO BUILD

The Masonic Fraternity of Sacramento contemplate the erection of a new Masonic Temple. At a meeting of the Masonic Hall Association of that city recently a resolution was passed authorizing the President to appoint a committee of nine to select a site for a new and modern Temple.

It is the intention of the Masonic Hall Association to go ahead and erect a fine new building. No one is yet able to say what the cost of the new structure will be, or where it will be located, plans not being perfected as yet, but it is believed that a new Temple will be built, either upon the site of the present Masonic structure, or upon some other.

### CALIFORNIA IN PARTICULAR

The lodges of San Bernardino, California, held a joint installation December 20th.

The Masonic Fraternity of Oakland, Cal., gave a grand ball January 5th.

The Masonic lodges of Sacramento, Cal., held a joint installation on St. John's Day, December 27th.

Fifty-four members of Vacaville Lodge, No. 134, F. and A. M., made a fraternal visit to Buckeye Lodge at Winters, December 16th.

The new Masonic Hall at Ocean Park, Cal., will be dedicated about February 1st.

Grand Master Flint visited Fresno Lodges January 11th.

The Southern California Masonic Home, at San Gabriel, although established only about three months, has thirty inmates at this writing.

Ventura Chapter, O. E. S., Ventura Chapter, R. A. M., and Ventura Council, R. and S. M., held a joint installation of officers December 29th.

The Grand Lodge of California laid the cornerstone of the new high school building at Downey, Cal., December 9th, Grand Master Flint officiating.

The Masonic Hall Association in Chico, Cal., have purchased additional ground, and will build an extension to the present Masonic hall in that city.

Fred W. Pollard, retiring Master of San Joaquin Lodge, No. 19, F. and A. M., gave a banquet to the officers of the several Masonic lodges of Stockton November 24th.

Bro. Alex. McDaid, retiring Master of Naval Lodge, No. 87, F. and A. M., of Vallejo, Cal., was presented by his lodge, December 28th, with a handsome Past Master's jewel, in token of appreciation and esteem.

The Masonic Building Association of Redding, Cal., has sold the four-story Masonic Temple at that place to the proprietor of the hotel which has been conducted for several years in a portion of the building.



The members of the Fraternity of Ventura had a joint installation December 28th, at which the elect of the bodies of Royal Arch Masons, Royal and Select Masters and Order of the Eastern Star of that place were inducted into office.

Grand Lecturer W. H. Edwards made a tour of instruction among the Masonic lodges of Southern California in the month of December. Bro. Edwards reports the Fraternity in the Southland in a very flourishing condition. Bro. Edwards expresses his satisfaction in these words:

"I am more than satisfied with the progress of the Southern California lodges, and am highly pleased with the improvements that have been made according to my instructions since my visit last year."

A pleasing Masonic event took place at a meeting of Alhambra Lodge, No. 322, F. and A. M., Alhambra, Cal., December 9th, it being known as "Masters' Night." The Master of the lodge, Bro. B. B. Cartwright, invited Masters of different lodges to be present and fill the offices during the exemplification of the third degree. The attendance was large.

The Southern California Masonic Home, which was opened about two months ago, now has thirty inmates. Eighteen of these are aged Masons, six are widows and six are orphans of Masons. Every county in Southern California is represented and it is thought that there will at least be twice as many occupants in the home in the near future. There are accommodations for one hundred and fifty persons.

St. John's Day, December 27th, was fittingly observed by Santa Rosa Lodge, F. and A. M., with an installation and banquet. Considerable interest attached to the occasion, from the fact that it was the last installation which will be celebrated in the old Masonic hall, the Masons of Santa Rosa expecting to occupy their elegant new temple soon.

Grand Master Motley H. Flint conducted the ceremonies of dedication of the new Hollenbeck Masonic Temple on East First street, Los Angeles, December 7th. The members of the Grand Lodge taking part in the exercises assembled with members of Hollenbeck Lodge in the old Masonic Hall at First and Cummings streets to hold preliminary exercises, and marched in Masonic clothing to the new building, a two-story brick structure, 120 feet in length by 60 in depth. The building contains five stores and a number of office rooms, besides the assembly room, banqueting room, kitchen, women's reception room and other apartments reserved by the Masons. In the evening there was an open installation of officers and a reception.

### BRO. GIL'S GREETING

It is the custom of Bro. Gil W. Barnard, of Chicago, to issue annually at the new year season, a cheerful holiday greeting to his brethren of the craft whithersoever they may be dispersed. From long usage it has become the habit of the brethren of the Masonic press to look expectantly toward Chicago when the new year rolls around, their vigils being always rewarded by the arrival of a little brochure containing Bro. Gil's felicitations.

This time at the new year season the postman leaves the following at our sanctum door:

### HOW LITTLE IT COSTS

"How little it costs, if we give it a thought,  
To make happy some heart each day,  
Just one kind word, or a tender smile,  
As we go on our daily way.

Perchance a look will suffice to clear  
The cloud from a neighbor's face  
And the press of a hand in sympathy,  
A sorrowful tear efface.

One walks in sunlight, another goes  
All wearily in the shade.  
One treads a path that is fair and smooth,  
Another must pray for aid.

O'er ways that are rough with stumbling  
stones,  
Where trembling feet go slow,  
One sees with eyes that are glad and bright,  
Another with tears o'erflow.

\* \* \* \* \*

It costs so little, I wonder why  
We give it so little thought?  
A smile, kind words, a glance, a touch,  
What magic with them is wrought!"

### THE HUB'S ANNEX

The firm of Chas. Keilus & Co., proprietors of The Hub, dealers in swell clothes for men, have opened a large and commodious annex to their emporium at 132 Kearny street, San Francisco. The acquired quarters extend the entire block from the old location at the corner of Sutter and Kearny streets, occupying the entire Thurlow Block, affording a new outlet at No. 120 Kearny street, with ample frontage, thus giving two entrances, on Kearny street, Nos. 120 and 132. The enlargement of the Hub establishment was rendered necessary by their great increase of business acquired by this firm in the line of men's clothing only within five years.

Bro. Chas. Keilus, senior partner of the firm, is a member of the Craft—a 32nd degree Mason, and in his genial and suave manner extends the most cordial hospitality to all members of the Fraternity who may visit The Hub's new quarters.

**BOOK SHELF**

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

From Bro. H. B. Grant, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Kentucky, for 1905.

From Mrs. Eliza S. Cohen, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Colorado, for 1905.

From Comp. Henry H. Ross, Grand Secretary, proceedings of the Grand Council, R. & S. M., of Vermont, for 1905.

From Comp. Gil W. Barnard, Grand Secretary, proceedings of the Grand Chapter of Illinois, R. A. M., for 1905.

From Sir Kt. Gil W. Barnard, Grand Recorder, proceedings of the Grand Commandery, K. T., of Illinois, for 1905.

From Comp. Thomas Montgomery, Grand Secretary, proceedings of the Grand Chapter, R. A. M., and Grand Council, R. & S. M., of Minnesota, for 1905.

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