

# THE TRESTLE BOARD



## A MASONIC MAGAZINE

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SAN FRANCISCO, CAL.



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## EDWARD H. HART

MANAGER

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# The Trestle Board

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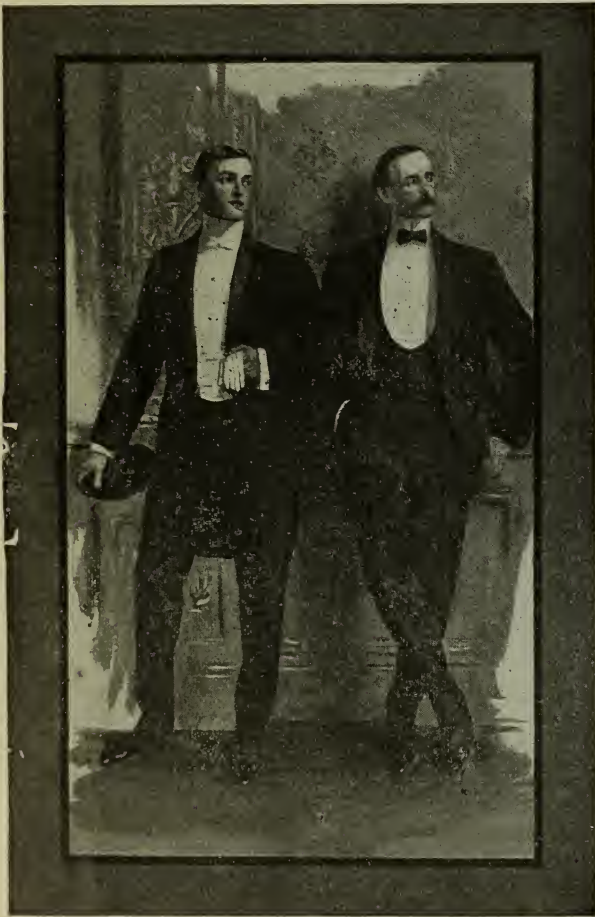
# THE TRESTLE BOARD

## Notice to Subscribers.

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

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

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## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

Stated Meetings.

#### MONDAY

- \*Occidental Lodge, No. 22.
- \*Hermann Lodge, No. 127.
- †King Solomon's Lodge, No. 260.
- \*San Francisco R. A. Chapter, No. 1.
- †Golden Gate Commandery, No. 16.
- 2d & 4th †Beulah Chapter, No. 99, O. E. S.
- 2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.
- EVERY \*\*\*Oakland Scottish Rite Bodies,
- 1st & 3d ††San Francisco Chapter, No. 196, O. E. S.
- LAST \*\*\*\*Fruitvale Lodge, No. 336.

#### TUESDAY

- 1st \*Golden Gate Lodge, No. 30.
- 1st \*Oriental Lodge, No. 144.
- \*\*San Francisco Lodge, U. D.
- 1st ††Brooklyn Lodge, No. 225.
- 1st & 3d †California Chapter, No. 5, R. A. M.
- 1st & 3d \*\*Starr King Chapter, O. E. S., No. 204.
- 1st ††Oakland Commandery, No. 11.
- 2d & 4th †Ivy Chapter, No. 27, O. E. S.
- 2d & 4th ††Unity Chapter, No. 65, O. E. S.
- 1st & 3d Berkeley Chapter, O. E. S., Berkeley.

#### WEDNESDAY

- 1st \*Mount Moriah Lodge, No. 44.
- 1st \*Crockett Lodge, No. 139.
- 1st \*Excelsior Lodge, No. 166.
- 1st †Mission Lodge, No. 169.
- 1st & 3d ††Oakland Chapter, No. 36, R. A. M.
- 1st \*California Council, No. 2, R. & S. M.
- 2d †Islam Temple, A. A. O. N. M. S.
- 2d & 4th ††Carita Chapter, No. 115, O. E. S.
- 1st & 3d †King Solomon's Chapter, No. 170, O. E. S.

#### THURSDAY

- 1st \*\*Starr King Lodge, 344
- 1st \*California Lodge, No. 1.
- 1st †Fidelity Lodge, No. 120.
- 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 \*Verba Buena Lodge of Perfection, No. 1, S. R.
- At Call \*Verba Buena Chapter of Rose Croix, No. 1.
- At Call \*Godfrey de St. Omar Council, No. 1.
- At Call \*San Francisco Consistory, No. 1.
- 5th ††Oakland Council, No. 12, R. & S. M.
- At Call \*Pacific Coast Masonic Veteran Association.
- 2d & 4th †Harmony Chapter, No. 124, O. E. S.
- 2d & 4th ††Oak Leaf Chapter, No. 8, O. E. S.
- 1st & 3d ††Oakland Chapter, No. 140, O. E. S.
- 1st & 3d †California Chapter, No. 183, O. E. S.
- 1st ††Presidio Lodge, No. 354.

#### FRIDAY

- 1st \*Pacific Lodge, No. 136.
- 1st \*Loge La Parfaite Union, No. 17.
- 1st ††Live Oak Lodge, No. 61.
- 1st ††Durant Lodge, No. 268.
- EVERY \*California Commandery, No. 1.
- 1st & 3d †Golden Gate Chapter, No. 1, O. E. S.
- 1st \*Loggi Esperanza Italiana, No. 219.
- 2d & 4th †Crescent Court, No. 3, R. & A. D.

#### SATURDAY

- 1st †Mission Lodge, No. 169.
- 1st ††Oakland Lodge, No. 188.
- 2d ††Alameda Chapter, No. 70, R. A. M.
- EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
- LAST \*Past Masters' Association.
- 2d & 4th †Mission Chapter, No. 155, O. E. S.
- 1st & 3d †Aloha Chapter, O. E. S., No. 266.

- \* Masonic Temple, Corner Post and Montgomery Sts
- † Franklin Hall, Fillmore, bet. Sutter and Bush Sts.
- † Golden Gate Commandery Hall, 629 Sutter St.
- ‡ Masonic Hall, Railroad Ave., South San Francisco.
- ‡ B'nai B'rith Hall, 121 Eddy St.
- † Masonic Hall, 2668 Mission St., bet. 22d and 23d Sts.
- †† Masonic Temple, 12th & Washington Sts., Oakland.
- ‡‡ E. 14th St., East Oakland.
- ‡‡ Peralta St. near 7th St., West Oakland.
- ‡‡ Masonic Temple, Park St., Alameda.
- ‡‡ Masonic Hall, Berkeley Station.
- \*\*\*Scottish Rite Cathedral, 14th & Webster Sts., Oakland
- †††223 Sutter St.
- \*\*Devisadero Hall, 317 Devisadero St.
- \*\*\*\*Eas; 14th St. and Fruitvale ave., Fruitvale
- †††Octavia and Union Streets.



# The Trestle Board

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NOVEMBER, 1904

No. 5



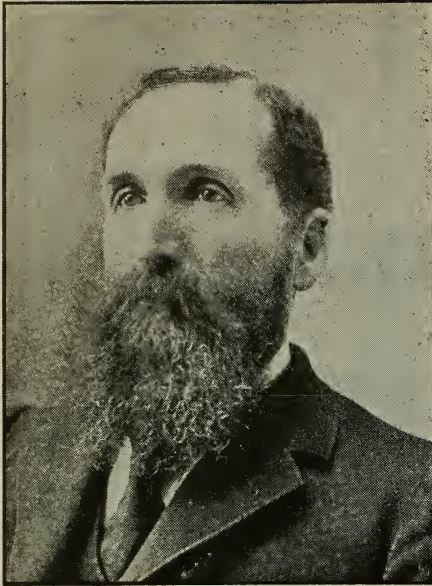
## CALIFORNIA GRAND LODGE.

### Fifty-fifth Annual Communication.



THE Grand Lodge of California is a remarkable body. It is composed of the representative men of the several Lodges, and it is one of the greatest evidences of the strength and perpetuity of the Order that the Lodges as a general proposition select those as their representatives that are best qualified to consider and determine all things for the best interests of the Lodges and of the membership of the Lodges. From the organization of the Grand Lodge of California to the present time Masonry in this Jurisdiction has been, as a usual thing, peculiarly fortunate. The pioneers of the Order in California were men of virtue and practical intelligence, and they left the impress of that virtue and intelligence for the guidance of their successors. They laid the foundations of Masonry in their adopted State broad and deep; they ob-

served a conservatism, and exemplified a knowledge of the principles of Masonry that has made California one of the grandest of the Grand Jurisdictions, and has generated a habit of conservatism that has become a ruling principle in the Grand Lodge. True, many of the enactments of our Grand Lodge, whilst not in antagonism with the ancient customs and usages of the Order, are different from the enactments of other Grand Lodges. The Constitution of the Grand Lodge of California is a model of completeness and excellence, and the decisions of her able Grand Masters, approved by her equally able Jurisprudence Committee and her Grand Lodge, form a system of Masonic law that has no superior; and the membership of the Grand Lodge do well in adhering closely to the principles so definitely fixed by the wise experiences of the past. The strength and prosperity of the Order consist in the conservatism that characterizes



M. W. GRAND MASTER BRO. GEORGE W. HUNTER,  
OF EUREKA.

the general action of the Grand Lodge; and the time has come in the history of that body when change in her fundamental law and regulations is seldom required.

It is gratifying to know that there exists among the membership of the Lodges a desire to learn more and more of the excellent laws governing them. The result of this desire will be more light and more strength, and, consequent upon this, greater blessing and benefit to the brethren and to humanity.

The transactions of the Grand Lodge at the late session was chiefly of a routine character. The reports from the Grand Officers were peculiarly flattering, showing greater progress and greater harmony than ever before, and the outlook for Masonry is brighter and more encouraging than at any preceding period. It would seem that the people generally are being forcibly impressed with the dignity, the importance, and the beneficence of the Fraternity.

On Tuesday evening, the Grand Lodge attended a meeting of Occidental Lodge No. 22; the first degree was exemplified. On Wednesday night the Grand Lodge in-

stituted San Francisco and Berkeley Lodges in King Solomon's Hall.

Mission Lodge, No. 169, gave an exemplification of the third degree at its new temple on Mission street for the benefit of the Grand Lodge on Wednesday evening.

Thursday evening the second degree was exemplified by Pacific Lodge, No. 136, and on Friday evening La Parfaite Union, No. 17 (French Lodge), exemplified the first degree.

Favorable action was taken on the recommendations of the Committee on Widows' and Orphans' Home, and the usual appropriation for its maintenance during the coming year was allowed.

Grand Orator A. J. Monroe, of Humboldt, delivered his annual address.

The various standing committees submitted reports, which, being of a routine nature, are not given in these columns.

Bro. Charles Wilber Nutting, M. W. Grand Master, upon assembling the brethren, delivered the following address:

#### **Address of the Grand Master.**

BRETHREN OF THE GRAND LODGE:

As representatives of more than twenty-nine thousand Masons under the jurisdiction of the Grand Lodge of California, I desire to extend to you a cordial welcome to its Fifty-fifth Annual Communication.

The past year has been one of unusual activity among the Craft, and will show, by the report of the Grand Secretary, a larger gain in membership than any previous year during the existence of Masonry in California. Nothing has happened to mar the good-fellowship that exists among the Fraternity, and everything points to the fact that this continued growth and activity will redound to the best interests of our State. By the Constitution it is incumbent upon me to give you a resumé of the duties performed by the Grand Master during the last year, but before entering upon a detailed statement of these





R. W. DEPUTY GRAND MASTER, BRO. MOTLEY H. FLINT, OF LOS ANGELES.

duties we must first remember those brethren in our own and other jurisdictions who have passed from their earthly labors.

The following Past Grand Masters of this Grand Lodge have died during the past year:

M. W. Morris March Estee, P. G. M., Honolulu, October 7, 1903; R. W. W. B. Parker, P. S. G. W., Vacaville, January 11, 1904; R. W. Alvinza Hayward, P. J. G. W., San Francisco, February 14, 1904.

During the year, so far as my limited time would permit, I have endeavored to come in personal contact, through visits, with as many of the brethren of the Jurisdiction as possible, and, in addition to these official visits, I have participated, by invitation, in the celebration of the Fiftieth Anniversary of two Lodges—

“Union” Lodge, No. 58, at Sacramento.

“Live Oak” Lodge, No. 61, at Oakland.

On invitation, I installed the officers of “Dunsmuir” Lodge, No. 297, and “Sisson” Lodge, No. 310, and also the officers of the five Lodges situated in Sacramento. These social reunions have been among the most pleasant of the many pleasant experiences of the year.

Brother Sidney Espey, W. M., “La Fayette” Lodge No. 126, being disqualified, at his request, I appointed Brother Lawrence H. Wilson, W. M., “Russian River” Lodge, No. 181, to preside at a trial in “La Fayette” Lodge.

#### DECISIONS.

Many inquiries regarding the Masonic law have reached me during the year. Most of them, however, required nothing further in answer than a reference to our written laws. The following, however, I consider of sufficient importance to bring to the attention of the Grand Lodge:

A Junior Warden was instructed by a Lodge to prefer charges against a brother for un-Masonic conduct. He was afterward elected to and installed as Senior Warden of the Lodge.

Question—Is he still the accuser and prosecutor in the case?

Answer—The Junior Warden still has charge of the trial instituted during his term, though he has been elected to the station of Senior Warden.

Question—Has a Lodge the right to suspend an incompetent brother?

Answer—You have no right to suspend a brother who is incompetent.

Question—Must Lodges under dispensation contribute their per capita to the Masonic Boards of Relief?

Answer—Lodges under dispensation are Masonic Lodges for all purposes, and under the same laws, rules and regulations governing chartered Lodges.

Question—The propriety of receiving the petition of persons under indictment by a grand jury. (This communication came to me, signed by the officers and members of a Lodge, they being extremely anxious to have these persons as members.)

Answer—Replying to your communication of January 15th, signed by yourself and other officers and members of the Lodge, referring to the reception of petitions for membership in your Lodge, will say that I am of the opinion that it would not be good policy to receive these petitions until after the charges against such parties are cleared up in Court. I have no doubt, from what you say, that these charges are malicious; at the same time, if, after receiving them into your Lodge, the charges should be maintained, it would put your Lodge in a position that at least would not be pleasant.

#### INCORPORATION.

“Hawaiian” Lodge, No. 21, was incorporated under the laws of that kingdom in 1858, and they write for my advice as to what they shall do in the matter. My



R. W. SENIOR GRAND WARDEN, BRO. EDWARD H. HART, OF BERKELEY.

reply was that they should at once take the necessary steps to disincorporate, and I referred them to the history of the disincorporation of "Suisun" Lodge, No. 55, in the Proceedings of 1903. In answer to this I received a communication stating that this matter had been referred to a committee consisting of the Master and Wardens, with instructions to report at the next regular meeting, since which time I have heard no further from them.

#### SOLDIERS' HOME.

Have received various communications from the Masonic Club at the Soldiers' Home in Los Angeles County. This club has a membership of about one hundred. The Government will not allow the formation of a Masonic Lodge at the Home, and these old brethren desire the privilege of having Masonic burial. My answer to their various inquiries is as follows: The Masonic Club has no right to use the Masonic burial service at the funeral of a member. If the brother be in good standing at the time of his death, it would be proper to ask some regular Masonic Lodge to conduct the funeral services. If, in the case under consideration, the burden would be too onerous on the Lodges con-

ducting the ceremonies, I think probably that the Grand Lodge would relieve them of some of the expense. A Mason not in good standing has no right to Masonic burial, unless his Lodge sees fit to accord him the same. In case of the death of a Past Grand Master, the officers of the club should notify the Grand Secretary of this Jurisdiction. The Grand Honors cannot be given at a funeral, unless it is conducted by a Lodge after being regularly opened. The desire of these old brethren seems to be to have a Masonic funeral at their death. In my opinion, they deserve some consideration, and, if possible, an arrangement should be made with "Santa Monica" Lodge, being their nearest Lodge, to conduct these funeral ceremonies.

Many questions have come to me through individual brothers, but I have invariably refused to answer the same, except that they be brought to my notice through the Lodge.

The report of the Committee on Application for Membership was presented to the Lodge by the Secretary. He gave names of committeemen and their individual reports, one of which was unfavorable. The question was asked me if the Secretary had acted wrong in disclosing the nature of the report.

Answer—The committee report is of record, and the Secretary did no Masonic wrong.

Since making this ruling I am not sure that my decision conduces to the harmony of the Lodge, and I would respectfully ask that the Grand Lodge formulate a procedure in these cases.

#### POLITICS AND POLITICAL METHODS IN THE GRAND LODGE.

This subject I approach with some trepidation, as I fear that my intentions will be misconstrued; but the fact that the use of these methods has gradually grown until it has become patent to all who have eyes to see, makes it incumbent on some one to bring it to the attention of the Grand Lodge, and I cannot help but think that this unpleasant duty falls upon the retiring Grand Master. Caucuses have been held for the purpose of influencing



the election of Junior Grand Warden; letters have been written to the representatives of the Lodges who will attend the Grand Lodge, as well as letters to persons outside of the Fraternity, asking them to use their influence in behalf of aspirants for this place; and whisperings have come to me that combinations have been formed parceling this office out to various sections of the State for the next few years. Now, brethren, this is all wrong. There is no room in Masonry for the use of these methods; nothing will so surely mar our usefulness or more certainly strike a death blow at the very foundation of our Institution.

The officers selected to serve this Grand Lodge should be the uninfluenced choice of a majority of its members. Consultations as to the best material are perfectly proper; but consultations having the least semblance of those methods so notorious in political conventions should be avoided.

This is all—it is only necessary to call attention to these things and the overwhelming majority of Masons, recognizing the danger, will formulate a cure for the evil.

#### RECOMMENDATIONS.

It seems to be the general sentiment of the Grand Lodge that the Affiliation Fee shall be small, or none at all, and I respectfully suggest that at this time the Grand Lodge formulate its policy by fixing a maximum Affiliation Fee.

To the question of Life Membership I have given a great deal of thought during the past year, and it is my opinion that it would be for the best interests of the Fraternity in California if some system of Life Membership could be adopted by this Grand Lodge.

Investigations made at my request seem to indicate that the Masonic life of Masons is limited to about ten years, and a sum that would be fair to the brethren and fair to the Lodges could be fixed upon. This sum should be regulated in the different Lodges by the amount of dues paid. Where the dues are \$12 per year, \$200

would seem to be about a fair amount, and where the dues are \$6 per year, \$100. These amounts should be placed in a separate fund, known as the Life Membership Fund, and invested in undoubted securities, and only the interest thereof should be drawn upon for the current expenses of the Lodge. This fund would then belong to the Lodges in perpetuity.

Though the brother might lose his membership, by death or otherwise, this sum would continually pay into the Lodge a certain amount of dues as long as the Lodge existed. Nearly all the Grand Jurisdictions have some form of Life Membership, and I have heard of no instance in which it worked a hardship, either to the individual brother or to the Fraternity. This subject, in my opinion, deserves the earnest consideration of the Grand Lodge at this time, and I hope that some method may be devised that will work satisfactorily.

“Rose’s Bar” Lodge, No. 89. The annual returns were not received until September 21st, and at the present writing (October 7th) no Grand Lodge dues have been received. I recommend that the affairs of this Lodge be referred to the Committee on Charters for investigation.

#### MASONIC HOME.

During the early part of the year the Grand Master spent almost two weeks of his time in looking over the affairs of the Masonic Home, and came to the conclusion that, if time be given, everything in connection therewith would be worked out to the perfect satisfaction of the Craft. There seemed to be no indication why he should arbitrarily interfere with the present management. The Board of Trustees were Masons of undoubted standing, good judgment, with the best interests of the Home at heart, desirous of doing everything that would make this institution what the Masons of this Jurisdiction desire it should be. A great many questions were looked into, and, while there was a great deal of talk, there was no evidence on which to base an intelligent decision.

Dr. Aikin and his wife have continued to preside over the Home during the year, and their administration has been satisfactory to the majority of the Board of Trustees. Everything has been very carefully watched, and nothing has occurred to mar the usefulness of this, our greatest institution. Brother Chas. L. Patton, President of the Board of Trustees, and to whom more than any one else we owe the present condition of the Home, early in the year informed me that he could not, on account of business engagements, serve for another term as Trustee, and it will be necessary that the incoming Grand Master appoint a successor to him. The Fraternity in the State owe these Trustees not only their best wishes and earnest support, but their sincere thanks, that they, at the expense of a great deal of time and trouble, have devoted themselves to the carrying out of our ideas in the establishment of this Home. We all know that the Home is not doing the work that we anticipated at its inception, but the problem is being gradually worked out, and in time I hope to see provision made that will accommodate every deserving applicant.

Within a short time Dr. Aikin and his wife have resigned their positions as Superintendent and Matron, and the Board of Trustees has unanimously elected Dr. Rucker, of Merced, Past Grand Master of this Jurisdiction, as Superintendent, and Mrs. Rucker as Matron. The general trend of the management has been in the right direction, and as the years go by we will be able to point with pride to this, the greatest monument of Masonic charity ever established on this Coast. Numerous donations have come to the Home, a detailed account of which will be found in the report of the Board of Trustees.

#### VALEDICTORY.

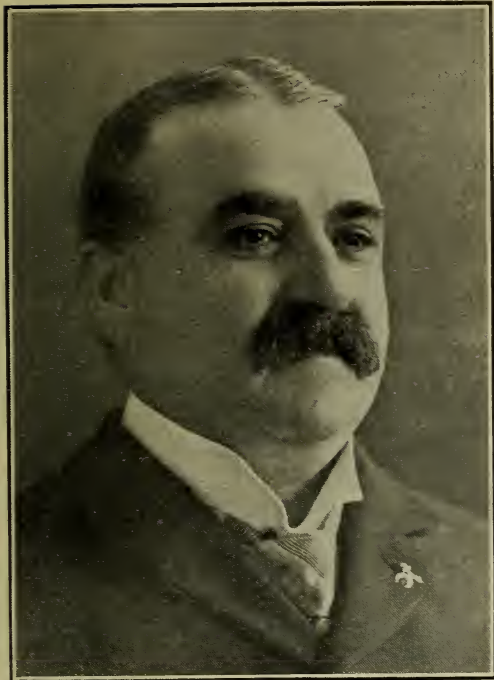
Brethren, we have come to the end of another Masonic year, and, while perhaps the anticipations of none of us have been fully realized, still we should be satisfied if we have done our best.

Masonry is not only the oldest, but the most conservative of institutions in the affairs of men, and we should endeavor to preserve it as it has been handed down to us from time immemorial. Its dignity should never be lowered by any act of ours, and we should endeavor so to conduct ourselves as to be pointed out for the peculiarities of our lives and walks. Proud we should be that we are a part of an institution that in all ages of the world has attracted to its membership men pre-eminent in all walks of life, and that has ever exercised an influence toward the uplifting and upbuilding of human character of which we can have no conception, but, after all is said and done, what Masonry has been in times past, what it may be in the future, is of very little use to us individually, unless we at the present time weave its principles and teachings into the warp and woof of our daily lives.

What we do ourselves, as Masons, is what will be of use to us, but, unless we so conduct ourselves that the places in which we reside shall be made better from the fact that we have passed this way, our membership in the Lodge will be of no avail. Unless we relieve the distress of some needy brother, unless we take by the hand and support some struggling member of the Order, unless we take some weakling among our ranks and place him upon his feet and direct him in the right path, and support him until he is able to stand alone, Masonry, with all its grand history, will be of no special use to us. In other words, the practical application to this framework of moral laws to our daily lives is what is essential to the individual Mason, if he desires to get those benefits which accrue to every man because of the fact that he has lived an upright, moral, genteel and kindly life. The kind deeds that we do will, after all, be the only thing that will be left for us when we come to make that great change that is decreed for all men.

It will not matter at that time what positions we have held, how much of this





R. W. JUNIOR GRAND WARDEN, BRO. GEO. M. PERINE  
OF SAN FRANCISCO.

world's goods we have accumulated, or whether, in the common sense of the word, this life has been a failure or a success, but if we have done some kindly deeds on our journey, if we have soothed the unhappiness of some one who needed it, if we have stretched the helping hand to raise a fallen brother, if we have whispered good counsel and good cheer in his ear, if we have in any manner made the lives of those among whom we walk pleasanter and better, and more manly, then we have accomplished all there is in life, and these deeds will be something that we can hold on to when earth is slipping away from us.

This year has been a peculiarly pleasant one for your Grand Master, and while he has fallen far short of what he intended to do Masonically, be assured that his best thought and best efforts have been given to the furthering of the interests of our grand Fraternity, and in bidding you farewell, and in again assuming a position on the floor of the Grand Lodge, I desire to

return to you my sincere thanks for all kindnesses and all the helpfulness, and all the partiality, you have shown me through this last Masonic year. Respectfully submitted,  
CHARLES W. NUTTING,  
Grand Master.

### Grand Secretary's Report.

The report of Bro. George Johnson, V. W. Grand Secretary, which was introduced, contains much information of value regarding the work of the Grand Lodge for the twelvemonth preceding, and the condition of the Craft in this State. Portions of the report are quoted below:

The eight Lodges to which charters were granted at the last Annual Communication were, in due season, properly constituted, six by Deputies specially appointed for that purpose, as follows:

Cavite Lodge, No. 350, at Cavite, by the W. Henry E. Stafford, Past Master; Palestine Lodge, No. 351, at Los Angeles; Sunset Lodge, No. 352, at Los Angeles; Hollywood Lodge, No. 355, at Hollywood; and Buena Park Lodge, No. 357, at Buena Park, by the R. W. Motley Hughes Flint, Senior Grand Warden.

Pinole Lodge, No. 353, by the W. Louis N. Buttner, Inspector of the twenty-eighth Masonic District.

Presidio Lodge, No. 354, at San Francisco, and Mill Valley Lodge, No. 356, at Mill Valley, were each constituted during the last Annual Communication by the M. W. Orrin S. Henderson, then Grand Master.

#### NEW LODGES.

Since the last Annual Communication, dispensations for the formation of seven new Lodges have, by direction of the Grand Master, been issued from this office, as follows:

December 22, 1903, to Golden State Lodge, at Los Angeles, Los Angeles County.

January 11, 1904, to Loyalton Lodge, at Loyalton, Sierra County.

April 30, 1904, to San Francisco Lodge, at San Francisco, San Francisco County.

March 14, 1904, to Fort Bragg Lodge, at Fort Bragg, Mendocino County.

May 9, 1904, to Charity Lodge, at Campbell, Santa Clara County.

June 18, 1904, to Berkeley Lodge, at Berkeley, Alameda County.

August 19, 1904, Olivet Lodge, at Corning, Tehama County.

A new charter (duplicate) was, by order of the Grand Master, issued to Forest Lodge, No. 66, on the 11th day of May last, in lieu of the original, which had been destroyed by fire.

#### GREAT GAIN IN MEMBERSHIP.

At the date of last report there were two hundred and eighty-four Lodges borne upon the roll of the Grand Lodge, with a membership of twenty-seven thousand and seventy-eight. Since that time seven dispensations to form new Lodges have been granted, being a net gain of seven Lodges, and added to above, **makes** total number of Lodges now in existence in this jurisdiction two hundred and ninety-one, with a membership of twenty-nine thousand four hundred and sixty-eight, a net gain for the year of seven Lodges and two thousand three hundred and ninety members.

Since the last Annual Communication forty-eight special dispensations for sundry purposes have, by order of the Grand Master, been issued to re-ballot upon the petitions of rejected candidates for the degrees.

#### Election of Officers.

The following officers were elected for the ensuing Masonic year:

George W. Hunter, of Eureka, M. W. Grand Master.

Motley H. Flint, of Los Angeles, R. W. Deputy Grand Master.

Edward H. Hart, of Berkeley, V. W. Senior Grand Warden.

George M. Perine, of San Francisco, V. W. Junior Grand Warden.

Edward Coleman, of San Francisco, V. W. Grand Treasurer.

George Johnson, of San Francisco, V. W. Grand Secretary.

William H. Edwards, of San Francisco, V. W. Grand Lecturer.

Appointive officers were selected by the M. W. Grand Master-elect as follows:

Jacob Nieto, of San Francisco, V. R. Grand Chaplain.

Geo. S. Church, of Fresno, W. Grand Orator.

Harry S. Johnson, of San Francisco, W. Assistant Grand Secretary.

Geo. F. Rodden, of San Rafael, W. Grand Marshal.

Bruce Cockrill, of Sonoma, W. Grand Bible Bearer.

E. H. May, of Pasadena, W. Grand Sword Bearer.

Samuel Prager, of Los Angeles, W. Grand Standard Bearer.

J. R. Garthside, of Pomona, W. Grand Senior Deacon.

Delos W. Smythe, of San Jose, W. Grand Junior Deacon.

Fred L. Arbogast, of Nevada City, W. Grand Senior Steward.

Thomas Richards, of Mendocino, W. Grand Junior Steward.

J. C. Glassen, of Grass Valley, W. Grand Pursuivant.

Samuel D. Mayer, of San Francisco, W. Grand Organist.

George P. Adams, of San Francisco, W. Grand Tyler.

The various Grand Officers were installed by the retiring Grand Master, P. G. M. Jas. B. Stevens acting as Grand Marshal. The Grand Lodge, through Past Grand Master William S. Wells, presented a handsome chest of silverware to retiring Grand Master Nutting.

#### New Grand Lodge Temple.

From all appearances a magnificent new Temple will be built upon the site of the present Masonic building in San Francisco.

The Grand Lodge at its annual communication authorized its Grand Master to appoint a committee to act with like committees from other Masonic bodies to arrange for the erection of a new Masonic



Temple in San Francisco. The committee was empowered to arrange for the sale of 5,100 shares of stock owned by the Grand Lodge in the present Temple at Montgomery and Post streets. This proposition has been under consideration by the Masonic bodies for a year past and originated with the Scottish Rite branch of the Order, which purchased a site on Post street, opposite Union Square, with the intention of erecting a Temple devoted to its purposes. A movement was inaugurated by representatives of other bodies to have all other Masonic bodies join with the Scottish Rite organization and build a modern structure which would be a credit to Masonry in the West.

The project of erecting a new temple in this city was discussed for nearly two hours by the Grand Lodge. The general

sentiment of the delegates was in favor of retaining the present site at Post and Montgomery streets and building a structure that would overtower any building in the city, an eighteen or twenty-story iron and stone building being considered the proper improvement.

Delegates from the interior, as well as this city, favored the Grand Lodge building and controlling the new temple and the committee will endeavor to arrange with the other bodies to this end. The Grand Lodge owns over one-fifth of the stock in the present temple. The committee was instructed to report to the Grand Master, who has full power to act, so that there will be as little delay as possible. It will not, therefore, be necessary to wait until the next meeting of the Grand Lodge in 1905.

## Death of Grand Secretary Vincil.

Bro. John Davis Vincil, Grand Secretary of the Grand Lodge of Missouri, one of the foremost Masonic scholars of the country, passed away at his home in St. Louis October 12th.

Bro. Vincil was born in Tazewell County, Virginia, August 24, 1830. Being left an orphan at an early age, he was thrown upon his own resources and was apprenticed to a cabinet maker, whom he served seven years, and by making profitable use of his spare time, educated himself with the assistance of intimate friends, and became a school teacher in his native county. It was while thus employed he was elected a justice of the peace and a member of the County Court, and served as such for a term of four years.

In 1857 he entered the ministry of the Methodist Episcopal Church, South, and continued in its active service for twenty years, attaining considerable reputation as a pulpit orator.

Bro. Vincil was at the time of his death, and had been for many years, one of the Curators of the State University. For several years he had been President of the Board.

For forty years prior to his death he was Secretary of the North Missouri Conference of the M. E. Church, South.

His Masonic history began in 1854, in Athens Lodge, No. 127, at Albany, Mo., he having been raised to the sublime degree of Master Mason in August. He en-

tered the Grand Lodge in May, 1859, and was appointed Grand Chaplain, in which capacity he served until 1863, when he was elected Grand Senior, Warden. In 1864 he was elected Deputy Grand Master, and was re-elected in 1865. In May, 1866, he was elected Grand Master, and served until October, 1867, when he retired from office. After one year's rest he was again elected Grand Master in October, 1868, and served one year.

In October, 1877, he was elected Grand Secretary of the Grand Lodge, and has been continuously re-elected ever since. He also wrote the reports of Fraternal Correspondence for the Grand Lodge since 1877, at the time of his death being one of the most famous reviewers of Masonic literature in the world.

He was quite active in the Order of Eastern Star for several years, and was Patron of the Chapter at Louisiana in 1874 and assisted in the formation of the Grand Chapter in 1875, serving the two first terms as Grand Patron, and at the organization of the General Grand Chapter of the United States of America in 1876, he was elected and served one term as the presiding officer of that General Grand Body.

During his residence in St. Louis Dr. Vincil was officially connected with several beneficiary organizations and charitable institutions.

He is survived by a widow, three daughters and three sons.



BUTCHER      TWO LITTLE MAIDS      OPIUM DEN  
 SCENES FROM SAN FRANCISCO'S CHINATOWN.

## The Universality of Masonry.

WM. E. GINTHER IN MASONIC NEWS.



THE terrestrial and celestial globes on the pillars of the porch, and also the form of a lodge as an oblong square extending from east to west, between north and south, from the surface (of the square, not of the earth) to the center, are said to denote the universality of Masonry.

This has been construed by Masonic writers generally to mean "its wide extent in every civilized nation that possesses any constitutional freedom." But as these inhabit only a fraction of this earth, and as such nations form no part of the celestial globe, nor any of the spaces from the earth to the heavens and from the surface to the center, that literal construction is obviously erroneous.

The truth is that this phrase and all other Masonic mysteries must necessarily be solved symbolically. But it is a lamentable fact that, while intelligent Masons generally acknowledge the symbolical character of Ancient Craft Masonry, and

that its symbolism represents the building of a new human temple by the correspondences between it and the ancient temple in Jerusalem, which represented the divine Humanity (see John ii 21), many of them, illogically, shut their eyes and ears to all metaphysical explanations, although common sense can see the utter impossibility of erecting "that spiritual building, that house not made with hands, eternal in the heavens," with stone and mortar, or with words alone, or with anything else than with spiritual substances and working tools.

However, a clear apprehension of what the globes symbolize requires the primary knowledge that the porch of K. S. Temple signified the external or natural mind; the pillars, the left and right sides of the human form and its mental organs, denoting, respectively, truth and good of life, the former having her home in the understanding, and the latter in the will, whence it is that (Boaz) the strength or power of truth is established (Jachin) by the good purposes of the will in the use and works of charity.



Such a true and good life on earth by heavenly inspiration of the will is symbolized by the terrestrial and celestial globes; externally by the former and internally by the latter. Also by the form of a lodge representing goodness by length from east to west; truth by breadth between north and south; and the aggregate of both discreetly and successively in a progressive life by the solid, internally or spiritually, from the earth to the heavens, and externally or naturally, from the surface to the center. Now, as universals can only exist from and with singulars in their totality, and as all singular things of the good and true life, delineated above, are of universal application to every human being, the universality of Masonry, thus correctly and rationally understood and faithfully practiced, is conspicuous to reason and open to the understanding of the most simple mind without further proof.

It has been asked what bearing a true and rational knowledge of what is known as the universality of Masonry has on recognizing alleged grand lodges. The answer is that that act is one of the many functions of a Masonic life. Masons of all regular Lodges and Grand Lodges, the world over, are children of one Father, and therefore brethren in goodness and

companions in truth, and, as such, represent multitudinous and kindred societies in the heavenly kingdom. For these reasons they cannot associate with "clandestine" Masons, who represent infernal societies in the opposite realm. Therefore circumspection is necessary to learn the qualities and qualifications of those seeking their recognition for association according to the landmarks of Ancient Craft Masonry and its legitimate rules and laws. To illustrate: The Grand Lodge of Illinois, having always recognized her sister of Ohio as her equal with exclusive jurisdiction in that commonwealth, under the well-established law of one Grand Lodge only to each State and Territory, cannot recognize an alleged Grand Lodge in the same State, formed without legal authority by Lodges which have been deprived of their charter for rebellion and secession and thereby stamped "clandestine" to all regular Masons.

Nevertheless it is but just to add that the Grand Lodge of Ohio should repent of her violation of a fundamental law of A. C. Masonry by recognizing a body of other than three degrees, revoke her illegal edict which caused the schism and coax her erring members, who should likewise remember that their remedy was within and not outside of their Grand Lodge.

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### **The Binding Tie of Masonry.**

Even in this twentieth century, after existing through all the years of the past, Freemasonry seems not to have reached the meridian of its earthly splendor, and the grandeur of its imperial growth and development seems to presage that it alone of all the institutions designed by men is destined to resist, throughout the everlasting years to come, the destruction and death that has sooner or later overtaken the most powerful empires that have existed in all the ages that are gone. How wonderful it is that this institution, so

ancient, so wonderful in its scope, so universal in its distribution, so illustrious throughout all times, should yet be so supremely human in its application to our needs to-day, white with the frost of ages upon its venerable head, yet with the heart of youth, as fresh, as personal in its application to us to-day in all its teachings and its tenets as it was to the craftsmen who builded the glorious temple of the mighty Solomon so many centuries ago. How broad its great teachings in their lessons to men! How universal in its ap-

plication of the principle of charity to all the human race! It knows no creeds, no castes, no lines of blood. It is one mighty temple builded for all humanity. It is a sublime thought that all creeds may kneel in adoration at its shrine and learn from its teachings, its lessons and its glorious traditions, lessons of morality, good citizenship, brotherly love and friendship. How inspiring the thought that throughout the ages the wise, the good, the true have been enlisted under its banners. Kings have not hesitated to lay aside their royal robes, their sceptres and their crowns for the proud honor of wearing for an hour among the brethren the purple of office in our simple fraternity. Men of genius, men of world-wide reputation in art and in letters have felt themselves honored by associating with our

Order and participating in its labors. Its universal power is best illustrated by the manner in which it brings the highest and the lowest, the subject and the king, the learned sage and the youthful apprentice together upon one common level where Masonry holds sway.

Where Masonry has sets its seal all heights of power and dignity are laid low. Its precepts are unimpeachable, its cardinal principle abasement of self and elevation of unselfishness. It is imperishable because its foundations are laid in truth. It opens to the human mind and soul the loftiest aspirations. Its maxims are those which the universal experience of mankind has proved to be the foundation stones upon which men may build a useful, a contented and a happy life.—*Bro. Schallenberger, Nebraska.*

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## Working Tools.

Let us be true—each Working Tool  
 The Master places in our care,  
 Imparts a stern but wholesome rule  
 To all who work and journey here;  
 The Architect divine has used  
 The Plumb, the Level and the Square.

Let us be wise; the Level see!  
 How certain is the doom of man!  
 So humble should Freemasons be  
 Who work within this narrow span;  
 No room for pride and vanity—  
 Let wisdom rule our every plan.

Let us be just; behold the Square!  
 Its pattern deviates no part  
 From that which in the Master's care,  
 Tries all the angles of the heart.  
 O sacred implement divine—  
 Best emblem of Masonic art.

Let us be true, the unerring Plumb,  
 Dropped from the unseen Master's hand,  
 Rich fraught with truthfulness has come,  
 To bid us rightly walk and stand,  
 That the All-seeing Eye of God  
 May bless us from the heavenly land.

Dear friend, whose generous heart I know,  
 Whose virtues shine so far abroad—  
 Long may you linger here below,  
 To share what friendship may afford!  
 Long may the Level, Plumb and Square,  
 Speak forth through you the works of God.

—Robert Morris.





## THE ETHICS OF FREEMASONRY.

### Philosophy for the Craft.

WRITTEN FOR THE TRESTLE BOARD BY BRO. GILBERT PATTEN BROWN.



WE ARE living in an age when things should be judged by their real worth, and if a thing be not useful in civilization it should be put aside, as the immortal Paul said, "for greater things." It is a lamentable fact that even in these progressive days kings and priestly usurpers are misguiding a large portion of the great human family.

The "brotherhood of man" has been and is a fact in all nature. It is a part of God in human kind, and when that is fully shown in the children of men, spirituality has then reached a high state.

The gifted historian is unable to give us the true history of what is now known as "Freemasonry." The immortal Flavius Josephus is probably the best authority on the institution as it existed in his time. "The Order of Essenes" "sought higher degrees of holiness." Its membership in those miraculous times consisted chiefly of the higher classes of the Jews, but the hand of ignorance and despotism has so blighted history that even that noted Jewish historian was unable to give us but a brief outline, and in only a crude form, of the mystical and ancient brotherhood. As time advanced, so has the Craft grown in keeping with the wants of "the children of men."

Freemasonry does not encourage that kind of brotherly love one reads so much about, hears so much about, or that the outer world talks so much about; but it advocates silence of tongue, and good deeds among all mankind—then and there only do you have Freemasonry as its true mission among those worthy of such blessings.

A thing is neither true nor false because it is in a book, and is so called because it is history. Neither is an institution good or bad in itself because certain men have been, or are members of that institution—the purpose for which it is instituted and the work it is doing is its true worth.

Freemasonry is not a society, neither is it a sect, but an institution older than the present creeds of man. It knows no man by his birth, nationality or religious beliefs. "I, too, was in search of light." Friendship has been the cornerstone of civilization from the beginning of humanity. Morality is that purity which preserves the race, and brotherly love is that type of advancement which illustrates the teaching of the Young Carpenter of Galilee (the like of whose life in human flesh is unknown to history). "Love thy neighbor as thyself." While the despot has been busily engaged crushing out those weaker, the time-honored brotherhood has been earnestly working in the uplifting of those whose misfortune caused them shame.

The man who enters Freemasonry for selfish gains never becomes a Mason, though he may have received all of the so-called "degrees." Thus should the committee of investigation from each Lodge most carefully question as to the reason for the applicant's seeking admission within the well-tiled doors.

Religion has a relation to church. So has Freemasonry to the Fraternity. It has been called "the Royal Art." It is one's duty to put something into Masonry and to take nothing from her. The narrator once heard it said "that man is a Freemason and a bad man." The expression seemed to be uttered to see what the writer's reply would be. My reply



was that the gentleman in question was not taught bad things in the Craft. And the brotherhood will, my dear sir, compare quite favorably in civilization with your church.

The makers of nations have been great men. Freemasonry claims her share of those eminent gentlemen. If we read carefully the world's history for the past two hundred years we will find that most of the great men (makers of that history) were Masons, and that they were that type who did not care if the world knew them to be of the mystical brotherhood. The two leading nations in civilization are Great Britain and the United States, and had it not been for Freemasons, those nations would not be of the high standing that they now are.

The creeds of several of the so-called "religious sects" teach that outside of their "faith" there is no salvation. How different are these creeds from the teaching of the modest and gentle Nazarene, who taught his fellows to love each other, and to even love their enemies.

The writer once attended a lecture on "The Evils of Freemasonry." The lecturer, in his remarks, stated that he was "not a Freemason, because the Order does not recognize the Redeemer of Mankind to be the Son of God." (The writer was at that time a reporter upon a paper whose circulation is very large, and its editor was a gentleman whose character was beyond reproach.) After the speaker (who had impressed many of his hearers that he was very "wise, learned and knew all things,") had been seated, the audience

was given the privilege of asking questions. The press representative asked the speaker how he knew his statements to be true, if he was not, and had never been, a member of the institution in question. His reply was, "Because I read it in a book." The narrator informed that aged divine that his statements would not go in the courts of the land. The ex-preacher never again lectured on "The Evils of Freemasonry."

Not only have the creed egoist and the race despot fought the lasting and mystical institution, but the political experts in all ages have endeavored to use her for selfish gains — and yet, to-day she stands as the noblest institution existing for the uplifting of distressed humanity. To the "rational and thinking mind" she speaks for herself, while for the opinions of all others she cares but little. The position of the institution toward the State is a perfectly friendly one. In countries, where it exists to any extent, the people are more enlightened than in parts where Freemasonry has not been established. The male portion of nearly all the heads of the nations of the earth have drunk from the liberal fountain of Freemasonry.

The Masonic ritual in itself is not all of Freemasonry. If the Masonic Lodges of the world would cease to work and their secrets and rituals and charters become lost, Freemasonry itself would not die, but, if in even a crude form, would live as long as the human race would dwell upon the earth, working out its noble mission—the "Fatherhood of God and the brotherhood of man."





## Perfect Ashlars of

## Masonic Thought.



IT IS true that moral worth is an indispensable foundation for any man's Masonic edifice, but physical perfection is a fitting companion thereto. To the mind of the writer fewer complications will arise from closely following the precedents hoary with age than will be met with under the so-called "more liberal and enlightened" rule. It is admitted by all that the old rule is to be relaxed only in favor of those who are *slightly* defective, but it is the old story of the camel's nose over again. The nose, or even the head, thrust into the tent did not seriously inconvenience the occupants thereof, but when the whole body was forced upon them serious trouble resulted. The Order would not particularly suffer should a man who has lost his entire left hand, or arm, even, be made a Mason. The little stream in the mountain may be diverted from its course by a handful of sand, but soon tons of earth and rock are not sufficient to stay the mountain torrent. Often times there is less sense than sentiment in the matter of physical qualifications. I am reminded of the story of the illiterate though fervent man who sought to be licensed to preach. When the presbytery hesitated he exclaimed, "Duzzent the Bible say to preach the Gospel to ev'ry critter?" "Yes," replied a good brother, "but it does not say that every 'critter' should preach the Gospel."—*Robert M. Carothers, North Dakota.*

What is this thing that has come to us, that we must preserve inviolate, and in turn pass on to our successors? It is an association of men, with which we have voluntarily allied ourselves, having as its basic principle belief in God and in immortality, with accompanying lessons and admonitions, which if accepted and practiced tend to lead us, step by step, upward and onward toward the high ideals of life. In brief, it is the betterment of human character, along lines which all good men accept as essentials, for which this great fraternity of ours is striving. And we succeed only as we cling, tenaciously, to these essentials, which we profess to accept, and which have attracted to our membership the wisest and best of mankind. It is something real, something right, something eternal, that binds us together. It is a vitalizing influence, affecting us according as we permit it to guide us in our strife to gain mastery over our baser inclinations, and to become in approximate measure that for which we were created. We do not interfere with the religious duties imposed upon men by divine authority, but supplement in practical fashion the various associations that would rightly direct our footsteps toward the immortal life, distributing, as we labor, comfort and consolation here, helpfulness and cheer there, and love everywhere. And it is so genuine, so quiet, so true, that it is not surprising that to its work good and able men freely devote so much of energy and of strength. I believe, brethren, that we should have the right conception of the trust that is in our keeping. Let us endeavor to imitate the faithfulness and constancy of the men who have made Freemasonry what it is, and thereby do that which shall satisfy our consciences, benefit humanity and

Some eminent Masonic scholar whose name has escaped us has penned the following:



please our God. Our mission is far from its end. We exist for a purpose. Our task is serious. The best, the most that is in us, is none too much to give. As your Grand Master, I greet you; and I congratulate you because of the prevailing peace, the healthy growth and the manifold blessings that have been yours.

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“The spirit of Freemasonry has dwelt among all men in all climes, and in all ages. Its outward manifestations, its structural form, and some of its ceremonies have reflected the changeful growth of the human family, but its spirit is the same yesterday, to-day and forever. Spirit is eternal and changeless. Forms are mutable and variable. Rites and ceremonies are but employed to express ideas. . .

Let us not be too much concerned about material things. The precise date when any particular password was used, whether the signs used by the builders of Solomon’s Temple were brought to Jerusalem by the Phoenicians or the Tyrians, whether the rights we practice are identical with those by which Plutarch or Pythagoras was initiated, or whether the symbolism by which we teach the doctrine of the resurrection originated in the Hebrew mysteries or was imported by the Jews from Egypt into Palestine. These may be of importance from their historical significance, but it is with the inner life of man that Masonry is mostly concerned. We, in these days of greatest enlightenment, whose search for the Infinite One is aided by the light of the Holy Bible, in addition to that which emanates from the book of nature, and that which burns within the human breast; we to whom rites and ceremonies are merely additional object lessons rather than original and primary instruction; we, who dwell in the full blaze of the light of the twentieth century, should never confound the form with the substances, should never mistake rites and ceremonies for the spirit itself, should not live so closely to the shadow as to escape the reality, nor be so devoted

to that which may change as to forget the unchangeable spirit. Each one of us may well conduct every rite and ceremony in the spirit of the hymnal prayer:

“O Thou that changest not, abide with me.”

—*R. H. Myers, Manitoba.*

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Let us ever remember that Masons owe a patriotic duty to the government and obedience to the laws of the country in which they live. No one has ever rightfully impugned the patriotism of our Order or cast stigma and shame upon its emblems. Masonry has always been allied with justice and right, and notwithstanding a false belief among some to the contrary, it gives no aid or comfort to him who wilfully violates the laws of the land.—*James T. Blacklock, Grand Master, North Dakota.*

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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 on 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.*

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The idea of immortality is as old as the human race, and as reasonable as any doctrine that finds universal acceptance. Masonry did not originate this belief, though of all the institutions of the age it is the best qualified to have taught this fundamental truth.—*Wm. A. Davies, P. G. M., California.*

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Charitable opinion is the truest wisdom. Forgiveness more conduces to our happiness than the gratification of revenge, and it is better to love than to hate. Death teaches us no lesson more impressive than these, and we must learn them either here or hereafter.—*Albert Pike.*



## EDITORS' CORNER.

JAMES WRIGHT ANDERSON,  
EDMUND MANSFIELD ATKINSON, }

Editors



### POLITICS IN MASONRY.

At a banquet given in his honor during the Triennial Conclave, the Grand Master of the Grand Encampment of the United States, Knights Templars, stated that in that body the officers were selected in consideration of meritorious service, and eminent fitness, and that, if any seeker after honors was known to have been electioneering for office, he was simply—*not elected*. This is as it should be. The time was, in our recollection, when the Masters of Lodges and the Grand Masters of Grand Lodges were *called* to the position; that is, they were chosen because their selection would be of manifest benefit to the body over which they were called to preside. This excellent custom seems to have become obsolete; and it is now no uncommon thing to find individuals who have not yet been divested of the swaddling bonds in Masonry eagerly pushing themselves forward for positions in our Lodges that they are totally unfitted to occupy. To be Master of a Lodge of Masons requires ability as an executive and presiding officer; it requires a thorough understanding of the rules and regulations governing the subordinate Lodge, of the Constitution of the Grand Lodge, and of the general principles of Masonic law. This understanding is not acquired except by proper study and observation. "Fools rush in where angels fear to tread;" and the manifest result must be harm. The time was in our Lodges and in our Grand Lodge when the office sought the man,—the man who by faithful and continued service had fully shown to his brethren that in character and in all the attributes required for the

proper conduct of the duties of the position, he was fully endowed. For many years the Grand Lodge of California was presided over by a class of men well qualified in all respects, and many of these were continued in position in consequence of the ability displayed in the execution of the trusts committed to them. They were men that "listening senates might command,"—men of learning, of business qualification, of broad, liberal culture, of character; men whose very presence gave dignity to office, and potency to influence, men to whom the Fraternity could turn for light and knowledge, men versed in the principles and teachings of Masonry, and in the landmarks, laws, and regulations governing the Fraternity, men who had by honorable and efficient service won the spurs of promotion, men who sought not but were sought.

The Grand Lodge has termed the practice of electioneering *disreputable*. If disreputable it is wrong and will lead to serious trouble; if disreputable, it ought not to be permitted in either subordinate or Grand Lodge; and he or they who indulge in the reprehensible practice should be relegated to the lowest seat in the synagogue of Masonry.

### A RANK IMPOSITION.

The following dispatch which was clipped from a recent issue of one of the daily newspapers of San Francisco, serves to illustrate the absolute unreliability of the Associated Press, and, in fact, the average daily newspaper, in matters pertaining to Masonry or any of its concordant or appendant orders:



## SHRINERS NAME OFFICERS.

WASHINGTON, October 20.—The annual meeting of the Imperial Council, Nobles of the Mystic Shrine of North America, has elected the following officers: J. F. Wright, Richmond, Va., Imperial Potentate; John H. Dickerson, of Jacksonville, Fla., Imperial Chief Rabban; John H. Walker, of Macon, Ga., High Priest and Prophet; A. A. Watts, Baltimore, Imperial Treasurer; Magnus L. Robinson, of Alexandria, Va., Imperial Recorder; J. H. Murphy, Baltimore, Imperial Oriental Guide; Thornton A. Jackson, Washington, D. C., Imperial Lecturer; Michael H. Robinson, Washington, D. C., Imperial Ceremonial Master.

All members of the genuine Mystic Shrine, and many Masons, are fully aware that there is but one organization on this continent entitled to the appellation "Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine of North America"; that it held its thirtieth annual session in Atlantic City, New Jersey, July 13th and 14th, 1904; that in the natural order of things it could not hold two annual sessions in the same year at different times and places, and elect two different sets of officers; and that, therefore, any other body than the regular organization which met in Atlantic City on July 13th and 14th of the current year, and elected George L. Brown, of Buffalo, N. Y., Imperial Potentate, must be a clandestine, spurious and fraudulent concern, flying under false colors, and making pretenses which are deliberately untrue.

The TRESTLE BOARD is not fully informed as to the complexion or pedigree of this so-called "Imperial Council," but a close inspection of the list of "officers" reveals the fact that they are all from either the Southern States or Washington, D. C., which has long been the paradise of "cullud gemmen" of social and fraternal ambition. Perhaps this is a mere surmise, and, therefore, not to be absolutely depended upon, but when coupled with the fact that a repetition of the names leaves a very slight "dark brown taste" in the mouth, the suspicion quickens almost to a conviction, and the only corroboration that seems to be lacking is a state-

ment of the number of "razzers" in attendance.

Seriously, this sort of thing should be stopped. The Associated Press should be obliged to so safeguard its dispatches that persons in ignorance of the true state of affairs should not be misled into believing that brass is gold. There is a moral to this lesson, which is: For information as to Masonry or Masonic happenings, consult proper Masonic authority, not the daily press.

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The Grand Lodge of California at its late Annual Communication enacted

**SETTLED.** a General Regulation forbidding the reading by the Secretaries of Lodges of the names of members of the Committees of Investigation, whether reporting favorably or unfavorably upon the character or qualification of applicants for degrees or for membership. In our opinion this is wise legislation, and will conduce to harmony in the Lodges. We have heretofore expressed our opinion upon this matter, contending that these committees are unlike committees in other organizations. The members of such committees are not required or expected to make a joint report; nor are they required or expected to consult as to whether they shall report favorably or unfavorably. Each member is supposed to make his own careful examination as to the qualification and character of the applicant and then report either favorably or unfavorably without indicating to the other members of the committee, or to any other person, the character of his report. We have contended that the report of each member belongs to the secret archives of the Lodge, and that neither the Master nor the Secretary should permit any one to know the name or names of the members of the committee who report either favorable or unfavorable. To permit the names to be read by the Secretary would be equivalent to indicating or exposing the ballot of the

members, since the report of the committee is practically a ballot so far as the committee is concerned. We would even go one step farther, and say that it would be the part of wisdom in our Lodges that the names of persons appointed on such committees should not be made known to the members of the Lodge. The Grand Lodge has acted considerably and wisely in adopting this regulation, and its enforcement will be productive of good.

#### GRAND LODGE PROCEEDINGS.

It is hoped that on the receipt of the Proceedings of the Grand Lodge from our Grand Secretary, the Masters of the Lodges will bring the more important matters to the notice of their members. The volumes are too often put aside, and made of little use to the members. Much interest will be created by occasional reading of the proceedings at the meetings of the Lodges. There are many things of beauty and benefit contained in these volumes, and the brethren will be interested by passing from the oft repeated ritual to something of a different character. When the Proceedings come to hand, have some brother, a good reader, give the brethren the benefit of what of beauty or excellence there may be in them. Interest will be created, and light will be diffused.

#### ABOUT CHARGES.

“May the Master of a lodge refuse to entertain charges of un-Masonic conduct preferred against a brother?” Yes, under certain circumstances. This right is clearly implied in the wording of the first part of Section 2, Article IV of the Constitution of the Grand Lodge. Nor would the rights of the accuser be taken from him by such action on the part of the Master of the lodge; the party presenting the charges would, in case of the refusal of the Master to entertain the charges, have the right of appeal to the Grand Master, and thus to the Grand Lodge as a court of last resort.

Decision 369, Anderson’s Manual, is perfectly plain regarding this matter.

#### Golden Jubilee.

The fiftieth anniversary of Mt. Moriah Lodge No. 44, F. & A. M., was celebrated October 24, 1904, with a banquet, followed by a social dance at Golden Gate Hall, making the golden jubilee of that organization memorable. The menu was excellent, the wines of the choicest vintage, and speeches entertaining. Worshipful Master John F. Schroth was master of ceremonies and delivered the address of welcome. The regular toasts were responded to by S. W. Holladay, Benjamin Schloss, Joseph Lippmann, D. M. Richards. The following constituted the Committee of Arrangements: Alexander Woodside, Adolph Eberhart, W. E. Boyer, John F. Schroth, Thomas C. Commy, Herbert F. Ward.

#### Death of Mrs. Wilkie.

Mrs. Alfred Wilkie, wife of Bro. Alfred Wilkie, the well-known operatic tenor, died October 10th, in her home in Oakland, Cal.

Mrs. Wilkie came from a prominent family in Biddeford, Me., where she spent her girlhood days, though born in Boston. After her marriage her life was mostly spent in the West. She had been a resident of Oakland for the past twelve years, but illness has prevented her from taking an active part in social circles. She possessed a most charming character and was greatly beloved by those whose good fortune it was to know her.

Sir John E. Little, of New York City, was elected Grand Commander of the New York Templars at the ninety-first annual conclave held at Niagara Falls, Tuesday, October 4th.

A man without enemies is like bread without salt.

The Grand Lodge of Canada has now 30,185 members.

In Rhode Island there is a Freemason for every thirteen voters.

What is Masonry? Study it all your life, you’ll still ask—“what is Masonry?”

Quite a number of lodges in Michigan work in the German language, but in the York rite.



## IS JURISDICTION VIOLATED?

### New Lodge Instituted on Maui.



WHETHER the granting by the Grand Lodge of Scotland of a dispensation for the establishment of a Masonic Lodge at Wailuku, Island of Maui, in the Hawaiian Islands, is a violation of that cardinal principle of Masonic law known as the "American Doctrine," is a question which will probably have to be decided by the various Masonic Grand Lodges of the American continent in the near future. The "American Doctrine," promulgated by various grand bodies of the United States, prescribes that but one Grand Lodge can be recognized as legitimate in each of the States of the American Union, and that is a State where a Grand Lodge has been established for the government of the Craft within the confines of its territory, no other Grand Lodge has the right to assume jurisdiction, nor issue charter nor dispensation for the organization of a subordinate body under its supervision. Furthermore, no foreign Grand Lodge has the right to claim jurisdiction nor issue a dispensation for the formation of a subordinate Lodge upon any portion of the territory of the United States.

In the Territory of Hawaii, until the 22d day of September of the present year, there were four Lodges, namely: Hawaiian No. 21, of Honolulu; Kilauea, No. 330, of Hilo; Lodge l'Progres l'Oceanie, of Honolulu, and Pacific, No. 822, of Honolulu. There being no Grand Lodge in the Hawaiian Islands, the first two named exist by virtue of charters emanating from the Grand Lodge of California, while Lodge l'Progres l'Oceanie and Pacific Lodge, No. 822, are worked under charters from the Supreme Council of

France and the Grand Lodge of Scotland, respectively, issued *prior* to the acquisition of the Hawaiian Islands by the United States Government, when all Grand Lodges of the world held concurrent (or joint) jurisdiction. Since the Act of Congress annexing the Islands to the United States and giving them the status of a Territory, no foreign grand body has the right under the "American Doctrine" to grant a dispensation for the formation of a new Lodge, but that jurisdiction—until a Grand Lodge is established there—belongs concurrently and exclusively to the American Grand Lodges.

On September 22d, 1904, a new organization named Maui Lodge was established under dispensation issued by the Grand Lodge of Scotland, it is claimed by eminent Masonic authority, in direct contravention of what may be termed the "comity" of Masonry. Masons high in authority in the California Jurisdiction look with exceeding disfavor upon what they term a violation of jurisdictional rights on the part of the Scottish Grand Lodge, and even go so far as to predict a severance of relations with that body by the American Grand Lodges as the result of this action.

Grand Secretary George Johnson, when interviewed by a TRESTLE BOARD representative, said:

"The action of the Grand Lodge of Scotland in granting a dispensation for the formation of a Lodge under its allegiance within American territory was unnecessary, if not unwarranted. American law or usage prohibits the establishment by a foreign Grand Lodge of Lodges within the United States. This, I firmly maintain, and believe will be upheld by the Grand Lodge of California and the various American Grand Lodges when the

question comes before them in due form. Hawaii is unquestionably American territory and has been such since the passage of the Annexation Act by Congress, July 6, 1898.

"Lodge l'Progres and Pacific Lodge are legitimate, as they were organized during the existence of Hawaii as an independent nation, before her annexation by the United States, but Maui Lodge is organized in contravention to what we claim to be right, and is, in my opinion, a violation of jurisdiction on the part of the Grand Lodge of Scotland."

### Maui Lodge Instituted.

Maui Lodge, F. and A. M., was instituted at Wailuku, Maui, T. H., Thursday evening, September 22, 1904, by Hon. Henry E. Cooper, Acting District Grand Master, assisted by the following officers of Pacific Lodge, F. and A. M., of Honolulu, T. H., who occupied stations in the installing District Grand Lodge:

R. W. M. John Kidwell, P. M. Clinton J. Hutchings, S. W. Charles R. Frazier, J. W. Chas. F. Murray, Treasurer W. O. Atwater.

Besides those who arrived from Honolulu, Grand Chaplain Rev. Canon Weymouth, Grand Inner Guard George Free-land, both of Lahaina, Senior Grand

Steward N. B. Weller of Kahului, and Grand Tyler Thomas Black assisted in installing the officers.

After the installation ceremonies the officers of the new Lodge, as well as the Honolulu members of the Pacific Lodge, were treated to a grand spread at the Maui Hotel, which had been daintily prepared for the occasion. Toasts of all kinds for the success of Maui Lodge and merry making were the order of the evening, and the occasion was one which will be long remembered by those present.

A farewell luau to the visiting Masons was given at the Kahului Fisheries the next day. A special train was run by the Kahului Railroad Company to convey them to Kahului, where they and the ladies of the visiting party were well entertained by the Maui Masons and their wives.

Maui Lodge starts off with unusually bright prospects. The charter members number eleven Masons prominent in professional and business life on the island of Maui and there are at the present time between thirty and forty applicants for degrees, as well as a number of Masons who wish to affiliate with the new Lodge.

The Lodge will meet for the present in rented quarters, but expects soon to erect a magnificent building to be devoted to Masonic uses.

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## Remedies for Trouble.

If you are down with the blues, read the twenty-third Psalm.

If there is chilly sensation about the heart, read the third chapter of Revelations.

If you don't know where to look for a month's rent, read the twenty-seventh Psalm.

If you are lonesome and unprotected, read the ninety-first Psalm.

If the stovepipe has fallen down and the

cook gone off in a pet, put up the pipe and wash your hands and read the first chapter of St. James.

If you find yourself losing confidence in men, read the thirteenth chapter of I Corinthians.

If people pelt you with hard words, read the fifteenth chapter of St. John and the fifty-first Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.—*Selected.*



## The Degrees of Masonry.

### Information Concerning the Masonic Institution.

(FROM THE OBSERVER.)

We, as undoubtedly many others, are frequently called upon by intending petitioners for the degrees of Masonry for information concerning them, their names, order of rotation, cost, etc. In order to make the matter more easily understood, we will say that the Masonic institution is built very much after the following plan. For the purpose of illustration, we will take the letter "Y." The main perpendicular stroke of which embraces all that there is, or ever was, of Ancient Craft Masonry, to-wit: the first three degrees of the Symbolic or Blue Lodge, which are known as the

1. Entered Apprentice Degree.
2. Fellow Craft Degree.
3. Master Mason Degree.

Those three degrees are the foundation upon which the great Masonic edifice is erected. After receiving them, a person is just as "high up" in Masonry as he ever can become—he is a Master Mason.

But we are taught that Masonry is a progressive science, and Masons are constant seekers after light. In order that they may receive that for which they seek, two ways have been prepared for them, either of which, or both, if they so desire, may be taken, viz.: the York Rite or the Scottish Rite.

Should the candidate in quest of Masonic light elect to go by the York Rite, he would climb upward by one of the forks of the Y. Should he prefer the Scottish Rite route, he would pursue his journey by the other fork of the Y. In either case, he must first be a Master Mason or his petition cannot be received. Both ways are good—neither better than the other—and after completing the journey by either route he arrives at the same level, viz.: that of the 32d degree S. R.,

or that of a K. T. York Rite, and is then eligible to apply for membership in the great social club, known as the Ancient Arabic Order Nobles of the Mystic Shrine, whose membership is composed exclusively of K. T.'s or 32d S. R. Masons. But right here we desire to be distinctly understood as saying that the Shrine is not Masonry at all, neither is it in any manner connected with the Masonic Institution, nor recognized by any Grand Lodge. It is purely and simply a social organization, one of whose essential qualifications for membership is that all its votaries be either Knights Templar or thirty-second degree Scottish Rite Masons.

Supposing the candidate selects the York Rite, he would first petition a Chapter of Royal Arch Masons to receive the Capitular degrees, which consist of

4. Mark Master.
5. Past Master.
6. Most Excellent Master.
7. Royal Arch Mason.

He would then be eligible to apply to a Council of Royal and Select Masters for the Cryptic degrees, and if accepted, would receive the following degrees:

8. Royal Master.
9. Select Master.
10. Super Excellent Master.

Should he then desire to reach the apex of American Masonry, and wear a belt and sword and a chapeau with a large white ostrich feather, he would apply for membership in a Commandery of Knights Templar, where he would receive the following orders:

11. Red Cross Knight.
12. Knight Templar.
13. Knight of Malta.

He has now reached the end of his Masonic journey by way of the York or Amer-

ican Rite. Should he desire to ascend the other fork of the "Y," i. e.—the Scottish Rite—he may be enabled to do so by applying for membership in a Lodge of Perfection, where the following degrees are conferred:

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendent of the Building.
9. Elu of the Nine.
10. Elu of the Fifteen.
11. Elu of the Twelve.
12. Master Architect.
13. Royal Arch of Solomon.
14. Perfect Elu.

Providing the seeker's constitution is rugged enough to have withstood the foregoing, he then petitions for membership in a Chapter Rose Croix, which confers the following degrees:

15. Knight of the East.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Knight Rose Croix.

The next step is the Council of Kadosh, which elucidates the following degrees:

19. Pontiff.
20. Master of the Symbolic Lodge.
21. Noachite or Prussian Knight.
22. Knight Royal Axe—Prince of Le-Vames.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy.
27. Knight Commander of the Temple.
28. Knight of the Adept.

29. Scottish Knight of St. Andrew.

30. Knight Kadosh.

Then comes the Consistory, which embraces the following degrees:

31. Inspector Inquisitor.

32. Master of the Royal Secret.

The seeker after Masonic light who has gone thus far has now received all of the degrees that the ordinary man can obtain. There is one more degree:

33. Inspector General.

This latter degree is the last, and is of the Supreme Council. It, unlike the others, cannot be obtained upon application and payment of a fee. The 33d degree is conferred upon a very limited number, and then only as a special mark of appreciation of meritorious service in the Masonic vineyard, and the aspirant for this distinguished honor must first be recommended for the distinction.

To the foregoing we may add, as a bit of gratuitous advice to prospective petitioners, and to Master Masons who contemplate climbing upward and onward upon "the ladder which leads to fame in our Mystic Circle:" Never judge a man's ability or worth by the number of degrees he has received; never form an estimate of a man's character from the number or size of the badges and jewels with which he may see fit to adorn his person, and always remember that the three degrees first mentioned in this article, coupled with a firm and steadfast determination to live up to the lessons received in them and practice them upon every possible occasion in all your dealings with mankind, are absolutely all that are required to make a man a full-fledged Master Mason in every sense of the term.





## HEIGHT OF THE PILLARS.

SYNOPSIS OF REPORT OF BRO. JOHN W. BARRY, APPOINTED BY GRAND LODGE OF IOWA  
TO MAKE AN EXHAUSTIVE INVESTIGATION OF THE SUBJECT.

One of the characteristics of worthy Masons everywhere is their fidelity to the old landmarks, by which is meant those things that are at the foundation of Masonry, and therefore inherent in every Lodge. The height of the pillars being given in the Bible in four separate books, is an architectural fact in sacred history, and therefore could in no proper or even remote sense be classed with the revered landmarks. Yet out of respect for any one that might at first think otherwise, but more particularly to learn the height given in other jurisdictions, the question was submitted to the Grand Secretary of each Grand Lodge of the United States and Canada.

He received replies from forty-four. In three the height is not given; in fourteen the height is eighteen cubits, and in twenty-seven (including New York) it is thirty-five cubits, while in one the height is given as thirty cubits. Here is a very wide variation, and among Masons, too, who, above all others, are supposed to have correct information regarding Solomon's Temple. Now the simple question, What was the correct height of the pillars? is the task assigned to your committee, and were it not for the fact that the resolution requires the compiling of the best evidence in support of the answer, this paper would have been very short, because eighteen cubits is the only height for which there is any warrant of any kind in either sacred or profane records.

After a discussion of ancient temples of all nations, he quotes from II Chronicles, third chapter, verse 15: "And he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits." Then he continues: The language is very precise. Notice:

"Two pillars of thirty and five cubits high"—not *each*, but the two together. And then following immediately this "And the chapter that was on the top of each of them was five cubits high. Where is the warrant here for the statement so familiar to us all, namely, 'They were *each* thirty and five cubits in height, adorned with chapters of five cubits, or forty cubits in all?'"

At the first blush there is a slight discrepancy, for if the pillars were each eighteen cubits high, then would their united length or height have been thirty-six cubits instead of thirty-five. Hebrew scholars and other investigators have almost uniformly accounted for this apparent discrepancy as follows: At the joint of the chapter and pillar the chapter overlaps the pillar a one-half cubit, making the united length of the pillars, as measured standing in the porch, appear to be thirty-five cubits. . . .

However, the height of the pillars is given in three other books of the Bible, and is not mentioned in any other place than as here indicated. The statement is so clear that no explanation or outside reference is needed. Hear and weigh this testimony:

First Kings, vii, 15: "For he cast two pillars of brass eighteen cubits high apiece, and a line of twelve cubits did compass either of them about."

Second Kings, xxv, 17: "The height of one pillar was eighteen cubits, and the chapter upon it was brass."

Jeremiah, lii, 21-22: "And concerning the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof was four fingers; it was hollow and a chapter of brass was upon it; the height of one chapter was five cubits,

with network of pomegranates upon the chapter round about, all of brass. The second pillar, also, and the pomegranates, were like unto these."

The foregoing Bible records are so precise, each witness so confirming the others, that together they must carry conviction to every one that can believe the evidence of recorded history. But even were there no Bible records, the circumstantial evidence adduced is so strong that the main facts would be apparent. For to the men who could construct such a building as Solomon's Temple must be accorded full and accurate knowledge not alone of the best buildings of their time, but of the best building methods as well. Think of it, here is a building thirty feet wide, ninety feet long, and forty-five feet high, and from the drawings alone its several parts are made to size and shape in the mountains and quarries, and, when assembled, they fit with such perfect accuracy and all is so well done that the building stands 419 years, and no doubt would be standing to-day had it not been wantonly destroyed in war time. At least contemporaneous buildings are still standing, and the Dome of Rock, on the site of Solomon's Temple, has already stood nearly 2000 years. It would, therefore, be reasonable to conclude that the builders of Solomon's Temple had full knowledge of the temples on the Nile, and no building has ever been found there or elsewhere in which the pillars of the porch were higher than the building. Why then charge the builders of Solomon's Temple with such a blunder?

Again, so well was Solomon's Temple constructed, so excellent architecturally, that it was for centuries the type of Grecian architecture, and was many times duplicated in its main architectural features. A few contemporaneous buildings remain to us to this day, as have been shown, at Paestum and other points, and in no case are the pillars of the porch higher than the main building, but in every case are in strict accord with the Bible records of Solomon's Temple, confirming and demonstrating the proposition that the pillars were as given, "eighteen cubits high apiece."

Masonic writers uniformly attach great importance to the pillars. Even to the uninitiated they are the most prominent objects in the Lodge room. That more and better lessons may be taught by truth than by error is a self-evident proposition, whether of a symbolic nature or otherwise. It therefore follows that when errors are found they should be corrected that truth may prevail. The recent action of the Presbyterians in changing their creed, and the revision of the Holy Bible itself, within the memory of us all, do but illustrate the general principle. Your committee, therefore, recommends that the Second Degree work be so changed that the height of the pillars will be given as eighteen cubits, in accordance with the work now used in many jurisdictions, in accordance with all Masonic writers and other investigators, and in particular, and above all, in accordance with the Holy Bible.





## A TEMPLAR'S TRIBUTE TO CALIFORNIA.

BY FAY HEMPSTEAD, GRAND RECORDER, ARKANSAS.

Land of the ruby and golden glow;  
 Jeweled in mountain and valley below;  
 Rich, surpassing all human ken;  
 AND GRANDLY RICH IN HER SPLENDID MEN:

Fair as the land of Eden; fair  
 As the isles that lie in the Orient air;  
 Great in her trees; and the rose's perfume;  
 In the wondrous wealth of her fruit and  
 bloom;

But yet, O Land of the Western sea,  
 A higher crown I proffer thee;  
 A crown of an even juster pride,  
 In that thou holdest, on every side,  
 Jewels greater than these by far,  
 IN THE SPLENDID TYPES THY DAUGHTERS ARE.

Land lit up by the Sun's last ray,  
 In this thy chiefest pride display;  
 That, great as thy wealth from Nature's store,  
 THY SONS AND DAUGHTERS ARE EVEN MORE.

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## Masonic Martinets.

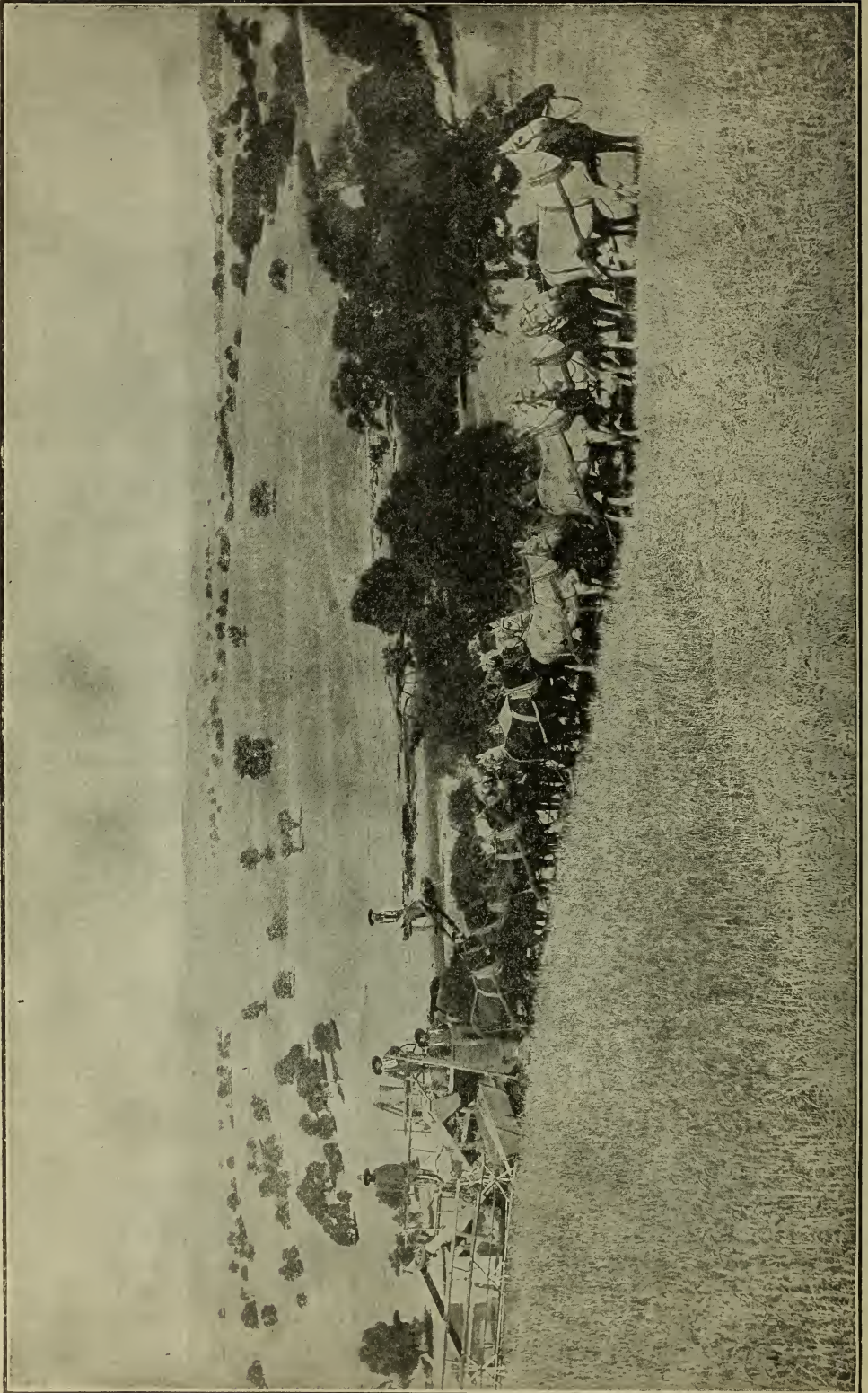
In military life the "martinet" is known as one of that class of men who never allow the slightest deviation from their rules of discipline; who are watching to detect some unimportant error, but who are seldom found worth anything when it comes to square fighting.

These "small birds" are found in all the congregations of men, and are very troublesome on account of their pertinacity and self-esteem. As Masonry is composed of "human men" it follows that martinets should have their nests in our Lodge rooms, as well as in other localities.

To a very limited extent they are useful—useful in getting all the i's dotted and t's crossed, and as they generally possess but little originality they can equal parrots in learning lessons just as they receive them. Here their usefulness ceases. As "workers" they do not amount to much. They try to imitate the few great workers known as accomplished lecturers, who

not only get the ritual correctly, but are able to communicate it impressively. This a "martinet" cannot do—he may repeat the words with precision, but they drop on the heart of the candidate like icicles upon the unimpressible ground. Such men know but little of the sublime principles which underlie the great framework of Masonry; and not feeling those impulses themselves, they cannot impart them to others. Divest the mind of its magnetic power to transmit to associate minds its own impressions, and there will be nothing left for intellectual communication. Nothing is so agonizing to intellectual and refined sensibilities as to witness the conferring of a beautiful, soul-inspiring degree in Masonry upon an intelligent candidate by a man who goes through a correct recital of words as correct as if memorized from a book and who possesses none of the finer capacities of induction.—*Ex.*

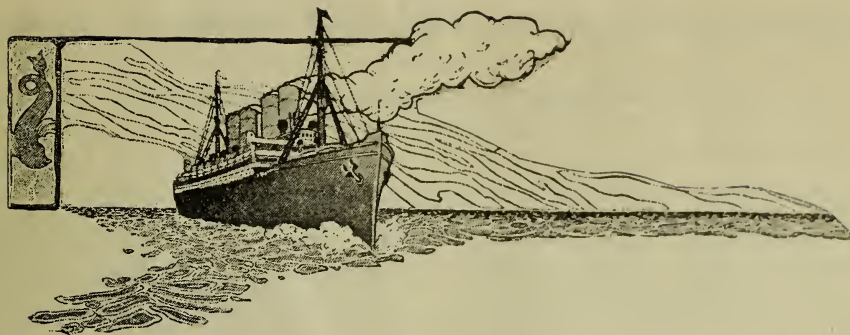
THE TRESTLE BOARD.



HARVESTING WHEAT ON A CALIFORNIA RANCHO.

*Courtesy Sunset Magazine.*





## ISLAM SAILS THE SEAS.

### Enjoyable Outing under the Guidance of Potentate Filmer.

Major George Filmer, the Potentate of Islam Temple, A. A. O. N. M. S., recently guided a jolly caravan on a most successful trip to Eureka. Sixty Nobles left Broadway Wharf on the "Pomona" at 1:30 p. m., Wednesday, October 19, 1904, and although the steamer encountered a heavy swell nearly all the way up, the combined efforts of the various maritime and military Nobles on board saved all but a few, who shall be nameless, from paying tribute to Neptune.

A large delegation of Humboldt Shriners met the caravan upon its arrival at Eureka at 9 a. m. Thursday, and escorted the visiting Nobles to the Vance Hotel, where the Shrine's headquarters were located. Thursday evening a ceremonial session was held at the Occidental Pavilion, and twenty-six candidates held on to the rope while crossing the burning sands. Later a traditional banquet was served at the Vance Hotel, and here occurred an incident of great importance to all Masons in California. Judge Hunter, our present Grand Master, was an honored guest, and in responding to a toast, said that although he was not eligible for the Shrine, he would certainly join if he were eligible, and that he hoped to be a Shriner some day. He further said that he believed that the purpose and influence of the Shrine was uplifting and beneficial, and that it was an agent of good in the community.



A PORTION OF THE TWENTY-SIX HOLDING ON TO THE ROPE.

On Friday all the Nobles and the ladies of Eureka attended a clam bake at New Era Park, across the bay, near the town of Samoa, and it was a memorable sight to see the faithful wrestle with the succulent bivalves. Friday evening the Arab Patrol—Captain W. P. Humphreys, Lieutenants Jellinek and Trebell—gave an exhibition drill before a large audience at Occidental Pavilion, and the evening ended with a dance attended by the most prominent people in the county.

On Saturday at 10:20 A. M. the "Pomona" pulled out, after many good-byes and handshakes, and arrived safely at San Francisco at 6 o'clock Sunday morning.

Much of the success of the trip was due to the painstaking care of the local committee at Eureka, and all Nobles who joined the caravan will look back with pleasure upon Islam's second Water Caravan to Eureka.




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## Notes of California.

Mare Island, the Government Navy Yard, is only 25 miles from San Francisco, and fast steamers make three trips each way daily, to say nothing of trains.

All the streams of California flowing into the ocean or into the bays connected with the sea are full of salmon of the finest quality. During what is known as the "run," in June, when the adult salmon leave their native home, the sea, to pass into fresh water and spawn, enormous catches are made with rod and net alike.

California has no native oysters. The large oysters sold in the markets of San Francisco come from the East and are planted in the bay. The tiny oysters known as "Little Californias," come from the Columbia River in Oregon, and are also transplanted.

The Vina Vineyard in Tehama county is the largest in the world. It is all set in wine grapes. The second largest is the Natoma Vineyard in Sacramento county, and covers 1900 acres.



## THE ROYAL ORDER OF SCOTLAND.

### Esoteric Appendant Organization.

WM. OSCAR ROOME, PROVINCIAL GRAND SECRETARY, IN KEYSTONE.

Of the many additional degrees worked under the wing of the craft, the most exclusive and yet the most popular of all to whom it is familiar, is the Royal Order of Scotland. It is remarkable that though so few Masons have any knowledge of the ceremony, yet there is a widespread belief respecting its importance and antiquity; and the difficulty of obtaining reliable information as to its history and character, as well as the few opportunities there are of obtaining the degrees, tend to increase rather than to diminish the curiosity so prevalent.

The Royal Order of Scotland is composed of two degrees. The first degree, Heredom of Kilwinning, is declared to have been started during the reign of David I, king of Scotland, but when it was really established is not now positively known. By tradition we learn it was the same as, or similar to, the Rite practiced by the Essenes, a body of which a very interesting account will be found in *Blackwood's Magazine*, January, 1840. The Culdees introduced Christianity into Scotland, and there is reason to believe they preserved a knowledge of the ceremonies practiced in Judea.

The building of the Abbey of Melrose and other places of public worship in the twelfth century by a band of workmen from abroad, under the direction of an experienced Master or Architect, was the means of Freemasonry being introduced into Scotland, and it would appear that the Culdees and these Builders had soon come to a mutual understanding. This is perhaps the period when the Order of H. R. M. became Masonic, and the tradition from this point becomes esoteric.

The tradition connected with the second degree of the Royal Order of R. S. Y. C. S., is that Robert Bruce, having re-

ceived great services from a party of Masons who had fought under him at Bannockburn, one summer Saint John's day, 1314, conferred on them the civil rank of knighthood, with permission to them to accord it in their Grand Lodge to those faithful and patriotic brethren who might succeed them. The degree is a civil order granted to Scotch Masons.

The question naturally arises as to who and what were these Masons and where did they come from, that rendered such valuable service to the King of Scotland on the occasion mentioned. The answer may be found in "Stillson's History of Freemasonry and Concordant Orders," where it states that after the dissolution of the Templars many of the knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and that after the battle of Bannockburn on Saint John the Baptist's day, 1314, this monarch instituted the Royal Order of Scotland, incorporating in it the two degrees named, and giving it its title.

Originally none were entitled to it but Scotchmen, and there were only 63 members, but that number has been since much extended, and Masons of other nations are allowed to participate in the honor, if first adopted as Scotch Masons, and registered on the roll of the Grand Chapter of H. R. M. in Scotland.

The King of Scotland is hereditary and perpetual Grand Master of the Royal Order. The Grand Lodge meets in Edinburgh and has absolute and sole right of regulating the whole Order. There being now no King of Scotland, the position of Grand Master is vacant, and the Grand Lodge is presided over by the Deputy.

It will be a matter of surprise to not a few craftsmen that the Royal Order of Scotland (in England), possesses ver-

itable records of its existence years earlier than any other degree worked in Great Britain and Ireland, save the "first three." The position, therefore, of the Royal Order, as respects the production of evidence of its existence and activity early in the century before last, is superior to all additional degrees. The regularly-kept minutes of the Royal Order of Scotland at Edinburgh, date from October 31, 1766.

An old record shows that a Provincial Grand Lodge was constituted on the 22d day of July, 1750, the charter being granted to members of the Order residing at the Hague, with William Mitchell as its first Provincial Grand Master. Other Provincial Grand Lodges have been established as follows:

The Netherlands, at Amsterdam, July 4, 1843. Eastern Provinces, at Calcutta, India. North of France. Sweden and Norway. Sardinia. New Brunswick. Province of Quebec. Glasgow and neighboring counties and isles. London. Western India, at Bombay. China, at Shanghai. United States of America. Lancashire and Cheshire, at Manchester. Aberdeen. County of Yorkshire, at York. South-East Africa, at Durban.

The Royal Order was introduced into this country in 1878. In compliance with invitations issued by Sir Albert Pike, a number of brethren and knights of the Order and members of the Grand Lodge at Edinburgh, assembled in the city of Washington, D. C., on the 4th day of May, 1878, at which meeting was presented the charters for the Provincial Grand Chapter and the Provincial Grand Lodge for the United States. The charters on vellum are important-looking documents, 17x25 inches, and are engrossed and prepared with special care. The charters granted to the Provincial Grand Lodge and the Provincial Grand Chapter for the United States will be found *in extenso* in the printed records and minutes of that Provincial Grand Lodge, 1878-1880. Those present at this meeting and constituting the charter members were: Sir Albert Pike, of the District of Columbia; Sir

John Robin McDaniel, of Virginia; Sir Henry L. Palmer, of Wisconsin; Sir James Cunningham Batchelor, of Louisiana; Sir Vincent Lombard Hurlbut, of Illinois; Sir Robert McCoskry Graham, of New York; Sir Albert Gallatin Mackey, of South Carolina; Sir Enoch Terry Carson, of Ohio; Sir Charles Roome, of New York; Sir Charles Eugene Meyer, of Pennsylvania; Sir Samuel Crocker Lawrence, of Massachusetts; Sir Josiah Hayden Drummond, of Maine, and Sir William Morton Ireland, of District of Columbia.

The membership was fixed at 150, and a number of candidates were admitted.

The next meeting was held at Milwaukee, Wis., on September 17, 1878, when so many were elected to receive the degrees that the quota assigned to the Northern Jurisdiction lacked but one of being filled, and that was reserved for the State of Rhode Island. Subsequently the plan of apportionment of one-half to the Northern and Southern Jurisdictions, respectively, was abandoned, as petitions from the North could not be accepted, while part of the quota of the South was not filled. After that the pressure became strong enough to cause a modification of the number fixed as the limit beyond which petitions would not be acted upon, and the number was raised to 250, and subsequently amended by practical removal of limit. The number of members at the close of the annual meeting held in 1903 was 291.

The first Provincial Grand Master was Sir Albert Pike, who served until his death, April 2, 1891. He was succeeded by Sir Josiah Hayden Drummond, of Maine, who also died in office on October 25, 1902, and was succeeded by Sir James D. Richardson, of Tennessee, who is the present Provincial Grand Master. The other officers for the year 1904 are:

Sir Henry L. Palmer, Milwaukee, Wis., Deputy Provincial Grand Master; Sir George Mayhew Moulton, Chicago, Ill., Provincial Senior Grand Warden; Sir James Isaac Buchanan, Pittsburg, Pa.,



Provincial Junior Grand Warden; Sir William Oscar Roome, Washington, D. C., Provincial Grand Secretary; Sir Thomas Jacob Shryock, Baltimore, Md., Provincial Grand Treasurer; Sir Marsh Olin Perkins, Windsor, Vt., Provincial Grand Sword Bearer; Sir William Bromwell Melish, Cincinnati, Ohio, Provincial Grand Banner Bearer; Sir Francis Asbury Blades, Detroit, Mich., Provincial Grand Chaplain; Sir George Edgar Corson, Washington, D. C., Provincial First Grand Marischal; Sir John Hezekiah Olcott, Washington, D. C., Provincial Second Grand Marischal; Sir Benjamin Winslow Rowell, Boston, Mass., Provincial First Grand Steward; Sir Joseph William Work, Boston, Mass., Provincial Second Grand Steward; Sir Charles Henry Heaton, Montpelier, Vt., Provincial Third Grand Steward; Sir John F. Webster, Concord, N. H., Provincial Fourth Grand Steward; Sir Millard F. Hicks, Portland, Provincial Grand Guarder.

The Provincial Grand Lodge of the United States holds its annual meetings at the same time and place as the Supreme Council of the Northern and Southern Jurisdictions, alternating each year. This year the annual meeting was held in Boston, September 19th.

The year of the restoration of the Order dates from 1314, so that 1904 is *Anno Ordinis* 590, to Saint John the Baptist's day, but after that it is 591.

The annual meeting in 1905 will be held in Washington, D. C., unless otherwise ordered.

#### **Mission Commandery.**

A new Commandery of Knights Templar, to be known as Mission Commandery, has been formed, and is now working under dispensation granted by the Grand Commander, the meetings being held in Masonic Temple.

The elective officers of the new organization are as follows: A. M. Cox, Eminent Commander; Andrew Christenson, Generalissimo; W. H. White, Captain-General.

#### **Cornerstone Laying.**

Three hundred Masons assembled at the new Masonic cemetery in Colma, just across the boundary in San Mateo county, to lay the cornerstone of the new \$30,000 chapel and gateway, October 29th.

Five special cars conveyed the Grand Lodge representatives and members of the order from San Francisco. California Commandery No. 1, Golden Gate Commandery No. 16, and California Consistory No. 1 sent delegations. Edward H. Hart, Senior Grand Warden, acted as Grand Master.

Acting Grand Master Hart's address was brief. He told of the principles and precepts of Masonry, among the strongest of which were those of brotherly duty in time of death. He formally accepted, in behalf of the Grand Lodge, the invitation of the Cemetery Association to lay the cornerstone, and expressed the hope that this new home for the dead should be pointed to with pride and redound to the glory of the order.

The customary services were then performed, the block being set in place with plumb, level and square, attended by the ancient ceremony of corn, wine and oil.

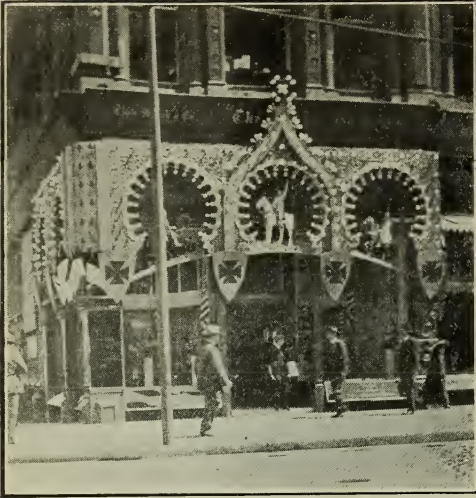
The boys' band from the Masonic Home discoursed music and the Masonic quartet performed its part in the exercises. A luncheon was afterward served on the grounds.

The old Masonic Cemetery can no longer be used for burial, and the new site, containing 110 acres, was purchased a short time ago. It is expected to serve its purposes with the present area for fifty years, but it is believed that adjoining lands will at all times be available.

The following constitute the Cemetery Association's Board of Directors: Henry L. Davis, President; G. Howard Thompson, Vice-President; Theodore Froelich, Secretary; Joseph Patterson, Franklin H. Day, Henry B. Ross, John Tonningsen and George Johnson.

Do right, and you'll be a good Mason.

Members of the Eastern Star are working to collect sufficient funds to build a home for the mothers and sisters of Masons. They already have \$29,000 of the \$50,000 required to accomplish their proposed good work.



### Templar Decorations.

The above illustration shows one of the most elegantly decorated business houses along the line of the grand Templar parade of the Conclave held in San Francisco in September last, being the front of the Hub clothing establishment, owned by Chas. Keilus & Co., corner of Sutter and Kearny streets. The ornamentation was very elegant and costly, and was designed by Bro. Charles Keilus, who is a very enthusiastic member of the Masonic Fraternity of San Francisco.

### Grand Chapter of Minnesota.

At the Forty-Third Annual Convocation of the Grand Chapter of Royal Arch Masons of Minnesota, held in St. Paul, October 11, 1904, the following officers were chosen and installed for the ensuing year:

Elected—George Forsyth, Brainerd, Grand High Priest; Frederick Bloom, Woodstock, Deputy Grand High Priest; William Todd, Austin, Grand King; George N. Houghton, Minneapolis, Grand Scribe; Ralph D. Webb, Minneapolis, Grand Treasurer; Thomas Montgomery, St. Paul, Grand Secretary; Henry M. Greene, Crookston, Grand Chaplain; Jerome E. Cooley, Duluth, Grand Captain of the Host.

Appointed—James Ridler, St. Paul, Grand Principal Sojourner; J. T. Johnson, Fergus Falls, Grand Royal Arch Captain; C. M. Wilkinson, Albert Lea, Grand Master Third Vail; James G. Houghton, Minneapolis, Grand Master Second Vail; William Strafford, Chatfield, Grand Master First Vail; Chas. J. Kruger, St. Paul, Grand Sentinel; Thomas Montgomery (P. G. H. P.), St. Paul, Chairman Committee on Correspondence.

Fifty-four Chapters were represented out of sixty-three on the roll.

The Forty-Fourth Annual Convocation will be held in St. Paul, October 9, 1905.

### Thought They Were Signs of Distress.

"Bub," said a stranger who lived across the street, "is your father a Mason?"

"No, sir," replied the boy.

"Does he belong to the Knights of Malta?"

"No, sir."

"Ah! perhaps he is an Odd Fellow?"

"No, sir."

"Is it possible! Then he must be an Elk?"

"No, sir."

"Is he a Grand Army man?"

"No, sir."

"That's strange. Er—can you tell me what in the thunder your father means, then, when he gets out on the sidewalk every morning and makes all kinds of signs and swings his arms and shoulders?"

"O, you mustn't mind that."

"Why not?"

"Pa has had St. Vitus dance for thirteen years."—*Selected.*

The *Masonic Observer*, of Minneapolis, Minn., copies the article on "The Tyler," which appeared in a recent number of the TRESTLE BOARD, but erroneously credits it to *The Triangle*. Take care, brother, take care!



## CHINESE "FREEMASONS."

### An Oriental Secret Society.

The following is published in a Washington State newspaper, as an interview with one of the prominent Chinese "Freemasons" of the Northwest, and purports to be an account of the origin and history of that secret political organization which flourishes on the Pacific Coast and which styles itself "Chinese Freemasonry":

Eng Mon, a cousin of Hong Kee, was up here from Moscow, Idaho, where he has been cook in the Hotel Moscow, for several years. Eng is a pretty good English student, and down in the back room of Hong Kee's store last night he explained at length about the Gee Hing Society, "Gee Hing" being the Chinese word for Masonry.

He fortified his account with frequent reference to a Chinese dictionary and history. Stripped of the oracular difficulties which he encountered in conversation, here is about what he had to say:

"The Chinese Free Masons were started about 1644, as a political organization, to overcome the Manchu invaders, who had conquered the country. The Manchus are not real Chinese. They are Mongols, and they made many changes in our customs. The queue and the present Chinese clothes were forced on the natives by them.

#### CHINESE LIKE JAPANESE.

"Before they came the Chinese were almost the same as the Japanese. We wore robes with larger sleeves, and instead of shaving the head and wearing a queue, we left our hair uncut and did it up in a twist on top of the head. The language was the same as that now used by the Japanese.

"The Manchus had been invading China for a long time, and had ruled China from 1279 to 1368. Then the native Chinese conquered again, and the Ming dynasty was established. The Mings were native Chinese and had no use for the Mongols.

In 1644 the Mings were defeated, and the Mongols again triumphed, and the present Tsing dynasty was started. It has lasted ever since.

"The native Chinese around Canton have always had a grudge at the Manchus, and they have been trying to overthrow the Tsing or Manchu rulers, and restore the Mings, or natives. Thus far we have failed. There was a rebellion about 30 years ago, but we were defeated.

"When the present Tsing dynasty was founded, 260 years ago, the Ming people started the Gee Hing Society, or Chinese Free Masons, as it is called. The Gee Hing have a lot of secret signs. For instance, they use the left hand instead of the right for many purposes, and a Chinese Free Mason can make himself known to strangers without saying a word.

#### CARES FOR ITS MEMBERS.

"The society is very good about caring for its members, and the rich give all they can. If a Chinese Free Mason is sick, the society looks after him, and if he dies the Masons take up a subscription to bury him. Just the other day an old fellow named Fook died at the Deaconess' hospital here. He didn't have any money, but he was a Chinese Free Mason, and in two hours we took up a subscription and buried him.

"Aside from helping its members, however, the Gee Hing Society aims at restoring the Ming dynasty to the throne, and we hope sometime to overthrow the Manchus and get good times in China again."

Several years ago white Masons here who were anxious to know whether there was any resemblance between Masonry of their sort and the Chinese institution sent some members to a meeting of the Gee Hing Society. They came back and reported that they could see little or nothing

in common, so white Masons do not recognize the Chinese Masons as being members of the same ancient fraternity. The name of Free Masons for the Gee Hing is apparently a misnomer. The only resemblance lies in the fact that, aside from the political ends, the Chinese society is marked by a strong spirit of fraternity and benevolence.

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### When Masons Raised the Deil.

No longer, then, will the Masons be able to "raise the deil," as they were believed to do in Galloway. The story goes that at a meeting of the Carphairn Lodge a woman knocked at the door and said to the Tiler: "The Masons are met the night?" "Yes." "Weel, ye ken my web was stolen last week?" "Yes, Janet, but what business has that wi' the Masons' meeting?" "Oh, ye ken, ye'll be raising the deil, and I would just like if you would ask him, since he's there at any rate, who stole the web." "Oh, ay, Janet, leave it to me." Next day the Tiler told Janet that the deil did not name the thief, but declared if the web was not returned in two days the house of the guilty person would fall upon him in the night and the whole family would be killed. The prophecy passed from cottage to cottage, and on the second day Janet's web was found lying at her door.—*Canadian Craftsman*.

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### The Goat Appeared.

Every one has a penchant for some one thing. The writer was told the other day of a Mason whose particular penchant was posting candidates. Sundays and evenings the family parlor was in constant use. It happened that the heir apparent owned a goat. And on one Sunday afternoon when the parlor door was supposed to be duly tyed it was slowly opened and the young man led the goat into the room and left it there. The man of the house quickly grasped the situation and said, "Here, young man, this is some of your mother's foolishness; take that goat right out of here."—*Ex*.

### Is Your Wheat Good?

Two men were having a spirited argument over the merits of their respective churches. One was a Presbyterian, and the other a Baptist. Finally, one called a neighbor who was passing, and asked his opinion as to which was the only church in which to be saved.

"Well," said the neighbor, "my son and I have hauled wheat to the same mill nigh on to forty years. Now there are two roads that lead from our place to the mill — one's the valley road, t'other over the hill. And never yet, friend, has the miller asked me which road I took. He always asked: 'Is your wheat good?'"—*Selected*.

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The records of old Fredericksburg Lodge, No. 4, of Fredericksburg, Va., in which Lodge General Washington was made a Mason, are unique. A brief extract reads:

"December 6, 1756. Brother Marye has agreed to preach a sermon on St. John's Day suitable to the occasion. It is agreed to have a dance on St. John's Day. No gentlemen are to be invited but Masons. Each member present is to pay his proportionable part of the expense attending our meeting on St. John's Day.

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In the little historical and rural town of Bristol, Maine, is Bristol Lodge, No. 74, A. F. and A. M. It has quarters in the "Old Gun House," now owned by the Lodge. Its membership consists chiefly of sea captains and tillers of the soil. The fee for the degrees is but twenty dollars, and the annual dues are but fifty cents. Among the many historic relics upon the walls is the Masonic apron of Commodore Samuel Tucker, a daring naval officer of the American Revolution.

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Brothers, try to remember that your personal feelings are but a small part of your Lodge's sentiment. You are but one of the many. Never allow spite or selfishness to blight the welfare of the Lodge.



## CALIFORNIA NUGGETS.

### Statistical Information Regarding the Golden State.

The highest mountains, the deepest canyons, the largest trees and the finest trout streams in the United States are all to be found in the Sierra Nevadas of California.

Fisherman's Wharf, San Francisco, is one of the most picturesque spots on the water front. The vessels and the swarthy Italians and Greeks who man them are wonderfully suggestive of the Bay of Naples or any Mediterranean port.

The two great universities of California, namely the State institution at Berkeley and the Leland Stanford, Jr., at Palo Alto, are both within an hour's ride of San Francisco and are turning out a high class of graduates in the arts and sciences as well as in the belles-lettres.

The solitary peak overlooking the town of Oakland as seen from the hills of San Francisco is Mount Diablo, which for a number of years has furnished coal for industrial purposes, but is now nearly worked out. Opinion is freely expressed that Mount Diablo is an extinct volcano.

The town of Benicia is undergoing a revival of prosperity, and from being a neglected garrison town with a disused arsenal is now dotted with factories, some of great size. This is due to the excellent location on Carquinez Straits at the mouth of the Sacramento and San Joaquin rivers, and only twenty-eight miles from San Francisco, with steamers daily.

At Gold Run, where the Central Pacific Railroad begins to descend rapidly from the summit of the Sierra Nevada to the plains at Sacramento the American River has cut a canyon 2,200 feet deep through an ancient river channel rich in gold. In one spot at Gold Run one of the old miners took out \$16,000 from five wagon loads of dirt in a single day, close to the surface.

Over a dozen lines of ocean steamers leave the port of San Francisco for all parts of the world, while the list of river steamers and coasters foots up nearly a hundred. There is always "something doing" on the water front, and frequently there are arrivals of small vessels from the unexplored islands of Polynesia with strange cargoes and stories of adventure.

California is not only one of the biggest States in the Union, but it is big in details. In the San Joaquin Valley it is no uncommon thing for one man to handle a ranch with 20,000 to 25,000 acres of wheat in one season, by lease of contiguous properties. He finds time to sow, to support his family, and to gather in the harvest in short order, yet he is neither a financier nor a statesman.

Sutter's Fort, referred to with such frequency in the pioneer history of California, has been restored. It had fallen into a very dilapidated condition. The fort stands within the corporate limits of the City of Sacramento. Within the fort are preserved two notable relics—a stage coach of the early fifties and one of the "prairie schooners" in which the pioneers and their families crossed the plains. John A. Sutter, the pioneer, was a Swiss, but proved a shrewd bargainer with the Mexican Government in the ante-bellum days. He was granted anything he wanted.



## EASTERN STAR NOTES.



EVER before in the history of the Grand Chapter of the Order of the Eastern Star of California have the annual sessions of that body been so well attended as was this year's gathering, which convened at Steinway Hall, San Francisco, October 18th.

The reports submitted by Grand Matron Mrs. Routzain and Grand Secretary Mrs. Willats showed the organization to be in a flourishing condition, with more than 21,000 members in this State. During the last year seven new Chapters were instituted and 2000 new members added to the Order.

Routine business was transacted and reports of the Committee on Jurisprudence and Ways and Means were received and occasioned some discussion. A subject introduced was that of maintaining a home for the aged by the members of the Eastern Star, which was argued at some length.

The officers of the Grand Chapter and the visiting delegates were tendered a reception and ball by the members of the Chapters of the Chapters of the bay cities at the marble room of the Palace. An excellent program was rendered and an audience of more than five hundred persons spent an enjoyable evening. Dancing followed the program, the floor managers being James Edward Gordon, Frank H. Kerrigan, Charles Boxtton, Mark E. Gaines and Franklin A. Oehm.

The reception committee was as follows: Amy F. Temple (chairman), Mary L. Reddick, Franklin A. Oehm, Mary E. Donoho, Albert Davidson, Virginia L. Lewis, Frank H. Kerrigan, Louise B. Deal, Harry Maundrell, Therese Fredericks, Roy Block, Jane Dawson, Arthur J. Sparrow, Isabelle Woodside, Charles Boxtton, Bertha E. Mackrett,

John J. Neubarth, Dora A. Wright, Isaac B. Shantz, Edna R. Field, John E. Gardner, Mary A. Holtz, Mark E. Gaines, Eva M. Stone, Roy J. Young, Mary E. Seymour, Thomas T. Graves.

The exemplification of the work of the Order was given at the Masonic Temple by several members of the Grand Chapter Wednesday evening, October 19th.

A handsome solid silver after-dinner coffee service was presented by the Grand Chapter to Past Grand Matron Mrs. Clara Abbott Giberson. The presentation address was made by Mrs. Abbey E. Krebs, a Past Grand Matron.

Thursday, October 20th, the following Grand Officers were elected for the ensuing year:

Grand Patron, Charles J. Willett, Pasadena; Grand Matron, Paulina W. Dohrmann, Stockton; Associate Grand Patron, Lorenzo B. Leavitt, Vallejo; Associate Grand Matron, Mrs. Anna M. Skinner, Marysville; Grand Secretary, Mrs. Kate J. Willats, San Francisco; Grand Treasurer, Emma N. Rider, Sacramento.

The following are the appointive officers:

Grand Conductress, Elizabeth B. Gould, San Francisco; Assistant Grand Conductress, Adele H. Hamilton, of Salinas; Grand Chaplain, Georgiana Polhemus, San Diego; Grand Marshal, Jennie Graves, San Francisco; Grand Organist, Minnie Maxwell, Sacramento; Grand Adah, Jessie M. Fay, Santa Paula; Grand Ruth, Cora Woods, Mendocino; Grand Esther, Emma L. Sanborn, Oakland; Grand Martha, Belle R. Flint, Santa Rosa; Grand Electa, Josephine T. March, Alhambra; Grand Warden, Nelle S. Ganter, Napa; Grand Sentinel, Lucy Emminger, Livermore.

The next session of the Grand Chapter will be held at Los Angeles, in 1905.



The members of Palm Leaf Chapter No. 114, O. E. S., Porterville, Cal., have introduced a new form of amusement termed a "swapping social." October 11th, the occasion of the initiation of seven candidates, witnessed the induction of this new entertainment, which is best described in the following invitation, the issuance of which resulted in the depositing of two monstrous baskets filled with bundles at the lodge room on that evening:

"On October the eleventh—  
That will be next Tuesday night—  
There will be a 'Swapping Social,'  
By the Eastern Star so bright.  
Now the idea—don't forget it—  
Is for every one to bring  
Some little simple present—  
Oh, you know most anything,  
But securely wrapped and knotted  
So the contents none can tell,  
And then to swap and swap and swap  
Until you hear the bell;  
When, at such given signal,  
That which you then retain  
Must be kept and opened by you—  
Now is our meaning plain?"

A circle of chairs was placed in the hall and all present seated themselves, each with a package secured from the baskets at the door and at the sound of the bell the packages were passed around from one to another, the passing continuing until the second sound of the gong, when the article in the hands of each was the property of that person. The articles were many and varied, ranging from an ordinary pickle to a cup and saucer and each was deceptively wrapped in many thicknesses of paper or deposited in big boxes. All bundles were unwrapped at the sound of the second gong and the revelations were amusing and created no little amount of pleasure.

The hall was then arranged for the banquet. Small tables were spread and refreshments were served.

Ladies of the Eastern Star to the number of about fifty were pleasantly entertained at the home of Mrs. A. N. Judd on Lake avenue, Watsonville, Cal., recently. Mrs. Judd was assisted in entertaining by Mesdames Ed Wykoff, A. T. Dresser, James Waters, Della Waters and J. C. Wood. The afternoon was devoted to sociability, games, music, recita-

tions, etc. Refreshments were a feature of the occasion. The reception was a decided success and reflected much credit upon those who arranged it.

Mission Chapter, San Francisco, of the Order of the Eastern Star, recently held a meeting at which 350 members were present. The occasion was the conferring of the degree on twelve candidates. A banquet followed.

The official visits made by the Grand Matron, Mrs. Routzan, were all largely attended in San Francisco. Starr King Chapter presented her with a souvenir of the occasion in the form of a crystal bon bon dish. Golden Gate Chapter turned out to greet her a very large company, including fourteen Grand Past Patrons and Grand Matrons and all the Matrons of local Chapters except two. There she was given a fine crystal vase and the Grand Patron received a silver grip tag. The Matron of the Chapter a few days later gave a dinner in honor of the Grand Matron.

At Olive Branch Chapter's reception session the Grand Matron was presented with a handsome souvenir. The District Deputy, Mrs. Christensen, was also honored with a pretty souvenir.

At Ivy Chapter more than 300 members greeted the Grand Matron, and among those present were the Associate Grand Matron, four Past Grand Matrons, three Past Grand Patrons and Mrs. Partridge, Past Most Worthy Grand Matron of the General Grand Chapter of the United States. There was a presentation of souvenirs to the Grand Matron and her Deputy, Mrs. Christensen, and to Grand Patron McNoble, and to the Grand Secretary. A collation followed.

The Carnation Chapter, Eastern Star, Redondo, Cal., held a meeting of unusual interest in Masonic Temple October 25th, several new members being initiated. The South Gate Chapter from Los Angeles paid a fraternal visit and exemplified the work. A banquet followed, about 100 being present.

The Grand Chapter, O. E. S., of Montana convened at Masonic Temple, Helena, October 6th and 7th, celebrating the crystal anniversary of the Order in Montana.



## CHIPS FROM THE STONE QUARRIES.

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES.



### The Craft In General.

The cornerstone of the Masonic Temple at Kalispel, Montana, was laid by the Montana Grand Lodge October 10th.

The Grand Lodge, F. and A. M., of New Mexico assembled in annual communication October 17th, at Albuquerque.

El Kalif Temple, A. A. O. N. M. S., of Spokane, Wash., made a pilgrimage to Walla Walla on October 15th and put a score or more Walla Walla candidates through their paces.

The corner-stone of the new Masonic Temple in Spokane, Wash., which will be one of the finest temples in America used solely for Masonic purposes, was laid October 6th with impressive ceremonies by the Grand Lodge of Free and Accepted Masons of Washington. Grand Master E. H. Van Patten, of Dayton, Washington, presided, Grand Orator W. H. Ludden delivering the address.

The annual conclave of the Grand Commandery of Knights Templar of Illinois was held in the City of Chicago, in the Masonic Temple, commencing Tuesday, October 25th. The annual convocation of the Grand Chapter of Royal Arch Masons of that State convened at the same place on Thursday, October 27th, and the Grand Council, R. A. M., of Illinois on Wednesday, October 26th.

### Double Raising.

Recently there was witnessed in Silveyville Lodge, No. 201, F. and A. M., of Dixon, Cal., when the third degree of Masonry was conferred upon Otto Schulze and Scott Rice, the father of each giving the work to his son in turn. Bro. Oscar C. Schulze, Worshipful Master of Silveyville Lodge, is the father of Otto Schulze, and Bro. J. H. Rice, Past Master of the same body, is father of Scott Rice.

The Grand Lodge of California laid the cornerstone of the new High School at Porterville, Cal., October 27th.

### California In Particular.

A number of members of Berkeley Lodge visited McKinley Lodge at Point Richmond September 30th, the occasion being the conferring of the third degree.

The cornerstone of the new Cumberland Presbyterian Church at Fresno, Cal., was laid October 24th by Past Grand Master Wiley J. Tinnin. Judge George E. Church was the orator of the occasion.

Affairs of West Gate Lodge No. 335, of Los Angeles, one of the youngest Lodges of the California Jurisdiction, are evidently booming, as the report comes to this office that that body on October 22d conferred the third degree of Masonry upon its 200th candidate. W. M. Geo. N. Black and his corps of officers and the Lodge in general are to be congratulated upon this magnificent showing.

### Oregon Grand Commandery.

The Annual Conclave of the Grand Commandery, K. T., of Oregon, was held in Portland, October 20th and 21st.

Grand Commander George H. Hill of Portland delivered his annual address, which showed the order to be in a prosperous condition and that during the year just closed it has increased about 20 per cent, so that now the Knights Templar in Oregon number 767 members.

The following officers were chosen for the ensuing year: Grand Commander, L. N. Roney, Eugene; Deputy Grand Commander, D. C. Alger, Portland; Grand Generalissimo, George H. Burnett, Salem; Grand Captain-General, Frank J. Miller, Albany; Grand Senior Warden, A. M. Knapp, Portland; Grand Junior Warden, T. C. Taylor, Pendleton; Grand Treasurer, for the twelfth term, B. G. Whitehouse, Portland; Grand Recorder, for the sixteenth term, James F. Robinson, Eugene; Grand Prelate, Henry Roe, Portland.



**New York Grand Commandery**

At the annual conclave of the Grand Commandery of Knights Templar of the State of New York, held at Niagara Falls, the 4th and 5th days of October, A. D. 1904, the following officers were elected and installed: Sir Knight John Little, Grand Commander, 1196 Third avenue, New York; Sir Knight Erastus C. Knight, Deputy Grand Commander; Sir Knight Adelbert P. Knapp, Grand Generalissimo; Sir Knight Herman R. Kretschmar, Grand Captain General; Sir Knight Edwin B. Anderson, Grand Senior Warden; Sir Knight Edwin C. Hall, Grand Junior Warden; Sir Knight and Rev. Cornelius L. Twing, Grand Prelate; Sir Knight George A. Newell, Grand Treasurer; Sir Knight John H. Bonnington, Grand Recorder; Sir Knight J. Carlisle Loudon, Grand Standard Bearer; Sir Knight Edward A. Stahlbrodt, Grand Sword Bearer; Sir Knight Guy W. Shoemaker, Grand Warden; Sir Knight James U. Scaggs, Grand Captain of Guard.

The ninety-second annual conclave will be held at Saratoga Springs, Tuesday, September 5, 1905, at 10 o'clock A. M.

**Templar Reunion.**

The officers of the Knights Templar who acted as escort during Conclave Week held a reunion and banquet at the Lick House, October 8th.

Colonel Wm. Edwards was the recipient of much praise and he bore his honors with becoming modesty. He also acted in the capacity of toastmaster.

Captain M. E. Gaines spoke on behalf of the Committee of Arrangements and told in a graphic way of the work of that committee. He described how this conscientious body of men went to work and in a very short time evolved a perfect system for the entertainment of the thousands who visited the city.

Major Toohey told of the way that 150 commanderies had been escorted to their hotels.

One of the pleasantest features of the evening was the presentation to Oakland Commandery No. 11 of a beautiful American flag by Golden Gate Commandery No. 16.

A resolution was read from the members of the various escorts commendatory of the management of the Conclave by Colonel Edwards.

**Felicitation in Nevada City.**

The members of the Triennial Committee of the Northern California Battalion, Knights Templar, composed of members of commanderies located at Marysville, Oroville, Chico, Red Bluff, Yreka, Colusa and Nevada City, were tendered a reception by Nevada Commandery, No. 6, at Nevada City, October 9th. Representatives were present from all the commanderies in the battalion and a merry time was spent around the festive board. Incidents of the recent conclave were retold and experiences of the Sir Knights were related and the evening was most enjoyably and profitably spent.

Thomas Ingram, Eminent Commander of Nevada, No. 6, acted as toastmaster, and in a few remarks welcomed the visitors heartily. Those who responded to toasts and participated in the program in other ways were: "The Northern California Battalion," O. L. Meek of Marysville; "Oroville Commandery," J. L. Waterhouse; "Greeting to Our Visitors," D. E. Morgan; "Chico Commandery," W. H. Miller; "Fraternal Visits," Peter Engel of Marysville; "Our Birthdays," A. C. Irwin of Marysville; "Red Bluff Commandery," Frank Hendricks; "Just a Short Story," T. H. Wilhelm; "Conclave Reminiscences," William Griffin.

The toasts were interspersed with music.

**Ceremonial Session.**

Islam Temple, A. A. O. N. M. S., conducted a big ceremonial session October 12th, at which ninety-one novitiates were given the red-hot article. The parching sands of the desert were specially heated for the occasion. Many members of the Temple, residents of the interior of the State, who were in San Francisco in attendance at the Grand Lodge, F. and A. M., were present, as well as many Shriners from Eastern temples.

A banquet was tendered in honor of the occasion, covers being laid for 1,100 persons. George Filmer, the Potentate of Islam Temple, acted as toastmaster.

**Death of Bro. Rust.**

Bro. J. D. Rust, once Grand Master of Kansas, died at San Diego, October 25th, at the age of sixty-four. He had resided at San Diego for twenty years, and was at the time of his death County Assessor of San Diego County.



## Book Shelf.

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

From Companion Stephen Berry, Grand Secretary, proceedings of the Grand Chapter of Maine, for 1904.

From Bro. H. L. Stillson, Grand Secretary, transactions of the Grand Chapter, O. E. S., of Vermont, for 1904.

From Bro. Malcolm Niccol, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of New Zealand, for 1903-4.

From Comp. Frank J. Thompson, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of North Dakota, for 1904.

From Bro. James C. Munds, Grand Recorder, proceedings of the Grand Council, R. and S. M., of North Carolina, for 1904.

From Bro. Frank J. Thompson, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of North Dakota, for 1904.

From Mrs. Libbie J. Demarest, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Washington, for 1904.

From Bro. C. N. Noteware, Grand Secretary, proceedings of the Grand Lodge of Nevada, F. and A. M., for 1904.

From Bro. Wm. Ronaldson, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of New Zealand, for 1903-4.

From Sir Knight Henry H. Ross, Grand Recorder, proceedings of the Grand Commandery, K. T., of Vermont, for 1904.

From Bro. J. B. Hoover, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of the Province of Ontario, for 1904.

From Neil MacKelvie, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Prince Edward Island, for 1904.

From Companion Frank D. Woodbury, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of New Hampshire, for 1904.

From Ill. Bros. Wm. Homan, 33°, Commander-in-Chief, and James Belknap, 33°, Grand Secretary, proceedings of the Thirty-fifth New York Council of Deliberation, A. and A. S. R., for 1904.



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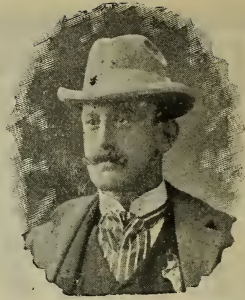
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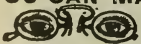
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Leave Sausalito, A. M.—7:50, 6:30 7:05,  
 9:05, 9:50, 10:35, 11:35.

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

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

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