

NOVEMBER  
2009



Volume XCVI  
Number 11

# TRESTLEBOARD

## Amity Lodge No. 442, F. & A. M

A monthly bulletin of information for the members, families and friends of  
Amity Lodge #442, Free and Accepted Masons, California, USA

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Photos*



442

#### **contact us**

**Lodge Office**  
**619-291-0465**  
**FAX**  
**619-291-1364**

### AN AMITY BROTHER ADVANCES IN WINNEDUMAH LODGE #287

From Neal Macurda

On September 29, 2009, I attended Winnedumah Lodge #287 located in Bishop California where my son Douglas was passed to the Fellowcraft Degree. Doug was initiated an Entered Apprentice some eighteen years age in Crossroads Lodge #696. At that time he said he did not want to go on in Masonry as the memory work was more than he wanted to take part in. Visiting him in Bishop where he now makes his home, we drove past the lodge building and I mentioned that the requirement of ritual memorization had been changed materially in the intervening years. Perhaps he might consider the lodge in Bishop a spot to meet brothers in his new home area. Doug agreed that this was a possibility.



I discussed the possibility of contacting the Bishop lodge with Chris and Arnold and the Bishop lodge agreed. District Inspector Wor. Craig Sanborn was the coach that worked with Doug. For the degree, Wor. Sanborn was the Master while Wor. Master Ron Tierce was the Senior Deacon. The degree was conducted with all of the brethren dressed in tuxedos. I was quite impressed by the professional manner that the evening was conducted. The Masters wife served us refreshments after the degree. All of the stations were filled and there were a few brethren as side liners.

The lodge was formed in 1887. It was originally located on the third floor of the opera house. This building burned down in the 30's and a new one was built. The ground floor is a large room with a wonderful hardwood floor. The upstairs is the lodge room.

I was puzzled by the name of the lodge, "Winnedumah." I was told that it was the name of a great Indian medicine man who according to legend of the Piutes in a battle that they believed lost, turned to the Great Spirit and prayed. The earth trembled and in the midst of this terrible convulsion Winnedumah was transformed into a great monolith. The enemy were defeated and peace has remained ever since. This monolith now stands, east of I 395. Near the town of Independence.

Doug is again being coached by Wor. Sanborn who informs me that there will be a Third Degree soon. I plan on attending. (ed. Perhaps some of us may attend also.)  
(additional photos may be found on the BONUS PAGES)  
**Our new email address: [AmityLodge442@gmail.com](mailto:AmityLodge442@gmail.com)**

## FROM THE SECRETARY - ARNOLD KOREY

Brethren,

I want to first wish all the Brethren and their families a HAPPY THANKSGIVING may you all enjoy the holidays.

Amity Lodge dues notices have been mailed to all our members. If any Brother has any questions, please feel free to call me and I will try and answer those questions you may have. Remember, dues are used to help run the daily operations of your Lodge.

At the November stated meeting we will be electing our new: Master, Sr. Warden, Jr. Warden, Secretary and Treasurer. This is your chance to come and be a part in your Lodge.

The Lodge's Installation is set for Monday December 7th, at 7:30 p.m. Put this date aside and come a join us for all the festivities.

If any Brother has not received a due notice by Thanks-

giving, please contact me at the lodge or the number listed in the trestleboard. Also it has come to my attention that some dues cards may have been mailed in error. PLEASE ACCEPT MY APOLOGIES and contact me. I will straighten it out.

I am also asking for your help in locating some Members for whom I do not have a current address. If you know the current address of any of these members

have them e-mail or contact me with their current mailing address. I have tried mailing them information and it all gets returned Your help will be appreciated.

Jason B Grubbs  
James C Bumotad  
Michael J Tekeko  
Avelino Reyes Jr

Fraternally  
Arnold L Korey, Secretary

## ELECTIONS TO BE HELD

The annual election of officers for Amity Lodge will be held at our Stated Meeting on November 5th. This is an important date for your calendar and you should plan on attending to add your voice to the process. The new officers for 2010 will be elected to guide the Lodge through the next year. They have worked hard in preparation for assuming their new positions and deserve your support and confidence. One of the greatest things about Amity Lodge is its members and officers.

## 2009 ANNUAL COMMUNICATION

The 160th Annual Communication is now history. The members of Grand Lodge have met, deliberated, voted and made decisions effecting the nature of Freemasonry in California. New Officers have been installed and new appointments have been made. The results of the 2009 Annual Communication are available on line and for our email subscribers are included as an attachment along with their November Trestleboard.

## TRESTLEBOARD

Amity Lodge #442

Our objective is to disseminate information of interest to the members, families and friends of Amity Lodge #442, F&AM of San Diego, California, USA

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5 to 10  
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TELL YOUR BRETHREN

**Our new email address: [AmityLodge442@gmail.com](mailto:AmityLodge442@gmail.com)**

# AMITY LODGE

## #442

FREE AND ACCEPTED MASONS OF CALIFORNIA

cordially invites you to the  
Third Annual Installation of Officers

Monday  
December 7, 2009

7:30 p.m.

Scottish Rite Masonic  
Center  
1895 Camino Del Rio  
South  
San Diego, CA  
92108



**DUES  
ARE  
DUE**

## BIRTHDAYS FROM THE EAST - CHRISTIAN QUIMPO

Leonardo Manalo	11/1
James Quinn, Jr.	11/3
Roland Ettel	11/4
Arturo Martin	11/4
Charles Corner	11/7
Thomas Swift	11/8
Alfredo Pascual	11/9
Raymond Burkhart	11/9
Rustico Fabian	11/10
N. Bert McIntosh, Jr	11/11
Eric Greco	11/12
Ross Cummins, Jr.	11/13
Herodito Edra	11/14
Juanito Gerardo	11/14
Allen McBeth	11/16
Joselito Soriano	11/17
Bob Humphrey	11/17
Nicholas Prodanovich	11/20
Mark Brandon	11/22
Arnold Korey	11/23
James Bumotad	11/23
Ricardo Dalmacio, PM	11/23
William Lingo, Jr. PM	11/23
Stan Brust	11/24
Gerald Hoege	11/26
Clinton Schmutz, PM	11/27
Christopher Lucero	11/28
Harland DeGood, PM	11/28
Ralph Summers	11/29
Ernesto Ferrer	11/29

This month's

Average age = 60.0 years

Oldest = 91 years old

Youngest = 22 years old

Happy Birthday to these Brethren! We would like to wish you a happy birthday in person at the Stated Meeting dinner of your birth month. Please do join us and remember that your dinner is on the Lodge.



## LODGE EMAIL ADDRESS CHANGE

Amity Lodge's email address has been changed effective immediately!

[AmityLodge442@gmail.com](mailto:AmityLodge442@gmail.com)

As the days grow shorter and the holidays are around the corner, I reflect on how fast this year has gone for me. Amity lodge has accomplished much this year with much more to do.

With my trip to Grand Lodge, I was not here to run the Stated Meeting for the month of October. I would like to thank our J.W., Secretary, Officers coach and others for filling in and doing a wonderful job! Thank you all! California has a new Grand Master, the Most Worshipful KENNETH G. NAGEL.

Amity Lodge looks forward to electing our new Master and Officers Line for the next Masonic year. This will happen at the November Stated Meeting. If you haven't been to a Meeting all year, this is the one you want to be at, if you are able.

Due to a last minute change, Amity Lodge conferred two 3rd Degrees instead of a 2° and a 3° last month. Congratulations to Bro. Marvin De Jesus and Bro. Josh San Agustin on being Raised to the sublime Degree of Master Mason. Brethren, let them know how much you appreciate their hard work in becoming Master Masons. Also, I acknowledge the work of our Line Officers, Past Masters, Brethren and our Coach for conferring such excellent Degree Ritual. Thank you all.

Amity Lodge's "Dine-Outs" have been remarkable this year and I want to recognize Bro. Harry Besnoy for his efforts in organizing these events for the past few years. This last Dine Out (which was the last one of this year) boasted our largest turn out yet. Though with some sadness, Bro. Harry will be stepping down from being the Chair of the Dine Out Committee, to be installed as Assistant Secretary next year. With change there is hope. I am hoping that someone will step up and assume the Chair of the Dine Out events Committee and carry on the tradition that Bro. Harry started along with Wor. Coren Andrews for Amity Lodge. Thank you very much Bro. Harry for your dedication to our Lodge!

I am pleased to report that Amity Lodge Officers & I visited Temecula Catalina Island Lodge No. 524 on Oct. 26th. Bro. Eric Madrid was Raised to the sublime Degree Master Mason and Brotherly Love was spread between our Lodges. I was honored to give the Masters' Lecture for his Degree. Thank you Wor. Ahmad Saab, W.M. for that honor. Future visitations to other Lodges will be announced when those dates become known.

Pending a vote by the Lodge, we maybe conferring the last Degree of the year on Mr. Paul Hunt on Nov. 9th. Come to Lodge and support this man (if elected to receive the Degrees of Masonry in this Lodge) as he might start his Masonic career in this Lodge.

The Quimpo family wishes everyone Blessings throughout the month and a happy Thanksgiving!

May the Great Architect of the universe bless and protect us.

Sincerely and Fraternally,  
Christian P. Quimpo, WM

## DINE OUT NIGHT

After a very successful year of Dine Out Nights, it is time to make allowances for the Holiday season. That being the case, our Brother Harry has suspended the Dine Out program for the rest of the year. We will not be

Dining Out in November or December. Please take the time to enjoy the many special days and events that will be coming up in the next couple months. As we turn the corner to a new Masonic year, with changes to duties,

we are looking for a new Dine Out coordinator. If you are interested, please contact John McQuown. He will appreciate your volunteering. Happy rest of the year. Come to Stated Meegings we have good food there, too.

**Our new email address: [AmityLodge442@gmail.com](mailto:AmityLodge442@gmail.com)**

**TRESTLEBOARD**  
**Amity Lodge No. 442, F. & A. M.**  
 A monthly bulletin of information for the members, families and friends of Amity Lodge #442,  
 Free and Accepted Masons, California, USA

**AMITY LODGE NO. 442, F. & A. M.**  
**Scottish Rite Center**  
**1895 Camino del Rio South**  
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Attention wives, family and care givers: Should the person to whom this Trestleboard is addressed be ill or in some difficulty, please call Arnold Korey, Secretary of Amity Lodge #442 at 619-291-0465.

**AMITY LODGE OFFICERS**

- Master ..... **CHRIS QUIMPO** (Emily)  
858-231-3226 ..... chrispq@hotmail.com
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619-669-4731 ..... hdthurber@att.net
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619-669-4731 ..... hdthurber@att.net

**NOVEMBER 2009 CALENDAR**

- November**
- Mon 2nd** 6:45 p.m. First Degree Practice
  - Thurs 5th** **STATED MEETING OF AMITY LODGE** at 7:30 p.m.  
Dinner at 6:30 p.m. Make your reservations please call 619-291-0465. Coat and tie. **ELECTIONS**
  - Mon 9th** 6:45 p.m. **First Degree** - Brother Hunt
  - Thurs 12th** 6:45 p.m. Degree Practice or Visitation
  - Mon 16th** 6:45 p.m. Degree Practice or Visitation
  - Thurs 19th** 6:45 p.m. Dark  
20-21st - Scottish Rite Fall Class
  - Mon 23rd** 6:45 p.m. ISI - Masters' and Wardens' Questions
  - Thurs 26th** **HAPPY THANKSGIVING**
  - Mon 30th** 6:45 p.m. Installation Practice

- December**
- Thurs 3rd** **STATED MEETING OF AMITY LODGE** at 7:30 p.m.  
Dinner at 6:30 p.m. Make your reservations please call 619-291-0465.Coat and tie.
  - Mon 7th** 7:30 p.m. Installation

**NOTE: Officers' attire: First and Second Degrees is coat and tie, Third Degrees it is TUXEDO.**  
 Stated meeting attire is back to Coat and Tie.

**NOVEMBER STATED MEETING DINNER MENU**

- Honey Baked Ham and Roast Turkey
- Mashed Potatoes and Peas/Carrots
- Chinese Chicken Salad - Pumpkin Pie
- Beverages and Assorted Breads



**Our new email address: AmityLodge442@gmail.com**

# ONE HUNDRED YEARS OF FREEMASONRY IN CALIFORNIA

## The Greatest of these is Charity

But crooks then were the same as crooks of today. As new obstacles were placed in their paths, they developed new methods of getting around them. As a result, plaintive and righteously indignant notes continued to creep into the minutes up till, and long after, the advent of interrelated and cooperative activities of boards of relief. In June, 1876, Calaveras Lodge No. 78, of San Andreas, discovered a Robert Fitzgerald to be a fraud, and reported him to the Grand Secretary. In April, 1881, Henry Clay Lodge No. 95, of Sutter Creek, received a circular letter from the Grand Secretary, warning it against an imposter named Charles R. Davidson, who was "working" the Lodges in that part of the country. It was too late. The gentleman had already visited town and cost the Lodge \$2. A terse entry in the minutes of Clay Lodge No. 101, of Dutch Flat, for July 10, 1886, tells a story all its own: "Communication from Friends of Harmony Lodge No. 58 of New Orleans, La., stating they had no member by the name of C. P. Hall of Hiram Lodge either. (Bilked again) Filed." Santa Barbara Lodge No. 192 must have had cause for suspicion in February, 1875, when its secretary was instructed, under seal of the Lodge, to determine in any way he thought proper whether one Clarence Gray

who had several times visited the Lodge as a Master Mason was not really Patrick McGinnis. The following year, on December 30, this same Lodge complained that an A. D. Pierce, supposedly of Sacramento Lodge No. 40, had imposed upon the brethren at Santa Barbara and shamelessly swindled them. Humboldt Lodge No. 79, of Eureka, was extremely worked up only a short time before over a suspected fraud who was "sojourning with a woman not his wife," while the records of Nicolaus Lodge No. 129, of Wheatland, for June, 1898, show it somewhat "put out" because of a fraud who skipped town "by the light of the moon, leaving hotel and livery bills unpaid."

But the most whimsical fraud to work the California jurisdiction seems to have been the Charles R. Davidson who relieved Clay Lodge of the previously mentioned \$2. Grand Secretary Abell devoted an eleven hundred word circular letter to him in March, 1881, calling him a "Masonic tramp." Davidson usually represented himself as belonging to Albany Lodge, Coos County, Oregon, and Bailey Chapter No. 8, of the same state—both fictitious. Again, he said he belonged to Grand Ronde Valley Lodge, at Union, which was a real Lodge, all right, but it had no Davidson on its roll. It was also the home Lodge

of T. W. Wright, Deputy Grand Master of Oregon, who felt that Davidson was "on a general bilking tour" of California and "ought to be summarily stopped." In this opinion, the brethren of Nevada, Amador, Ophir, and Clay Lodges concurred to the fullest extent.

Davidson was a handsome fellow about thirty-five years old. He stood five feet, seven or eight inches in height, had a sandy beard and light, curly hair; and as he traveled about the country, he wore good clothes and presented a respectable appearance. There was nothing at all suspicious about him. When examined by a Lodge committee, he was most accommodating. On proving his proficiency in Blue Lodge work, he not infrequently asked to be examined in the Chapter work. Examining committees invariably pronounced him a "bright Mason" in both.

Nor was he hoggish. So far as known, he bilked no one Lodge for more than \$5. He was apparently satisfied with just enough to take him on to the next town, but if a Lodge wished to give him more, that was the Lodge's business. Furthermore, there was no doubt that he had been a Mason. On one occasion, when caught at his game, he said

he had once belonged to a Lodge in Missouri.

It is doubtful, however, if any fraud ever cost our early brethren so much as some of their own well intentioned practices, particularly that of money lending.

Money lending, most often a form of charity intended to help a brother over a tight spot, all too frequently resulted in nothing more than a long-term and highly unprofitable debtor. A brother, who was a farmer, might need \$300 to see him through till his crops were sold, or another brother could use \$500 for something else; and so on for various other reasons that impel men to borrow money. If the Lodge happened to have some surplus funds in its treasury, what could have been more natural than to borrow from the Lodge? Also, what could have been more natural than that a warm spirit of fraternal aid, instead of a realistic business sense, should surround the transaction.

It appears that certain old-time Lodges almost went out of their way in quest of such "investments." Some lent large sums without a cent of interest. Others charged one per cent or more a month, while an exceptional few both borrowed and lent at what today would be consid-

from  
*One Hundred Years of Freemasonry in  
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ered outrageously usurious rates. But the record speaks for itself. It eloquently testifies why Grand Lodge eventually hemmed subordinate organizations with restrictions on the use of their funds—why finance committees, risking accusation of parsimony, learned to say "no" in one syllable.

The earliest minutes reveal little out-and-out lending during the gold days, probably because most Lodges were having too hard a time scraping up enough money for straight charity. Lending required treasuries with surplus or reserve funds, something almost unknown till the great influx of Argonauts subsided and better food and living conditions brought a general improvement in public health.

San Joaquin Lodge No. 19, of Stockton, was one of the first in the field. On December 20, 1852, it lent \$150 from its Charity Fund to Egbert Austin who wished to return to his home in New Orleans. Its only security was, more than likely, Austin's pledge to return the money after he got home.

By 1859, Chico Lodge was lending money on a large scale. The minutes of February 19 show William P. Tilden, Senior Warden, moving that a committee be appointed to assist the Treasurer in lending Lodge funds from time to time "as seems best. . ." Off and on, for the remainder of the year, loans find increasing prominence in the records. No less than seven, running into hundreds of dollars,

were recorded between then and the spring of 1861. It may have been a paying business, but it is questionable, for it was necessary to jog one or two of the borrowers into a paying mood with the threat of legal proceedings.

But for a couple of unfortunate events, Gold Hill Lodge No. 32, of Lincoln, might have become an important money lender. Early in 1860, while still at Gold Hill, its members discovered a surplus of \$332.12 in their treasury. They rejoiced in having so much on hand, and planned to lend it out at interest and devote the interest to relieving the distressed and building a new hall. They need not have bothered themselves. By summer, the Treasurer had appropriated it to his own uses. On December 2, after he had been given every opportunity to pay it back, he reported that "he had not the money, could not get it, and that the Lodge might do as they pleased." Whereupon he was tried and expelled on charges of intemperance and defrauding the Lodge.

Another Treasurer of this Lodge "borrowed" \$500 on his own say-so in 1896, after the Lodge had moved down to Lincoln. When called for an accounting, he gave a mortgage on his crops, yet to be harvested, issued a personal note, and made several payments thereon. There were extenuating circumstances of some sort in this transaction, because the

brethren were willing to dig into their pockets to help him out.

The brethren of Lexington Lodge No. 104, of El Monte, did not go in for money lending to a great extent, charitable or otherwise, but they unmistakably evinced a practical turn of mind in that direction. On two occasions, they took on the aspects of a trading establishment. A peculiarly worded entry in their minutes of January 16, 1875, says, "Bro. T. McLain reported that he received 1671 tls. of tobacco from Liberin to be to the credit of the Lodge (167.0) on note, which report was received and acknowledged by the Lodge as correct." On February 16, 1876, the Treasurer was instructed to go to Eklanah C. Parrish's ranch and receive from him the requisite number of live stock to satisfy that brother's indebtedness to the Lodge.

In 1856, Clay Lodge No. 101, of Dutch Flat, had to borrow money at 2.5% interest a month to pay its own debts. Sixteen years later, it was lending money, a thousand and two thousand dollars at a time, to say nothing of owning a tidy block of United States bonds.

This, of course, was exceptional and far removed from anything approaching charitable helpfulness. The rule was pretty much in the opposite direction. While Clay Lodge was making big profits, other Lodges were extending time or writing loans off their books alto-

gether. For example, in May, 1879, St. Louis Lodge, which had granted loans as high as \$500, "cancelled all outstanding notes for money due the Lodge from brethren." Oroville Lodge No. 103 was extending notes as early as 1860, and its financial report for January 1, 1872, reveals several notes ranging from \$36 at 1% interest a month to \$1000 at 10% a year. How good these notes were is questionable.

At a meeting of August 21, 1869 Phoenix Lodge No. 178, of San Bernardino, asked a member to pay the note he had given to the Lodge or give a new one with an endorser's name on it. It is doubtful if he did either, for, at the same meeting, the Lodge voted him \$50 relief. And four years later, the Lodge had to borrow \$400 at 2% a month interest to pay one of its own debts.

A casual survey of this "relief lending" is sufficient to prove that many a Lodge was confronted with the alternative of settling for less than the principal or cancelling the interest in order to collect the principal. Newville Lodge (now Olivet Lodge No. 205, of Corning), preferred the first method in February, 1895, when it released for \$250 a note worth \$500. Western Star Lodge No. 2, of Shasta, had an unforgettable experience with the second method in January, 1866. Joseph Isaacs

had borrowed \$200 "for a friend" two years earlier. The friend evidently "forgot" to pay and, since Isaacs stood to lose everything, he asked the Lodge to "remit the interest," which it did.

By the spring of 1885, borrowing from Lompoc Lodge No. 262 was so constant that something had to be done to discourage it. A minutes entry, for April 24, shows "it was resolved that no money (will be) loaned from the Lodge funds except on receiving two sufficient sureties, and those sureties not to be members of the Lodge." The problem must have continued, however, for on July 3, 1903, the Lodge had to get tough. A resolution of that date reads: "Whereas it is absolute necessity that the Treasury of this Lodge be protected against losses resulting particularly from bad loans, and whereas it is expedient that no restraint shall be placed upon the officers or members of this Lodge, in the collection of its funds, should occasion demand that legal force be resorted to, and whereas it is distasteful to this Lodge to initiate suit against its members for the recovery due it on account of loans made to such members in the past, therefore, be it Resolved: That no money belonging to this Lodge shall be loaned to any of its members, and that officers granting such loans or paying over such money to the would-be borrower, even after the Lodge shall have voted that such loan be

made, shall be and are hereby responsible for any funds so disbursed as follows: Firstly: On Masonic grounds for misappropriation of funds belonging to the Lodge, and Secondly: Legally, and suit may be brought against one or all of such officers for the recovery of any or all moneys so disbursed." Needless to say, Lompoc Lodge's treasury showed a decided turn for the better.

The foregoing incidents hardly scratch the surface of this lending business, which should be classified as charity or borderline charity, because it was chiefly motivated by a desire to relieve distressed worthy brethren. It extended from one end of the state to the other, and eventually embarrassed an incredibly large number of brethren who consulted their hearts more than their heads and pocketbooks. But it should by no means be confused with the multiplicity of sound loans granted on a purely business basis for purely business reasons, such as those previously mentioned in connection with Clay Lodge. One was a human investment; the other a mere financial transaction.

All the time that our early brethren were dispensing, or settling controversies over, relief and looking out for frauds, they were simultaneously discharging a miscellaneous collection of smaller but no less important duties.

For one thing, practically every Lodge in

this state that came into existence before the great depression of the early 1930's has remitted the dues of unfor-tunate brethren at one time or another. A large number have restored brethren who had been suspended for non-payment of dues. And more than may at first be imagined have reexamined their actions and restored expelled members, some many years after expulsion. A classic example of this was the action of Woodbridge Lodge No. 131, in August, 1898, when it restored Charles Howard Gordon who had been expelled twenty-five years earlier. Gordon, who never gave up his fight for restoration, was apparently the victim of a malevolent force within the Lodge, which was a long time dying out. But, eventually, the Lodge righted its error and the fraternity regained a good, hard-working brother who was, and deserved to be, buried with Masonic honors.

As for dues, the helping of brethren, whom misfortune struck after their removal from this to other states, was so common that it hardly rated more than passing mention in minutes. Maybe they were sick; maybe they were out of employment. But in either case, they had only to let the Secretaries of their Lodges know of their plight, and their brethren would gladly stretch forth the helping hand of relief. Many a brother in good standing today owes a debt of gratitude to his home Lodge for this action.

Thus, our brethren discharged their manifold duties toward their fellows till they came to the last, the burial of the dead. Next to caring for the sick and indigent, the widow and orphan, it constitutes the second largest division in the relief records. It is virtually a chapter unto itself.

As previously stated, Masons always buried their dead in decent places with suitable honors and dignity, even during the cholera epidemic and the most distressful periods of the gold days. They considered it their solemn obligation to do so, and would have opposed any effort to hinder them. When Luke Halloran of the Donner Party died on the Great Salt Lake Desert, in the summer of 1846, James Frazier Reed and William Henry Eddy, the only other Masons in the party, took time out to prepare his body and bury it with Masonic honors in a grave of pure salt. That at a time when the whole party was in imminent danger of destruction.

As subordinate Lodges came into existence here and there about the state, after the establishment of Grand Lodge, they made provision for the last great phenomenon. Many a mining or agricultural district Lodge, with barely enough members to confer a degree, had its own little, white fenced burial ground where yew and cypress stood out against the evening sky. Within its

confines, the Banksia rose mingled its fragrance with that of flowers from old-time gardens, and ivy crept over grassy mounds. It evoked memories of similar countryside spots back home in the states. It was a place of rest at the end of a long and wearisome journey, a peaceful haven in a new and strange land.

In the larger valley and coastal communities, more elaborate establishments were laid out with long tree-lined avenues and numerous brick and stone mausoleums. They were, usually, municipally owned and had spacious sections set aside for use of our early brethren.

Most of these burial grounds did not come into existence till 1851 or later. They were not only a step toward decent disposal of the dead, but also an effort to wipe out remembrance of the frightful conditions in San Francisco during the fall of 1850, when "exposure and disease rapidly peopled the kingdom of death." No man could be blamed for trying to get his mind off the eight hundred unidentified unfortunates huddled in one immense grave in Yerba Buena Cemetery, a desolate, unenclosed sand waste that ultimately became the Civic Center of San Francisco.

But, Yerba Buena Cemetery was still six months in the future, the overland Forty-niners had just begun to arrive in Sacramento, and the first Masonic Lodge in the state had yet to open its doors

when California witnessed its first Masonic funeral.

Early one morning in August, 1849, one of our brothers, walking along the beach at San Francisco, came across the body of a drowned man which had been carried ashore by the tide. The brother promptly reported his discovery to the local authorities, and the alcalde, acting as coroner, conducted an inquest. There was nothing in the deceased's pockets to reveal his identity but, on removing his clothes, the investigators discovered conclusive evidence that he was a Master Mason. His body was tattooed almost from head to foot with symbols and working tools of Masonry. On his left arm were those of the entered apprentice; on his right, those of the fellowcraft. His chest exhibited the trowel and all other tools peculiar to the degree of Master Mason. Elsewhere, he was covered with such emblems as the Book of Constitutions, Weeping Virgin on the Broken Column, Bee Hive, Sprig of Acacia, Hour Glass, Scythe, Forty-seventh Problem of Euclid, Sun, Moon, Stars, etc.

By the time the investigation was over, news of the event had spread through the sprawling town of tents that covered nearby hillsides. A crowd had gathered, and in it were a number of Masons who, though having no idea of the stranger's identity, recognized him as one of their brethren and took charge of

his body in order to give it decent interment.

Sixteen years later, in his Poetical and Prose Writings, published by A. Roman & Company of San Francisco, James Linen of California Lodge No. 1, of San Francisco, left an interesting description of the funeral that followed.

"The body was laid in a rude but substantial coffin, and borne in silence to the brow of a neighboring hill where it was buried with becoming honors. The mourners stood around his grave, each one wearing a white apron, which from time immemorial has been the emblem of innocence and the badge of a Mason. There were eyes bedewed with tears that were unused to weep. The occasion was as solemn as it was extraordinary. In the entire absence of all empty pomp and ostentation, there were the manly and undisguised feelings of Masons, moved to a touching event over the humble grave of an unfortunate brother. The funeral service was impressively read by Lieutenant Colonel J. North. The brethren severally dropped a sprig of evergreen upon the coffin, and, after an appropriate prayer, the dust of Happy Valley forever covered the mortal remains of the mysterious stranger whose body was so beautifully embellished with Masonic emblems."

San Francisco soon had more than her share of dead and dying, as mentioned elsewhere, and the

inland communities were not far behind her. The next hardest hit—if not hardest—was Sacramento. While San Francisco was first to receive the indigent and ailing arriving by sea, Sacramento caught the full force of the woebegone and stricken unfortunates of the great overland migrations. Both cities were distributing centers for throngs bound for the diggings, and our early brethren in both cities were indeed hard out to give their departed fellows decent interment, according to the ritual of the Craft, and at the same time move with the dispatch demanded by the exigencies of the occasion. Nevertheless, as many early writers have pointed out, they took time to do it right. They refused to drop their dead into half-made boxes, haul them like so much cord wood on public carts to the cemeteries, and unceremoniously dump them into so many unmarked holes.

A singular tribute was paid to their conduct by the people of Los Angeles, where for years they had the only Protestant cemetery and were the only Protestant organization equipped to conduct decent burial services. They were called on, time and again, to conduct the funerals of persons not members of the Craft.

As the emergencies subsided, however, the brethren of the stricken areas were able to give more

attention to their last solemn duty. Little by little, the minutes of their own and other Lodges of the jurisdiction took more notice of funerals and funeral details. Before long, almost every Lodge that could obtain one hired a brass band to furnish music at its funerals, a custom that did not completely disappear till after the turn of the century. As late as June, 1899, San Jose Lodge No. 10 voted down a motion to dispense with music at funerals, but left the question of its appropriateness to the judgment of the Master and Wardens.

The records of Columbia Lodge No. 28 (now extinct), for December 3, 1853, include music in a detailed account of the plans for George A. Field's funeral, which was to be held on the morrow. Among' the numerous items, we find that Connor was to "procure evergreens"; Pendergrast, deliver the address; Seas and Fletcher, "examine and improve the road to the burial ground"; and Floyd and Cunningham, procure the music.

On April 15, 1860, Volcano Lodge No. 56 conducted the funeral of a sojourning brother, which, despite its melancholy nature, must have been something of a gala occasion. The Lodge hired the Volcano Band, the Volcano Glee Club, and invited the whole jurisdiction to attend.

Eventually, however, bands, which might range anywhere from two to twenty or more members,

came to be regarded as economically inexpedient. When composed of members of the Lodge, itself, they were not so expensive, but it was something else altogether when they had to be hired on the outside. First one Lodge, then another, voted to dispense with them. But, they were apparently hard things to dispose of. Bills for their hire lingered for some time in the minutes of Lodges that had previously voted to do away with them. For example, Santa Cruz Lodge No. 38 voted to dispense with them February 4, 1871. Yet two months later, it allowed five dollars for transportation of musicians who went from Santa Cruz to Watsonville to play for the funeral of a Brother Woodruff.

Then, too, Grand Lodge had begun to frown upon what looked like a little too much ostentation. It seemed that some of our more exuberant early day brethren were just looking for a chance to parade. For a while, Secretaries were kept busy writing to the Grand Master, asking permission for the brethren to appear in full Masonic regalia at every sort of function from pot-luck supper and dance to a May Day picnic and political rally. In some of the less affluent Lodges, the brethren had their own aprons, which they carried in their coat pockets and wore on the slightest excuse. They were even known to come out of the mines wearing them. Up to a few years ago, old-timers of

the Calaveras region recollected Mark Twain and Will Gillis walking along the road on their way to a Masonic function, wearing their aprons. They were indeed proud of the Craft, proud of their membership in it, and considered their aprons the best advertisement thereof. And what offered a better chance to advertise than the funeral of a departed brother with a brass band at the head of it?

But, there is some question as to whether the hiring of bands constituted as great a threat to the financial stability of a Lodge as did its own unhesitating willingness to pay funeral expenses that frequently ran into hundreds of dollars. For some years, it mattered little whether the deceased was a member or sojourner. Some Lodges even paid the funeral bills of wives of deceased brethren. Humboldt Lodge's funeral

record is outstanding. After already paying for more than its share of funerals, over a long period, this Lodge voted, on February 7, 1884, to "pay the funeral expenses of each and every one of its members dying in good standing and buried by the Fraternity."



Most Worshipful Kenneth G. Nagel, Grand Master of Masons in California

Grand Master Nagel's Logo



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**Our new email address: [AmityLodge442@gmail.com](mailto:AmityLodge442@gmail.com)**



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