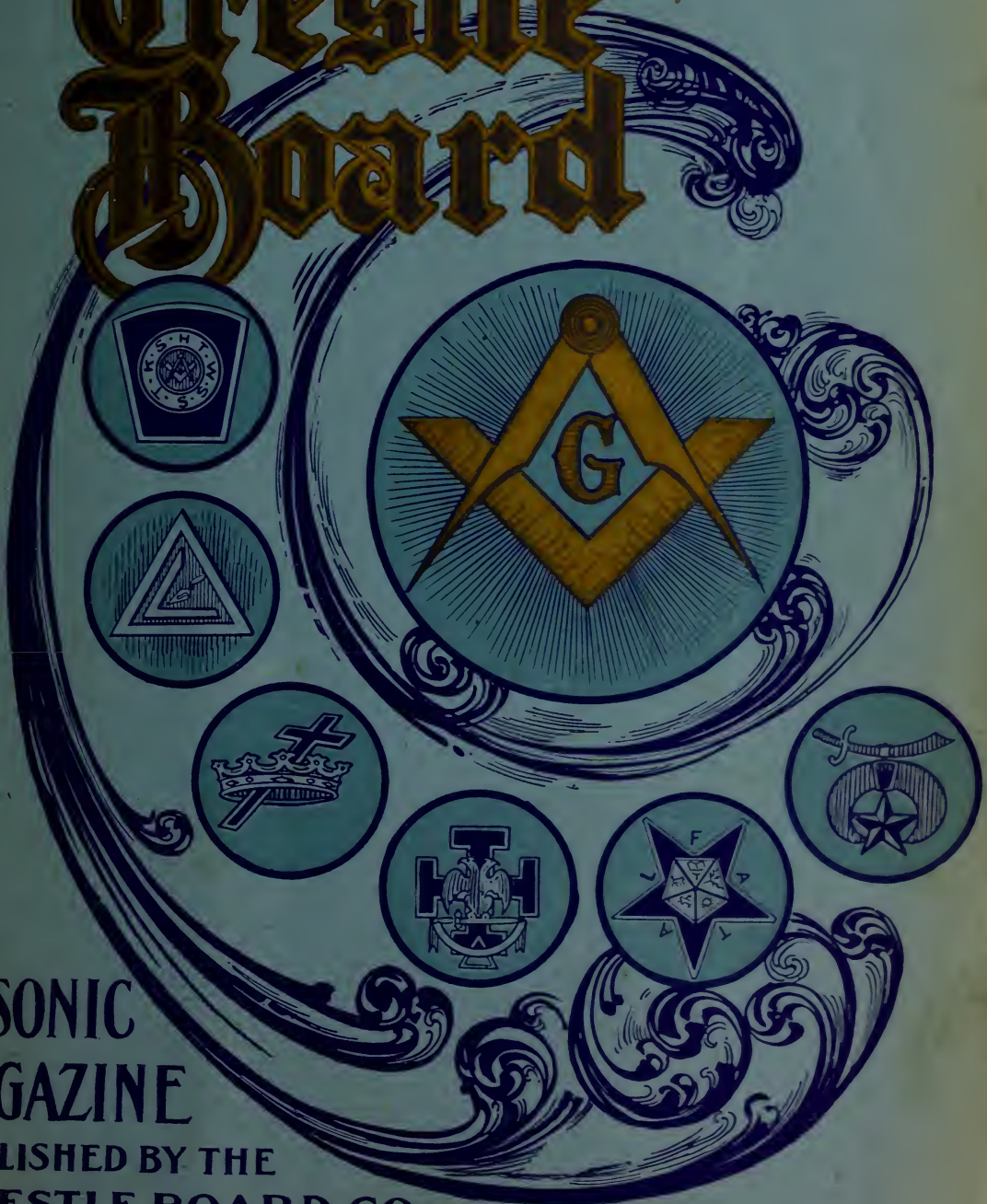


CHRISTMAS
1904

The Trestle Board



A
MASONIC
MAGAZINE

PUBLISHED BY THE
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SAN FRANCISCO, CAL.

VOL. XVIII. DECEMBER 1904. No. 6.

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EDWARD H. HART

MANAGER

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The Trestle Board

CONTENTS FOR DECEMBER, 1904

Christmas Sentiment	393
Christmas Observance by Knights Templar	395
Christmas Deliverance	396
The Two Saints John	397
A Manly Man	398
Greek Theatre	400
As Told in the Smoking Car	402
Semi-Centennial in Amador	404
Cornerstone Laying	405
True Cornerstone	406
Toleration	407
Death of Bro. Lewis Cass Wittenmeyer	409
Perfect Ashlars of Masonic Thought	410
Editors' Corner	412
The Yule-Tide.	
Christmas Observance.	
Objection to Advancement.	
Those Who Live in Glass Houses.	
Clandestine Lodges.	
The Eight Classes of Emblems.	
The Only Way.	
Characteristic Generosity.	
The Black Cloud on the Desert.	
A Very Great Mystery	416
Masonic Veterans and the Sloat Monument	417
The Jaunts of Islam	418
Yankee Christmas Club	420
Obligation to Candidates	421
Grand Orient of France Interdicted	422
Newly Elected Lodge Officers	423
Eastern Star Elections	424
Song of the Saw-Buck	426
Chips from the Quarries	427
Book Shelf	432

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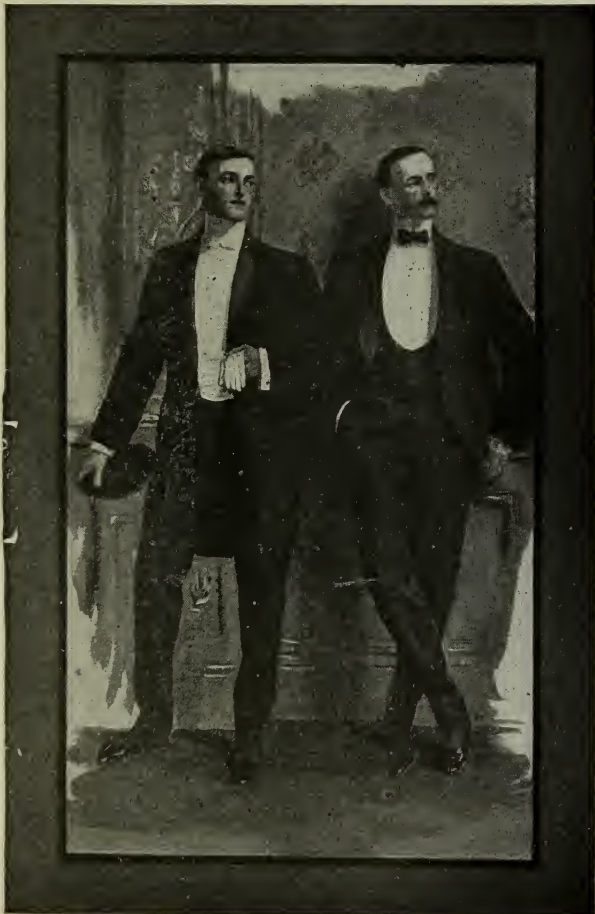
Liberal commission to active agents. Correspondence solicited from every locality, jurisdiction and country on subjects pertaining to every Rite and Branch of Masonry.

Notice to Subscribers.

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

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

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Masonic Calendar.

SAN FRANCISCO AND ALAMEDA COUNTIES.

- Stated Meetings.
- MONDAY**
- 1st *Occidental Lodge, No. 22.
 - 1st *Hermann Lodge, No. 127.
 - 1st †King Solomon's Lodge, No. 260.
 - 1st & 3d *San Francisco R. A. Chapter, No. 1.
 - 1st & 3d †Golden Gate Commandery, No. 16.
 - 2d & 4th †Beulah Chapter, No. 99, O. E. S.
 - 2d & 4th ††Olive Branch Chapter, No. 169 O. E. S.
 - EVERY †††Oakland Scottish Rite Bodies.
 - 1st & 3d †††San Francisco Chapter, No. 196, O. E. S.
 - LAST ††††Fruitvale Lodge, No. 336.
- TUESDAY**
- 1st *Golden Gate Lodge, No. 30.
 - 1st *Oriental Lodge, No. 144.
 - 1st ††San Francisco Lodge, No. 360, U. D.
 - 1st ††Brooklyn Lodge, No. 225.
 - Mission Commandery, K. T.
 - 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 *Yerba Buena Lodge of Perfection, No. 1, S. R
 - At Call *Yerba 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 †Loggia Esperanza Italiana, No. 219.
 - 2d & 4th †Crescent Court, No. 3, R. & A. D.
- SATURDAY**
- 1st †Mission Lodge, No. 169.
 - 1st ††Oakland Lodge, No. 188.
 - 1st ††Berkeley Lodge, No. 363.
 - 2d ††Alameda Chapter, No. 70, R. A. M.
 - EVERY Masonic Board of Relief, Emma Spreckels Bldg., 927 Market St., Room 604.
 - LAST *Past Masters' Association.
 - 2d & 4th †Mission Chapter, No. 155, O. E. S.
 - 1st & 3d †Aloha Chapter, O. E. S., No. 206.
- * Masonic Temple, Corner Post and Montgomery Sts.
 † Franklin Hall, Fillmore, bet. Sutter and Bush Sts.
 † Golden Gate Commandery Hall, 629 Sutter St.
 † Masonic Hall, Railroad Ave., South San Francisco.
 † 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
 ††† 23 Sutter St.
 ** Devisadero Hall, 317 Devisadero St.
 ††† East 14th St. and Fruitvale ave., Fruitvale.
 ††† Octavia and Union Streets.

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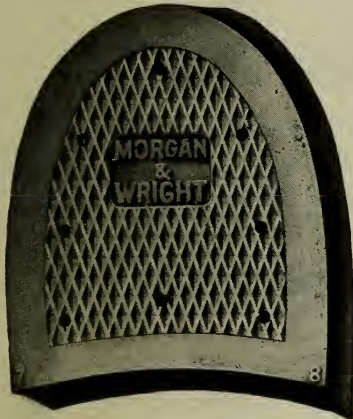
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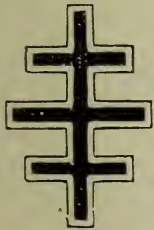
614 DUPONT STREET, Next to St. Mary's Church, SAN FRANCISCO, CAL.

The Trestle Board

Vol. XVIII

DECEMBER, 1904

No. 6



Christmas Sentiment

Grand Encampment of the United
States, K. T.

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE.

PORTLAND, MAINE, November 10, 1904.

DEAR FRATER:

The following sentiment has been prepared for the coming Christmas:

To our Most Eminent Grand Master, GEORGE M. MOULTON:

May the Prince of Peace reign in all our hearts and His love unite all
the Nations.

The Grand Master sends the following response:

All hail the day when love divine shall ennoble and dominate every heart, each
for others and all for God.

Will you join in these sentiments on Monday, December 26th (the 25th falling
on Sunday), at noon Eastern Standard time (equivalent to 5 P. M. Greenwich), and
will you extend the invitation to your command, as well as to all true Templars and
their friends wheresoever dispersed, on land or sea.

Courteously and fraternally yours,

STEPHEN BERRY,

Committee.

Portland, Maine.

THE TRESTLE BOARD

HEADQUARTERS OF THE GRAND COMMANDER,

Room 204, Starr King Building, 121 Geary Street,

SAN FRANCISCO, Monday, November 28, 1904.

TO ALL KNIGHTS TEMPLAR WITHIN THE JURISDICTION.

GREETING:

In response to the foregoing, you are requested to assemble in your respective Asylums, on Monday, December 26th, at 9 o'clock, Pacific Standard Time, and join with our Fraters throughout the world in the proposed sentiment and response; inviting all sojourning Knights Templar to meet with you and participate in the Christmas libation.

Your Grand Commander takes this occasion to extend to each and all his Knightly Greeting; may a happy New Year be your portion, with peace and prosperity in your respective Commanderies.

"I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!"

W. FRANK PIERCE,
Grand Commander.

Attest:

WM. A. DAVIES,
Grand Recorder.

[L. S.]

Hawaiian Standard Time,	165° W.	6 A. M.
Alaska " "	135° W.	8 "
Pacific " "	120° W.	9 "
Mountain " "	105° W.	10 "
Central " "	90° W.	11 "
Eastern " "	75° W.	12 • M.
Greenwich " "	0° W.	5 P. M.
Philippine " "	120° E.	1 A. M. Dec. 27





CHRISTMAS OBSERVANCE BY KNIGHTS TEMPLAR



BY SIR WM. A. DAVIES, PAST GRAND COMMANDER, CALIFORNIA

The custom was inaugurated by Sir Knight Stephen Berry of Maine several years prior to 1889. At the Twenty-fourth triennial of Knights Templar held in Washington in 1889, M. E. Grand Master Sir Charles Roome referred to the matter in the following language:

Everything which tends to promote a feeling of fraternal union is to be encouraged and I know of no custom of late years which more effectually brings to our thoughts the sense of that complete accord which should ever unite us in the bonds of mutual affection.

Pursuant thereto, at the Twenty-fifth Triennial, held at Denver in 1902, the following resolution was adopted:

Resolved. That the Grand Encampment approves and gives its official sanction to the observance of Christmas Day by Knights Templar, either in their individual capacity or as Commanderies, and that annually there be a Christmas Toast and response prepared and transmitted to all Grand and Constituent Commanderies owing allegiance to the Grand Encampment. While life and strength remain to him the management of the matter could not be in better hands than those of the beloved Frater to whom the credit is due of originating the beautiful idea, and we, therefore, further recommend that he be charged with the duty of preparing the sentiment annually during the pleasure of the Grand Encampment, and that the expense thereof be paid on the order of the Grand Master.

In accordance with the above resolution toasts and responses were prepared and mailed to the several Grand and Constituent Commanderies under the jurisdiction of the Grand Encampment of the United States, commencing with Christmas, 1902.

From that day to this, Sir Knights throughout the American continent have gathered at their several asylums, and upon the stroke of high twelve (Eastern time) have lifted their glasses in unison to the toast of the Most Eminent Grand Master, and testified in language fraught with sincerity and earnestness, their devotion to the cause of Him who died on Calvary and to the practice of His virtues.

Though for the practice there cannot be laid the claim of antiquity, it being comparatively of recent origin, it nevertheless constitutes a most delightfully charming custom, and one which it is hoped will prevail throughout all time—so long as Sir Knights shall assemble for the exchange of knightly courtesies and the pleasures of social intercourse.





WRITTEN FOR THE TRESTLE BOARD BY THE EDITORS



VERY pretty little Masonic story comes to the TRESTLE BOARD from the city of Erie, Pennsylvania, which is appropriate to this gladsome yule-tide season because what might be termed the scene of the drama is laid in that city 16 years ago, on the anniversary of the birth of One who came to this earth that the sins of men might be atoned, and their lives made purer and holier for His advent.

In the year 1888, in that beautiful city by the shores of the lake whose name it bears, there lived a member of the Masonic fraternity who had attained high station in the Order and in the community in which he held residence, being the presiding officer in several Masonic bodies, eminent in the York and Scottish Rites, a capitalist of renown, a greatly respected citizen, a business man whose check could be written in several figures and honored without question, and whose word was itself a bond of security; a man of highest family and social connections; seemingly a Gibraltar of respectability and financial soundness, whose foundations could never be shaken so long as time should endure.

One cold, blustering Christmas morning, when the mercury registered a full forty below, when the wind shrieked in cruel blasts and the snow lay in huge drifts upon the streets and sidewalks, and in the dooryard of this exemplary and prosperous citizen, he threw open his front door and stumbled upon a poor wreck of humanity who had sought shelter in the archway that reared above the doorstep, wretched, ragged, cold, hungry.

The first impulse was to order the intruder off the premises as a common loafer, but something in the man's appearance spoke for him with that eloquence which appeals when power of verbal speech is dead, and told the householder that his was a case deserving, an opportunity for the practice of true Masonic charity, which though due particularly to brother Masons, extends to all mankind in general. After a survey, the destitute individual was given shelter, food and warmth, and new raiment was placed upon him, when from some word dropped in conversation, either casually or accidentally, it was revealed that he had once been a Master Mason, though long since out of standing. He was provided with employment, reinstated in his lodge, and, facing the world with a new purpose, buckled on the armor of strength and manhood, and went forth and acquitted himself nobly in the battle of life.

In time he acquired wealth and power, becoming richer and more influential than his brother who had extended to him the helping hand.

But a change had come over the affairs of his one-time benefactor; by a strange turn of Fortune's wheel, the positions of the two men had become reversed. Through the collapse of unfortunate investments, the once prosperous citizen had become pecuniarily involved. He had endorsed notes; he had speculated unwisely; it was intimated that he had made illegal use of securities of which he had been custodian; this irregularity extended even to the funds of several Masonic organizations, with which he had been entrusted.

In fine, the brother, through carelessness more than downright criminality, was on the brink of financial ruin and criminal prosecution. His credit was wrecked. Deserted by associates and friends, he awaited the inevitable result, the final crash—the cold world for his penniless family, for him a felon's cell.

At this dark hour the true Masonic spirit showed itself, and a good deed once performed bore fruit, even as bread cast upon the waters will return again. The brother who had once been befriended, hearing of the destitution of his one-time benefactor, took the train from a distant city where he had latterly grown to wealth and opulence, and arrived at Erie in time to walk, Christmas morning, into the home where he had entered many years before a mendicant, footsore, weary and

hungry, and place in the hands of one who was formerly kind to him securities amounting to nearly his whole fortune, which tided over the crisis, placed the ruined man upon his feet financially, restored credit and confidence, and prevented an impending criminal prosecution.

Both men are living today, and since the latter incident they and their families have spent each Christmas alternately in company; and now when the merry Christmas bells peal forth their message of "Peace on Earth and Good Will Toward Men," Christmas to them takes on a new and sacred meaning of brotherly love and relief, and to both men and their beloved ones there comes a feeling of wild joy and happiness, denied to many, but to them vouchsafed, a feeling of gratitude for deliverance, and of the joy of giving.

THE TWO SAINTS JOHN



SAINT JOHN the Baptist is one of the patron saints of Freemasonry, and at one time, indeed, the only one, the name of Saint John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th day of June, and is very generally accepted by the Masonic Fraternity. Dalcho (*Ahim Rez.*, p. 150) says that "the stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with which he met martyrdom rather than betray his duty to his Master; his steady reproof of vice and continued preaching of repentance and virtue, make him a fit patron of the Masonic Institution."

The charter of Cologne says: "We celebrate, annually, the memory of Saint John, the forerunner of Christ and the patron saint of our community." The Knights Hospitallers also dedicated their

Order to him; and the ancient expression of our ritual which speaks of a "Lodge of the Holy Saint John of Jerusalem," probably refers to the same saint.

Krause, in his *Kunstur-Kunden*, (pp. 295-305), gives abundant historical proofs that the earliest Masons adopted St. John the Baptist, and not St. John the Evangelist, as their patron. It is worthy of note that the Grand Lodge of England was reviewed on St. John the Baptist's day, 1717, and that the annual feast was kept on that day until 1727, when it was held for the first time on the festival of the evangelist. Lawrie says that the Scottish Masons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the Annual Election to Saint Andrew's day.

St. John the Evangelist is the patron saint of Freemasonry, whose festival is celebrated on the 21th of December. His constant admonition in his Epistles to the cultivation of brotherly love, and the mystical nature of his Apocalyptic vis-

ions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the connection of the name of the

Evangelist with the Masonic Order is to be dated long after the sixteenth century, before which time St. John the Baptist was exclusively the patron saint of Masonry. The two are, however, now always united.—*Mackey.*

A MANLY MAN



MANLINESS is the strongest element of human character, says Bro. Wm. J. Duncan, in the *Constellation*. It presupposes integrity, dignity, independence, courage and fearlessness. Integrity, because that is the foundation stone of goodness; dignity, because it makes man raise himself to the highest standard of manhood and scorn to do a mean act; independence, because it asks naught of any man, and knows no power superior to its own will; courage and fearlessness, because, being conscious of its integrity, dignity and independence, it can face the world and defy its criticism. The highest encomium that can be pronounced upon any one is to say he is a man, with no qualifying adjective to weaken it. As Shakeseare said: "His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, "This was a man!" Not a great man, not a good man, not a wise man, but simply a man. And the great Apostle admonished the Corinthians to "quit themselves like men," not like heroes nor angels, but like men, as though that were the highest aim they could aspire to.

Man was the crowning act of God's creation, endowed with intelligence and reasoning powers, and above all possessed of an immortal soul. His immortality makes him the most wonderful being in the universe of God. He had a beginning, but has no end. God recognized him as the climax of his creation, the greatest of all the creatures he had made, and gave him "dominion over the fish of

the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The characteristics of true manhood are virtue and the highest sense of honor. Nothing ignoble or mean can enter into it. A manly man is the same upright, honest, truthful, merciful, thoughtful, kind and considerate being at all times. He can be trusted in the dark as well as in the light. He fears no adverse criticism, for his acts will all bear the closest inspection. He is a friend, true and staunch, not affected by adversity, or by prosperity. Calumny cannot make him swerve from the path which he believes is right, nor slander cause him to cease his labors in a just cause. It will, rather, inspire him to renewed effort and greater determination. This world is full of strife. It is a world of struggle, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." We are admonished in the Scriptures to put on "the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." One of the most beautiful sights in all the world is that of a man, although struggling with adversity, discouraged; almost overcome, yet standing upright in his manliness. It is a sight that delights the angels of heaven.

A manly man will not use up all his power or expend all his strength in effort, exhausting himself, and therefore be unable to stand. A man's horse had one day

lost a shoe. It was late in the afternoon, after a hard day's work. The man raced his horse to the blacksmith shop, fearing he might be too late to have the shoe put on. He arrived at the shop in time, but the horse dropped dead at the smithy door. It is not manly to drive one business and wreck the body, or to climb high up the ladder of fame at the expense of the mind, or to drink deep of the fountain of pleasure to the injury of conscience, name and reputation.

The allurements of this world are the cause of more imbecile, unmanly actions than any other influence. The manner of living, the haste with which things are done, the hurly-burly and excitement of life, have much to do with the unmanliness of the rising generation. The greed for gold, which creates an avaricious disposition, destroys the sense of honesty, and the accumulation of wealth becomes the absorbing ambition. The object of the world seems to be to get money—honestly if it can be, but, at any rate, get money. He is a manly man who scorns to take wealth gotten by unscrupulous or dishonest means. The so-called pleasures of life, which in themselves are unsatisfying, are another cause of unmanliness. How many a youth, having spent a few years at college or away from the influence of home, returns to his fireside a "wreck of better days," broken in health and weakened in intellect, caused by yielding to temptation, drinking deep of the cup of dissipation, imagining that he was getting the best out of life that life could afford.

A manly man is a natural man, without affectation or pretense. Education and refinement are cloaks, but naturalness is the mirror of man.

"What tho' on hamely fare we dine,
Wear hoddin gray, and a' that?
Gie fools their silks and knaves their wine;
A man's a man for a' that!"

A man never appears to better advantage than when he is himself, free from show or ostentation. Clothes do not make the man. A manly man is often

clad in home-spun garments. "It is better to be a self-made man, filled up according to God's original pattern, than to be half a man, made after some other man's pattern." Shakespeare's apotheosis of man is most beautiful: "This goodly frame, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestic roof, fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors. What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in appearance how like a god! the beauty of the world! the paragon of the animals!"

A great man was once asked to what one thing more than another he attributed his success. He answered: "To the simple admonition of my father to be 'a man.' When I started to a country school he said to me, 'Jim, be a man,' and when I left home for college, he said, 'goodbye, Jim, be a man'; when I left home for my life-work, he said, 'well, Jim, be a man,' and, when dying, he gave me his feeble hand and said, 'farewell, Jim, be a man,' and in trying to follow that brief injunction of my good father, in all places and under all circumstances, I have attained to all the success that God has given me."

Let us, then, "quit ourselves like men."

Oakland Entertains San Jose

The San Jose Commanery of Knights Templar was the guest of Oakland Commandery at a banquet on Saturday, December 10, at Masonic Hall, Oakland. The affair was informal, a general good time being had with speeches and musical selections.

The San Jose men, fifty strong, were met at the depot and, accompanied by a band, were escorted to the banquet hall by a contingent of the Oakland delegation.

Covers were laid for 160 Knights.

It is not the age of Masonry that has the greatest claim on reverence; it is its principles.

Greek Theatre

The beautiful new open-air Greek Theatre, shown on page 401, patterned after the classic structure at Epidaurus, and built for the University of California by William Randolph Hearst at a cost of \$40,000, was dedicated in the presence of the donor on Thursday, September 24, 1903, with appropriate speeches and with the presentation of the famous comedy, "The Birds," by Aristophanes. The play was presented in the original Greek by a company of student actors and singers numbering in all nearly one hundred persons. The dramatic festival arranged for the dedication of the theatre was continued on Saturday, September 26th, by the production of Shakespeare's "Twelfth Night" by the company under the direction of Mr. Ben Greet, which came from London to present the fifteenth-century morality play, "Everyman," in California. The concluding performance of the festival was on Saturday, October 3d, when Racine's tragedy, "Phedre," was presented in the original French by a student cast.

The theatre is built of concrete and has a seating capacity of eight thousand, while on the hillside above the highest tier of seats there is room for several thousand additional auditors. The stage alone seats over six hundred. The acoustics are perfect.

A Christmas Trunk Idea

In many of our larger towns it is impossible to obtain Christmas trees, which so delight the children and the elders as well. Here is a suggestion which may help some perplexed ones.

The question arose in a home last Christmas as to what they should do when they found they could not obtain a Christmas tree. One ingenious person suggested a trunk. The largest trunk in the house was emptied and placed in the living-room about a week before Christmas. Everyone having gifts to give, Santa Claus included, placed the gifts, all neatly wrapped and addressed, in the trunk. Every parcel that

came through the mail or was given to any member of the family, was placed in the trunk without being opened. As fast as a present was put in it was covered with a lot of stringy tissue paper that jewelers send around wedding gifts. This serves a double purpose. It prevents the presents already in the trunk from being seen, and it lends to the fun when the unpacking comes. If this sort of paper is not at hand, sawdust or chopped newspaper will serve. By the time Christmas Eve arrived, the excitement had grown intense, and one dressed as Santa Claus distributed the gifts, using the trunk as though it were in reality a tree.—*Brown Book.*

Mystic Shrine Election

Islam Temple, A. A. O. N. M. S., held its annual election Wednesday evening, December 14, 1904. The following officers were chosen for the ensuing term:

George Filmer, Ill. Potentate; Frank W. Titus, Chief Rabban; Henry Ashcroft, Asst. Rabban; Dr. Thos. L. Hill, High Priest; Thos. Morton, Treasurer; J. W. Anderson, Recorder; Wm. P. Humphreys, Oriental Guide; George Filmer, Chas. L. Field (Life Representative), J. W. Anderson, C. B. Sloan, Robt. W. Neal, Representatives to Imperial Council; C. S. Benedict, Trustee (term 3 years).

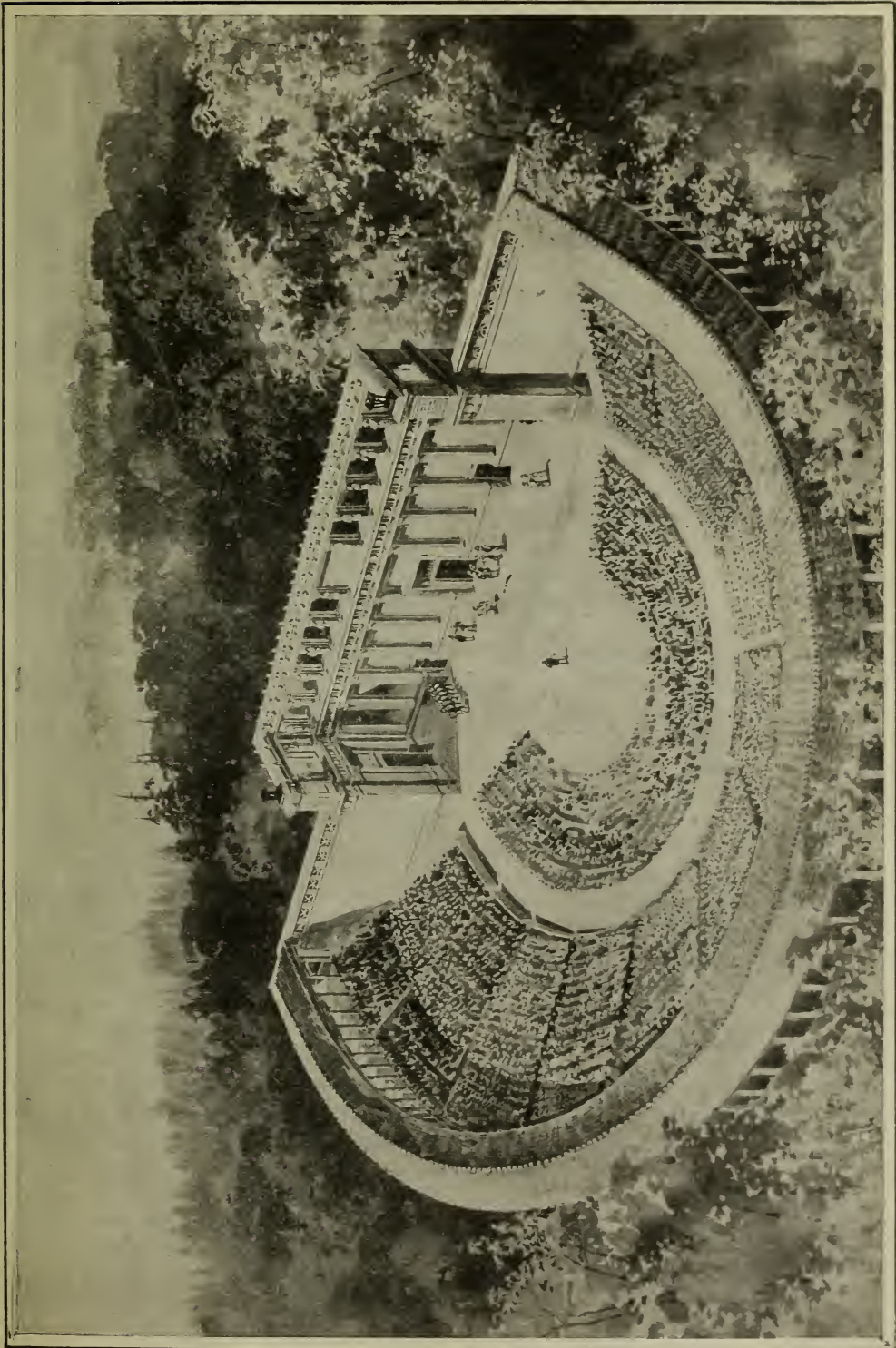
Lodge Officers Elected

Concord Lodge, No. 119, Sacramento—J. W. Wylie, W. M.; W. H. Hevener, Secretary.

Tehama Lodge, No. 3, Sacramento—R. J. Carpenter, W. M.; T. J. Millikin, Secretary.

Union Lodge, No. 58, Sacramento—D. W. Hoffman, W. M.; T. J. Baker, Secretary.

Morning Star Lodge, No. 68, F. and A. M., of Stockton, Cal., will celebrate its 50th anniversary December 28th.



Courtesy Sunset Magazine
GREEK THEATRE, UNIVERSITY OF CALIFORNIA, BERKELEY, CAL. (SEE PAGE 100.)

AS TOLD IN THE SMOKING CAR

JOSEPH E. MORCOMBE IN AMERICAN TYLER



IT IS not hard to make the acquaintance of a fellow smoker. There is some subtle property in the slow-burning, aromatic weed that penetrates the wall of reserve within which each one sits.

Your austere man mellow and sweetens to its influence, and the companionable fellow grows still more genial.

The passenger in the seat ahead attracted me first by his voice. It was powerful and resonant, yet kindly, and enriched with the brogue of the Celt. There was good-nature in every line of his weather-beaten face. So we talked intermittently while the train rumbled on into the night, and the glow from our pipe bowls was reflected from the darkened windows. My new friend was, he told me with pride, a section boss, and had the best piece of track on the division. He had much to tell of his work and its methods. Interesting and intelligent talk, too, as is that of any man who is master of his art, whether that be shoveling dirt or writing books. Picturesque in expression, finding in what might seem a narrow limit of experience and occupation apt and ample illustration for his narratives. Somehow we drifted on to the larger topics of life and its problems, and I found a pleasure in listening to the rugged fellow's quaint speech and pithy judgments. One thought and its manner of expression fixed itself in my memory, and I use it, minus the brogue, as text for such comment as seems appropriate for these columns.

"Did you ever notice a hand-car going over a section?" queried my acquaintance. "Every man's hand is on one or the other of the handle bars, and every fellow puts his muscle into the down stroke. There is no room for loafers on a hand-car.

You've got to line up with the bunch and pump, or you can't ride. It's not hard to send the wheels along when all are working, for you're easing up when the boys facing you are pushing down. It's pumping all the time and all together that counts. That's my idea of how life could be made easier and better. If every one of us would do his share of the pumping, how much easier we'd get over the up-and-down track that ends at the grave. You and I ought to put our beef and our brains into the down stroke. There's no use fretting and tiring yourself with jerking or pushing out of time, and trying to get the thing going your way. The machine is stronger than you, and it won't change its motion to suit your ideas. There's a whole lot of good fellows to help you on the up grade, and the handles fly swift and easy when you are going down hill. If I was boss of the world, I'd have every man who could stand up to the work put his bit of muscle on the levers, and not one of them would I carry as dead-heads."

Rather communistic philosophy this. But my rugged Hibernian friend was right. It's the dead weight carried that impedes progress, and makes some of the up grades difficult for the workers to negotiate. The human drone, whether he be a leisured and wealthy do-nothing or just an impecunious loafer, possibly has place and purpose in the Divine economy, like all other parasitical things, but that purpose is so far beyond all finding out. The drone in the apiary has at least one important function, upon which depends the perpetuity of the community. This being performed, he is disposed of without mercy by the working bees, that he may not enjoy in idleness the sweets of others' industry. But human society, while extravagantly careless of the general type, is more regardful of the indi-

vidual existence, and suffers the parasite to increase and multiply, until the species, whether of the orchid or the weedy variety, becomes a real burden to those who labor with head or hands.

"But wherein," asks my impatient brother, "is all this of relevancy in a column supposed to be devoted to matters Masonic?" Simply in this, that our Lodges fall short of possible usefulness because they, too, are carrying much dead weight. Of your big membership, Brother Master, what proportion are real workers? How many will face disagreeable conditions of weather or forego an evening's pleasure to transact the all-important business of your regular? Upon how many can you call with confidence for the performance of some errand of charity or sympathy? And how many will answer your summons to join the sad procession which pays last fraternal tribute to the dead? Either you have an exceptional Lodge or your big membership dwindles mightily when you require such services, though all of these are essentially Masonic. If the sole requirements are ability and willingness to pay annual dues, you can count almost all those on the roster. If an occasional visit to the Lodge room, when some important visitor is expected or refreshments are to be served, is also entailed, you can still count a goodly number. But if you are to judge Masonic quality by willing service at any and all times; if the length of the cable tow is to extend to the utmost need and deserving of a worthy brother in distress; if, in sort, you are to class as real Masons only those whom my Celtic friend would designate as "pumpers," I am afraid you will find a sadly diminished list.

There are, of course, some who have good excuses. We wouldn't expect a tongue-tied brother to become a good ritualist, or a valetudinarian to march in a funeral procession. There are those who, by their avocations or business cares, are deprived the frequent privilege of attendance at Lodge and participation in the work. Then there are others who, from

natural diffidence or inherent awkwardness of manner, shrink from the tasks of brotherly love and relief. But all these admitted, who shall find extenuation for general negligence and indifference, especially in the larger Lodges? It is surprising how quickly some of these nominal brethren remember and have accurate knowledge of Masonic duties when they are adversely affected by the apparent forgetfulness of others. (How short the scope of the cable tow when its limits are circumscribed by our own indolence or inconvenience, how elastic when we judge another's duties by its tether!) Paying dues promptly will suffice to keep your name on the roster, and an elaborate charm will serve to advertise your membership to the world. But it's a very poor quality of Masonry that strikes no higher and no deeper than the watchchain.

I presume the man of the parable, who invited his neighbors to a feast, while disappointed at their absence, was entertained by their ingenuity in excuse-making. And I have been amused and sometimes instructed by the reasons put forward to justify inattention to Masonic duty. "There's a little clique running things in our Lodge, and I'm not in the ring," says one. Isn't that just what I have been trying to tell you? Of course, there is a little clique, and it is composed of the few faithful ones who have been doing the pumping, while you were riding dead-head. The little clique ought to be enlarged, so as to include you, and all the others like you. But you have got to put your hands and your weight to the levers, or you can't blame the workers if they push you aside to get elbow room. Get in the ring by all means, my indolent brother, if to be in means to work for the Lodge and the fraternity. There is a good deal of satisfaction in knowing that your efforts and influence are helping to make the wheels go around. "They're taking in anybody and everybody, and I don't know half of those in the Lodge room," whines another. Whose fault is that? If the accessions are good men and

true, surely you have no cause for complaint. If some of them are not up to the standard, why were not you and your absent fellows on guard at the ballot box? If you don't know the brethren, hadn't you better get acquainted? Some of these days a line of men wearing aprons will follow you out to the graveyard, and after they have dropped the evergreen sprigs into your narrow house, they will ask the other, "Who was he, anyhow?" Get a new grip on the handles, brother, and see if the pumping isn't easier and more

pleasant with a lot of new and enthusiastic co-workers to help you.

Just at this point I read the foregoing paragraphs to my wife. I expected her to be impressed, and to praise me accordingly. But I was mistaken. "If you know so well what should be done," she said severely, "why don't you take your own advice? Or do you want to play section boss, while the other men do the pumping?"

And your Commentator, like Tristram Shandy's father, "was saying nothing."

SEMI-CENTENNIAL IN AMADOR

Golden Jubilee in a Mountain Lodge

When a Lodge of Freemasons celebrates its Golden Jubilee, the occasion may well be termed a memorable one. The fiftieth birthday of Amador Lodge, No. 65, F. and A. M., of Jackson, Amador County, California, was celebrated with fitting ceremony on November 10th. One hundred and seventy-five members and visiting brethren were in attendance. A literary program was rendered, consisting of addresses by Bro. Edward H. Hart, V. W. Senior Grand Warden of the Grand Lodge of California; Judge R. C. Rust, Junior Warden of Amador Lodge, and Bro. J. F. Wilson, Worthy Patron of the Eastern Star Chapter, and various musical numbers.

The entire assemblage then repaired to the banquet hall, and partook of a sumptuous spread, at the conclusion of which there was "a feast of reason and a flow of soul," and a warmth of hospitality and brotherly spirit for which the rugged miners and mountaineers of old Amador are famous.

The "wee sma' hours" of the morning saw the adjournment of the assembly.

At the next following stated meeting of Amador Lodge, November 22d, there was deposited in the Lodge archives a tin box locked, signed and sealed, attested by the three principal officers of the lodge, containing the report of the committee on celebration of jubilee, copy of the last annual report to the Grand Lodge, copy of invitation card, souvenir program, menu, address of Bro. J. F. Wilson, W. P. Golden Star Chapter, No. 66, O. E. S., entitled "The Eastern Star;" address by R. W. Edward H. Hart, Senior Grand Warden, entitled "Land Marks;" address by Bro. R. C. Rust, J. W., entitled "Amador Lodge, No. 65; It's History and Progress;" address by Bro. James E. Dye, entitled "That I Might Travel in Foreign Countries;" names of officers and members of Amador Lodge, No. 65, on November 10th, A. L. 5904; copy of TRESTLE BOARD, souvenir of Knights Templar Triennial Conclave held in the city of San Francisco, September, 1904, and copies of local newspapers and a complete list of the brothers in attendance at the jubilee celebration. The box was locked, sealed and signed, addressed:

"TO THE W. M. OF AMADOR LODGE, NO. 65, F. AND A. M., ON NOVEMBER 10TH, 1954."

with instructions that it be opened by the members of the Lodge who may be surviving on that date, or in the event of none of the present membership surviving, then by the Master of the Lodge in office on

that date. The Secretary is made the custodian of the box, each successive Secretary being instructed to deliver the same intact to his successor.

It is sad, yet interesting to note that not one charter member of Amador Lodge No. 65 was living when that body celebrated its Golden Jubilee.

CORNERSTONE LAYING

Eureka Public Edifice

With full Masonic honors, the cornerstone of the new City Hall of Eureka, California, was laid November 26th, Grand Master George W. Hunter, himself a resident of that city, officiating.

The Grand Lodge of California convened at 1:15 o'clock in the Masonic Temple in Eureka, and after being opened in ample form, proceeded, under the proper escort, to the site of construction of the edifice, at the corner of Third and G streets, where preparations had been made for the laying of the stone.

Mayor Clark, on behalf of the city, turned over the ceremonial to the Grand Lodge, F. & A. M., of California. Grand Master Hunter, in an appropriate speech, accepted the charge.

The regular Grand Lodge ceremonies were then performed and the stone, a block of granite 30 inches square and 91½ inches in thickness, bearing the simple inscription,

"A. D. 1904"

was swung into place. Acting Grand Orator Bro. Fletcher A. Cutler then delivered an address, of which the following is an excerpt:

"Now, my brothers in Masonic circles, this scene is a reminder of a similar one which occurred in the obscurity of distant ages. In a city small and insignifi-

cant as compared with modern ones are assembled thousands of men from many nations and of all conditions—a multitude varied in costume and speaking many languages. Every face beams with the same glorious intent. A temple is to be erected, dedicated to God. Solomon, with wisdom crowned, leads them to the work. In mysterious silence the walls of the symmetrical temple grow in strength and beauty, and as the inspired workmen gaze upon these marvels the sacred ideas they embody sink deep into their hearts and become a band which unite them into one common brotherhood. Ages have passed. The temple has perished. Its work was done. But the ideas to which it was consecrated are imperishable.

"To-day the brotherhood of Masons has erected temples enshrined in their hearts wherein truth and liberty dwell as fundamental principles of good government—where justice, temperance, fortitude, prudence and charity are observed as fundamental principles of good citizenship. May these principles sink deep in this cornerstone, and may they always control the action of those in whom may be vested the administration of municipal affairs.

"Out of the boundless future in fancy we hear a response that the work was well done and that the labor of this day was not in vain."

True Corner-Stone

(By Bro. Robert Morris.)

What is the Mason's corner-stone?
 Does the mysterious temple rest
 On earthly ground—from east to west—
 From north to south—and *this alone?*

What is the Mason's corner-stone?
 Is it to toil for fame and pelf,
 To magnify our petty self,
 And love our friends—and *this alone?*

No, no; the Mason's corner-stone—
 A deeper, stronger, nobler base,
 Which time and foe cannot displace—
Is Faith in God—and this alone!

'Tis this which makes the mystic tie
 Loving and true, divinely good,
 A grand, united brotherhood,
 Cemented 'neath the All-seeing Eye.

'Tis this which gives the sweetest tone
 To Masons' melodies; the gleam
 To loving eyes; the brightest gem
 That sparkles in the Mason's crown.

'Tis this which makes the Mason's grip
 A chain indissolubly strong;
 It banishes all fraud, and wrong,
 And coldness from our fellowship.

Oh, corner-stone, divine, divine!
 Oh, *Faith in God!* It buoys us up,
 And gives to darkest hours a hope,
 And makes the heart a holy shrine.

Brothers, be this your corner-stone;
 Build every wish and hope on this;
 Of present joy, of future bliss,
 On earth, in heaven—and *this alone!*



Courtesy Sunset Magazine.

ONE OF THE OLD CALIFORNIA MISSIONS, SANTA BARBARA.

TOLERATION

BY ROBERT G. RIED, P. G. M., LOUISIANA

The prominence of Freemasonry as a factor in the development of our civilization is due not alone to the recognition of a Supreme Creator and to the inculcation of a belief in that creator as a dominant factor of her esoteric as well as exoteric teachings, but because she has added, as a co-ordinate, that principle of action which is a heritage of her glorious past, the tocsin of her splendid present and the *ultima thule* of her grander future—Toleration. That toleration, that freedom of thought, of speech and of action which means the liberation of man from the thralldom of his own passions and prejudices, to the liberty which shall make of him the true citizen, the actual man, the real Mason, the last great principle which is the capstone of that arch of brotherly love, relief and truth, which rests upon the pillars of "Strength and Establishment"—the unity of God and man.

It is not the spirit of toleration which prompts the physical correction of any-

one who may have innocently erred, because reared and educated where peculiar social distinctions are not recognized, possibly unknown. Such an one is to be pitied and set aright, not scourged and told to go forth from his fellowmen.

Neither is it the spirit of toleration or brotherly love that raises the hue and cry against a brother who may have done a wrong, but whose guilt is not established, and who more than ever needs that hand which shall praise and support an erring brother.

Remembering the limitations of our physical nature, and that education is but a synonym for environment, it is imperatively our duty to admit and make allowance for the existence of conditions and customs which, although repugnant from our point of view, may be the creed of those just as true, just as honest, just as sincere in their convictions as ourselves.

While on earth the Teacher Great taught
this lesson true:
Do to others as ye would they should do
to you.

Profanity Among Masons

It has always seemed to me very strange that men who claim to be Masons—"good men and true"—should interlard their conversation with profanity. I do not understand how a Mason who holds his honor sacred can allow his lips to profane the name of Almighty God. In every degree of Masonry the name of the Supreme Being is held most sacred. The brother who profanes that name must acknowledge that his first words in the Masonic lodge were spoken falsely, or, that his continued profanity belies his most sacred declaration. When Peter denied his Master the Jewish maiden said to him: "Thy speech betrayeth thee!" To the Mason who takes the name of God in vain, I must say: "Thy speech, my brother, also betrayeth thee"—*Edmund C. Atkinson, P. G. M., California.*

Discontinued

Prominent fratres of the San Francisco commanderies of Knights Templar desire the statement published that letters soliciting investments having been sent from California to Sir Knights throughout the East, using the fraternal relation existing between fratres, for the purpose of furthering the promotion of money-making enterprises, the un-masonic nature of this method has been pointed out to the sender of the letters, and the practice will be discontinued. It is the desire of the California Templars that their fratres of the Eastern States be informed of this action.

Belies His Name

Bro. Charles H. Kicker and his three daughters returned the first of the week from San Francisco, Cal., where they have been sojourning since the Triennial Conclave. Bro. Charley attended a Shrine Ceremonial out there, and he says if they left undone anything that should have been done to the candidates, it was not discernible to the naked eye.—*Missouri Freemason.*

Oh, Dear!

"The *Masonic Observer*, published at Minneapolis, Minn., in the issue of October 3, 1904, announces that Mrs. Louise J. Stephens has been engaged as its editor. What does a woman know of Freemasonry? A woman editing a Masonic journal is as much out of place as a man conducting a millinery shop."—*Pacific Mason.*

Oh! Brother Taylor! How could you be so unkind? That certainly was rude of you. What's that you say about a petticoat "butting in"? You are a downright mean old thing, so there!

That's Like a Man

"Evidently that 'loud supplement' in the *Pacific Mason* published some time ago for the benefit of the delinquents, has wrought good work, for we see by last week's issue the editor gives his readers an account of his 'shopping trip' to the various stores. The idea of an editor going a-shopping is too utterly too too."—*Missouri Freemason.*

Well, well! As if anyone who went shopping ever bought anything. Let your wife enlighten you, brother.

On Business

Correspondents and agents who have dealings with the business department of the TRESTLE BOARD are especially requested not to send remittances or make postal money orders payable personally to the editors. This magazine is published by The Trestle Board Company, to whom all communications regarding subscriptions and advertising, and all matters pertaining to the business management of the magazine should be addressed: "The Trestle Board Company, 102 Second St., San Francisco, California."

Christmas Coming

You kin tell it's clost ter Chris-mus—
Dat well is onderstood!—
De signs is in de elements—
De chillun gitting good!

Dey totin' in de water—
Dey splittin' up de wood;
De signs is in de elements—
De chillun gittin' good!

—*Atlanta Constitution.*



Courtesy Sunset Magazine.

WINTER SCENE NEAR MENLO PARK, CAL.

DEATH OF BRO. LEWIS CASS WITTENMEYER

Bro. Lewis Cass Wittenmeyer, Past Grand High Priest of the Grand Chapter of California, R. A. M., died at his home in Martinez, Contra Costa County, California, November 17th. Bro. Wittenmeyer was born in Salsbury, Indiana, in June, 1828, crossed the plains to California in 1849. Most of his life was spent in Contra Costa county, where he early attained prominence in social and political life.

For more than thirty years he served the people of that community as County Clerk, was for ten years President of the Bank of Martinez, and furthermore, served the United States Government as Collector of Internal Revenue for his district.

Bro. Wittenmeyer was made a Mason in Martinez in 1858, and on a later date

received the Royal Arch and Knights Templar degrees.

Funeral services were held November 20th at Martinez, under the auspices of the Masonic fraternity.

Naval Commandery, K. T., of Vallejo, Cal., of which deceased was a member, attended the funeral with a full military band.

Bro. Wittenmeyer leaves a wife, two sons and three daughters. His age at death was 76 years.

Women of New York have an advantage over their sisters in other parts of the country. All the members of a rich New York poker club are compelled by the rules of the club to turn over their winnings to their wives.



**Perfect Ashlars of
Masonic Thought.**



OR ages, the many suffered under the tyranny of the few. For ages the rights of man were forgotten. Then nearly two thousand years ago a Flower Divine closed its petals upon the Cross of Calvary, and

to-day it bears its ripened fruit in that great spirit of brotherly love which is so highly exemplified by the Masonic fraternity. And to-day we can look beyond the avalanche of charity that has come to bless our time over the centuries to the Cross that was borne by the lowly Nazarene on the far-off shores of Gallilee.—*Wm. A. Northcott, Grand Orator, Illinois.*

Masonry in its highest sense is Brotherhood; Brotherhood in its highest sense is Love; Love in its highest sense is the Spirit of God, for God is Love. Hence Masonry is the search after light, after right, after truth, after God.—*Grand Master Adams, Minnesota.*

May every brother realize that as a Mason he is also a builder, not of some material edifice, but of a Temple more glorious than that of Solomon, a temple of honor, integrity and truth, of liberty, and of law. May the tenets of our institution be no lost words upon her lips. May her instructive tongue ever whisper to attentive ears until our characters are so softened and mellowed that the veil of darkness shall be rent in twain, and all nations and all people shall see where the true light shineth. Masonry also has a mission to perform, with her traditions reaching back to the earliest times and her symbols dating further back than even the monumental history of Egypt extends; she invites all good men to enlist under her banners and to war against ig-

norance, evil and wrong. Her favors should be bestowed upon those who feel themselves consecrated to her service, and when so bestowed they will outshine the stars and crosses and titles conferred by kings.—*T. Seddon Taliaferro, Jr., P. G. M., Wyoming.*

All works of man for selfish or mercenary motives must crumble and fall when they are confronted by the truth. The pyramids of Egypt, together with other wonders of the world, may crumble into dust and be buried forever, but not so with the principles of Masonry; they shall live forever. They reach down to the despondent heart whose oil in the lamp of hope is almost exhausted, and throw around him the mantle of love and kindness, and by deeds of charity and words of love place him upon his feet and bid him GodsPEED.—*Joseph La Hay, Indian Territory.*

The glorious privilege of doing for others is the sweet aroma of a beautiful life. Masonry is the cream of unselfish devotion to our fellows. There is in it no mercenary or selfish gain. No one can make money out of it without abusing his professions. No ambition can be fostered without going counter to Masonic teachings, for all stand on an absolute equality. Our fraternity constantly reminds us that the joy of life is not in getting, but in serving. The compensation, therefore, comes in growth of character and in the opportunity of doing to others as we would they should do to us.—*Owen Scott, Illinois.*

Life is the vestibule of eternity; the preparing room of the soul. In it man

may divest himself of some of the vices and superfluities, and put on the higher vestments ere he enter that "spiritual Temple, that house not made with hands, eternal in the heavens"; the Grand Lodge celestial, whose convocations are continuous, and whose Grand Master with supreme equity and justice presides forever.

On the other hand, death is initiation; an initiation that is full, perfect and complete. It is the portal of a larger, fuller, more glorious and more complete life. It is the doorway through which the initiate steps from a world carnal to a world spiritual, from darkness into light. — *Samuel Hamilton, Pennsylvania.*

It was long since said, by one whose words were the words of wisdom, that "the teachers of the truth have, in all ages of the world, had for their reward obloquy and persecution." Freemasonry has shared this common fate, and will always share it, though it may have intervals—be popular at times among the people, and be patronized by power. The forms of enmity against it may change. The coarser and more brutal accusations of one age may give way to the subtler charges of another, but the enmity itself will remain, and will find utterance. And while we may not anticipate any serious assaults upon our Masonic faith in these days of intelligence and reason, we may do much to prove to the world, by living such lives as Masonry requires of its members, that the institution deserves the confidence and not the enmity of those who are outside of its membership. Masonry does not teach, and never has taught, "any doctrines except those truth that tend directly to the well-being of man." and it requires its members "to practice every virtue which adorns and ennoble the human character, and to fly from every vice which sullies and degrades it."—*Henry L. Palmer, Grand Commander.*

It was the happy privilege of the Knights of old, whose valor and hospi-

tility gave glory and renown to our Order in its early existence, to gather after the toils of battle and the fatigue of the march, in some sacred asylum, where in holy conclave they lifted their hearts in grateful devotion to God and breathed the language of fraternal affection. It is our privilege to imitate them in the great battle, not, indeed with carnal weapons so much as with the implements of moral power; to win victories over enemies as fierce and unrelenting as theirs, though they be not marshaled by the war trumpet or panoplied in steel. Ours is a victory for the soul and the mind, and our enemies are those arrayed against Truth, Virtue and the Christian religion.—*R. H. Ormsby, Grand Commander, Wisconsin.*

"Dare to live Masonry! Let her principles become a part of your every-day lives, a daily habit, a delight, an ever present inspiration, remembering that her teachings command that God is our Father; man is our brother. She places a firm reliance on the firmness of the individual. A strong character is her mainstay. Strength of mind is good; strength of heart and soul is better; but best of all is character. Character is Masonry's best builder. Character is Masonry's best defender."—*Trenmor Coffin, P. G. M., Nevada.*

"He who insults me to my face may yet be an honest man and my friend; but he who praises me on all occasions is a fool who despises me or a knave who wishes to cheat me."—*Persian Proverb.*

We are all debtors to Freemasonry. Our first allegiance is pledged at the beginning to the symbolic Masonry, and it always remains paramount. This is a truism which every one admits. Too many forget that they are debtors to the symbolic Masonry, in practice denying that they owe it duty or service.—*Albert Pike.*



EDITORS' CORNER

JAMES WRIGHT ANDERSON,
EDMUND MANSFIELD ATKINSON, }

Editors



THE YULE-TIDE

This is the glorious Yule-tide season, the time of joy and gladness; of Kris Kringle and toys; of festivities; of reunion and reminiscence. CHRISTMAS is a day of relaxation and enjoyment, when dull care is thrown to the winds and jollity and good humor reign. When we all make
"Good digestion wait on appetite,
And health on both."

No matter what the anxieties and cares of the year, on this red-letter day of the calendar there shall be no room in our hearts for aught but sunshine and exuberance, and all shall be happy on CHRISTMAS. Let the wild CHRISTMAS bells ring out their glad message of joy, and let us say with Tiny Tim, whom Dickens has immortalized in story:

"GOD BLESS US ALL ON
THIS CHRISTMAS DAY."

Christmas The American Knights.
Observance Templar have a pretty
 custom of observance of
Christmas Day, and one which savors of
true chivalry.

Throughout the American continent, whithersoever dispersed, Sir Knights gather at Commandery asylums upon the anniversary of the birth of Him whose cause they are sworn to defend, and simultaneously participate in a Christmas libation, a sentiment to their Grand Master. This concluded, each in turn stands before his fratres and testifies his loyalty and devotion to the cause of Christian re-

ligion and the practice of the virtues of One who died on Calvary for the misdeeds of all mankind.

Though comparatively of recent birth, the custom is worthy an ancient and venerable origin. The tender sentiment expressed, and the true chivalry which it breathes, tend to make all Sir Knights true and loyal and bind their hearts each to the other with bonds which, though light as ribbon, shall be strong as steel. May this practice last while time shall endure!

Objection to Advancement

Regulation No. 35, of our Grand Lodge says, "When a Lodge has heard objection made to the advancement of a candidate and has determined, by a proper vote, that the cause assigned therefor is not a valid and Masonic one, the Master should not allow the same objection to be made a second time." Now, can anything be plainer than the expression in this regulation? If objection should be made a second time, and if the Master is not, under this regulation, to permit the same objection to be entertained, is it not the duty of the Master to make inquiry as to whether the objection is the same or not? If he finds that the objection, whether made by the same brother or by another, is identical with the one previously offered, he may allow it to be made, "on the ground of newly discovered and material evidence, or for acts subsequently committed." (See Sec. 85, Anderson's Manual.) Newly discovered and material evidence would be good cause for referring the matter to a committee the second time, but even in this case the Master should determine whether the objection should be again referred to a

committee. There must be some one who has the right and authority to determine whether the evidence is "newly discovered and material." As for "acts subsequently committed," we are of the opinion that such acts form an entirely new reason for objection, and do not fall under the head of "same cause." That a Master of a Lodge has a perfect right to ascertain from the brother preferring an objection the second time against the advancement of the same candidate whether the objection is or is not the same as previously preferred, seems clear to us. Some one must have the power to determine the matter, and the Master is that one.

Those Who Live in Glass Houses

From time to time half tone illustrations, showing photographic groups of officers of various Masonic bodies have appeared in the columns of the TRESTLE BOARD. These illustrations are eagerly sought by members of the Craft, particularly by Masons resident in the vicinity of the Lodge or other body of Masonry, the photographs of whose officers are thus exhibited, and much interest is awakened within the Fraternity by their publication. Along this line there recently appeared in this magazine a half-tone photograph showing the officers of a certain Royal Arch Chapter in this State arrayed in their several robes of office, and grouped about the High Priest in the Chapter's regular meeting hall, all of which is strictly within the bounds of due propriety. About the same time there appeared in *Square and Compass*, of Louisiana, a like illustration, showing a group of officers of a Louisiana Chapter in similar environment.

At this a Minneapolis exchange, which makes pretense at being a Masonic journal, deprecates with uplifted hands the disposition shown by the Masonic press of the land to betray information regarding Masonry to the profane.

This, to a thinking Mason, is both absurd and amusing. Upon turning the

pages of this Minneapolis paper the reader becomes aware that a woman has been recently engaged as its editor. A non-Mason edits what purports to be a Masonic publication and presumes to criticise old-established Masonic journals as to the propriety of their conduct, from a Masonic standpoint! Verily, here is excellent cause for a most caustic retort; but out of deference to the sex of the editor of this specimen of Masonic journalism of Minnesota, we shall chivalrously refrain from comment.

We cannot permit the occasion to pass, however, without quoting the following paragraph, written by Bro. Martin H. Rice, the veteran editor of the *Indiana Masonic Advocate*, whose pen is always virile and righteous, although he is sometimes a little sarcastic with those who need it:

Our young contemporary, the *Masonic Observer*, published in Minneapolis, Minn., in a recent number congratulates its readers on having secured the services of Mrs. Louise J. Stephens as its editor, who, it asserts, "is excellently qualified for this position." Just what particular qualifications a lady can have to edit a Masonic journal it would take more than the wisdom of Solomon to discover. If the publisher will drop the word "Masonic," and call it *The Observer*, we have no doubt that this gifted lady editor will fill the four pages reserved for reading matter in a most brilliant manner.

Clandestine Lodges

Clandestine Masonry in the last few years seems to have assumed an epidemic character. In view of this fact, it would appear to be desirable on the part of Grand Lodges to keep their subordinates thoroughly posted regarding the existence of these spurious bodies. Some of our Masonic publications have directed attention to these organizations. The Grand Master of the Grand Lodge of Utah at its last Annual Communication recommended the purchase by the Grand Lodge of a sufficient number of copies of a Year Book proposed to be published by

The American Tyler, a Masonic journal published at Ann Arbor, in Michigan, to supply each of the Lodges of that Jurisdiction with two copies. The Committee on the Grand Master's Address, however, reported unfavorably upon such recommendation; we think rightly. This Year Book proposed to contain the name, number, location, membership, and names of the principal officers of every regular Lodge in the United States. Such a work would be practically useless. The matter of determining the character of the Lodges of any Jurisdiction by Lodges or members of Lodges in other Jurisdictions is one presenting many points of difficulty. About all that can be done is for the members of Lodges to exercise due care, and, when in doubt as to the character of any Lodge, to solve the doubt by application to the Grand Secretary of their own Jurisdiction. The Grand Secretary of every Grand Lodge receives the proceedings of all other Grand Lodges, and thus has a list of all the regular Lodges, not only of the United States, but of foreign countries. It is customary to print, in the proceedings of the Grand Lodge, the names of all the Grand Bodies whom our Grand Lodge has duly recognized, and the proceedings of all Grand Lodges with whom California has friendly intercourse are sent annually to our Grand Secretary. As we have heretofore remarked, the Grand Lodge of California has a large and excellent Masonic library, and the brethren of the Jurisdiction are entitled to use it. From it valuable Masonic information is obtainable by such as desire to avail themselves of the opportunity.

**The Eight Classes
of Emblems**

We have heard the expression "With which it is hoped you will soon make yourself familiar," for lo! these many years; and yet we have never known of any great effort having been made by the membership of our Lodges, or by their officers, even to refer to the beautiful les-

sons of Masonic admonition and instruction contained therein. We dare to doubt that there are half a dozen Masons in this State, or, for that matter, in any State, who are sufficiently familiar with the explanation of the eight classes as to be able to give even the substance of any of them. Masonic brother, did it ever occur to you to think of this? Would it not be well for the Masters of our Lodges on suitable occasions to repeat the explanation of the eight classes, or if unable to repeat, at least to read it for pleasure and profit to their membership? Suppose you ask yourself what the explanation of any one of the eight is, and, if you can't answer it, turn to your Monitor. If you have no Monitor, you should possess one without delay, by sending twenty-five cents to Bro. George Johnson, Grand Secretary, Masonic Temple, San Francisco. The Grand Lodge of California publishes this Monitor, not for profit, but for the dissemination of Masonic information among the Craft, and this notice is not intended as an advertisement, but rather as a guide-board to point the way to the traveler who may be seeking Masonic light.

The Only Way

Evidently the Grand Secretary of the Grand Lodge of Indian Territory was in anything but an amiable mood when he penned the following words, which are descriptive of his experiences as installing officer at the last annual convocation of the Grand Lodge of that jurisdiction, and which are excerpted from the published annual proceedings of that assemblage of the Craft:

The installation ceremonies were a farce. The business of the body was over. It was late. Many brethren were anxious to catch a train soon due. The Grand Secretary was requested to perform the installation service in "short order." No book was furnished. Brethren were constantly leaving the hall. There was confusion, noise, haste and entire lack of interest.

The Grand Secretary did the best he

could under the circumstances. He will never do the like again.

Masonic Lodges out this way have long since learned the truth of the familiar saying, "The way to a man's heart is through his stomach." Had the Grand Secretary of Indian Territory provided a "big eat" to immediately succeed the installation, it is safe to assert that the brethren would have listened to the installation ceremonies with the most earnest attention, and that the time of the departure of that train would have been utterly obliterated from the minds of the members of that august grand body. Be wise, brother!

**Characteristic
Generosity**

Al Malaikah Temple, Mystic Shrine, so report says, appropriated the sum of three thousand dollars for the purchase of Thanksgiving presents for the members of orphans' homes in Southern California. Such unstinted generosity is seldom witnessed, and it will place this excellent Temple in the forefront among the Temples of America. The name *Al Malaikah*, we are told, means "The Angels"; and her Nobles are proving themselves to be angels of mercy. "Blessed are the merciful." There is much satisfaction in this kind of enjoyment, and Shriners do well to indulge in such acts as will cause the sunshine of enjoyment and happiness to enter the homes of the unfortunate. Such action is characteristic of true nobility.

**The Black Cloud
on the Desert**

It seems that the TRESTLE BOARD made a center shot last month when it scored the Associated Press for its telegraphic dispatches sent broadcast over the country and published in a gullible daily press, giving a notice of an alleged "Annual Meeting of the Imperial Council, Nobles of the Mystic Shrine of North America," which body turns out to be a spurious and clandestine organization of "cullud folks," as intimated in the article

in these columns, but carefully concealed in the press dispatch. The *Masonic Disciple*, of Washington, D. C., commented on the matter in this language:

"A rank imposition" is what the San Francisco TRESTLE BOARD terms a dispatch of the Associated Press from Washington, D. C., relating to the annual meeting of the nigger Shriners. The two officers of this bogus organization who live in Washington are barbers. What care we for a few "little yelps of small yellows?"

Notwithstanding the disposition of our contemporary to treat the incident thus lightly, the TRESTLE BOARD reiterates that some method should exist of holding the Associated Press to strict account for such a bare-faced swindle. Again we point the moral: In matters pertaining to Masonry or its concordant orders, pin not your faith to the accuracy of the daily press.

**Selection of
Officers**

By the time this issue of the magazine reached its readers, nearly all the lodges will have chosen their officers for the ensuing twelvemonth. The annual meeting of a Masonic lodge is the most important gathering of the year, when officers and standing committees, who have been honored with the administration of lodge affairs, are called upon to give an account of their stewardship and pass the ordeal of the ballot. Their retention in office or their promotion to more important stations, with greater responsibilities, turns upon the action of the lodge at this time. The selection of officers is perhaps one of the most grave responsibilities which the lodge as a body, and the members individually, are called upon to assume. It not only shapes the destinies of the lodge for the year immediately ensuing, but, by reason of the system of promotion in office which generally obtains, for many years to come. No brother should be appointed to subordinate position in the lodge unless he is of the material from which may be evolved a good Master.

A VERY GREAT MYSTERY



IN A RECENT number of the TRESTLE BOARD appeared an article, accredited to the *Chicago Chronicle*, giving an account of a visit of Colonel Young, former U. S. Minister at Martinique, to an underground city in Central America. This mysterious place in the fastnesses of the wilderness was reached after following a blind trail for more than 300 miles, and no white man had ever before made the visit and returned alive. The outer courts of this subterranean tabernacle were so mysteriously arranged that, should an enemy surreptitiously gain admission, deadly gases could immediately be produced and instantaneous death would ensue.

The High Priest of the tribe occupying this mysterious place received Col. Young very cordially and extended to him many courtesies. The mysterious host, after showing him many interesting sights, ushered him into an elegant assembly hall, where a meeting was being held and where mysterious ceremonies were being performed. Col. Young, who, it was said, is a Mason of high degree, soon discovered that the participants were engaged in the performance of Masonic ceremonies handed down to them by their ancestors from the unknown past. Col. Young was the recipient of many ancient manuscripts which were to him unintelligible, but he believed that under the scrutiny of some linguistic scientist the contents of these documents would at some time startle the world with the mysterious knowledge of prehistoric ages.

The Colonel's conclusion was that these mysterious beings were a remnant of the lost tribes of Israel. His conclusion was based, no doubt, upon the theory that the mystical isle of Atlantis once formed a bridge connecting the old world with the new, and this theory geologists have verified. Unfortunately, however, the time when there was a highway of dry land

from Gaul through the British Islands, Scandinavia, Spitzbergen, Iceland and Greenland, and on down to the place where Col. Young is said to have made his wonderful discovery, was in the early Myocene period, thousands of years before the advent of man upon this mundane sphere; and when traces were found of man's existence geological mathematics located his advent at the same period of time in the old world and the new—in Portugal and California — the skulls exhumed in the Sierra Nevadas corresponding closely to those of the American Indian of the present day, and bearing no resemblance to the Portuguese cranium, and as the broad highway from continent to continent disappeared in a period anterior to the coming of the "lord of creation," it is reasonable to suppose that the "lost tribes" did not seek a passage that way. It is mysterious; and the mystery grows apace under the contemplation of this great discovery.

The *Chronicle's* account reveals the fact that Col. Young's approach to this abode of the "lost tribes" was watched very closely by cautious eyes until the Colonel's bravery in shooting down a pair of lions, which had devoured many of the natives, won the admiration of these mysterious beings, and then wide open flew the gates of this wonderful hidden city. As the lion is not a native of this continent, the appearance of the pair is somewhat mysterious and can only be accounted for upon the supposition that they must have escaped from some far-off menagerie.

There is another mystery which, it would seem, might have been explained, and that is the degree of Masonry that was being exemplified when Col. Young entered the spacious and brilliantly lighted subterranean hall, for it was asserted that the High Priest spoke English fluently, and, such being the case, he might have enlightened his honored guest had he chosen to do so; possibly he did. Will the *Chicago Chronicle* give us further light?—*Edmund C. Atkinson.*

MASONIC VETERANS AND THE SLOAT MONUMENT



THE twenty-sixth annual report of Bro. Edwin A. Sherman, 33d degree, R.V. Grand Secretary of the Masonic Veterans' Association of the Pacific Coast, has been issued. There have been twelve deaths of members of the association during the past year, one of these being Bro. Thomas Flint, Sr., R. V. Deputy Grand President. There are 435 active members and 529 honorary members on the roll, a total of 964, a net gain of 23 in the past year.

The Masonic Veterans' Association has been very actively engaged in the work of erecting the monument to Commodore Sloat at Monterey, Cal, where that United States Naval Officer, a devoted Mason, first raised the American flag on California soil. Concerning this work Bro. Sherman's report, among other things, says:

"This is a truly Masonic and patriotic work in which for a period of eight years and more the officers and members of this Masonic Veteran Association have been, and are still engaged in conjunction with the Sloat Monument Association, of which they form fully 95 per cent of that organization.

"It is the first national monument attempted to be erected on the Pacific Coast in honor of the raising of the American flag at Monterey on July 7, 1846, by our deceased brother, the late Rear Admiral John Drake Sloat, U. S. N., who, when Commodore, in obedience to the orders of the United States Government, landed and took bloodless possession of California, while another brother Mason, Rodman M. Price (afterward Governor of New Jersey), who was the purser of the sloop of war "Cyane," read the proclamation. He, with Col. J. D. Stevenson, our first Grand Master, took the first steps toward organ-

izing a Masonic Hall Association in San Francisco, in August, 1849, and before any Lodge was organized.

* * * * *

"Every stone has been laid with Masonic ceremonies, and on no less than four several occasions, at our request, vessels of war have been ordered to the harbor of Monterey to fire salutes, while both the Army and Navy, by their troops, have honored those occasions by their presence, in obedience to the War and Navy Departments in the laying of stones.

"That work of building thus far is and will be until completed and the statue unveiled the pride of this Masonic Veteran Association especially, as well as of the true patriotic citizens of California, and will be perpetual, and, making prophetic the words of the poet Longfellow, in his Psalm of Life,

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

The Knights Templar edition of the TRESTLE BOARD, published in San Francisco, contained a full program of events for Conclave week: pictures of all the officers of the Grand Encampment, distinguished visitors and prominent Sir Knights of California, and many other beautiful and interesting illustrations, all written up in fine style, making it altogether the most elaborate, and we think, the finest edition of a Masonic journal ever printed. We congratulate the editors and business manager on the ability displayed in getting it out, and on the large amount of advertising secured, which doubtless made the venture a financial success.—*Masonic Advocate, Indiana.*

A man is known by the Christmas he keeps.

Christmas levels all ranks.



THE JAUNTS OF ISLAM



Pilgrimages to Reno and Oroville

BY OUR SPECIAL CORRESPONDENT ON THE SPOT



HE second pilgrimage of the Nobles of Islam Temple of the Mystic Shrine and their ladies from this city to the "unoccupied" plateaus of Nevada, left the foot of Market street at 7 o'clock on Friday evening, November 18, 1904, on the Reno local. After a picturesque trip during the night over the Sierras, the Caravan arrived at Reno on time, at 8 o'clock Saturday morning. Here they were met by the local committees of Reno Nobles, headed by Noble Bechtel, who "is a good old soul," and who soon lined the caravan up in the form of a crescent to have a picture taken that will be an inspiration for the children of Nevada. It is seldom that so many of the nobility are gathered together in the Silver State, and the leaders of that community very wisely deemed that the occasion was one to be commemorated.

Reno is a busy, bustling town, but luckily the Nobles did not object very strenuously to sleeping six in a room, so that none were compelled to walk the streets on Saturday night.

On Saturday afternoon carriages were provided, and after an enjoyable Dutch lunch

at the Reno Brewery, a drive was had to the new town of Sparks—named after the present Governor-elect of Nevada—about four miles to the east of Reno, and the end of two important railroad divisions. Re-

turning, a stop was made at the vast abattoirs which have been recently erected near Reno, where a further collation was provided for the Nobles and their ladies.

Saturday evening 35 novitiates were led over the hot sands, and although the weather was freezing without, no one was heard to complain of any lack of a delightfully warm welcome within. Later on a banquet, attended by the ladies of the caravan and of the local Nobles, was served in a beautifully decorated hall, where the artistic taste of the ladies of Reno appeared to great advantage.

The souvenir of the Reno trip, copies of which were distributed to the Nobles and ladies, was most unique and appropriate, a folder in the shape of an Indian papoose.

On Sunday a trip was made to Virginia City, some of the Nobles going down the C. & C. Mine, while the remainder were driven around that picturesque town, and also to the adjacent town of Gold Hill, which will live in the annals of Shrinedom as the birthplace of Noble Manuel Lafee, official guardian of the well of Zem Zem. All returned to Reno in time to catch the Reno local, and arrived in San Francisco on time on Monday morning.

The pilgrimage was one enjoyed by all, and at least one Noble of Reno will remember that the teachings of the Shrine are being strictly enforced, and the rela-



"At least one noble of Reno will remember"



"Were met by the local committee."



"DOWN WHERE THE ZEM ZEM FLOWS."

tions which Nobles bear to each other are being maintained on a high standard of nobility and courtesy.

OROVILLE OUTING.

One hundred and twenty-five Nobles of Islam Temple visited Oroville December 2d, and put twenty local candidates through their paces. The nobles arrived in Oroville in the afternoon, and were met at the railroad depot by a delegation of Butte county Arabs with a brass band, who escorted them through the streets of the town to the tune "There'll Be a Hot Time in the Old Town To-night," a prediction which was faithfully verified, as several of the "unregenerate" who were led bound in that procession can testify.

As one of the nobles expressed it, the visitors were given "a noisy and Celestial reception." At intervals along the route of march huge bunches of Chinese

firecrackers were suspended from poles by the wayside, and as the head of the caravan reached each station these aerial "mines" were touched off with fire, the result being one continuous roar of explosion from starting point to finish.

The ceremonial held at night in a local hall was most impressive, and the visiting nobles having been so warmly received in the afternoon, returned the compliment to the candidates in the evening in true Arabian style.

Judge Chas. F. Lott, whom everybody knows as the Nestor of Masonry in Northern California, and who is about 80 years young, was one of the class who rode the camels. The Judge was as coy as a blushing maiden of sweet sixteen, but by a species of adroit and delicate manœuvring his intimate friends succeeded in coaxing him onto the hump of a big spongy-foot, and the way the Judge rode that camel!

was something to be remembered in after years. The Judge is alive and well today, and thinks he would like to pass through the experience again.

Next day the guests were driven out over the surrounding country, visiting olive and orange orchards, inspecting the dredgers in operation, and having a good time generally. They departed with much reluctance; they want to go to Oroville again.

Islam Temple has had a year of unprecedented success. The ceremonial sessions are now held at the Pavilion, where all the Nobles can obtain seats, both during the ceremonial session and at the traditional banquet, while permanent headquarters have been obtained at No. 6 Union Square avenue, San Francisco. Potentate Filmer has done so well that it seems as if there would not be the slightest opposition to his election for a second term.—W. P. H.



YANKEE CHRISTMAS CLUB

This is a club of Free Masons, Knights Templar and others, male and female, who regard it as a pleasure and privilege to use time and means in voluntary and unexpected service to "Shut-Ins," who, because of their ill-health, are confined for years to their rooms or wheel-chairs. To them the "world beautiful" is a sealed book. You may serve "Shut-Ins" by correspondence, by mailing current discarded literature, by surprising at Thanksgiving, Christmas, Easter, with "Wonder Bag" containing 60 useful, ornamental articles to be drawn twice a week, and thus make a matter of great expectation for 30 weeks. You may use a portion of your time—daily, weekly—to the pleasure of a "Shut-In" somewhere, and no loss to yourself. We serve regardless of sex, sect, nationality, location, if you feel disposed to make happier—in your own way—a "Shut-In," anywhere, between the Atlantic and Pacific oceans. Enclose stamps for reply. Use your health as an opportunity to make sunshine for those "shut-in."

"Have a heart to feel,
A mind to contrive,
A hand to execute."

For those whom sickness of years robs of all the joys and gains health grants you.

WILLIAM T. TOTTEN,

Secretary Yankee Christmas Club, 672
North Tenth St., Philadelphia.

Necessity for Light

No Mason is so well informed or so bright that he has no more to learn. He may have made many Masonic discoveries, may have secured many gems of Masonic wisdom, but the Masonic treasure house is very far from being empty, and the realm of Masonic truth is far from being fully explored. Therefore his search for further Masonic light must continue.—*Masonic Chronicler*.

It is still an open question in Arkansas as to whether or not it is the proper thing to wear overalls at a dance. The Eureka Springs man who wore the offending garments is in jail and the man who questioned his right to appear is in the hospital.

A man's mistakes live forever, his good deeds are forgotten the day they occur.

OBLIGATION TO CANDIDATES

BY BRO. JAMES B. MCFATRICH



LODGES that do not prosper may have only themselves to blame. Candidates may come to their altar and get nothing. With all the beautiful flowers that lie along the pathway that leads to the degree of Master Mason, perhaps not one may be plucked and placed in the hand of the novice; or if there is, it may be a faded, shriveled flower, a splendid truth smothered in poor delivery and a spiritless enunciation, or a great inspiration lost in an apparent lack of conviction of its beauty. It must be admitted that the candidate to whom our doors open must get something for the money he invests. He is promised nothing definite in a pecuniary direction. Masonry is higher than that. While it will extend a helping hand to a brother in need, it invites the candidate to no material feast, no banquet of viands rare and wines that are of the oldest vintage. It offers him something better. It spreads before him the influences that will warm him into higher life; truth that he can round out his manhood and LEADINGS that will bring him nearer to his God and the ideal of human nobility. But it offers these things through and only through the officers and members of the lodge, who must interpret Masonry if it is interpreted. And to fail to bring out all that Masonry is in an initiation is like locking a fortune in a vault and famishing for the necessaries of life; like covering a beautiful work of art and starving for the beautiful; like locking the overloaded larder while somebody hungers at our door. The candidate ought to go from every initiation with the thought that he has seen a world of splendor and learned lessons that he would not unlearn for all the wealth of the earth; and when all of us feel that ritual and work are a casket of faultless gems, and that the treasure is exhaustless,

and realize that every candidate is entitled to the brightest jewels at our command, we shall lift Masonry in our community so high that it will seem to touch the stars and be irresistible in its influence, universally captivating and sought for by every soul that longs for the beautiful and uplifting.

Show Your Fitness

That man who accepts the humblest place in the Lodge, and realizes that his position is as important in its relation to the work of the Lodge as that of the Master, has stood the test of fitness for office, and in time he will be found in the East, reflecting honor and dignity upon the Lodge. A Boston merchant used to set every new boy he employed to straightening nails. The boy was taken into the packing room and given a hammer, anvil and box of crooked nails. The manner in which he straightened the nails was the test of his fitness for more important work and determined the future of the boy in the store. The straightening of nails well, the performance of that simple task faithfully, gave evidence of his ability for more important duties and was a passport to higher and more responsible employment.

Precisely so should be the test of fitness for official position in the Lodge. The brother who tiles the door properly and takes a pleasure in the performance of his duty, proves his interest in the work and can safely be promoted to more important positions. Such an officer will surely be called to "come up higher."

These are important tests—character, morality, ability, zeal and integrity.—*Bro. Wm. J. Duncan.*

Masons may differ in many things, but they must quarrel in none.—*Herald.*

GRAND ORIENT OF FRANCE INTERDICTED

An article in the San Francisco *Chronicle* of recent date concerning Masonry and Masons of the Grand Orient of France and Combes, the prime minister of State, and scandal in connection with the same, requires some little notice for the information of the public, says Brother Edwin A. Sherman 33d degree, in the Oakland *Enquirer*.

The Grand Orient or Grand Lodge of France, for a period of nearly forty years, has been interdicted and intercourse with it or any man in its jurisdiction by every Grand Lodge of Masons in the United States, and it is beyond the pale of recognition by the Masonic fraternity, not only in our own country, but throughout Great Britain and its dependencies, and all regular Masons in the world.

Louis Napoleon, when Emperor of France, appointed Marshal Magnan Grand Master of the Grand Orient of France, when the latter was not a Mason at all, but subsequently became one. That body recognized the act of invasion of the jurisdiction of the Grand Lodge of Louisiana by a spurious body, and refused to retrace its steps when remonstrated with and appealed to, and every regular Grand Lodge of Masons in the United States espoused the cause of the Grand Lodge of Louisiana, and ceased and forbade all intercourse with the Grand Orient of France and Masons of that jurisdiction.

When that body made innovations and struck a deadly blow at the very foundation of all true Freemasonry, by declaring a belief and trust in a Supreme Being was unnecessary and no longer to be required of its novitiates and members, and the "Great Light of Masonry," the Holy Bible, was removed from its altars, then all the Grand Lodges of the United States renewed their edicts of non-recognition and non-intercourse with the Grand Orient of France, and those of Great Britain and her dependencies, and all the other regular

Grand Lodges of Masons throughout the world did the same, and since that time it has been building with rotten stones, and laying them with untempered mortar, upon a quicksand foundation, and in the mud.

Paris, called by the Romans, "Lutetia Parisiourum" (the mud city of the Parisii). The Parisii were the Gallic tribe which dwelt in the "Isle du Palais" when the Romans invaded Gaul. Some maintain that Isis was at one time the protectress of Paris, and that the Greek Paraisidos (near the temple of Isis), the temple referred to being the Pantheon or Church of St. Genevieve. We are told, moreover, that a statue of Isis was for a long time preserved in the Church of St. Germain-des-Prés, but was broken to pieces by Cardinal Bricconnet, because he saw certain women offering candles to it, as to the Virgin. Be the history and tradition what it may, there is one thing certain, that the Grand Orient of France is far away from the quarries of the proper material, in darkness, without tools, floundering in the mud and totally beyond the squares and angles of true Freemasonry, and totally without fraternal recognition whatever.

The "Knights Templar Edition" of the always excellent TRESTLE BOARD of San Francisco, is a huge affair of over two hundred pages, beautifully illustrated with California scenery and half-tone portraits of Eminent Knights, and crowded to the limit with good reading and advertisements. We congratulate Bros. Anderson and Atkinson on their very notable success.—*Masonic Chronicle*.

We wish to congratulate the publishers of the TRESTLE BOARD of San Francisco on their very elaborate Knight Templar edition, issued at the time of the Triennial Conclave. It was a beautiful magazine of 300 pages, profusely illustrated and filled with things of interest concerning Masonry, the Order of the Temple and the glorious State of California.—*Masonic Tidings*.

NEWLY ELECTED LODGE OFFICERS

Those Who Will Rule and Govern for 1905

The TRESTLE BOARD gives below a partial list of the officers elected by the various lodges in the California jurisdiction for 1905. The list enumerates but a portion of the lodges owing to the scarcity of information available on the day of going to press. Complete returns are not made to the Grand Secretary until after installation, which, in the case of a majority of the subordinate bodies, has not yet taken place. On account of the scarcity of space, the names of only the Master and Secretary in each organization are given:

California Lodge No. 1, San Francisco—William Crocker, W. M.; Franklin H. Day, Secretary.

Doric Lodge, No. 216, San Francisco—Cyrus D. McCroskey, W. M.; Julius R. Goldsmith, Secretary.

Durant Lodge, No. 268—Charles L. Biedembach, W. M.; Clarence S. Merrill, Secretary.

Excelsior Lodge, No. 166, San Francisco.—P. S. Guyett, W. M.; Hugh J. Owen, Secretary.

Fidelity Lodge, No. 120, San Francisco—Rev. Jacob Nieto, W. M.; Frederick Barry, Secretary.

Golden Gate Lodge, No. 30, San Francisco.—Wm. G. Wright, W. M.; Edwin L. Meyer, Secretary.

Humboldt Lodge, No. 79, Eureka.—Fred Robinson, W. M.; J. B. Brown, Secretary.

Long Beach Lodge, Long Beach.—Richard Loynes, W. M.; Evan Mosher, Secretary.

Los Angeles Lodge, No. 42.—A. G. Maeder, W. M.; M. Klein, Secretary.

Mission Lodge, No. 169, San Francisco.—George L. Lunt, W. M.; R. E. Allan, Secretary.

Mount Moriah Lodge, No. 44, San Francisco.—Thomas C. Conway, W. M.; Theodore Frolich, Secretary.

Oakland Lodge, No. 188.—Charles N. Walter, W. M.; A. K. Clark, Secretary.

Oriental Lodge, No. 144, San Francisco.—Richard C. Jewell, W. M.; A. S. Hubbard, Secretary.

Palo Alto Lodge, No. —.—C. W. Decker, W. M.; W. C. Herry, Secretary.

Petaluma Lodge, No. 180.—P. J. Blim, W. M.; W. S. De Turk, Secretary.

Pomona Lodge, No. 246.—E. H. Welch, W. M.; J. L. Armstrong, Secretary.

Sacramento Lodge, No. 40.—H. H. Stephenson, W. M.; J. B. Giffen, Secretary.

Phoenix Lodge, No. 178, San Bernardino.—J. W. Burton, W. M.; W. Hubbard, Secretary.

San Bernardino Lodge, No. 348.—W. W. Brison, Jr., W. M.; John Flagg, Secretary.

Santa Barbara Lodge No. 192 — E. W. Squier, W. M.; A. B. Williams, Secretary.

Santa Rosa Lodge No. 57—A. V. McNab, W. M.; Wm. H. Pool, Secretary.

South Gate Lodge, No. 320, Los Angeles—Fred W. Dunn, W. M.; F. H. White, Secretary.

Solano Lodge, No. 229, Vallejo.—J. Ramsey, W. M.; A. S. Halliday, Secretary.

Tehachapi Lodge, No. 313.—F. C. Charmicle, W. M.; G. T. Van Voorhees, Secretary.

Washington Lodge, No. 20, Sacramento—John H. Dolan, W. M.; John Scott, Secretary.



EASTERN STAR ELECTIONS



The various Eastern Star Chapters of this State have held their annual meetings and have elected officers for 1905. So far as reported, the names of the elected officers are given below, segregated by Chapters:

Athena Chapter, Hollister—Worthy Matron, Mrs. J. P. Davis; W. P., Dr. F. L. Savage; A. M., Mrs. J. H. Tebbetts; C., Mrs. A. J. Chaney; A. C., Mrs. C. M. Brown; Sec., Mrs. E. J. Taylor; Treas., Mrs. N. C. Briggs.

Bakersfield Chapter—W. M., Mrs. Clara Hutchings; W. P., W. G. Hall; A. M., Mrs. Ella V. Munzer; C., Mrs. Ella Withrow; A. C., Lucy B. Hall; Secretary, Mrs. Martha B. Hunt; Treasurer, Mrs. Kate Sawyer.

Bethlehem Chapter No. 95, Paso Robles—W. M., Mrs. Seideman; W. P., A. Webster; A. M., Mrs. Boys; Secretary, Mrs. Lewis; Treasurer, Mrs. Webster; C., Mrs. McIntire; A. C., Ida Beggs.

Beulah Chapter, San Francisco — W. M., Geneva Williams; W. P., Frederick Felt; A. M., Emma Wedemeyer; Secretary, Mary A. Todd; Treasurer, Emma Rahlmann; C., Olivia Danielson; A. C., Catherine Boyle.

California Chapter, San Francisco — W. M., Cecelia Harmon Cordes; W. P., Louis A. Steger; A. M., Emma G. Busswell; C., Emily W. Ferguson; A. C., Winifred Turpin; Secretary, Isadora Horton; Treasurer, Cora Scott.

Carnation Chapter, No. 171, Redondo Beach—Worthy Matron, Florence Steel; Associate, Bessie Weaver; Conductress, Jennie Grassel; Associate, Harriet Hinman; Secretary, Lola Sprinkle; Treasurer, Elizabeth Murray.

Ceanothus Chapter No. 159, San Juan — W. M., Miss A. B. Wilson; W. P., A. S. Moore; A. M., Clara E. Abbe; C., Mrs. Lucia M. Ball; A. C., May A. Regan; Treasurer, R. H. Flint; Secretary, I. W. Moore.

Corona Chapter, San Luis Obispo.—W. M., Mrs. A. C. Thyle; W. P., S. D. Ballou; A. M., Mrs. J. Maino; Secretary, Miss Avis Smith; Treasurer, Mrs. J. F. Fiedler; C., Mrs. H. C. Fry; A. C., Miss Mabel King.

Evangeline Chapter, Nevada City—Worthy Matron, Mrs. Melissa Fuller; W. P., Joseph Stenger; A. M., Mrs. Frances Marsh; Secretary, Mrs. Jennie Holmes; Treasurer, Mrs. H. E. Stansfield; Conductress, Mrs. Emma Rogers; Associate, Mrs. Louise Zeitler.

Fallen Leaf Chapter, Placerville—W. M., Vivian Weyman; W. P., W. E. MacKenzie; A. M., Mrs. S. Mitchell; Secretary, C. H. Weatherwax; Treasurer, S. Inch; C., T. C. Atwood; A. C., Edna Patterson.

Gate City Chapter No. 212, San Bernardino—W. M., Miss May Daley; W. P., John Flagg; A. M., Mrs. Agnes Jackson; Secretary, Miss Addie Burgess; Treasurer, Mrs. Laura Cobb; C., Miss Ada Johnson; A. C., Mrs. Cora Reid.

Heliotrope Chapter, Selma—W. M., Mrs. Paris Allen; W. P., Chester Dusy; A. M., Mrs. Cora Mitchell; C., Mrs. C. H. Sherwood; A. C., Mrs. Chester Dusy.

Idlewild Chapter, Santa Cruz—W. M., Mrs. Harry C. Cooper; W. P., Harry C. Cooper; A. M., Mrs. Charles Staubes; Secretary, Miss Carrie Steinmetz; Treasurer, Mrs. Ella Morris; C., Miss Mary Dyer; A. C., Miss Ann T. Porter.

Lily of the Valley Chapter, Watsonville—W. M., Mrs. Mabel Burland; W. P., Mr. Ed. Harvey; C., Mrs. Iowa Tuttle; A. C., Miss Minnie Rogers; Secretary, Miss Edmonia Smith; Treasurer, Mrs. Brassel.

Long Beach Chapter, No. 173, Long Beach—W. M., Emma C. Hayes; W. P., R. M. Dodsworth; A. M., Clara Stevens; Secretary, Esther Hoover; Treasurer, Sarah A. Swain; C., Bessie E. Loynes; A. C., Elizabeth J. Scales.

Lucerne Chapter, No. 127, Hanford—W. M., Mrs. A. Vance; W. P., J. E. Ensign; A. M., Mrs. E. T. Casper; Secretary, Mrs. N. Abrams; Treasurer, J. W. McCord; C., Miss Essie Dunham; A. C., Mrs. J. B. Newport.

Marguerite Chapter No. 178, Santa Barbara—W. M., Florence M. Frost; W. P., Elmer Smith; A. M., Hattie Jackson; Secretary, Mrs. E. Smith; Treasurer, J. T.

Johnston; C., Louise B. Duerr; A. C., Bertha Schuster.

Martha Washington Chapter No. 13, Visalia—W. M., Mrs. A. R. Orr; A. M., Mrs. Emma Levinson; C., Mrs. Della Rhoades; A. C., Mrs. Ira Chrisman; W. P., George Giles; Secretary, Miss Ida Markham; Treasurer, Miss Portie Galloway.

Miramar Chapter, No. 205, Richmond—W. M., Bessie E. Pritchard; A. M., Lillian M. Blake; C., Margaret F. Lucas; A. C., Eva T. Barry; Secretary, Mary Fitzpatrick; Treasurer, M. Carpenter.

Miramonte Chapter, Mountain View.—W. M., Orrissa Emerson; W. P., Arthur Rogers; A. M., Mrs. Drusilla Rogers; Secretary, Mrs. Alice Frink; Treasurer, Mrs. Maria Rowe; C., Mrs. Emily Berkway; A. C., Mrs. H. Trulsen.

Mission Chapter, No. 155, San Francisco—W. M., Hester Belle Oliver; W. P., E. F. Treadwell; A. M., Lottie J. Reiss; Secretary, Josie C. Backus; Treasurer, Mary Z. Thorp; C., Margaret B. Snell; A. C., Elizabeth Coiner.

Mizpah Chapter, Santa Maria, Cal.—W. M., Mrs. Lucy Morris; A. M., Mrs. Ida Miller; W. P., Robt. Travers; Secretary, Mrs. Jennie Harris; Treasurer, Mrs. L. Ables; C., Mrs. M. Thornburg; A. C., Mrs. W. W. Stilwell.

Naomi Chapter, No. 36, Sacramento—W. M., Mrs. Emma Tubbs; W. P., Irving H. McMullen; A. M., Mrs. Harriet Giffen; Secretary, Miss Hetty P. Dunn; Treasurer, Miss Gladys D. Willey; C., Miss R. Bonnie Waggoner; A. C., Mrs. Etta P. Elliott.

Ocean Spray Chapter, Pacific Grove—W. M., Mrs. Ruth Darlin; A. M., Miss Lottie Martin; W. P., E. A. Scholz; Secretary, Mrs. S. G. Hamilton; Treasurer, Mrs. Lizzie Wright; C., Miss Lois Estabrook; A. C., Amy Ingram.

Olive Branch Chapter, San Francisco—W. M., Minnie S. Reed; W. P., Chas. F. Patterson; A. M., Meta Wolters; Secretary, Sadie J. Hathaway; Treasurer, Martha Rosenberg; C., Ethel W. Schartz; A. C., Roy Goldsmith.

Palm Leaf Chapter, Porterville—W. M., Mrs. Ella Young; W. P., F. E. Bearss; A. M., Mrs. Edna Newberry; C., Mrs. Stella Velie; A. C., Mrs. Effie McKeary; Secretary, Mrs. A. L. Norris; Treasurer, Mrs. Nellie Knupp.

Pasadena Chapter—W. M., Miss Flora Ban-

bury; W. P., Dr. Henry Sherry; A. M., Mrs. Henry Ramel; Treasurer, Mrs. Ernsberger; Secretary, Miss Jennie Anderson; C., Mrs. W. F. Hoover; A. C., Miss Clara Tenharff.

Pomona Chapter No. 110, Pomona—W. M., Mrs. C. W. Fosdick; W. P., J. A. Gallup; A. M., Mrs. W. T. Fleming; Secretary, Mrs. E. D. Westerman; Treasurer, Mrs. J. A. Gallup; C., Miss Hoffmaster; A. C., Mrs. M. E. Ludden.

Raisina Chapter No. 89, Fresno—W. M., Mrs. Rose Jones; W. P., C. C. Van Valkenburg; A. M., Mrs. Elizabeth Borg; Secretary, Miss Tina Shaw; Treasurer, Mrs. Sallie Fassett; C., Mrs. J. P. Noble; A. C., Mrs. C. Smith.

Reveille Chapter, No. 47, Salinas—W. M., Beatrice Porter; W. P., George Lacey; A. M., Jennie Adcock; Secretary, Arina Porter; Treasurer, Annabel Abbott; C., Florence Abbott; A. C., Helen Pioda.

Rose Valley Chapter, No. 30, Santa Rosa—W. M., Mrs. C. C. Belden; W. P., Danville Decker; A. M., Mrs. Josephine Lavin; Secretary, Mrs. Ella Rogers; Treasurer, Mrs. Butin; C., Mrs. Anna Jones; A. C., Miss Clara Shaw.

Sacramento Chapter No. 190—W. M., Elizabeth C. Hoffman; W. P., Robert Watkins; A. M., Amelia Miller; C., Minnie Herr; A. C., Ava Catherine Jordan; Secretary, Adah Ehert; Treasurer, Cecelia Watkins.

Santa Clara Chapter, No. 195—W. M., Mrs. Jessie Menzel; W. P., Frank N. Smith; A. M., Mrs. J. M. Cox; Secretary, Mrs. E. A. Alden; Treasurer, Mrs. R. V. Withrow; C., Miss Mamie Landrum; A. C., Mrs. J. A. Lovell.

Santa Paula Chapter, Santa Paula.—W. M., Mrs. Gertrude McIntosh; W. P., Frank E. Davis; A. M., Mrs. Florence Virden; Secretary, Miss Grace Churchill; Treasurer, Mrs. J. N. Orcutt; C., Mrs. Luella Hall; A. C., Mrs. Gertrude L. Drown.

Silver Star Chapter, Vallejo—W. M., Mrs. Agnes Burgwell; W. P., Oliver C. Newman; A. M., Mrs. Lizzie Heegler; Secretary, Miss Estelle Farrington; Treasurer, Mrs. Johanna Aden; C., Miss Nettie McLean; A. C., Mrs. Nellie Sanford.

Silver Wave Chapter, San Bernardino—W. M., Mrs. Alyce J. Chase; W. P., Gus A. Harwood; A. M., Mrs. Jane Driver; C., Mrs. Emma Trewert; A. C., Miss Pearl Barmour;

Secretary, Mrs. Francis B. Avery; Treasurer, Mrs. Eliza Ousterhoudt.

Sotoyome Chapter, Healdsburg.—W. M., Mrs. Geo. W. Miller; W. P., Frank Hazen; A. M., Mrs. L. C. Koberg; Secretary, Miss Minnie Rowland; Treasurer, Mrs. J. L. Bates; C., Mrs. S. E. Phillips; A. C., Mrs. Dr. H. B. Crocker.

Starr King Chapter, San Francisco — W. M., Zelda Glazer; W. P., Arnold Glazer; A. M., Adelaide Hickel; Secretary, Sarah David; Treasurer, Sarah Cohn; C., Helen Cohn; A. C., Jennie Cohn.

Tulare Chapter No. 94, Tulare—W. M., Mrs. A. L. Wilson; W. P., A. W. Wheeler; A. M., Mrs. F. E. Anderson; C., Mrs. W. H. Hunt; A. C., Mrs. L. L. Abercrombie; Secretary, Mrs. R. T. McMillan; Treasurer, L. E. Schoenemann.

Ungava Chapter No. 106, Riverside—W. M., Mrs. George Austin; W. P., L. L. Andrews; A. M., Dorothy Clayton; C., Mrs. J. W. Grinnell; A. C., Mrs. Mabel Wyatt; Secretary, Marie Kidder.

Ventura Chapter No. 79, Ventura—W. M., Mrs. Julia Reese; W. P., D. J. Reese; A. M., Mrs. Blanche Reynolds; C., Mrs. Clara Argabrite; A. C., Mrs. Mary Lewis; Secretary, Miss Grace Flint; Treasurer, Mrs. Henrietta Roth.

One of the handsomest issues in magazine form that has ever reached our editorial table is the Knights Templar edition of the TRESTLE BOARD, being the September issue of that valuable magazine, published in San Francisco, Cal.

The cover is a magnificent specimen of the lithographer's art. A knight, clad in full armor, mounted on a white charger, stands out boldly against a blue background while at the top is shown the emblem of the Order, and in it are contained 224 pages of most interesting reading matter, profusely illustrated.

The Masons of California can point with pride to this issue and we congratulate our confrere on the magnificence of its September number.—*Square and Compass*.

The San Francisco TRESTLE BOARD's beautiful Conclave edition has been received, and it shows a vast amount of labor and enterprise on the part of its publishers. The illustrations, statistics and interesting matter it contains concerning the Conclave makes it a valuable souvenir for those who were fortunate enough to attend that most delightful assembly.—*Acacia, Nebraska*.

A SONG OF THE SAW-BUCK.

Bro. Hugh J. Owen, Secretary of Excelsior Lodge, No. 166, F. & A. M., of San Francisco, Secretary of the Past Masters' Association, and member of the Masonic Board of Relief of this city, is a Mason good and true, known far and wide for his humanitarian and philanthropic proclivities. As a result of his amiability and philanthropy he has often been a target for the importunities of both the truly and deserving destitute, and that other class of indigents who, in language more terse than polite, are sometimes termed Masonic "frauds." Bro. Owen's reputation for whole-souled generosity grew very rapidly of late, with the result that the demands made upon him by both classes, particularly the latter, multiplied astoundingly. Bro. O. is in the business world, a wood and coal merchant. One day last month he unexpectedly ran short of stove wood. There was plenty of four-foot stuff in the yard, but none sawed into stove lengths. No regular wood sawyers were to be obtained that day, and the machine saws were all busy; something had to be done, for that wood must be sawed. So the first able-bodied male applicant for relief was referred to the wood-pile and the saw-buck. Two days later saw that wood-pile practically undiminished, and now Bro. Owen wonders why the applicants for relief pass on the other side of the street.

SCOTTISH RITE TEMPLE.

The beautiful Albert Pike Memorial Temple, which the "California bodies" of the Scottish Rite of San Francisco have had for the past few months in course of erection, on Geary street, near Fillmore, will be shortly completed.

The building will be dedicated early in February. To celebrate its completion a grand reunion will be held in the week beginning February 6th, at which all degrees from the fourth to the thirty-second will be conferred. The occasion will be a gala one for Scottish Rite Masonry in California.

The Knights Templar edition of the TRESTLE BOARD, of San Francisco, is with us. It consists of over 300 pages and is in every way in keeping with the great event for which it was issued.—*Missouri Freemason*.



CHIPS FROM THE STONE QUARRIES

NEWS OF THE CRAFT GLEANED FROM ALL SOURCES



NEW LODGE CONSTITUTED

Olivet Lodge, No. 364, F. and A. M., at Corning, Tehama County, was constituted with appropriate Masonic ceremonies early in November. One hundred visiting brethren and their ladies made up a special excursion train from Red Bluff for the occasion. The Grand Lodge convened in Odd Fellows' Hall and the grand body then proceeded to the opera house, where Olivet Lodge was constituted in ancient form and according to the rites and the usages of the craft from time immemorial.

A public installation of the officers of Olivet Lodge took place in the opera house and the following named being installed to act until the next election of officers: I. F. Moffit, W. M.; M. N. Case, S. W.; E. P. Lukens, J. W.; W. N. Woodson, Treas.; P. J. Newton, Sec.; W. H. Samson, S. D.; S. W. Kincaid, J. D.; E. F. Conway, and F. W. Waite, Stewards; J. Rea Bryant, Tyler.

The other members of the new lodge are: H. A. Harper, E. P. Case, A. Watkinson, A. J. Wheeler, N. G. Kent, A. W. Samson, Alexander Smith, J. J. McIlroy, George Hoag, P. G. Townsend, C. M. Woodland, E. M. Wilson, Stephen Bedford, M. E. Kenney and J. B. Maynard.

After the induction of the new officers the whole company adjourned to the adjoining building, where an elaborate banquet was served by the ladies of the community, one hundred and ninety guests being seated at table.

NEW LODGE AT WILLITS

A new Masonic Lodge has been established at Willits, Mendocino County, California, under dispensation from the Grand Master. The following officers have been elected: James A. Joyce, W. M.; A. C. Burton, S. W.; W. I. Rice, J. W.; Lee K. Auter, Secretary.

There are now six lodges in Mendocino County.

MASONIC ACTIVITIES IN BERKELEY

Members of the Craft resident in Berkeley, have made preliminary arrangements for the organization of a chapter of Royal Arch Masons. Heretofore, no Masonic degrees higher than Master Mason could be taken in that town, Masons desiring an advancement in the elaborate degrees being obliged to go to Oakland or San Francisco for that purpose.

The phenomenal growth of the town of Berkeley within the past few years has made necessary the increase of facilities of a Masonic character. Durant Lodge, of that place has for some time been offered more material than it has been able to work upon, and as a relief measure, Berkeley Lodge was organized early in the present year, the membership of which is growing rapidly. A beautiful brick Masonic Temple is shortly to be erected at the corner of Shattuck avenue and Bancroft Way, which will be a credit to the community. A Commandery of Knights Templar will probably be organized very soon in the college town.

The preliminary organization of the new Royal Arch Chapter has named the following officers: Dr. Frank Woolsey, High Priest; W. J. Gompertz, King; J. E. Kelsey, Scribe; J. G. Morrison, Treasurer.

DEATH OF BRO. ASA R. WELLS.

Bro. Asa R. Wells, for nearly half a century one of the prominent men of San Francisco, died at his home in this city December 8th, from heart failure. Bro. Wells came to California in the fifties and early identified himself with the commercial, shipping and manufacturing interests of this community. He was one of the pioneer lumber mill proprietors of the Pacific Coast.

Bro. Wells served the people of this city as City and County Auditor for two terms, during which the duties of his office were discharged with honesty, fearlessness and integrity. He was a member of California Lodge, No. 1, F. and A. M., California Chapter, R. A. M., and was Treasurer of California Commandery, No. 1, K. T.

FRATERNAL VISIT

The Sir Knights of Oakland Commandery No. 11, were royally received by San Jose Commandery, No. 10, on November 12th, the occasion being a fraternal visit by the Oaklanders to the Templars of the Garden City. The visitors were met at the train by the San Jose Commandery and their military band and escorted to the asylum of the San Joseans. After the secret work, both commanderies proceeded to the St. James Hotel, where a sumptuous banquet was prepared. The dining hall was brilliantly lighted and beautifully decorated with yellow and white chrysanthemums and green sprays lengthwise down the center of the long tables, and festoons and wreaths of smilax upon the walls.

The toastmaster, Eminent Sir Wm. G. Alexander, opened the toast list with an address of hearty welcome, which was responded to by Eminent Sir W. H. Craig, who expressed the delight of the visiting knights at the welcome they had received, and their intention, as soon as possible, to reciprocate.

Addresses were made by Sir Knights E. K. Taylor, George B. McKee, R. W. Meek, S. G. Tompkins, M. E. Gains, M. H. Hyland.

FT. BRAGG LODGE CONSTITUTED

Fort Bragg Lodge No. 361, F. and A. M., was constituted November 3d, District Inspector Thomas Richards, of Mendocino, acting as installing officer. The usual impressive ceremonies were conducted.

Ft. Bragg Lodge is in a most prosperous condition: notwithstanding the fact that it has been working under dispensation only eight months, forty members now being on the roll.

Following is the official roster: W. A. McCornack, W. M.; Eri Huggins, S. W.; J. E. Wellar, J. W.; H. R. Baum, Treasurer; George Golden, Secretary; J. W. Cullen, Chaplain; J. A. McCallum, Marshal; B. A. Lendrum, S. D.; Harry Shafsky, J. D.; J. K. Peirsol and C. W. Mero, Stewards; Chester Woodruff, Tyler.

McKinley Lodge, at Point Richmond, Cal., entertained the Eastern Star Chapter at that place with a banquet and musical and literary program November 11th.

SHOES FROM THE SHRINERS

Every little orphan in Southern California received a Thanksgiving Day gift from the Mystic Shriners south of the Tehachapi divide. There are orphanages at San Diego, Orange, Riverside, San Bernardino, Los Angeles, Ventura, Santa Barbara and San Luis Obispo Counties, and the members of the committee from Al Malakaih Temple, of Los Angeles, provided a pair of shoes to gladden the heart of each little inmate on the national American day of gratitude. Some 2000 pairs of shoes were thus furnished by the bounty of the Shriners of the Southland.

MAKING READY

Notwithstanding that the next Triennial, which is to be held at Saratoga, N. Y., does not take place until three years hence, the Sir Knights of Golden Gate Commandery, of San Francisco, have begun to make preliminary arrangements.

A club has been organized, the members of which have pledged themselves to attend. A committee has been appointed to make the necessary arrangements. The members of the committee are: G. W. Lippman, Joseph C. Campbell, George D. Clark, Colonel Frank W. Sumner, Robert McMillan, Charles L. Field, General Theodore Reichert, C. S. Benedict and Henry C. Bunker.

MASONIC VETERANS

The twenty-seventh annual session of the Masonic Veterans' Association of the Pacific Coast will be held at Portland, Oregon, on September 11, 1905, the anniversary of the organization, at Oregon City, of the first Masonic Lodge on the Pacific Coast, in 1848.

The Lewis and Clark Exposition will be in full blast at the time, and a large attendance of Masonic veterans is expected.

Berkeley Masons will lay the cornerstone of the new Methodist Church at the corner of Durant and Telegraph avenues, in that town, December 23d. The annual installation of officers of Durant Lodge No. 268, will be held on the evening of the same day.

ACACIA FRATERNITY

The Acacia Fraternity has established a branch of its organization to be known as Beth Chapter, at Stanford University. The order is a Hebrew letter college fraternity, only Master Masons being eligible for affiliation.

Its aims are chiefly social and, with the exception of the use of the Hebrew insignia, it is very similar to the college Greek letter fraternities. The Stanford organization will procure a residence as soon as possible and this chapter-house will become the headquarters of Masonry on the University campus.

The society, which was perfected at Ann Arbor last June, is the outgrowth of the Masonic association of the University of Michigan. Stanford enjoys the distinction of possessing the second chapter of this new Masonic offshoot. Harvard, Wisconsin and California have applied for charters, but their requests have not yet met with favorable responses from the parent society at Michigan.

The charter members of the Stanford chapter are: W. F. Durand, head of the department of mechanical engineering; Professor J. O. Griffin, Professor G. H. Rowe, T. Van Sickle, E. C. Miller, P. M. Davis, C. D. Atterbury, F. O. Shutts, J. H. Thompson, A. B. Saunders, B. R. Saunders and G. R. Ross.

A chapter of this fraternity will shortly be instituted at the University of California, Berkeley.

OAKLAND LODGE

Among the many anniversary celebrations of this year, none were more memorable or enjoyable than the Thirty-sixth Anniversary of Oakland Lodge, No. 188, F. and A. M., which took place at Masonic Temple, Twelfth and Washington streets, Oakland. The lodge was opened in due and ancient form by the regular officers, who thereupon yielded their stations to a team of Past Masters, who conferred the second degree.

Bro. C. B. Rutherford, the only surviving charter member of Oakland Lodge, delivered a reminiscent address. The brethren then repaired to the banquet room, where, after the collation, speeches and music were in order. Music was furnished by Bro. Alfred Wilkie and the Oakland Masonic Quartette.

GRAND BODIES OF ARIZONA

Grand Lodge, F. & A. M., of Arizona, held its annual convocation November 15th, 16th, and 17th, 1904, at Tucson.

The convocation of the Grand Chapter, R. A. M., the conclave of the Grand Commandery, K. T., and the session of the Grand Chapter, O. E. S., were held at the same time and place.

Bro. George Shard, of Tucson, was elected Grand Master; Comp. John J. Sweeney, of Phoenix, Grand High Priest; Sir Kt. Owen Thomas Rouse, Tucson, Grand Commander; Bro. Comp. and Sir Kt. George J. Rosskruege, of Tucson, was re-elected recording officer of all three of the Masonic grand bodies.

PASSED OVER THE RIVER

Announcement has been received of the death of Bro. Marquis Fayette King, R. W. Grand Treasurer of the Grand Lodge of Maine, which occurred at Portland, in that State, October 21, 1904, after a painful illness. Bro. King was born in Oxford, Me., February 18, 1835. He was Mayor of Portland in 1884, was a member of the State Executive Council, and at the time of his death was Trustee of the Maine State School for Boys. He was President of the Maine Geological Society, and editor of the *Masonic Journal*. He had been Grand Treasurer since 1894.

SAN BERNARDINO KNIGHTS

St. Bernard Commandery No. 23, K. T., dedicated its elegant hall in the newly erected Masonic Temple at San Bernardino recently. The impressive Knights Templar ceremony was observed, the lights being turned low, with music softly toned from the organ loft. The music was a feature of the service, much of it being from the Episcopal service, with organ interludes. Among other numbers, the *Te Deum* was sung entire.

The services were conducted by Sir Knight A. A. Caldwell, Grand Warder of the Grand Commandery of California.

After the ceremonial festivities were the order of the evening.

DEATH OF PAST MASTER BONNER

The death is announced at Cedarville, Modoc county, California, on the 19th day of November, 1904, of Past Master and Past Inspector John H. Bonner of Surprise Valley Lodge, No. 235, F. and A. M. at Cedarville. Bro. Bonner was a banker and had been prominent in Northern California for over forty years, living from 1861 to 1867 at Red Bluff, and thereafter at Cedarville, where he filled many positions of honor and trust. He was a descendant of a Virginian officer under Washington during the Revolution, and was born at Xenia, Greene county, in the heart of the old Virginian reserve of Ohio, on the 5th day of January, 1838. He leaves a beloved widow, one son, Past Master E. C. Bonner, the present Inspector of the fifth district, and two daughters to mourn his loss, including a sister, Mrs. J. H. Pendleton, residing at Point Arena, Cal. The two lodges at Alturas and Bidwell were both installed for the first time by Bro. Bonner, and these two lodges, in conjunction with the mother lodge, Surprise Valley, No. 235, conducted the service at the funeral, which was the largest in the history of the county, fifty-two Masons being in line and the procession extending over a mile.

NEW TEMPLE FOR SAN DIEGO

The Scottish Rite bodies of San Diego have come to the front with a proposition to erect a Masonic Temple at the corner of Fifteenth and Ash streets in that city, in which undertaking they will probably be joined by other Masonic bodies of San Diego.

The plans of the new structure will be drawn immediately, and will probably call for a two-story building of classic design, the lower floor to be used for banquet hall and concert auditorium, the upper portion of the building to contain Lodge meeting halls.

The ladies of Hollywood Chapter, O. E. S., entertained their husbands and friends November 17th, at the Masonic Temple in that place, with the mock installation dubbed "A Female Mason."

THE CRAFT IN GENERAL

A class of twenty-five was initiated into the mysteries of the Rite.

The Masonic Home of Georgia is now nearly ready for inmates.

The Masons of Indianapolis are agitating the building of a new temple.

Baker City Commandery No. 9, K. T., was formally instituted November 12th, at Baker City, Oregon.

The Masons of South Tacoma, Wash., celebrated the completion of the new temple of Clover Lodge No. 91, F. & A. M.

The fourth reunion of Scottish Rite Bodies of Utah convened in Masonic Hall, Salt Lake, November 14th to 17th, inclusive.

The Masons of Salem, Or., have decided to purchase a lot for building purposes, and will erect a handsome temple thereon.

One-half of the Freemasons on the face of the globe are to be found in the United States, and 95 per cent of the Order of Odd Fellows are in America.

The fall reunion of the several bodies of the Ancient Accepted Scottish Rite, sitting in the Valley of Bloomsburg, Va., was held in that city November 29th and 30th. Degrees from 4th to 32d were conferred.

A large class of the unregenerate crossed the parched sands at Affi Temple, Tacoma, Wash., November 23d. The season being most appropriate, prayers of thanksgiving were offered by the novitiates after safely passing the ordeal.

Some wretch sneaked into a residence in Bakersfield, Cal., a short time since, and stole a purse containing fifteen dollars belonging to the Eastern Star Chapter at that place.

One thing that makes it worse is that big men do little things oftener than little men do big things.

CALIFORNIA IN PARTICULAR

A new Masonic lodge is proposed for Santa Monica.

A Masonic Lodge will be organized in Ocean Park, Los Angeles County, in the near future.

Porterville Lodge, No. 303, F. and A. M., has purchased a site for a new Masonic hall.

The stock of the Masonic Temple Association of Long Beach, Cal., is paying 6 per cent dividends.

Oxnard Chapter, No. 86, R. A. M., visited the Chapter at Santa Barbara early in November, and exemplified the Royal Arch Degree.

A class of between 50 and 60 candidates will be put through their paces by Al Malaikeh Temple, A. A. O. N. M. S., December 15th.

Grand Master George W. Hunter and the Grand Lodge of California laid the cornerstone of the new City Hall at Eureka, California, November 19th.

There are said to be thirty-six Masons in Redlands, of whom only nineteen are members of the Lodge at that place. It is time some one got after the other seventeen.

Installations of officers of the San Francisco lodges, so far as reported to this office, will be held on the following dates: California, No. 1, December 27th; Doric, No. 216, December 15th; Fidelity, No. 120, December 29th.

A new Commandery of Knights Templar is to be established at Redlands. A preliminary meeting has been held, at which the following provisional officers were elected: F. W. Hammet, Eminent Commander; F. P. Meserve, Generalissimo; L. B. Howard, Captain-General.

The cornerstone of the new union high school building at Hollywood, Cal., was laid with full Masonic ceremonies, November 23d. Bro. Motley H. Flint, Deputy Grand Master, officiated as Grand Master, and Bro. James A. Foshay, P. G. M., was the orator of the occasion.

Golden State Lodge, No. 555, F. and A. M., was constituted October 25th at Los Angeles. Deputy Grand Master Motley H. Flint conducting the work. Following the ceremony a banquet was enjoyed. The officers named for the new Lodge are as follows: Master, J. H. Bean; Senior Warden, W. M. Dixon; Junior Warden, Peter W. Garn; Treasurer, Archibald C. Snively; Secretary, William H. Ledgerwood; Chaplain, J. L. Jones; Marshal, A. E. Wright; Senior Deacon, O. P. Koerting; Junior Warden, F. R. Frost; Senior Warden, R. W. Martin; Junior Steward, J. C. Morley.

BOOK SHELF

The following Masonic reports have been received at this office:

From Mrs. Marie Jackson, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Iowa, for 1904.

From Bro. Wm. D. Todd, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M. of Colorado, for 1904.

From Bro. John R. Parson, Grand Secretary, proceedings of the Grand Lodge, F. & A. M., of Missouri, for 1904.

From Mrs. Annette B. Hooper, Grand Secretary, proceedings of the Grand Chapter, O. E. S., of Maine, for 1904.

From Sir Arthur MacArthur, Grand Recorder, proceedings of the Grand Commandery, K. T., of New York, for 1904.

From Bro. Theophilus W. Randall, Grand Secretary, proceedings of the Grand Lodge, A. F. & A. M., of Idaho, for 1904.

From Comp. Christopher G. Fox, General Grand Secretary, proceedings of the General Grand Chapter, R. A. M., of the United States of America, for 1903.

From Comp. Calvin W. Prather, Grand Secretary and Grand Recorder, proceedings of the Grand Lodge, R. A. M., and Grand Council, R. & S. M., of Indiana, for 1904.

From Comp. Thomas Montgomery, Grand Secretary and Grand Recorder, proceedings of the Grand Chapter, R. A. M., and Grand Council, R. & S. M., of Minnesota, for 1904.



Book Shelf.

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

From Sir Stephen Berry Grand Recorder, proceedings of the Grand Commandery, K. T., of Maine, for 1904.

From Sir William W. Perry, Grand Recorder, proceedings of the Grand Commandery, K. T., of Wisconsin, for 1904.

From Bro. W. Pratt Annis, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Kentucky, for 1904.

From Bro. J. H. C. Dill, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Illinois, for 1904.

From Comp. Alf. Wingate, Grand Secretary, transactions of the Grand Chapter, R. A. M., of Iowa, for 1904.

From Bro. Wm. L. Kuykendall, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Wyoming, for 1904.

From Bro. Joseph Samuel Murrow, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Indian Territory, for 1904.

From Bro. Thomas Milburne Reed, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Washington, for 1904.

From Bro. Jas. A. Ovas, Grand Secretary, proceedings of the Grand Lodge, A. F. and A. M., of Manitoba, for 1904.

Any person knowing the whereabouts of Bro. Geo. H. Sutherland, whose occupation is that of a railroad man, will confer a favor by informing the TRESTLE BOARD.



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NORTHBOUND—Tickets will be on sale at San Francisco and suburban stations on December 23, 24, 25 and 26,, good until Tuesday, December 27, 1904, and again December 30, 31, January 1 and 2, good for return until January 3, 1905, at Friday to Monday excursion rates, to wit: Lagunitas, \$1.05; Camp Taylor, \$1.15; Tocaloma and Point Reyes, \$1.25; Marshalls, Camp Pistolesi or Tomales, \$2.00; Occidental, Camp Meeker, Monte Rio or Mesa Grande, \$2.50; Duncans Mills, Watsons or Cazadero, \$3.00. Tickets, good for round trip only on date of sale, will be sold at San Francisco and suburban stations on December 25 and 26, also January 1 and 2 at following excursion rates, to wit: Lagunitas, Camp Taylor, Tocaloma or Point Reyes, \$1.00; Marshalls, Camp Pistolesi or Tomales, \$1.50; Occidental, Camp Meeker, Monte Rio or Mesa Grande, \$2.00; Duncans Mills, Watsons or Cazadero, \$2.50.

Tickets will be on sale at stations north of Fairfax to all other points north thereof at rate of one single fare for the round trip on December 24, 25, 26, 31, January 1 and 2, limited to January 3, 1905.

SOUTHBOUND—Tickets will be on sale at all stations north of Pacheco to all other points on the line, including San Francisco, at rate of one single fare for the round trip on December 24, 25, 26, 31, January 1 and 2, limited for return to January 3, 1905.

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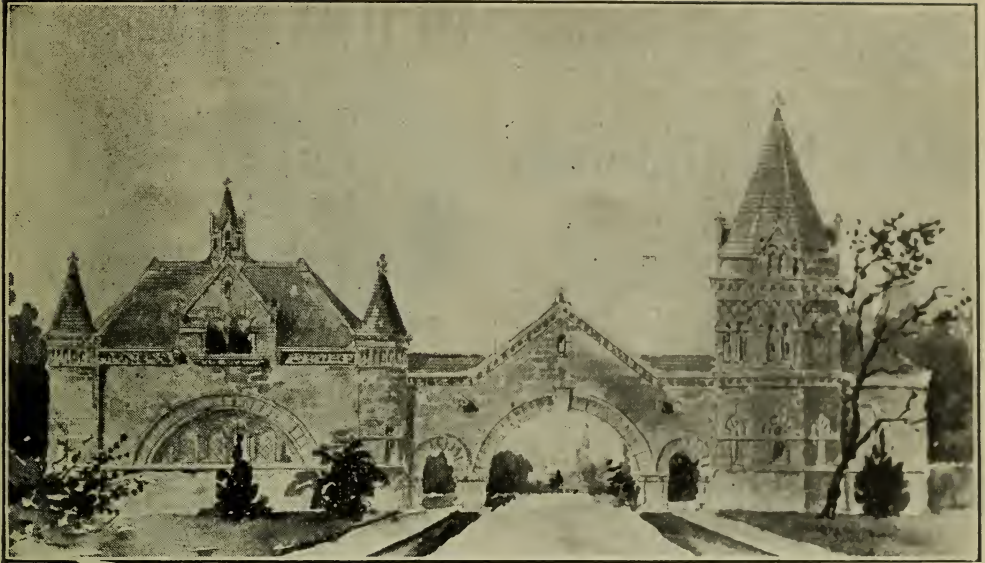
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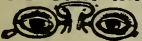
Over forty years ago the Masons of San Francisco provided a last resting place for Masons, their widows and orphans, in the then growing city of San Francisco. The site selected seemed to be far from the inhabited portion of San Francisco, and the brethren selecting it undoubtedly believed that this cemetery would prove of sufficient size to bury all desiring interment therein for many, many years to come. The rapid growth of San Francisco, however, and the progressive spirit of its citizens have prevented the full realization of the hopes of those who started the cemetery.

Within a short period, San Francisco, by ordinance, prohibited burials within the city limits. This ordinance of the Board of Supervisors was held valid by the Supreme Court of the State. It then became necessary for the Board of Trustees to devise some method whereby this cemetery could be permanently maintained. With this end in view an admirable site in San Mateo County has been selected and the Trustees are now erecting a magnificent entrance, of which the above is a picture.

In order to maintain the Masonic spirit with which the cemetery was started, the Trustees have set aside a large plot of ground and have offered to bury in single graves all Masons, their widows and orphans who shall be under the care of any lodge or Board of Relief. Grounds opened free, no charge will be made for the land.

The Grand Lodge laid the corner-stone of this magnificent gateway in the first week of October. The ground is being rapidly laid out in walks, avenues and plots, and the Trustees will, within a very short time, be able to offer to the Masons of San Francisco most desirable burial lots at very small prices. It will be upon the lawn plan and every lot sold will be under perpetual care.

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MAY 17, 1903.

December 4, 1904.

Leave San Francisco, A. M.—7:05, 7:45, 8:25, 9:10, 9:50, 11:00.

Leave San Francisco, P. M.—12:20, 1:45, 3:15, 4:35, 5:15, 5:50, 6:30, 7:15, 10:15, 11:35.

Leave Sausalito, A. M.—6:08, 7:03, 7:43, 8:20, 9:03, 10:18, 11:38.

Leave Sausalito, P. M.—12:58, 2:23, 3:53, 4:33, 5:10, 5:50, 6:25, 7:08, 10:53.

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