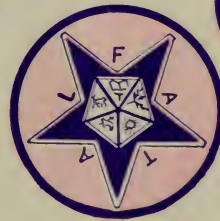


# The Trestle Board

Christmas  
1905



VOL. XIX  
No. 6

DECEMBER, 1905

A Masonic Magazine  
Published by the  
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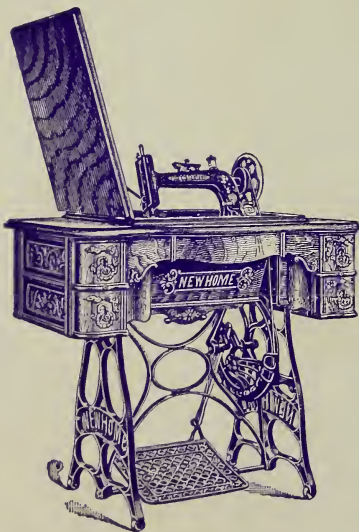
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# The Trestle Board

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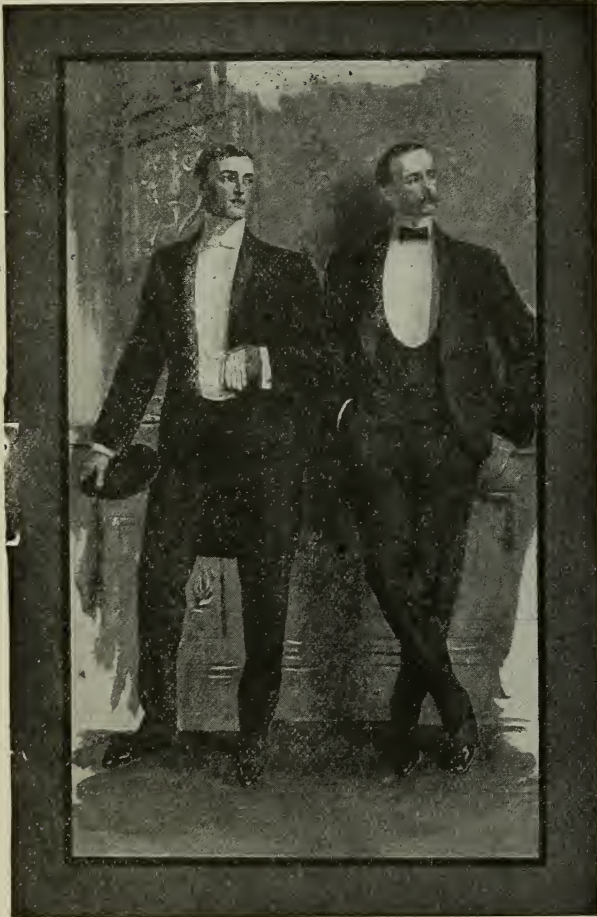
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## Masonic Calendar.

### SAN FRANCISCO AND ALAMEDA COUNTIES.

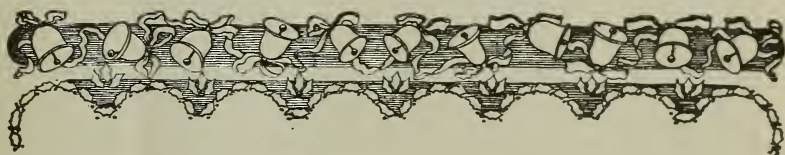
- Stated Meetings.
- MONDAY**
- 1st \*Occidental Lodge, No. 22.
  - 1st \*Hermann Lodge, No. 127.
  - 1st †King Solomon's Lodge, No. 260.
  - 1st & 3d \*San Francisco R. A. Chapter, No. 1.
  - 1st & 3d †Golden Gate Commandery, No. 16.
  - 2d & 4th ‡Beulah Chapter, No. 99, O. E. S.
  - 2d & 4th ††Olive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

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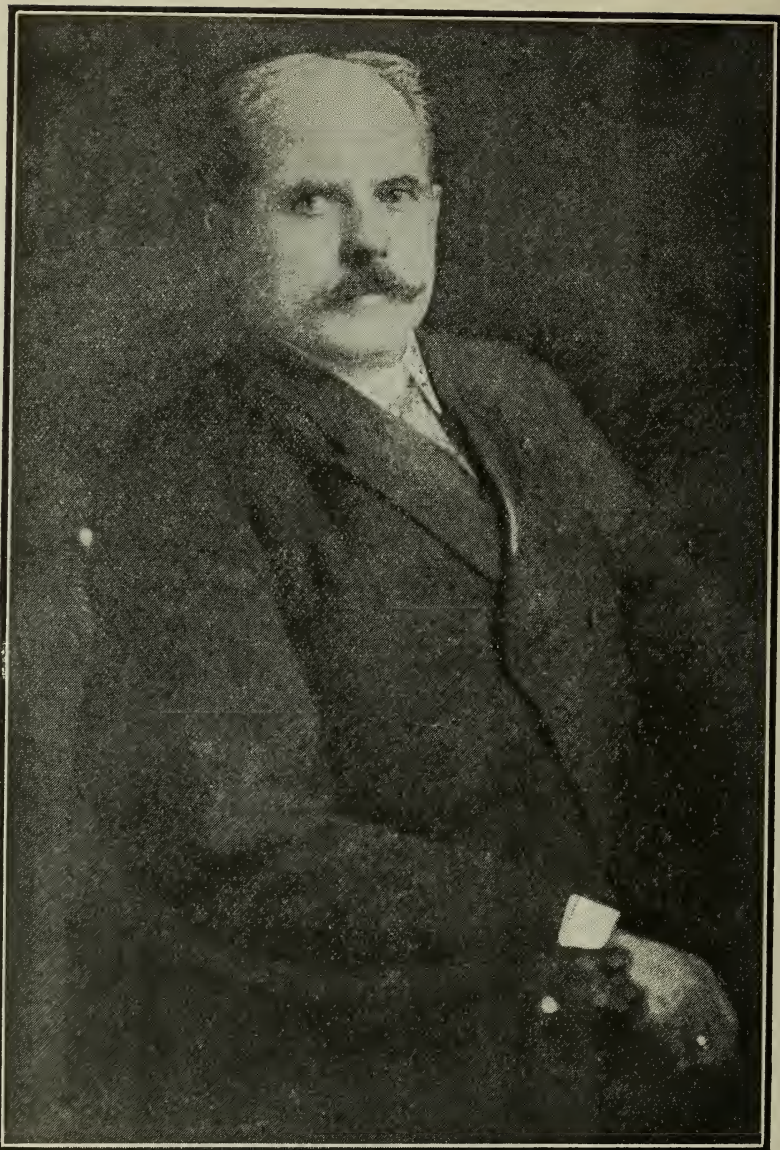


## Greeting

God rest you, merrie gentil men,  
Wherever you may be,—  
God rest you all in fields or hall,  
Or on ye stormy sea;  
For on this morn our Chryst was borne  
That saveth you and me.

Last night ye shepherds in ye East  
Saw many a wondrous thing;  
Ye Sky last night flamed passing bright  
Whilst that ye Stars did sing,  
And Angels came to bless ye name  
Of Jesus Chryst our Ikyng.





SIR GEORGE M. MOULTON, MOST EMINENT GRAND MASTER, GRAND ENCAMPMENT  
OF THE UNITED STATES, KNIGHTS TEMPLAR

# The Christmas Sentiment



GRAND ENCAMPMENT  
 KNIGHTS TEMPLAR, U. S. A.

OFFICE OF THE  
 Committee on Christmas Observance,

Portland, Maine, November 1, 1905.

Dear Frater:

The following sentiment has been prepared for the coming Christmas:

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

A Merry Christmas, with health and prosperity to all the goodly fellowship of the Cross.

The GRAND MASTER sends the following response:

To all the loyal and loving soldiers of Christ enlisted under the banner of our Order' wheresoever dispersed throughout the World:

Peace be unto thee and that contentment which cometh from a firm and unfaltering reliance upon our Father who art in Heaven.

Will you join in these sentiments on Monday, December 25th, 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.

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°	5 P. M.
Philippine Standard Time,	120° E.	1 A. M. Dec. 26.

# Grand Commandery Knights Templar of California.

Headquarters of the Grand Commander,

ROOM 204 STARR KING BUILDING, 121 GEARY STREET

Wednesday, November 15, 1905.

"The time draws near the birth of Christ;  
The moon is hid, the night is still;  
The Christmas bells from hill to hill  
Answer each other in the mist."

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 25th, 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.

"Angels in the skies are singing  
'Peace and good will unto men;'  
Hark! the glorious message ringing  
Sweeter now than it was then;  
Anguish flies and sorrows cease,  
Peace comes with the Prince of Peace."

J. B. De JARNATT,  
Grand Commander.

Attest:

WM. A. DAVIES,  
Grand Recorder.







## RESPONSE TO GRAND MASTER'S SENTIMENT

BY SIR KNIGHT R. L. McCORMICK, P. G. C., MINNESOTA, 1881.



HE manger at Bethlehem points unerringly to Calvary, to the tomb and to the ascension. Thought follows the page through youth to manhood. It sees him on the Mount of Beatitudes ut-

tering the grandest sermon ever preached. It follows him in his journeys, raising the dead and giving sight to the blind. It sees him before Pilate and recalls the scourging, the crown of thorns, the driven nails and the thrust of the spear. It recognizes a new religion, a new and a higher civilization, a brighter, a better and a happier world. It hears the angel at the tomb say "He is not here! He is risen!" And the query of ages, "If a man die shall he live again?" is answered and the hope of immortality becomes a sublime faith.

The herald song of the angels of Judea has come down through the centuries, repeated by the happy voices of childhood and age, bringing joy and gladness with its every vibration. I would not for one moment minimize the full significance of the song of "Peace on Earth, Good Will to Men." I would reverently recognize the charm of the simple story of the manger-cradled Christ and the magii of the East bearing their gifts to Bethlehem. I would humbly accept the pure life, the sublime teachings and the vicarious suffering on Calvary as the guerdon to our assurance of everlasting bliss; but in the short time at my disposal I wish to add another thought for the consideration of my fellow Templars here assembled; not as children, not as beneficiaries, but as men, as leaders of men, that what has been opened to you

by the sacrifice on Calvary should be an inspiration to you to rise above the thought that grovels, to consider the duties you owe to humanity, to contemplate the opportunities that life offers to do for others.

"Think not to win a heaven of rest and glory,  
If thou shalt reach its gates without thy palm."

Awake to your responsibilities and be a factor in overthrowing tyranny and ignorance and want, and aid in the substituting for them truth and justice and liberty. Learn that it is more blessed to give than to receive, and discover the cheering fact that in the mystery of human effort as well as Divine Providence.

"What the fountain sends forth  
Returns again to the fountain."

Have you grasped my idea that it is not alone the sweet story of Bethlehem's babe that we celebrate by this Christmas observance? Is it not more the after-life in its expressions of sympathy and help for the poor, the afflicted, the despised? Is it not the example of mature forbearance and charity, the words of wisdom and strength and promise? Is it not the heroic consummation of the sterner phase of sacrifice in giving life that others may find rest? Calvary's hill redeemed the world; the crown of thorns is glorified; and the ignominious cross is the symbol of the world's faith and hope.

In the beauty of the lilies  
Christ was born across the sea,  
With a glory in his bosom  
That transfigures you and me;  
As He died to make men holy,  
Let us die to make men free.



## A Templar's Song

BY SIR KNIGHT P. H. TAYLOR.

Long years ago I took a vow,  
 A solemn vow that I would stand  
 Under the banner of the cross,  
 Until my days, my years should end.

I vowed my sword it should defend  
 The maiden innocent and fair,  
 The widow desolate and lone,  
 The orphan child in need of care.

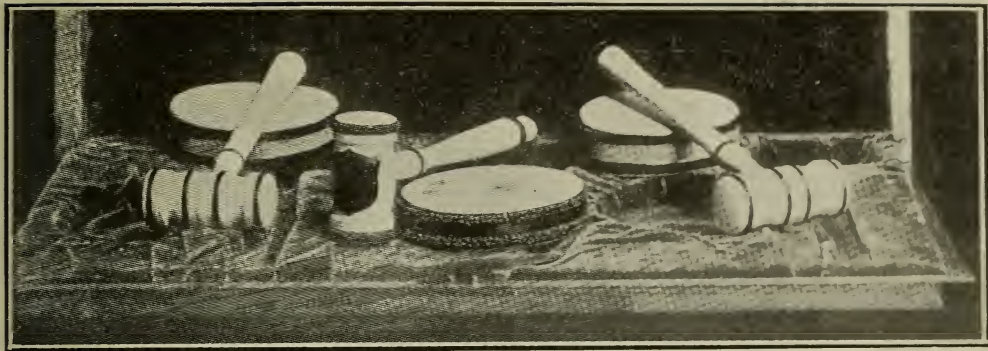
My knightly vow bids me hold fast,  
 Unto my faith in Him who died  
 Upon that rough hewn Roman cross,  
 To Jesus Christ, the crucified.

With Templar age I look, I see,  
 That new made grave whence Christ arose,  
 Triumphant over all the hosts  
 Of death and hell and all His foes.

My Templar faith knows Bethany,  
 The place where His last blessing given  
 Unto His loving followers  
 Ere leaving them ascends to heaven.

A wondrous story, beautiful,  
 The grandest one that man has known,  
 The Bethlehem babe, the Nazarene,  
 Our mediator at God's throne.





SET OF GAVELS AND STRIKING PLATES PRESENTED TO THE GRAND LODGE OF NEW ZEALAND, MAY, 1905, BY BRO. F. J. BROWNE, DAWSON CITY, YUKON TERRITORY.

## A UNIQUE PRESENTATION



ABOUT eight years ago, Frederick James Browne was initiated into the mysteries of Freemasonry in Otaki Lodge, No. 12, A. F. & A. M., of Otaki, New Zealand. After a year and a half, during which time Bro. Browne developed great enthusiasm for the Masonic Institution, he departed for the Arctic to engage in gold mining. During the year 1903, when in Dawson, Yukon Territory, he conceived the idea of preparing a set of Masonic gavels from the tusk of a mastodon excavated in the land of the midnight sun, for presentation to the Grand Lodge of New Zealand, to be used by the three principal Grand Officers at their respective stations. Three striking plates for use in connection with the gavels were fashioned of the same materials, and they, together with the gavels themselves, were presented to the New Zealand Grand Lodge at its Annual Communication, held at Palmerston, North, on May 10, 1905. Both the gavel and striking plate of the Grand Master are mounted with bands of gold, and have three rows of nuggets encircling each. As the mastodon is said to have become extinct more than 80,000 years ago,

the great age of these pieces of ivory may be roughly estimated by the reader. The Grand Master of New Zealand, in accepting the gift laid great stress upon the antiquity of the tusks. The value of the gold used for the ornamentation has been estimated at nearly five hundred dollars. The illustration shown above is taken from the Proceedings of the Grand Lodge of New Zealand for 1905.

### Clay Ground

Morris, in his "Freemasonry in the Holy Land," gives the following anecdote in reference to this locality:

"A singular fact came to light under the investigation of my assistant at Jerusalem. He discovered that the jewelers of that city, at the present day, use a particular species of brown arenaceous clay in making molds for casting small pieces in brass, etc.

"Inquiring whence this clay comes, they reply, 'From Seikoot, about two days' journey northeast of Jerusalem.' Here, then, is a satisfactory illustration of our Masonic teaching that Hiram Abiff cast the sacred vessels of the Temple and the Pillars of the Porch in the clay grounds between Succoth and Zeredatha."





## ONLY A MASON, THAT'S ALL

### A Christmas Tale

M. SWIFT, IN MASONIC HOME JOURNAL



It was ten a. m., the day before Christmas; the snow had been falling the past half-hour, when a plainly-clad woman and an eight-year-old little girl boarded an electric car at First street and seated themselves in front of an apparently old man, with long, white whiskers, snow-white hair, fur cap on his head, body wrapped in a heavy overcoat. Just back of him were seated two plumbers going to repair a broken water pipe.

The car gave a whirr and started out First street. The little girl touched the woman on the arm, and in such a pleading tone said:

"Mamma, are you really sure Santa Claus will not come to our house to-night?"

"Almost sure, my baby," came the gentle answer from the mother.

"Mamma, Brother Eddie and I have tried to be so good, and I thought Santa Claus remembered good children, and, mamma, we will be so disappointed!"

"You have been good children," said the mother, "but times are hard and sometimes Santa Claus can't come."

"Dear mamma," said the child, "I did not know Santa Claus had hard times; I thought he had plenty of everything."

The mother made no reply. The white-haired man and the two plumbers became interested in the mother and the child. After a short silence the child said:

"Mamma," it would have been nicer if Santa Claus had not brought so much on last Christmas, and just only a sled for brother, and me a dolly this time."

The mother made no reply, only drew a sigh. Another silence.

"Mamma, won't you please tell me why Santa Claus will not come this Christmas."

"Your papa has been sick, and his hand trembles so he can't write to Santa Claus this time."

"Mamma, won't you please write? Brother has a piece of paper and an envelope and I've got two pennies in my little savings bank. Take them and buy a stamp, won't you please, mamma?"

"Mamma does not know his address, my little baby girl."

"But papa does, and you can understand him though he does not speak plain. He knows Santa's address."

"Hush, my baby. You promised to be quiet and good if I would let you come with me to look at the pretty things in the show windows while I tried to sell some fancy work. Mamma could not sell the work. She feels so badly and has the headache."

"I know I promised to be good, mamma. I only asked Santa for a dolly with long curly hair, just like the one in a show window, price fifty cents. Mamma, I wanted to ask the saleslady to just let me hug it and kiss it. And I'm so afraid I won't get one, that something comes up in my throat that I can't swallow."

The mother gave a shudder, leaned her head on her hand and said, "Oh, my little baby, please hush; you will break poor mamma's heart."

A tear ran down the cheek of the white-haired man and lost itself in his white beard. One of the plumbers said to the other in a low voice:

"That is Dan Egerly's wife and child. Poor Dan! I feel sorry for him. He is paralyzed on one side. Dan had a nice home, out of debt. Tom Duncan overpersuaded him with a mining deal, loaned Dan the money and took a mortgage on his home. Tom swindled him, and just as soon as the note fell due Tom foreclosed the mortgage, and Dan's home will be sold this evening at one o'clock, and if I did not have so many little ones at home, I would see that that child got her doll."

"Does Dan belong to any Order that would assist him?" asked the other.

"Only a Mason, that's all," came the answer.

The two men got off the car. The white-haired man ran his right hand between the buttons on his overcoat and felt a circlet of gold, the center of which was a square and compass, securely pinned on the collar of his vest, and muttered, "Only a Mason, that's all."

The child again touched the mother on the arm and said:

"Mamma, I am so sorry that your head aches. I tell you what 'll do, I will hang up my stocking, and when I say my prayers, ask the Good Lord to just let Santa Claus bring me a curly-headed doll just for tomorrow, and let me play with it all day, and when I go to sleep at night come and take it. But I want to be sound asleep. I know I will cry when I find it gone, but it will seem like Christmas has come."

"Oh, my dear baby, please hush; you will make mamma feel so bad." The poor mother gave a shiver and wiped a tear from her eye.

The child was silent for a while. Tears left their trace on her baby cheeks.

The white-haired man's hand was feeling for his pocket, when the child again said:

"Dear mamma, I'll tell you what I'll do. I will just hang up my stocking and when I say my prayers tonight, ask the Good Lord to make poor pa well, and

make his hand quit trembling, so he can write next Christmas, and I'll play tomorrow just like I had a dolly, and try ever so hard to be happy."

The mother shook like she had a chill; it seemed she was going to faint.

The child looked behind her, and said in a low voice:

"Mamma, mamma, Santa Claus is right behind me. He looked at me so kindly. May I speak to him?"

The mother instantly recovered herself and said: "Oh, no, no, my child; you must not bother strangers. We are at home now; let's hurry off the car."

The child gave a pleading look at the old man. Mother and child were soon out in the falling snow and entered No. 1310, and the car moved on. The white-haired man noted the number; his face grew stern and hard. We know he was thinking of "man's inhumanity to man." Presently his face began to change, and a smile chased away that stern and frigid look. We know he was thinking of the "long ago," when he was a boy, writing on scraps of paper, and sending them up the chimney as letters to Santa Claus. His efforts were watched by a dear father, whose hand could write a letter that was sure to be answered by Santa Claus. Again his face changed, his eyes had a far-away look in them, far beyond the falling snow.

Soon tear after tear ran down his rugged cheeks, and mingled with his white beard. We know he was a child again, offering up his "Now I Lay Me Down to Sleep" at his mother's knee, a mother whose gentle touch and loving kiss would heal all his childish sorrows and heartaches.

The car came to the end of its run. The jar aroused him. He looked as one awakened from a dream. The car started back on its run. He put his fare in the box and said to the motorman, "Stop at 1310." He eagerly watched through the falling snow each house he passed. At 1310 he left the car with the step of a young man and rang the door bell. The

door was opened by the little girl, who instantly cried: "Oh, mamma, mamma, come quick! Santa Claus is here right now." A sad-faced woman appeared. The stranger touched his cap and asked to see Mr. Egerly.

He was at once ushered into the presence of the sick man. He unbuttoned his overcoat, disclosing a square and compass, and grasped the trembling hand of the sick man, and gave it a grip. It was feebly returned. Their eyes met; each knew the other had traveled the same road. The stranger then asked the wife how long he had been paralyzed and the cause. "Three months," she said. "It was caused by a shock, brought on by the loss of our home."

"Can the doctors do him any good?" he asked.

"No, they say it was caused by a shock, and another shock may cure him."

"When is your home to be sold?" he asked.

"Today at one p. m.," she said.

"The stranger turned to the paralyzed man and said, "my Brother, once upon a time, an effort was made; it was a failure. A second effort was made; that was a failure. Then a timely suggestion was advised; that advice was accepted; then a third effort was made, and it was a success. The Great Architect can restore and rebuild."

The stranger bade him good-by, took the little girl's hand in his and left a two-cent stamp in it, and said:

"Little girl, you and your brother write to Santa, and I am sure he will answer it."

The wife went with him to the door. There he took her hand in his and said:

"My dear madam, within is a stranger, yet a Brother. I remember my solemn obligation, and I know my duty. Keep everything a secret. It is not charity, but my duty." and was gone.

She looked in her hand and found a twenty-dollar gold piece. The poor woman almost screamed for joy, but she checked herself when she remembered it was to be kept a secret. She quietly walked back in the sick-room, and began, woman-like, to plan for all the family except herself, of the comfort of the sick man, the surprises for her good little girl and noble boy, and was painfully aroused by the clock striking one, the time their dear home was to be sold. The desire became so great that she gave her little son ten cents' car fare and sent him to the sale to see who bought the place and the price paid.

With that intuition every woman possesses, she felt that some burden of her sorrow was about to roll away, and was soon again planning for the many surprises for tomorrow, and arranging some plausible excuse to again go to the business part of the city, when the door was almost broken open by her little son, who rushed in almost out of breath and said:

"Mamma, when our home was put up for sale, that white-haired stranger asked how much was all the debt and expenses. The auctioneer said seventeen hundred and fifty dollars. The white-haired stranger handed him two one thousand dollar bills, and, 'Pay off the entire debt, and send Brother Egerly the balance at once, and I want all Masons present to bear witness.' 'Who from?' asked the auctioneer. The answer, 'Only a Mason, that's all.'"

"Mamma, mamma," cried the little girl, "papa has got a fit!" The paralyzed man jumped and jerked for a while, then fainted. When he regained consciousness the canceled note and money were handed him. The shock of good news had fully restored him. The little girl said:

"Mamma, I knew that was dear Santa Claus, and I will surely get my black curly-haired doll." And she did.





*Courtesy Sunset Magazine*

GIANT FIG TREE AT MAYWOOD, CALIFORNIA

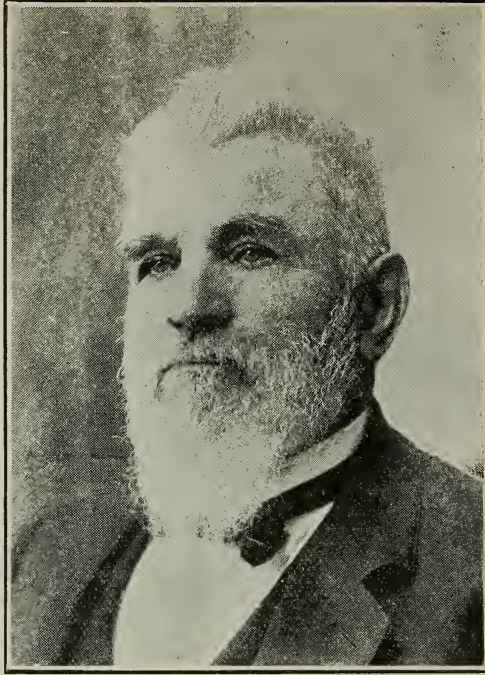
## SOURCE OF MASONIC RITES

BY BRO. JOSEPH E. MORCOMBE



THE sticklers for the blue-blooded Masonic genealogy are finding it hard to controvert the facts brought against them. Masonry of all rites, it appears to us, has descended from one common source. Certain branches of the family may have debased the blood by mesalliances, but it is absurd to deny them kinship. The peculiar forms and ceremonies which appeal to Anglo-Saxon peoples are not necessarily attractive, nor even appropriate, to other races. Institutions must, and do differ, as language,

art and literature differ. Even the church which claims to be universal has learned to be adaptable to ethnic conditions. Its ceremonials may be severely plain or florid, as will best serve the general cause. Masonry will certainly not advance the cause of universal brotherhood if each section, like a suspicious sect, walls itself about with a barrier of solemn exclusiveness and declares that all without the pale are heretics and illegitimates. If ours is the best and the fittest, it will survive; but the comparison cannot be made unless Masons of all rites can freely commingle.



## DEATH OF P. G. M. WILLIAM JOHNSTON



RO. WILLIAM JOHNSTON, Past Grand Master of the Grand Lodge of California, died at his home at Richland, near Courtland, Sacramento County, November 14th.

Bro. Johnston was one of the foremost members of the Fraternity in this State, and was a notable factor in the history of California, particularly of that district traversed by the Sacramento River. Bro. Johnston was a California pioneer, having crossed the plains with a party of three hundred in 1849, shortly after which he located on the banks of the Sacramento River, twenty miles below Sacramento, near the town of Courtland, where he engaged in the pursuit of agriculture and horticulture at his place, named "Rosebud Rancho," which was his home for more than half a century. As an agriculturist he acquired a broad experience, and his advice was constantly sought in matters pertaining to

the tilling of the soil. He was prominent in the State Grange, having been its Grand Master in 1886. He took an active interest in public matters, having filled the office of State Senator to the eminent satisfaction of his constituents, having served as a member of the State Board of Equalization, and at the time of his death being a member of the State Board of Agriculture. During his service as a legislator he introduced and caused to be passed many important measures affecting the Swamp and Reclamation interests, being at the time chairman of the Committee on Agriculture and Swamp and Overflowed Lands.

Bro. Johnston was born at Wilkinsburg, Allegheny County, Pennsylvania, about eight miles from Pittsburg, June 2, 1829. In his young manhood he married Elizabeth S. Hite, who passed away about two years ago. Three children, Mrs. F. A. Edinger, of Sacramento, Miss Bella

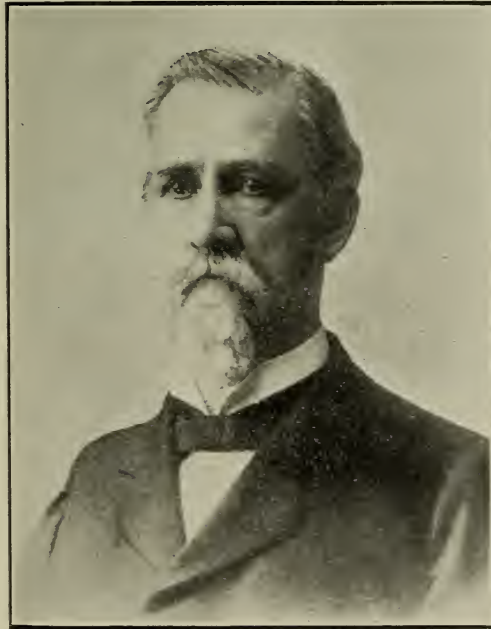


Johnston and W. A. Johnston, of Courtland, survive him.

Bro. Johnston was a Past Master of Franklin Lodge, No. 143, of Courtland, and a Past Grand Master of this State. He was also identified with the Royal Arch, the Knights Templar and the Mystic Shrine. He was a zealous and consistent Mason, a patriotic and public-spirited citizen. Generous, open-handed, true, democratic, loyal, he prided himself upon being a man of the people, a just and upright country gentleman, and a faithful public servant.

During his lifetime Bro. Johnston's breezy and cheerful manner made for him many warm friends among his brethren, his neighbors and his fellow-citizens, these friendships being retained to the day of his death, and his funeral was one of the most largely attended which has occurred in the Sacramento Valley.

Past Grand Master Johnston was buried in Sacramento by the Grand Lodge, November 19th, his life-long friend, Past Grand Master Edmund C. Atkinson, acting as Grand Master.



## WASHINGTON'S MASONIC NESTOR



**B**RO. THOMAS MILBURNE REED, late Grand Secretary of Washington, whose death was briefly chronicled in the November TRESTLE BOARD, was the ranking Grand Secretary in point of service in the United States. Had he lived until December 8th, he would have been eighty years of age. Bro. Reed

was installed as Grand Secretary upon the organization of the Grand Lodge of Washington in 1858, and, excepting three years during which he was Grand Master, and a term of one year when he was absent in Idaho, he held this position from that time until his death, which occurred at low twelve, Saturday, October 7, 1905.

Bro. Reed was born December, 1825, at Sharpsburg, Kentucky, of Scotch-Irish



parentage. His early education was obtained for the most part by self-study nights, while at work on a farm, by which he fitted himself to teach school at the age of 18 years.

He engaged in business in his native state, and when the gold fever was at its height in 1849, emigrated to California, and engaged in mercantile and mining operations. In 1857 he moved to Olympia, Washington, where he resided up to the time of his demise, except during brief periods in Lewiston, Idaho.

Bro. Reed was a member of the constitutional convention which framed the constitution of the State of Washington, and had held many other important offices in Washington and Idaho. He retired from public life in 1893 and devoted his time almost exclusively to his duties as Grand Secretary. He was made a Mason in 1847 in Holloway Lodge, No. 153, in Bath county, Ky. He served many times as Master of Lodges in California and Washington. He was a Past Grand Master of the Grand Lodge, Past Grand Secretary of the Grand Chapter Past Grand Recorder and Past Grand Treasurer of the Grand Commandery, a 33d Degree member of the Scottish Rite, and a member of the Shrine and the Eastern Star.

Bro. Reed's California record includes service as Master of Georgetown Lodge, No. 25, Georgetown, 1853; Master of Acaecia Lodge, No. 92, Coloma, El Dorado county, 1855-7; Grand Marshal of the Grand Lodge, 1857.

He was dubbed a Knight Templar in Sacramento Commandery, No. 2, K. T.

Probably no other Grand Secretary in the world can point to such long and honorable labor in the Masonic vineyard. By courtesy of Bro. M. W. Tyler, Acting Grand Secretary, we are privileged to present a likeness of Bro. Reed.

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### Man's Mission

Bro. Frank H. Myrick writes:

Every man has a mission in life. Creation would be purposeless if its highest and crowning consummation—man—were left to wander aimless and objectless.

What matters it, if he is endowed with God-like qualities of intellect, a superb brain, a creative, active mind, an intelligence that can grapple and overcome the potential and hidden forces of nature, if all these magnificent inheritances are only wasted and unutilized?

The grave is not the goal of the human race. Existence is not the effervescent dream that flits athwart the mind in the silent watches of the night. It is a most wretched delusion that leads a man to believe that after a misspent life, where no promise has met with fulfillment, and every flower of beauty and fragrance, ere it blossomed in the sunlight, was choked with the noxious weeds of passion and of vice, he could lay the garments of his soul into an earthly casket and say: "Here at last is oblivion. In this grave are rest and peace." Impotent delusion! Vain hope! Boundless space, boundless time, never ceasing and eternal energy are some of nature's conditions, and through its ever-changing forms it is still and for aye never changing.

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### Don't

Brethren, whatever you do, never forget the sublime lessons taught in Masonry and never allow anything to occur during the conferring of degrees that will detract from the principles of the institution. Anything tending to produce levity is entirely out of place. Far better tell a candidate that he can prepare himself for a series of important lessons, that will stay with him as long as life lasts, if he has the proper conception of it. Under no circumstances should light remarks be made to a candidate, such as "wait until you get the third, then we'll fix you." It has a tendency to disgust the intelligent candidate and degrade an institution that has gained the respect and admiration of all civilized countries. Keep politics, religion and "funny business" out of Masonry. If you want and must have fun, join a side issue!—*Missouri Freemason.*



*Courtesy Sunset Magazine*

BRIDAL VEIL FALL, YOSEMITE

## THE CREED OF MASONRY

BRO. WM. J. DUNCAN, IN HARLEM ARGUS



MASONRY is not religion, although it has been called the "handmaid of religion." It is not a religion in the sense that it has dogmatic creeds, or enjoins certain articles of faith, has a system of theological doctrines. It lays down as a fundamental principle a belief in one true and living God, an overruling power whose supreme will creates and sustains the universe, and the immortality of the soul. "The universality of the fatherhood of God and the universality of the brotherhood of man." Upon these two doctrines hang all the doctrines and teachings of Masonry.

There is no occultism in the creed of Masonry, no mysticism that only the

learned and highly intellectual can understand, but it is a plain, natural and non-scientific belief that "he who runs may read," and "the wayfaring man though a fool may understand." It appeals to all men no matter how untutored they may be, for in every man is an innate sense of independence upon some power greater than his own, and a confident expectation of a life hereafter. Men may scoff at God and immortality, but down deep in the heart there is a feeling that this world cannot be the end. All peoples, all religions, all classes, in some way or other, in some form or other, present the truths of an overruling, omnipotent power, and an unending futurity to man's soul, as the underlying principles of all teachings.

If we leave these two simple truths, upon which all confessions of faith, or articles of belief, or creeds are based, and ask the learned theologian, who goes into the field of metaphysical researches, to define his dogmas, he will lead us into a labyrinth so intricate that with all his learning he will be unable to extricate us. We will be lost in a maze of disturbing doubts, until, disgusted with the unlearned interpretations of the learned doctors, we turn from them and lift our hands imploringly, simply to our Father. In Him all discordant elements of mystifying creeds, which have not the mind of God in them, but the finite mind of man, are swallowed up in one great attribute of His nature—love.

Everything that surrounds us, the heavens above, the earth beneath, the sweetness of nature's blushing flowers, the air we breathe, the fruit we eat, all testify of God's loving kindness and tender care. It does not require a theological education to understand this. The revival of spring, the springing grass, the bursting buds, the growing beauties of nature all proclaim the Goodness of God, and the resurrection of nature. If the grass springs into newness of life at the breath of spring, shall we say that man alone shall remain unresurrected? The world of nature furnishes abundant proof of life after death.

The creed of Masonry is one that every man can accept, for it has no controversy with Calvinism, Armenianism, with Jew or Gentile, Protestant or Roman; but over, above, around and beneath them all, it throws an atmosphere that quiets our fears, quells every discordant passion and brings peace and contentment to our troubled souls.

Love, and we are taught in the Great Light of Masonry that God is love, sweetens every creed, as it does every life. Harder than adamant, and more sterile than Sahara, is the heart that has no love in it. Every man and woman, and indeed every creature made by the hand of God, needs this element of happiness. The

beasts of the field possess it, and every creature manifests a love for its own that speaks of God in the animal creation.

Suppose this world was filled with brotherly love, what a different world it would be. How much we would enjoy of what we fail to appreciate now. Would the man who yields to an overwhelming temptation be spurned and ostracised from society? Would we not rather, by tender solicitude and admonition, endeavor to reclaim him? There are more men in prison bearing the burden of a sudden wrongdoing than there should be. There are those out of prison upon whose consciences the woe of those within the walls should hang heavily. In many instances the places should be exchanged. There is many a really good man wearing the prison garb, because the love and consideration he was entitled to was not exercised toward him. If brotherly love prevailed as it should there would be less crime. It is the absence of love that makes many a man and woman seek relief in any sea of intoxication that will bring forgetfulness, and in that condition they become desperate and do things their better nature revolts at.

The creed of Masonry, then, is love, which includes within its wide range everything that is honest, that is true. It is a canopy beneath which all may seek and find shelter from the killing blasts of hatred and malice. Acknowledge the Father and He will acknowledge you, and you will learn that in him is happiness here, life hereafter and peace that knows no ending. The creed of Masonry includes everything that contributes to man's happiness.

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### Definitions

The Simple Life—Doing your own work.

The Strenuous Life—Doing some other fellow's work.

The Modern Life—Getting some other fellow to do your work.—*Smart Set.*

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Charity is the most benificent when bestowed in secret.






Courtesy *Sunset Magazine* THE HOME OF THE SEAL—SEAL ROCKS, SAN FRANCISCO

## THE KNIGHT'S SYMPATHY


I'm for the little dog in the fight,  
 And I'm for the little man  
 Who goes to battle with all his might,  
 Doing the best he can  
 Against the giant whose arms are strong—  
 Or, rather, let me explain,  
 I'm for the little man, right or wrong.  
 If I have nothing to gain.

'Tis the feeling of knighthood in my heart  
 That makes me a partisan,  
 That prompts me to take the weak one's part,  
 To cheer for the little man.  
 Hurrah for the grit that assails dull might :  
 Fate prosper its brave design ;  
 I'm for the little dog in the fight—  
 If the big dog isn't mine.

—S. E. Kiser.



## EDITORS' CORNER



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

To all Masons, witherso-  
ever dispersed,  
A Merry Christmas  
and  
A Happy New Year

### The Question of Documents

We give place to the  
following letter re-  
ceived from Brother

Edward M. L. Ehlers, Grand Secretary of  
the Grand Lodge of New York:

Editors TRESTLE BOARD:

*The Keystone* of Philadelphia, in its issue of September 23, 1905, copies a letter written to the TRESTLE BOARD wherein the writer complains of his treatment in attempting to visit a Lodge in the City of New York in June last.

Your correspondent is in error when he attributes the refusal of the Lodge Committee to examine him for the purpose of visitation to an edict or order from a Past Grand Master.

The Constitution of the Grand Lodge of New York provides that any visitor from another jurisdiction, not personally known, must produce a certificate from a just and duly constituted Lodge, and such certificate must be countersigned by the Grand Secretary of the jurisdiction in which the Lodge is located, before his examination can take place.

This requirement was made a part of the law of New York for good and sufficient reasons, and is not the edict of any Grand Master.

It may not be known to your correspondent that in a neighboring State there is a fraudulent so-called Grand Lodge with a constituency of more than thirty Lodges in that State and which has established other fraudulent Lodges in neighboring States. It was for the purpose of preventing these from visiting the Lodges in New York that its Constitution was amended so that a Brother from another jurisdiction could not be examined until he produced "documentary evidence" of his regular standing in a just and duly constituted Lodge of Free Masons.

The Grand Lodge of New York in adopting this amendment neither transcended its power nor violated any Land Mark in Masonry.

If the Brother who claims to be a Past Master will recall the Ancient Charges and

Regulations to which he was obliged to subscribe at his installation as Master and which Charges and Regulations have come to us with the establishment of Free Masonry by the Mother Country in America, he will find ample authority for any Grand Lodge to establish the prerequisite of documentary evidence in the examination of a visiting Brother.

"You promise," say these Charges and regulations, "that no visitor shall be received into your Lodge without due examination and producing proper vouchers of his having been initiated in a regular Lodge." Fraternally,  
EDWARD M. EHLERS,  
Grand Secretary.

Whilst we do not claim any right to adversely criticise the action of any Grand Lodge, we may and do claim the right, in respectful manner, to express our views relative to any subject presented for the consideration of governing bodies in the Fraternity of Freemasons.

Most writers on Masonic law hold to the doctrine that the right of visitation is a Landmark of the Order. Mackey says that this right has always been recognized as an inherent right, which inures to every Mason. Like other rights in Masonry, however, this one may be impaired, forfeited or regulated. We do not understand that the Grand Lodge of New York gainsays the right; the Constitution of that Lodge practically nullifies the right, or, at least renders it fruitless. The law of New York, as stated in the foregoing letter from Grand Secretary Ehlers, "provides that any visitor from another Jurisdiction, not personally known, must produce a certificate from a just and duly constituted lodge, and such certificate must be countersigned by the Grand Secretary of the Jurisdiction in which the lodge is located, before his examination can take place." Admitting that the Grand Lodge of New York had the right to regulate the matter of visitation, we are of opinion that the enforcement of

such a law, if visitation is a right or even is a favor, as the Grand Lodge of California holds, will prevent Masons from other Jurisdictions visiting lodges in New York. The writer on the occasion of a visit to New York City last year went to visit a lodge. A committee of two brethren of the lodge was sent out to examine him; the first requirement was the production of a certificate showing that his lodge was a regular one. He was unable to produce such a certificate, for the simple reason that the Jurisdiction of California has made no provision for the issuing of such documents. Met with the assertion that the committee could not examine him, he pleaded the test oath, and, being somewhat cheeky, he stated that he was a Past Master and a Past Grand Lecturer of this Jurisdiction. The committee seemed at a loss as to what they should do, when, finally, one of the brothers was sent to the Grand Secretary to ascertain if it were possible to grant the favor of examination. The favor was granted, and the committee was readily satisfied that he ought to have been the examiner, not the examined. He was admitted, and was received in a manner befitting his rank and the character of the lodge. It occurred to him to ask himself what that committee would know about the regularity of his lodge or even of the regularity of the Grand Lodge of California, had a certificate been presented. Is it not possible for a clandestine lodge and a clandestine Grand Lodge to grant to their clandestine members the required certificate? And how can any committee determine the regularity of either lodge or Grand Lodge unless they have the means by which the fact can be determined. There is but one means whereby the character of the lodge may be known, that is, by the Grand Lodge of the particular Jurisdiction listing the clandestine lodges, placing such list in the possession of the several lodges, and requiring the examination of the list on the

### GIVE US NOTICE

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

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

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

Give us due and timely notice.

application of a brother for examination or visit.

In this connection we suggest the propriety of members of our lodges in California, especially when traveling, to have in their possession a receipt or card showing that they are in good standing in their respective lodges. We further desire to say that California is not afflicted with clandestine Lodges, or with irregular lodges, except as to the Negro lodges, which have not been recognized by the Grand Lodge. We would also, respectfully call the attention of our lodges to the list of clandestine bodies, published in the issue of this Magazine of October, 1905. A copy of this list should be kept in every lodge of the State, accessible to examining committees.



**Soliciting  
Candidates**

It is one of the peculiar features of Freemasonry that the person who desires to obtain the benefits and privileges of the institution must seek them of his own free will and accord. He presents himself as a candidate—that is, as one in all respects worthy. He must declare in his petition for admission to the Lodge that he comes unbiased by the solicitation of friends, and uninfluenced by mercenary motives, and that he freely and voluntarily offers himself for the mysteries of Masonry. It is entirely inconsistent with the usages of our Order to persuade, or even to solicit anyone to become a Mason. In this respect the institution of Freemasonry differs from all others; and this very usage is one of the chief guaranties of its strength. We fear that in these latter days the usage is frequently violated. Too often do we hear Masters of lodges, those who have solemnly obligated themselves to preserve intact all the laws, rules, regulations and usages of the Order, boasting of the number of accessions to the membership of their lodges during their terms; seldom, if ever, priding themselves and their lodges upon the quality of the accessions. Quality and not quantity, character and not numbers, constitute excellence. Nor is the evil of such boasting confined to Masters and subordinate lodges; our Grand Bodies too often give countenance to such boast. It is altogether in contravention of the laws and principles of Freemasonry to exercise any kind of influence to induce others to join the Fraternity, except that influence which arises from a true Masonic life. A practical exemplification of the tenets of our Order in our own walk and conversation amongst our fellow men will be the most legitimate and forceful means of inducing candidates to ask for admission to our lodges, as well as the surest means of securing the best material for membership. Let the strife begin in a closer ad-

**CAUTION TO SUBSCRIBERS**

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

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

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

herence to the excellent principles and teachings of Masonry in our own lives; let our Masonic light so illumine our lives that others seeing the noble character of our membership may be drawn by a strong voluntary desire to unite with us. Masonry is popular; and, if popular because of its noble and generous influences, it will go on increasing in strength and usefulness. If it is popular through selfish or mercenary motives, it will fail to accomplish the great mission intended. Ours is a noble institution; its votaries should strive to conserve its lofty character by that nobility of soul which at all times should appear conspicuous in their own lives.

**Recommendatory  
Certificate** If we had the say no dimit unaccompanied by a recommendatory certificate should ever be given to any one. Nor would we give a dimit to any one simply because he was clear on the

books. The brother deserving a dimit should be clean and clear in his character as well. Such a one asking for a dimit is entitled to highest recommendation. We rather like the custom prevailing in some Grand Lodges forbidding the granting of dimits to any Masons until after they have been elected to membership in some other Lodge. The object in granting a dimit to a member is not the disseverance of his relation to the Fraternity. Under the ruling of the Grand Lodge of California no brother will be permitted to resign from Masonry or to renounce the Order; such action would be an offense against the Order, and would subject the brother to discipline. It appears to us that the only object of the dimit is the disseverance of his membership in the lodge. The rule is "Once a Mason, always a Mason." The dimit is granted for the purpose of enabling the brother to connect himself with some other lodge. If the brother receiving the dimit neglects to make application for membership in another lodge, by operation of law, he is punished by losing his standing in the Order, and can only regain it by complying with the law provided for such a case. We take it that a brother unworthy to receive a dimit with recommendation, is an unworthy brother, and as such, instead of being granted a dimit, should be disciplined for his unworthiness. If he is not worthy in his own lodge, he should be granted no privilege to make application to any other lodge. A dimit without recommendatory certificate gives him this privilege. Our Constitution makes it the duty of the lodge to discipline its unworthy members. The dimit either with or without the recommendatory certificate enables the brother, no matter how unworthy, to keep himself in standing by paying an affiliation fee accompanied with six months' dues. Such a brother may be subsequently the occupant of a cell in the State prison, and on his release, with his dimit can apply to any lodge and

put himself in standing. Several instances have occurred in our lodges of members being granted this character of dimit, when, had the lodge done its duty the unworthy members would have been ruthlessly cast out of the fold. "No lodge has a right to impose on the body of Masonry an unworthy man." Our Grand Lodge says, "Good men only are wanted in the Masonic family, and when bad men get in, we should take the earliest opportunity to get them out." Common sense and common decency say the same thing. A dimit to an unworthy Mason is a condonation of offense, whether intended or not. The interests of the Order demand that Masons and lodges of Masons do their duty. If lodges hold their members to strict responsibility all will be benefited.

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**Not so Fast,  
Brethren**

The *Masonic Herald*, of Rome, Georgia, states that "contracts have been let for an addition to the San Francisco Masonic Temple, which will cost \$67,000," which will be news to the Brethren of San Francisco.

The fact of the matter is that the Grand Lodge of California purposes the erection of an elegant Temple on the site occupied by the present Masonic structure in San Francisco, which will be one of the most commodious and elegant Masonic edifices in the world, but contracts have not been let for its construction, nor have the plans ever been prepared. The Temple is merely in embryo.

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**Waiver of  
Jurisdiction**

When lodges have concurrent Jurisdiction, is it necessary to obtain consent of all the lodges to the waiver, or is the consent of any one of the lodges sufficient? The question is variously answered in various Grand Jurisdictions. In 1899 the Grand Lodge approved a decision rendered by Grand Master Patton, reading thus: "As any one of the Lodges having concurrent Jurisdiction over a person may receive his petition, elect and con-

fer the Degrees of Masonry upon him, so any one of such lodges may waive Jurisdiction in the manner prescribed by the Constitution, and authorize another Lodge to receive and act upon the application."

We consider this decision a proper one. If we mistake not, the Grand Lodge of Illinois holds that all the concurrent lodges should consent to the waiver. This, in our opinion, would render the obtaining of a waiver practically impossible, or, at least, so burdensome that it would seldom, if ever, be sought. San Francisco has some nineteen lodges; Chicago has about seventy. To secure the consent of nineteen or seventy lodges would be a task that no applicant would be likely to undertake. Expediency, therefore, shows the justice of the ruling of the Grand Lodge of California. But beyond expediency, the fact that the lodge receiving the petition of an applicant gains Jurisdiction over him and retains the Jurisdiction as against the other concurrent lodges, seem to prove the correctness of the view held by the Grand Lodge of California.

#### The Wherewithal

Statements of account are mailed this month to many of our subscribers who are in arrears for one or more years, and it is respectfully requested that a prompt response be forthcoming in each and every case. To publish one of the best Masonic journals in America, be assured, is no trivial task, particularly in so far as the financial department of this magazine is concerned, and, as our business manager, whose office, like that of the Senior Hiram, is to pay the craft their wages, if any be due them, and whose broad shoulders droop with the weight of responsibility attaching to his position, is squaring accounts for the year, it is hoped, nay, *presumed*, that the wherewithal will begin to pour into his

strong box "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

Many of our subscribers have forgotten to drop us a line for one, two or three years, and we pine to receive a remittance from them, or if such be not forthcoming, even a protest will be welcomed.

It is the law of the land that so long as a subscriber continues to receive his newspaper or magazine from the postoffice he is held liable for payment for the same, and that all arrearages must be paid. The courts have so decided in a number of cases.

Now, brethren, our cashier is expectantly waiting.

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#### A Trifle

It was only a pleasant smile,  
And little it cost in giving,  
Yet it scattered the night like the morning,  
And made the day worth living.  
Tho' life's dull warp a woof it wove  
In shining colors of hope and love,  
And the angels smiled as they watched above  
Tho' little it cost in the giving.

It was only a kind word,  
A word but lightly spoken,  
Yet not in vain, for it stilled the pain  
Of a heart that was almost broken.  
It strengthened a faith beset with fears  
And groping blindly through mist of tears  
For light to brighten the coming years.  
Tho' it was but lightly spoken.

It was only a friendly hand,  
And it seemed of little availing,  
But its grasp was warm, and it saved from  
harm  
A brother whose strength was failing.  
Its touch was tender as angels' wings  
And it rolled the stones from hidden springs,  
And pointed the way to higher things,  
Tho' it seemed of little availing.

A smile, a word, a touch—  
How easily each is given!  
Yet either may win a soul from sin,  
Or smooth the way to Heaven.  
A smile may lighten the failing heart,  
A word may soften pain's keenest dart,  
A touch may keep us from sin apart—  
How easily either is given!

ANONYMOUS.





*Courtesy Sunset Magazine*

VIEW OF THE LUCIN CUT-OFF OF THE SOUTHERN PACIFIC RAILWAY ACROSS THE GREAT SALT LAKE, UTAH

## THE COLLECTION OF DUES



THE Grand Lodge confers upon each lodge the right to designate in its by-laws the amount of dues to be assessed upon each member annually, and the time for the payment thereof, and it requires that all dues so assessed must be collected when due, and payable, except in case a member is unable to pay, when his dues may be remitted. There is no regulation of the Grand Lodge more clearly expressed than this, and there is none more frequently violated by the lodges. This dereliction of a plain duty by so many lodges has always proved a great injury to them. They thus not only soon become weak financially, but they become still weaker generally by the loss of the active, earnest support of prompt paying members. Nine times out of ten, where lodges have lost their usefulness and have been compelled to surrender their charters, or have been closed up by order of the Grand Lodge, it has been from this cause. The great army of non-affiliated and indefi-

nately suspended Masons throughout the country, numbering probably one-half the number of contributing Masons would not exist had they never been permitted to become delinquent for dues. The long list of vacant numbers on the roll of lodges in this and other Grand Jurisdictions are there mostly from the same cause.

In a matter of so great importance to Masonry is it not time for lodges to heed this admonition and resolve to do their whole duty hereafter to themselves and to their members? \* \* \* Every Secretary should have his books posted and a list of those who have not paid, with the amount due from each, at the annual meeting for the election of officers. The lodge should then take such action as will compel a settlement of these accounts as speedily as possible. Deal kindly, but firmly and justly, with each one according to circumstances, and when all the members once stand equally on the books of the lodge, there will be but little trouble in keeping them so, and your lodge will surely prosper.—*Masonic Advocate*.



## Perfect Ashlars of

## Masonic Thought



I have always been impressed with the solemnity of the Masonic Ritual. We have never found a place in it that could be divested of its solemnity and leave anything but sounding brass and a tinkling cymbal. From our very first entrance into a Masonic Lodge our heart seemed to get closer to its Maker, and then and there we recorded a promise that we would never take God's holy name in vain. In every degree our trust in God is peculiarly emphasized, and no man can take His name in vain without at some time being reminded of the lessons taught him to reverence God. Our heart has often been grieved to hear men professing their great love for Masonry profane God's holy name. Profanity is a most useless and unbecoming habit, and it can not possibly bring any comfort, but often brings sorrow to him who indulges in it. Brother Mason, you should not swear. "Remember thy Creator in the days of thy youth." Remember Him in thy strong manhood. Remember Him when thy years are declining. Remember God with such reverence as will ever keep you from profaning His holy name.—*William H. Bumpas, P. G. M., Tennessee.*

We are of a conservative nature. We believe in Masonry as it existed in the days of our fathers; we mean before all the hurry and bustle of the present day, when there was a time for everything, and everything at a proper time; in the days when the attentive ear caught the true meaning of Masonry, and it was not thought necessary by means of robes and paraphernalia to teach Masonry to a candidate through his eyes. As a matter of

fact, it is light in Masonry that the candidate is seeking for, and it is only by a study of the teachings of Masonry through the brain that his heart becomes filled with pure Masonic love of God.—*Albro E. Chase, Maine.*

I have always loved Masonry, and have learned to set the highest value upon the social and harmonizing influences which find a natural growth within the Institution. I think we may all say that we are happier and better men than we should have been had we never been Masons, and that some of the most satisfactory hours of our lives have been spent under the roof tree of the brotherhood. We have found in Masonic intercourse that comfort, sympathy and mutual support which is the constant craving of the human heart, and of which the hard conditions of mortal life give us only a scanty enjoyment.—*Bro. Samuel C. Lawrence, P. G. M., Massachusetts.*

It is a great privilege to be able to assist in the work of bringing intellectual light into the dark corners of the world, of holding our fellow men to throw aside their prejudices and sweep away their mental cobwebs, of placing them upon the mountain tops, with their desire for knowledge quickened, their capacity for learning enlarged, their mental horizon broadened, their love for their fellows intensified, their power to discern the true relations of life expanded, and consequently their usefulness as citizens and members of society increased. This is a privilege every Mason enjoys. May every one of us to the extent of our power live up to the full measure of our opportunities, and do our full share in promoting

peace and harmony, liberty and equality, righteousness and justice among all the peoples of the earth.—*William B. Wright, Grand Master, Illinois.*

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Freemasonry! What a breadth of meaning the word conveys. To the mistaken and misguided it is the embodiment of the prince of darkness; to the initiated it is the incarnation of all that is high and holy. It exceeds my ability to pronounce a fitting eulogy upon the greatness and goodness of this venerable institution; but to maintain its pristine beauty and promulgate its principles is at once our duty and our pleasure. No association surpasses Freemasonry in its benefits to mankind. Like the searching rays of sunlight it penetrates the readjusting concourse of human events with obligations to the betterment of our fellow men. To make us better is to contribute to our happiness—the most coveted of all God's blessings.—*Brother Herbert Preston, Grand Orator, Illinois.*

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When the haughty Roman dames were boasting of and exhibiting with ignoble rivalry, their costly adornments, the noble Cornelia said, pointing with a loftier pride to her children: "These are my jewels." Her words have come to us "down the ringing grooves" of Time, and may not we repeat them as proudly, pointing to "the three jewels of Masonry," as our manual calls them, inculcating the practice of these truly commendable virtues, Brotherly Love, Relief and Truth—these priceless gems of soul, which far outshine "the wealth of Ormus and of Ind," and which glorify the wearer, though clad in poorest garb, as no jewels of the mine could ever do. Love — which includes and embraces all in its heavenly ministrations; Relief—which is Love's proof and materialization; Truth—rarest of virtues on this earth, and the one most essential in the formation of a manly character—*George Gillson, Grand Master, Nevada.*

Masonry has taken a stand in the social conditions of life such as its teachings require and its principles justify. To me Masonry represents the true idea and the true spirit of fraternalism. Placed above a contract for monetary benefits its charity is prompted by an earnest spirit of benevolence and is thereby raised above the plane of commercialism into the domain of brotherly love and affection.—*O. P. Spera, Ohio.*

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

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Masonry had its origin in response to a demand of human nature for a community or fraternity wherein the welfare of a brother was to be the first moving cause. Every one who has come into this community has done so of his own free will and accord, professing a trust in God and a love for his brother, and his avowed purpose only was the advancement of the welfare of his fellow-man. In coming thus freely into the Fraternity he has yielded his individual will, in certain respects, to the government of the majority, or to the government of the Craft, in such manner as its laws and usages prescribe. In doing this he has trusted to the good faith and the combined wisdom of his brethren. He has placed in their hands, in certain instances, his honor and reputation—a trust more sacred could be reposed in no one.—*Leroy B. Valliant, Grand Master, Missouri.*



## THE HAWAIIAN TANGLE

### Serious Question of Jurisdiction



HE "American Doctrine," that principle of the Common Law of Masonry in America which has been promulgated and thereby made a statute by nearly every Grand Lodge in the United States, declares that but one Grand Lodge can be recognized as legitimate in each of the States of the American Union, and that where a Grand Lodge has been established in any State for the government of the Craft within the confines of such State, no other Grand Lodge has the right to assume jurisdiction. It is claimed by some good authorities on Masonic Jurisprudence that the "American Doctrine" goes even further in this particular, by asserting that *no foreign Grand Lodge has the right to assume jurisdiction, nor issue charter nor dispensation for the formation of a subordinate Lodge upon any portion of the territory of the United States.*

The Grand Lodge of Scotland in contravention of this principle, in the year 1904, subsequent to the acquisition of the Hawaiian Islands by the United States, which occurred August 12, 1898, established a Lodge at Wailuku, on the Island of Maui, Territory of Hawaii, named "Maui Lodge." This violation of the principle laid down by the American Grand Lodges was officially brought to the notice of Past Grand Master George W. Hunter during his term of office, through the medium of an application by the Master of Hawaiian Lodge, No. 21, of Honolulu, working under charter from the California Grand Lodge, to permit the conferring of two of the three Degrees of Masonry upon a candidate who had received the first degree in that body, by Maui Lodge of the Scottish jurisdiction. The incident involves some fine points

of jurisprudence, and raises the question whether the "American Doctrine" as laid down by the American Grand Lodges should obtain, or whether the Grand Lodge of Scotland should be upheld in its contention of universal jurisdiction, that Grand Body claiming authority throughout the civilized world.

The story is interesting and is best told in the words of Past Grand Master Hunter, as found in his annual address, from which the following is taken:

FROM GRAND MASTER HUNTER'S ADDRESS.

Near the beginning of the year a communication was received from Bro. John G. Rothwell, Master of "Hawaiian" Lodge, No. 21, asking me as a personal favor to Bro. J. J. Smiddy who had obtained the First Degree in "Hawaiian" Lodge, that the other two should be conferred upon him by "Maui" Lodge at Wailuku. This brought up the subject of the standing of "Maui" Lodge, the right of the Grand Lodge of Scotland to establish it upon the Islands at the time it did, and its relation to the Masonic Grand Bodies within the United States, and more particularly to the Grand Lodge of California.

Believing that my reply to Bro. Rothwell's communication fully and fairly presents the matter, it is set forth herein as follows:

EUREKA, Cal., Jan. 20, 1905.

MR. J. G. ROTHWELL,

Master of Hawaiian Lodge, No. 21, F. & A. M., Honolulu, T. H.

DEAR SIR AND BROTHER:

Your communication of January 7th, together with the note from Bro. J. J. Smiddy who has been elected to receive the Degrees of Masonry in 'Hawaiian' Lodge, No. 21, and who has received the first therein, but for convenience, is desirous of receiving the other two in 'Maui' Lodge at Wailuku, and still retain his

membership in 'Hawaiian,' No. 21, is at hand and has been carefully considered.

If both Lodges were under this Jurisdiction there would be no question but upon the request of 'Hawaiian' Lodge, No. 21, 'Maui' Lodge, if it saw fit, could confer the other two Degrees as requested, and possibly this would be so even if the two Lodges were in separate Jurisdictions and the relations and circumstances were such as usually prevail between Lodges of different Jurisdictions.

These communications bring up the question as to the right of the Grand Lodge of Scotland to grant a charter or dispensation to Masons in Hawaii to form a Lodge within that Territory at the time it issued a charter to 'Maui' Lodge.

In this connection, I desire to quote from your letter, as in a measure expressing your views on the situation and the local sentiment of the Craft in regard to the matter, the following:

"Past Master Lewis has turned this matter over to me as part of the unfinished business of 'Hawaiian' Lodge from last year, and informs me that he has replied to the letter of Bro. Smiddy to the effect that a decision on his application for the Degrees to be conferred by 'Maui' Lodge would be deferred until instructions had been received from the Grand Master of the Grand Lodge of California

"Hence I beg to submit the matter for your ruling, and refrain from offering any opinion of my own, other than to say that I should appreciate an early response to the following question: 'Do you rule that 'Maui' Lodge is regular and legitimate?' and 'is there any reason why 'Hawaiian' Lodge or any other lodge under the Jurisdiction of the Grand Lodge of California may not hold full Masonic intercourse with 'Maui' Lodge, or, otherwise?'

"Feeling that in the interests of harmony among the Fraternity throughout this Territory, it would be a greater mistake to offer affront to 'Maui' Lodge and

thereby to 'Pacific' Lodge, which is unquestioned as to its standing, by refusing to recognize 'Maui' Lodge, than to treat the latter cordially and as regular and legitimate as ourselves, so far as ordinary courtesies are concerned, pending your instructions, I have therefore determined to adopt the latter course until advised otherwise by you."

"'Maui' Lodge is in all respects doing California work, and I cannot see that any damage can be done in the meantime, by following the course above outlined, as I am convinced that by refusing intercourse with them pending your decision, even in the event that it is decided that they are in every way 'regular,' I shall have succeeded in dividing the Masonic Fraternity in this Territory into two very hostile camps, which, in view of the present cordial relations that exist, I should regard as deplorable.

"This seems to me to be a matter in which judgment is called for, rather than the rule, and I trust you will so view it.

"The matter of requesting 'Maui' Lodge to confer Degrees on behalf of 'Hawaiian' Lodge will of course be held in abeyance pending your reply."

Your disposition to preserve harmony and good feeling among the Craft on the Islands, I fully appreciate.

In looking up the law applicable to the case, I discovered that away back in the seventies the Masons at Wailuku applied to the Grand Lodge of California for dispensation to institute a lodge there, which was granted, and the lodge was organized and named 'Maui' Lodge. It was in existence for several years, having rather a hard struggle, as had your own lodge during that time, because of the many demands made upon it, and finally it deemed it best to surrender its charter, which was done, and the same accepted by our Grand Lodge on the 17th of November, 1877. Before doing this, it met all its liabilities, paid its Grand Lodge dues and turned over to it the sum of 427.59.

which in turn was given to "Hawaiian" Lodge, No. 21.

In view of this discovery on my part, I could hardly understand why the Masons at the same place, desirous of forming another lodge, twenty-seven years later, should not come to the Grand Lodge of California for a charter, with which their predecessors and the locality had once been identified, which was more accessible and under whose Jurisdiction were men who had always entertained the most kindly feelings toward the Brethren of Hawaii in a business, social and fraternal way.

You have enclosed a communication from Bro. Lewis of your Lodge, dated August 16, 1904, written while Master, to Grand Master Nutting, in relation to this matter, and the latter's reply thereto.

Bro. Lewis gave it as his opinion that it was the sentiment of the members of "Hawaiian" Lodge that, since the annexation of the Territory to the United States if any new Masonic Lodge was to be formed, it should be done under some one or the Grand Lodges within the United States and not under authority emanating from any foreign country; and also he believed that to be the sentiment of many prominent members of "Pacific" Lodge, No. 822, under charter from the Grand Lodge of Scotland, and also of Lodge "Le Progres de L'Oceanie," No. 124, under charter from the Supreme Council of France. It will be remembered that at our last Annual Communication, "Le Progres" Lodge petitioned our Grand Lodge to come under its Jurisdiction, and the matter was referred back for the present, because, mainly as I remember, of the allegiance it owed to the Supreme Council of France, which had not been relinquished, but, with a hope I am quite sure, that the matter could be so adjusted to the satisfaction of all parties, that the prayer of its petition could at some future time be granted. The main object of Bro. Lewis' letter seemed to be to urge that the Hawaiian Territory be annexed to the Juris-

diction of the Grand Lodge of California and be made a part of it, but as the reply of the Grand Master touched both points and is very brief, I take the liberty of inserting it herein in full. It is as follows:

"A. LEWIS, JR., *Master 'Hawaiian' Lodge, No. 21.*

"DEAR SIR AND BRO.:

"Yours of the 16th ult. at hand. In my opinion California cannot annex the Territory of Hawaii as a part of its Jurisdiction, all Grand Lodges in the United States having concurrent Jurisdiction there. I agree with you that neither Scotland nor any other foreign Grand Lodge has any Jurisdiction whatever.

"If a Grand Lodge were formed in Hawaii, you at once assume and have exclusive Jurisdiction, but in no other way.

"Yours truly and fraternally,

"C. W. NUTTING,

"*Grand Master.'*"

This letter was dated September 2, 1904, and the Masons who were then contemplating the formation of Maui Lodge and obtaining a charter therefor from the Grand Lodge of Scotland, must, in the nature of things, have known of its contents very soon thereafter. So if any unpleasantness should grow out of this matter, it may be said that these Brothers went in with their eyes open, and if trouble ensues it is their own fault.

The sovereignty of the Hawaiian Islands was transferred to the United States on the 12th day of August, 1898.

On September 22, 1904, there was established the organization named Maui Lodge, and which obtained its charter or dispensation from the Grand Lodge of Scotland long after Hawaii became American territory. Our Grand Lodge has never claimed exclusive jurisdiction anywhere, except within the boundaries of the State of California, and it has always recognized the fact that prior to the annexation of Hawaii its jurisdiction over the lodges it established there was but temporary, and as to territory exercised



in common with other Grand Lodges of the world, and liable to be lost whenever three or more Lodges were established there and they saw fit to organize a Grand Lodge of their own which they could now do and if done their Lodge would become immediately released from all obligations to any other Grand Body. So long as Hawaii remained a Republic, or while it was a Kingdom, it was recognized as common ground, and all Masonic Grand Bodies had concurrent Jurisdiction therein. When it became a part of the United States, then, under Masonic law of this country, the subordinate Lodges that were there, still belonged to the Jurisdictions where they obtained their charters, respectively, but when it came to the formation of new Lodges, no Grand Lodge, except those within the United States had the right to grant a dispensation for such a purpose. Prior to the Revolution the Grand Lodges of England, Ireland, Scotland, France and Hamburg, issued charters for Lodges within the Colonies. Since that time they have undertaken to do so but seldom, and whenever any of them has attempted it, it has been resented by the Grand Bodies of America. So far as I know no Grand Lodge within the United States has ever sought to establish a subordinate within the dominion of the Kingdom of Great Britain or any of her dependencies, and we believe that whenever any country comes under the American flag and becomes American soil, that thereafter no foreign Grand Body should grant dispensations or seek to establish Lodges therein. If the Grand Lodge of Scotland can charter a Lodge on the Island of Maui, which belongs to the United States, it can charter other Lodges in Honolulu and elsewhere in the Hawaiian Islands, and with equal propriety, it could be done in the Territory of Alaska.

This has never been allowed or attempted without protest. While the facts were not exactly the same and probably no case

can be found exactly similar to this, as the Territory of Hawaii, owing to its situation in mid-ocean, is, in many respects unique, still it is American territory, and the Masonic law which would apply to any other American territory will apply to it; and in reference to a case which arose in New York in the early fifties, where the Grand Lodge of Hamburg was seeking to invade the rights of the Grand Lodge of New York, by establishing Lodges there, our own Grand Lodge in 1851, at its second Communication in sympathy with the Grand Lodge of New York, expressed itself by resolution on this subject as follows:

*“Resolved, That this Grand Lodge can give no countenance or support to the pretention of the Grand Lodge of Hamburg or any other foreign Grand Lodge, to a right to grant charters for Lodges in any of the territory of the United States of America.”*

So far as I can find this resolution has never been changed or modified, and its language is just as applicable to territory subsequently acquired, as that which then existed.

With the law thus declared, or at least the sentiment of our Grand Lodge thus expressed in its early history and never altered, I feel it to be my duty to hold that Hawaiian Lodge, No. 21, should not request Maui Lodge to confer the Degrees, or either of them on Bro. Smiddy, nor should it render a similar service for Maui Lodge at its request.

It is not necessary for me to go full length in deciding your questions. I have no desire to interrupt the pleasant personal relations now existing among the Brethren of Hawaii, as disclosed by your letter, nor to prevent them from making Fraternal visits back and forth between the Lodges under this Jurisdiction and those under any other. I confine myself at present to prohibiting the interchange of courtesies as to conferring degrees between the two Lodges under our Juris-

diction on the one hand and Maui Lodge on the other, and leave it to our Grand Lodge at its next Annual Communication to say whether I have done right in this respect and also to say what the relations shall be between the members of this Jurisdiction and the members of Maui Lodge, and to pass upon the regularity and legitimacy of Maui Lodge if it sees fit to do so.

Yours truly and fraternally,

GEORGE W. HUNTER,

Grand Master of Masons in the State of California.

A few months later there came to me a letter from Bro. Tucker, Inspector of the district, in which he said: "A communication has been addressed to the Masters of the three Blue Lodges of this city by one Jose G. Faria, by name, acting for the Grand Orient of Portugal, claiming the right to erect a Blue Lodge in the Jurisdiction of this Territory, citing as a precedent the erection of Maui Lodge by the Grand Lodge of Scotland, which he says gives all Grand Bodies equal rights in this Territory."

Not meeting with any encouragement, but on the contrary encountering much opposition, Mr. Faria abandoned his intention of organizing a Lodge, and in a communication to Bro. Rothwell upon the subject expressed himself as follows:

"In reply I have to say that it is not and never was my intention to establish any Portuguese Lodge in this Territory without the knowledge and frank and cordial assistance of the Lodges already in existence in the Islands. As I have told you it is not my aim to play any mischief or disloyalty, and since your support and recognition cannot be gained, I will not make any attempt to start a clandestine Lodge. I did not know of the resolution of the Grand Lodge of California. In view of it I will abstain from going any further than the mere exchange of views we have had. Will you kindly let me know when the resolution was passed, so as to enable

me to report to the Grand United Luzzi-tanian Orient?"

It will be seen by the foregoing correspondence that this is a question of considerable importance, and the matter in relation to "Maui" Lodge is respectfully submitted to this Grand Lodge, trusting that some action may be taken to define our position, either approving or disapproving what I have done, but hoping that nothing may be done to provoke controversy or cause trouble between the Brethren in the Islands belonging to Lodges under charter from California and those under charter from Foreign Grand Bodies.

\* \* \* GEORGE W. HUNTER,

Grand Master.

The above view held by Grand Master Hunter was not, however, sustained by the Grand Lodge, which body took the ground that in the absence of any Grand Lodge of Hawaii, and until such times as a Grand Lodge shall be established in the Hawaiian Islands, that district is open territory—open, not only to the Grand Lodges of the United States, but to all Grand Lodges of the world,—thereby acquitting the Grand Lodge of Scotland of the charge of violation of jurisdiction, so far as the California Grand Lodge may be interested.

The report of the Committee on Jurisprudence which was unanimously adopted by the Grand Lodge, sums up the case as follows:

REPORT OF COMMITTEE ON JURISPRUDENCE,  
WHICH WAS ADOPTED BY THE  
GRAND LODGE.

It is only when a Grand Lodge attempts to establish a lodge within the territorial jurisdiction of another Grand Lodge, that the establishment of such lodge constitutes an invasion of the jurisdiction of any Grand Lodge. \* \* \*

We have no Grand Lodge of the United States of America—no body exercising Masonic control over all territory of the United States. Each State and each Territory, with the exception of one or two, has its own Grand Lodge, exercising supreme control and having exclusive terri-

torial jurisdiction within the limits of said State or Territory. The Hawaiian Islands are not within the territorial jurisdiction of any Grand Lodge of any of our States or Territories, and no such Grand Lodge claims exclusive territorial jurisdiction over them. How, then, can it be contended that the establishment of a lodge therein by any foreign Grand Lodge is an invasion of the jurisdiction of any American Grand Lodge?

It is suggested that such an act would be an invasion of the jurisdiction of each of the American Grand Lodges, which alone should have power to charter lodges on American soil. We have not been able to ascertain that such a doctrine has ever been asserted by any American Grand Lodge, and so long as we maintain our system of separate and independent State and Territorial Grand Lodges, such a doctrine would not appear to be in consonance with well established Masonic principles. Our American Grand Lodges have no collective territorial jurisdiction.

The American Doctrine goes no further than this, viz.: Only one Grand Lodge shall be established in any State or Territory. Whenever one is established it has the absolute control and government of all Masons and of all lodges of the first three degrees, and no other Grand Lodge or Grand Body can in any way interfere with its jurisdiction by establishing new lodges therein, or even by maintaining those already established. The territory is absolutely, exclusively and perpetually the territory of the Grand Lodge established over it. From the moment of the organization of the new Grand Lodge, its jurisdiction becomes absolute over the entire territory, and all lodges and all Masons there must acknowledge it and yield obedience to it, and their allegiance elsewhere ceases. (Vol. X. Proc. pp. 547, 553, 579. Vol. XII. Proc. p. 112.)

This is the American doctrine, declared by Mackay, and many, if not all, of our Grand Lodges, and is the only American doctrine, as we understand, and it has no

application to the case at hand, for the reason that no Grand Lodge has ever been organized in Hawaiian Territory.

We are, therefore, of the opinion that the action of the Grand Lodge of Scotland in chartering Maui Lodge in the Hawaiian Islands cannot be regarded by us as such an invasion of the jurisdiction of any American Grand Lodge as would warrant us in holding the lodge to be an illegal body.

### The Secretary

The following, which is taken from the *Chronicle*, will be appreciated by every faithful Masonic scribe:

The Secretary is one of the hardest-worked officers of a Masonic organization, and yet his labors are very often unappreciated. He seldom is remunerated sufficiently to pay him for the actual time he gives his duties. Many regard him as a paid servant, and as such entitled to small consideration, and therefore one subject to any and all the small annoyances that the ignorant and supercilious know so well how to impose. His work could be made lighter if the average member could be made to understand that sitting at his desk in the lodge room and reading the minutes is the smallest of his duties. Many regard his efforts to collect dues as an affront to be resented, yet they make by-laws which he is expected to live up to or be charged with carelessness, or something worse.

### The Limit

"You may talk about your mean men," said one rustic to another on the ferry-boat the other day, "but we've got a woman over there in Alameda who takes the pie."

"Kinder close—is she?"

"Close? Why, last month her husband died—fourth husband, mind—and I'm blamed if she didn't take the door plate off the front door, had his age added, and then nailed on his coffin. Said she guess'd likely she'd be wanting a new name on the door soon, anyway."





## EASTERN STAR POINTS

### IMPORTANCE OF IMPRESSIVE



**W**HAT a mighty agency for good the Order of the Eastern Star would be if every member were a living exponent of the principles inculcated in the ceremony of initiation! And why is not every member such an exponent? Who will say to what extent the candidate is to blame for failing to grasp and heed the importance of those beautiful lessons, and how much is due to a hurried and parrot-like rendition of the ritual which makes it like "sounding brass and a tinkling cymbal?" It seems to us that a candidate is impressed equally as much by the manner of delivery as by the words themselves, if the former is what it should be. The officer falls sadly short of duty if the words of the ritual are repeated as if they were something to be rehearsed as glibly and rapidly as possible, and only comes up to the full measure of importance when the candidate is made to feel that they are expressing the officer's convictions, rule and guide in life.—*Geo. D. Lawson, Colorado.*

### INFLUENCE FOR GOOD

The Order of the Eastern Star is one of the grandest institutions of our land. Its influence for good cannot be overestimated. Let us then bow before the Master's feet and as the stars shine to guide us on our way in the darkest night, so may we, as men and women, let our light so shine before men, to lead them onward and upward, and as the eagle soars to the farther sky, his eye so trained that he can

see the great orb of day, and almost look beyond and see the grandeur of the Great White Throne, so may we look long and lovingly at the Sun of Righteousness, that becoming accustomed to the glory and brightness we may be able to feast and be satisfied.—*Lucy B. Halstead, Arkansas.*

### THE SISTER OF MASONRY

As the sister of Masonry, the Order of the Eastern Star drew her life-giving nourishment at the same breast—that of Humanity wedded to Brotherly Love, the offspring of Charity. The true test of the value of an organization is the ideal or aim it has in view.—*Past Grand Patron, Montana.*

### THE FAMILY CIRCLE

Worldliness should not enter into chapter affairs. It should be the family—the home. Here may we find woven into the warp of the Masonic mantle the woof of woman's tenderness, the changeless love of the mother, the devotion of the wife, the affection of the daughter, the grief of the widow, the trustful faith of the sister.—*Past Grand Matron, California.*

### FOR A NOBLE PURPOSE

The Order Eastern Star has been established for a noble purpose; to carry out the great thought of the Grand Patron on high; its principles idealize and beautify life; it increases the desire for excellence in womanhood, in manhood; and the powers of goodness which it sets afloat go on with the irresistible gravitation of the universe, for the Infinite is behind them.—*Rebecca Niner, New York.*

## EASTERN STAR ELECTIONS

Advices have reached this magazine of the election of officers of Eastern Star Chapters in California as follows:

Bethlehem Chapter, Paso Robles: Mrs. Mary Janney, W. M.; Alex Webster, W. P.; Mrs. Anna McIntyre, A. M.; Mrs. Maggie Lewis, Secretary; Mrs. Christie Wright, Treasurer; Mrs. Clara Palmer, C.; Mrs. Beatrice Watarbury, A. C.

Beulah Chapter, San Francisco: Emma C. Wedemeyer, W. M.; William McDonald, W. P.; O. Danielson, A. M.; Mary Todd, Secretary; Emma Rahlmann, Treasurer; Catherine Lusinshi, C.; Anna Weilan, A. C.

Corona Chapter, San Luis Obispo: Mrs. Mattie Fry, W. M.; S. D. Ballou, W. P.; Miss Mabel King, A. M.; Miss Minnie Steinhart, Secretary; Mrs. Almira Fiedler, Treasurer; Mrs. Lulu E. Page, C.; Mrs. Zelma W. Kirby, A. C.

Electa Chapter, Modesto: Mrs. T. J. Keating, W. M.; Dr. F. B. Surrhyne, W. P.; Mrs. May McAllen, A. M.; Mrs. Marie Stone, C.; Mrs. M. L. Cooper, A. C.; Mrs. Wakefield, Secretary; Mrs. C. D. Swan, Treasurer.

Euclid Chapter, Ontario: Mrs. S. F. Glass, W. M.; W. W. Smith, W. P.; Mrs. K. Monroe, A. M.; Mrs. W. Parkin, Secretary; Mrs. John Clarke, Treasurer; Mrs. Lone Lee, C.; Mrs. J. C. Wright, A. C.

Fidelia Chapter, Yuba City: Miss Mary Moncur, W. M.; Mrs. C. B. Harter, A. M.; F. Starr Walton, W. P.; Miss Mabel Kimball, Secretary; Mrs. J. P. Orstatt, Treasurer; Miss Rose Gray, C.; Mrs. C. G. Kline, A. C.

Gate City Chapter, San Bernardino: Mrs. Agnes E. Jackson, W. M.; H. A. Wierwille, W. P.; Mrs. Ada Johnson, A. M.; Mrs. Addie Burgess, Secretary; Mrs. Addie Wegnor, Treasurer; Mrs. Cora Reed, C.; Mrs. Ella Houghton, A. C.

Golden Gate Chapter, San Francisco, Daisy Pabst, W. M.; R. V. McAllister, W. P.; C. R. Ogilvie, A. M.; Kathrine Johnson, Secretary; Colonel A. S. Hubbard, Treasurer; Ida A. Feundling, C.; Minnie M. Roberts, A. C.

Harmony Chapter, San Francisco: Carrie Louise Lucas, W. M.; M. Hansen, W. P.; Emilie H. Crackborn, A. M.; Eva M. Garrison, Secretary; Estelle May Leland, C.; Emma Charlotte Krone, A. C.

Ivy Chapter, San Francisco: Carrie Hook Gordon, W. M.; Georgiana C. Versalovich, A. M.; Eva D. Saulsbury, Secretary; L. Eliza Lucas, Treasurer; Cerita Adelle Briggs, C.; Emilie Strausse, A. C.

King Solomon Chapter, San Francisco: Tesie Cavanaugh, W. M.; Franklin F. Ralston,

W. P.; Mary J. Cleve, A. M.; Martha E. Blade, Secretary; Lydia A. Sanders, Treasurer; Meta Wolffman, C.; Jessie S. Clark, A. C.

Lucerne Chapter, Hanford: Sarah Casper, W. M.; L. M. Mendelsohn, W. P.; Miss Esther W. Dunham, A. M.; R. R. Butler, Treasurer; L. C. Dunham, Secretary; Louisa Butler, C.; Daisy Ensign, A. C.

Miramar Chapter, Point Richmond: Lillian M. Blake, W. M.; William A. Lucas, W. P.; Margaret A. Lucas, A. M.; J. F. Whittle, Secretary; Mary C. Fitzpatrick, Treasurer; Eva T. Barney, C.; Emily O. Walker, A. C.

Mission Chapter, San Francisco: Lottie J. Reiss, W. M.; Frank S. Snell, W. P.; Margaret Bell Snell, A. M.; Josephine C. Backus, Secretary; Emma J. Stevens, Treasurer; Sarah E. Coiner, C.; Jessie Stevens, A. C.

Ocean Spray Chapter, Monterey: Mrs. Lottie Martin, W. M.; Edwin S. Johnson, W. P.; Miss Lois Estrada, A. M.; Mrs. Sylvia Hamilton, Secretary; Mrs. Ruth Leary, Treasurer; Miss Amy Ingram, C.; Miss Estelle Tuck, A. C.

Olive Branch Chapter, San Francisco: Meta Wolters, W. M.; Joseph Rosenberg, W. P.; Ray Goldsmith, A. M.; Sadie J. Hathaway, Secretary; Martha Rosenberg, Treasurer; Jennie Brandt, C.; Jessie A. Hopkins, A. C.

Palm Leaf Chapter, Porterville: Mrs. A. J. Newberry, W. M.; R. G. Williams, W. P.; Mrs. Fred Belle, A. M.; Mrs. Gus Lang, C.; Mrs. Lillian Claubes, A. C.; Mrs. Anna Norris, Secretary; Mrs. H. C. Carr, Treasurer.

Pomona Chapter, Pomona: Mrs. W. T. Fleming, W. M.; Mrs. George Phillips, A. M.; J. A. Gallup, W. P.; Mrs. Mary Ludden, C.; Mrs. B. A. Rice, A. C.; Mrs. E. T. Westerman, Secretary; Mrs. John A. Gallup, Treasurer.

Sacramento Chapter: Millie E. Miller, W. M.; Chas. W. Frazier, W. P.; Minnie Herr, A. M.; Jessie Harbinson, Secretary; Cecilia Watkins, Treasurer; Elizabeth Marshall, C.; Mabel Geeslin, A. C.

San Francisco Chapter: Lottie Rothman, W. M.; Otto R. Fischer, W. P.; Anna Cattermole, A. M.; Ellen Reimer, C.; Ida M. Heilfron, A. C.

Yerba Buena Chapter, San Francisco: Mattie Jewell Perry, W. M.; Thomas I. Jones, W. P.; Fannie Julia Daniels, A. M.; Rosa W. de Winton, Secretary.

Golden Gate Chapter, O. E. S., tendered a reception early in November to the Grand Patron at Golden Gate Asylum. A pleasing programme of entertainment arranged by the Past Matrons, was presented and greatly enjoyed by the many present to greet the new officer.



*Courtesy Sunset Magazine*

STORM TOSSED WAVES AT VIEU DE L'EAU—SCENE ON THE CALIFORNIA COAST

## OPPORTUNITY

Master of human destinies am I:  
 Fame, love and fortune on my footsteps wait,  
 Cities and fields I walk; I penetrate  
 Deserts and seas remote, and passing by  
 Hovel and mart and palace; soon or late  
 I knock unbidden once at every gate.  
 If sleeping, wake; if feasting rise before  
 I turn away. It is the hour of fate.  
 And they who follow me reach every state  
 Mortals desire and conquer every foe  
 Save death; but those who doubt or hesitate  
 Condemned to failure, penury and woe,  
 Seek me in vain and uselessly implore,  
 I answer not, and return no more.

—*John J. Ingalls.*





## CHIPS FROM THE STONE QUARRIES



NEWS OF THE CRAFT GLEANED FROM ALL SOURCES

### A DAYLIGHT LODGE

The first daylight Lodge to be instituted west of the Rocky Mountains was instituted November 29th at Masonic Temple, San Francisco. It is designated as Jewell Lodge, U. D., and the meetings being held in the daytime, will be of great convenience to Masons whose occupations require their attendance at night, thus prohibiting their attending other Lodges whose meetings are held in the evening. Officers have been selected as follows: Worshipful Master, Mark E. Levy; Senior Warden, Burnside Cromwell; Junior Warden, Arthur B. Sanborn; Treasurer, William Delany; Secretary, Leo Bruck; Marshal, E. Nolting; Senior Deacon, S. O. Blodgett; Junior Deacon, Edward B. Lada; Stewards, Gerald Kenny and William Mahood. Past Master Robert C. Johnson of Harmony Lodge, Portland, Or., and Mark Wayman of Metropolitan Lodge, Dubuque, Iowa, are the other charter members. W. H. Edmonson of Doric Lodge will act as Tyler.

### THE CHRISTMAS SUNSET

The December *Sunset* is replete with the Christmas spirit. The cover design, "A Navajo Madonna," was designed by Xavier Martinez. Edwin Emerson, Jr., tells the thrilling story of the last Christmas celebrated by the Russians in Port Arthur at the historic moment when the great Muscovite stronghold was surrendered by General Stoessel. Since Christmas is not reckoned among the public holidays of the Land of the Rising Sun, it is safe to presume that Christmas bells will not ring again for Port Arthur as long as Japan's ninety-nine years' lease of Quantung, wrested from Russia, holds good. Other features of this number are poems by Charles Warren Stoddard, Charles K. Field, A. J. Waterhouse and Ednah Aiken; Christmas stories by Arthur W. North, Mabel Craft Deering and Adelaide Soule; the story of an Indian fight by Cyrus Townsend Brady; the second of a series of articles on camping with Le Conte by George Wharton James; and an illustrated descriptive article on the Bancroft Library.

### VACAVILLE MASONIC HALL

The Masonic Fraternity of Vacaville, Cal., will soon be housed in a new hall which is being erected for them. Bro. Henry F. Starbuck of San Francisco, who is making a specialty of Masonic buildings, is the architect. The building is now in course of construction and its early completion is expected.

### GOLDEN GATE ASYLUM

The directors of the Golden Gate Commandery Company have signed a contract with Ira W. Coburn for the construction of the new asylum of Golden Gate Commandery, in San Francisco, a description of which has been given in these columns.

The Golden Gate Commandery Company, composed of members of the Commandery, will issue bonds for \$100,000, in order to pay for the building and the furnishing. These bonds will be secured by first mortgages on the land, building and furniture. Payments on the subscriptions will be made in five equal installments of 20 per cent each, and the first installment is due on or before January 1, 1906.

### ANOTHER RICHMOND

There is another Richmond in the field. A new Masonic Lodge will soon be organized in what is known as the "Richmond District" of San Francisco, being the extreme western portion of the city north of Market Street. The consent of all the local Lodges to its organization has been obtained. The lodge will be called Richmond, and it will meet in the hall at Clement and Fourth avenues, it being at this time altered to meet the requirements of a Masonic body.

### AT SLOAN MONUMENT

Past Grand Master Thomas Flint, assisted by the members of Texas Lodge, No. 46, F. and A. M., of San Juan, San Benito County, Cal., and other members of the craft, laid the stone of the Texas Association of Veterans of the Mexican War at the Sloan Monument, Monterey, December 9th, that stone being sent by that association from Dallas, Tex., to crown the southwest corner. The Texas stone is presented by Comrade William H. Hilton, a Texas ranger of Capt. Ben McCullough's company.

### DIAMONDS

Are increasing in value every week. The longer you defer making your selection the smaller will be the assortment to choose from and the greater the price of diamonds. Largest assortment, at lowest prices. Fifty-six years a jeweler in California. A. Andrews, Diamond Palace, 221 Montgomery St.

Benicia Lodge, No. 5, F. and A. M., celebrated the acquisition of its one-hundredth member November 18th, with a banquet. A number of visitors from all portions of the State were in attendance, among them, Bro. W. H. Edwards, Grand Lecturer.

## BERKELEY CORNER STONE

With the usual impressive ceremonies of the Craft, the corner stone of the new Masonic Temple at the corner of Shattuck avenue and Bancroft Way, Berkeley, California, was laid, December 2nd. Bro. Motley H. Flint, Grand Master, presided at the ceremonies. Addresses were made by Bro. W. H. Dakin and by Bro. Edward H. Hart, Deputy Grand Master.

The dedication exercises began at Odd Fellows' Hall shortly after noon, when the brethren formed into line preparatory to marching to the site of their new home under escort of Oakland Commandery, K. T., and Berkeley Chapter, R. A. M.

The ceremonies began with a prayer by Grand Chaplain T. H. O'Donnell. In behalf of the local Masons, W. H. Dakin welcomed Bro. Motley H. Flint, Grand Master, presenting him with an engraved gold trowel.

The corner stone was then laid with the ceremonies prescribed by the Grand Lodge.

The officers presiding at the dedication were: Motley H. Flint, Grand Master; E. H. Hart, Deputy Grand Master; C. L. Bredenbach as Senior Grand Warden; W. A. Gompertz as Junior Grand Warden; J. T. Morrison as Grand Treasurer; George Johnson, Grand Secretary; J. H. Wymen as Grand Orator, and Charles D. Barnett as Grand Marshal; T. H. E. O'Donnell as Grand Chaplain; James L. Robinson as Grand Lecturer; O. K. Cloudman as Assistant Grand Secretary; Charles D. Barnes as Grand Marshal; C. R. Lord as Grand Bible Bearer; M. P. W. Albee as Grand Sword Bearer; Albert Fouch as Grand Standard Bearer; B. P. Bull as Senior Grand Deacon; A. W. Davidson as Junior Grand Deacon; W. H. H. Gentry as Senior Grand Steward; C. H. Blohm as Junior Grand Steward; F. W. Durgan as Grand Pursuivant; J. R. Davis as Grand Organist; George P. Adams as Grand Tyler.

Durant Lodge and Berkeley Lodge, F. and A. M., and Berkeley Chapter, O. E. S., turned out in full force to witness the ceremonies.

## SHRINER JAILED

A big caravan of Shriners from Islam Temple, left San Francisco November 25th, bound for the Oasis of Placerville, where fifty-eight unregenerates were gathered into the fold. En route the caravan halted for refreshments at the State Prison at Folsom, being there entertained by the warden. It is said that during a tour of inspection of the prison by the Shriners one of the nobles whose reputation as a practical joker is ever maintained on Shrine occasions, became so unmanageable as to necessitate his being placed in a padded cell. He is now known to Islam nobles as "Number fifty-five."

## THE CRAFT IN GENERAL

A new lodge has been established at Lind, Washington.

The next annual conclave of the Grand Commandery, Knights Templar of Michigan, will be held at Detroit, January 12th.

The Masons of Boise, Idaho, held a Masonic fair November 29th to December 9th, in aid of the new Masonic Temple now in process of construction in that city.

The Masonic bodies of Omaha have purchased a site at the corner of Twentieth and Douglas streets, in that city, for a new Masonic Temple. The property has a frontage of 118 feet on Douglas street, and a depth of 132 feet, and cost \$18,000. A handsome pressed brick structure occupying the whole of the ground will be erected in the near future, and the total cost will be \$200,000.

## STAR NOTES

Bakersfield Chapter entertained the children of its members November 27th.

Mrs. Paulina Dohrmann, Past Grand Matron, was the guest of honor at a recent meeting of the Martha Washington Chapter, in Visalia.

At Visalia, Cal., recently, while the ceremonies of an Eastern Star Chapter were in progress, sneak thieves stole into the ante room and appropriated the ice cream freezer.

## THE OLD STORY AGAIN

Maude is in the garden  
 Culling pretty flowers;  
 Grace is in the hammock  
 Dreaming by the hours;  
 Kate is by the brookside  
 Where it's nice and cool;  
 (Kate is rather jaded  
 From the grind at school.)  
 Nell is in the parlor  
 Just to snatch a nap;  
 Eva's on the front porch  
 Flirting with a chap;  
 Fannie's in the orchard  
 May is in the grove;  
 And  
 Mother's in the kitchen,  
 With a red-hot  
 hot  
 stove.

—Houston Chronicle.

The cornerstone of the Carnegie Free Library at Colusa was laid by the Grand Lodge of California December 1st.

## CALIFORNIA IN PARTICULAR

The Masonic Lodge at Vacaville, Cal., is about to lease a new meeting hall.

Live Oak Lodge No. 61, F. and A. M., entertained Grand Master Motley H. Flint, who paid them an official visit, November 25th.

The Grand Lodge of California will lay the cornerstone of the new library building at Colusa, California.

Ninety-two thousand dollars is the contract price of the new Golden Gate Temple to be built on Sutter street, near Steiner, San Francisco.

Al Malaikah Temple, Mystic Shrine, of Los Angeles, has organized a second Arab Patrol in anticipation of the Shrine Fiesta next year.

Grand Master Flint visited Mission Lodge No. 169, F. and A. M., November 29th. Over three hundred Masons were in attendance. The third degree was conferred.

Fred A. Pollard, Master of San Joaquin Lodge No. 19, entertained a number of officers of Masonic bodies at his home in Stockton, Cal., November 24th, in honor of the outgoing officers of the various Masonic bodies of that city.

South Pasadena Lodge, No. 347, F. & A. M., was instituted early in November. Following are the officers of the new lodge; Leo Longley, W. M.; B. V. Garwood, Senior Warden; J. B. Soper, Treasurer; George Binder, Secretary; Noble Harter, Chaplain; W. C. Brainerd, Marshal; H. R. Postle, Senior Deacon; M. B. Reid, Junior Warden.

Rev. Chas. Thomas Walkley gave a very interesting lecture on "Masonry and the Temple" before Sequoia Lodge No. 349, in Oakland, November 27, 1905. The lecture was primarily for the instruction of the candidates who have been raised during the year, but was highly enjoyed by all who were fortunate enough to hear it. Sequoia Lodge, although but three years old, is a very active body of enthusiastic Masons.

Sir Knight W. Frank Pierce, R. E. Grand Junior Warden of the Grand Encampment of the United States; Sir Knight John B. de Jarnatt, Grand Commander of California; Sir Knight Chas. L. Field, E. Grand Generalissimo, and Sir Knight W. D. Stephens, E. Grand Senior Warden, conducted a Templar school of instruction at the Masonic Temple, Los Angeles, November 16th and 17th. A large number of Sir Knights from all portions of Southern California were in attendance.

## BOOK SHELF

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

From Brother Frank D. Woodbury, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of New Hampshire, for 1905.

From Brother Stephen Berry, Grand Secretary, proceedings of the Grand Council, R. and S. M., of Maine, for 1905.

From Brother J. H. C. Dill, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Illinois, for 1905.

From the Acting Grand Secretary proceedings of the Grand Lodge, F. and A. M., of Washington, for 1905.

From Bro. John R. Parson, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Missouri, for 1905.

From Bro. Hugh Murray, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Ontario, for 1905.

From Mrs. Helen F. Laffin, Grand Secretary, proceedings of the Grand Chapter, O. E. S., for 1905.

From Comp. Calvin W. Prather, Grand Secretary, proceedings of the Grand Chapter, R. A. M., of Indiana, for 1905.

From Comp. Calvin W. Prather, Grand Secretary, proceedings of the Grand Council, R. and S. M., of Indiana, for 1905.

From Sir Knight Alpheus A. Keen, Grand Recorder, proceedings of the Grand Commandery, K. T., of New Mexico, for 1905.

From Sir Knight W. W. Perry, Grand Recorder, proceedings of the Grand Commandery, K. T., of Wisconsin, for 1905.

From Bro. Wm. L. Kuykendall, Grand Secretary, proceedings of the Grand Lodge, F. and A. M., of Wyoming, for 1905.

From Sir Knight Fay Hampstead, Grand Recorder, proceedings of the Grand Commandery, K. T., of Arkansas, for 1905.

From Bro. Comp. and Sir Knight Charles H. Jacobson, Grand Secretary and Grand Recorder, proceedings of the Grand Lodge, F. and A. M., Grand Chapter, R. A. M., and Grand Commandery, K. T., of Colorado, for 1905.



## THE OLD PAST MASTER

By JOHN W. FITZMAURICE, P. M.  
Who hates to lay the gavel by,  
And views the "annual" with a sigh;  
Because his "passing" draweth nigh?  
The old Past Master.

Who when retired from the East,  
On memor'd power will fondly feast;  
Nor realize his reign has ceased?  
The old Past Master.

Who with a jealous eye doth watch;  
If hap'ly he some "break" may catch,  
And for the "new chap" trouble hatch?  
The old Past Master.

Who has the "blue book" well at heart;  
And to the floor will briskly start,  
And in debate take leading part?  
The old Past Master.

Who pompous shouts: "I move you, sir!"  
Followed by speech that flies the fur,  
And up the animals will stir?  
The old Past Master.

Who at the "banquet" in discourse  
Will flourish like a green bay horse;  
And time consume without remorse?  
The old Past Master.

Ah! well, perchance amid his sins,  
Are found some tiresome, peevish whims;  
Such ne'er his valued record dims:—  
That old Past Master.

He gave his Lodge long, zealous years;  
Its prosperous record still him cheers;  
Reward for which his bosom bears:—  
As old Past Master.

He may be fussy, cranky, prosy,  
But well law, work and order, knows he;  
To "cable length" right willing goes he—  
That old Past Master.

All honor for these "silver grays" then—  
Of Masonry the props and stays when—  
We temple build of living men:—  
By old Past Masters.

## UNTIMELY DEATH

Just as we are closing the forms of this issue of the TRESTLE BOARD comes the news of the untimely death of Past Grand Master Hiram N. Rucker, Superintendent of the California Masonic Home, at Decoto, which occurred at the Decoto railway station December 13th, while he was alighting from the train. Dr. Rucker had been in San Francisco attending a meeting of the Board of Directors of the Home. On nearing the station at Decoto Dr. Rucker was seen to leave his seat in the car preparatory to leaving the train. It is thought that on reaching the platform of the car he lost his balance through some unexpected lurch of the train, and was thrown beneath the trucks. No cry was heard and from the mutilated condition of his body it is believed that his death was instantaneous.

Dr. Rucker was fifty-five years old and a native of Missouri. For many years he made his home in Merced, going thence to Oakland some time ago, where he established a large practice. At one time Dr. Rucker was superintendent of the State Hospital for the Insane at Stockton. Several years ago he was appointed resident physician of the Masonic Home. After serving in that capacity for some time he was made superintendent. Besides a widow he leaves a daughter, Miss Robin Rucker, a student at Mills College. Dr. Rucker was a Past Grand Master of the California Jurisdiction and high in the councils of the Grand Lodge.

The San Marco Hotel at 538 Taylor street is doing a splendid business, which only goes to show that travel during the summer months has been far ahead of past seasons, and also that a family hotel conducted on exclusive lines can be made to receive recognition. In many respects this hotel cannot be surpassed by any in the city, and with the excellence of its cafe service and table, should hold its rapidly increasing patronage. Mr. Geo. J. Casanova, manager since the hotel opened, is well pleased with existing circumstances and does much to make his guests feel at home.

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## COMPARATIVE STATEMENT

Showing condition on 31st day of December each year since organization:

Year	Capital	Reserve	Deposits in individual	Loans & Bonds	Total Resources
1897	\$300,000		\$ 217,073.65	\$ 274,309.78	\$ 562,086.47
1898	300,000	\$ 2,400.00	350,488.22	400,180.13	703,433.90
1899	300,000	4,000.00	630,580.67	563,200.49	1,032,924.71
1900	300,000	10,000.00	973,862.60	828,900.97	1,408,869.34
1901	300,000	14,000.00	1,433,969.57	1,204,203.54	1,949,511.52
1902	300,000	52,000.00	2,090,501.28	1,862,166.71	2,936,638.80
1903	300,000	62,000.00	2,544,523.55	2,515,811.56	3,729,994.65
1904	600,000	90,000.00	3,295,779.10	3,003,960.38	4,600,349.77

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**COMMON ERRORS IN SPEECH**

Who does not make errors in every day speech? As a matter of fact it is very unusual to find any person whose use of the English language is absolutely correct. The following are examples of some very frequent errors or faulty expressions often heard:

"Let you and I go"—should be "you and me."

"You are younger than me"—should be "than I."

"Between you and I"—should be "you and me."

"Who do you see?"—should be "whom."

"If I was her"—should be "If I were she."

"Was it him?"—should be "Was it he?"

These examples of "Faulty Diction" are so common that many people look upon the improper form as being the correct one, and Thomas H. Russell, L.L.B., editor-in-chief of Webster's Imperial Dictionary, has done the public a great service in having written the new book, entitled "Faulty Diction, or Errors in the Use of the English Language and How to Correct Them," which the publishers have, by printing it on thin Bible paper, succeeded in getting into Vest Pocket size.

It is rarely one's good fortune to become possessed of so valuable a book, one so compact and of as much general interest. It is handsomely bound in embossed Russia leather and will be sent postpaid on receipt of 50c to any address by Geo. W. Ogilvie & Co., Publishers, 169 E. Randolph St., Chicago, Ill. The same book in cloth binding, 25c.

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### Lodge Directory

CORINTHIAN LODGE NO. 9.

Marysville, Cal.

Stated Meetings, third Tuesday in each month.  
*Frederick Henry Day*, *William Battles Davenport*,  
Secretary. Master.

CHICO LODGE NO. 111.

Chico, Cal.

Stated Meetings, Saturday of or next preceding Full Moon.  
*Harry Saunders Moir*, *William Robbie*,  
Secretary. Master.

MARIN LODGE NO. 191.

San Rafael, Cal.

Stated Meetings, second Wednesday in each month.  
*George Gore Vanderlip*, *Richard Clarence Jones*,  
Secretary. Master.

FRIENDSHIP LODGE NO. 210.

San Jose, Cal.

Stated Meetings, first Thursday of each month.  
*Perley Francis Gosbey*, *Henry Davenport Mathews*,  
Secretary. Master.

KILAUEA LODGE, NO. 330.

Hilo, Hawaii.

Regular meetings, Saturday nearest full moon.  
T. C. RIDGWAY,  
G. H. VICARO, Master.  
Secretary.

MANILA LODGE NO. 342.

Manila, P. I.

Regular meetings, first Tuesday each month.  
N. G. SQUIRE,  
MANUEL CAMUS ROXAS, Master.  
Secretary.

PASADENA LODGE NO. 272.

Pasadena, Cal.

Stated Meetings, first Monday in each month.  
*Henry Ramel*, *Orren Henry Hayes*,  
Secretary. Master.

SAN JOAQUIN LODGE NO. 19.

Stockton, Cal.

Stated Meetings, Monday of or next preceding Full Moon.  
*Isaac Henry Robinson*, *Fred A. Pollard*,  
Secretary. Master.

SANTA ROSA LODGE NO. 57.

Santa Rosa, Cal.

Stated Meetings, first Thursday of each month.  
*William Henry Pool*, *William Piper Sheaver*,  
Secretary. Master.

VALLEE DE FRANCE NO. 329.

Los Angeles, Cal.

Stated Meetings, first Friday of each month.  
*Armand Cazeaux*, *Adrien Faiz*,  
Secretary. Master.

SAN BERNARDINO LODGE NO. 348.

San Bernardino, Cal.

Stated Meetings, first Thursday of each month.  
*John Flagg*, *Walter D. Wagner*,  
Secretary. Master.

PACIFIC GROVE LODGE NO. 331.

Pacific Grove, Cal.

Stated Meetings, first Thursday of each month.  
*Chas. K. Tuttle*, *R. M. Fitzsimmons*,  
Secretary. Master.

SANTA PAULA LODGE NO. 291, F. & A. M.

Santa Paula, Cal.

Stated Meetings, Thursday on or before Full Moon.  
*Edwin Virden*, *J. H. Sloan*,  
Secretary. Master.

WASHINGTON LODGE NO. 20.

Sacramento, Cal.

Stated Meetings, first Thursday of each month.  
*John Scott*, *John Henry Dolan*,  
Secretary. Master.



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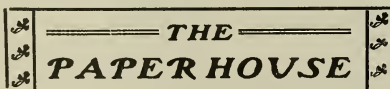
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