

## *Risen from the Ashes*



# Trestleboard

## Worshipful Master's Corner

Brothers and friends,

We hope you will enjoy this, our **December 2021**

**Tresleboard**. In this Tresleboard we have a calendar of events, some information about our upcoming December Stated Meeting and luncheon, some information and pictures of our Eastern Star Chapter's recent installation of officers, an informative Masonic formation essay, some interesting information about Freemasons in history, some Masonic poetry, a presentation about our facilities for rent, information on how you can access our Grand Lodge provided website and how to pay your dues and print your dues card, and a list of contacts. Every month we will try to adjust our content to ensure the Trestleboard remains interesting and informative. Your suggestions are appreciated. As you will read in the below information, Table Mountain Lodge has been busy. However, it is now time for more brothers to participate. Help us with this noble work. We can build it better, jettison the old habits, and build a more enjoyable and relevant organization. The stated meetings are now on the first Saturday of every month to facilitate your participation. Please be there on Saturday Dec 4th. Please note that we have a 2d degree scheduled in January at which we might have multiple EAs ready to advance. We still have a possible 1<sup>st</sup> degree sometime in December, but more likely in February. Installation will be on Jan 15, 2022. The installation is open, so your friends, family and interested individuals may attend.

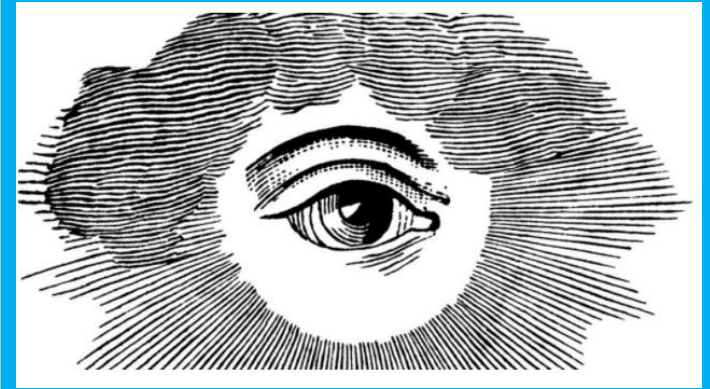


# Calendar of Events

## Table Mountain Masonic Center (Dec 2021, Jan and Feb 2022)

### Table Mountain Lodge Events

- Dec 2, 9 and 16, Lodge Practice starting at 6:30 pm. We will be preparing for the future 1<sup>st</sup> and 2<sup>nd</sup> degrees.
- Dec 4, Saturday, Stated Meeting at 2 pm, luncheon starting at 12:30. Families and friends are heartily invited for the luncheon.
- Jan 8, 2022, Saturday, Stated Meeting at 2 pm, luncheon starting at 12:30.
- Jan 15, 2022, Saturday, Installation of 2022 officers and the presentation of the 2021 Hiram Award at 2 pm. This is an open installation, so friends and family are invited.
- Jan 29, 2022, Saturday, 2<sup>nd</sup> degree starting at 2 pm.
- Feb 5, 2022, Saturday, Stated Meeting starting at 2 pm.



### Golden Feather Chapter Eastern Star

- Dec 1, Wednesday, Eastern Star Stated Meeting and cookie exchange at 7 pm.
- Dec 3, Friday, wreath laying at 10am at Oroville Memorial Cemetery. They need help with the laying of over 4,000 patriotic wreaths on the graves of veterans.
- Jan 5, Wednesday, Eastern Star Stated Meeting at 7 pm. (location pending)
- Jan 22, Saturday, Eastern Star Stated Meeting at 2 pm. Obligation Renewal. (location pending)
- Feb 2, Wednesday, Eastern Star Stated Meeting at 7 pm. (location pending)

### Community Events at the Center

- Paradise Rod and Gun Club – Officers meet on the first Wednesday of every month at 6 pm, and the general meeting is on the third Thursday.
- Butte County Family Health Classes, Every Monday through Dec 2021, 4:30 to 9 pm.
- Homespun Holidays Crafts will also be March, July





## Next Stated Meeting

Our Table Mountain Masonic Lodge (Paradise) will have our next **Stated Meeting on Saturday December 4<sup>th</sup> at 2 pm.** At 12:30, lunch will begin. There will be a make your own sandwich arrangement of various meats, cheeses and breads along with condiments, and other **donated dishes.** In the Stated Meeting, in addition to the regular business we will be discussing preparation and dates of upcoming degrees, improvements to our facilities, the scheduling of *brothers workdays* to accomplish simple repairs and other tasks. We will also discuss some possible fund raising ideas, and future Charity work. **Please be there.**



## Golden Feather Chapter Eastern Star – Installation of Officers

The Butte County Golden Feather Chapter # 35 of Eastern Star (Paradise and Oroville based) held its 145<sup>th</sup> annual installation of officers on November 20, in Paradise. Despite some members being unable to attend due to having been recently exposed to COVID, the event was well attended by visitors from other chapters and guests. Worshipful Nelson attended as the chief representative of Table Mountain Lodge, and he was very well received and his attendance highly appreciated. This year ceremonies were exceptionally well done.



## Masonic Formation

Freemasons often say that we “*take good men and make them better men*”. However, can you swiftly and concisely explain just how we do that? Each of us should have such an explanation formulated should we be asked by a potential petitioner or just a curious person. In this essay, an in-depth explanation will be offered for your consideration, followed by a suggested summary to effectively and concisely answer the question.



Around the time that operative Masonry was being transformed into the current form, our practices, degrees, education and rituals, along with our core purpose were modified. In that period of history, in the western world a good education consisted of the foundations of natural science, the known celestial bodies, the mechanics of math, algebra, geometry, languages, the Holy Bible, treatises on history and ethics, and the writings of the ancient philosophers. We know from their written testimony that the learned brothers who transformed Masonry looked chiefly to the Holy book, religious treatises, and the writings of the revered ancient philosophers for guidance. Chief among the philosophers was the ancient Greek, known today as Aristotle. Aristotle (384 – 322 BC), is generally described as a philosopher, primary because that term meant something rather different and all more encompassing in ancient times, than it does today. Aristotle is best described as an early scientist, that observed nature and mankind and proposed hypotheses and theories as to the natural things and explanations for behaviors. The written compilation of his concepts of logic remains the foundations of most modern ideas about logic and argument.

Aristotle observed that people are of three types. There are those who are driven by their passions and pleasures. He described this category of people as base, barely above animals. He observed that their happiness was always temporary because their satisfaction could only be met by a constant supply of material pleasures. The second type were people driven by the need for recognition and fame, and such people would often seek positions of influence and attention. He faulted this type because even their good deeds were seldom done with sincerity, instead they were done to gain recognition and often the power associated with fame. Therefore, their sense of self worth was enslaved to the fickle opinions of others.

The third type of person was best. This being a person who sought light, the term then and now representing knowledge and truth. This group forced their mind and conscience to limit the influence of pathos (passions and interfering emotions) and instead focus on logos (logic or reason). Using logic, observation and reasoning, truth was the outcome. To the Greeks and elsewhere in the ancient world, to be logical was to emulate or be in touch with the divine

mind of the Creator. In early Christianity the Greeks used the word Logos as a title or descriptor of Jesus, the Christ.

Aristotle observed that not all people were equipped to achieve this third category, but that select people could be advanced if encouraged to control their passions, had good examples to emulate, proper instruction in logic and reasoning, helped to develop the self-discipline to learn and adopt new habits, and had the supportive fellowship of people of the third type. Herein lies the answer to how Freemasonry makes good men into better men.

**Freemasonry makes good men into better men by: limiting our membership to men who voluntarily and without coercion come to us sincerely seeking knowledge and to self-improvement, then by providing guidance and symbolic tools to help them discipline their passions and moderate their behaviors. Also, by instruction on moral, ethical and natural principles which encourages the development of good habits. Additionally, by providing examples of good behavior, and of knowledgeable and logical thinkers. Lastly, by our visible allegiance to the one God of all humankind, by providing friendly and supportive advice when appropriate, and the supportive company of likeminded good men who are always sincerely seeking self-improvement and knowledge. This is the proven and timeless formula of Freemasonry.**

## **Freemasons in History (Brother Earl Warren)**

Native Californian Earl Warren is most remembered as a Chief Justice of the U.S. Supreme Court. However, he was also a successful district attorney known for his anti-corruption drives, California's Attorney General, a three consecutive term Governor of California, an important nationally recognized political leader, a candidate for vice president of the United States and the Grand Master of Freemasons in California from 1935 to 1936. His biographer, Jim Newton, wrote that:

"Warren thrived in the Masons because he shared their ideals, but those ideals also helped shape him, nurturing his commitment to service, deepening his conviction that society's problems were best addressed by small groups of enlightened, well-meaning citizens. Those ideals knitted together Warren's Progressivism, his Republicanism, and his Masonry."

Earl Warren was born in Los Angeles, California, in 1891. Both of his parents were immigrants, his father from Norway and his mother from Sweden. Earl did not receive a middle name; his father later commented that "when you were born, I was too poor to give you a middle name." The family resettled in Bakersfield, California, where Warren grew up. He was an exceptional student. Warren graduated from Kern County High School in 1908.

Hoping to become a trial lawyer, Warren enrolled in the University of California, Berkeley. He received a Bachelor of Laws degree in 1914 and was admitted to the California bar. After graduation, he took a position with the Associated Oil Company in San Francisco. Warren disliked working at that company and was disgusted by the endemic corruption he saw in San Francisco, so he took a position with an Oakland law firm.

When the United States entered World War I, Warren volunteered for an officer training camp, but was rejected due to a medical condition. The condition was operative, and so still hoping to join the armed forces, Warren underwent a painful operation and recovery. Warren then enlisted in the United States Army as a private in 1917, and was assigned to Company I of the 363rd Infantry Regiment at Camp Lewis, Washington. He was quickly made acting first sergeant of the company and soon after was sent to a three-month officer training course. He returned to his unit as a commissioned second lieutenant. Instead of being sent overseas to combat, Warren's regiment was sent to Camp Lee, Virginia, to train draftees. Warren spent the rest of the war there and was discharged less than a month after Armistice Day, just before he was promoted to first lieutenant. Warren would remain part of the United States Army Reserve until 1934.

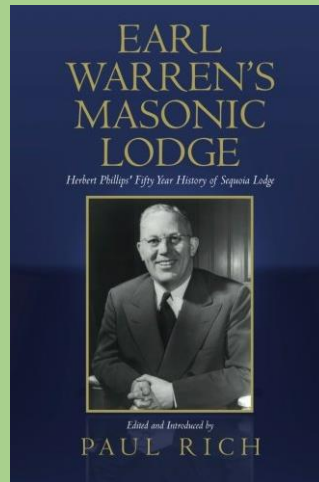


Warren as a U.S. Army officer in 1918

In late 1918, Warren returned to Oakland, where he had various small legal positions before he accepted a position as the legislative assistant to a newly-elected member of the state legislature. In 1922 he was appointed deputy district attorney for Alameda County, and then appointed district attorney in 1925. In 1926 Warren won reelection on the strength of his effective campaigns against corrupt officials and criminal organizations. It was during this period that Warren joined Freemasonry. In 1919 Warren joined Sequoia Lodge No. 349 in Oakland California. According to his biographer, "Not a month passed where he (Warren) didn't regularly attend meetings.



Fusing the lessons of his modest upbringing, his Masonic ethics and values, and his military discipline, Warren gained a statewide and national reputation as a tough, no-nonsense district attorney who fought corruption in government and ran his office in a nonpartisan manner.



Warren strongly supported the autonomy of law enforcement agencies, but also believed that police and prosecutors had to act constitutionally. In 1927, he launched a corruption investigation of the Sheriff, who was later convicted. Warren's efforts gained him national attention; in a 1931 nationwide poll of law enforcement officials Warren was found to be "the most intelligent and politically independent district attorney in the United States".

In the 1930s, while continuing to serve as the district attorney of Alameda County, Warren emerged as leader of the statewide Republican Party. Warren earned some notoriety and a reputation for independent thinking in 1936 when he led a successful campaign to elect a slate of unpledged delegates to the 1936 Republican National Convention.

Not only was Warren very active in Freemasonry, he was also a member of the Independent Order of Odd Fellows, the Benevolent and Protective Order of Elks, the Loyal Order of Moose and the American Legion. He rose rapidly in Freemasonry, culminating in his election in 1935 as the Grand Master of the Freemasons for the state of California from 1935 to 1936.



His reputation for honesty and fairness resulted in Warren winning in 1938 the office of California Attorney General, even while the incumbent Republican Governor lost to the Democratic party candidate. Warren frequently clashed with that Governor over various issues, and thus Warren announced his gubernatorial candidacy in 1942. Warren's speeches resonated with the voters who saw him as honest, reasonable, and above partisan politics. Warren decisively won. Despite his acknowledged independent thinking, he remained on good terms with both the conservative and moderate wing of the Republican Party, as well as with moderate Democrats.

Governor Warren's accomplishments were many. He was instrumental in expanding California's highways, and expanding the state's higher education system based on the University of California and its vast network of small universities and community colleges. He successfully attacked employment discrimination, and anti-miscegenation laws. He also improved the hospital and prison systems. The voters returned Warren to office for a total of three consecutive terms.

In 1948 Republican candidate for President Thomas Dewey (a Mason) asked Earl Warren to be his Vice President. They lost to another Freemason and former Grand Master, Harry Truman.



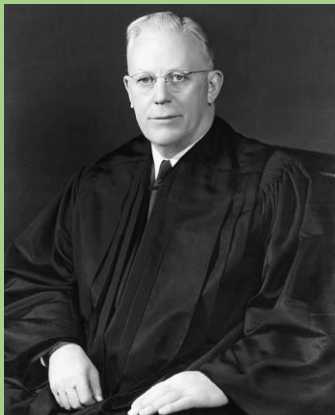
Fellow Masons Truman and Warren shaking hands

In 1953 President Eisenhower appointed Warren as Chief Justice of the US Supreme Court. It is believed that the other Supreme Court justices of that time were not pleased with the selection of Warren. He had served no time as a jurist, and not pleaded before any US appeals court or the Supreme court. His 17 years of legal experience was considered paltry by legal scholars. In general, he was initially viewed as an unqualified political appointee. Explaining Warren's qualifications for the Court, President Eisenhower wrote the following;

"Warren has had seventeen years of practice in public law, during which his record was one of remarkable accomplishment and success.... He has been very definitely a liberal-conservative; he represents the kind of political, economic, and social thinking that I believe we need on the Supreme Court".



Warren surprised and won over skeptics among the justices. His genius was his ability to bring to agreement the strong egos and independent minds of the court members. Soon after joining the Court, Warren presided over the case of *Brown v. Board of Education*, which arose from the NAACP's legal challenge against Jim Crow laws that allowed segregation in public schools and other institutions. The NAACP's case was presented by attorney Thurgood Marshall, who was also a Mason, and later a Supreme Court Justice. In the 1896 case of *Plessy v. Ferguson*, the Court had held that the Fourteenth Amendment did not prohibit segregation in public institutions if they were "separate but equal." By the early 1950s, Warren had become personally convinced that segregation was morally wrong and legally indefensible. Warren sought not only to overturn *Plessy* but also to have a unanimous verdict. Warren, Black, Douglas, Burton, and Minton (all Masons) supported overturning the precedent, but for different reasons. Robert H. Jackson (a Mason), Felix Frankfurter, Tom C. Clark (a Mason), and Stanley Reed (a Mason) were reluctant to overturn *Plessy*. Nonetheless, Warren won over Jackson, Frankfurter, and Clark. Warren extensively courted the last holdout, Reed, who finally agreed to join a unanimous verdict because he feared that a dissent would encourage resistance to the Court's decision. After the Supreme Court voted to hold that the segregation of public schools was unconstitutional, Warren drafted the formal legal opinion, and the Court handed down its decision in May 1954.

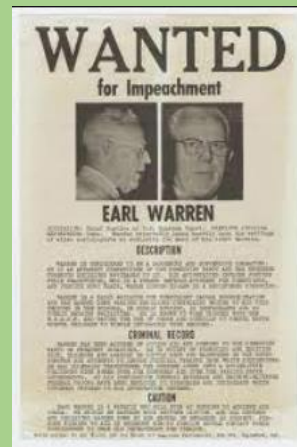


Chief Justice, Governor, Attorney General and  
Grand Master of Masons in California

In arranging a unanimous decision in *Brown*, Warren fully established himself as the leader of the Supreme Court. He also remained a nationally prominent figure. President Eisenhower seriously considered retiring after one term and encouraging Warren to run in the 1956 presidential election, but ultimately chose to run himself after he received medical clearance.

After *Brown*, the Warren led Court would continue to issue rulings that helped bring an end to segregation. In 1964, the Court upheld the Civil Rights Act of 1964, a federal law that prohibits racial segregation in public institutions and public accommodations. In the 1960s, the Warren Court handed down several landmark rulings that significantly transformed criminal procedure, redistricting, and other areas of the law.

Many of the Court's decisions involved the Bill of Rights, making the protections of the Bill of Rights apply within state and local governments. As a result of the Warren's Court rulings, he received some strong criticism and some vicious personal attacks, but overall he had widespread support and acclamation from both liberals and conservatives.



In 1963 President John F. Kennedy was assassinated. Conspiracy theories swirled around the questions of who committed the assassination, and the death of the accused assassin. The newly-inaugurated President Johnson convinced Warren to serve as the head of a bipartisan commission tasked with investigating the assassination. Initially, Warren did not want to accept this role. There was no precedent for a sitting supreme court justice to serve in such an investigative process, and Warren feared that doing so would compromise the appearance of the independence of the court. Eventually, President Johnson convinced Warren that only he had the public and bipartisan reputation for honesty and independence needed to lead such an investigative commission in that volatile moment in history.



At the start of the investigation, Warren decided to hire the commission's legal staff from outside the government to avoid any improper influence on their work. Overall, the Warren Commission was an unhappy experience for the chief justice. However, Warren always believed that the Commission's primary conclusion, that Oswald acted alone, was correct. In his memoirs, Warren wrote that Oswald was incapable of being the key operative in a conspiracy, and that any high-level government conspiracy would inevitably have been

discovered. Newsweek magazine quoted Warren saying that, if he handled the Oswald case as a district attorney, "I could have gotten a conviction in two days and never heard about the case again." Warren wrote that "the facts of the assassination itself are simple, so simple that many people believe it must be more complicated and conspiratorial to be true." At the end of the long process Warren told the Commission's staff not to worry about conspiracy theories and other criticism of the report because "history will prove us right."

In 1968, Warren retired from the Court. He hoped to travel the world with his wife, and he wanted to leave the bench before he suffered a mental decline, which he had observed in some justices. After stepping down from the Court, Warren began working on his memoirs and took numerous speaking engagements. He avoided publicly criticizing the new decisions of the Supreme Court. Five years into retirement, Warren died of cardiac arrest on July 9, 1974. He laid in repose in the Great Hall of the United States Supreme Court Building, his funeral was held at the National Cathedral, and he was interred at Arlington National Cemetery. On his headstone is written the below quote from his writings.

*"Where there is injustice, we should correct it, where there is poverty, we should eliminate it. Where there is corruption, we should stamp it out. Where there is violence we should punish it, where there is neglect, we should provide care, where there is war, we should restore peace, and wherever corrections are achieved, we should add them permanently to our storehouse of treasures"*

Warren is generally considered to be one of the most influential U.S. Supreme Court justices and political leaders in the history of the United States. In July 1974 after Warren died, The Los Angeles Times commented that "Earl Warren ranked with John Marshall (another Freemason) and Roger Taney as one of the three most important chief justices in the nation's history." In December 2006, The Atlantic magazine cited Earl Warren as the 29th most influential person in the history of the United States and the second most influential Chief Justice, after John Marshall. In September 2018, The Economist magazine named Warren as "the 20th century's most consequential American jurist" and one of "the 20th century's greatest jurists". President Harry S. Truman wrote in his tribute to Warren, which appeared in the California Law Review in 1970, "the Warren record as Chief Justice has stamped him in the annals of history as the man who read and interpreted the Constitution in relation to its ultimate intent. He sensed the call of the times-and he rose to the call." Supreme Court Associate Justice William O. Douglas wrote, in the same article, "in my view Warren will rank with Marshall and Hughes in the broad sweep of United States history". According to biographer Ed Cray, Warren was "second in greatness only to John Marshall in the eyes of most impartial students of the Court as well as the Court's critics."



## Masonic Poetry

### *What Makes a Mason?*

What makes you a Mason, O brother of mine?

It isn't the due guard, nor is it the sign,  
It isn't the jewel which hangs on your breast,  
It isn't the apron in which you are dressed,  
It isn't the step, nor the token, nor grip,  
Nor lectures that fluently flow from the lip,  
Nor yet the possession of that mystic word  
On five points of fellowship duly conferred.  
Though these are essential, desirable, fine,  
They don't make a Mason, O brother of mine.

That you to your sworn obligation are true—  
'Tis that, brother of mine, makes a Mason of you.  
Secure in your heart you must safeguard your trust,  
With lodge and with brother be honest and just  
Assist the deserving who cry in their need,  
Be chaste in your thought, in your word and your deed,  
Support him who falters, with hope banish fear,  
And whisper advice in an erring one's ear.  
Then will the Great Lights on your path brightly shine,  
And you'll be a Mason, O brother of mine.

Your use of life's hours by the gauge you must try,  
The gavel to vices with courage apply;  
Your walk must be upright, as shown by the plumb,  
On the level, to bourn whence no travelers come;  
The Book of your faith be the rule and the guide,  
The compass your passions shut safely inside;  
The stone which the Architect placed in your care  
Must pass the strict test of His unerring square,  
And then you will meet with approval divine,  
And you'll be a Mason, O brother of mine.





# Masonic Travels

## A Personal Reflection: My Scottish Rite Experience.

by Brother Doug Campbell

Many years ago, my then soon to be father-in-law Robert Eisenhart, who did everything in Freemasonry and was a passionate supporter of the York Rite, told me of his experience with the Scottish Rite. He had recently returned from a 3 day event in Southern California where he had experienced performances of all the 29 degrees of the Scottish Rite. He described it as a fantastic experience, even though his initial expectations had been low. I remember him describing how the degree presentations brought many men to tears, and that “some cried like babies”. He was impressed and sincerely affected by the experience. Knowing his passion for York Rite, I asked him how they differed. He said, “they arrive at the same place, but by slightly different paths”, and he added that although he personally preferred York Rite, knowing what he now knows he would have done Scottish Rite first”.

Recently, I took his advice and petitioned for the degrees with the Scottish Rite Valley of Sacramento. When I mentioned this to some of my brother Masons, I was met with some rather strange reactions. It was almost as if I had said I would be joining the Hell Angels motorcycle gang. Some brothers mentioned something about being Christian and Scottish Rite wasn't entirely Christian. Having known my late father-in-law to be a very devout, traditional, conservative and old school Presbyterian Christian, I was not deterred in the least.

This is an appropriate point for a brief overview of the history of Scottish Rite. In the 1600s and 1700s Freemasonry was expanding in the British Isles and in continental Europe. Due to physical distances, slow and limited communications and travel, and difference political and social circumstances Freemasonry developed and evolved differently in different countries. The British Isles had its political and society problems, but on the whole it was more stable, in some ways a more equitable environment and tolerated some degree of religious diversity. Thus, its form of Freemasonry developed with focus on individual growth, social brotherhood, relief, charity and good citizenship. However, in France the totalitarianism of the absolute monarchy, the lack of economic mobility of the desperately poor masses, the persecution of unsanctioned religious groups by the state and the Catholic church, and underground growth of an influential, and radically minded intellectual cadre, combined to create a volatile situation which eventually led to a bloody revolution.

In retrospect, it is not surprising that French Freemasonry developed with a more activist and political paradigm than the forms of Freemasonry that evolved from the English, Scottish and Irish lodges. Considering that our own American Revolution was led by Freemasons and our government is based on Masonic principles, we can suppose that perhaps some of that French activism had penetrated our own Masonic lodges in that period?

History during the 1700s is filled with holes, due to the lack of records and reliable evidence. Masonic history is often filled with even more holes due to our natural bent for privacy. How the Scottish Rite came to be in that turbulent environment is poorly documented and not entirely understood. It appears that Scottish aristocrats that were Freemasons fled to France after battle losses to the English. Once there, many entered military service and others associated with some of the more enlightened French aristocrats and free thinkers that were Freemasons. Sometime in the early 1700's the precursor to Scottish Rite began to develop, formalizing as a rite of 25 degrees. Lodges were formed in the mid-1700s in southern France. Then the rite appeared in the French Colony of Haiti, and eventually in the Southern United States in the early 1800s. Here it was reorganized as 29 degrees that would follow the three degrees of the blue lodge, thus 32 degrees in total. No doubt the content of the degrees were somewhat modified to the spirit of American Masonry. Later the 29 degrees were again rewritten by the well known, but somewhat controversial, Albert Pike. Since then, the degrees have been further refined. That is enough background for this story.

On Friday Nov 12 I arrived at the Scottish Rite Center in Sacramento for two days of instruction and presentations. What I am about to recount is only my personal experience as perceived through my mind and eye. Everyone is a unique person, with their own expectations, perspectives, and judgements. I do not guarantee that what I perceived and experienced is the same as what anyone else experienced or will experience. This is merely my story.

The Scottish Rite Center in Sacramento is very nice, and larger than it initially appears to be. It is not opulent or excessive in any way. I was quickly welcomed by the reception team and introduced to many brothers from throughout the state, other states and from other nations. I was surprised by the diversity of the center's staff and of my class. Greetings were warm, friendly and sincere. I don't think I have ever been so quickly and warmly received at any other Masonic event.

There were about 30 men in my class, and I could sense their anticipation. We were each provided with a packet of information, forms to complete and a very useful copy of the book *A Bridge to Light*, which is an introduction to the Scottish Rite Degrees and symbolism. I found it to be a useful reference for better understanding the presentations. I would have preferred to have experienced the full 29 live degree performance consecutively over 3 days, as my father-in-law did; however, that was not available. Instead, on the first day we participated in the 4<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> degrees. Between those degree presentations the other degrees were explained and discussed among the class. I expected this approach to perhaps be less than satisfying, but I found myself pleased, yet wanting more. We were served a nice lunch and the staff were happy to accommodate individual dietary needs. At the end of the first day there was a formal, yet very fun Table Lodge with entertainment. The meal was served by boys from DeMolay.

Later that first night in my comfortable hotel room I found myself unable to sleep. What I had heard and seen kept me awake for most of the night. I had been intellectually stimulated and challenged. That night I could not but reflect on the lessons of that day and the ethical, philosophical, and theological challenges that I had been presented. I think the power of those presentations to induce personal reflection is the key to their transformative power.

On the second day both breakfast and lunch were provided. The discussions and degrees become more lengthy and more powerful. The full 18<sup>th</sup> 21<sup>st</sup> 30<sup>th</sup> and 32<sup>nd</sup> degrees were presented. The themes of candid self-examination, the practice of tolerance, ever expanding one's knowledge, the importance of individual freedoms, opposing evil and other duties of Masons were emphasized. At the end of the 32<sup>nd</sup> degree I felt changed, although I cannot yet put into words just how I was changed. It was entirely a positive experience. My impression of the other participants were that they too were greatly affected by the degrees.

The presenters told us about the twice yearly production of all 29 degree at the famous Scottish Rite center in Guthrie. Oklahoma. Many of my class said that they planned to attend such an event. That is now on my personal bucket list.

During our breaks and meals there was a good deal of discussion of Albert Pike's *Morals and Dogma* which is the basis of the Scottish Rite degrees. Like myself, many of the class had read or tried to read that tome. All agreed that it was difficult to read and digest due to it being a long compilation of many writers' complex essays with extended threads of logic. However, we agreed that after experiencing the presentations, we would revisit the book. We also had an interesting discussion of how Masonry expands our vocabulary.

At no time during the presentations or degrees did I see or hear anything that I would even remotely consider to be counter or disrespectful of Christianity or Christian beliefs. I would have left if it did. However, an attendee is likely to learn some new things about the historical development of religious beliefs and symbols, as well as some similarities between some ancient and current faith symbols.

The Sacramento Scottish Rite Center has this opportunity twice a year. They are called "reunions". The cost was \$200, and that included meals, materials, the hat and ring. For a brother under 30 years of age, the cost was only \$100. You must be a Master Mason to attend. The application is online, and the process is simple. I hope you found this story to be informative and interesting.



## Table Mountain Masonic Center – Facilities and Rentals

Room rentals are our primary income for maintaining and paying the taxes and operational expenses of the Table Mountain Masonic Center. As an organization we have made the decision to allow the Masonic youth orders (DeMolay and Rainbow) to use the building without cost. We also decided to support Eastern Star by charging a very minimal monthly use fee. Therefore, we must have regular income from other types of rentals. Worshipful Nelson has been our chief of sales and coordinator of rentals. Due to his significant efforts, we do have a small set of regular monthly, quarterly and temporary rentals. However, we need more rentals to continue to be financially secure, and to eventually make the improvements to the rental spaces that will then hopefully encourage even more rentals.

We hope that you will consider our facilities for your next event. We have hosted meetings, weddings, family reunions, conferences, counseling services, craft fairs, church services, funerals, community meetings, musical presentations, speakers and many types of community events. We have extensive and well lighted parking.

Our prices are very reasonable, and we are very flexible. Our facilities are also fully accessible. Currently we have the following spaces for rental, either for one time use or for regularly scheduled use. Below is a description of our various area and pictures.

- The Kitchen – Fully certified for commercial use. Our stove/oven units are professional grade and with full hoods and fire suppression. We have a commercial dishwasher and a very large preparation area. The kitchen is available for events scheduled within the building and also for preparation of food to be moved elsewhere.







- The Dining Room / Flexible Open Space – This room is suitable for a wide variety of events. We have a great many rectangular and square tables, with chairs included in the price of the rental space.





- The Historical Upstairs Small Lodge Room

This area is perfect for small weddings, funeral services, and other types of intimate events, both informal and very formal.



The upstairs is also fully accessible.





- The Big Room – with seating on the sides for 255 people. Additional chairs can be added on the floor. Perfect for wedding, conferences, counseling services, craft fairs, church services, funerals, community meetings, musical presentations, speakers and many types of community events.



- Parking

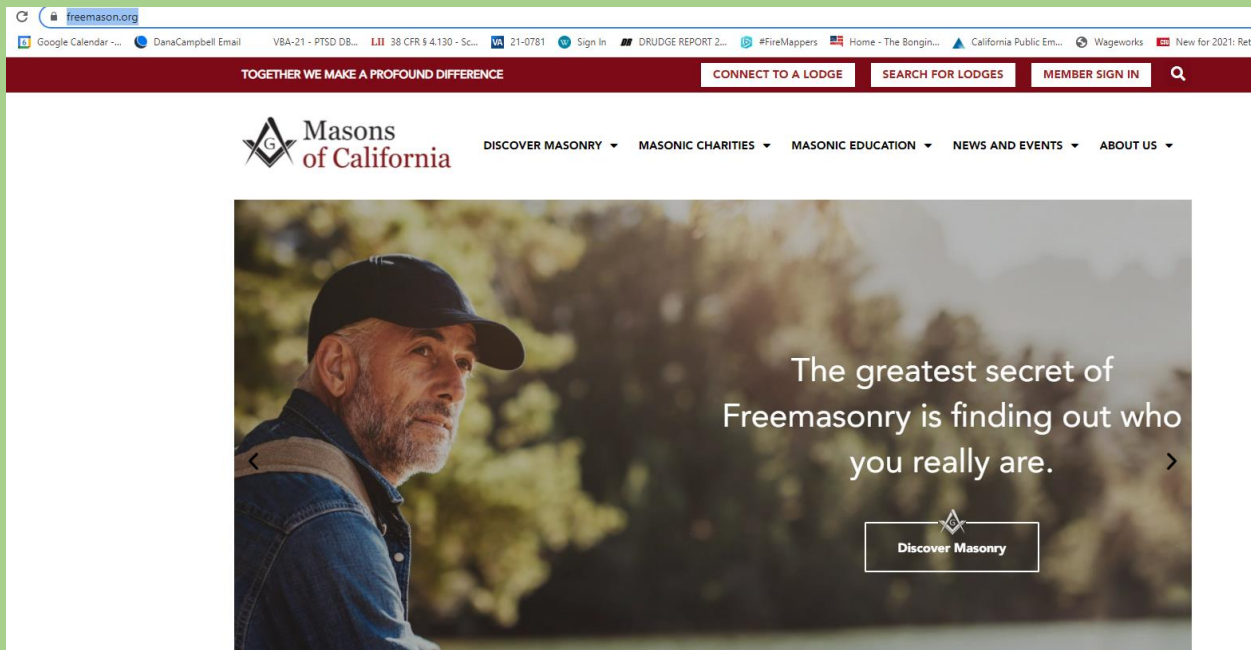


Please recommended us to your friends and acquaintances.

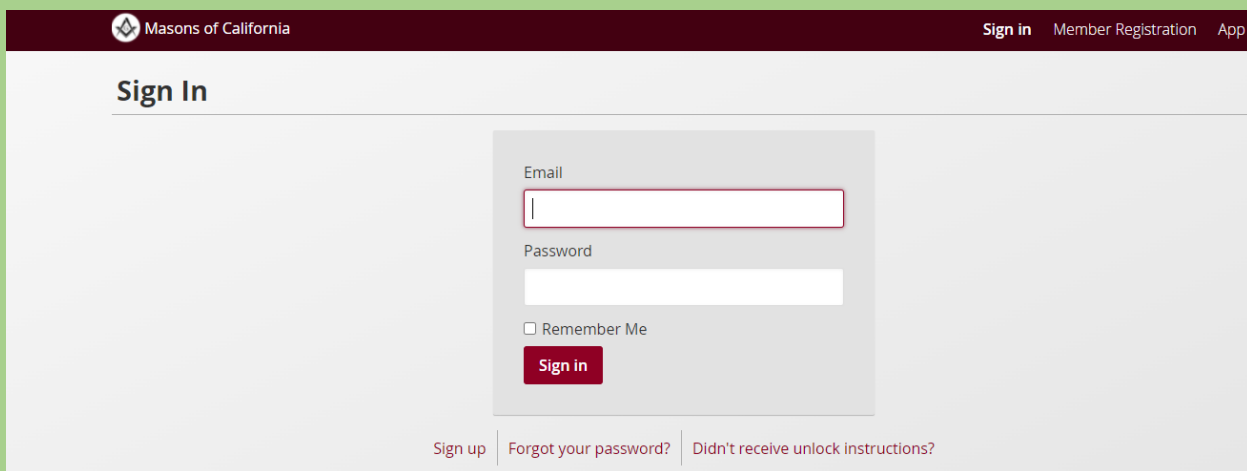
**Table Mountain Building rentals - Woody Nelson, 916-202-6942**

**Getting access to and using your California Grand Lodge members only website, for paying your dues, printing your dues card, and accessing your lodge information and your records.**

Using your computer, open your browser and go to <https://freemason.org/> . You will see the below website.

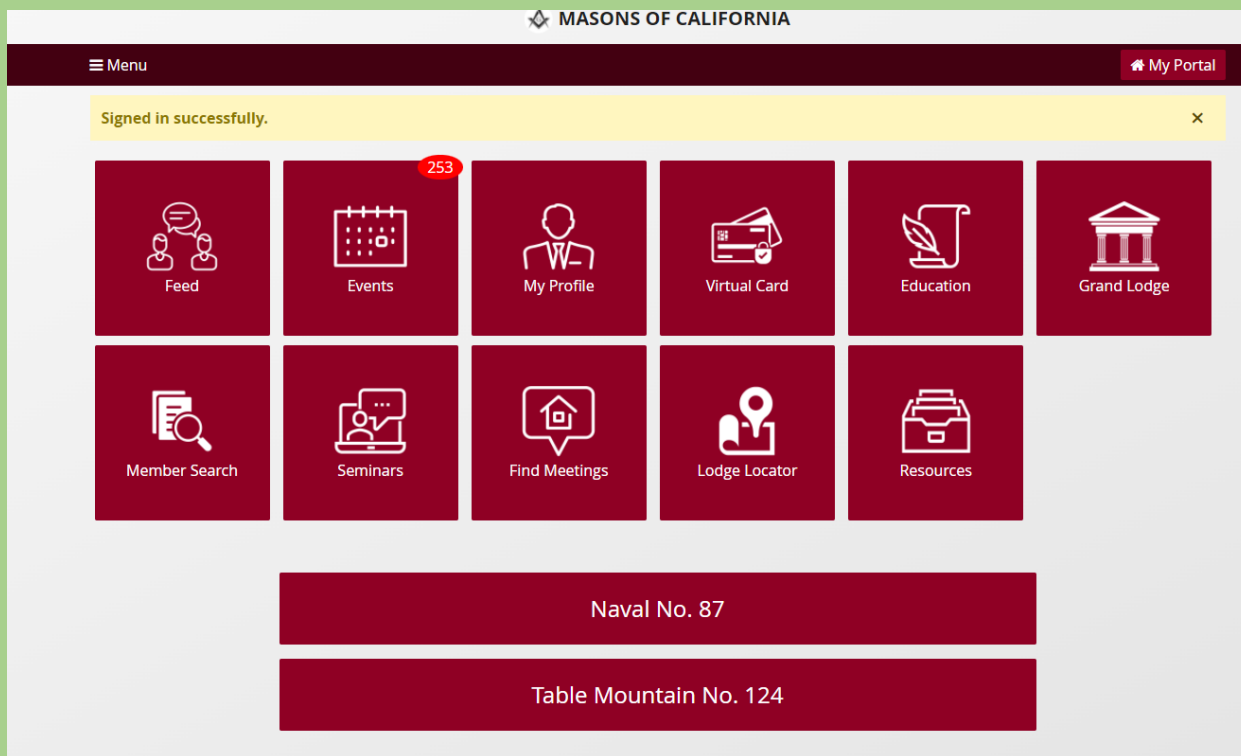


In the right corner, push “member sign in”



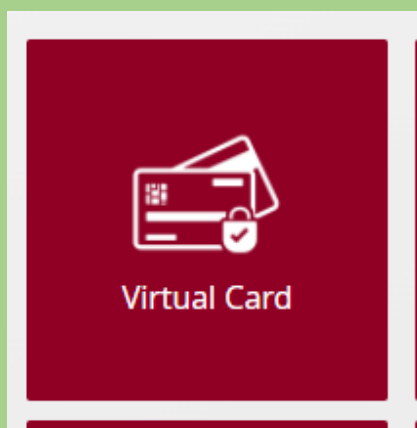
This is the “sign up” and the “sign in” page. If you have never been to this website before, then go to “Sign up” in the lower left. It will only take you a minute to create your password. You will need your member number which is on your dues card. After that you sign in using your email and password.



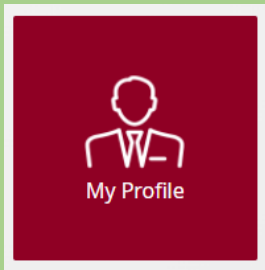


To pay your dues, you now have two options. Your yearly dues should be paid before January 2022. If you have not yet paid your dues or the lodge secretary has not yet recorded that you paid your dues, you will see a “dues notice” with the amount owned at the top of the above page. You may pay the lodge secretary directly by using a check. However, you can also speed the process by paying online by credit card. This is an easy, safe and secure process. Simply link to the dues notice and the pay page will appear. You will be charged an additional small processing fee of about \$6. After paying by this method, you can immediately print your dues card.

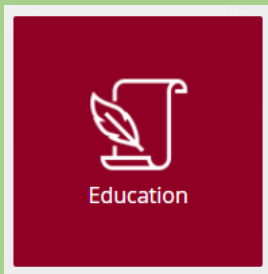
To download and print your dues card, go to “Virtual Card”



To see your profile and make changes to it, go to “My Profile”



To find educational materials pertaining to the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> degrees, and lodge management, go to “Education”



To find messages, information, and records pertaining to Table Mountain Lodge, go to “Table Mountain No. 124”

Table Mountain No. 124

When you open Table Mountain No 124, you will be taken to the following page.

MASONS OF CALIFORNIA

Menu

My Portal

Table Mountain No. 124

File Vault

Current Balance: \$0.00

Transaction History

Lodge Info

Lodge Roster

Table Mountain No. 124's Feed

Create a post

Write something

Post

Douglas Campbell

Table Mountain No. 124

2 days ago

Trestleboard november 2021

November 2021 Trestleboard

Upcoming Events

Here you can access information about your own Masonic history and records, lodge information, and the lodge roster of names, phone numbers and emails. You can also post messages and read messages from the Master and from other brothers.

Going forward our lodge Trestleboard will always be posted here, as it is in this picture. You will still be emailed a Trestleboard.

You can access the Grand Lodge Website from your computer or your smart phone. There is no cost and no risk. This website is very easy to use. Please try it. If you have any trouble using it, ask one of us (your brothers) for assistance.

There is also a I Member 2.0 app for your smart phone. Information about how to obtain and use it can be found at <https://masonichome.org/wp-content/uploads/2021/07/Intro.iMemberLOApp.pdf>



## Contact Information

**Table Mountain Building rentals** - Woody Nelson, 916-202-6942

**Table Mountain Lodge Worshipful Master** - Woody Nelson, 916-202-6942,  
email: [woody@wolfranchfarm.com](mailto:woody@wolfranchfarm.com)

**Table Mountain Lodge Secretary** - Brian Grandfield PM, 530-864-6323,  
email: [bgrandfield@gmail.com](mailto:bgrandfield@gmail.com)

**Table Mountain Building Association President** - Doug Campbell, 530-519-1695,  
email: [dgcphd@gmail.com](mailto:dgcphd@gmail.com)

**Tresleboard** - Doug Campbell, 530-519-1695 email: [dgcphd@gmail.com](mailto:dgcphd@gmail.com)

### The 2022 elected officers.

- Master – Harwood (Woody) Nelson
- Senior Warden – Scott Miller
- Junior Warden – Douglas Campbell
- Treasurer – Richard Gingery
- Secretary – Brian Grandfield