



Table Mountain Masonic Lodge #124, Paradise



Oct 2022 Journal and Trestleboard



Vol 2, Issue 10,

Paradisefreemasons@gmail.com or (530) 877-7852,

Website: <https://lodge124.freemason.org>

[Building and Room Rentals](https://lodge124.freemason.org)



Worshipful Master's Corner

Hello Brothers and Friends,

This month we begin with the **calendar of events**, followed by a **summary of our last stated meeting**. Then there is information about the recent **1st degree**. Then some information about **our brothers' community service**, and a brother receiving the **DeMolay Cross of Honor**. That is followed by an announcement of **our future outdoor and evening 3rd degree**. This month we have two Masonic Formation essays. The first is **The Evolution of Craft Freemasonry Rituals**, a very extensive and surprising look into the content and development of our Masonic rituals since the 10th century. The second is **The Holy book is central to Freemasonry, yet we don't ever discuss religion**

in lodge? This month our focus on Freemasonry around the world is **Freemasonry in South Africa**. There is also some information about **obtaining your own custom Lodge polo shirt**, and our unique **150 year history of table Mountain Masonic lodge**. We are also providing instructions on **how to print your dues card** using your personal computer. Finally, there is **contact information** for our lodge and other Masonic organizations. Please feel free to share this Journal / Trestleboard with other lodges.



This Journal / Trestleboard is posted in our lodge's message board at the Grand Lodge website and at also the Table Mountain lodge website: <https://lodge124.freemason.org>

Calendar of Events

Table Mountain Masonic Lodge (3 months)

- Oct 1, Saturday, Stated Meeting starting at 2 pm. Lunch at 1 pm.
- Oct 15, Saturday, [Outdoor evening 3rd degree, dinner 4:30 to 6:00 at our Lodge. Arrive at outdoor lodge by 6:30 pm.](#) (also see page 8 for details).
- Oct 21 - 23. [Grand Lodge Annual Communication event in San Francisco.](#)
- Nov 5, Saturday, Stated Meeting starting at 2 pm. Lunch at 1 pm.
- Nov 19 Saturday, Tentative Degree, starting at 2 pm.
- Dec 3, Saturday, Stated Meeting starting at 2 pm. Lunch at 1 pm.
- Dec 16, Friday at 6 pm, Christmas/Holiday Celebration (Food, Fun and Refreshments).



Other local area Masonic Events

- DeMolay – Oct 6 and 20 at 7 pm at the Chico Masonic center.
- Rainbow – Stated meetings Oct 3 and 17, at Chico Masonic center. Starting at 7 pm.
- [Shrine \(Cibara\) Sacramento](#) – Oct 3 – 9 golf tournament. Oct 11 Stated Meeting at 5:30pm.
- Golden Feather Chapter Eastern Star (Paradise and Oroville) - Oct 4 in Oroville at 7 pm.
- Scottish Rite – Oct 16 stated meeting at 6 pm at the Sacramento Scottish Rite center. [Nov 11 and 12 presentation of degrees for new members.](#)
- Chico Leland Stanford lodge – Stated Meeting, 2nd Tuesday of the month at 6:30 pm.
- Oroville Lodge – Stated Meeting, 1st Tuesday of the month at 7 pm.
- Gridley Lodge - Stated Meeting, 2nd Thursday of the month at 7 pm.
- Forbestown lodge - Stated Meeting, 1st Saturday of the month at 7 pm.
- Orland Lodge - Stated Meeting, 1st Tuesday of the month at 7 pm.

Other scheduled Community Events at the Table Mountain Masonic Center

- October 8, Saturday 10 am to 4 pm, Fabric Sale (Great prices)
- Paradise Rod and Gun Club – Executive meeting first Wednesday of every month at 6 pm. General membership meeting third Thursday of every month 6:30 pm
- Butte County Family Health classes and counseling , Every Wednesday until December 2022, 4:30 to 9 pm.
- PG&E and contractors will be having regular work meetings in our facility.
- Intermittent use by various private parties. Check with Woody Nelson for available dates

Table Mountain Building/Rooms Rentals

Woody Nelson, (530) 877-7852 or (916) 202-6942

email: paradisefreemasons@gmail.com

Our Recent Sept 3, 2022, Stated Meeting

At 1 pm, just prior to our Saturday August 6, 2022, Stated Meeting, the brothers, their families and guests met for a hardy lunch provided by Brother Doug Campbell. The lunch was well attended and everyone enjoyed themselves and there were lively conversations and good fellowship.

At 2 pm, Table Mountain Masonic Lodge opened on the 1st degree of Masonry, for the purpose of conducting the stated meeting business. Worshipful Woody Nelson presided, and all positions were duly filled.

There was the normal business of paying bills, reading communications and we discussed several projects and ideas. Worshipful Nelson reported on our progress designing the Camp Fire Memorial which will be located in Magalia. A semi-finalized



design has been prepared for pricing. Brother Campbell offered to discuss pricing and installation with a manufacturer. Brother Hamilton informed the brethren concerning the status of the park in Magalia that is the proposed location for the memorial. There was also some discussion of funding the project, specifically whether Grand Lodge would assist to the degree they implied, and also the use of a go-fund-me internet page to facilitate Masonic and community donations.

Worshipful Nelson also updated the brethren on our next project with the school district. Specifically, each child in the lower grades will receive an appropriate birthday gift from the lodge. Worshipful Nelson is the driving force behind this project and responsible for much of the good relations that we have with the school district, kids and parents. The lodge acknowledged his efforts.

Concerning our Oct 15 Outdoor Nighttime Third degree. It was reported that we now have 50 reservations for the dinner and degree (that includes participants). Also, that email announcements of the event will continue to be sent out but the reservations might not significantly rise over 50. Worshipful Woody informed the brethren that work continues on the preparation of the degree site and the access road to the site. He gratefully acknowledged the work of all brothers involved in the effort. There was brief discussion of the dinner that will be held just prior to the outdoor degree. Brother Campbell estimated that the dinner might cost us as little as \$5 per person to prepare and present, while the cost to guests will be

\$10. As such it was noted that some excess money might be available to cover building association expense or for a donation going to DeMolay for helping with the dinner.

Brother McElroy reported on our sick and injured. It was reported the Brother Moran-Smith is having difficulty dealing with the loss of his Grandmother, and the debilitating stroke his sister has experienced.

Brother Hamilton gave the lodge a short update on the activities and Plans of the DeMolay Chapter. He reported that the DeMolay all-night party in our lodge was a significant success.

Brother Campbell shared his progress on converting the old digital copies of our Lodge history into a modern PDF format suitable for electronic distribution and posting at our website. Due to the condition of the original document, the project will take a few months.

The lodge voted to provide the appropriate financial stipend to Worshipful Nelson to attend the Grand Lodge Communication on our behalf.

The preparations, practices and positions for the next 1st Degree, Sept 10, were briefly discussed and finalized.

Brother Campbell informed the lodge that the Junior Warden funds were now in his hands, and there was a total of \$135.55, which if judiciously used might be sufficient for the rest of the Masonic year. Also, that the lodge polo shirts for the brothers were now available and their cost was \$38. Additional shirts and other items with our logo are available upon request.

Brother Chinn (PM) will be designing and pricing a Masonic challenge coin for Table Mountain Lodge.

Some financial issues remain outstanding. It appears that Grand Lodge has overcharged us for our membership. The situation is being investigated and will be corrected, but until resolved it does place some financial restrictions on the lodge. Additionally, the Building Association is still struggling with resolving some recent excessive billings from PG@E. Additionally, building rentals have somewhat slowed during this summer period. It was noted that the investment committee needs to meet and consider the possibility of drawing upon our investments to resolve possible shortfalls.

Brother Harju volunteered to provide the October stated meeting lunch, and Brother Hamilton volunteered to provide the November stated meeting lunch.

The visitors from Chico Leland Standard lodge were recognized and thanked for their attendance and assistance. Their participation in the Oct 15 outdoor degree event was briefly discussed. The lodge was then closed, peace and harmony prevailing.



Initiation - Sept 10, 1st Degree (Entered Apprentice)

On Saturday Sept 10, at 2 pm, Table Mountain Masonic Lodge # 124 opened on the 1st degree of Masonry, for the purpose of conferring the Entered Apprentice degree on brother Gregory Thomas Leal. Due to the continuing high daily temperature, the officers wore their lodge polo shirts. Brother Justin Purcell served as the Master of the Lodge for the initiation. Brother Doug Campbell presented the lecture and Brother Cole Hamilton delivered the Charge. Worshipful Woody Nelson was Senior Warren, Doug Campbell was Junior Warren, Ehren Hawkins (PM) was Senior Deacon, and Cole Hamilton was Junior Deacon. Caleb Chin (PM) was Secretary and Rich Gingery the Treasurer, Marshal was Justin Harju, Senior Steward was Phil Howard, Junior Steward was Steve Kane, Bob McElroy was Chaplain and Darrel Roe performed the role of Tiler. The sidelines were occupied by our good brothers from Chico Leland Stanford Lodge. As always, we greatly appreciate their attendance. The degree was beautifully done and afterwards, we met downstairs for refreshments, cream pies and conversation.



Community Service by our Brothers

Our brothers Phil Howard and Cole Hamilton, volunteering the time, recently build and installed a sign for the Magalia Community Center at the Magalia Community Park.



DeMolay Cross of Honor Award

On Sept 13, in an evening ceremony, our brother Ehren Hawkins was formally presented the DeMolay Cross of Honor award. A DeMolay Advisor or former Advisor who wears the Cross of Honor has received a distinctive honor that can only be given by DeMolay International to a member of an Advisory Council or a personal representative of an Executive Officer. DeMolay International may confer the DeMolay Cross of Honor upon a present or past member of an Advisory Council or upon any personal representative of any Executive Officer who has served at least three years in either or both capacities and **whose service has been conspicuously meritorious.**



The brothers of Table Mountain Masonic Lodge are proud of brother Hawkins for his conspicuously meritorious service to DeMolay and to our larger Masonic community in general.



There is not much time left to **RSVP** for the Table Mountain Masonic Lodge Outdoor Evening 3rd Degree

This will be a unique Outdoor Evening 3rd Degree on Saturday, October 15, at a remote outdoor lodge site near Paradise California. Grand Senior Warden Sean Metroka will be presenting the full long form 3rd degree lecture.

So that we will know how much food and refreshments to have, please **RSVP** by calling Woody at **(530) 877-7852** or emailing ParadiseFreemasons@gmail.com . Since this is an evening event, some of you might want overnight lodging. We recommend the [Best Western in Paradise](#) where we have arranged a special room rate (15% discount) for you. Ask for the Masonic event rate.

Event Schedule – Saturday Oct 15

3 pm	Social Gathering at Table Mountain Masonic lodge. (see map link: from Chico , or from Oroville)
4:30 – 6 pm	Dinner available to attendees at Table Mountain Masonic Lodge (Map link). The dinner will be barbecued meats and accompaniments, and will be served by DeMolay. Cost is \$10.
6:30 pm	Please be at the event location by this time. Sunset is 6:30 pm . Travel to the location from the Table Mountain lodge takes approximately 30 minutes. The road is paved most of the way, then gravel for a short distance. (see map and driving instructions from Table Mountain Lodge to the event location). There will also be signs posted on the route.
7 pm	Degree begins. Since this is an outdoor evening event in a remote location, we recommend that you dress comfortably and wear appropriate footwear . It is a very short walk from the parking area to the outdoor lodge location. For those Brothers with mobility issues, we will provide transportation for them from the event parking area to the outdoor lodge location.
9 pm	Estimated completion time.

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Masonic Formation

The Evolution of Craft Freemasonry Rituals

If you have read our previous journals/trestleboards, then you are aware that within Freemasonry around the world there are many Rites and variations that are accepted as standard. Even within the US, the ceremonies and specific rituals vary somewhat among the states. However, there are some among our brethren who act and speak as if each word of our current California ritual opening and closings, and our degrees, are so sacred that no variation or adjustment can ever be tolerated. However, the evidence overwhelmingly indicates that our Masonic ceremonies and degrees have always been dynamic (changing), having been reconceptualized and rewritten many times. I am specifically referring to Craft Masonry as we have inherited it from the British Isles. As evidence, this month we present in written form a fascinating lecture by a distinguished British cleric and Freemason that was presented in the year 1863.

The author begins his review of Masonic ceremonies by starting in the 10th century (900s) by providing excerpts from the rituals of operative Masonic lodge of York before the gradual transition to purely symbolic Masonic Lodges. He proceeds by presenting to us parts of the ceremonies of Freemasonry as they evolved or were intentionally changed throughout the British Isles prior up to 1863. When he refers to the “present” rituals, he is referring to the ritual as it was in his time in 1863. Thus, the reader can also see some evolution of Masonic Craft ritual since 1863.

As we have said before, Freemasonry should not allow itself to ever become a society only looking backwards into history to define itself. The value of learning about the past is to learn lessons that can applied in the present, for Freemasonry must always remain relevant to the present and positively contributing to the future. The value of the below document is that it explains the meaning of various things in our current ritual and teachings, that are today poorly explained and poorly understood. We also see the importance of old Masonic symbols such as the key and Jacob’s ladder. It also captures the spirit of Freemasonry as it was long ago conceived, shows us what has been lost, and shows us where our current rituals and teachings might be improved.

Before reading this, please be forewarned that the authors used the language, grammar and sentence structure of the 1800s. I have made as few spelling and grammar adjustments as possible, so that the flavor of the language remains. I have added just a few notes in red, for clarity. Also, the author refers to many historical people that may not be widely known by US Freemasons. There is mention of the Saxon King Athelstane, who it is believed to have provided the first royal charter in the early 900s, to a lodge of operative Masons in the town of York England. There is mention of the world renown English architect Sir Christopher Wren

being Grand Master in the year 1685, well before the supposedly first Grand Lodge. There is also mention of the schism, a well documented conflict between multiple British Grand lodges claiming authority, that existed until 1813 when a United Grand Lodge was founded.

We learn from this document, and other documents which I will write about in the future, that the form of Masonic education used in the past was quite different than the form we use in our form of modern craft Masonry. Instead of extensive lectures, the brothers were taught using the then-common catechetical method. This is a form of rigorous instruction involving questions and answers, similar to our current degree proficiencies or examinations. In the past it appears that these question and answer periods were done either in open lodge or large groups and repeated for rigorous instruction and deep understanding. Also, the ritual was written (there was no cypher form) and often read by various assigned lodge members. Since much of the below document is in this question and answer format, I have put the questions in blue to assist your reading. The abbreviations EA for entered apprentice, FC for fellowcraft, and MM for Master Mason are sometimes used. There is a lot of excellent information in the document, so we recommend that you take your time in reading it.

Finally, it is important that we state that **no current Masonic secrets or confidential knowledge or rituals are revealed in this historical document**. In fact, the document is now open source, available on the internet to scholars and researchers of all types and qualifications. Please enjoy.

A LECTURE ON THE VARIOUS RITUALS OF FREEMASONRY OF THE 10th CENTURY

Delivered in Witham Lodge, Lincoln, **1863**, by THE REV. G. OLIVER, D.D. PAST DPGM. FOR LINCOLNSHIRE; Member of numerous Lodges and Literary Societies in various parts of the World.

BRETHREN,

It is rather late in life for me to appear before a Lodge of intelligent Masons in the capacity of a lecturer; and it is only the respect I entertain for Masonry that could induce me to do so. And even under the influence of that feeling, I should scarcely have ventured to solicit your attendance this evening, if I had not been under an impression that I could tell you something which is not generally known to the Fraternity. Indeed, I am satisfied, from the general tenor of my Masonic correspondence, that there are many Brethren in England who would travel over half the island, and think themselves well paid for their trouble, to acquire the information I am now about to communicate to you; not only on the ancient Rituals, but on various signs, tokens; and observances used by the Fraternity 'many years ago, and now entirely forgotten.

During the last century, several revisions of the Ritual took place, each being an improvement on its predecessor, and all based on the primitive Masonic Lectures which was drawn up in the tenth century, and attached to the York Constitutions. This Lecture, to which I shall first

call your attention, was in doggerel rhyme; a kind of composition which was very popular amongst our Saxon ancestors in the time of King Athelstane. About the latter end of the fourteenth century, it was carefully translated from the Saxon for the use of the York Grand Lodge; and the Masons of that date, and is now in the British Museum. This invaluable document contains copious rules and regulations for the observance of the Craft, and is so curious, that I shall give you a specimen of it, to show the unchangeable character of the Order. It thus describes the duty of the Master:

“The Master must surely be both steadfast, trusty, and also true. His place he never then shall rue. He must, neither for love nor dread, Of neither party to take mead; Whether he lord or fellow be, Of him to take no kind of fee; But as a judge to stand upright, And then his conduct will be bright.

Concerning the treatment of an Entered Apprentice:

“The Master shall not for any vantage, Make an Apprentice underage. And, as you may plainly hear, He must have his limbs both whole and fair, For to the Craft it were great shame, To make a half man and a lame; For a man of tainted blood Would do the Craft but little good”.

This was a primitive observance amongst the Craft, for in the Constitutions of Athelstan the entered apprentice was solemnly enjoined to:

“His Master's counsel to keep close, Lest he his confidence should lose, The secrets of Brethren tell to none, Nor out of the Lodge what there is done. Whatever you hear the Master say, Be sure thou never do betray, Lest it cause in thee much blame, And bring the Craft to public shame.”

Here, also, we find the origin of a clause in our present Master Mason's Obligation:

It charges thee, upon thy life,
Not to corrupt thy Master's wife
Nor thy Fellow's concubine,
As thou wouldst not have him do by thine
Full mickle care might thus begin.
From such a foul and deadly sin.

The Obligation was thus constructed:

To him that would be under awe,
A solemn oath he needs must swear,
To his Master and Fellows (that be there),
To be both steadfast and true also,
To all these laws wherever he go,
And to his liege Lord the King,
To be true above all other things.

Thus did our ancient Brethren lecture eight hundred years ago (now 950 years ago), establishing a series of Landmarks which are not yet overthrown.

In the reign of Edward III, A. D. 1357, the decrees of the Order ran in the following form:

"That, for the future, at the making or admission of a Brother, the ancient Constitutions and Charges shall be read. That when the Master and Wardens preside in a Lodge, the Sheriff, if need be, or the Mayor, or the Alderman, if a Brother, where the Chapter is held, shall be sociate to the Master. That the FellowCrafts shall travel honestly for their pay and love their Fellows as themselves, and that all shall be true to the King, to the realm, and to the Lodge. That if any of the Fraternity should be fractious, mutinous, or disobedient to the Master's orders, and, after proper admonition, should persist in his rebellion, he shall forfeit all claims to the rights, benefits, and privileges of a true and faithful Brother."

These Charges conclude with the words " So mote It be".

The first catechismal formula was introduced by Grand Master Sir Christopher Wren, about the year 1685, and was called an Examination. It was very concise, and might be gone through in ten minutes or a quarter of an hour. The Obligation was short and simple, and had no penalty; for that which is now used as a penalty formed a portion of the Examination. As thus, "Which is the point of your entry? I hear and conceal under the penalty of having my throat cut, or my tongue pulled out of my head." I am inclined to think that Freemasonry at this time had only one degree. You would probably like to hear a few passages from Sir Christopher's Ritual. It commenced thus:

Q. Peace be to all here.

A. I hope there will.

Q. What o'clock Is it?

A. It's going to six, or going to twelve.

Q. Are you very busy?

A. No.

Q. Will you give or take?

A. Both, or which you please,

Q. How go Squares?

A. Straighten. Are you rich or poor?

A. Neither.

Q. Change me that?

A. I will.

Q. What is a Mason?

A. A man begot by a man, born of a woman, brother to a king, fellow to a prince.

Q. In the name of the King and Holy Church, are you a Mason?

A. I am so received and accepted.

Q. Where were you made a Mason?

A. In a just and perfect Lodge.

Q. How many make a Lodge?

A. God, and the Square; with five or seven right and perfect Masons; on the highest mountains or the lowest valleys in the world.

Q. Where is the Master's point?

A. At the east window, waiting the rising of the sun to set his men to work-How is the meridian found out?

Q. When the sun leaves the south, and breaks in at the west end of the Lodge.

This will be sufficient to show you in what manner the Brethren worked 180 years ago (now 330 years ago). The Craft at that time had a series of signs to make themselves known to each other as Masons, which are now obsolete; and I introduce them here as a matter of curiosity. When meeting in the street, they saluted each other by raising their hat with the thumb and two fingers only. Sometimes they would strike the inside of the little finger of the left hand three times with the forefinger of the right; or rub their right eye three times with two fingers; or they would take up a stone and ask, What it smells of? The correct answer to which was, Neither of brass, iron, or any other metal, but of a Mason.

Q. What is your name?

A. EA: Lewis or Caution. (The reasons for the use of these names are not clear. Lewis could be a biblical reference to Levi who was the third son of Jacob and Leah. In Latin, German and Gaelic it refers to a warrior of significant strength and courage. This would seem to be the opposite of Caution)

A. FC: Geometry or Square.

A. MM: Cassia or Gabaon. (The reasons for the use of these names are also not clear. Cassia is the name of a type of cinnamon bark, and is sometimes used as a female name. Gabaon, due to no standardized spelling in that time, could refer to a town south of Jerusalem, or another town north of Jerusalem on the coast which was known for its stone masons.)

Q. How old are you?

A. EA: Under seven years.

A. MM: Above seven years.

When in a mixed company, the token was to turn down their glass after drinking. And if anyone saw a Brother misconduct himself, he exhibited his disgust by placing his open right hand on his upper lip, which served as a check to further indiscretion. The operative Fraternity in these ages had certain private signals which must have been very convenient. For instance, if a Master wanted one of his workmen from the top of a steeple, he would catch his eye, and then touch the calf of his right leg; if from any other part of the church, the left ankle. If from any secular edifice, he put his right hand behind his back. If he wanted a

man at the house of rendezvous, he put his left hand behind. There were many others of a similar nature, which are now obsolete. As Masonry increased in popularity, under the patronage of noble and influential Grand Masters during the eighteenth century, many improvements were made on the primitive Ritual at different periods. The reformation was commenced by Brothers Desaguliers and Anderson, about the year 1720; and their Ritual mentions, for the first time, a Master's Part; there was no Master's Part before 1720; and here also the Obligation is accompanied by the penalty but not a syllable is mentioned about a substituted word; on the contrary, it asserts that the lost word was actually found. I shall give you specimens of this formula in each of the three degrees, merely premising, that in those days the office of Deacon was unknown.

ENTERED APPRENTICES DEGREE.

Q. Where stands the senior EA?

A. In the south.

Q. What is his business?

A. To hear and receive instructions, and welcome strange Brothers

Q. Where stands the junior EA?

A. In the north.

Q. What is his business?

A. To keep out all cowans and eavesdroppers.

Q. If a cowan or a listener is caught, how is he to be punished?

A. To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels.

Q. What do you learn by being an operative Mason?

A. To hew, square, mold stone, lay a level, and raise a perpendicular.

Q. What do you learn by being a gentleman Mason?

A. Secrecy, morality, and good fellowship.

Q. Have you seen a Master today?

A. I have.

Q. How was he clothed?

A. In a yellow jacket and blue pair of breeches.

FELLOWCRAFTS DEGREE.

Q. How high was the door of the middle Chamber?

A. So high that a cowan could not reach to stick a pin into it.

Q. When you came to the Middle Chamber, what did you see?

A. The resemblance of the letter G.

Q. What did that G denote?

A. One that's greater than you.

Q. Who is greater than I, that am a Free and Accepted Mason, and Master of a Lodge?

A. The Grand Architect and Builder of the Universe; or he that was taken up to the top of the pinnacle of the holy Temple.

MASTER MASON'S DEGREE.

Q. From whence came you?

A. From the east.

Q. Where are you going?

A. To the west.

Q. What are you going to do there?

A. To seek for that which was lost and is now found.

Q. What is that which was lost and is now found?

A. THE MASTER MASON'S WORD.

Q. What is the name of a Master Mason?

A. Cassia is my name; from a just and perfect Lodge I came; a Master Mason raised most rare, from the diamond Ashlar to the Square. (A diamond Ashlar is a rectangular building stone with a pyramidal rather than flat face.)

The next reviser of the Ritual was Martin Clare, a Deputy Grand Master, and he executed his task so much to the satisfaction of the Grand Lodge, that his Lectures were ordered to be used by all the Brethren within the limits of its jurisdiction. In accordance with this command, we find the officers of the Grand Lodge setting an example in the Provinces; and in an old Minute-Book of a Lodge in Lincoln, dated 1734, Of which Sir Cecil Wray, the Deputy Provincial Master, was the Master, there are a series of entries through successive Lodge nights to the following effect: "that two or more sections (as the case might be) of Martin Clare's Lectures were read; when the Master gave an elegant charge, went through an examination, and the Lodge was closed with songs and decent merriment."

The following extract are from those lectures:

Q. What is the covering of a Masonic Lodge?

A. A celestial canopy of diverse colors.

Q. How do we hope to arrive at It?

A. By the help of a ladder.

Q. What is it called in Scripture?

A. Jacob's Ladder. (Jacob's ladder is in the Book of Genesis. Among religions, sects and theologians there are many different interpretations of what it represents and teaches)

Q. How many rounds or staves in that Ladder?

A. Rounds or staves innumerable, each indicating a moral virtue; but three principal ones, called Faith, Hope, and Charity. (This seems to indicate that Jacob's ladder might have been the predecessor to our current symbolism of the winding staircase. This would align most closely with the position taken by Saint John Chrysostom, who wrote: "For the ladder seems to signify the gradual ascent by means of virtue, by which it is

possible for us to ascend from earth to heaven, not using material steps, but by improvement and correction of manners.”)

Q. Describe them?

A. Faith in Christ; Hope in salvation, and to live in Charity with all mankind.

Q. Where does that Ladder reach to?

A. To the heavens.

Q. What does it rest upon?

A. The Holy Book.

Thirty years after the great schism which split the Society into two divisions, conventionally distinguished as Ancient and Modern, in 1770 Bro. Dunckerley was commissioned by the Grand Lodge to compile an improved Ritual in all the three degrees, which he accomplished to the universal satisfaction of the Fraternity. In his version, the three principal steps of the Masonic Ladder were referred to the Christian doctrine of the three states of the soul. First, in its tabernacle the body, as an illustration of Faith; then, after death, in paradise, as the fruits of Hope; and lastly, when reunited to the body in glory about the throne of God, as the sacred seat of universal Charity. The original hint at a circle and parallel lines, as important symbols of the Order, has been ascribed to him. Here, the doctrine of a substituted word was formally announced; for the true word had been transferred to the Royal Arch, which he introduced into the Grand Lodge as a legitimate degree of Masonry.

As a specimen of his Lecture, take the following extract.

Q. How do Masons know each other in the day?

A. By seeing a Brother and observing the sign.

Q. How in the night?

A. By feeling the token and hearing the word.

Q. How blows a Mason's wind?

A. Favorably; due east and wester For what purpose?

A. To cool and refresh the men go, at, and from their labor.

Q. What does it further allude to?

A. To those miraculous winds which first blew east and then west, and proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and also the overthrow of Pharaoh and his host in their attempt to follow.

Q. What time is it?

A. High time.

Q. Bro. JW, what is to be done at high time?

A. To call the men from labor to refreshment; to see that they keep within hail, and come on again in due time, that the Master may have pleasure and profit thereby.

The exemplifications of York Masonry were completed by the celebrated Bro. Preston, who constructed a Ritual which contains a satisfactory survey of the system as it was undoubtedly

used by the York Lodges in 1777, when the Lodge of Antiquity, of which Bro. Preston was a Past Master, seceded from the London Grand Lodge, and avowed an alliance with the Grand Lodge at York. Besides which, Preston was initiated in a York Lodge, and therefore became thoroughly master of all the details, as practiced by both sections of the Fraternity. His Ritual was very carefully constructed; and, as might reasonably be anticipated from a Bro. of his Masonic learning and research, it contained a lucid exemplification of the ceremonies, doctrines, legends, and symbolical machinery of all the three degrees, and it is to be regretted that some of its most valuable illustrations were omitted by Dr. Hemming and his associates when the Ritual was reconstructed by the Lodge of Reconciliation in 1814. For instance, the Prestonian Lecture gave the following, beautiful definition of Masonry, which is now lost to the Craft.

Q. What is Masonry?

A. The study of science and the practice of virtue.

Q. What is its object?

A. To rectify our conduct by its sublime morality; to render us happy in ourselves and useful to society.

Q. What is the ground or plan of Masonry?

A. Instruction.

Q. Why do you consider it to be such?

A. Because men are never too wise to learn.

Q. What will a wise man do to obtain it?

A. He will seek knowledge.

Q. What will a wise Mason do?

A. He will do more, for he will never rest till he finds it.

Q. Where does he expect to find it?

A. In the cast.

Q. Why does he expect to find it there?

A. Because man was there created in the image of his Maker; there also the holy Gospel originated; knowledge and learning were promulgated, and arts and sciences flourished.

I now proceed, without further preface, to a categorical examination of the Prestonian Ritual, compared with the Union Lectures now in use; merely premising, that this learned Bro. divided each degree into sections, and subdivided each section into clauses. This arrangement was adopted as a convenient help to memory. According to this plan, a portion of the Lecture was delivered each Lodge night-not always by the Master, but by certain Brethren who under-took the office of Sectionists and Clauseholders which relieved the Chair of much labor without being burdensome to the Brethren, as it would require a very slight application for any one member to become acquainted with a single clause.

I shall confine myself to the first section of the Entered Apprentice Lecture; which consists of six comprehensive clauses; each of which I will not only repeat, but explain. This section, as the Lecture expresses it, is suited to all capacities, and ought to be known by every person who wishes to rank as a Mason. It consists of general heads, which, though they be short and simple, will be found to carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they demonstrate our own claim; and, as they induce us to inquire minutely into other particulars of greater importance, they serve as a proper introduction to subjects which are more amply explained in the following sections.

The FIRST CLAUSE, consisting of three questions and answers only, was thus concisely expressed:

Q. Bro. S. W, where did you and I first meet?

A. On the level.

Q. Where do we hope to part?

A. On the square.

Q. Why so?

A. As Masons, we ought always to do so with all mankind, but more particularly with obligated Brethren.

The SECOND CLAUSE runs thus:

Q. From whence come you?

A. From the West.

Q. Whither going?

A. To the East.

Q. What Induced you to leave the West and go to the East?

A. In search of a Master, and of him to gain instruction.

Q. Who are you that want instruction?

A. A Free and Accepted Mason.

There is something apparently anomalous In this clause, which I shall point out. The Masonic tyro is said to travel from the West to the East in search of instruction. Now, another statement in the same section, as we shall soon see, affirms that he comes from the Holy Lodge of St. John, which Masonic tradition places at Jerusalem, and consequently eastward as regards this country and therefore he would in reality travel from East to West and not from West to East, as is stated in the clause. The fact is, that this passage refers simply to the a candidate at his initiation, advancing from West to East, by twelve irregular steps; irregular from the situation he was then in, being entirely ignorant where he was going. Later there is twelve regular steps, consisting of eight lines and angles, and morally teaching upright lines and well-squared actions.

The THIRD CLAUSE. -

Q. What kind of man ought a Free and Accepted Mason to be?

A. A free man, born of a free woman, brother to kings and companion to princes.

Q. Why free?

A. That the vicious habits of slavery might not contaminate the true principles on which Masonry is founded.

Q. A second reason?

A. Because the Masons who were chosen to build King Solomon's Temple were declared free, and exempted from all imposts, duties, and taxes. Afterwards, when this temple had been destroyed by Nebuchadnezzar, the good-will of Cyrus gave them permission to erect a second temple; he having set them at liberty for that purpose. It is from this epoch that we bear the name of Free and Accepted Masons.

Q. Why brother to kings and companion to princes?

A. A king in the Lodge, is reminded, that although a crown may adorn his head, and a scepter his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The statesman, the senator and the artist are there taught that, equally with others, they are, by nature, exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This cheeks pride, and incites courtesy of behavior. Men of inferior talents, who are not placed by fortune in such exalted stations, are instructed in the Lodge to regard their superiors with peculiar esteem; when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace Wisdom, and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which Virtue 'is directed and conveyed; Wisdom and Virtue, only, mark distinction among Masons.

Q. Whence originated the phrase, born of a free Woman?

A. At the grand festival which was given by Abraham at the weaning of his son Isaac. Afterwards, when Sarah, the wife of Abraham, beheld Ishmael, the son of Hagar the Egyptian bondwoman, teasing and perplexing her son, she remonstrated with Abraham, saying, Put away that bondwoman and her son, for such as they cannot inherit with the free born. She spoke as being endowed with divine inspiration; well knowing, that if the lads were brought up together, Isaac might imbibe some of Ishmael's slavish principles; It being universally acknowledged that the minds of slaves are much more contaminated than those of the free born.

Q. Why those equalities amongst Freemasons?

A. We are all equal by our creation, but much more so by the strength of our obligation.

This clause, which I consider most Important to Freemasonry, has been entirely suppressed in the last revision of the Lectures. To show its value, I may briefly remark, that It enumerates

the requisites which constitute the character of a Mason, records the historical fact which conferred on the Order the honorable title of Free and Accepted; It illustrates the universal bond of brotherhood, and specifies the principal links in the Masonic chain, including all the grades of rank by which civil society is cemented and held together. Thus evincing, that the true nature of Masonic equality does not arise merely from creation, as the children of a common parent, but more particularly from the strength of the Masonic Obligation. The clause also includes another historical fact of great importance, to demonstrate and explain why it was considered necessary that a candidate for Masonry should be able to declare that he is the son of a free woman; a privilege to which, as Masons, as subjects of a State whose institutions are free and beneficent, we may refer with honest pride and perfect satisfaction.

The FOURTH CLAUSE:

Q. From what particular part of the world do you come?

A. From the Holy Lodge of St. John of Jerusalem.

Q. What recommendation have you brought thence?

A. A recommendation from the WM, Officers, and Brethren of that R. W. and Holy Lodge, who greet you thrice heartily." (In the formula used A. D. 1720, we find the passage thus expressed: "R. W. the M. and Fellows of the Holy lodges of St. John, from whence I come, greet you, greet you, greet you, thrice welcome Brothers.")

Q. Any other recommendation?

A. Hearty good wishes.

Q. Since you brought no other recommendation, what came you here to do?

A. Not my own will and pleasure, but to learn to rule and govern my passions, to be obedient to the Master's will to keep a tongue of good report, to practice secrecy, and make further progress in the study of Freemasonry.

This clause has been introduced to illustrate the subordination necessary to ensure the observance of strict discipline in the Lodge. During the progress of Freemasonry, since the revival in 1717, it has undergone many alterations. In the Examination of Sir Christopher Wren, it was thus expressed:

Q. What Lodge are you of?

A. The Lodge of St. John, symbolized by the Triangle and Cross. (this appears to be a possible reference to the Knights of the Order of Malta (also known as the Knights Hospitaller, or Knights of St. John) and to the Maltese Cross).

Q. How does it stand?

A. Perfect East and West, as all churches and chapels do.

Q. How many angles in a St. John's Lodge?

A. Four, bordering on squares, each containing 90 degrees."

The Ritual of Desaguliers and Anderson exhibits this variety:

Q. From whence come you?

A. From the Holy Lodge of St. John.

Q. What recommendation brought you from thence?

A. The recommendation which I brought from the R.W. and W. Brothers and Fellows of the Holy Lodge of St. John, from whence I came, was, to greet you thrice heartily welled. What do you come here to do?

A. Not to do my proper will, but to subdue my passions still; the rules of Masonry in hand to take, and daily progress therein to make.

Q. Are you a Mason?

A. I am so taken and accepted to be amongst Brothers and Fellows.

A. From a holy Lodge of the Holy St Johns at Jerusalem

Q. What came you here to do?

A. To learn to subdue my passions, and improve myself in Masonry.

Q. You are a Mason then, I conclude?

A. I am so taken and accepted among Brothers and Fellows.

Q. How do you know you are a Mason?

A. By being often tried, and never denied, and ready and willing to be tried again.

At the present time the passage is considerably abridged.

Q. 'What mode of introduction have you to recommend yourself to the notice of a Mason?

A. A salute of respect to the Master in the chair

Q. Any other recommendation?

A. A hearty salute to all under his direction.

Q. For what purpose came you hither?

A. To regulate my conduct, correct my passions, and make a progress in Masonry."

These variations embrace the common object of teaching courtesy and brotherly kindness; which could never be effected if every member of a Lodge were to do that only which is right in his own eyes. Confusion and disorder would undoubtedly follow such a practice. But he has something in view of a higher character than this which indeed is the real secret of Masonry; even the improvement of his mind-the government of his passions-the regulation of his discourse by a tongue of good report-and, in a word, to make do progress in the philosophy and science of the Order.

The FIFTH CLAUSE:

Q. How do you know yourself to be a Mason?

A. By having been examined and approved, well reported of, and regularly initiated into the Order.

Q. How will you convince me that you are a Mason?

A. By signs, tokens, and perfect points of entrance.

Q. What are signs?

A. All squares, angles, levels and perpendiculars are good and sufficient signs to know Masons by.

Q. What purpose do they serve?

A. To distinguish a Mason in the light.

Q. What are tokens?

A. Certain friendly and brotherly words and grips, which distinguish a Mason in the dark as well as in the light.

Q. Will you give me the points of entrance?

A. Give me the first and I will give you the second.

Q. I hee.

A. I conceal .

Q. What do you conceal?-

A. All secrets and mysteries belonging to Free Masons in Masonry, except it be to a true and lawful Brother for his Caution.

Q. But as I am the examiner, you may safely reveal to me the points of entrance.

A. Of, at, and on.

Q. Of, at, and on what?

A. Of my own free-will and accord, at the door of the Lodge, and on the point of a sharp implement.

Q. When were you made a Mason?

A. When the sun was at its due meridian.

Q. How do you account for that, as Masons are generally made in the evening?

A. The earth being spherical, the sun is always at its due meridian in one part of the globe or another.

Q. Where were you made a Mason?

A. In a just and perfect Lodge.

Q. What is a. Lodge?

A. An assemblage of Brethren well met to expatiate on the mysteries of the Craft, with the Book, Square, and Compasses, the Book of Constitutions, and a Warrant empowering them to act.

Q. When met, what makes them just?

A. The Holy Book

Q. What makes a Lodge perfect?

A. The number seven

Q. Under what denomination?

A. One Master, two Wardens, two Fellowcrafts, and the rest may be Entered Apprentices

Q. What makes it regular?

A. The Charter, the Warrant, and the Constitutions.

Q. Why so?

A. The first is the acknowledgment of our meetings, forms, and ceremonies by the laws of our country; the second is the ancient and legal authority of the Grand Master; and the third is the sanction of the Grand Lodge.

Q. By whom were you made a Mason?

A. By the W. M., assisted by the Wardens and Brethren.

This is a clause of Landmarks, and very essential to be understood; although it is differently given at the present time. I must, however, observe, that the prepositions of, at, and on, which Dr. Hemming has retained, are improperly said to include the whole ceremony of initiation, which they certainly do not. I rather prefer a beautiful illustration which was used half a century ago, and ought not to have been omitted in the modern Ritual, because it actually does include the whole ceremony of initiation. It ran thus:

Q. How many original and perfect points have we in Masonry?

A. Twelve

Q. Name them?

A. Opening, Preparing, Reporting, Entering, Prayer, Circumambulation, Advancing, Obligation, Entrusting, Investing, Situation, and Closing.

The twelve original and perfect points in Masonry, in use in the ancient Lectures were

- | | |
|---------------------------------|--|
| 1. Opening - Reuben. | 7 Advancing - Dan. |
| 2. Preparing - Simeon. | 8. Obligation - Gad. |
| 3. Reporting - Levi. | 9. Entrusting - Asher. |
| 4. Entering - Judah. | 10. Investing - Naphtali. |
| 5. Prayer - Zebulon. | 11. Situation - Joseph also known as Manasseh. |
| 6. Circumambulation - Issachar. | 12. Closing - Benjamin |

(Note: The above names are those of the 12 sons of Jacob, of Jacob's ladder fame.)

Q. Why are they called original and perfect points?

A. Because they constitute the basis of the whole system of Masonry, and without which, no one ever was, or ever can be, legally received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in all subsequent ones.

The explanation of these twelve points of entrance, which formed the creed of our ancient Brethren many years ago, is much more extensive, and too long for introduction towards the close of a lecture. If I were duly authorized to revise the Ritual, I should certainly restore much of the passage, although not perhaps in this introductory portion.

I now proceed to the SIXTH and last CLAUSE of the first section of the Entered Apprentice Lecture

Q. Have Masons any secrets?

A. They have; many valuable ones.

Q. Where do they keep them?

A. In their hearts.

Q. To whom do they reveal them?

A. To none but Brothers and Fellows, known to be such on due trial, proof, and examination, or in the body of a just and lawful Lodge.

Q. How do they reveal them?

A. By the help of a key

Q. Does that key hang or lie?

A. It hangs and does not lie.

Q. Where does It hang?

A. Within an arch of bon

Q. What does it hang by?

A. The thread of life, in the passage of entrance, nine inches or a span long.

Q. Why Is it so nearly connected with the heart?

A. The tongue being the index of the mind, it ought to utter nothing but what the heart truly dictates.

Q. To solve this Masonic mystery, Can you tell me what manner of metal this key is composed of?

A. No metal at all; it is a tongue of good report, which ought always to speak as well of a Brother In his absence as in his presence, and when that cannot be done with honor, justice, or propriety, that adopts the distinguishing virtue of a Mason

Q. What virtue is that?

A. Silence or Secrecy

Of all the arts which Masons possess, silence or secrecy is that which particularly recommends them. Taciturnity Is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of Inestimable value; and that It Is agreeable to the Deity himself may be easily conceived, from the glorious example which he gives in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven; nor can they divine to-day what to-morrow may bring forth.

The ancient Rituals exhibit some curious variations of this clause. In the Examination of Sir Christopher Wren, the illustration ran thus:

Q. Have you the key of the Lodge?

A. Yes, I have.

Q. What is its virtue?

A. To open and shut, and to shut and open.

Q. Where do you keep it?

A. In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.

Q. Have you a chain to the key?

A. Yes, I have.

Q. How long Is it?

A. From my tongue to my heart.

Desaguliers made a slight alteration, and exemplified it in this manner.

Q. What are the secrets of a Mason?

A. Signs, tokens and many words.

Q. Where do you keep these secrets?

A. Under my left breast.

Q. Have you any key to these secrets?

A. Yes.

Q. Where do you keep it?

A. In a bone box, that neither opens nor shuts but with ivory keys.

Q. Does it hang or does it lie?

A. It hangs.

Q. What does it hang by?

A. A tow line, nine inches or a span.

Q. What metal is it of?

A. No manner of metal at all. But a tongue of good report is as good behind his back as before his face.

At the present day (1863) it is thus given, as you all know

Q. By what means is any further conversation held?

A. By means of a key, equally regular in its construction and in its operation.

Q. Where Is this key found?

A. Within an arch of bonces Where does it lie?

A. It does not lie. it is suspended.

Q. Why so?

A. That it might be always ready to perform its office, and never to betray its trust through negligence.

Q. What is it suspended by?

A. The thread of life.

Q. Why so nearly connected with the heart?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed?

A. It is not composed of metal, nor formed by any mortal art.

Q. Explain this mystery?

A. It is a tongue of good report, ever ready to protect, never to betray.

Q. What are its distinguishing characteristics?

A. To defend the interests of a Brother in his absence, to speak favorably of him, if truth will permit, and when that cannot be done with propriety to adopt the Mason's peculiar virtue, silence.

In the modern Tracing Board this emblem (key), which constitutes an immovable Landmark, is most unaccountably and is improperly omitted. The key is one of the most important symbols of Freemasonry, and ought to be prominently kept in view. To the uninitiated or imperfectly taught Mason, it bears the appearance of an inanimate metal instrument, whose use is obviously confined to the performance of one simple act, and is applied Masonically as the insignia of the Treasurer. But the well-instructed Brother views it with a different eye. He beholds in it the member, which, according to its use and application, is the greatest blessing, or the greatest curse, to man. If improperly used, it is a fire, a world of iniquity, untamable, an unruly evil, full of deadly poison, it defileth the whole body, as an inspired apostle asserts, it setteth on fire the course of nature, and is set on fire of hell. This mass of evil the consideration of our Masonic key is entrusted to correct; for it represents not a slanderous tongue but a tongue of good report, which will always hang in a Brother's defense, and never lie to his prejudice; or in other words, will speak as well of a Brother in his absence as in his presence; because when present, he is able to defend himself, and if unfortunately, that cannot be done with propriety, to adopt the distinguishing virtue of the science; for where candor cannot commend, then silence will at least avoid reproach.

This section of the EA Lecture contains a beautiful display of the purest morality. What indeed can be more estimable than the spirit of brotherly love which is here inculcated? Can anything have a more direct tendency to promote the glory of God, peace on earth, and good-will towards men? This is the use and end, the golden rule of Freemasonry. Consider, abstractedly, the moral which it teaches. It instructs you as Brethren to dwell together in unity. It teaches you to imitate the innocence of the lamb, and the peacefulness of the dove ; and to let the head, the tongue, and the heart be united, as they ought, to promote each other's welfare, and to rejoice in each other's prosperity. It admonishes you to be candid to a Brother's faults; and never to condemn, until you are thoroughly convinced of his unworthiness; and even then to adopt this golden rule; Always speak well of a Brother, if you speak of him at all; but, if you cannot do so with strict justice, then say nothing. This, while it gives him an opportunity to repent, and retrieve his reputation, will contribute to your own peace of mind, and you will thus avoid those dissensions and disputes which are never creditable and often dangerous.

Thus, I conclude my Lecture, if it has afforded you any information or instruction, I shall feel myself amply repaid for my exertions.

Learn from the past. Live in the present. Prepare for the future.

Masonic Formation

The Holy book is central to Freemasonry, yet we don't ever discuss religion in lodge?

The Holy book has a central physical, philosophical and spiritual place in all regular Masonic lodges, of all Masonic Rites, throughout the world. In most lodges in the U.S. the Holy book is the Holy Bible, and in English language lodges it is generally the King James version. Other Holy books are sometimes used and in some parts of the world, and in some places various Holy books regularly share space together on the lodge altar.

In California, our Grand Lodge specifically allows the following alternatives: “the *al-Kitab al-Aqdas* of Bahaism, the *Tripitaka* of Buddhism, the *Analects* of Confucianism, the *Vedas* of Hinduism, the *Koran* of Islam, the *Tanach* of Judaism, the *Koji-ki* of Shintoism, the *Adi Granth* of Sikhism, and the *Zend Avesta* of Zoroastrianism”.

Some well-known Masonic authors of the past described Masonic ceremonies as inherently religious. However, Freemasonry specifically bans all discussion of religion from the lodge. Despite what some may think, this is not a contradiction. Religious means: “relating to or manifesting faithful devotion to an acknowledged ultimate reality or deity”. In contrast, religion means: “a particular system of faith and worship”, or “a personal set or institutionalized system of religious attitudes, beliefs, and practices”. **Therefore, when men pray together to an ultimate reality or deity, they are being religious, but they are not always sharing a religion.** Of course, this is a distinction purposely ignored by some critics of Freemasonry, who for self-serving reasons still claim that Freemasonry is some kind of separate religion.

Many social, community, political and fraternal organizations begin their meetings with a nondenominational prayer, but that doesn't mean they are practicing a specific religion or that they have formed a religion. This is a comparison also purposely ignored by some critics of Freemasonry.

In the U.S., to become a Freemason a man must be religious, but we ask no question whatsoever about their personal religion, or even if they adhere to a specific religion or denomination. We treat the specifics of their religion and the religious dogma they practice as private; as something that we have no right to intrude upon. We may only become aware of their religion if they ask for an alternate Holy book in their initiation.

There are many different religions each having different Holy books, and each divided into many denominations with sometimes highly varied practices and dogma. Even within a single religion there may be different versions of their Holy book or writings, and many different

interpretations of what phrases or words mean. Consider the situation within Christianity; the Protestants, Catholics, Eastern Orthodox churches, the Coptic Christians, and the Middle Eastern Christian churches each have their own versions of the Holy bibles, very often with some different writings by different authors, and translated from different ancient texts. Additionally, different language translations bring different connotations to some passages, often because they were translated from different earlier texts.

Within the English speaking Christian world, the first full translation of the Holy Bible was the Wycliffe's Bible in 1388, the Tyndale translation was published in 1526, the Mathew Rogers translation in 1537, the Taverner's translation in 1539, and the King James version wasn't published until 1611. Today there are over 50 different English language translations of the Holy bible in use, some significantly different from other translations. Additionally, different denominations favor different translations and view the language and specifics of parts of the Holy Bible very differently. Some denominations view every word, of whatever translation they favor, as the absolute word of God and therefore as fact. Other denominations have a more nuanced historical and contextual perspective about the words and meanings, and may even compare various translations of the Holy Bible for a deeper understanding. This degree of diversity of translations, interpretations, perspectives and practices also exists in the other major religions.

This brings us back to the key question of why Freemasonry specifically bans the discussion of religion within the lodge. People are often very passionate about their religion and its beliefs, practices and dogma. Also, tolerance of other religions varies between people and between religions and denominations. Even just within Christianity, what may be doctrine in one Christian church might be consider heretical in another Christian church. Clearly, any discussions between people of their own religion and others' religions could result in disagreements, misunderstandings, unintentional offense and potential conflict.

Why then would we ever bring into our lodge that subjects for discussion which might divide us, when we can instead focus on our good work and those broad Masonic principles and virtues that united us?

Freemasonry evolved into its modern form to unite men of various beliefs and religions in the pursuit of personal growth, community improvement and to advanced brotherly love. That is why any discussion of religion, as well as politics or any controversial subject is inappropriate with a Masonic lodge, because a Masonic lodge should unite men and never become a venue for potential conflict and division.



Freemasonry around the World

Freemasonry in South Africa

Introduction

Freemasonry was brought to South Africa by members of the Grand Orient of the Netherlands in 1772. Today there are lodges chartered under the **United Grand Lodge of England**, the **Grand Lodge of Scotland**, the **Grand Lodge of Ireland**, and the **Grand Lodge of South Africa**.

Early Colonial Period

On 24 April 1772, Abraham van der Weijden, Deputy Grandmaster Abroad under the Grand Orient of the Netherlands Deputy Grandmaster Abroad under the Grand Orient of the Netherlands, arrived in the Cape of Good Hope. He issued a warrant allowing for the founding of a lodge, “De Goede Hoop”, ten days after arriving, which was ratified by the Grand Orient on 1 September 1772. The founding members of Lodge de Goede Hoop were Abraham Chiron, Jacobus le Febre, Johann Gie, Pieter Soermans, Christoffel Brand, Jan van Schoor, Olof de Wet, and Petrus de Wit.



While in 1774 the first two native-born candidates were initiated into freemasonry, the lodge failed to gain a foothold among the local population, and was dependent on visitors, which led to the lodge becoming dormant in 1781 until it was revived in 1794, when more local residents were attracted to the fraternity, such as J. A. Truter, who was Chief Justice.

In 1795, the British occupied the Cape, bringing with them military Lodges, but no new lodges were established in Cape colony during this time.

British Rule

Another lodge was formed in 1800 by the Dutch called "De Goede Trouw" Lodge, and in 1802 Jacob de Mist arrived from the Netherlands and was installed as the first Deputy Grand Master National in South Africa.

The Napoleonic Wars brought a second British invasion of South Africa. With the beginning of British rule over the region, Dutch lodges saw an increase in members of English origin. Tensions arose between the British masons and their Dutch speaking counterparts, leading the English masons to form their own lodge in the Cape under the Moderns' Grand Lodge of England in 1811, "British" Lodge. The Antients established a rival lodge, "Cape of Good Hope", the following year in 1812.

The British and Dutch freemasons started to work together and became one. The advocate C.J. Brand (He was a grandson of one of the founders of Freemasonry in South Africa), the first Mayor of Cape Town, M. van Breda and the Master of the Supreme Court, J.H. Hofmeyer, were some of the prominent Grand Masters through the early years. C.C. Silberbauer was Grand Master in the times when the organization in South Africa, had financial problems. T.N. Cranstoun-Day (from the British side) was adamant that lodge stayed pure English. Cranstoun-Day could not speak Afrikaans.

Grand Lodge of South Africa

It was formed independently from the Netherlands and the UK. Under Colonel C.G. Botha it was established on 22 April 1961. Botha was named Grand Master. The motto of the Southern Africa Grand Lodge is: "Deo et Collegio". It is Latin for "God and Order" In November 1977, the Lodge admitted non-white members for the first time, as the South African Freemasons, previously were exclusively a white organization.

South African Lodges were administered by the British Federation of the order until 1995 when the South Africa Federation was founded.

Until 1961 the Grand Masters were called Deputy Grand Masters, because it was either part of the Netherlands Lodge.[clarification needed] There was close cooperation with Thomas Nathaniel Cranstoun-Day from the British Freemasons during the years up to 1961.



Miscellaneous

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The 150 History of Table Mountain Masonic Lodge # 124

Our 150 year history of Table Mountain Lodge, covering the years 1857 thru 2008, is still available to you. This book contains many rare historical pictures, is enjoyable reading and is well indexed for research purposes. It is professionally produced, spiral bound and available to you at our cost. Unfortunately, the price of paper has dramatically increased, so these copies cost \$30 each. To obtain a copy of this important Masonic historical record, please contact our Secretary - **Brian Grandfield PM, 530-864-6323**, email: bgrandfield@gmail.com

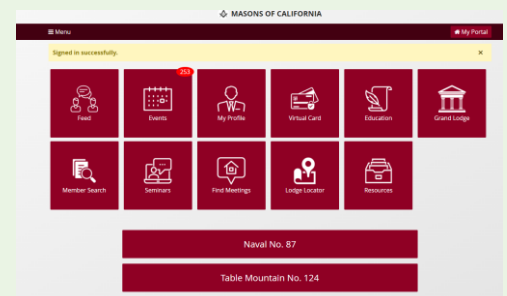
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To print your dues card. Using your computer, open your browser and go to <https://freemason.org/>. In the right corner, push “member sign in”

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

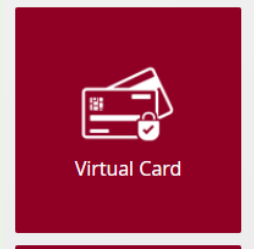
This will be the page you see after signing in

There will be a noticed posted on this page if you have not paid your dues. There will also be a link so that you can immediately pay your dues using a credit card.



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

Follow the very simple instructions to print your Due card. The new dues card does not have to be signed by the lodge secretary.



There is also a I Member 2.0 app for your smart phone. Find out about it at:

<https://masonichome.org/wp-content/uploads/2021/07/Intro.iMemberLOApp.pdf>

Contact Information

Table Mountain Building/Rooms Rentals - Woody Nelson, (530) 877-7852 or (916)202-6942

[Table Mountain Building/Rooms Rentals](#)

email: paradisefreemasons@gmail.com

Table Mountain Lodge Worshipful Master - Woody Nelson, 916-202-6942,

email: woody@wolfranchfarm.com

Table Mountain Lodge Secretary - Brian Grandfield PM, 530-864-6323,

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Table Mountain Building Association President - Doug Campbell, 530-519-1695,

email: dgcphd@gmail.com

Journal / Tresleboard - Doug Campbell, 530-519-1695 email: dgcphd@gmail.com

Table Mountain Lodge's website - <https://lodge124.freemason.org>

Doug Campbell, 530-519-1695,

email: dgcphd@gmail.com

DeMolay - Mike Meyer, 530-514-0252, email: allaboutlocks@gmail.com

Cole Hamilton, 858-342-5031, email: oldkingcreations@att.net

Rainbow Girls (for all of Butte County) – Laura Ray, 530-828-4748.

Shrine / Shriners – Woody Nelson, 916-202-6942, email: woody@wolfranchfarm.com

<https://beashrinernow.com>

York Rite – <http://royalarch.org/locations.html>

Scottish Rite – David Anderson, Sacramento Valley Scottish Rite.

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<https://www.sacramentoscottishrite.org>

Paradise and Orville Eastern Star – Peg McElroy, Secretary Golden Feather Chapter,

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