



Table Mountain Masonic Lodge #124, Paradise



Nov 2022 Journal and Trestleboard



Vol 2, Issue 11,

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

Building and Room Rentals



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 and pictures about the recent *outdoor and evening 3rd degree*. Then there is information and pictures about the recent *Grand Lodge Communication* event in San Francisco. This month we have two Masonic Formation essays. The first is *Why do Freemasons end their prayers with the phrase "So mote it be"?* The second is *Origin of the terms Freemason and Free and Accepted Masons: Some surprises*. Those are followed by *Masonic treasures: Discoveries in our lodge*. This month our focus on Freemasonry around the world is *Freemasonry in Russia and the former Soviet Union*. There is also information about *obtaining your own custom Lodge polo shirt*, and accruing a copy of 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

- 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 15, Thursday at 6 pm, Christmas/Holiday Celebration (Food, Fun and Refreshments).
- Jan 7, starting at 2 pm. Lunch at 1 pm.
- Jan 21, Lodge installation of the 2023 officers and Hiram Award ceremony.
- Jan 28, Tentative Degree, starting at 2 pm.
- Feb 4 , Stated Meeting starting at 2 pm. Lunch at 1 pm.
- Feb 11, Sweetheart Dinner starting at 5 pm.



Other local area Masonic Events

- DeMolay – Nov 3 and 17 at 7 pm at the Chico Masonic center.
- Rainbow – Nov 7 and 21 at 7 pm at the Chico Masonic center.
- [Shrine \(Cibara\) Sacramento](#) – Nov 8, Stated Meeting at 5:30pm. Dec 3, Holiday Craft Fair.
- Golden Feather Chapter Eastern Star (Paradise and Oroville) - Nov 2 in Oroville at 7 pm.
- Scottish Rite – [Nov 11 and 12 presentation of degrees for new members](#). Nov 15 stated meeting at 6 pm at the Sacramento Scottish Rite center.
- 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

- 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 Oct 1, 2022, Stated Meeting

At 1 pm, just prior to our Saturday Oct 1, 2022, Stated Meeting, the brothers, their families and guests met for a fantastic lunch provided by Brother Oso Harju. 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.

The lodge was then called to order on the 2nd degree for the proficiency of Brother Harju. It was an excellent long form proficiency.

Two new petitions for membership were read, along with new two requests for affiliation.

There was the normal business of paying bills, reading communications and we discussed several projects and some new ideas.

The brethren were notified that Brother Ralph Moore, age 93, had passed away on June 12 and that our lodge had not been notified until just a few days prior to this stated meeting. Everyone expressed disappointment that we did not have the opportunity to provide him with a Masonic funeral service that he deserved. The entire lodge was very surprised and pleased to learn that Brother Moore had bequeathed to our lodge his IRA account. This led to an extensive discussion of the lodge and building association finances and how we will use Brother Moore's donation. This led to a discussion of major building and lodge projects that need to be completed and some financial management changes for next year.

The brethren were informed that an appropriate business was located to create the Camp Fire Memorial in Magalia, and that design notes will soon be provided to that business for pricing estimate.

Brother Matt Sutter spoke of his efforts with the Paradise schools to bring a special event to our facility, and to ensure the district's continual use of our facilities. With further coordination it might be possible for us to host the schools' talent show in the spring of 2023.



Brother Cole Hamilton updated us on the activities of our local DeMolay, and the plans to start a Paradise and Magalia specific DeMolay chapter in the near future. Brother Cole also shared his idea of our building being the future location of a twice monthly local artisans fair.

After a brief discussions of recent changes of how Boy Scouting now functions, and the resulting potential risks of sponsoring a Boy Scout troop, it was decided that we would continue to explore if there was any way our lodge could mitigate those risks and still support the reestablishment of Boy Scouting on the ridge.

Worshipful Nelson updated the Brethren on our current building rentals, and recent repairs.

Brother Grandfield, our Secretary, stated that Grand Lodge is in the process of getting the Hiram Award winner's certificate to us.

Brother McElroy reported on our sick and injured.

The brothers ensured that Worshipful Nelson and brother Hamilton had the funding and sufficient knowledge of the brothers thoughts on legislation for the Grand Lodge Communication event in late October.

The brothers agree that we would have a Christmas celebration on an evening in mid-December. Exact date and location to be determined.

Worshipful Nelson reminded the brothers that elections will be held at our November stated meeting.

The Oct 15 Outdoor Nighttime third degree being only 10 days away, significant time was taken to thoroughly review the plans, the remaining work, everyone's positions and final practices. Worshipful Woody informed the brethren that the degree site and the access road to the site were nearly ready. Brothers were quick to offer help with the remaining work. There was brief discussion of the dinner that will be held just prior to the outdoor degree, and the volunteers that were assisting.

The calendar of events for November and December were reviewed. It was noted that the tentative degree in November could be either a first or second degree conferral, depending upon who is ready and available.

The lodge was then closed, peace and harmony prevailing.

Note: Brother Hamilton volunteered to provide the November stated meeting lunch.



Night Time Outdoor 3rd degree

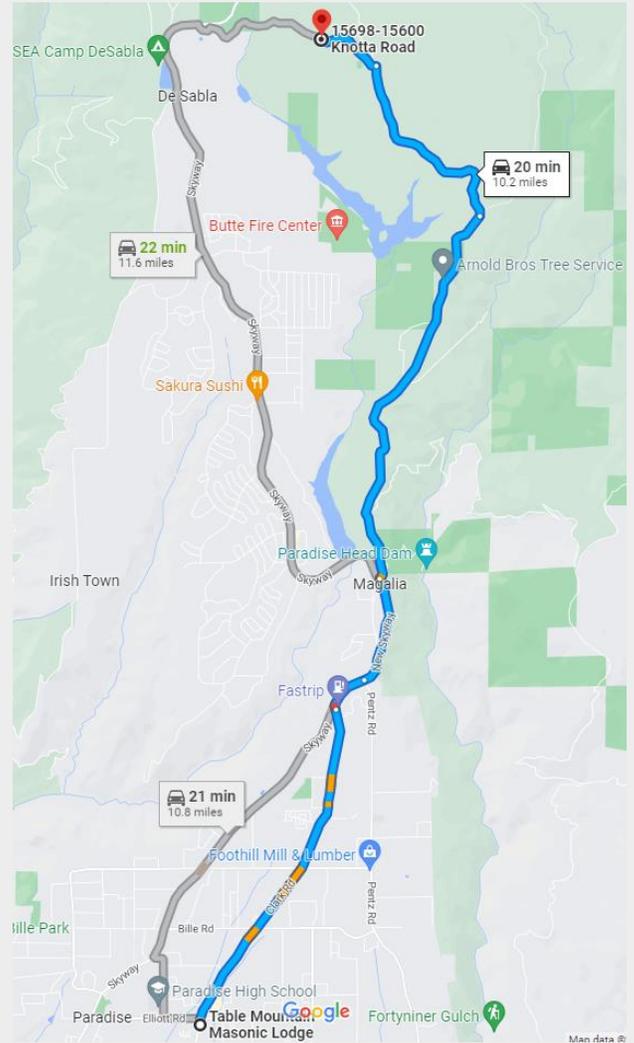
Almost 4 years ago, the cities of Paradise, Magalia, and other small communities, collectively known as *the ridge* were devastated by an immense inferno. That fire consumed 19,000 structures. The vast majority of the population was displaced. The water and utility systems were also destroyed and the ground was covered in toxic materials. Hopes of quickly rebuilding were shattered by the reality of the destruction. Most people and businesses chose not to return. When we learned that the Paradise Masonic Building survived, a small band of Table Mountain lodge brothers rededicated themselves to restoring our lodge, and ensuring Freemasonry would remain on “the ridge”. We overcame the obstacle of the pandemic, and the rebuilding has gone well. This year alone, we have brought in eleven new members, many of which are taking chairs and assuming other duties in the lodge. All Chairs in our lodge are filled for the second year in a row, and we have a flowing line of officers. Therefore, on Oct 15, Table Mountain Masonic Lodge held its first annual Outdoor and Evening 3rd Degree as both a celebration and a statement that we survived, rose from the ashes, and that we are alive and we are a successful Masonic Lodge.



The idea for this event was conceived while some of the brothers were visiting an outdoor daylight 3rd degree near Yuba City. When we discovered that there was no record of an outdoor night time degree, the challenge was accepted.

The date was set for October 15, so that we would have the necessary time to build and arrange for the event. We decided to invite the Chico Leyland Stanford lodge and Scepter lodge to participate in recognition of the support they gave our lodge after the fire. Worshipful Woody Nelson lead the effort by providing the remote forested mountain top location for the construction of the rough lodge. The map to the right provides a general idea of the remoteness of the site. From the Paradise Table Mountain Masonic building it is a good 20 minute drive to the outdoor location, some of it on unimproved roads and trails.

From the beginning it was decided that the outdoor lodge would be built of wood from trees that had gone through the fire. It was built with chainsaws, chippers, tractors, shovels, lots of hand tools and human sweat.



The brothers jumped into the project. Many provided physical labor, tools and their construction expertise.



Brother Steve Kane made the following replicas of our indoor lodge symbols for the outdoor lodge.



Invitations to the event were sent out statewide by email. Grand officers and brothers from many lodges responded. In total we had 67 RSVPs. We even had visitors from Nevada. Due to our location in California and the late hour of the event, we anticipated that some brothers would prefer to stay overnight. Therefore, Worshipful Nelson arranged for a Masonic discount at the Paradise Best Western. On the event day, some visitors arrived in the morning for a daylight view of what had been built, so they joined us for our 10 am rehearsal.



From 4:30 to 6 pm Dinner was served at the Paradise Table Mountain Masonic Building. The dinner was prepared by some of the spouses and daughters of our members. Our local Paradise / Chico DeMolay Chapter served the guests and afterwards cleaned the facility. The dinner was barbecued chicken, barbecued baked beans, cornbread and refreshments. Chips and salsa, and candies were also provided. Guests donated \$10 each for their meal. DeMolay and all family members ate free of charge. There was great fellowship. Many of the guests were first time visitors to our lodge and were surprised by our elegant upstairs lodge and our large lodge room.



Always being mindful of the less fortunate, leftover food (chicken, beans and corn bread) were later provided to local homeless families.

After dinner, all participants and our guests conveyed to the outdoor site to await sunset, lodge opening and the start of the degree conferral.



Sixty visitors filled seats to observed the event. At 7 pm, with only the sky and stars above, and sawdust for a floor, Table Mountain Lodge opened a lodge of Master Masons for the purpose of conferring the 3rd degree of Freemasonry on brother Justin (Oso) Harju.



Then Chico Leland Stanford Lodge assumed their positions and performed the first section of the Master Mason degree. Brother Harju took his obligation as a Mason Master on a wooden alter, the only illumination coming from the three lesser lights.

That alter was created from a large slice of tree that stood at that location through the terrible fire of 2018.

Then Table Mountain Lodge, assisted by Scepter Lodge (West Sacramento), presented the second section of the 3rd degree. Senior Grand Warden Sean Metroka of the Grand Lodge of California presented the long form lecture of the 3rd degree. Brother Cole Hamilton of Table Mountain Lodge delivered the charge, and Worshipful Nelson presented the Masters instructions. The lodge was then closed appropriately, peace and harmony prevailing.



The Oct 15, 2022, Outdoor & Night time 3rd Degree participants

Table Mountain Masonic Lodge #124

Master and King Solomon – William Wieger PM
Senior Warden and King Hyrum of Tyre – Doug Campbell
Junior Warden and giving the Master's guidance – Woody Nelson PM
Treasury – Rich Gingery
Secretary – Brian Grandfield PM
Senior Deacon and 1st Fellowcraft – Juston Purcell PM
Junior Deacon – Ehren Hawkins
Senior Steward and 3rd Fellowcraft – Phil Howard
Junior Steward and giving the charge – Cole Hamilton

Chico Leland Stanford #111

Master – Glenn Story
Senior Warden – Cameron Ellis
Junior Warden – Larry Willis PM
Chaplin - Ray Dunham PM
Senior Deacon - Brett Kimball
Senior Steward - John L. Barneson III PM
Junior Steward - Darrel Row

Scepter Lodge #143

The Ruffians – Sean Ynostroza, Lance Covert, and Dan Hagey.
The Seafaring Man – Paul Schmidt
2nd Fellowcraft – Joe Billings PM

Naval Lodge #87

Tiler - Mike Ne Smith

Grand Lodge of California and Nevada Lodge #13

Sean Metroka – Long form 3rd degree lecture

Candidate

Brother Justin (Oso) Harju of Table Mountain Lodge #124

FREEMASONRY promotes a way of life that binds like-minded men with the principles of Brotherly Love, Relief and Truth in order to serve God, Family, Country, Neighbor and Self.



Grand Lodge Annual Communication 2022

This year Table Mountain Masonic was represented by Worshipful Woody Nelson and brother Cole Hamilton. They will provide a report on the event at our November stated meeting.



Conferences and Trainings



Masonic Art



Our Grand Lodge officers at practice



Themed events



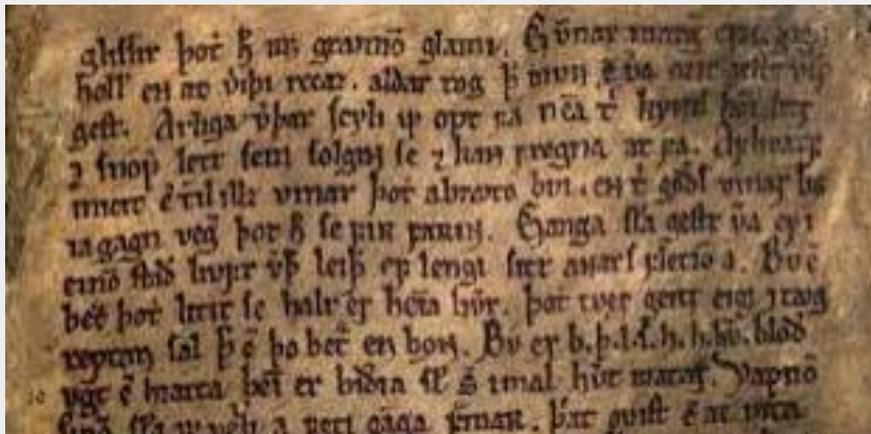
Social activities

Masonic Formation

Why do Freemasons end their prayers with the phrase “So mote it be”?

Recently I saw that someone on the internet was claiming the phrase “so mote it be” came from some group of devil worshipers, therefore Freemasons must be devil worshipers. Of course, that is a totally ridiculous claim.

The Halliwell manuscript of 1390, also referred to as the Regis Poem, is one of the oldest confirmed records of the Craft of Masonry, and it seems that the phrase "so mote it be" may have first appeared in it. It's not clear who wrote the poem. It was in the possession of several different people long before it was placed in the Royal Library of England, and then in 1757 given to the British Museum.



The poem of 64 pages was written in rhyming couplets and tells the story of the beginnings of Masonry (supposedly in ancient Egypt), and claimed that the "craft of Masonry" came to England from France during the time of King Athelstan during the 900's. There are some other sources that support this timeframe for the establishment of a formal lodge of operative Masons in the vicinity of York England.

The poem explains the elements of moral behavior expected of Masons. These were standards of conduct that the Masons were obligated to follow. The final lines of the manuscript (translated from Middle English) are as follows:

Christ then of his high grace,
Save you both wit and space,
Well this book to know and read,
Heaven to have for your reward,
Amen! Amen! **so mote it be!**
So say we all for charity

It is customary in contemporary English language Christian church services to end prayers with a hearty “Amen,” a word meaning “So be it.” Amen is a Latin word derived from the Hebrew word אָמֵן meaning “certainly.” Thus, a congregation saying “Amen” is literally saying “So be it.”

According to the dictionary, the word *mote* is an archaic old English and a Saxon verb that means *must, may or might*.

mote

auxiliary verb

archaic

: MAY, MIGHT

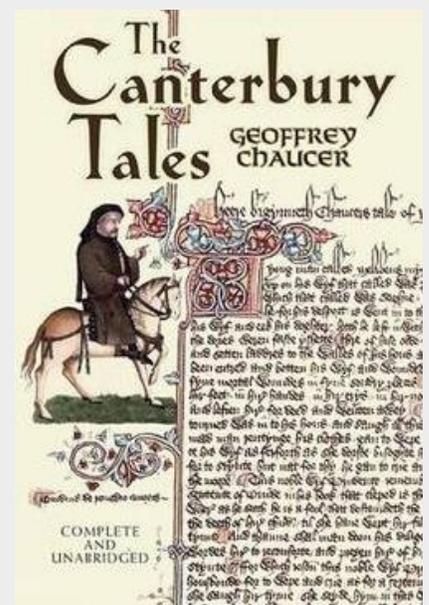
From Middle English moten, from Old English mōtan (“to be allowed, be able to, have the opportunity to, be compelled to, may, must”), from Proto-Germanic *mōtaną (“to be able to, have to, be delegated”), from Proto-Indo-European *med- (“to acquire, possess, be in charge of”). Cognate with Dutch moeten (“to have to, must”), German müssen (“to have to, must”), Ancient Greek μέδω (médō, “to prevail, dominate, rule over”).

The word *mote* appears in the poetry of Geoffrey Chaucer (1340–1400), who in his prologue to the *Canterbury Tales* used the line:

*The wordes **mote** be cousin to the deed in.*

The phrase “So mote it be” means “So may it be,” which is the same as “So be it.” It is also similar to the prayer ending “thy will be done” which is used by some churches.

Now that we’ve established the true meaning of “Amen” and “So mote it be,” the question remains, “Why do Masons still end their prayers with ‘So mote it be’?” Freemasons today are just ending their prayers the same way they did in 1390, thus continuing a more than 600-year-old Masonic tradition.



Note: various organizations and individuals have adopted the phrase or use the phrase. They include the Rosicrucians and some Neopagans and Wiccan groups. The phrase was even on the back cover of the third album of English rock band Led Zeppelin.



Masonic Formation

Origin of the terms *Freemason*, and *Free and Accepted Masons*: Some surprises!

Note to readers:

Instead of relying strictly on Masonic history sources, I took a multi-disciplinary approach, researching and applying information from linguistics, general European and British history, art history, architecture, metallurgy, stone carving and geology. As such, a more comprehensive, revealing and well supported explanation (theory) of the terms Freemason and Accepted was revealed.

This new theory offered in the final conclusions of this article incorporates aspects of the three most common theories described at the beginning of the article. Like any theory about historical events, this new theory is only a possible explanation. As such, it can and should be subjected to careful investigation by other researchers. Some future researchers may reject this new theory, and offer new evidence or even a new possible explanation. That is the true nature of research, it is the search for truth.

A serious academic researcher might note that I did not fill this article with endless academic style references or provide an APA style reference list, as is required for academic peer-reviewed research publications. That is because I was mindful that our Journal / Trestleboard is for the general Masonic community, who in my opinion, would be distracted and bored with the academic attribution system.

Currently, available evidence indicates that a form of the term Freemason first appeared in writing in England in 1350. We do not currently know beyond any doubt how the term Freemason was created or specifically what it meant in ancient times. However, there has been much research into the subject, and today there are three theories (possible explanations) for the original of the word Freemason. Presented here is a summary and review of those theories, the available evidence both pro and con for each theory, then additional evidence which reveals a newer and more comprehensive explanation for the term Freemason. Also addressed is the term Accepted, and the phrase Free and Accepted.

Theories

One theory, that has received very little attention or support, is that the term Freemason might have come from France. In the French language the word for brother is *frère*, and the word Mason is *maçon*. So, *frère maçon* would be *brother mason*, which is how Masons might have addressed each other. Upon traveling to the British Isles, this term could have been corrupted into something sounding like Freemason. Today the French word for Freemason is *franc-maçon*, the word franc meaning French, and also refers to the French monetary unit

(coin). This implies two possible origins. One would be that Freemasons were specifically French masons long ago, and the other implication is that they were paid Masons (independent contractors). There is some evidence that French Masons traveled to the British Isles for work over 1000 years ago.

The most popular theory is that from very ancient times operative Masons were highly skilled independent contractors, free to travel and provide their services at a negotiated price. Their status being significantly different from the majority of population which was bound to some degree of servitude to the local earthy authority. Recent archeology discoveries support the existence of such a class of stone artisans in Ancient Egypt, and some Masonic Rites and Masonic researcher claim that the foundations of Masonry are from Egypt.

A more recent theory is that *free*, refers to a type of soft stone called *freestone*, that was softer and therefore more suitable for making stone decorations. This type of work would have require better trained and more highly skilled artisans than those that quarried the stone or built simple walls, bridges and fortifications. Thus, the theory is that the word *Freemason* referred to more highly educated and highly skilled Masons that worked in freestone. We do know that in England at that time workmen were often conscribed by the local authorities to do the simple and strenuous work of quarrying and moving stone. Therefore, the idea of two classes of stone workers, Masons and Freemasons, seems reasonable, and some old documents in England specifically refer to two groups, Rough Masons and Free Masons.

Available Evidence and Scholarly Materials

In his book *Medieval Faith and Symbolism*, researcher G.G. Coupon of St. Johns College, Cambridge, England, claimed that evidence of two terms, rough mason and free mason first appeared in 1350 in a London statue concerning pay for workman. He notes that there are additional mentions of both rough masons and free or freestone masons in English and Irish documents from the 1400s. This provides support for the third of the before mentioned theories.

However, Mr. Coupon also posited that the French phrase that appeared in that statute, *Mestre mason de franche pere*, was the probable origin of the word Freemason. This phrase translates as *Master Mason of/from a French father/origin*. The reference to French father/parentage supports the first of the before mentioned theories. Specifically, that the word Freemason came from *franc-maçon* or *frère maçon*. The reference to the French was removed in the 1360 update to the before mentioned document. That was likely done because England and France were engaged in a long and vicious war, resulting from the English King's claimed dominance over of a large portion of France. However, in documents from the 1400s we see both the terms free Mason and franc Mason. It certainly appears that these terms were, for some time, used interchangeably.

Mr. Coupon claimed that prior to 1350 all masons came under the general term *caemantarii*. This is one of the many spellings of a Latin word for a worker in stone, stone cutter or builder of walls. I find this claim to be questionable. From 1066 (the Norman invasion of England) church clergy and scholars were the primary users of Latin, the nobility having adopted the French language, and common people speaking the Saxon language. A review of construction and architecture in the British Isles prior to the Norman invasion showed little use of ornate stone decorations. Instead, rough or semi-rough stones were used in almost all previous construction. This seems to point to the introduction of ornate and smooth stone construction by a foreign influence, most likely from France.



Rough stone wall

Ancient stories are generally treated as myths, and it is recognized that they cannot be considerable reliable sources of information about what happened in the distant past. However, myths often have some kernel of truth within them, and there are times when such myths align with the available evidence and that alignment provides some measure of credibility to the myth. One old story tells of masons that came to England from France in the early 900s with advanced architectural and stone cutting skills that were passed to them from Greek stone masons from the Byzantine Empire (the Eastern Roman Empire) which was still intact and functioning. To me, based on the evidence, this seems entirely plausible.

I see a significant problem with the theory that Freemason came from free stone. If as records show there were rough stone masons, why would there not be smooth stone or soft stone masons? Considering its etymology, *free* appears to be an odd word to choose to describe stone. The *Online Etymology Dictionary* gives the following history:

Free (adj.)

Old English *freo* "exempt from; not in bondage, acting of one's own will," also "noble; joyful," from Proto-Germanic **friez* "beloved; not in bondage" (source also of Old Frisian *fri*, Old Saxon *vri*, Old High German *vri*, German *frei*, Dutch *vrij*, Gothic *freis* "free"), from PIE **priy-a-* "dear, beloved," from root **pri-* "to love."

The sense evolution from "to love" to "free" is perhaps from the terms "beloved" or "friend" being applied to the free members of one's clan (as opposed to slaves; compare Latin *liberi*, meaning both "free persons" and "children of a family").

Meaning "clear of obstruction" is from mid-13c.; sense of "unrestrained in movement" is from c. 1300; of animals, "loose, at liberty, wild," late 14c. Meaning "liberal, not parsimonious" is from c. 1300. **Of nations, "not subject to foreign rule or to despotism," recorded in English from late 14c.**

As you can see from the history of the word free, there is nothing to indicate its appropriateness as a description of stone. The more logical supposition is that instead of free mason coming from free stone, **free stone was named such because it was used by free masons or free stonemasons. It also likely the free stone was originally called French stone. Even today we still have the term *French stone*, which refers specifically to limestones, granites, sandstones, marbles, lavas and slates, which are especially suitable for ornamental stonework.**



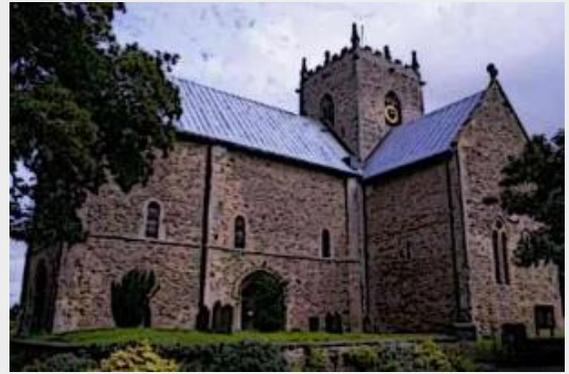
Smooth stone masonry

Note the portion of the above etymology in bold type. The definition of free, meaning *clear of obstruction, unrestrained in movement, liberal and not subject to foreign rule* appeared during the period of the transition from franc masons (French masons) to free mason or free stonemason. **Considering the ongoing wars between England and France throughout this period, it is reasonable to suppose that franc (French) mason became an uncomfortable title to bear, so they instead sought to become known as free masons. Free, to emphasize their liberal (educated and independence) nature, and to seem less foreign.** It is likely that this process of name changes started well before the before mentioned 1350 in a London statue, and took many years to complete.

In the academic disciplines of art history and architecture, there is a recognized architectural period known as *Anglo-Saxon architecture*, that existed in the British Isles from the mid 5th century to the Norman (French) conquest of 1066. During this period in England most buildings were made of wood and rough stone and thatch roofs. Even in larger construction, smooth polished stone was seldom used. Instead, a type of plaster



was applied to rough stone to give it a smoother appearance. Farther north in Scotland, particularly in the highlands, building of almost entirely rough stone construction was the norm. Most of the then readily available stone, in both England, Wales and Scotland, was rough, gritty and as such not suitable for creating smooth or polished construction stones.



During the mid 8th century to the mid 9th century a style known as *Carolingian architecture* appeared and dominated in France and part of Germany. It was an attempt to imitated and improve on Roman style architecture. It featured smooth stone and more complicated designs. There is some evidence of small attempts to introduce this style of architecture in England during that period, but it would have required skilled masons from Europe, and French stone or the discover of ready source of appropriate stone in the British Isles. That period coincides with the ancient stories of masons from France entering England. After the Norman (French) conquest of 1066, franc masons brought more advance architecture featuring smooth and polish stones, and ornamental stonework to England and Wales. It appears that these masons were forerunners of what later became known as free masons or free stone masons. This was a style architecture of referred to as *Norman architecture*, and became the foundation of English architecture.



3 e3

Durham Cathedral in England, started in 1093

There is evidence that even as early as the 1400s, English free stonemasons had separated themselves from the guild of rough masons, and had become its own form of fraternity. The *free* having French influences, and the *rough* having Anglo-Saxon influences, such a separation seems plausible.

There is solid evidence that by the early 1600s and perhaps earlier, that fraternal lodges of free masons, specifically in Scotland, began to allow non masons to join their organization, learn their secrets, experience their moral code and lessons, and to add their wealth and protection to the fraternity. This was likely the early foundation of our modern Craft. These well-to-do gentlemen that were accepted into the fraternity, became known as *accepted* masons.

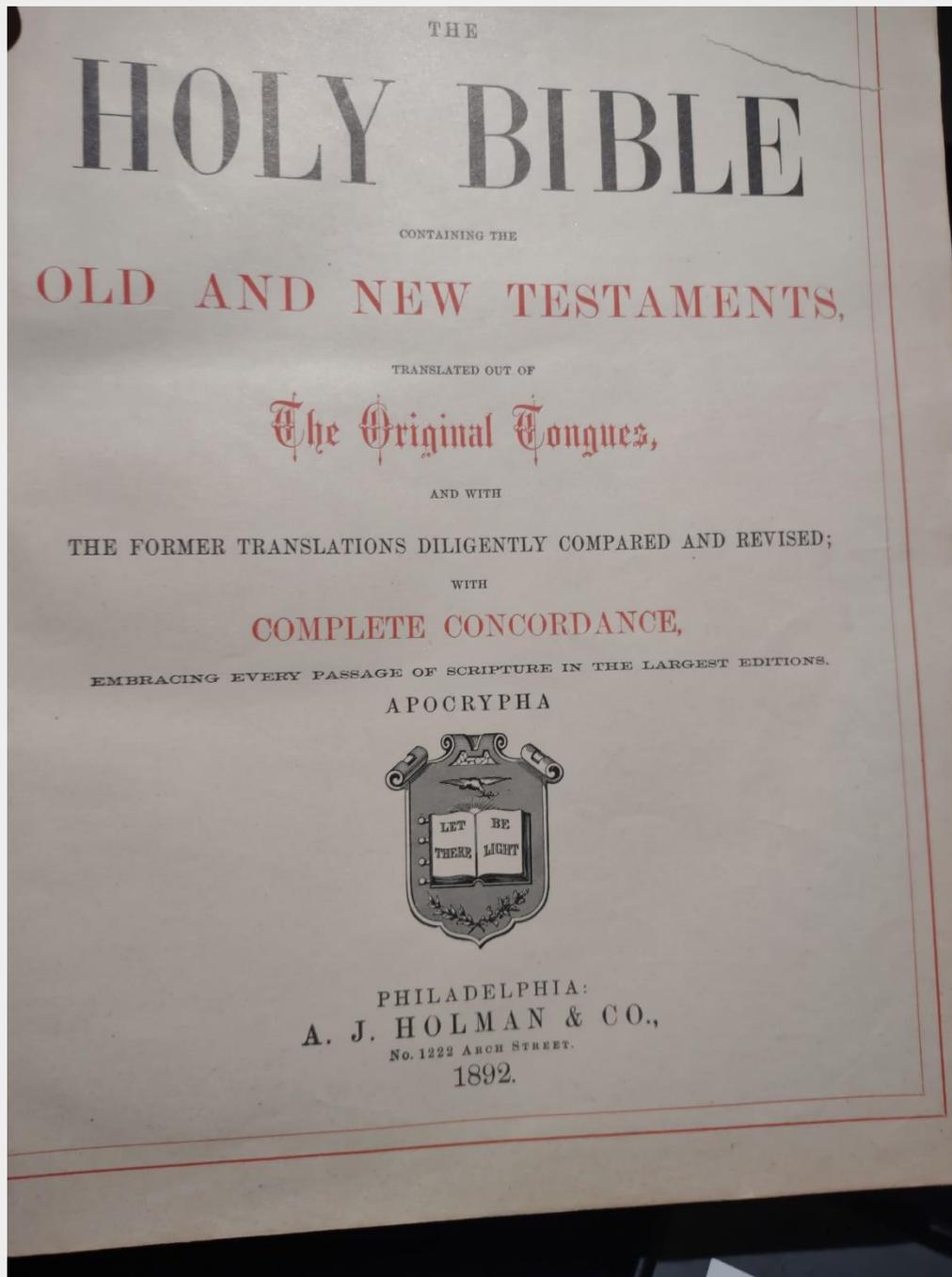
In the early days of Grand lodge in England, it seems to have been recognized by its leaders that the term Freemasons did not include all stone masons, but instead were specifically skilled smooth stone and ornamental stone masons. In the early eighteenth century in the UK, a Fellowcraft mason was often called a Giblym, Ghibli, Gebalite or Giblemite (in those days the spelling and pronunciations of words were not as standardized as they are today) from the city of the Gebal, not far from Jerusalem. The Giblemites were distinguished for their mastery of the art of *ornamental stone-carving*. It is thought that the Giblymites were employed to finish the stonework on King Solomon's temple.

Additionally, the working tools of Freemasonry found in our lodge ceremonies are not those of a rough mason, but instead those of a smooth stone and ornamental stone mason. Rough stone masons employed picks of various shapes, and wedges to separate edges. They did not use compasses, squares or levels.

Conclusions:

Based the available evidence as summarized in the article, I posit that the true origin of the word Freemason, was franc (French) mason. As early as the 900s, French masons brought to England and Wales more advance architecture featuring smooth and polished stones, and ornamental stonework. They primary worked with types of stone that are even today still known as French stone. Due to the almost 100 years of wars between England and France these French masons sought to escape being mistakenly identified as the enemy by seeking to be known as free masons. Free, to emphasize that they were free men and free of foreign loyalty. Stone suitable for smooth and ornamental worked then became known as freestone, named after the free masons or free stonemasons that worked it. It appears that these free masons or free stonemasons were forerunners of those that later became known as Freemasons. The term *Free and Accepted Masons* originally referred to two categories of members, one category being actual operative smooth and ornamental stone masons, and the other category being men that were not stone artisans but were accepted into the fraternity.

Masonic treasures: Discoveries in our lodge.



We all are very aware of the large old Bible on the altar, but upon closer examination we discovered that it was printed in 1892. Therefore, it most assuredly was used in the lodge in Cherokee before the move to Paradise in 1936.

Our lodge Bible was published by the A. J. Holman & Company, which existed from 1872 to 1961. There is not a lot of available information about this company. However, it was an American publishing company that specialized in exceptionally high quality Bibles that

included the complete Concordance and Apocrypha. Some editions also included pronunciation guides, study guides, cross referencing and extensive pictures. Today we would call them heirloom bibles. Our Bible is in exceptional condition.

On the title page it says, “The Old And New Testaments, Translated Out Of The Original Tongues, And With The Former Translations Diligently Compared And Revised”. What this means is that the text generally conforms to the authorized or King James version (translation) of the Bible.

At the top of the stairs to our upstairs lodge room there are two photographs of the old lodge room in Cherokee California. The mining camp at Cherokee was the location of our lodge prior to it moving to Paradise in 1936. We noticed that the G in the East in the photograph appeared to be identical to the G in the East in our upstairs lodge. The only difference was that the one in the picture appears to have been white, and the other is currently gold. Upon closer examination, we could see that gold was added over white paint and the G had twice been broken and repaired. We are now fairly certain that it is the same G that was prominent in the East in the lodge in Cherokee.



The two pillars in the upstairs lodge are obviously old. Additionally, the workmanship of the pillars are very similar to the G in the East. While there is no written or recorded indication of their age, we were able to obtain an estimate. By closely examining the globe we were able to determine from countries and the boundaries represented, that it was made somewhere between 1926 and 1936. This was primarily determined by the northern boundary of the South American nation of Bolivia. The boundary as shown, existed only during that limited period of 10 years. We are now fairly certain that these same pillars stood in the lodge in Cherokee.



Among the many framed items in the archives of our lodge, we found an old Masonic apron (see picture below). Carefully protected by glass, this elaborate apron is obviously handmade and is beautifully decorated. It is white with a red trim all round it. The hand stitching and hand bead work are evident, and the trim was carefully hand folded many times before being sewn. With it was a small card that said that it was “originally presented to a Dr. J. Black in Scotland about the year 1820”. Also, that it was a rare and “unusual 33rd degree apron”.



Some unusual aspects of this apron is the star pointing downward with a G in it, which is separate from the effulgent sun and the compass. Also, while there are two pillars with the initials J and B, and there is a prominent compass, there is no square or any other working tools of Freemasonry. The symbol of the square and compass together as we it is currently used, seems to have been popularized in English Freemasonry sometimes in the 1780s.

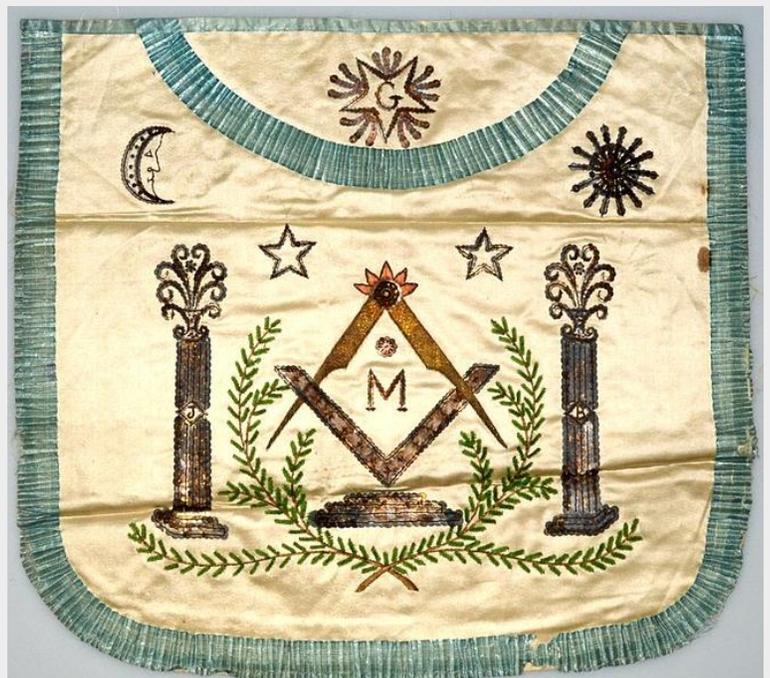
The red trim is a strong indication, but not assurance that it may be a Scottish Rite apron. However, lacking the appropriate symbology, it does not appear to be a 33rd degree apron.

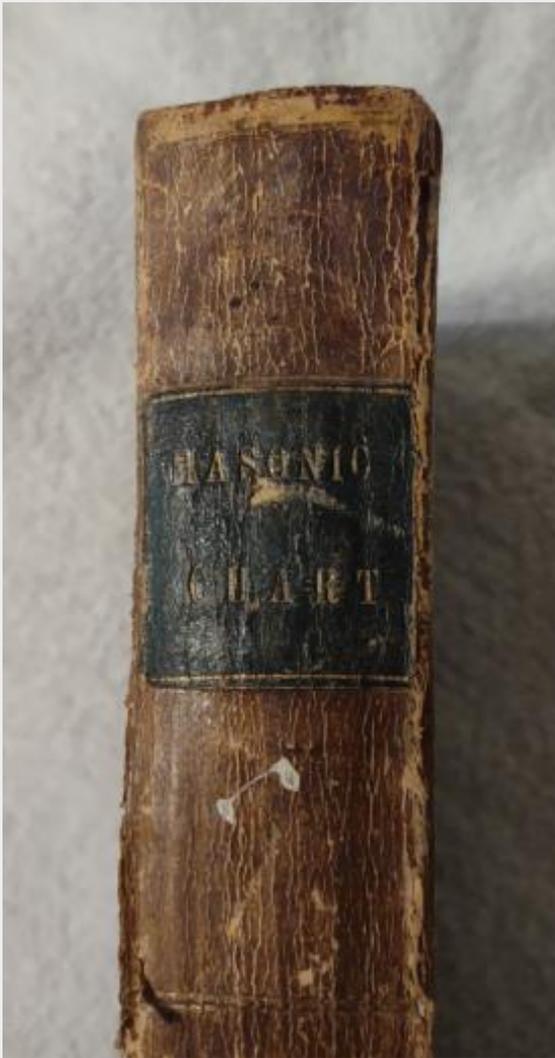
Our apron has some similarities to the apron on the right, a Scottish Rite Master Mason Apron, circa 1820–1850. There is a problem with the idea that a Scottish Rite apron originated in Scotland in 1820. While Scottish Rite was a successful and growing form of Freemasonry in 1820, we were unable to find evidence of it being practiced in Scotland during that timeframe.

During that time period, there was not any standardization of what Masonic Aprons should have on them, or their colors. Virtually all Masonic aprons were customized according to the maker's and wearer's preference.

The apron found in our lodge most closely resembles the one on the right. Currently in the Missouri History Museum, this was the apron of Major William Christy, founder of North St. Louis and prominent member of St. Louis society. It is from the same general time frame.

The downward point star containing the G at the top, the design of pillars, compass and branches are almost identical to our framed apron. This apron also has intricate embroidery and is beaded, as is our apron. While ours appears to be of even higher quality, the similarity is so overwhelming that we can rightly suspect that both aprons may have been produced by the same hand or same shop.

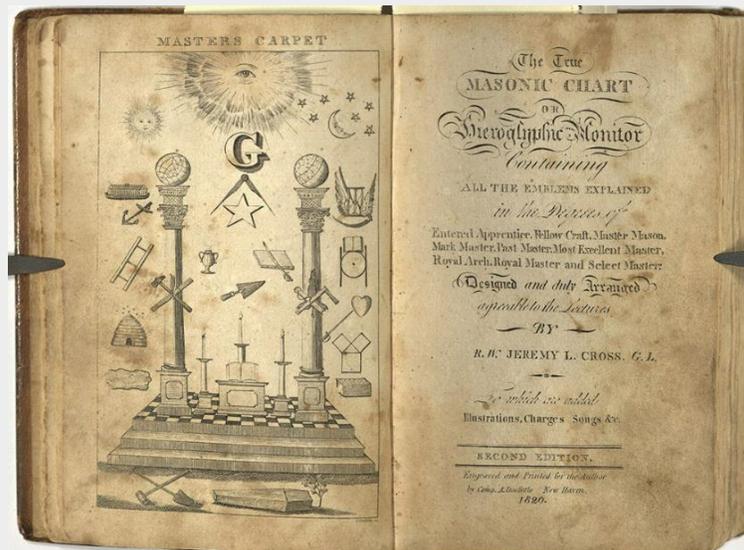




Brother Phil Howard located a very old small Masonic book. It is about 4.5 inches by 6 inches, bound in brown leather. On the binding are the words *Masonic Chart*. On the front inside of the binding is hand written *Samuel Leaver, New York, 1846*. Comparing the book to online pictures of books, this book appears to match the 1826 *True Masonic Chart*, by Jeremy L. Cross. I found the following short bio of Brother Cross:

Jeremy L. Cross, born in New Hampshire in 1783, was an eminent Masonic scholar and lecturer who studied directly under Thomas Smith Webb and played a significant role in disseminating Webb's adaptation of William Preston's work throughout all Masonic jurisdictions in the United States. His True Masonic Chart or Hieroglyphic Monitor is perhaps the best representation of that work, in that it contains elaborate illustrations specifically developed to accompany Webb's lectures. Apart from providing the foundation for the engravings in Masonic monitors in the centuries that followed, Cross invented a number of composite symbols still utilized in Masonic lectures today, perhaps the most significant being the broken column and weeping virgin.

It appears the book was first published in 1817, then again in 1820, and again many times after that. Modern editions of this book are still available.



Freemasonry around the World

Freemasonry in Russia and the former Soviet Union.

This article was originally conceived as just a report on the history and current status of Freemasonry in Russia. However, that proved difficult. What has been referred to as Russia has changed many times in last 300 years, and may now be undergoing more changes. To understand the history of Freemasonry in Russia, we must begin with some Russian history.

Russia has, for at least the last 300 years, been a country with an aggressive expansionist policy. The lands that were once part of imperial Russia are present day Finland, Ukraine, Georgia, Armenia, Azerbaijan, Kazakhstan, Mongolia, Turkmenistan, Uzbekistan, Kyrgyzstan, Tajikistan and parts of China. These were all taken by extreme force. Additionally, imperial Russia attempted at times to annex parts of modern day Bulgaria and Turkey. By the early 1800s, the Russian Empire was the third-largest empire in history.

Modern Freemasonry came to the Russian Empire in the early 18th century, primarily by western military officers, diplomats and business people. There are records of a lodge in Saint Petersburg as early as 1732. Before long many different types and rites of Freemasonry were present in Russia. While there was much competition between the rites and their respective Masonic leaders, new lodges continued to be established and membership continued to grow.

Freemasonry has always had a difficult time with Russian leaders. The many governments of Russia and its functionaries have always been deeply suspicious of outsider influences that might spread discontent. The Masonic ideals of fellowship, brotherly love and equality were seen by some Russian authorities as troublesome. Rumors of potential treason lead Empress Catherine the Great in 1785 to suppress Freemasonry and to remove its symbols and publications from Russia. After her death in 1796, her son allowed Freemasonry to return and it flourished. However, Emperor Alexander grew increasingly suspicious, so in 1822 restricted the activities of Freemasons. After the *Decembrist Revolt* of 1825, the next Russian Emperor again suppressed Freemasonry. He suspected that Freemasons were among the leaders or the source of the revolt. Freemasonry was legalized and enjoyed a brief revival after the Russian Revolution in 1905. However, the Bolsheviks had all the lodges and their property confiscated after the *October Revolution* in 1917.

After the fall of imperial Russia and the rise of the Soviet Union, Finland managed to forcefully gain independence. Mongolia effectively became a vassal state of the Soviet Union. Estonia, Latvia, and Lithuania were forcibly annexed after Stalin and Hitler agreed. After the second world war, parts of modern day Belarus and Kaliningrad (previously parts of Poland)

were forcibly added to the Soviet empire, and most of Eastern Europe became vassal states. Of course, to ensure no opposition to its communist dogma, the Soviet Union outlawed Freemasonry in all areas under its control. Anyone expressing belief in God was harassed and religious instruction was banned.

After the fall of the Soviet Union, many of those lands achieved independence, yet today some of them still live under the strong intimidation of Russia, or in outright fear of it. After independence from the Soviet Union, freedom of religion and Freemasonry returned to many of those lands. **Today, various forms and rites of Freemasonry are active in Estonia, Latvia, Lithuania, Ukraine, Georgia, Armenia, Azerbaijan, and Kyrgyzstan.**

Freemasonry returned to Russia in 1992, and it experienced reasonable growth throughout the country. Today there are four major Masonic organizations. The last public information indicates that there are 47 lodges of different types and at least 960 members.

- Grand Lodge of Russia - 700 members in 33 lodges.
- United Grand Lodge of Russia - 200 members in 11 lodges.
- Grand Orient of France - 40 members in 2 lodges.
- Grand Lodge of France - 20 members in 1 lodge.

After the fall of the Soviet Union, The Russian Federation emerged as a much smaller and very dysfunctional nation undergoing severe internal changes. The leaders who emerged at first seemed to have some democratic values, and some commitment to honest representative government, freedom of religion and personal freedoms. During this period, various forms of Freemasonry quickly returned to Russia, and it seemed to thrive. However, all this changed. Today's Russia is known as that nation that has invaded Ukraine, spouts nationalist rhetoric, suppresses free thought and dissention, threatens its neighbors and seems to have delusional aspirations of recapturing its former empire. Most religious organizations that are not directly aligned with the Russian orthodox church have been banned.

Yet Freemasonry is still operating in Russia at this time, but apparently under growing pressure to be aligned with Putin's leadership and policies. One Russian Grand Master has tried to protect Russian Freemasonry with this carefully worded message to Russian Freemasons:

“Dear brothers in all your degrees and ranks! Observing a bright, ambiguous reaction to the events taking place in the world today, I consider it my duty to address you with an open message.

First of all, I think it is appropriate to recall the basic truths of Freemasonry. Our ancient constitutions, all our rules and our spirit state the strictest ban on discussions about political and religious issues in our Lodges.

In order to avoid fraternal strife, this ban has a deeper moral character especially with regard to political issues. For a real Freemason, no matter how complex the outside world is, a sense of inner harmony, fraternal communication and continuity of the chain of communication of Masonic knowledge are the prevailing aspects of its existence. Everything passes and only brotherhood seems eternal to us. Therefore, I urge you to refrain from discussing political realities not only within the walls of the Temples, but also in profane debates, including social networks. I advise the brothers holding state and military positions to read Andersen's Constitution carefully once again, especially in the part "On Civil Power, Supreme and Subordinate". Be faithful to your obligations and oath to the Motherland."

Obviously, Russian Masonic leaders are trying to walk a fine line between the opposing political arguments so as to protect Russian Freemasonry and themselves from the draconian state authorities. At this time the websites of the Russian Grand Lodges are still operating. We all wish them well in these trying times.



Miscellaneous

Get your Table Mountain Masonic Lodge Polo Shirt

Show your pride with this attractive lodge shirt.

Embroidered with the **Table Mountain #124 logo**, this high quality, breathable 100% polyester polo shirt is highly attractive and comfortable. Only one color, graphite. The shirt is made by *Port Authority*. The embroidery is done locally. Yours for just \$40.

To obtain one of these please contact brother Doug Campbell at **530-519-1695**, or email paradisefreemasons@gmail.com . Please give your name, shirt size and phone number.
Cash or check is acceptable.



Available for Rent – Special Events and Gatherings Historic Table Mountain Lodge Building Link to [Building and Room Rentals](#)

Woody Nelson, [\(530\) 877-7852](tel:5308777852) or email: paradisefreemasons@gmail.com
Table Mountain Lodge Building is located at 5934 Clark Rd, Paradise,

A beautiful and historic venue for meetings, services, and special events. We have hosted weddings, anniversaries, parties, business meetings, memorials, church and funeral services and a wide variety of community fairs and events.

Our facilities include a commercial kitchen, a large dining area, an event hall that can accommodate up to 299 guests, meeting space and plenty of parking. the Historic Lodge Room is perfect for weddings and special ceremonies.

To better serve the community our prices are kept very affordable and we are very accommodating.

Our facilities are fully accessible.

For more information and a tour of our facilities, please contact Woody Nelson at **(530) 877-7852**, email: paradisefreemasons@gmail.com

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

Printing your own Dues Card

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

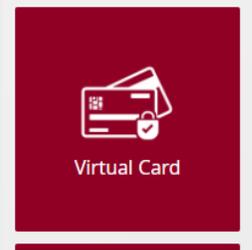
This will be the page you see after signing in

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

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[Table Mountain Building/Rooms Rentals](#)

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email: woody@wolfranchfarm.com

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

email: bgrandfield@gmail.com

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.

danders@sacramentoscottishrite.org

<https://www.sacramentoscottishrite.org>

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

email bohnpegchico@gmail.com

