

Penrhyn Gold Hill Lodge #32

Free and Accepted Masons
Of the State of California



P.O. Box 379
Penryn, California 95663
Phone: (916) 663-9135

CALENDAR

Hall Board Meetings at 6:30pm with the Master, Sr. Warden, Jr. Warden, Secretary, Hall board President, and Treasurer. Please remember that these are open to all Lodge Members.

<u>Mar 24</u>	7:00pm	3 rd Degree (Performed by Scottish Rite Degree Team)
<u>Mar 31</u>	7:00pm	2 nd Degree
<u>Apr 7</u>	6:30pm	Hallboard
<u>Apr 14</u>	7:30pm	Stated Meeting

Mark Your Calendars!

We want to see you at the Stated Meeting on April 14th! Remember to call our Worshipful Master Ed Davis, or the lodge directly, to reserve your seat for a delicious dinner before the meeting!



Penrhyn Gold Hill Lodge #32 F.&A.M.



From the Editor

- Are you tired of only seeing the Trestleboard in boring old Black & White?
- Do you want to have it days before the mail arrives?
- Are you looking for a way to read it on the go, or your Kindle or I-Phone?

Why not get our monthly Trestleboard delivered to your email? Just send an email to marc.nocerino@gmail.com and I'll add you to our list of brethren that receive the electronic version in PDF format.

Officers for 2011

Master	Edward Davis (Claudia)
Senior Warden	Jeffery W. Pinkerton
Junior Warden	Peter A. Ackeret (Paula)
Treasurer	Edward Vandiver, PM (Christine)
Secretary	Tom Krummell, PM (Marcia)
Chaplain/Officers Coach	Lee Sutter, PM
Senior Deacon	Allen S. Cuenca, PM (Jocelyn)
Junior Deacon	Harvey Holcomb, PM (Mani)
Marshal	Barton T. "Bart" Copeland
Senior Steward	Richard M. "Rick" Schafer (Diane)
Junior Steward	Hiram Abif Luna (Carrie)
Tiler	Fred Flint-Montero, PM (Beth)
Inspector (406 th MD)	Will Parker, PM



Hello everyone!

Our March 12, 2011 stated meeting turned out very nice with the traditional Corned beef and cabbage. Thanks to Wor. Harvey and Mani Holcomb for a great dinner!

We had a few of our regular visitors and got a new application for affiliation. Bro. Sidney Moore was also there from Harmony 61. Bro. Sidney is starting to become a regular visitor. The officers did a nice job as usual for our meeting. Thanks to Wor. Harvey for sitting in as Jr. Deacon.

On a sad note, Bro. Bill Pinkerton has had to step down as Jr. Deacon of the lodge for the remainder of the year due to unforeseen circumstances at his job. We are very sad that Bill has left the line, but sometimes it is unavoidable. Hopefully he will be back soon! Wor. Harvey Holcomb agreed to step in for the rest of the year, and was installed at the meeting by Wor. Lee Sutter, with Wor. Pat Plunkett acting as Master of Ceremonies.

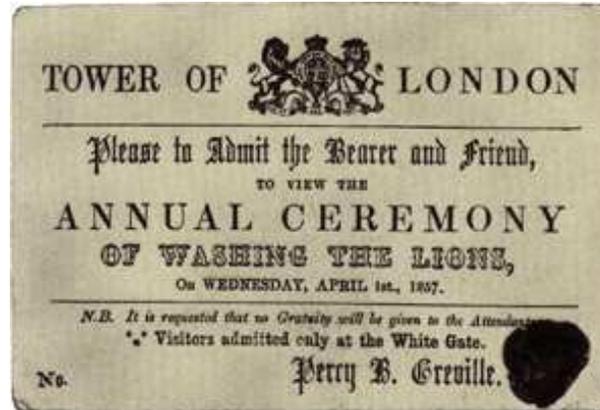
We are looking forward to Bro. Daryl Lucas getting his 3rd Degree on March 24th. It is always special to see a degree performed by the Scottish Rite Degree team.

Also, I hope everyone can make it to see our Bro. Edward Watters receive his 2nd Degree on March 31st.

Well, that's about it for now! Hope to see everyone in lodge!

~Ed Davis, Master~

HAPPY APRIL FOOL'S DAY!



During the 18th and 19th centuries a popular prank in London involved inviting unsuspecting victims to come view the annual ceremony of washing the lions at the Tower of London. Early versions of the prank promised the curious that the lions were going to be washed in the moat. Later versions told the gullible to seek entrance to the Tower at the "White Gate" (there being no such gate). Whatever the details were, the hopeful sightseers would make the journey to the Tower in vain, because there was no annual lion-washing ceremony.

This prank is best known as an April Fool's Day joke. In fact, a report of it being perpetrated in 1698 is the earliest recorded example of an April Fool's Day prank.

-source: www.museumofhoaxes.com

THE INTOLERANCE OF "INTOLERANCE"

by W. Bro. C Shawn Oak

If brotherly love, relief, and truth are the foundation stones of Freemasonry, Tolerance is the cement that unites them. Yet, in a world that has recorded and/or witnessed increasing tolerance, we as Freemasons are intolerant of much. In many ways, the unacceptable level of intolerance within our lodges makes sense when we observe the efforts to maintain the current status quo.

As a fraternity, we have long spoken of tolerance, universalism, and Freemasons meeting upon the level. This is fantastic ideal and is it true? Do Freemasons really practice tolerance and equanimity toward all, and have they in the past? Does Freemasonry treat African Americans the same as Caucasians, Moslems, Jews, Hindus, Mormons, and other monotheistic faiths the same as Christians; women the same as men? Can we within and those without truly observe that there is no bigotry in Freemasonry? Have you heard racial or anti-Semitic jokes, racial or anti-Semitic slurs, and pejoratives, stereotypes of men, women, religions, races, and ethnic groups from another Freemason? Personal observations and experiences have exposed this writer to all of these intolerant comments-not just from the profane world, these were heard directly from the mouths of men who call themselves Freemasons.

What about tolerance between brethren? Is a Worshipful Master tolerant of the youngest Entered Apprentice when he may offer a different idea? Is a Grand Master tolerant of the constructive criticisms offered to benefit the Craft as a whole? Or, when a brother confronts a Grand Master and holds him accountable for his verbal commitments? Is the Grand Master tolerant of this brotherly accountability that has been requested? Perhaps a brother disagrees with the view of a Grand Master, is he tolerant of that view and

willing to labor with him toward a successful outcome? How about the brothers who adhere to different political philosophies, have brothers been tolerant of their different perspectives and remained brothers in truth? Again, this writer has observed much intolerance in the circumstances described above.

Do Freemasons honestly support the right of each brother to be different from a majority? In the 1900s Freemasonry envisioned itself as builder of society, while supporting freedom and democracy. Freemasons who wrote and spoke during this period identified the fraternity as an institution working toward the betterment of society, welcoming men of all races, religions, ethnicities, cultures, socio-economic levels, and all backgrounds together and promoting a world of peace. H. L. Haywood said we should improve the human condition through education and use Freemasonry to help the human family live happily together.

While the United States has evolved incrementally in its overall views on tolerance, many of its citizens are stuck in an age and continue to promote an attitude of intolerance. The Women's Suffrage movement provided for the national tolerance of the feminine vote and eventual participation as elected officials. Yet, this was a small embrace of toleration since women have been fighting for equality and slowly gaining pieces of that which they seek over a lengthy period. More than 30 years has passed since the Equal Rights Amendment (ERA) was defeated and women are still seeking equal status with their male counterparts in American society.

African Americans were released from the bonds of slavery in the course of the U.S. Civil War of the 1860s. Yet, these citizens still were not tolerated by mainstream society outside of

their socially constructed place for almost another 100 years. The 1960s exposed the horrific lack of tolerance for not only African Americans; it also exposed the religious prejudices held against a candidate for the U.S. Presidency. The Civil Rights Act addressed the intolerance of the populace through the rule of law and while it looked good on paper and the media and elected officials applauded it, there was little in the form of enforcement. More sadly, Freemasons failed to accept African American males as equals and continued to consider their Prince Hall Affiliation (PHA) counterparts as "clandestine" and thus unworthy of their fellowship and recognition until well into the 1980s. Embarrassingly, there are still 13 southern Grand Lodges that continue the charade and lack of tolerance by failing to recognize the PHA Grand Lodges within their states.

Jews are still the brunt of bigotry, religious intolerance, and anti-Semitic jokes and stereotypes. They are the victims of hate crimes and are blamed by fanatics and conspiracy theorists for the ills of the world. Homosexuals are also the victims of great intolerance, religious and societal hate speech, and untrue stereotypes attributing HIV/AIDS to be the result of their sexual orientation.

Yet, our society of friends and brothers speaks of our diversity as an enriching aspect of our fraternity. It is a brotherhood that joins men of all walks of life together. James Anderson said in the 1700s, Freemasonry brings men together who would otherwise remain at a perpetual distance. Freemasons of the 1900s and the brethren of his generation said Freemasonry could promote world peace through human understanding.

Intolerance, racial, ethnic, religious, social, and political injustice has plagued the United States and throughout the world. The experiences of intolerance by humans, including Freemasons, throughout the world reveals that humanity must learn to deal with equanimity interacting with differences in race, gender, sexual orientation, ethnicities, culture, language, nationality, lifestyle, religions, and political differences if we are to survive and continue evolving as a species. Freemasonry could be and could have been in the past, that in all times and in every way, the single promoter of tolerance and meeting upon the level. As Freemasons, we could be the leaders in seeking racial and cultural harmony, egalitarian relationships, and vocational parity between men and women, and create space for respectful relationships between people of differing political philosophies.

One might wonder when Freemasonry exhibited the principle of tolerance philosophically as well as practicably. No greater exhibition of tolerance has been observed than the exhibitions expressed during the U.S. Civil War. This writer is confident that these exhibitions occurred as a matter of course in daily life and yet seems to have become a rare practice following the U.S. Civil War. No greater test of tolerance exists than that which occurs in the midst of armed conflict resulting from differing political philosophies and ideologies. The following excerpt is but one example of the practical applications of tolerance that occurred during the most intolerant days of U.S. history.

<http://www.masonicdictionary.com/intolerance2.html>

Worthy Matron
Corrie Schroder



Penrhyn Chapter No. 159
Penrhyn Masonic Temple
2nd Tuesday, at 7:30 PM



Worthy Patron
Steve Schroder

Newsletter for April, 2011

Dear Sisters and Brothers,

We had a wonderful Official Visit of the Grand Family on March 5, 2011. Penrhyn Officers perform Opening and everyone did a wonderful job. Our Deputy Grand Matron received a lot of complements regarding the Official Visit.

We also had a great Official Visit of our Deputy Grand Matron Diane Seifert on March 8, 2011. Afterwards, we enjoyed yummy refreshments prepared by Mani and Harvey Holcomb.

Our April meeting is our Friendship night, so please come, it will be wonderful to see you. If you are unable to stay for the meeting at least come for the dinner.

Friendship Night will be April 12, 2011 @ 7:30pm with a Dinner to be served @ 6:30pm for the low cost of \$10.00 for spaghetti & meatballs, garlic bread, salad, & dessert.

Star Love, Panda Hugs, Corrie Schroder, Worthy Matron

Dear Sisters and Brothers,

This year is my 3rd trip to the East; however, I could not have picked a better traveling companion then my daughter Corrie. It is amazing how short the walking distance is from West to East and yet that journey is only made with the support of not only the Chapter Officers but with the consent and support of the membership. If you were not in attendance on March 8th for the chapter meeting, you missed some very good laughs, great treats for refreshments by Mani and Harvey Holcomb, and the chance of belonging to a wonderful a cappella choir singing the National Anthem and the closing ode.

We have had for the last two years a wonderful Deputy Grand Matron, Diane Seifert. I have had the pleasure of being Worthy Patron two years in a row with her. I want to thank you Ms. Diane for all of your assistance in putting up with me.

Sisters and Brothers, friendship night is April 12th, with a dinner at 06:30pm, remember you do not have to be an officer to have a friend be your friendship member so please extend an invitation to another chapter member as your guest on the evening of April 12th.

Worthy Patron: Steven C Schroder

Important Dates:

March 18, 2011 @ 6pm – Deputy Grand Matron's Honor Night at Crystal Chapter, Auburn; **March 22, 2011 @ 7pm** – Merri-Hearts at Penrhyn Lodge;

April 12 @ 6:30pm = Friendship Night Dinner – Cost \$10.00; **April 12 @ 7:30pm** = Penrhyn Meeting Night

Circle of Concern: Thinking of you cards to: Barbara Reynolds, Nora Bryant. Get well cards to: Sandy & Dave Jopson; Ron Brown; Mary Louis Radford; Cindy & Bob Murphy; Mida June Deal; Mani Holcomb; Fred Flint-Montero; Sallie Kerr; Frank Segura. Thank you cards to: June & Nick Zeri.

April Birthdays: 8 – Roxanna Leadbetter; 9 – James Newsome; 24 – Nadine Horsfall; 26 – Gail McNatt Gilliam.

Merrihearts: March 29th at 7:00 PM will be our next Merrihearts meeting. ALL are welcome.

Next Chapter Meeting: April 12th, and it will be our Friendship Night and dinner. Officers, be sure to ask a like officer from another Chapter to be your guest that night to do opening and closing. Dinner (cost is \$10.00) will be at 6:30, meeting at 7:30. Be sure to either purchase your tickets prior to the dinner, or RSVP that you will be coming to the Worthy Matron, the Associate Patron (530-633-4103) or the Secretary (916-791-1373).

Masonic Calendars - An explanation of dates used in various Masonic bodies

-Source *MasonicDictionary.com*, Graphics *Stephen McKim*

Many Masons are curious as to the different dates used in Freemasonry. This year craft lodges date the year, 2008 as 6008, while Knights Templar refer to the same year as 890. The following explanation should provide further light into these peculiar Masonic customs.

Craft Freemasonry = Anno Lucis



Craft Masonry's calendar commences with the creation of the world and uses the term Anno Lucis (A.L.) - "In the year of Light." To arrive at this date they add 4000 to the common time, as the Earth was believed in conventional theology to have began in 4000 BC . Therefore the year 2007 becomes 6007.

Craft Freemasonry = Anno Inventionis



Royal Arch Masons date time from the year the second temple was commended by Zerubbabel. Anno Inventionis (A.I.) ,which means "In the year of Discovery," is the terminology used by Chapters. This adds 530 to the common time, therefore the year 2007 becomes 2537.

Cryptic Freemasonry = Anno Depositionis



Royal and Select Masters or Cryptic Masons date from the year in which the Temple of Solomon was completed. It is called Anno Depositionis (A.D.), which means "In the year of the Deposit" and adds 1000 to the common time. Therefore the year 2007 becomes 3007.

Templar Freemasonry = Anno Ordinis



Knights Templar start their calendar with the formation of the order in 1118 AD. Anno Ordinis (A.O.), which means "In the year of the Order" is the terminology used. This deducts 1,118 from the common time; therefore the year 2007 becomes 889.

Scottish Rite = Anno Mundi



The Scottish Rite date the same as Craft Masons, except for the use of the Jewish Chronology. Anno Mundi (A.M.), which means "In the year of the World" is their calendar terminology and adds 3760 to the common time. Therefore the year 2007 becomes 5767.

Masonic Burial by the Enemy

On June 11, 1863, the Federal gunboat Albatross, with Lieut. Commander J. E. Hart of St. George's Lodge #6 in New York in command, was anchored on the Mississippi River opposite the town of Bayou Sara (some accounts say St. Francisville) which is 15 miles above the Rebel fortification Port Hudson. The gunboat was part of the ships laying siege to Port Hudson, Louisiana. Commander Hart had been in a delirium for many days and was confined to quarters. A shot rang out and the Ship's executive officer Theodore E. Dubois and the doctor found the commander dead.

The officers of the ship not wanting to bury their commander in the river sent a flag of truce ashore to discover if there was a local Masonic Lodge. William W. Leake, the acting Master of Bayou Sara lodge was approached by Captain Samuel White, who lived near the river, to hold a Masonic Funeral for Commander Hart.

Brother Leake replied, "As a soldier of the Confederate Army, I think it is my duty. As a Mason, I know it is my duty." On June 13th, a few members of the local lodge in Masonic regalia gathered and met the procession of 50 men from the Albatross under a flag of truce at the top of a hill. Brothers Benjamin F. and Samuel F. White of Bayou Sara, the surgeon and the two officers of the gunboat who were Masons were in the procession along with a squad of marines at "trail arms."

Leake and the local Brothers marched in front of the corpse to Grace Episcopal Church Cemetery and buried Brother Hart in the Masonic Section with military and Masonic honors with the service of the Episcopal Church read over him. Brother Leake led the Masonic part of the services. The US Surgeon and officers asked the Brothers to join them on the Albatross for dinner but they declined. The surgeon then offered Brother Leake to supply him with medicines for his family. Brother Leake declined but later the surgeon sent a few medicines to Leake through Brother Samuel White.

Hart's grave was marked with a wooden head plate for many years, and eventually a permanent marker covering the whole grave was dedicated. This marker states: "This monument is dedicated in loving tribute to the universality of Freemasonry." [Author's note: the phrase "and tolerance" could and likely should be added after the term "universality" in this monument dedication]

This single event is the epitome of tolerance ingrained within the teachings of Freemasonry. If brothers on opposite sides who have engaged in lethal battle in the cause of furthering their political and ideological philosophies are tolerant of their brothers and respect that tolerance enough to stop a war to conduct a joint funeral memorial for a fallen brother, then we as 21st century Freemasons should be no less tolerant of others that enrich our fraternity with their unique diversities.

Tolerance is a unique principle and expected behavior associated with Freemasonry, more so than any other institution in history. Because of this unique principle, Freemasonry could be the cutting edge organization promoting and supporting tolerance for all, everywhere, in all circumstances. Yet, in all honesty, if Freemasonry is to be the greatest, unique, and cutting edge leader toward tolerance, we must eliminate intolerance from within our brotherhood. Intolerance must be eliminated immediately and without waiting for others to change, or die. It must be adopted and made clear within our respective jurisdictional codes! It must be demonstrated and expected in our actions within all of our lodges; balloting, recognition, and friendships with all humans regardless of race, religion, color, gender, sexual orientation, socio-economic status, politics, lifestyle, or anything else outside the makeup of a their character.

It is vital that the Masonic tradition and ideal of tolerance be incorporated within our brotherhood immediately and without delay. Paradoxically, there must be zero tolerance of intolerance related to anything beyond the makeup of another human's character. Through this action, Freemasonry can and will be the greatest institution on the face of the earth in its uniqueness toward promoting and supporting tolerance and equanimity for all humans. This action will be our strongest contribution and legacy on behalf of our Masonic ancestors, of us, our future brethren, and to the world. If we refuse to embrace the Masonic principle of tolerance, then we dishonor our ancestral brethren and ourselves and in this writer's opinion, have no right to claim association with the ancestral brethren who "met upon the level, acted on the plumb, and parted upon the square."

- Source: *Knights of the North Masonic Dictionary*