



January - 2022

The Trestleboard

Salinas Lodge #204

Masonry, serving the greater Salinas area since 1869

48 East San Joaquin St. Salinas, CA 93901

2021 Officers

Master: Thomas Crompton, PM

Senior Warden: Mike Chasen

Junior Warden, Sam Mante, PM

Treasurer: John Williams, PM

Secretary, J. David Isaac, PM

Chaplin, Mark Washburn, DDS

Marshal, Nelson Cargo

Junior Deacon: Brian Vanderpool

Senior Steward: Tom Folliard

Junior Steward: Jim Riley

Tiler: Ron Wilmoth, PM

INSTALLATION
OF OFFICERS
January 15th
More info inside

From the East



Brethren and Friends,

Congratulations to our upcoming officers, Mike Chasen, Master-Elect, Lee Blankenship, PM, Senior Warden-Elect, Samson Mante, PM, Junior Warden-Elect, Secretary: David Isaac, PM, Treasurer: John Williams, PM and all the newly appointed Officers to be installed.

On December 16, 2021, we had the honor to Initiate a new mason into our lodge, Mr. Emmanuel; "Manny" Pinole. The Worshipful Jon Wong, PM, did an excellent job officiating in the East. Many thanks to those of you who attended to support our new brother in the first steps of his masonic journey. We need to have a lot more of these in the coming years to keep Masonry in Salinas alive. Looking forward to seeing you there.

Officers and Candidates: Worshipful Sam Mante, PM and I are both available just about any time for our candidates and our upcoming officers to learn their ritual. Keep up the hard work so we can be ready for 2022.

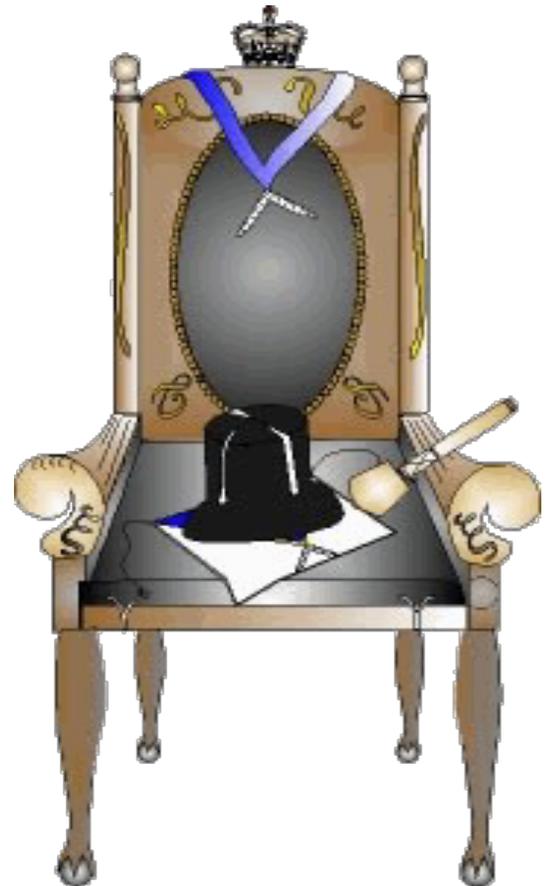
We have had some interest from non-members in joining our Lodge. They have been invited to the next stated meeting dinner and I encourage all members who see a new face to greet them and get to know them. We are always seeking new membership applications so if you know of a likely candidate, please invite him to a dinner so we can get to know them too.

And always remember, **"Tuesday Night is Lodge Night!"**

Fraternally,

Thomas C. Crompton, PM

Master of Salinas Lodge #204



Calendar of Events

Tuesday, January 4, 2022: Practice 7:30 PM

Tuesday January 11, 2022: Stated Meeting

Dinner 6:00 PM

Stated Meeting 7:30 PM

Saturday, January 15, 2022: Installation of Officers

353 Masonic District., San Benito, Texas and Salinas Lodges

11:00 AM Texas Lodge Installation of Officers.

1:00 PM San Benito and Salinas Lodge Installation of Officers.

2:00 PM Reception for the Three Installations.

From the West



Happy New Year Brethren!

It's hard to believe that we have finally made it to 2022! This will be an exciting stated meeting as it will be Worshipful Tom's last stated meeting as Master of Salinas 204. Let's all please congratulate him and thank him with all our hearts for his dedication and loyalty to our lodge and we look forward to having him relaxing in the South. Thank you all for your participation and energy that you put into the lodge; it does not go unnoticed. After these holiday festivities...we should have salad for our stated meal!!! Of course, we won't... LOL

We will have a lighter dinner consisting of roasted chicken, roasted vegetables, and rice with a little something sweet for dessert. Please come out and enjoy a meal and let's celebrate the New Year together.

Remember that on the 15th we will have our joint lodge officer installation and it should be quite the get together.... Please come out and



enjoy the festivities

Thank you for your support!

Mike Chasen

Senior Warden

Do you have something to include in the February Trestleboard or on our webpage (<https://salinasmasoniclodge204.org>)? Please submit an article. Something about our Masonic Youth/Family, Masonic history, cartoon, a joke, whatever to lighten or enlighten your brother's month. (george.lange2@gmail.com)

From the South



Brethren,

This month Worshipful Sam would like to share an article about the ruffians from the legends of our third degree. You'll find this article at the end of this edition of the Trestleboard.

Editor



OUR LODGE'S
 WEBPAGE
 IS UP AND RUNNING
 Check out the
 updated webpage at:

<https://SalinasMasonicLodge204.org>

LIVING PAST MASTERS OF SALINAS LODGE 204:

Robert L. Dani P.M.	1979 (803)
Dennis D. Stephans, P.M.	1980 (803)
Ernest L. Cunningham, P.M.	1983
Thomas C. Crompton, P.M.	1985, 2015, 2016, 2019, 2020, 2021
Danny McCabe, P.M.	1986
Leroy W. Blankenship, P.M.	1987
John David Isaac, P.M.	1998
Roger King, P.M.	1997
Ron Wilmoth, P.M.	2001
Bruce M. Campbell, P.M.	2002
Samson Mante, P.M.	2006
Robert Gentry, P.M.	2010, 2011, 2012
Jon Pariser, P.M.	2013, 2014
Jon Wong, PM	2016
Jaymcee Castro, PM	2017

PAST MASTERS BY AFFILIATION:

Jim Myers, P.M.	203
John A. Williams, P.M.	217
James E. Bradley, P.M.	2008 (680)

FROM OUR MASONIC INSPECTOR



Brothers of Salinas Lodge,

It's been a pleasure to have worked with you over the years at many shared events at the Salinas Masonic Temple and I am so honored to be able to support you now in my new role. I congratulate the new slate of elected officers and am excited to work with you all in 2022 and look forward to the Installation in January. I know those officers who need to be certified have been working with your officers' and I am also glad to help complete your proficiencies as needed. Please reach out to me anytime by phone, text, or e-mail.

Installations are a great opportunity to share the outstanding ceremony and ritual of our Fraternity with non-masons, including our family and friends. It can often spark the interest of attendees in learning more about Masonry or even seek membership in the Craft. Perhaps this Installation will be the one that brings in that interested candidate!

As we finish up this year with the busy holiday season, I hope all of you have happy and healthy holiday celebrations with your family and friends. If you travel, please do so safely and return home ready for a great new Masonic year in 2022!



Fraternally,
Mark S. Breckenridge, PM
Inspector, 353rd District
831-682-5552
breckenridge@msn.com



Today in Masonic History Prince Arthur, Duke of Connaught and Strathearn passes away in 1942.

Prince Arthur, Duke of Connaught and Strathearn was a member of the British Royal family.

Arthur was born on May 1st, 1850, at Buckingham Palace. He was the seventh child of Queen Victoria and Prince Albert. Like his siblings he was educated in his younger life by tutors. It is claimed that Arthur became the favorite child of Queen Victoria. In 1866 he enrolled at the Royal Military College at Woolwich. After graduating he went on to serve in the Corps of Royal Engineers, Royal Regiment Artillery and Rifle Brigade. He served in South Africa, Canada, Ireland, Egypt, and India.

Arthur's most notable service was when he served in Canada. In Canada he served defending the interests of the British Empire against the Fenian Raids. The Fenian Raids were led by the Fenian Brotherhood, a group based in the United States who sought to apply pressure to the British to leave Ireland. This was done by attacking British outposts in Canada. While he was serving in Canada he traveled to the United States and met with President Ulysses S. Grant to discuss the raids.

While serving in Canada, the Canadian people became enamored with Arthur. He was given the title of Chief of the Six Nations by Iroquois in Ontario. He was given the name

Kavakoudge which means the sun flying from east to west under the guidance of the Great Spirit. With this he became the 51st chief of six nations, he was allowed to vote in the council meetings in

matters associated with the tribe. This broke a long-standing tradition that only 50 chiefs of the Six Nations were in council. The wife of the then Governor General wrote to Queen Victoria that the people of Canada hoped that Arthur would one day return as Governor General.

In 1911, Arthur returned to Canada as Governor General and the first Governor General of Royal descent. While Arthur, his wife and youngest daughter lived in Canada they became interested in the outdoor activities of the country. They took up camping, the Prince learned how to skate and the traveled throughout the country. He also traveled to the United States and met with President William Howard Taft.

Arthur was Governor General when World War I broke out. When Canadian troops were called to serve in the war, Arthur put on his uniform and went to the training grounds and barracks to see the troops off. He also pushed for better readiness of the troops and the Royal Northwest Mounted Police, which he sponsored a cup, the Connaught Cup, to reward the best marksmanship. All of this caused the sitting Prime Minister of Canada, Robert Borden to state that he felt Arthur was overstepping his constitutional conventions as Governor General. Borden stated that Arthur "labored under the handicap of his position as a member of the Royal Family and never realized his limitations as Governor General."

After returning to Britain, Arthur began to limit his public appearances after his wife passed away. One of his last public appearances was in his role as president of the Boy Scouts Association in the United Kingdom. He was a friend and admirer of Lord Baden-Powell who founded the organization. Arthur opened the 3rd World Scout Jamboree at Arrowe Park in England.

When World War II, broke out, Arthur who was in his nineties put his uniform back on and served as an inspiration to troops in the British Army. Many saw him as a grandfather figure. Arthur passed away in January 1942.

Arthur was raised in Prince of Wales Lodge in England. In 1901, his brother resigned from the position of Grand Master of the United Grand Lodge of England to assume the throne as King Edward VII. Arthur was then elected as the new Grand Master and was reelected 37 more times.



BIRTHDAYS

FOR JANUARY

Charles Perez 1st	Mike Chasen 14 th	George Lange 20 th
John Mungia 2 nd	Robert Norris 14 th .	Edward Mahler 23 rd
Samuel Dejillo 12th	Tom Crompton 15 th .	Robert Rieger 25 th
Charles Pilon 12 th	Dante Chan 18 th	
Howard Bowden 13 th	Basil Mills 18th	

A "Zero" Birthday

RUFFIANS

Collective name given to the three craftsmen who killed Hiram Abif in the legend of the third degree.

- Source: MasonicDictionary.com

Mackey's Encyclopedia Article

1927 Short Talk Bulletin

The traitors of the Third Degree are called Assassins in Continental Freemasonry and in the advanced Degrees. The English and American Freemasons have adopted in their instructions the more homely appellation of Ruffians. The fabricators of the high Degrees adopted a variety of names for these Assassins (see Assassins of the Third Degree), but the original names are preserved in the instructions of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. Brother Mackey was convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them.

Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is in Doctor Mackey's opinion, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Freemasons who were to use them. The names must naturally have been of a construction that would convey a familiar idea would be suitable to the incidents in which they were to be employed and would be congruous with the character of the individuals upon whom they were to be bestowed.

Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The Ghiblim are spoken of by Anderson, meaning Ghiblim, as stonecutters or Masons; and the early amounts show us very clearly that the Fraternity in that day considered Ghiblim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, "put the finishing hand to King Solomon's Temple"-that is to say the Fellow Crafts. Anderson also places the Ghiblim among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and plural forms of that language, soon got to calling a Fellow Craft a Ghiblim.

The steps of corruption between Ghiblim and Jibelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Freemasons, when he reads the Old Manuscripts, and finds such verbal distortions as Nembroch for Nimrod, Eaglet for Euclid, and Aymon for Hiram. Thus, the first corruption was from Ghiblim to Gibalim, which brought the word to three syllables, making it thus nearer to its eventual change. Then we find in the early works another transformation into Chibbelum. The French Freemasons also took the work of corruption in hand, and from Ghiblim they manufactured Jiblume and Jibulum and Habmlum. Some of these French corruptions came back to English Freemasonry about the time of the fabrication of the advanced Degrees, and even the French words were distorted. Thus, in the Iceland Manuscript, the English Freemasons made out of Pytagore, the French for Pythagoras, the unknown name Peter Gower, which is said so much to have puzzled John Locke.

So, we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, and, finally, Jubelum. It meant simply a Fellow Craft and was appropriately given as a common name to a particular Fellow Graft who was distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple.

He was the Fellow Craft, who was at the head of a conspiracy. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from um to a in one, and from um to o in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old works said that they were Brothers who had come together out of Tyre. This derivation to Doctor Mackey seems to be easy, natural, and comprehensible. The change from Giblim, or rather from Gibalim to Jubelum, is one that is far less extraordinary than that which one half of the Masonic words have undergone in their transformation from their original to their present form.

- Source: Mackey's Encyclopedia of Freemasonry

THE RUFFIANS

As every Mason knows, at the heart of our mysteries lies a legend, in which we learn how three unworthy craftsmen entered into a plot to extort from a famous Mason a secret to which they had no right. It is all familiar enough, in its setting and sequence; and it is a part of his initiation which no Mason ever forgets.

In spite of its familiarity, the scene in which the Ruffians appear is one of the most impressive that any man ever beheld, if it is not marred, as it often is, alas, by a hint of rowdy. No one can witness it without being made to feel there is a secret which, for all our wit and wisdom, we have not yet won from the Master Builder of the world; the mystery of evil in the life of man.

To one who feels the pathos of life and ponders its mystery, a part of its tragedy is the fact that the Great Man, toiling for the good of the race, is so often stricken down when the goal of his labors is almost within his reach as Lincoln was shot in an hour when he was most needed. Nor is he an isolated example. The shadow lies dark upon the pages of history in every age.

The question is baffling: Why is it that evil men, acting from low motives and for selfish aims, have such power to throw the race into confusion and bring ruin upon all, defeating the very end at which they aim? Is it true that all the holy things of life - the very things that make it worth living - are held at the risk and exposed to the peril of evil forces; and if so, why should it be so?

If we cannot answer such questions, we can at least ask another nearer to hand. Since everything in masonry is symbolic, who are the ruffians and what is the legend trying to tell us? Of course, we know the names they wear, but what is the truth back of it all which it will help us to know? As is true of all Masonic symbols, as many meanings have been found as there have been seekers.

It all depends on the key with which each seeker sets out to unlock the meaning of Masonry. To those who trace our symbolism to the ancient solar worship, the three Ruffians are the three winter months who plot to murder the beauty and glory of summer, destroying the life-giving heat of the sun. To those who find the origin of Masonry in the Ancient Mysteries of Egypt, it is a drama of Typhon, the Spirit of Evil, slaying Osiris the Spirit of Good, who is resurrected, in turn rising triumphant over death.

Not a few find the fulfillment of this oldest of all dramas in the life and death of Jesus, who was put to death outside the city gate by three of the most ruthless Ruffians - the Priest, the Politician and the Mob. Which of the three is the worst foe of humanity is hard to tell, but when they work together, as they usually do, there is no crime against man of which they have not been guilty.

A few think that Masonry, as we have it, grew out of the downfall of the Knights Templar, identify the three Assassins, as they are called in the Lodges of Europe, with three renegade Knights who falsely accused the Order, and so aided King Phillip and Pope Clement to abolish Templarism, and slay its Grand Master, A very few see in Cromwell and his adherents the plot-ers, putting to death Charles the First.

It is plain that we must go further back and deeper down if we are to find the real Ruffians, who are still at large. Albert Pike identified the three Brothers who are the greatest enemies of individual welfare and social progress as Kingcraft, Priestcraft, and the ignorant Mob-Mind. Together they conspire to destroy liberty, without which man can make no advance.

The first strikes a blow at the throat, the seat of freedom of speech, and that is a mortal wound. The second stabs at the heart, the home of freedom of conscience, and that is well-nigh fatal, since it puts out the last ray of Divine Light by which man is guided. The third of the foul plotters fells his victim dead with a blow on the brain, which is the throne of freedom of thought.

No lesson could be plainer; it is written upon every page of the past. If by apathy, neglect, or stupidity we suffer free speech, free conscience, and free thought to be destroyed either by Kingcraft, Priestcraft or the Mob-Mind; or, by all three working together - for they are Brothers and usually go hand in hand - the Temple of God will be dark, there will be no designs upon the Trestleboard, and the result will be idleness, confusion and chaos. It is a parable of history - a picture of many an age in the past of which we read. For, where there is no light of Divine Vision, the Altar fire is extinguished. The people "perish" as the Bible tells us; literally they become a mob, which is only another way of saying the same thing. There are no designs on the Trestleboard; that is, no leadership, - as in Russia today, where the herd-mind runs wild and runs red. Chaos comes again, inevitably so when all the lights are blown out, and the people are like ignorant armies that clash by night.

Of the three Ruffians, the most terrible, the most ruthless, the most brutal is the ignorant Mob-Mind. No tyrant, no priest can reduce a nation to slavery and control it until it is lost in the darkness of ignorance. By ignorance we mean not merely lack of knowledge, but the state of mind in which men refuse, or are afraid, to think, to reason, to enquire. When "The Great Freedoms of the Mind" go, everything is lost!

After this manner Pike expounded the meaning of the three Ruffians. who rob themselves, as they rob their fellow craftsmen, of the most precious secret of personal and social life. A secret, let it be added, which cannot be extorted, but is only won when we are worthy to receive it and have the wit and courage to keep it. For, oddly enough, we cannot have real liberty until we are ready for it and can only become worthy of it by seeking and striving for it.

But some of us go further and find the same three Ruffians nearer home - hiding in our own hearts. And naturally so, because society is only the individual writ larger; and what men are together is determined by what each is by himself. If we know who the ruffians really are, we have only to ask; what three things waylay each of us, destroy character, and if they have their way either slay us or turn us into ruffians? Why do we do evil and mar the Temple of God in us? Three great Greek thinkers searched until they found the three causes of sin in the heart of man. In other words, they hunted in the mountains of the mind until they found the Ruffians. Socrates said that the chief ruffian is ignorance - that is, no man in his right mind does evil unless he is so blinded by ignorance that he does not see the right. No man, he said, seeing good and evil side by side, will choose evil unless he is too blind to see its results. An enlightened self-interest would stop him. Therefore, his remedy for the ills of life is knowledge- more light, and a clearer insight. Even so, said Plato; it is all true as far as it goes. But the fact is that men do see right and wrong clearly, and yet in a dark mood they do wrong in spite of knowledge. When the mind is calm and clear, the right is plain, but a storm of passion stirs up sediments in the bottom of the mind, and it is so cloudy that clear vision fails. The life of a man is like driving a team of horses, one tame and the other wild.

So long as the wild horse is held firmly all goes well. But, alas, often enough, the wild horse gets loose and there is a run-away and a wreck.

But that is not all, said Aristotle. We do not get to the bottom truth of the matter until we admit the fact and possibility - in ourselves and in our fellows - of a moral perversity, a spirit of sheer mischief, which does wrong, deliberately and in the face of right, calmly and with devilish cunning, for the sake of wrong and for the love of it. Here, truly, is the real Ruffian most to be feared - a desperate character he is, who can only be overcome by Divine Help.

Thus, three great thinkers capture the Ruffians, hiding somewhere in our own minds. It means much to have them brought before us for judgment, and happy is the man who is wise enough to take them outside the city of his mind and execute them. Nothing else or less will do. To show them any mercy is to invite misery and disaster. They are ruthless and must be dealt with ruthlessly and at once. If we parley with them, if we soften toward them, we our-selves may be turned into Ruffians. Good but foolish Fellowcraft-fts came near being intrigued into a hideous crime. "If thy right eye offends, pluck it out," said the greatest of Teachers. Only a celestial surgery will save the whole body from infection and moral rot. We dare not make terms with evil; else it will dictate terms to us before we are aware of it.

One does not have to break the head of a Brother in order to be a Ruffian. One can break a heart. One can break his home. One can slay his good name. The amount of polite and refined ruffianism that goes on about us every day is appalling. Watch-fulness is wisdom. Only a mind well tiled, with a faithful inner guard ever at his post, may hope to keep the ruffian spirit out of your heart and mine. No wise man dare be careless or take any chances with the thought, feelings and motives he admits into the Lodge of the mind, whereof he is Master.

So let us live, watch and work, until Death, the last Ruffian, whom none can escape, lays us low, assured that even the dark, dumb hour, which brings a dreamless sleep about our couch, will not be able to keep us from the face of God, whose strong grip will free us and lift us out of shadows into the Light; out of dim phantoms into the Life Eternal that cannot die.

"SO MOTE IT BE"

- Source: Short Talk Bulletin - Sep. 1927
Masonic Service Association of North America