

St. John's Lodge No. 9, F. & A. M.

Trestleboard

OCTOBER 2018

Jim Russell, editor



Serving Seattle since 1860

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FROM THE EAST



Seann Maria, Master



It occurs to me that many in our Lodge may not be aware of the details of the “Six Steps to Initiation” Program that the Grand Lodge has built to give a model for us to follow that begins at the moment someone expresses interest in Freemasonry. I would like to give you all a brief overview and ask that should you find someone interested in Freemasonry that you inform the Secretary and the Master so we can help manage the Six Steps to Initiation process.

STEP ONE – BRIEF INTERVIEW/DISCUSSION:

The first step is a short discussion in person or over the telephone with a Lodge member regarding Freemasonry.

- Does the candidate wish to meet?
- Is the candidate serious about a life in Freemasonry?
- What does the candidate know about Freemasonry?
- Ask the candidate to write a question list and bring to the first meeting

STEP TWO – IN-DEPTH INTERVIEW/DISCUSSION:

The second meeting should be in person, either at the Lodge building or another agreed upon location.

- Did the candidate bring a question list about Masonry to this meeting?
- Did you explain the financial and time commitment needed to be a Mason?
- Did you explain the importance of making their family aware of the requirements of their commitment to Freemasonry?
- Did you explain what Masons do at their meetings and activities?
- Did you explain what Masons believe and why Masonry is important?

STEP THREE – THE FOLLOW UP MEETING:

This meeting must occur at the Lodge. The focus of this meeting is to answer any last questions or concerns to make an informed decision to move forward or not.

- Did you explain the physical layout of a Lodge room and why?
- Did you explain the aprons, collars and other regalia Freemasons wear?
- Did you explain titles and offices in the Lodge?
- Did you explain the three levels of Craft Masonry: Entered Apprentice, Fellow Craft and Master Mason?
- Did you explain what the process of becoming a Master Mason entails?
- Did you explain dress code for different events?
- Did you explain family involvement?
- Did you assign them non-ciphered memory work?

STEP FOUR – THE SOCIAL MEETING:

This meeting may be at a regular Lodge dinner, a special event open to the public or may simply be some members who go out for coffee or a drink. It may be for the candidate alone, or him and his entire family. The key is for the candidate to get to know a group of members of your Lodge. Other than socializing and getting to know the members, his only other obligation is to recite the memory work given at the last meeting and have a discussion with some of the members about its meaning.

STEP FIVE – ONGOING SOCIAL EVENTS:

Lodges typically have summer picnics, outings, dinners and other activities the candidate can participate in. The men of the Lodge engaging with the candidate can make a

recommendation as to whether they feel well enough acquainted with him to move onto the last step. Should the candidate already submit a petition it is because a group of brothers feels so inclined to have made this recommendation.

STEP SIX – ASKING FOR A PETITION:

No one should ask a candidate if he wants one. The candidate should have been informed of the process for acquiring and completing a petition in Step Two.

Please see the website to read more and [download the checklist](#) that will assist a brother who is tracking the Six Steps process.

CALENDAR



- **October 9 (7pm): Long Range Planning Razzis Pizza**
- **October 10 (6pm): Board of Trustees 2019 Budget preparation**
- **October 11 (7pm): Officers meeting**
- **October 17 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Past Masters Night; Election of Officers**
- **October 20: Trip to Portland Shriner's Children's Hospital**
- **October 23 (7pm): “Intender” Masonic Education Study**
- **October 27 (10am): Past Masters Brunch Jimmy's on Broadway**
- **October 27 (10am): Quarterly meeting Masonic Service Bureau**
- **November 13 (7pm): Long Range Planning Razzis Pizza**
- **Nov. 14 (6pm): Board of Trustees**
- **November 14 (6:30pm): District 5 Assoc. meeting (Razzis Pizza)**
- **Nov. 15 (7pm): Officers meeting**
- **November 21 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated**
- **November 22: Thanksgiving Day**
- **December 2 – 10: Happy Chanukah**
- **December 12 (7pm): Master Masons Study Group**
- **December 13 (6:30pm): Installation of Officers (Thursday evening) followed by dinner at 8:30pm**

OCTOBER – PAST MASTERS NIGHT; ELECTION OF OFFICERS

St. John’s October stated communication will be packed with business and fellowship as members will be presented with a resolution (see below), a proposed budget for 2019, recognition of our Past Masters, election of 2019 officers, and a 2nd report from the Long Range Planning Committee.

Why so much packed into one meeting? Well, we often recognize our Past Masters in September, but that was delayed a month because of Yom Kippur; officer elections are moved up a month in anticipation that our November meeting will be negatively impacted by it being the evening before Thanksgiving. The calendar can play mean tricks.

Election of officers presents another surprise – one of good news. WBro. Seann Maria has agreed to make himself available for a 2nd term as our Worshipful Master, as Senior Warden Bro. Jeff Hawley announces his decision to step out of the line. Junior Warden Blair Neumann is well-prepared to serve as Senior Warden. VWBro. Ashley Brinkley has agreed to making himself available to serve in the South if it is the will of the brethren.



Worshipful Master Seann Maria invites all Masons to join us for our stated communication on Wednesday, October 17th. Dinner will be served at 6:15. Please make your dinner reservations with the secretary at 206 623-0261 by Friday, October 12, prior to the meeting. Do you know of a brother who has not attended Lodge in a while? Call him and ask if you can pick him up and bring him to Lodge.



Visit to Portland Shrine Hospital

VWBro. Ashley Brinkley reports that arrangements are finalized for the one-day trip to the Portland Shriners Hospital for Children. Worshipful Master Seann Maria has arranged for a charter bus to pick us up at the North Seattle Park & Ride at 8am on Saturday, October 20 to arrive at Portland Shriners Hospital for Children by 11:30 for



the VIP tour.

Following the hospital tour, we will continue by bus to Forest Grove for lunch at The Grand Lodge by McMenamins which occupies the former Grand Lodge of Oregon building and sits across the street from the present site of the Oregon Grand Lodge. After lunch we will visit the McMenamins grounds before returning to Seattle. We should arrive back at the Park & Ride around 7:30pm.

Every St. John’s member may bring one guest. If an additional guest is requested, please contact WBro. Maria or the Secretary. Each St. John’s member (not their guests) will receive a \$25 credit towards his lunch.

There will be games, snacks, and opportunities for restroom/pit stops going to and coming back from Portland. Worshipful Master Seann Maria will be showing the film [Terra Masonica](#) on the trip down to Portland.

If you would like to add your name to that of those interested, contact VWBro. Brinkley at 206 601-5118.

Fire Safe for Document Protection

After 158 years, St. John’s has accumulated a lot of stuff – some quite valuable and often quite vulnerable to fire, theft, mildew – you name it.

Following a lot of research by brothers in the Lodge, WBro. John Louderback has met with Superior Safe in Enumclaw. Their price for a safe, shipping and installation is among the lowest we’ve found. He recommends that we purchase their FM75 model. Its dimensions are 56” x 72 ½” x 35 ½” with interior shelving. It’s LED lighted and wired for humidity control; has a fire-resistant rating for up to 1,650° F. for 90 minutes. It can be delivered to the Scottish Rite (where we have made arrangements for its location) for \$5,400 + tax. The Scottish Rite has agreed to its installation at \$225/year. The Master also recommends this option.



Our current budget has missed the mark on cost estimates and therefore the following resolution was presented last month for action in October:

Whereas it is the desire of this Lodge to purchase a fire-resistant safe to protect many of our invaluable assets and records for future generations, and
Whereas the current budgeted line item 80304 “office equipment – assets” is inadequate to cover this expense, and
Whereas our anniversary celebration actual expenses fell far short of our anticipated budget (line item 80501),
Thereby be it resolved to move \$4,500 from line item 80501 to line item 80304.

If adopted, a motion will be presented to purchase the safe..

Senior Warden Message

[Bro. Jeff Hawley](#)



Brethren, I would like to start by thanking you for allowing me to serve our Lodge for the last several years in the officers' line. As we approach the end of the year and begin preparing for the next, I felt it important to share that I have chosen not to advance to the East. I am at a point in my life and career where I cannot commit the time and energy that I feel this position deserves. I believe St. John's is at a critical juncture and needs someone in the East who is able to give 110%. I am not able to give this at this time.

This decision has been weighing heavily on me for some time. I have spoken to a few fellow officers and brothers, and I am pleased to have their support. WM Seann Maria has graciously agreed to continue on as Master for another year, and I couldn't imagine a better man for the job. He has a great love of Masonry and our Lodge. I believe the ideas that he will bring to the table for 2019 and the passion and dedication he has for the Lodge are exactly what St. John's needs to be able to survive and continue strong into the future.

I thank you all for your continued support in my Masonic journey.

Jeff

St. John's 5-Year Planning Continues

Last month a number of our members participated in a first meeting to take a look at our next 5-year plan. A number of present-day problems were listed with an attempt to not answer each problem at that meeting, but to use as a starting point to find answers in follow-up meetings.



WBro. Russ Johnson led the discussion and [offers a summarization of the meeting](#)

[here](#). See also a [summary on page six](#). We invite your participation at our next meeting, which will be Tuesday evening, October 9, at 7pm at Razzis Pizzeria. Please let us know if you wish to attend so we can be sure we have a meeting space large enough to accommodate everyone.

Past Masters Brunch October 27



All Past Masters of St. John's are invited to attend our quarterly brunches not only for a good time but also to keep up with how things are going at St. John's.

Affiliated Past Masters are welcome, too.

We get together on the last Saturday of January, April, July, and October. Brunches start at 10am and close shortly after noon at Jimmy's On Broadway - just north of Madison at the Silver Cloud Hotel. *Free parking.*

Junior Warden Message

[Bro. Blair Neumann](#)



Brethren, as our Senior Warden has chosen to not advance to the East at this time, I want to thank Brother Jeff Hawley for his contributions as an officer of St. John's Lodge No. 9, and to inform the Brethren that the remaining principal officers of St. John's Lodge No. 9 support Bro. Jeff in his decision. Our Worshipful Master has agreed to remain in the East for an additional year, should he be re-elected, and I look forward to serving in the West and to our WB Seann's continued leadership for an additional year, and to working with Bro. Jeff as a Brother of our Lodge.

The Freemasonry Logo Revisited

Last month we examined the letter 'G' in our Masonic logo. It was noted that in many countries the Letter 'G' is taken to mean GOD, the Supreme Being, and whilst it is an interpretation held by many Freemasons it is not a universal view. Some take the Letter 'G' to represent GOODNESS, the essential goodness of Freemasonry and of humankind. Others argue that the letter 'G' stands for GEOMETRY the basis of the operative craft that gave birth to modern Freemasonry.



One of our friends, Mr. Louis Turner, who has expressed a strong interest in becoming a Freemason, adds that 'G' may stand for Gnostics and forwards this:

In *An Encyclopaedia of Freemasonry and Its Kindred Sciences*, Albert Gallatin Mackey claims that many Middle Age stone masons used Gnostic symbols and the letter 'G' can be traced to a Gnostic source. Mackey writes:

"The architects and stone-masons of the Middle Ages borrowed many of the principles of ornamentation, by which they decorated the ecclesiastical edifices which they constructed, from the abstruse symbols of the Gnostics.

So, too, we find Gnostic symbols in the Hermetic Philosophy and in the system of Rosicrucianism; and lastly, many of the symbols still used by Freemasonry — such, for instance, as the triangle within a circle, the letter 'G', and the pentacle of Solomon — have been traced to a Gnostic source."

In the "Mysteries of Magic" by Eliphas Levi and interpreted by Arthur Edward Waite, it is written; "All these magical theorems, based on the unique dogma of Hermes, and on the analogical inductions of science, have been invariably confirmed by the visions of ecstasies and by the convulsions of cataleptics under the supposed possession of spirits. The 'G' which Freemasons place in the center of the Burning Star signifies Gnosis and Generation, the two sacred words of the ancient Kabbalah. It also signifies Grand Architect, for the Pentagram, from whatever side it may be looked at, always represents an 'A'. (Also see Eliphas Levi, *Dogme et Rituel de la Haute Magie*, vol. II, p. 97.)

LET'S LOOK AT THAT A LITTLE CLOSER



Brotherly love, moral training, and relief had always been emphasized in the Lodges of operative Craftsmen. Architectural knowledge had always been imparted to develop master workmen; but as a Speculative Craft, Freemasonry in the eighteenth century placed its greatest emphasis on “experimental philosophy” and knowledge of the Truth to which all learning leads. Therefore, to be true to its origins, Freemasonry must be an educational institution in the broadest sense.

WE WORK IN SPECULATIVE MASONRY

Short Talk Bulletin

February 1968

author unknown

Our title is readily identified as part of the Middle Chamber lecture. This statement is intended to put the candidate “in tune” for the series of instructive and philosophical discourses he is about to hear. It contrasts the kind of “work” done by modern members of the Fraternity to the manual labors performed by stone-cutters, masons, and builders in the days of operative Masonry.

In the eighteenth century, when Speculative was first used in this monitorial expression, it had a rather clear and definite meaning for the average member. He certainly wasn't misled by the image of a man taking a chance in the stock market. Speculative doesn't “register” with candidates today as it did two hundred years ago. Consequently, the statement in our title often “falls flat” for twentieth-century Fellowcrafts.

This is regrettable, since the word is so often used to describe Freemasonry and has great value for preserving a tradition of Masonic development. We really can't do without the expression, Speculative Freemasonry, even though Symbolical Freemasonry might be a more descriptive term today.

The eighteenth century, in which that kind of Masonry was organized, is known as the Age of Reason, or the Age of Enlightenment. In England this was the period which saw the flowering of new ideas, new methods, and rediscovery of the ideas of the ancient classical world. Scientific investigation and invention became the leading activities of men of learning in the seventeenth and eighteenth centuries.

The Royal Society was organized in 1660 to promote “Physico-Mathematicall Experimental Learning.” The great architect of the Restoration, Sir Christopher Wren, was a member. The Rev. Dr. John T. Desaguliers, the “Father of modern Speculative Freemasonry” and third Grand Master of the Premier Grand Lodge in London, lectured in “Experimental Philosophy” at Oxford and Westminster. He studied the science of gunnery and is credited with inventing a sponging apparatus for a breech-loading “12 pounder” cannon. One of the most important functions of the Royal Society was the performance of experiments before the members. Scientific equipment in those days was referred to as “philosophical apparatus.”

The studies and experiments of those investigators were referred to as “speculation.” They were speculative men, i.e., they observed, sought, examined, contemplated and meditated on new facts or knowledge by experimenting with what was already known. They

exchanged that knowledge with each other. Freemasonry, therefore, originally meant an “experimental” search for Light, or Truth.

That characteristic was the new element which made the Fraternity different from what it had been before. Brotherly love, moral training, and relief had always been emphasized in the Lodges of operative Craftsmen. Architectural knowledge had always been imparted to develop master workmen; but as a Speculative Craft, Freemasonry in the eighteenth century placed its greatest emphasis on “experimental philosophy” and knowledge of the Truth to which all learning leads. Therefore, to be true to its origins, Freemasonry must be an educational institution in the broadest sense.

Much of Masonry's ritual and lectures are the result of William Preston's studies of existing rituals and ceremonies in Masonic Lodges, and of his embellishment of these with the knowledge of classical art, mathematics, and philosophy which he had acquired by independent study. His famous *Illustrations of Freemasonry* appeared in London in 1772. It was the basis of much of the “work” produced in America by Thomas Smith Webb and Jeremy L. Cross.

To a self-made scholar like Preston, knowledge was the principal means for achieving wisdom and power. To him, working in Speculative Masonry was acquiring useful knowledge for self-improvement. For this reason he developed the lengthy lectures which characterize his writings. His was an age in which few men had the chance to acquire scholarly learning. He tried to make of Speculative Masonry a university for the common man.

“Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the institution.” Thus wrote William Preston.

In his day, the exercise of the speculative art was consciously practiced in Masonic Lodges. It was not confined to demonstration by the officers in the conferring of degrees. All the members participated in discussions which grew out of questions and challenges.

Initiates were not excused or ignored. They were drawn into the speculations by direct questions, not merely while the Lodge was at labor, but also at refreshment; the Table Lodge was an integral part of every meeting.

For example, a new member might be asked to explain the symbolism of the Tyler's sword, not because he was expected to give a “correct” answer, but to afford him a chance to exercise his speculative power, his ability to give expression to the symbolic meanings he saw in a

particular Masonic tool or implement. At the same time, it gave opportunity to his fellows to make sure that he realized that in Masonry the sword is always a defensive, not an offensive weapon. In this way they could help him to improve his speculative skills and Masonic understanding. Such discussions extended to all sorts of questions about art, life, manners, morals, etc.

This kind of intellectual “give and take” was one of the “images” of Freemasonry which attracted outstanding men into its ranks in the eighteenth century. Benjamin Franklin modeled his Junto Club on this activity; he wanted to associate with speculative men who liked to pursue knowledge and discuss it dispassionately “for the good of mankind.”

Our “ancient brethren” of that era were much more inclined to such activities than we are. They “practiced” more. They observed certain “rules of the game.” They didn’t shout down the opposition. They didn’t resent disagreement; they provoked and encouraged it. They looked forward to the exchange of ideas that brought them a different point of view. They delighted in the clever and well-reasoned rebuttal.

For one thing, they had more time. For another, they really tried to subdue their passions, especially the prejudices which offended their brethren. They were genuinely interested in the pursuit of Truth - the truths of fact and demonstrated experience - the truth for its own sake, regardless of whom it might prove right or wrong.

Speculative Masons really tried to observe, to see and to describe the moral principles which the working tools of Masonry symbolize; to ponder their applications and uses in their individual intellectual, moral, and spiritual activities; to acquire moral and spiritual knowledge through study and contemplation; - i.e., to speculate on ways to establish genuine brotherhood and to seek the Light.

As suggested by one slight example above, the Masons of Preston’s day were generally interested in the “give and take” of intellectual exercise. They saw to it that initiates and new members were drawn into that activity. They worked in Speculative Masonry.

How often, one might ask, is a present day initiate asked a question to stimulate his speculative power? At the end of the third degree, he may be invited to say a few words to explain his reactions to his initiatory experiences. After a long evening of degree work, however, most of the brethren hope he is “speculative” enough to realize that a few words of appreciation will be more than adequate.

This leads us to a broader question for which there is no complete or “correct” answer, but which may stimulate some speculation among us. Are we really working in Speculative Masonry?

There will be those who point out that we still adhere to the Ancient Charges and that we continue to perform the ceremonies of the Craft in the rituals that have come down to us through the centuries. We have preserved the ancient landmarks. We teach the lessons of the degrees. We work hard to transmit the wise and serious truths of Freemasonry unimpaired.

But, conceding that all this is done skillfully, “letter perfect,” completely, *let this question also be asked. “In the way we are doing all these things, are we working speculatively, or merely in due form?”* In the ceremonies of primitive tribes, repeated over and over again, without questioning, without change, the ceremonial actions were rigidly maintained, but their significance forgotten. When Masonic teaching becomes a stylized performance in which words are repeated over and over again without speculation, without questioning, the “labors” of our Lodges became boring performances which intelligent men avoid.

Does every newly-made Mason really speculate after receiving the three degrees? If the answer is yes, what evidence is there that the reply is substantially true? What speculative activity, not including degree work or ritual rehearsals, goes on in the Lodge? Undoubtedly you have speculated silently about Masonic symbols and ceremonies; but when did you last speculate on those things with another Brother, or a group of them?

As Masons we recognize the fact that one man glimpses the truth but partially. But by speculating with others, we can see more aspects of the truth of any situation if we will listen with unbiased respect and eager curiosity to hear another’s point of view. Consequently, there are no final answers to the questions raised above.

But in the speculative spirit, be challenged by our question. Gather together your speculative Brethren and ask each one to answer the question, “Do we really work in Speculative Masonry?”

Visit Our District Brethren

| District 5 Lodges | Next Meeting | Time |
|-------------------|-----------------------------|--------|
| St. John’s 9 | Wednesday, October 17, 2018 | 7:30pm |
| Eureka 20 | Monday, November 5, 2018 | 7:30pm |
| University 141 | Monday, November 5, 2018 | 7:30pm |
| Daylight 232 | Saturday, October 20, 2018 | 10am |
| Lafayette 241 | Thursday, December 6, 2018 | 7pm |
| Queen Anne 242 | Thursday, October 11, 2018 | 7:30pm |
| Esoterika 316 | Tuesday, October 23, 2018 | 7:30pm |

OCTOBER MEETING HIGHLIGHTS:

Here’s a look at what’s happening at our October stated communication:

Dinner - guests welcome

1. Menu: Fall salad of butternut squash, apple, spinach and dried cranberries; roasted salmon w lemon/caper sauce, pearl couscous and braised greens; blueberry pumpkin cheesecake with caramel and whipped cream

(allergies, vegetarian? Let us know a week before.)

2. Welcome & Introductions

3. Announcements

Stated Meeting – filed

1. Past Masters Recognition

2. Election of 2019 Officers

3. Presentation of 2019 Budget

4. General business

Refreshments

Kick back, visit, and enjoy a beverage and dessert

St. John's 5-Year Planning

The first meeting of the long range planning committee met Tuesday, September 11, at Razzi's Pizzeria. The committee chose to set aside redefining the purpose and mission statement of the Lodge and instead to identify problems or obstacles to an ideal St. John's Lodge. The initial areas of concern included:

1. The Lodge longevity is a concern
2. Making members want to attend Lodge
 - a. Need to make members feel special
 - b. The Lodge doesn't deliver on member expectations / wants / needs
 - c. The members don't have clear and common expectations for what the Lodge should deliver to members
 - d. There isn't a clear understanding of what the Lodge offers its members
 - e. The Lodge doesn't have clear expectations for the members' participation
 - f. Members don't want to participate in Lodge labor / activities
 - g. The members don't do things together / not close knit
 - h. Meetings are boring / not fun
3. The Lodge has too much money / providing everything for free creates a passive / complacent attitude
4. The officer line needs to be shorn up / stabilized
5. Need to attract new members
6. One meeting a month structure may no longer be relevant
7. The Lodge is doing too much for the (personnel) resources it has
8. The Lodge calendar is always the same
9. The secretary needs an understudy
10. The degree lecturer needs a back-up
11. The Lodge location may not be appropriate
12. The Lodge has an elitist attitude
13. The Lodge has a negative public image (with other Lodges)
14. The Lodge Black Balls too many people / scares away potential plural members
15. The dues structure may not be working / needs review
16. The 6-Step induction process may not be working / needs review

The next meeting of the committee will be Tuesday, October 9 at Razzi's. All members are encouraged to participate and "to stay engaged."

HERE AND ABOUT



WBro. Nick Mitchell announces that on September 24, his Lady Lara gave birth to twin boys: Colin Alexander (6:25pm) and Samuel Mark (6:26pm). Everyone is doing well.

GREENWOOD TEMPLE IMPROVEMENTS

Greenwood Temple Board oversees the management of the Greenwood Masonic Center, our home since 2009. They are proud to announce that over the past year, they have accomplished the following:

1. Sign on door listing all Lodges meeting in the building
2. Fire suppression system for the kitchen / alarm board
3. Lock on the sound system
4. New floor in kitchen
5. New dishwasher
6. New refrigerator in kitchen
7. Paint touch-ups
8. Ringing doorbell that reaches the Tyler station (installation TBD - already purchased)
9. Internet access
10. LED light improvements in more lights
11. Standing offer for representatives of Lodge tenants to attend Temple Board meetings on the Tuesday prior to Greenwood Lodge Stated Meetings (with prior notice so they can include in the Agenda and expect us), usually the 1st Tuesday of the month)

Upcoming SYSO concerts we can consider for arranging a group rate

Founded in 1942, Seattle Youth Symphony Orchestra (SYSO) is the largest youth orchestra training program in the United States. The organization serves over 1,893 diverse students each year with five orchestras, two summer festival programs, and extensive partnerships with local public schools. By awarding over \$200,000 in financial aid annually, SYSO ensures that every talented student can participate in its programs, regardless of financial resources.



St. John's Lodge (and Daylight Lodge No. 232) has contributed annually to this youth program for many years.

The following concerts may be of interest to individuals or our brethren as a group event. Let WBro. Seann Maria know if you'd like to organize a group outing.

- **BERLIOZ & TCHAIKOVSKY** Sunday, November 11, 2018 | 3:00pm, Benaroya Hall
- **4 ORCHESTRAS CONCERT** Sunday, December 16, 2018 | 3:00pm Meany Hall, University of Washington
- **RAVEL, SCHUMANN, & MAHLER**, Sunday, March 10, 2019 | 3:00pm, Benaroya Hall

WA Masonic Charities - Board Trustee Opportunity Available

The WA Masonic Charities Board of Trustees is looking for a Master Mason in good standing to apply for an open Board Trustee position. We are looking for an individual committed to the mission of WAMC, and who will support our efforts to deliver and grow our programs and services.

Board Trustees provide oversight of policy and governance of WAMC, a 501 c 3 public charitable organization. This is a three year position, running from January 1, 2019 - December 31, 2022. This is a separate position from the At Large Trustees elected each year at the Annual Communication.

- [Applications](#) open October 1, 2018
- Information sessions will be October 11, and 18 2018.
- The application deadline is October 26, 2018
- Candidate interviews will be November 6-9, 2018
- Selection will occur on November 21

Board Trustee Information Sessions

Join us for an information session to learn more about WA Masonic Charities and the duties, role, and responsibility of Trustees.

October 11th - 12-1 PM

October 18th - 8-9 AM

[To join the Information Session video conference on one of the dates above, click here.](#)

You can also dial in using your phone by calling (786) 535-3211, access code 267-561-061

[To Apply for the Open Position Click Here](#)

Anniversary Dinner Photos available

Brothers and their ladies and a few St. John's widows were treated to a fine dinner at Ivar's Salmon House to celebrate our 158th anniversary. Past Master WBro. Joe Oates took several pictures during the dinner which you can find by clicking here: [St. John's Anniversary Dinner 09/15/2018 JO - Washington Masonic Library and Museum](#)



The Chinese Bamboo Tree – Les Brown

In the far east they have something that's call the Chinese bamboo tree. The Chinese bamboo tree takes five years to grow. They have to water and fertilize the ground where it is every day, and it doesn't break through the ground until the fifth year. But once it breaks through the ground, within five weeks it grows 90 feet tall.

Now the question is does it grow 90 feet tall in five weeks, or five years? The answer is obvious. It grows 90 feet tall in five years. Because at any time, had that person stopped watering and nurturing and fertilizing that dream, that bamboo tree would've died in the ground.



And I can see people coming out talking to a guy out there watering and fertilizing the ground that's not showing anything. "Hey, what'cha doing? You've been out here a long time, man. And the conversation in the neighborhood is, you're growing a Chinese bamboo tree. Is that right?"

"Yeah, that's right."

"Well, even Ray Charles and Stevie Wonder can see, ain't nothing showing. So how long you been working on this? How long have you been working on your dream, and you have nothing to show...? This is all you've got to show?" People gonna do that to you. And some people, ladies and gentlemen, they stop. Because they don't see instant results. It doesn't happen quickly. They stop. Oh, no, no, no, no. You got to keep on watering your dreams.

That is not gonna happen as quickly as you want it to happen. Lot of things gonna happen that will catch you off guard. And so therefore, you've got to deal with and handle it as it comes. And not only that, but that faith and patience drives you into action. You've got to keep moving. And keep plugging away.

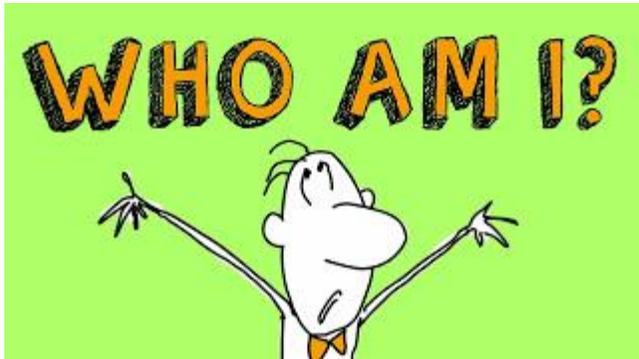
During those hard times, you don't know how you're gonna make payroll. During those times when you fail and things didn't work out. They were nowhere to be found. But you know what I discovered? When you're working at your dream, somebody said, the harder the battle, the sweeter the victory. Oh, it's sweet, to you. It's good to you.

Why? See, when it's hard and there's a struggle, see what you become in the process is more important than the dream. That's far more important. The kind of person you become. The character that you build. The courage that you develop. The faith that you're manifesting. Oh, it's something that, you get up in the morning, you look yourself in the mirror, you're a different kind of person. You walk with a different kind of spirit.

People know that you know what Life is. That you have embraced Life. You knew it was hard. But you did it.

It Takes a Village – Won't You Help?

As we approach the end of the year and officer elections this month, it bears noting that it takes all of us to step up to the plate and volunteer to perform a number of tasks, including accepting roles as appointed officers and working committee members. Here is a timely message:



by Steven L. Harrison, 33°, FMLR

About a year ago I joined the Red Cross of Constantine. It's a Royal Arch body with, shall we say, a bit of a complex degree structure compared to other Masonic organizations. At this point I'm still a novice and not well-versed in its organization and practices.

Recently I attended what was only my fourth or fifth meeting owing, in part, to the fact we were dark for three months. We held the meeting in a local restaurant with a spacious back room well-suited for such purposes. I went in and stopped at a table to talk to the Secretary – I mean, Recorder. (I still don't have a handle on all the officers' titles). As I was talking to him, a couple other guys walked up behind me. It was a trap.

"Steve," they said in unison, "the incoming Sovereign needs a Sentinel for next year. Would you be willing to step in and help him out?"

"Oh, uh," I babbled on about being honored but having commitments and not knowing if I could do justice to the job – and basically anything else I could think of that did not involve the word "yes."

It was three against one. Before I knew what had happened I had agreed to be next year's Sentinel. "Not a big commitment," I told myself, "and I'm helping the Brothers (actually, Knight Companions) out."

That settled, we sat down to open the Chapter – I mean, Conclave. (I still have a lot to learn). It wasn't a standard opening since we were not in a Lodge room, but we went through the verbal part of the ceremony. At one point, there came a series of knocks followed by an uncomfortable silence. A friend seated next to me leaned over and whispered, "Return the knocks... you're the Sentinel."

I whispered back, "I thought that was next year."

"No," he said, "I think you're it now."

I knocked, and the remainder of the opening went off without a hitch. We had our dinner and started the business portion of the meeting. It came to light that So-

and-So, the Thus-and-Such officer had to drop out of line. Discussion followed and it became obvious all officers below Thus-and-Such would move up. So I became the Herald-designate for next year. "Congratulations," said my buddy sitting next to me.

Business finished, it was time to close. The formal closing proceeded until the Eminent Viceroy (second in command) declared the Conclave closed and sealed the deal with the same series of knocks from the opening. Again, there was an uncomfortable period of silence. As before, the companion next to me stepped in, "Steve, you're the Herald. You're supposed to return the raps."

"I thought I was the Sentinel. I'm supposed to be the Herald next term."

"No," he advised, "You're the Herald now." I followed up with raps that would make any Herald proud.

So, let's recap. I went into the meeting a member with no particular duties or responsibilities. Then I became the Sentinel-designate; then I became the Sentinel; then I became the Herald-designate; then I became the Herald.

That's the way it goes sometimes in our various Masonic bodies. I'm sure similar things have happened to others. It took me five years to become Worshipful Master of my Lodge, a journey that would ordinarily take ten in my jurisdiction. One Brother I know did it in two. When membership declines, when Brothers fall out of line for one reason or another, others have to step in. We all wish it was different but Freemasonry isn't the only membership organization experiencing this in our activity-saturated lives today. So I'm glad my reluctance subsided and I am able to step in and help out. I am also honored they asked.

Brother Leary Establishes the Post

In October 1878, a new daily had entered the Seattle market. Called *The Post*, it was backed primarily by John Leary (1837-1905), a lawyer (and eventually a mayor of Seattle) whose wide-ranging investments included real estate, railroads, banking, and mining.

Bro. John Leary arrived in Seattle at the age of 32 in 1869 and affiliated with St. John's Lodge in 1870. He became one of the most influential citizens in the city.

According to historian Clarence B. Bagley, the Post Publishing Company "got into debt from the start." In addition to higher-than-anticipated operating costs, the company also undertook the construction of a substantial brick building on the northeast corner of Yesler Way and Post Street. The financial strains "continued from bad to worse." In 1881, Leary and the *Post's* other stockholders cut their losses by arranging a merger with the *Intelligencer*.

The *Intelligencer* abandoned its offices in a wooden building owned by Henry L. Yesler (1810-1892) at Cherry Street and Front Street (1st Avenue) and moved into the newly completed *Post* building. The combined paper, named the *Post-Intelligencer*, rolled off the presses for the first time on October 1, 1881.