

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

## Trestleboard

JUNE 2019

*Jim Russell*, editor



Serving Seattle since 1860

meets: 7910 Greenwood Ave. N.

Lodge phone: (206) 623-0261

[Lodge Secretary](mailto:secretary@seattlemacons.org)

<http://seattlemacons.org/>

## FROM THE EAST

[Seann Maria, Master](#)



I had the pleasure of spending time with some dear old friends of mine in the recent weeks and as is often the case I was able to participate in some heartfelt discussions about the most meaningful reasons to be alive. I was challenged to ask what it is I look forward to in my life and ultimately what fulfills my inspiration to live. On reflection of these discussions, it occurred to me that my inclination to be a Mason has been greatly influenced by these reasons to live.

If I may share with you a piece of my life I don't think any of you know. I grew up in many moments where I was young and forced to survive without the assistance of family. Sometimes this was living in poverty on the streets of cities like Oakland and San Francisco, but one of these moments was much further from a city. I found myself in the middle of the great strip of highway that lies between the northernmost area of California and Southern Oregon. The time of year was near Thanksgiving and snow was falling. I was sitting half covered above by a telephone booth, but my feet rested outside in the falling flakes of winter. In my lap and fully covered by the canopy of the large booth were the heads of two of my closest friends. Their intentions were to attempt to sleep, however if they slept I couldn't know. My hope was that they found some rest in their current state.

The details of how I found myself, in the company of good friends, in this vulnerable place are long, and although I would gladly share these with any of you who would like to know, they're not as important as why I was in that place. We had no money and very little chance of finding a way out of the snowstorm. I wasn't sure if we would stay warm enough to escape the night unharmed, but I was sure that I was going to do what I thought was best to ensure the health of my loved ones. I knew my legs were in danger of frostbite or worse, but that whatever was going to happen I felt some sense of peace that I was giving back hope and support to others. I felt comforted because I could remember the many times in my life someone had risked something to help me.

That sense of peace was supported by a unity I recognized that all living things shared. I know that one of the most important reasons to be alive is to share our experiences with others and to do our part to support the continuing cycle of giving strength, wisdom, and kindness back to anyone who would call upon our kind offices. We as Masons have worked for the good of humanity. When our lives have come to the end of our journey, may the records of our deeds be worn upon us with pride and satisfaction of what we have given back to the lives of others.

## CALENDAR



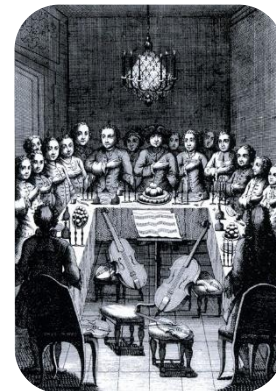
- June 13 (7pm): Officers meeting
- June 14 – 15: 162<sup>nd</sup> Annual Communication Grand Lodge (Kitsap Convention Center)
- June 17 (6pm): King Solomon Lodge No. 60 Annual Strawberry Feed
- June 19 (6:15pm): St. John's 9 Stated Table Lodge
- June 22-23: Fremont Fair (Masonic information booth)
- June 24: Feast Day of St. John the Baptist
- July 4: Independence Day
- July 11 (7pm): Officers meeting
- July 17 (6:15pm): St. John's 9 (dinner) Stated; – Scholarship Night
- July 20 (6pm): family night Everett AquaSox baseball
- July 24 (6-8:30pm): Greenwood Seafair Parade
- July 25 (6pm): Festive Board with Piers Vaughan, speaker
- July 27 (10am): Past Masters Brunch Jimmy's on Broadway
- July 31 (6:30pm): District 5 Assoc. meeting (Razzis Pizza)
- August 3 (10am): Open Air Degree, Masonic Park
- August 4 (1pm – 6pm): Lodge outing to Emerald Downs
- August 14 (6pm): Board of Trustees
- August 15(7pm): Officers meeting
- August 21 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated (casual dress)
- August 24 (5pm social hour): 159<sup>th</sup> Anniversary Celebration Ivar's Salmon House
- September 2: Labor Day
- September 4: Happy Birthday to us!
- September 12 (7pm): Officers meeting
- September 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated
- September 25 (6:30pm): District Assoc. meeting (Razzis Pizza)
- September 29-October 1: Rosh Hashanah (Jewish New Year)

## **FIRE..... GOOD FIRE..... FIRE ALL! TABLE LODGE IN JUNE**

The old saw that “the way to a man’s heart is through his stomach” is probably true, as we men have from time immemorial, loved our food and beverage. Wherever the ancient Lodges of Masons met, whether in the lean-to lodges attached to the buildings they were erecting, in the homes of the patrons of the various buildings they had come to build, or many other places, it seems that by the 16 and 1700’s, the tavern or ale house became a favorite gathering place for Lodge brothers to assemble, and there to have their meetings.

In England, prior to 1717, there were several Lodges which met within the City of London and surrounds. Four of these, known as The Old Lodges, or Lodges of Time Immemorial, met in taverns for their regular communications: The Goose and Gridiron Ale House; The Crown Ale House, The Apple Tree Tavern, and The Rummer and Grapes Tavern. In 1716, at a meeting in The Apple Tree Tavern, apparently on December 27, a decision was made to organize and constitute a Grand Lodge which would govern and stabilize the practice of speculative Freemasonry in England, and would call the brethren back to the old practice of a quarterly conference and twice yearly observance of “The Feasts of the Craft.” Such a gathering was held on June 24, 1717 at The Goose and Gridiron Ale House, and The English Grand Lodge of Freemasonry was constituted that day.

It’s easy to see today what the esoteric and philosophical reasons for these two specific feast days might have been. The summer feast marks the apogee of the sun to the zenith, and the longest day of the year. For a fraternity which uses light as a teaching symbol, and which in its inception was purely Christian, this day would be symbolically important. The winter feast marks what was or seemed the shortest day of the year, or the perigee of the sun’s heavenly course, and prepared for the new *die natale Solus Invictus*, the birthday of the Invincible Sun



What was the draw of the tavern and alehouse for the Mason of the day? While gentlemen of the day had their clubs and fine townhouses and estates to find solace from poverty and squalor, the public houses, inns, taverns and ale houses provided an opportunity for the common man to meet. There they could hear the latest news, shop-talk or gossip; eat a sumptuous meal of cheap meat, cheese and bread; and lift a beverage which would muddle the head and delight the heart. Here they would be provided a moment of gathered friendship and insulation from the ravages of 16th and 17th century England’s daily grind. At the tavern, the publican could offer beyond the tasty food and frothy tankard, a relatively private room in which friends could gather to meet and discuss fraternal business of the day. Further, feasts were mentioned in minutes of several of the old Lodges wherein the brethren would gather following an “entering” or “passing” of a man, and the Lodge would gather about the “festive board” to honor both the brother initiated or passed, and to use the time to teach the work of the fraternity.

“The result,” says Masonic historian and writer H. L. Haywood, “was that Masonic fellowship was good fellowship in [the Lodge], as in a warm and fruitful soil, acquaintanceship, friendship, and affection could flourish – there was no grim and silent sitting on a bench, staring across at a wall. Out of this festal spirit flowered the love which Masons had for their Lodge.

St. John’s brothers will return to our Table Lodge festivities this month. Due to the nature of the Festive Board the evening will be limited to Freemasons only.

Please make your dinner reservations with the secretary at 206 623-0261 by Friday, June 14, 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. ***If you haven’t a cannon, one will be provided or [for \$20] you may purchase an engraved “St. John’s” cannon for your own collection.***

### **Catherine Maynard – seamstress**

The original officers aprons for Olympia Lodge No 1 were hand sewn by none other than David “Doc” Maynard’s wife Catherine Maynard (1816-1906) AKA sister of Michael Simmons who was the first Junior Warden of Olympia Lodge. Bro. Maynard was a member of St. John’s Lodge No. 9.



Catherine’s work

### ***AquaSox Tickets Going, Going . . .***



St. John’s Masons and families will once again head to the Everett AquaSox baseball game July 20. “Pre-admission” opens at 6pm into the Coca Cola Food Pavilion, with hot dogs, hamburgers, fruit salad, baked beans, soft drink and reserved seating. Free parking on site.

Here’s a look at our future Mariners vs. the Spokane Indians (Texas Rangers farm club). Game seats will be in the lower rows on the 3<sup>rd</sup> base side of the diamond. First pitch will be thrown at 7:05; fireworks following the game.

Get your \$10 ticket (\$24 value!) from WBro. Terry Grove (425) 610-4561. Only four tickets remain, so act now!



### **Meet our new Grand Master**

Newly-elected MWBro. Charles E. Wood and his officers will be hosted by King Solomon’s Lodge No. 60 (Auburn) on Monday, June 17, at 6:30pm, during their annual strawberry feed. Public invited.

## St. John's Races to Emerald Downs



Sunday, August 4

**\$50 value for only \$10**

Includes admission, buffet meal, official program, tip sheet, and reserved seating.

And...

additional fun attractions with Corky racing dogs.

Play your favorite card games in the Clubhouse Casino located on the 5th floor!

Track opens at 9am, the room at 1pm, races start at 2pm, and the buffet opens at 2:30pm.

Make your reservations with VWBro. Jim Russell. \$10 per person will be collected at the event.

## Masonic Enlightenment Continues at St. John's

This year Worshipful Master Seann Maria has placed special emphasis on Masonic Enlightenment at St. John's Lodge No. 9. Next month, July 25, we welcome the third in a series of speakers, WBro. Piers Vaughan.



WBro. Vaughan has one of the most diverse and fascinating backgrounds for the study and understanding (and explanation) of Masonic, appendant, and other esoteric orders you will ever encounter. Originally, he is from England, and he belongs to Lodges in England, Canada, and the U.S. Throughout his life he has

lived in several European countries, Canada, and now resides in New York. He has a Master's degree in Divinity and another in Experimental Psychology; experience in both the Anglican and Catholic denominations and traditions; an MBA in Business Studies; a teaching diploma in Music; and much, much more.

WBro. Piers has made extensive studies in history, alchemy, language (he has translated many texts from French to English), symbolism, cultures – truly what anyone would acknowledge to be a “Renaissance Man.” Appropriately, one of his most recent books is 2017's outstanding *Renaissance Man & Mason*

## Table Lodge: Toasting Procedure

This month our stated communication will be preceded by a Table Lodge – or festive board. During the festive board will be a series of toasts. Here is a friendly reminder how we properly conduct each toast. You might want to go through this in your mind or physically practice at home:

The orders for toasting are:

**"With me, Brethren,**

**Right hand to arms.** (The right hand touches the glass)

**Ready.** (the glass is raised,

the arm extended to the

height of the breast.) **Aim**

(the glass is brought to the

lips.) **Fire..... Good fire....**

**Fire all.** (all drink.) **Present**

**arms.**" (The glass is brought

to the second position, all

imitating the W.M. Then the glass is carried to the left

breast, then to the right breast, and then again to the

second position so that the motion makes a triangle. When

this has been done thrice, the glass is brought to the table

in three movements, that is to say, at the first it is carried

horizontally a little to the left, then to the right, and then

forcibly to the table.) (The battery, three times three, is

then given. The foregoing should be done with exactness

and evenness so that the whole company may execute the

same movements at the same time and that the glasses

shall strike the table with one blow.) **Vivat!**



Daylight Lodge will be hosting a **Masonic Information Booth**, the 20<sup>th</sup> year, at the Fremont Solstice Festival. They are also

sponsoring a bandstand and are scheduling the bands to appear on Saturday June 22<sup>nd</sup> and Sunday June 23<sup>rd</sup>. Come for the fun or help work the booth.



## 25-YEAR SERVICE PIN

WBro. David Flood was escorted to the East at our May stated communication, where he was presented a lapel pin honoring 25 years of service as a Mason. WBro. Flood was initiated as an Entered

Apprentice Mason in Zetland Lodge, Cambridge, MA, December 8, 1993, passed to a Fellowcraft January 12, 1994, and raised a Master Mason, February 9, 1994. He affiliated with St. John's Lodge No. 9, March 3, 2004. WBro. Flood said that he was



PM David Flood

motivated to continue his Masonic journey in part by the excellent ritual work of his home Lodge. He encouraged the brethren to offer quality Masonic education to our entering brothers.

## Senior Warden Message

Bro. Blair Neumann



Brethren, a Feast of the Holy Saints John is upon us! Join us, Juneteenth, 6019 (aka, our June stated) for a Festive Board unlike any Table Lodge we've held before. Expect a feast! And brotherhood. And toasts! Many, many toasts.

Our guests will not doubt the cordial hospitality of our welcome. We'll lock arms and sing Auld Lang Syne!

If you have an act and would like to perform between toasts, 5 minutes or less, we have several slots available. Let me know if you're interested: 425.466.8358 or [blairn@outlook.com](mailto:blairn@outlook.com)

Unfortunately, this Stated Meeting is not intended to accommodate non-Masonic guests. Fortunately, we have a very comfortable library.

### Visit Our District Brethren

District 5 Lodges	Next Meeting	Time
St. John's 9	Wednesday, June 19, 2019	7:30pm
Eureka 20	Monday, September 9, 2019	7:30pm
University 141	Friday, September 6, 2019	7:30pm
Daylight 232	Saturday, June 29, 2019	10am
Lafayette 241	Thursday, September 5, 2019	7pm
Queen Anne 242	Thursday, June 13, 2019	7:30pm
Esoterika 316	Tuesday, July 23, 2019	7:30pm

In 1907 Theodore Roosevelt said: "I ask of each member, of each brother, that he shall remember ever that there is upon him a peculiar obligation to show himself in every respect a good citizen; for after all, the way he can best do his duty by the ancient order to which he belongs is by reflecting credit upon that order by the way in which he performs his duty as a citizen of the United States."

## JUNE BIRTHDAY CELEBRANTS

Day

- 1 David C. Campbell
- 3 Paul-Max B. Jensen
- 6 Corey A. Thompson
- 9 Helmuth
- 10 Kenneth M. Lane, Jr.
- 11 David L. Bolson
- 12 Carl Paul George Tokarek
- 14 Jeffrey . Lane
- 15 Kevin . Smith
- 17 Richard P. Wellenberger
- 19 Mac Fingerroot
- 19 James R. Gaston
- 20 Percill E. Overby
- 21 Richard L. Waldo
- 23 John Murray Louderback
- 23 Gerald S. Ostroff
- 23 Darrel R. Schrader
- 25 Mark A. Campbell
- 26 S. Ashley Brinkley



## Junior Warden Message

VWBro. Ashley Brinkley



How many Lodges in Washington State have the name St. John's Lodge? I know the answer ...only one... our Lodge, St. John's Lodge No. 9. The real questions is, How many other St. John Lodges are there in the United States? I do not know the answer, but I am sure our new learned Brothers will find the answer and report to us at the next stated meeting.

For now, I am going talk about St. John's Lodge No. 1 in Wilmington, NC. It was chartered in 1754 and it was the first Masonic Lodge in North Carolina. The first meeting was at the home of William Hooper. William Hooper was one of the three signers of the Declaration of Independence from the great State of North Carolina. He was the eldest child of William Hooper Sr., Rector of the Boston Trinity Church, and his wife Mary, the daughter of a prominent Boston Merchant. At the age of eight William Jr. entered Boston Latin school, the nation's oldest public academy. Several years later he entered Harvard University where he graduated in 1760 with a B.A. and was ordained as A.M. three year later. While attending Harvard, he practiced law with James Otis, a famed Boston attorney. Hooper moved to Wilmington and opened a law office. His home on Masonboro Sound was used for Masonic meetings among other things. Therefore, the area was called Masonboro Sound and still is today. If you have not figured it out this is where your Jr. Warden was born and raised until he moved out West. Your Jr. Warden still has descendants on Masonboro Sound today. We could say a lot more about William Hooper but this is about St. John's Lodge No. 1.

In 1758 a Masonic building was established in town and met at Dorsey's tavern. I know a lot of St John's No. 9 members would have liked that. In 1804 St. John's Lodge constructed their own building on Orange Street between Front and Second. In 1821 another Temple was built on Market Street and was used until 1981. This building hosted some of the Masons' prominent politicians such as President James K. Polk and Henry Clay in the upstairs hall. The 1841 building is now an Art Museum. In 1981 a new building was put into service on Oriole Drive. The Lodge is still in business today at the Oriole location. What a history this St. John's Lodge has. It's almost as great as our St. John's Lodge. I looked in my book about Masonboro Sound to see where our Bro. Hooper has his land grant location in relation to where I lived, and my close family lived, and it was hard to say. The entire area is not very large, so it was close. Bro. Hooper's land grant was next to one of my distance descendants who still live in the area today. His brother had the next land grant. In my book, it looks like the Hooper's descendants disappeared around middle 1860's or so. I guess the ladies and men descendants were not very good looking as they did not marry any of my descendants I could find.

I will look forward in knowing how many St. John's Lodges are in the US.

# LET'S LOOK AT THAT A LITTLE CLOSER



*By history, custom, tradition and ritualistic requirements, the Craft holds dear the days of St. John the Baptist on June 24, and St. John the Evangelist on December 27. A lodge which forgets either forfeits a precious link with the past or loses an opportunity for the renewal of allegiance to everything in Freemasonry symbolized by these Patron Saints. No satisfactory explanation has as yet been advanced to explain why operative Masons adopted two Christian saints, when St. Thomas, the patron of architecture and building, was available.*

*Most Freemasons are agreed that the choice of our ancient brethren was wise. No two great teachers, preachers, wise men, saints, could have been found who better showed in their lives and works the doctrine and teachings of Freemasonry*

## ST. JOHNS' DAYS

The real explanation of Freemasonry's connection with the Sts. John is not to be found in the history of the Craft, but in the history of religions. For the festival days of the two Sts. John are as old as the ancient systems of worship of fire and sun.

Travel backwards in imagination to an unknown date when the world of men was young; when knowledge did not exist and the primal urges of all humanity were divided between the satisfaction of bodily needs -hunger, thirst, warmth, light and the instincts of self-preservation, mating, and the love of children. The men of that far-off age found everything in nature a wonder. They understood not why the wind blew, what made the rain, from whence came lightning, thunder, cold and warmth; why the sun climbed the heavens in the morning and disappeared at night, or what the stars might be.

All primitive people tried to explain mysteries in terms of their daily lives. When angry their emotions resulted in loud shouts and a desire to kill. What more natural than to think thunder and lightning the anger of the Unknown who held their lives and well-being in His hands? Ancient man bundled the enemy he conquered out of his cave into the open, where he froze or starved or was eaten by. beasts. What more natural than to think the wind, the rain, the cold, a manifestation of an angered Unseen Presence?

The greatest manifestation of nature known to our ancient ancestors was the sun. It was always present during the day, and its near kin, fire, warmed and comforted them at night. Under its gentle rays crops grew and rivers rose. The sun kept away the wild beasts by its light. The sun made their lives possible. Sun worship and fire worship were as natural for men just struggling into understanding as the breath they drew.

Early recognized facts must have been the sun's slow travel from north to south and back again as the seasons waxed and waned. And so mid summers day, the longest, became a festival; it was the harbinger or harvest, the birthday of new life, as the winter solstice was significant of the end of the slow decline of the sun, the beginning of a new time of warmth and crop and happiness.

Through countless years, in a thousand religions, cults, mysteries, in a hundred climes and lands, priests and people celebrated the solstices. We know it not only from history and the records of ancient peoples, often cut

upon stone, but from myths and legends; the story of Ceres and her search for her daughter Proserpine the allegory of Isis, Osiris and Horus.

Ancient custom is taken from a people with difficulty. Even today we retain customs the origin of which is lost to most of us. We speak glibly of Yuletide at Christmas, without thinking of an ancient Scandinavian god, Juul. The small boy avers truth "By Golly!" not knowing that he offers his hand (gol) if he speaks not the truth. Those who think it "bad luck" to break a mirror only continue a savage belief that a stone thrown in water which mirrors the face of an enemy will break his heart even as the reflection is broken.

If such ideas persist to this day, imagine how strenuously a people would resist giving up a holiday celebration which their fathers' and their fathers' fathers before them had kept for untold ages. So it was when

Christianity came to the world. Old feasts and festival days were not lightly to be given up, even by those who put their faith upon a Cross. Hence clever men in the early days of Christianity turned the pagan festivals to Christian usage, and the old celebrations of summer and winter solstice became the Sts. Johns' Days of the Middle Ages.

As the slow years passed, those who celebrated thought less and less of what the days really commemorated, and became more and more convinced of their new character. Today, hardly a Freemason gives a thought to the origin of St. John's Day in

Winter, or knows his celebration of St. John's Day in midsummer preserves a touch with cavemen ancestors.

It was a common custom in the middle Ages for craftsmen to place themselves under the protection of some saint of the church. All the London trades appear to have ranged themselves under the banner of some saint and if possible they chose one who bore fancied relation to their trades Thus the fishmongers adopted St. Peter; the drapers chose the Virgin Mary, mother of the 'Holy Lamb' or 'Fleece' as an emblem of that trade. The goldsmiths' patron was St. Dunstan, represented to have been a brother artisan. The merchant tailors, another branch of the draping business, marked their connection with it by selecting St. John the Baptist, who was the harbinger of the Holy Lamb' so adopted by the drapers. Eleven or more of the guilds had John the Baptist as a patron saint.

To say with certainty why Freemasons adopted the two Sts. John, and continue to celebrate days as principal



feasts which were once of a far different significance, is not in the power of any historian as yet. But the fitness of these two is obvious in our system if we consider the spiritual suggestion of their lives.

St. John the Baptist was a stern and just man; intolerant of sham, of pretense, of weakness; a man of strength and fire, uncompromising with evil or expediency, and yet withal courageous, humble, sincere, magnanimous. A character at once heroic and of rugged nobility, of him the Greatest of Teachers said: "Among them that are born of woman, there hath not arisen a greater than John the Baptist."

Of St. John the Evangelist, the disciple whom Jesus loved, a thousand books have been written, and student has vied with minister, teacher with historian, to find words fitly to describe the character of the gentle writer of the Fourth Gospel. No attempt at rivalry will here be made; suffice it that St. John the Evangelist is recognized the world over as the apostle of love and light, the bringer of comfort to the grief-stricken, of courage to the weak, of help to the helpless, of strength to the falling.

Freemasonry is wise in a gentle wisdom which passeth that in books when she takes for her own both the saint who foretold the coming and the saint who taught the law of the Son of Man who walked by Galilee.

The question "From whence come you?" and the answer "From the Lodge of the Holy Sts. John at Jerusalem", has puzzled many. None have phrased the simple, explanation of the inner meaning of this with more beauty and clarity than Brother Joseph Fort Newton, he of the golden pen and the voice of music: "There is no historical evidence that either of the two Saints of the church were ever members of the Craft. But they were adopted as its patron Saints, after the manner of former times - a good manner it is, too - and they have remained so in Christian lands. Lodges are dedicated to them, instead of to King Solomon, as formerly.

"So, naturally, there came the idea, or ideal, of a sacred lodge in the Holy City presided over by the Saints John. No such lodge ever existed in fact, and yet it is not a fiction - it is an ideal, and without such ideals our life would be dim and drab. The thought back of the question and answer, then, is that we come from an ideal or Dream Lodge into this actual work-a-day world, where our ideals are to be tested."

We do not know just when, or just how, Freemasonry adopted the Sts. John. Their days are the Christian adaption of pagan festivals of a time when man, knowing no better, worshipped the sun as the supreme God. So when we celebrate our festival days on June 24 and December 27, we walk step by step with ancient ancestors, worshipping as they worshipped, giving thanks as they did; they to the only god they knew for the glory of summer, the beginning of the period when days lengthened - we to the G.A.O.T.U., that our gentle Craft took for its own the austere but loving characters of two among the greatest of the saintly men who have taught of the Father of all mankind.

## Endowed Life Membership – Such a Deal!

Freemasonry is often accused of being a secret society – while we counter that, no, we are a society of secrets. One of the best-kept secrets in this Lodge is our intricate dues structure.

Brothers who joined the Lodge after June, 2014 pay annual dues of 26 x state min. wage + the Grand Lodge per capita assessment. This year that is (26 x \$12) + \$28, or \$340. You can earn \$20 credits toward your payments each stated or special communication you attend.

Now here's the secret: There's another, faster way to pay off your dues at St. John's. Purchase an *endowed life membership* based on the following table:

- Age 18 to 35, inclusive	\$650
- Age 36 to 45, inclusive	\$600
- Age 46 to 55, inclusive	\$500
- Age 56 to 65, inclusive	\$450
- Age 66 and over	\$400

Purchase it once and it's good for a lifetime! As you can see, if you're, say, 40 years old, you would save \$80 as early as the second year! (And the state minimum wage will increase to \$13.50 in 2020.)

Admittedly, some (make that most) Lodges still charge their "Life" members the per capita assessment, but not here at St. John's. Here, it's "one and done."

## "Colorado School Shooting 'Was a Masonic Ritual' "

By Kyle Mantyla | May 9, 2019

Right-wing commentator and radical conspiracy theorist Chris McDonald closed out his "The MC Files" program one Tuesday night by asserting that the shooting at a Colorado high school earlier that day "was a Masonic ritual."

"I picked up on something quickly," McDonald said. "Twenty seven. Two suspects, seven injured, that's 27. And that's 3 x 3 x 3. It was a Masonic ritual, a Masonic thing that took place today in Colorado."

"I guarantee you," McDonald continued, "there will be gun-control drums that'll be beat over the next 24 hours, the rest of this week, somebody is going to come out and call for gun control. Folks, this is a distraction. It's a Masonic attempt to control this nation, an in-your-face 'blank you' to this country, and we see through it."

For the record, there was one person killed and eight injured in the shooting, with two suspects arrested, which would seemingly undermine McDonald's assertion that the "two suspects and seven injured = 27" was a symbol of secret Masonic numerology.

"Two individuals walked into the STEM school, got deep inside the school and engaged students in two separate locations," Douglas County Sheriff Tony Spurlock said.

# Washington Masonic Charities

## Director's Corner



**Ken Gibson - Executive Director Washington Masonic Charities**

My hope is that every Mason in Washington will be as proud of Washington Masonic Charities as every Shriner is of Shrine Hospitals for Children.

Washington Masonic Charities is your charitable organization. Currently the Masonic Code does not allow us to send you mail in which we would report to you about our work, keep you informed, and provide you the opportunity to support our work through charitable giving. There is a carry-over resolution at this year's Annual Communication addressing this issue.

Just 3% of the more than 10,000 Masons in Washington contribute directly to WAMC. The work we are doing is important, reflects our Masonic values, and is this Jurisdiction's charitable work. We think this is, in part, because of the limitations on print communication placed upon this Jurisdiction's own 501 c 3 charitable arm. Your own charitable organization depends on your contributions.

It surprises many Masons to learn that WAMC receives no direct support from the Grand Lodge annual assessment.

None of what we do happens without the help and support of the Brethren, especially generous Brethren and their widows who have made estate gifts. Today we have dozens of active volunteers and nearly 300 individual donors.

The majority of WAMC funding, about 80%, comes from endowments and trusts that Masons and their widows contributed to decades ago. My hope is that today's Masons will pay it forward, like their Brethren from the past have.

Imagine what we could do if 10% of our Fraternity gave a dollar a day for Masonic Charity - when we provide a value of nearly \$7 for each dollar we spend in Masonic Outreach Services, we would be making a difference in people's lives to the tune of more than \$2 million more than today!

We've created a program called Masonic Charity 365 - individuals and Lodges that commit to this level of annual giving will receive special recognition. ([sign up here](#) for Masonic Charity 365!)

This past year we have had a few especially generous Masons tell us that they support our work so much that they have given to our endowment. Some have even made plans for a portion of their estate to be gifted to WAMC's endowment when they pass on to the Celestial Lodge.

If you would like more information about how you or your Lodge can contribute to our endowment or other funds, please call me at 253.442.2525 or send an email to [ken@wa-masoniccharities.org](mailto:ken@wa-masoniccharities.org).

To receive our newsletter, updates, opportunities, and to stay abreast of how your charitable organization is performing, please sign up at this link: <https://bit.ly/2IM56hc>

## Highlights of the value Washington Masonic Charities provides throughout Washington, 2018-2019

### Masonic Outreach Services

Aging in Place Support Value  
\$3,500,000 - Masonic Clients  
\$1,500,000 - Non-Masonic Clients  
Clients Served  
756 Total  
72% Masonic  
28% Non-Masonic  
Services Provided  
2147 Total  
73% Masonic  
27% Non-Masonic  
Education Outreach  
2806  
85% Masonic  
15% Non-Masonic



### Children & Youth Programs

On the Level Student Homelessness  
5 Lodges Participating  
6 School Districts Served  
60 Homeless Youth Served  
Think Civility—Youth Civility Partnership  
9 Civil Dialogues Presented  
250 Individuals Served  
Masonic Youth Support  
\$4,000 Youth Order Assistance  
5 Leadership Training Activities  
1 Other Training Activities  
Scholarships 2018-2019  
202 Applications  
45 Participating Lodges  
3 Masonic Legacy Scholarships Awarded  
2 Senior Scholarships Awarded

### Library & Museum

812 Visitors  
21,159 Online Visitors (unique)  
468 Hours Open to the Public  
52 Masonic Education Meetings  
55 Collections Donated

### Fiscal Sponsorships

8 Lodge Fiscal Sponsorship  
1 Masonic Family Civility Project (National)

### Bikes for Books

Timberland Library Partnership  
Summer Reading Program  
5 Counties  
27 Libraries  
54 Bikes

### Grand Master's Charity

\$12,300 Total Charitable Contribution  
\$ 7,500 Distributed to Honor Flight  
\$4,800 Distributed to Masonic Youth

# **FREEMASONRY'S BEST ADVERTISING IS ITS MEMBERS**

*"Let's remember who we are and what we represent when we interact with the world . . . and try to remember that when we represent ourselves as Freemasons to the world with a ring, a hat, a bumper sticker, or most especially on social media-- each of us represents ALL of us." – Todd E. Creason, 33°*

The Grand Lodge of Washington recognizes that the use of social media has grown exponentially in recent years and has a goal of supporting the appropriate, regular and extensive use of these communication media. Many Brethren regularly connect by social media platforms. Remember members of the general public as well as the Masonic Fraternity are reading your posts online. As Masons, we must be mindful that our individual postings not only reflect our own individual character but reflect on Freemasonry across the Grand Jurisdiction, our nation, and the world at large. We must be aware that our postings are a permanent record; therefore, our conduct with a positive or negative post may influence the world opinion about not only the author, but the organizations to which he belongs.

For example, posting a comment related to the Fraternity and then later posting a separate, disparaging comment about a social or political stance can easily be misconstrued by readers that your stance is representative of Masonry and all Masons.

Ultimately, because you are a Mason, your actions online should promote the highest standards of civility, morality and integrity. A Mason is always a Mason and should always conduct himself as a Mason in all of his interactions regardless of whether those interactions are in person, or through social media. This includes compliance with the Washington Masonic Code and all of your obligations.

## **Social Media Guidelines:**

### **1. A Mason:**

- Should conduct himself with the same courtesy on social media as he would in front of the general public;
- Should never use disparaging comments, obscene, vulgar, etc. when posting; including, but not limited to, graphics, photographs, video and audio recordings which may be referred to in your posts;
- Must never post "ritual" or "tiled" information;
- Should not use social media to obtain personal advantage in promoting political, religious or business activities by targeting other Masons; and
- Should not use social media to contact other Grand Jurisdictions unless you are also a member of that Grand

Jurisdiction. Remember, all inter-jurisdictional communication is to be conducted by and between Grand Secretaries.

2. Masonic pages are to be supportive of the organization and its members, promote upcoming events, discuss past events, video sharing and discussion of times of fellowship and promotion of Masonic bodies.
3. A Lodge maintaining a social media page or platform should always ensure a minimum of two (2) officers have all necessary usernames and passwords and are established "administrators" of said page or platform.
4. The Washington Masonic Code prohibits certain actions including:
  - Discussion or other sharing of information regarding an application, background or investigation of an applicant for the Degrees of Masonry or
  - Disclosure of how a Brother balloted on a candidate.
5. Brother-to-Brother intervention should be the first course of action if something improper has been posted.



If you have any questions or concerns, please feel free to contact the Grand Secretary, at (253) 272-3263 or at [grandsecretary@freemason-wa.org](mailto:grandsecretary@freemason-wa.org).

## **THEIR FIRST LECTURE!**

by Michael S. Mayer

I was sitting in Lodge one night watching two Brothers receiving their first lecture. I took a close look at both of them. Their mannerisms were so different to each other. One was very interested in everything going on around and every word that was said. The other was very indifferent to what was happening and seeming to be a bit bored with it all.

This started me thinking of what reasons lead men to Freemasonry. Oh the numbers of reasons that flash to mind. Most all of them are very good reasons. As well as few not so good reasons. I once had a lot of questions that I posed to a friend, Brother, at time, which in truth had stopped me for a good number of years in becoming a Mason. I couldn't understand how certain men had become Masons. He, in his wisdom told me that Freemasonry takes care of itself and that people will find what they seek in it. At the time this seemed as a funny answer to me. But in time I understood. I truly have to say he was right. If you only seek a ring you will only have one. If you seek knowledge and truth you will have a path that will guide you on a journey for the rest of your life.

Though we all come for different reasons, we will find what we seek.