

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

## Trestleboard

SEPTEMBER 2019

*Jim Russell, editor*



Serving Seattle since 1860

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## Subduing our Passions

In our opening ceremony on the first degree, we hear “What come you here to do? To learn to *subdue my passions* and improve myself in Masonry”. If you’re successful, you will be doing the true work of a Freemason. But what exactly does it mean? What passions exactly do we mean? And for that matter, what does it mean to “subdue” them?



### From The Secretary's Desk

The word “subdue” means to calm, vanquish, or tame. By passions we usually mean some kind of intense emotion. So, we pledge to calm our emotions and master them, most especially when they are too extreme or likely to make us commit acts that are unwise and will lead to

bad consequences. We might think of anger, lust, jealousy, envy, hate.

In fact, we are referring to what the medieval theologians called the Seven Deadly Sins. You have heard of them before, no doubt, but here they are again: Lust, Greed, Gluttony, Sloth, Wrath, Envy, and Pride. Sometimes, they are given different names and some moral philosophers have felt that there ought to be more than seven. But seven is one of those magic numbers we like to use – seven planets, seven days in a week, seven colors of the spectrum, seven seas, seven liberal arts – as we learn in our Fellowcraft degree.

The word “sin” is used almost exclusively in a religious sense, but as Masons we may wish to call them simply moral errors. Passions are not in themselves bad. On the contrary, we admire men with passion. But passions that are detrimental to ourselves and others are not good and as good men we should wish to avoid them. We don’t need to subdue passions of a positive and constructive nature. That is what we call enthusiasm.

Unfortunately, negative passions feel the same way – we can feel swept away with emotion so that we believe ourselves unable to help ourselves.

As they say, all’s fair in love and war – meaning that what we are compelled to do by the passions of love and the heat of battle are things that are socially unacceptable in normal, calm, rational states of mind.

What if you were to take each of these troublesome “passions” in turn, one for each day of the week. Take just ten minutes to write about your state of mind on that day and whether you felt any of these seven Errors of Attitude, as we might call them. Realizing that you have felt the tug of one of these dangerous currents turning your boat off course, allows you to make daily course corrections, and to keep your own inner Helmsman at the Wheel. Or, to use a more Masonic allegory, you must each day consult the designs on the trestleboard to make sure that no mistakes are being made in the building of your temple.

Now, put on your apron and try it.

## CALENDAR



- September 12 (7pm): Officers meet
- 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)
- October 5 (9am): Northwest Masonic Conference Portland
- October 4 (7pm): EA° Practice
- October 9-10: Yom Kippur
- October 9 (6pm): Board of Trustees 2020 Budget preparation
- October 10 (7pm): Officers meet
- October 14 (7pm): EA° Practice
- October 16 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated
- October 18 (6pm): Entered Apprentice Degree
- October 26 (10am): Past Masters Brunch Jimmy's on Broadway
- October 26 (10am): Quarterly meeting Masonic Service Bureau
- November 13 (6pm): Board of Trustees
- November 13 (6:30pm): District Assoc. meeting (Razzis Pizza)
- November 14 (7pm): Officers meet
- November 20 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Past Masters Night; Election of Officers
- November 28: Thanksgiving Day
- December 7 (9am): Shopping for Operation Kids Smile
- December 12 (6:30pm): Installation of Officers (Thursday evening) *followed by dinner at 8:30pm*
- Dec. 14 (9am) 1pm: Operation Kids Smile (set-up) Party time
- December 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated
- December 22-30: Happy Chanukah
- December 25: Merry Christmas
- December 27: Feast Day of St. John the Evangelist
- December 31: Deadline for payment of 2020 Lodge dues

# HOW DOES FREEMASONRY MAKE GOOD MEN BETTER?

Making good men better is to extract the essence of the Masonic experience.

Our ritual and ceremony serve to convey and teach certain moral lessons and elevate us to a position higher than ourselves. The lessons are things we have likely already heard or have learned in a moral society. What makes them unique to Freemasonry is that they are presented in a specific format and context.

We have met numerous men who have truly touched our hearts in many ways. We have learned through their example to be more compassionate, more understanding, more forgiving, more sincere, and above all, more loving.

Not one of these men has an uncharitable disposition; therefore, they are all true Masons.

Masonry strives to teach its members that it would be great if we could convey this message throughout the whole world in ways we would have never thought possible. ("Do good unto all.")

We look to build on the positive example of others and bring those virtues, which are beneficial to them and to ourselves. No man is perfect, and we are taught that the Lodge is a moral workshop in which the rough ashlar is to be polished for use and beauty.

If our Lodges had been too exacting, none of us would have gained admission.

At our Altar of Obligation, we learn to look for the best in men, find their strong points, and cast aside the negative and unfavorable traits. We are taught that we should attempt to see the best in our Brethren, to cast the best light on their actions, to see them and to hear their words in the most positive - in the most charitable - light.

We are also taught to have benevolent goodwill toward, or love, for humanity and be lenient in our judgment of others.

This most benevolent Brotherhood has men of good character. We might meet brothers who may be ignorant, weak, or even ugly of spirit, driven by some blind force as all of us are apt to be and if so, our tact, and brotherly love and charity may be tested and tried, but with faith, hope, and love, we can bring them back to intelligence, strength, and beauty.

As the Bible states; "Judge not, lest ye be judged."

It behooves us to put ourselves under the spell of all the influences God is using for the making of man, among which the spirit of Masonry is one of the gentlest, wisest and most benign.

If our erring brothers must be censored or expelled, they must also be treated with compassion. The Supreme Architect of the Universe waits to welcome them back with joy.

"There remain Faith, Hope, and Charity; but the greatest of these is Charity."

As Master Masons, we have learned the Five Points of Fellowship, and with these lessons foremost in our minds, this is how we, as Masons, "Make Good Men Better!"



St. John's brethren will return for this month's stated communication September 18. ***Please make your dinner reservations with the secretary at 206 623-0261 by***

***Friday, September 13***, prior to the meeting. If you need a ride, the secretary will be happy to find one for you. 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.



## ***St. John's Lodge Chartered September 4, 1860***



The last 2-story building with two windows on the top floor on the right side of the main business street and the most central point of the above photo is the original St. John's Lodge No. 9 building.

## ***"Castle in Des Moines" Sold for \$11.5M***

Landmark on the Sound, the former Masonic retirement home at 23660 Marine View Drive S., has sold for \$11.5 million, according to King County records. After six years on the market, the Des Moines landmark sold to an area investor who lives in nearby Normandy Park. The property has been up-zoned for uses such as condos, hotels, apartments, offices and commercial buildings. The 90-year-old building fell into disrepair and stood unoccupied for over six years.

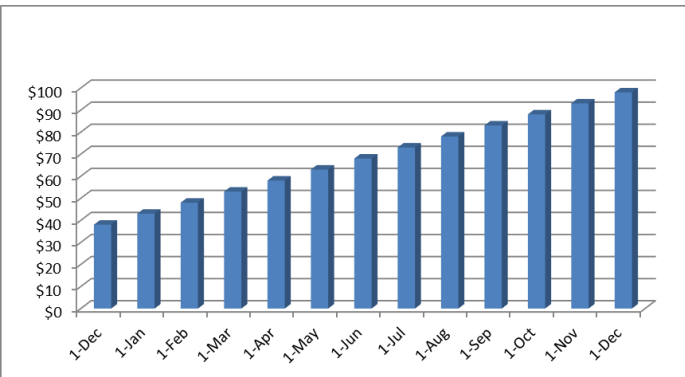




## 2019 MEMBER DUES (\$38) NOW \$83!

Here's a toast to all those Brothers who paid their 2019 membership dues on time – you've saved yourselves a good deal of money. To those six Brothers who are still procrastinating, what in the world are you waiting for?

For those who were members when we adopted a bylaw change June of 2014, your dues (payable by December 31, 2018) were \$38. Fees increase by \$5 each month a member delays to pay his annual dues beyond December 31. You can see by the chart that this is becoming more expensive month-by-month!



Annual dues for Brothers who became members after June 16, 2014 were \$340. None of these are delinquent.

Certificates of Masonic Labor (valued at \$20 each) are issued at each stated or special communication (degree or officer installation). That's at least a potential credit of \$260, even if you missed attending a couple of degrees. These or cash or personal check may be used toward the payment of dues in St. John's Lodge.

As we are now well into the second half of our Masonic year, your Secretary is already preparing the ledgers for 2020 when dues under the new structure will increase to \$400. "Grandfathered" members' dues will raise to \$44.

Here's something to seriously consider: The purchase price for Endowed *Life* Memberships as defined by the Masonic Code of Washington may be a prudent route to pursue:

- Age 18 to 35,	\$650
- Age 36 to 45,	\$600
- Age 46 to 55,	\$500
- Age 56 to 65,	\$450
- Age 66 and over	\$400 <i>Rev. 2012</i>

### Visit Our District 5 Brethren

District 5 Lodges	Next Meeting	Time
St. John's 9	Wednesday, September 18, 2019	7:30pm
Eureka 20	Monday, September 9, 2019	7:30pm
University 141	Monday, October 7, 2019	7:30pm
Daylight 232	Saturday, September 21, 2019	10am
Lafayette 241	Thursday, December 5, 2019	7pm
Queen Anne 242	Thursday, September 12, 2019	7:30pm
Esoterika 316	Tuesday, October 22, 2019	7:30pm

## ENTERED APPRENTICE TO BE INITIATED

All Brothers of St. John's are asked to come witness the initiation of (and welcome) Mr. Michael Adams. Mr. Adams, a stepson of our VWBro. Carl Alexander, will be initiated Friday, October 18.

The officers have been doing a little of their own educational preparation on the lessons of this degree to provide the candidate with a greater meaningful experience and enhance his introduction to Freemasonry.



Freemasonry is at its core an initiatory experience. Its primary purpose is to provide initiation through ritual, then to give mentoring to all Master Masons. Indeed, mentoring is an essential component to becoming a fully

realized Mason.

Worshipful Master Seann Maria will open Lodge at 6pm. Dinner and fellowship will be held following the degree. With your attendance and participation, we can make this entry to Freemasonry memorable!



## Budget Line Items Resolution Introduced

The year-to-date expenses through July 17 stated communication were reviewed by the Trustees, with the following resolution read at the August stated communication:

**Whereas** following the adoption of our 2019 budget we have seen an increase in the number petitioning our Lodge, and

**Whereas** it appears that no further expenses will be incurred this fiscal year for speaking engagements,

**Therefore, be it resolved** to make the following adjustments in the 2019 budget:

- Increase 80206 Degree Meals by \$1,400 (to \$2,800)
- Decrease 80511 Special Programs, Speakers by \$1,400 (to \$8,600)

This resolution will be acted upon at the September 18 stated communication.

September stated communication -- Brother Louis Turner will present "When a man is complete" as our Masonic Enlightenment.

## Senior Warden Message

Bro. Blair Neumann



Brothers, domestic violence takes many forms, including violence against men, physical and emotional abuse, in both same-sex and heterosexual relationships. Men may be less likely to seek help or report when they are the victims of abuse, or may be confused as to whether or not what they're experiencing really counts as domestic violence. Traditional or self-imposed gender roles may encourage some men to accept abuse as integral to their intact families, or even to question whether they may be the perpetrators of the violence against them. It happens, and it is destructive to the human will and psyche of its victims, male and female victims alike.

If you or someone you know may be a victim of domestic violence, be safe, reach out, establish lifelines, and seek help. There is no shame in being the male victim of domestic violence or abuse, and recovery cannot occur until changes are made. No one deserves abuse. Help break the cycle! Your Brothers will help you, and your attentive ear and faithful breast may help someone that you care about to reclaim a life that has been stolen from them.

Or, if you need anonymous support, the National Domestic Violence Hotline (800-799-SAFE) provides confidential crisis intervention and referrals.



PLAY WRITTEN BY MATTHEW W. HILL (P.G.M.)

"How St. John's Lodge #9 was founded in August of 1860"

This drama was presented in the Corinthian Room in the Masonic Temple located at the corner of Harvard and East Pine by several of the Past Masters of St. John's Lodge as part of the Lodge's Centennial Celebration during 1960.

(Seated left to right) Lullies "Lobby" Nelson, '30 - John W. Weeks, '52 - Jess A. Martin, '51 - Jack Brandon, '57 George Huddleston, '36 - Douglas Fraser, '56

(Standing) Earl W. Farr, '32 - Jess C. Bower, '46 - Arthur B. MacWhinnie, '44

## Allegories & Symbols

An **allegory** is a representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form. It has two or more meanings, a plain, or simple meaning and a figurative or hidden meaning. The real objective is to communicate the hidden meaning.

An allegory explains itself to a person who has the necessary perspective or penetrating sight, and it needs no previous explanation or agreement about its significance.

A **symbol** is something that represents something else by association, resemblance, or convention, especially a material object used to represent something invisible. It has no secondary meaning of its own, but it acquires such meanings by association or convention.

A symbol can be interpreted in different ways, according to one's perspective and experience.

## Junior Warden Message

VWBro. Ashley Brinkley



Most of our activities for the summer are coming to an end and we will be getting back to our normal Masonic things we do.

Did everyone like the baseball game? The Lodge Picnic at Emerald Downs with horse racing and those adorable Corgi Dogs too! How about the fabulous Anniversary Dinner at Ivar's Salmon House? Did you like the speakers we had at Lodge so far this year?

Are you liking the amazing dinners our Chef has been serving?

It seems like every company in America has a survey to its clients and customers. The corporations want to know how the employees are treating the customers. Is the service good and what can be improved? I go to the bank several times a week and each time I get a survey from the bank making sure I was treated well and am a satisfied customer. In fact, as I was writing this, I received another survey from the Bank wanting to know how the service was earlier today. The Bank even knows who helps me with my deposit.

My own company also sends out surveys and if the client does say great things about me, I get a call from the District Office. On one occasion the client was not happy with the cost and he said so. He came from Montana (costs are much lower than Washington State), had an accident on his move out to Washington, and his cost really went up! The District Office said I had to make him happy. I asked them if we could lower his cost and everyone knows what answer I received 😊.

Summer is ending and fall will be here before we know it, and heaven forbid Christmas! Do you remember when you were a kid and you thought Christmas was so far out you could hardly wait? The year goes fast and before you know it, we will be into next spring and summer activities for the Lodge. Do we want to do the same things, or do we want to try something different?

The Officers need to hear from the members what they want to do and it's not too early to start. Give it some thought. Talk to us. Have an input in your Lodge activities.

The Lodge of Edinburgh (Mary's Chapel) No 1 isn't a place of worship. It's a Masonic Lodge. And, dating back to at least 1599, it's the oldest Masonic Lodge still in existence anywhere in the world.

Ask most enthusiasts when modern Freemasonry began, and they'd point to a much later date: 1717, the year of the foundation of what would become known as the Grand Lodge of England.

From the Middle Ages, associations of stonemasons existed in both England and Scotland. It was in Scotland, though, that the first evidence appears of associations – or lodges – being regularly used. By the late 1500s, there were at least 13 established lodges across Scotland, from Edinburgh to Perth. But it wasn't until the turn of the 16th Century that those medieval guilds gained an institutional structure – the point which many consider to be the birth of modern Freemasonry.



# LET'S LOOK AT THAT A LITTLE CLOSER

*At this time of the year, we remember our "roots" as a Lodge chartered by the Grand Lodge of Washington, September 4, 1860. Last month, we examined our several meeting places over the course of our first 123 years. St. John's Lodge No. 9 met at the Seattle Masonic Temple at Harvard and E. Pine from 1916 until 1983, when it moved to the Scottish Rite Temple at 1155 Broadway East. After nearly 70 years at the old Temple, the move was both emotional and controversial.*



## The Decision to Move

Eight years of discussion preceded the decision to move beginning with a letter from WBro. C.B. Pennington, which was read aloud at a Stated Communication in the fall of 1975, suggesting the Lodge abandon the old Temple and move to a new location. Two years later a committee that had been appointed to investigate the suitability of other Masonic Temples as a meeting place reported that the Scottish Rite Temple offered the best facilities. In 1979, WBro. James O'Conner offered a resolution to move to the Scottish Rite Temple, but it was defeated by a vote of the membership. Nevertheless, discussions continued about the inadequacies of the Seattle Masonic Temple.

In 1982, Worshipful Master John Mattice again asked the members to give thought to a new meeting place. WBro. David Moffat was appointed to investigate possibilities and advantages of such a move. The following year he presented a motion calling for the Lodge to move temporarily to the Scottish Rite Temple. Spirited discussion ensued for the next several stated meetings, and finally, on April 30, 1983, a secret ballot was cast and with 34 ayes and 12 nays, the motion passed by the required two-thirds majority.

On May 28, 1983, St. John's Lodge No. 9 held its final Stated Communication in the Seattle Masonic Temple. Worshipful Master Frank J. Young addressed the membership:

"My Brethren, we have arrived at a historic moment in the history of St. John's Lodge. As you know, we have the Most Worshipful Grand Master's permission to move. This meeting will be our last Stated Communication in this Corinthian Room, where we have met for the last 67 years.

"Think of it! In this room, and at this altar, all of us who petitioned this Lodge have taken the obligations of Freemasonry. Never in any previous meeting places has it been possible to say that. Not for a long, long time, if ever, will we be able to say that again.

"It is fitting that we mark this historic occasion in some manner. In a few moments I will call the Lodge to refreshment, so that the Tyler may join us. At that time let us meet on the level, greet any here that we don't know, and think about any feelings we have, now that we are leaving. Perhaps several of us will wish to say a few words about our feelings."

The Master then called the Lodge from Refreshment to Labor and announced appointment of a committee to oversee details of the move.

WBro. Young's reflections provide insight into the circumstances that made the move necessary--and the sentiment that made the decision so difficult. He recalls:

"When I joined the Lodge in 1955 the old Masonic Temple at (Harvard & E. Pine) was the place to be on the last Saturday of the month. The building was clean and tidy, and filled with memories that all Seattle Masons shared. The hall and anterooms outside the Corinthian Room were filled with Masons, elbow-to-elbow, all talking cordially and energetically, or being introduced to Brother Masons they had not yet met. The group was dignified, proper Masonic etiquette was observed, and it impressed me that every brother was addressed by his proper Masonic title, without abbreviation and without fail.

"I remember one visit of the District Deputy, when we had 300 Masons in the Corinthian room. We brought in extra rows of seats, so all could be seated.

"Then I left Seattle to pursue my career, and didn't return until about 1980. What a shock! Most of the light bulbs around the soffits and in the chandeliers had burned out, and had not been replaced. The pipe organ was no longer used, although it was functional. The

curtain at the door of the preparation room was actually rotting off its rod, and there was so much dust that more than once I had to send my suit to the cleaners after attending Lodge. Very few attended, and apparently no one kept the building clean.

"The security of the building was breached and several of our top hats and our two Tyler's swords disappeared from our Tyler's locker.

"The men's room on the same floor was nearly non-functional and buckets of water had to be used to flush some of the toilets. Piping systems needed to be replaced, a very expensive job. The heating boiler was essentially worn out and a replacement was sorely needed. The thermostat controlling the temperature in the Corinthian Room was totally non-functional as well, and the room would get very cold. At this point we had to send someone to contact the custodian and ask him to turn on the heat. In a half hour or so the room would be unbearably hot, and we again had to send a messenger to



Seattle Masonic Temple, Harvard & E. Pine

ask that the heat be turned off. All in all, attending Lodge had become an ordeal, rather than a pleasure.

"The neighborhood around the temple had deteriorated, too. Parking had become difficult, noisy and disorderly bars had appeared, and some members were afraid to attend Lodge. I was myself quite shaken by an incident on the way to Lodge one evening, and wouldn't walk back to my car alone.

"Tim Hurley and I replaced the burned-out light bulbs and saw to it that the electrical lighting circuits were not overloaded. Bulbs larger than 40 watts could not be used.

"The Worshipful Master sent a representative to the Building Committee meeting, asking that the Lodge room be kept cleaner, and the answer was returned that the building will be kept as clean as St. John's Lodge was willing to pay for. No satisfaction was available from this source. I resolved to myself that the Lodge was going to move, somehow, to cleaner and more suitable quarters.

"In 1981 or 1982 the Lodge was asked to vote on moving out of the Temple. The vote was negative, and we did not move. My feeling at the time was that the membership had not been allowed enough time to discuss the matter, and weigh the advantages and disadvantages. As a result, tradition controlled, and they chose not to move. There were, of course, other reasons for staying. We had met in that room for more than 65 years and every one of our members had been obligated at the same altar, as one member remarked.

"When I became Master in 1983 I went to the Scottish Rite Temple, found that very suitable quarters were available, and initiated a discussion in open Lodge of the pros and cons of moving. For three or four stated meetings, the arguments were presented to the Lodge. No member could claim that he hadn't had a chance to be heard. Then, when a member complained that he had heard the same arguments too many times, I brought the matter to a vote at the next meeting. I had the secretary inform all members of the vote, and at the next stated meeting we voted.

"The vote was to move, which we promptly did. Our late WBro. Harold G. Jones got a ticket for a traffic violation and others picked up some aches and pains, but otherwise our little work crew came through unscathed.

"I have never doubted that moving the Lodge was the right thing to do, and the current condition of the Lodge seems to confirm my feelings.

"In retrospect, it seems to me that the grand old Masonic Temple was doomed as the result of a decision by the Grand Master several years previously. Lodges that shared in the ownership of the Temple were allowed to move out into other quarters. When they did, the

Temple lost rent revenue, and these Lodges no longer provided financial support to the Temple. Maintenance was not provided for, and the building eventually became unusable. At one time the building next door could have been obtained cheaply, and converted to provide parking. This opportunity was not taken, and the eventual loss of the Temple became inevitable."

### **St. John's Begins Meeting at Seattle Scottish Rite**

St. John's began holding meetings at the Scottish Rite Temple on Capitol Hill in the spring of 1983 and continued to meet there until 2005, after the Scottish Rite made its decision to sell the property. The grand building, with an auditorium, two Lodge rooms, a large lobby, dining room and kitchen, also had a big parking lot that was immediately appreciated by St. John's brethren who had been inconvenienced many years by the lack of parking at the Seattle Masonic Temple. The safer location of the new meeting place also was a significant benefit of the move.

However, Scottish Rite was plagued by the same dwindling membership experienced by other fraternal organizations. In 1960, when the Temple building was erected, the Scottish Rite had 12,000 members. Thirty-eight years later, in 1998, the membership was only 3,000. Not enough revenue was being generated to maintain and update the building. The Temple was a \$3.5 million asset in danger of being lost.

St. John's had an obvious tenant's interest in the Scottish Rite's ability to maintain the Temple. Trustees of St. John's were concerned that the Temple's potential for income generation wasn't being fully realized, and since Scottish Rite lacked the funds, the Trustees recommended St. John's accept responsibility for retaining an independent professional to review the facility and operations and make recommendations on best management. The review was conducted and as a result the Scottish Rite was able to contract with the Cornish Institute as a tenant, providing essential rental income to ensure continued operation of the Temple.

Over the years St. John's also helped maintain and update the building, including gardening and yard maintenance. In 1999, when WBro. Kenneth Lane, Sr., was Master, the Lodge voted unanimously to appropriate up to \$45,000 to renovate the Quick Room. The Lodge meeting room received new blue carpeting, the hardwood floors were refinished, and new lighting and upholstery were installed.

### **On the Move Again**

In 2005, the Seattle Valley of the Scottish Rite declared March 1, 2006, as a deadline for their tenants to vacate the premises. The Trustees of St. John's appointed WBros. Bill Collison, Charles Brockway, and Hans Wehl



**Seattle Scottish Rite Temple, 1155 Broadway E.**



to identify these expenses and to formulate an analysis for a proposed move.

WBro. Collison, who chaired the relocation committee, walked the Trustees through a presentation on relocation options available to the Lodge.

Three alternative actions were reviewed: 1) build a new Lodge, 2) share space with an existing Lodge, or 3) lease space in an existing property. WBro. Collison presented an analysis of how much space would be needed to properly conduct our business. The relocation committee suggested that a Lodge needs 6,500 square feet to properly conduct its business.

There are a number of considerations when building a new Lodge, not the least of which is the expense. In 2005, rough cost estimates of \$200/per square foot were reasonable to assume to build a building with the space requirements necessary. This would equate to building costs of 1.3 – 1.5 million dollars – more if rental space were added for income purposes. Assuming a minimum of ½ acre of land would be necessary, an additional 1 – 1.5 million dollars would be required. The cost of furnishings would be additional.

Leasing space in an existing structure was a possible alternative, but finding such a building that is free of support structures in a large enough area to have a Lodge room limits the possibilities.

Our Lodge income for the past six years had been enough to support our operations and charity budgets, but reasonable projections of future income didn't give real hope for income sufficient to invest in a major building project.

Demographics of the Lodge prepared by VWBro. Jim Russell and WBro. Terry Grove, found that a sizable



majority of our active members reside north of the Seattle business district and west of Lake Washington. For this reason, and because St. John's is and has always been considered a "city Lodge," we needed to

locate somewhere within the city limits, north of Yesler, and south of NE 145<sup>th</sup>.

The most practical solution for a meeting location at that time would be to continue as tenants in an existing Lodge hall. A number of halls were considered, with three examined by the committee: 1) Doric Masonic Center in Fremont, 2) University Masonic Temple in the University District, and 3) Greenwood Masonic Center in the Greenwood District. All three facilities met the criteria of being located near the majority of our active members, and having a dining area to meet our needs. All three had limited parking, however Greenwood had a working agreement with St. Johns School within a half-block of the Lodge. Only Greenwood had enough unused space available for storage of paraphernalia and Lodge archives. However, Greenwood Lodge No. 253 also met on the 1<sup>st</sup> Wednesday of the month and the 2<sup>nd</sup> Wednesday

if the 1<sup>st</sup> Wednesday falls on a holiday. They are dark in July and August.

The Board agreed to make a presentation to the Lodge at the May, 2005, stated communication to review the alternatives and to recommend a move to Greenwood Masonic Center. Bylaws still needed to be changed and submitted to Grand Lodge for approval to change our meeting location and day.



Members of the Lodge approved of the recommended move and necessary bylaw changes were later submitted to the Grand Lodge and approved. Members of St. John's held their first meeting at their new home on July 13, 2005, with a Herb's Night program enjoyed by 71 members and guests.

## It's Time to Step up!

This is the time of year when Lodge Officers are elected and installed. It's also a time when St. John's needs some of its brothers to step up and relieve those who have been tirelessly working to make this Lodge the best it can be.

It's a privilege to be asked to take a chair in the Lodge, and not a responsibility that should be taken lightly. It's a leadership position and with it comes responsibility.

First of all, if you're going to take the role, then learn the chair, don't just warm it. In fact, if you take a chair you should prepare for it. Officers shouldn't be learning chairs "on the job" while the Lodge is trying to open and close.

Second, if you're going to take the chair, come to the meetings. **And the officer meetings.** You have accepted responsibilities when you take a chair. If you can't be there, then don't take the chair. If your work life, or your family life makes it difficult to attend, then don't take on the additional responsibility of being an officer in your Lodge.

Many Masons find themselves in over their heads with their Lodge, the York Rite, Shriners, Scottish Rite, etc. If you're offered a chair, really think about it first. Do you have the time to perform the duties right? Are you able to attend regularly? If you can't, then do everyone a favor and decline. They wouldn't have asked you if they didn't really need somebody to do all aspects of the station well.

But, if you have the time – and the energy – St. John's really needs you!



## Masonic Grand Lodges reps show unification in El Paso



EL PASO, Texas Representatives from Masonic Grand Lodges came to the borderland to support the community after the tragic events that unfolded in El Paso.

Representatives from the Grand Lodges of three states and two countries joined hands in a show of brotherly love, unity and support.

They met at the Chamizal National Memorial, a monument at the park that was once the original border between El Paso and Mexico.

“This is the first time the three Lodges have come together, and I know that it’s the first time at this monument, so it was a very special day for us,” says Brad Billings, the Grand Junior Warden of the Grand Lodge of Texas. “It is unfortunate that a lot of times, it takes tragedy to bring us together, but I think it the better part of humanity that shows we can come together and overcome tragedy together.”

Representatives from Grand Lodges from both sides of the border met at the Saturday, August 17, event.

### Northwest Masonic Conference in October



Kenton Lodge Room, site of Portland’s Masonic Conference

Join us in Portland, Oregon, October 5 (9am): at *Kenton Lodge #145, Grand Lodge of Oregon*, for **the 3rd Annual Northwest Masonic Conference**, formerly known as Esotericism in Freemasonry Conference. General admission: \$30 (credit card, debit card, or PayPal) 8130 N. Denver Ave. Portland, OR.

Further information may be available from Worshipful Master Seann Maria.

# IF—

BY RUDYARD KIPLING

If you can keep your head when all about you  
Are losing theirs and blaming it on you,  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or being lied about, don’t deal in lies,  
Or being hated, don’t give way to hating,  
And yet don’t look too good, nor talk too wise:

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim;  
If you can meet with Triumph and Disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you’ve spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build ‘em up with worn-out tools:

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: ‘Hold on!’

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds’ worth of distance run,  
Yours is the Earth and everything that’s in it,  
And—which is more—you’ll be a Man, my son!

Source: *A Choice of Kipling’s Verse* (1943)

**Freemasonry** is one of the world’s oldest secular fraternal societies. Freemasonry is a society of men concerned with moral and spiritual values. Freemasons are taught its precepts by a series of ritual dramas, which follow ancient forms, and use stonemasons’ customs and tools as allegorical guides. The essential qualification to become a Freemason is a belief in a Supreme Being. A Freemason’s duty as a citizen must always prevail over any obligation to other Masons, and any attempt to shield Freemasons who have acted dishonorably or unlawfully, or to confer an unfair advantage on other Freemasons is contrary to this prime duty. The Freemasons refer to those who are not Freemasons as “cowans” because in architecture a cowan is someone apprenticed to bricklaying but not licensed to the trade of masonry.