

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

## Trestleboard

OCTOBER 2020

*Jim Russell, editor*



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## FROM THE EAST

Blair Neumann, Master



What is Truth, and why are so many of us questioning it these days?

When the Founding Brothers of our Lodge organized, shared Truth was often tangible. Our early Brethren certainly held a range of individual beliefs about religion and politics, but when it came to truths about their day-to-day lives, there was likely less to disagree about than there is today.

Many of us watch TV or spend time on our phones and other computers throughout our days. Our day-to-day lives are filled with the intangible and often dubious media that those screens convey. If we're each consuming similar truths then our day-to-day lives are similar and, like our Founders, we have relatively little to disagree about. But when our media tells us divergent truths then our day-to-day lives become different, and disagreements arise.

There is a profit motive for media companies to serve different truths to different people. It's generally your attention that's monetized, and what better way to capture your attention than by serving you exactly what you want, regardless of whether what you want is factual or not.

Like much of American life, it's the responsibility of individual media consumers to inform ourselves and then take action to shape our own participation with media. Few are aware that there's even a problem, let alone do the hard work of uncovering Truth despite an onslaught of what we want to hear.

The Truth is out there though, and it's often still as tangible as it always was. The Truth is nothing if not persistent. Like a stone, the Truth withstands all honest tests. Our individual ashlar should be so proud.

I believe that there are due bounds that we can keep to with media to help subdue our passions and temper our working tools with the Truth as it is, not as we want it to be. For example, we should actively seek the Truth, and we should moderate our passions for most other information. While the Truth may be misused, it is also indispensable for a civic and moral life.

Thankfully, there is an abundance of honest media, but it's often behind paywalls. This makes sense when these organizations deny themselves the opportunity to exploit our attention, and instead rely on our subscription dollars to turn a profit. Of course, a paywall does not guarantee honest media, but honest media must be funded.

Just because media is honest doesn't make it Truth, but honest media always provides access to greater Truth in the form of quality links and references to primary sources which you can follow-up with to help estimate the bias of the media which you linked from. Honest media also monitors and reports on itself and issues timely retractions and corrections as appropriate.

Not all media is bad, but the bad media is handed to us while we often need to seek out, and even pay for, media that we can trust.

## CALENDAR



- October 9-10: Yom Kippur (Tuesday-Wednesday)
- October 15 (6pm): Board of Trustees 2021 Budget preparation
- October 21 (7pm): St. John's 9 Fellowship teleconference
- October 28 (7pm): Fellowship Zoom teleconference
- October 31 (10am): Past Masters Brunch place TBA
- November 4 (7pm): Fellowship Zoom teleconference
- November 11 (6pm): Board of Trustees
- November 12 (7pm): Officers meeting
- November 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Election of Officers, adoption of 2021 budget [dependent upon re-opening]
- November 26: Thanksgiving Day
- December 10-19: Happy Chanukah
- December 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Installation of Officers (7pm) [subject to re-opening]
- December 31: Deadline for payment of 2021 Lodge dues

The supreme quality for leadership is unquestionably integrity. Without it, no real success is possible, no matter whether it is on a section gang, a football field, in an army, or in an office.

—Dwight D. Eisenhower

Whoever is careless with the truth in small matters cannot be trusted in important affairs.

—Albert Einstein

## ST. JOHN'S PRESENTS MASON HISTORIAN - A LOOK AT ARCHITECTURE

Isolated because of the coronavirus pandemic quarantines, our St. John's Brothers have been meeting weekly via Zoom each Wednesday since early March in lieu of our monthly stated communications to offer meaningful Masonic education and fellowship.



St. John's met in Seattle Scottish Rite Temple 1984-2005

The third Wednesday of the month (our regular stated communication) we make an extra effort to offer a program of interest. This month will be no exception.

On Wednesday, October 21, Bro. Adam S. Alsobrook, Marshal for University Lodge No. 141, will present a paper on early Seattle architecture including Masonic Temples which have come and gone. Bro Alsobrook is a registered architect and architectural historian and has just completed a research project on the history of the University District Masonic Building which was constructed in 1909.

Since so much of the early Masonic history of Seattle involves St. John's, the brothers of our Lodge should find the presentation most interesting. St. John's is the Mother Lodge to University 141, having sponsored its charter in 1904. A charter was granted June 14, 1905.

A well-researched paper is available to go along with the presentation. It can be found online here: <https://adamalsobrook.net/researchandwriting/a-history-of-the-university-district-masonic-building>.

Bro. Alsobrook, has also completed a research project on the history of the Masonic Homes in Washington State. His paper explores the establishment of the first and second Masonic Homes at Puyallup during the first two decades of the 20th century and also documents the history of the third Masonic Home at Zenith (Des Moines), constructed in the mid-1920s.

Recent Zoom educational topics have included a look at Scottish Masonry, Lord Nelson's flagship the HMS Victory (Battle of Trafalgar 1805), Masonic charity (love), and a detailed look at the esoteric message found in the opening of Lodge on the Entered Apprentice Degree.

### Youth Homelessness:

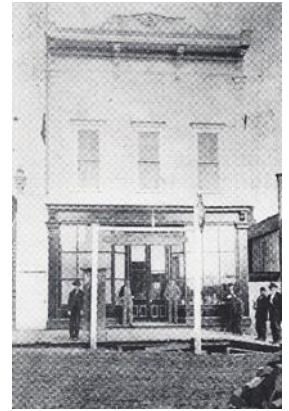
#### On the Level: Student Success Program

*"There is really no way to describe being financially broke to someone who has never been there. I'm talking about not having enough change to walk to McDonald's to get one item off the dollar menu, broke."*

The excerpt above is from a young man named John whose family was ripped apart by drugs, his parents jailed, his sister lost to government care, and who survived abuse in the care system, yet he has had the fortitude to persevere. Today he's attending Western Washington University, thanks to the generosity of Masons.

John is just one of 40,000 young people experiencing homelessness in the state of Washington and 13,000 who don't have parents, grandparents, or other relatives looking after them - known in the system as unaccompanied homeless minors - or in lay terms, orphans. These are young people who are not even in foster care.

Many Lodges and accordant bodies are currently helping students experiencing homelessness in their time of need. Our Washington Masonic Charities "On The Level: Student Success Program" is a partnership between local school districts, Washington Masonic Charities and local Masonic Lodges to help these young learners succeed in life and school.



St. John's first Temple Building on Front Street (First Ave.)

## 2021 Annual Dues in St. John's Lodge

Notices for annual dues were mailed to all dues-owing members of St. John's this month. Your plastic membership card which identifies all Lodges to which a brother is a member will not be replaced for another 4-5 years, but will show with a quick scan by the Tyler whether or not you are current for the year. It also identifies if a brother is a Life Member, a 50-year member and a Past Master. If your status has changed and you wish to have a replacement card, you may do so through the Secretary.



2021 dues structure for membership in St. John's:  
**Members on record June 18, 2014**

1. Past Masters, 50-year members, Life Members = \$0
2. Others = \$10+\$28= \$38\*

**Members enrolled after June 18, 2014**

1. Past Masters, 50-year members, Life Members = \$0
2. Age 65+ = \$75 + \$28 = \$103\*
3. Residence 50+ miles from Lodge = \$103\*
4. Other Raised Master Masons = \$390+\$28=\$418\*
5. Plural members (local residence) *prorated quarterly at joining:*

- a. Jan. - March 2021 = \$418
- b. Apr. - June = \$313.50
- c. July - Sept. = \$209
- d. Oct. - Dec. = \$104.50

**\*These fees increase by \$5 each month for late payment beginning January, 2021.**

Members may pay their dues by cash, check, Certificates of Masonic Labor, or a combination of these. Certificates of Labor (now valued at \$30 each) are issued at each stated or special communication (degree or officer installation). Payment by PayPal is available, though not encouraged.

## Senior Warden Message

VWBro. Ashley Brinkley



It's that time again. We should be back to Lodge and doing our normal Fall things. We should be thinking about Lodge Installations and our upcoming Officers. It IS that time of year; I am ready to get back to what I have done for so many years.

Summer vacation is over. Football and fall leaves are in the air. I used to hunt and look forward to the fall; I have not hunted in many years. The first year I didn't go, it was a real change for me. As we know, many of these "normal" things are not happening. As the old song lyrics says, "seasons change and so do I." We must change and stay connected.

As potential upcoming Master, provided I am elected by the Lodge, it's time to set the budget, plan for next year and do all thing necessary for 2021. So, what do we do or how do we handle next year? I think we need to plan as if everything is going back to normal. So, you say, what is normal or what will be the new normal? I think we need to plan as if everything will be like it was. If it is not, then we need to be able to change and support one another on, as they say on Star Trek, "a New Frontier."

Stay Safe!

September 16, 2020

### ***Decree Relating to Lodge Elections and Installations***

To all Lodges:

Because of the COVID 19 pandemic Lodges have not been able to hold Stated Communications since March.

Many Brothers have asked about their Lodge Elections and Installations. Because Lodges are unable to hold Stated Communications at this time, it is not possible for a Lodge to hold its election or installation of officers during 2020. Therefore, I decree:

1. Lodge elections and installations as specified in WMC Sec. 15.05 and Sec. 15.08 B.L. are hereby cancelled for the 2020-2021 year or until such time as we are able to safely meet in person.

2. Per WMC 15.12 B.L., Brothers will remain in office until their successor is installed. Therefore, the current officers will remain in place until we can again meet in person and safely hold elections and installations.

If a Lodge has an emergent need to hold an election (such as the death of an elected officer), then that Lodge may contact the Grand Lodge Office and request special dispensation.

This decree expires on June 13, 2021 or earlier, if this decree is withdrawn by me.

*Remember the Past, Visualize the Future*

Chris J. Coffman

Grand Master

Most Worshipful Grand Lodge of Washington

*"The beauty of science is that it's true whether you choose to believe it or not."* **Neil deGrasse Tyson**

## Junior Warden Message

WBro. John Murray Louderback



In Ancient Craft Masonry no regular Lodge of Masons can be opened without the Bible or another sacred book holy to its members open on its alter. Masons refer to this holy book as the Volume of Sacred Law. This is because all regular Masons have a personal belief in a Supreme Being, God, Creator or Great Architect of the Universe. Each individual Mason comes to that shared alter with his own personal relationship to his God or Creator – not some Masonic God.

Masons have always been seekers of truth and wisdom. Freemasonry is a fraternity, but it is also a philosophy that is in pursuit of wisdom by intellectual means and moral self-discipline, and a system of values by which one lives. In Greek *philosophos* means "lover of wisdom." Masonry is instilling that same passion for knowledge and understanding in others. The very principles that our great nation was founded upon are Masonic in nature. If the Volume of Sacred Law is to be our rule and guide – if we are to teach the principles by which we live – by our example – should not that connection to all mankind include refugees and the homeless? Are we to ignore the reality of the suffering in the world because it is not affecting us personally? "It is none of my business – so I can just look away?"

Love, peace, compassion, kindness, justice, freedom, humanity are the principles by which Masons live our lives. If we are to teach these principles that man should live by – why should we not speak out when others do not? If we believe so strongly in these principles, why would we not speak in defense of supporting them? I believe we as Masons have a moral responsibility to God, the planet, and mankind.

I pray that man starts loving one another as brothers instead of continuing to kill one another because of tribal mentality. Let us all pray for a world of peace, love, compassion, and harmony.

Join us

***Teleconferencing Fellowship***  
***every Wednesday***

***at 7pm***

***We're having a great time exchanging ideas and  
Masonic enlightenment***

If using your computer or smartphone:

- Download the Zoom app from <https://zoom.us/download>
- Use that app with Meeting ID **981 655 9198** to join our Fellowships

If you are using your telephone:

- Dial **(253) 215-8782** to reach Zoom
- Use Meeting ID **981 655 9198** to join our Fellowships



## Don't Fake It Until You Make It

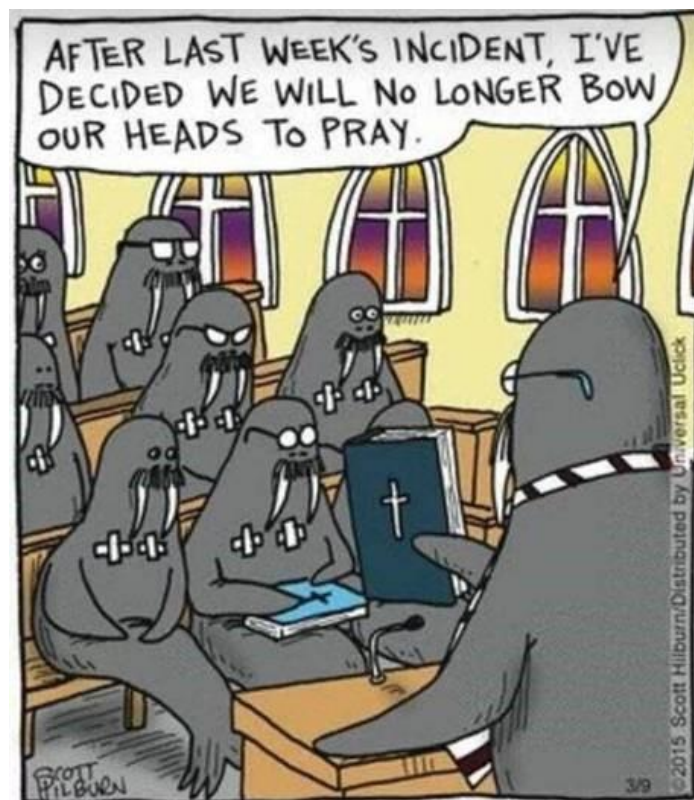
by Midnight Freemason Contributor  
Robert H. Johnson

Recently I was asked to watch a video for school. It was a twenty-minute TED Talk featuring Dr. Amy Cuddy. Her specialty? Non-verbal body mechanics and their effect on others and ourselves. There was a lot in her talk in regard to what our body language tells others. However, that wasn't what this talk was about.

Her team of experts asked a question – Does our body language have an effect on our own minds? In short, the answer is yes. For instance, holding a pencil in your mouth, imitates a smiling face. The mere use of those muscles in this way for two minutes floods the brain with chemicals that elicit happy feelings.

Yep – Want to feel happy? Hold a pencil in your mouth for two minutes. But more importantly, they found that certain “power poses” like sitting openly, upright and bold for periods of just two minutes resulted in a 20% increase in testosterone and a 25% decrease in cortisol. This means more control and less stress – a critical psychological factor in the world's top leaders of companies.

All this was certainly interesting, but what caught my eye/ear more than anything else was her message about practicing these things to give yourself a confident edge. For instance, before a job interview, most people sit hunched over and staring at their phones. This is the opposite of a “power pose” and leads to reduced testosterone and an increase in cortisol. This puts you in a place that gives you significantly less of an edge in your interview.



If we practice these “power poses,” these small tricks – there could be significant changes to your psyche, and the result could mean a more successful life.

How does this relate to the Craft? Well, indeed, you could put this into practice in leadership. But more than that, Dr. Cuddy's message was that you don't have to “Fake it until you make it.” You can instead, “Fake it until you become it.” Let me explain. For her studies, they attempted to get people with low self-esteem to change it by trying these “power poses.” But not to just temporarily increase the self-esteem – to fake it for the current situation. A permanent change – a life-changing one.

In Freemasonry, we consistently remind ourselves of the virtues and values we hold dear. Prudence, Temperance, Justice, Fortitude, Faith, Hope, and Charity. Even if we aren't great at practicing these virtues, talking about them – pretending we're good at them...over time might result in the effect we're looking for.

As we consistently expose ourselves to these tenets, we necessarily change the way our behaviors are exhibited. We talk more about prudent action, we become more circumspect in our decision making. If we converse about Justice, our thoughts and actions become more equitable to our fellows. If we speak of Temperance often enough, we might avoid that extra drink at the office party. If we keep the idea of Fortitude in our minds, we begin to overcome adversity and stand for the right things.

To sum all this up, it seems like what Dr. Cuddy offers to the profane world is something we've been doing for a long time. I do like her twist on the saying – “Fake it until we become it.” Because it gives us hope that we will, in fact, become better people.

Finally, I wish to direct anyone who wishes to view her TED Talk to do so. And also, anyone who thinks they've made the transition already to read Ill. Bro. Brian Pettice's latest work by clicking [HERE](#). As for me, I'm still working on it.

Signed,  
A Big Ol' Faker  
~RHJ

## MASTER MASONS RAISED IN OCTOBER

### Date Raised:

10/25/1948	Donald J. Zuck
10/3/1951	John R. Lilyengren
10/8/1952	Morris R. Capeluto
10/31/1964	Gary G. Jentoft
10/31/1970	Louis A. Van Der Wel
10/30/1976	Eugene P. Foster
10/24/1985	Dennis J. Archambault
10/3/1986	Roger A. Barnstead
10/12/1988	Allan B. Pinch
10/31/1992	Brian P. West
10/30/1993	Paul G. Winter
10/12/1996	Storrs L. “Skip” Albertson
10/12/1996	James A. Wold
10/23/2004	Matthew D. Vasey
10/29/2015	Blair J. Neumann





### Flu epidemic hits Seattle on October 3, 1918

On October 3, 1918, the worldwide Spanish influenza epidemic arrives in Seattle, with 700 cases and one death reported at the University of Washington Naval Training Station. Some 1,600 persons die in Seattle during the next six months despite the closing of theaters and schools, the banning of public gatherings, and the widespread wearing of gauze masks.

Throughout the world, at least 21 million people died from the Spanish flu (so-called because the especially virulent strain of influenza was first noted there, although its actual place of origin remains a mystery), including some 700,000 in the United States.

Influenza, characterized by rapid onset and high fever, arrived in Boston on August 31, 1918, and made its way to Puget Sound the following month on a trainload of sick Navy draftees from Philadelphia. Fatalities result from pulmonary edema (the collection of fluid in the lungs) or from secondary infections from bacterial pneumonia. Persons between the age of 20 and 35 experienced the greatest risk. The massive movements and concentrations of populations during World War I contributed to the rapid spread of the disease. Seattle's population swelled to more than 400,000 because of military facilities and shipbuilding.

At first, Seattle authorities acted by banning dances and ordering street cars and theaters to ventilate to the fullest extent, and police enforced the anti-spitting ordinance. When ministers complained about the ban on religious gatherings, Dr. McBride remarked, "Religion which won't keep for two weeks is not worth having." All but close relatives were barred from funeral services.

On October 29, 1918, six-ply gauze masks became mandatory in Seattle. The next day they were required throughout the state. But public health discipline fell apart when the Armistice was announced on November 11, 1918. Thousands of joyous people celebrated in Seattle's streets, but "not a mask in sight." The mask rule was lifted the next day and theaters and public places reopened. Illness and deaths climbed again and peaked on December 9, 1918, before dropping off. Schools were reopened in January 1919 and in March 1919 no deaths from influenza were reported. Seattle suffered a death rate from the disease approximately half that of San Francisco and a third that of Philadelphia and Baltimore.

The disease disappeared from around the world almost as fast as it appeared and it has not reappeared since.

### Malden Lodge No. 188 determined to rebuild following Babb Road Fire

MALDEN - Almost wherever one travels on the streets of Malden, piles of ash and rubble are all that remain following the Babb Road Fire that raced through the community on Labor Day.

Even the Mason's Hall was reduced to just ashes and a few small artifacts that volunteers found as they sifted through the basement on Sept. 16, a little over a week after the wind-driven blaze torched some 18,000 acres with the nearby community of Pine City also feeling its effects.

While the rest of the town and surrounding area has been slowly trying to figure out the way forward, the Masons, a magnet of community involvement, seemed to be engaged in overdrive to rebuild their hall and get back to being helping hands to all that ask.

Dozens of Masons from the surrounding area descended on the pit and old rock foundation that once supported the hall. At first they carefully picked through the ashes, finding burnt reminders of not only Malden's Masonic past, but also from upwards of a dozen or more other chapters that are no more.

Malden's chapter had become the repository for what was left from clubs like Ewan, Garfield, Oaksdale, Pullman, Rosalia, Sprague, St. John and others - some 14 in all.

Notable among the salvage was a charred Star logo, the stair rail from the hall, an official stamp machine and miscellaneous glassware displayed by Charlene Jacobs on a table.



Dale Flanigen displays what's left of the "Eastern Star" hung on the wall of the hall

Surprisingly, the Malden Masons boast a membership of some 200, many who no longer live in the community, but are still dedicated to the cause.

"We have a lot of older members that don't come in and still pay their dues," Jacobs said.

While she is not able to speak officially to the future plans of the Malden Mason's Hall, there was fervor in Jacob's voice when speaking to the future. "We're not going anywhere," Jacobs said. "I don't care if we have to go out and beg for money, we're coming back."

Within a day, the volunteers had the old site all covered and ready to rebuild.



# LET'S LOOK AT THAT A LITTLE CLOSER

*All Hallows Eve. Halloween. It is widely believed that many Halloween traditions originated from ancient Celtic harvest festivals, particularly the Gaelic festival Samhain; that such festivals may have had pagan roots; and that Samhain itself was Christianized as Halloween by the early Church. Remember your days as a youngster – preparing for the evening? Planning your costume and the best route for making the most stops to collect the best goodies? Ah, youth! There's nothing Masonic here, but it brings out a lot of good memories.*



## Tricker-Treatin in the Fifties

Wuz there ever even such a place as (growin' up) in Richland in the fifties? I mean, wuzn't it all just some big dream-world, fantasy-land, Oz, or Wonderland? Wuz there really a place where a kid could go ANYWHERE as soon as the morning chores were done, and only hadda be back ta within shoutin distance of home by dinnertime? And then as soon as the dishes wuz washed and dried, could take off again after dinner and stay out until well after the street lights came on? How about a place where alla the kids would run or ride their bikes behind the DDT mosquito sprayer trucks, and the only concern wuz that they might get hit by a car in the fog? And where everybody glowed inna dark on acountta alla nuclear reactors practically in everybody's back yard? Well, a course that last one really WUZ a myth (the glowin part, not the reactor part, which wuz real enough). But it musta been a real place, cause I know so many folks with similar memories as mine. We can't all be the same kinda crazy, can we?

Anyway, I mean what kind of a place wuz it that alla parents would let their kids go out tricker-treatin without ANY adult soopervision of any kind whatsoever? Now I suppose until you were five or so, one a your parents would take you out while the other stayed home ta hand out candy, but by the time you wuz six or seven, they would be sendin you out with your big sister or your big brother.



Now when I went with my big brother (who wuz just about the coolest guy inna whole world ta my way a thinkin) we would dutifully go ta three or four houses on our block, then he would tell me "I'm gonna go meet up with my buddies and we're gonna be movin pretty fast, so you can just meet up with your friend across the street there and you and he can go together." Well, I wuz sure disappointed about not gettin ta go with the big kids, but I was at least pretty proud that my big brother (unlike my parents) fully recognized that I WUZ old enough and big enough ta be out tricker-treatin on my own.

When I went with my sister we would make it to only two or three houses before she would have met up with a

few of her girl friends, and it would be ME that would say something like "I don't wanta go tricker-treatin with a bunch a GIRLS". And they would all say "FINE!" practically all together, and that would be that. I would be off with my buddies never givin another thought ta the stoopid girls

Another magical thing about the fifties wuz there musta been some kinda telepathy or sumptin, cause even without cell phones or nothin like that, as soon as one kid went ta a house where they were handin out real FULL SIZE candy bars (the ones that cost a whole nickel!), it wuz only a matter of minutes before every kid in the neighborhood knew about it and wuz makin a bee-line for that house before they might run outta them candy bars.

I was never much scared of the Halloween stuff that was sposed ta scare a kid. Ghosts never seemed real ta me cause they wore those stoopid sheets with the stoopid eye holes in them. I mean, why wouldn't ghosts just wear regular clothes? Or better yet, why wouldn't they just go invisible so they could REALLY scare the crap outta people like they were sposed ta? And that Casper guy was SUCH a wuss!

And witches? They were nothin but a buncha ugly old women that liked cats and wore stoopid lookin pointy hats. And flyin on a broom? Come ON. Those brooms had no wings or a motor. How in hell were they ever gonna fly. The only witch that I was ever even a teensy bit scared of wuz the one in Wizard of Oz, and that's only cause I was REALLY young when I first saw it, and she was GREEN, and she talked in that really scary mean voice and was always tryin' ta be mean ta Dorothy, so a guy had every right to be a TINY LITTLE BIT scared a her.

The only real fear at Halloween was the rumors that there wuz big kids out there stealin candy from the little kids, but those musta just been rumors, cause I never ever knew a kid that had their candy stolen, or even knew of another kid that had their candy stolen. Now havin it stolen at home by your big sister is a whole nother thing!

But I gotta admit that there was ONE house ... that made me shiver and shake one Halloween night. It was the best setup I have ever seen, either before or ever after. I still don't know zactly how they did it, but they rigged up the front door somehow ta sorta automatically open when you knocked on it, and it gave out a real eerie screech as it



swung open. Then you saw a dark empty room, lit only by a single candle, with no furniture or rugs or nuthin, except there were a few very real lookin cobwebs hangin around in the corners (not the cheesy lookin fake ones you see everywhere these days). There wuz some kinda weird record playin low in the background with this really strange music and all these spooky soundin bumps and bangs, yells and screams, moans and groans. It wuz **REALLY** creepy soundin. And then, there, sittin across room on the stairs goin ta the upper floor, wuz this ghost. Now I don't quite know how ta splain this, but this ghost wuz **WAY** more than just a guy with a sheet over his head. I can't describe just what it wuz about it, but somehow it wuz the scariest ghost costume I have ever seen.

So you are standin there frozen in the open door with the hair on the back of your neck standin up, and you suddenly realize it wuz freezin cold in this room (**WAY** colder than it wuz outside). Just then this disembodied voice (surely the voice of the dead) says real low and scary "**COME HERE.**" Now the one thing that a kid fears more than fear itself is being called a wuss or a fraidy-cat, so you somehow manage to stumble woodenly across the floor and approach the apparition sitting before you. "Put out your hand" commands that evil otherworldly voice, and somehow just the sound of that voice forces you ta do it. Before you know it, the ghost has suddenly grabbed your wrist with a deathly cold, dry, rough skinned hand, and then with its other hand slaps a nice big fresh orange into your outstretched hand.

As the ghost releases you from its grip, you mutter an inane "thank you" and spin around and run out the door with the ghost's evil laughter ringing in your ears.

"Damn", you think. "I went through all that and I didn't



even get a full size candy bar!"

Course we all felt sorry for the dorks whose parents made them "tricker-treat for you-nee-seff." Those poor suckers never got any candy at all, just some pennies and nickels and dimes, and **THEY DIDN'T EVEN GET TO KEEP THE MONEY!!** What a rip-off. Why even bother goin tricker-treatin?

By the time you were nine or ten, you could fill up a grocery bag nearly fulla candy in a good year. Then it was time to get home ta check out your haul. Mom always gave my brother and sister and me a couple of cookie sheets for this operation. You would dump out all your candy ont a one sheet, then one by one sort it all out ont a

the other sheet. All the five cent candy bars over here (it wuz a **VERY** good year if ya got more than two or three), all the loose candy (candy-korns, jelly beans, life-savers, other hard candy, etc.) in a pile over there. Then the various kinds of wrapped penny-candy sorted carefully by type. Then the oranges and apples in their place (you usually ended up giving those to mom anyway). There were always some cookies and other homemade goodies that got their own spot on the cookie sheet.

While all the sortin wuz goin on it was time ta start the tradin. Every kid had their dislikes (for me it was licorice, Snicker's Bars, and Almond Joy bars) and every kid had their favorites (for me it wuz Hershey bars, Milky Way Bars, and Peppermint Pattys). You could almost always find a kid whose favorites and dislikes lined up just the opposite of yours so you could make a trade. If it wasn't your brother or sister (but ya hadda be careful tradin with your sister, she wuz always tryin to cheat ya) then it would be one a your buddies at school the next day. "Hey, I'll give ya this here Snickers bar for that Milky Way. Okay, okay, I'll throw in this piece a bubble gum

with it. We got a deal or what?"

So ya had all da candy you could handle for about a week, and then one day ya realized, that ol cookie tray was startin' to look pretty bare, just a coupla pieces of penny candy, a dried up candy korn, a stick a gum, and maybe a crumbly cookie or two. So it was time to **CUT BACK!!** Just one piece a candy after lunch, and maybe two, no, only one, after dinner, then one before bed. Yeah, that's it. That'll stretch it out. But no, within a day or so, you knew it was gonna all be gone any minute, and ya hadda face the fact that it was gonna be a whole year before you was gonna have a chance to be candy rich once again.

-Dave HANTHORN (Gold Medal Class of '63)

## Endowed Life Membership

Any member in good standing of this Grand Jurisdiction may purchase an Endowed Life Membership through the Grand Lodge Sponsored Plan and be hereby relieved from further payment of dues, but not assessments.

The purchase price for Endowed Life Memberships shall not be less than:

- 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



## Grand Master's Tie and Coin

One of the unfortunate results of our “stay-at-home,” no Masonic meetings or visitations, is the inability or difficulty in supporting our Grand Master's designated charities this year. The profit from the ties and coins and any donations received from pins is to be used to support the Shriner's Hospital in Spokane and the Seattle King County Health Clinic's Vision Program.

The tie (\$30) and/or coin (\$10) may be purchased directly from MWBro. Coffman (payable to Chris Coffman). Please send the request along with your check to

M.W. Grand Lodge of  
Washington, F.&A.M.  
4970 Bridgeport Way W.  
University Place, WA 98467



## The Masonic Book Club Is Restarted!

Washington, DC, September 16, 2020: The Masonic Book Club (MBC), formed in 1970 by Brothers Alphonse Cerza and Louis Williams, has been restarted fifty years later by the Supreme Council, 33°, SJ USA, to continue the MBC mission of printing fine Masonic books. After forty years of service to the Craft, the directors in 2010 decided to dissolve the original MBC. In 2017 MW Barry Weer, 33°, the last president of the MBC, transferred the MBC name and assets to the Supreme Council, 33°, SJ USA.

The revived Masonic Book Club has the goals of publishing classic Masonic books and of supporting Scottish Rite SJ USA philanthropies. Membership is open

to anyone 18 years or older interested in the history of Freemasonry and allows them to purchase MBC editions at a pre-publication discount.

The club originally was limited to 333 members, but

the number eventually expanded to nearly 2,000, dropping to 1,083 members when it dissolved in 2010. The new MBC will have a different business model from the old. Most significantly, there will be no dues; being a member entitles you to purchase books at a prepublication discount. An editorial committee (Arturo de Hoyos, S. Brent Morris, and others) will select the books using survey feedback from MBC members. The first publication should be announced in early 2021 with anticipated shipment 3–4 months later.

For more details, check out the Masonic Book Club page at <https://scottishrite.org/media-publications/masonic-book-club/>.. For specific questions, write to [mbc@scottishrite.org](mailto:mbc@scottishrite.org)..

Masonic Book Club  
1733 16th St., NW; Washington, DC 20009-3103  
Tel. 202-232-3579; Fax 202-464-0487

## THE SUN, THE MOON, AND THE MASTER

How the Lesser Lights of the Lodge Provide an Anchor for Brotherhood.

By **John L. Cooper III, PGM**

The oldest continuously published periodical in North America is *The Farmer's Almanac*, which began appearing in 1792. The 2019 edition still advises about which plants should be planted at which phases of the moon. Root crops, for instance, are said to grow best when planted close to the full moon. There may be some truth behind this folk wisdom; we all know the moon's gravitational field exerts its pull on the tides.

The moon has – symbolically at least – exerted its pull on Masonry, too. My own blue Lodge, Harmony No. 164 in Sierra City, is a so-called lunar Lodge, which sets its meeting dates by the full moon. Why? Because when Harmony first formed, in 1861, members rode on horseback to Lodge meetings – often over long distances – and doing so was easier under a full moon. Since the lunar calendar doesn't match our standard one, moonlight Lodges held 13 meetings per year. Ironically enough, Harmony today is both a moonlight Lodge and a daylight Lodge, as it now meets during the afternoon for the convenience of its members, many of whom travel quite far to attend. How things change.

But in another sense, all Masonic Lodges are governed by the moon – a fact we're reminded of every time they're opened. Consider this portion of a 1730 ritual, published in England:

**Q.** *Have you any Lights in your Lodge?*

**A.** *Yes, three.*

**Q.** *What do they represent?*

**A.** *Sun, Moon, and Master Mason.*

**NB.** *These Lights are three large Candles placed on high Candlesticks.*

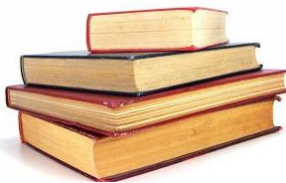
**Q.** *Why so?*

**A.** *Sun to rule the Day, Moon the Night, and Master Mason his Lodge.*

Through the years, these references have puzzled Masons. Why do these three candles represent the sun, moon, and Master Mason? In some places, the ritual has been changed so the third candle represents the Master of the Lodge – a concession to the fact that in the past, Lodges had only two degrees, and the Master Mason was the presiding officer of the Lodge. These candles were originally located near the Master and Wardens stations in the east, west, and south. But over time, they migrated to the altar so they would illuminate the holy book and square and compass – the so-called greater lights – that lay upon it. The candles, then, became the lesser lights.

Today, no Lodge is complete without both the greater and lesser lights. Early Masonic scholars noted the cosmic regularity of the sun and moon and expected the Lodge to be governed by the Master with equal consistency. Thus, Masons are governed during the day by the sun, at night by the moon, and in Lodge by the Master.

Source: California Freemason Magazine  
September/October 2020





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

## Zoom Fellowship



Serving Seattle since 1860

meets: 7910 Greenwood Ave. N.  
Lodge phone: (206) 623-0261  
[jimrussell58@frontier.com](mailto:jimrussell58@frontier.com)  
<https://seattlemaisons.org/>

Join us

**Teleconferencing Fellowship every Wednesday**

**at 7pm**

*We're having a great time exchanging ideas and Masonic enlightenment*

### ***Coming dates:***

*October 14, 2020*

*October 21, 2020 (stated meeting night)*

*October 28, 2020*

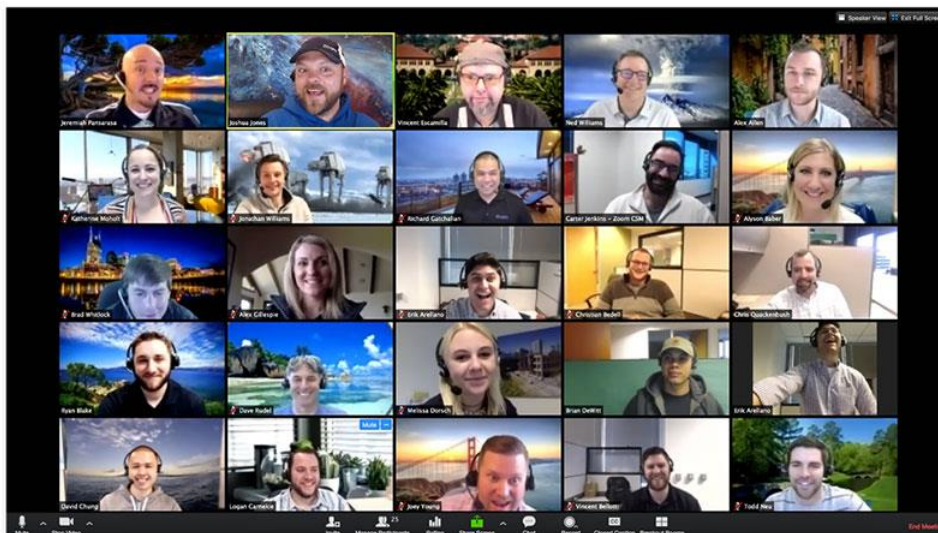
*November 4, 2020*

**Sessions open at 7pm**

**\* Fellowship**

**\* Check on our brothers and widows**

**\* Masonic Enlightenment & Education**



**If using your computer or smartphone:**

- Download the Zoom app from <https://zoom.us/download>
- Use that app with Meeting ID **981 655 9198** to join our Fellowships

**If you are using your telephone:**

- Dial (253) 215-8782 to reach Zoom
- Use Meeting ID **981 655 9198** to join our Fellowships

**Here's more about how to use Zoom Meetings:** <https://www.context.org/help/zoom-quickguide/>