

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

## Trestleboard

JUNE 2022

*Jim Russell*, editor



Serving Seattle since 1860

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## FROM THE EAST

[Blair Neumann](#), *Master*



**Blair Neumann,**  
**Master**

My Brothers,

What's the earliest evidence of humanity on Earth? It could be a primitive tool or artifact, perhaps some form of ancient money, or a campsite or midden. At least one prominent anthropologist offered this answer instead: That our first evidence of civilization is a healed human femur bone. How so?

Unlike most other creatures, modern humans don't usually die when we break a leg. Or perhaps, modern humans aren't usually left to die in those circumstances. It can take six weeks for a broken femur to heal on its own.

Therefore, a healed femur likely means that somebody else stuck around and cared for the injured long enough for him to recover.

What more clear evidence of humanity as we know it could there be?

We may never know the relationship between that early person who broke his leg and the other kind human (or humans) who helped it mend. It's easy to imagine that this must have been kin, but what if it wasn't family? What if some ancient human broke their leg alone, or was maybe even left to die, and some kind stranger came along and helped this poor soul survive? Surely that would be greater clear evidence of humanity still!

If survival of the fittest befits the animal kingdom, and while fit men do relatively well, survival in the kingdom of man often owes more to our shared humanity than to our individual worth.

Cohesive society promotes human welfare. As individuals, we look out for each other, and are therefore looked out for ourselves. We transcend the animal kingdom in that we're generally not subject to dog-eat-dog. And while there are those who contribute more or less to society, as a rule, we get out of it what we collectively put in.

Part of the genius of Freemasonry is that we have codified rules through which men operate well in society, and we've made those rules available to most men who seek them. We are in that sense inherently pro-social. We disregard each other's outside rank to meet on the level, and conduct ourselves by the plumb well enough to always part upon the square.

I believe that the harmonious Lodge is a microcosm of what human society should be. It's an opportunity for us to be together as fully human, indulging in what's possible when men set aside their differences and work together toward each other's shared motivations and goals.

If our Brother broke his leg within our cable tow, we would help him mend it. But these generous principals extend further, for every human being has a claim upon our kind offices.

Do good unto all.

## CALENDAR



- **June 8 (7pm): Fellowship Zoom teleconference**
- **June 9 (6pm): Officers meeting teleconference**
- **June 10 – 11: 164<sup>th</sup> Annual Communication Grand Lodge (Wenatchee)**
- **June 13 (6pm): King Solomon Lodge No. 60 (Auburn) Annual Strawberry Feed**
- **June 15 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated**
- **June 18 (6pm): Everett AquaSox**
- **June 18 – 19: Fremont Fair (Masonic information booth)**
- **June 22 (7pm): Fellowship Zoom Meet our Scholars!**
- *June 24: Feast Day of St. John the Baptist*
- *July 4: Independence Day*
- **July 13 (7pm): Fellowship Zoom teleconference**
- **July 14 (6pm): Officers meeting teleconference**
- **July 20 (6:15pm): St. John's 9 (dinner) Stated**
- **July 27 (7pm): Fellowship Zoom teleconference**
- **August 3 (7pm): Fellowship Zoom teleconference**
- **August 6 (10am): Open Air Degree, Masonic Park St. John's campout & Picnic weekend**
- **August 11 (6pm): Officers meeting teleconference**
- **August 17 (6:15pm): St. John's 9 (dinner) Stated**
- **Sept. 3: Happy Birthday to us!**
- **Sept. 23: 162<sup>nd</sup> Anniversary Celebration Ivar's Salmon House**
- *September 25-27: Rosh Hashanah (Jewish New Year)*
- *October 5-6: Yom Kippur (Wednesday-Thursday)*
- **October 9-18: Tour of Scotland**
- **October 12 (6pm): Board of Trustees 2023 Budget preparation**

## **CIVILITY**

By MW Russ Charvonja,  
Past Grand Master Grand Lodge of California  
From Short Talk Bulletin, April 2014

I believe we have a problem in today's society; that the world about us is becoming increasingly uncivil.

Polarized and hostile speech dominates the news media, our political arenas, and our everyday lives. This behavior has become epidemic. It is costing us money, our health, and our dignity, and is putting our democratic heritage in jeopardy.

We tolerate being talked at instead of talking with each other. Listening has become an endangered skill. We have allowed divisions to grow into chasms so deep that simply getting people into the same room to talk has become difficult, and at times impossible. We have allowed ideological intolerance to evolve into self-righteousness, condemnation and, ultimately, persecution — and we all know that's wrong.

And let's admit it: This incivility even makes its way into our lodge rooms. I have to believe that each of us has been witness to situations where brothers have disturbed the peace and sanctity of our lodges by bringing inappropriate and undesirable behavior and attitudes across the threshold.

I believe that if we don't address this state of affairs now, incivility will soon become our "new normal." And when this happens, we may be within just a single generation of it becoming so ingrained in our collective psyche, that our children and grandchildren may not know any other way. Do we really want to imagine such a world?

"These are the times that try men's souls," Thomas Paine said in his 1776 essay.

When we are uncivil to one another, we silence the other person; we take his or her voice away. This is not a Masonic value. As Masons, we are about allowing and perpetuating alternative voices and ideas. Masonic lodges have long promoted the democratic habits of generous listening and civil discourse.

My brethren, civil dialogue is the cornerstone that allows us to see things from a more enlightened perspective. This is not about avoiding difficult and complex topics. It is not about just "being nice" and keeping the dialogue on a superficial level. It does not silence those who wish to be heard. Instead, civil dialogue allows all voices to be valued.

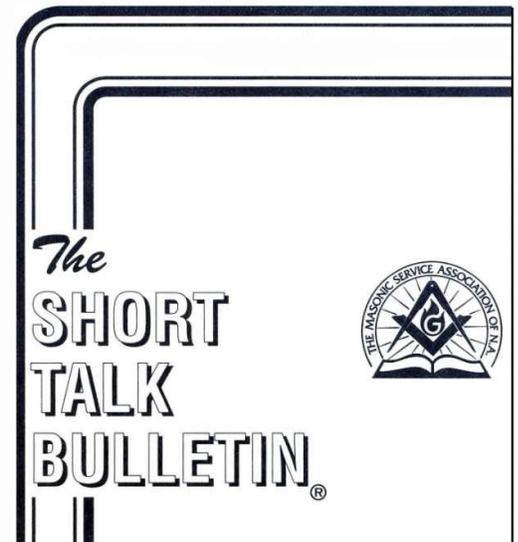
And it can be achieved. We can restore civility back into our society.

Uncivil behavior often triggers a physiological response in us that perpetuates this dangerous cycle. It limits the ability to have complex conversations and stops learning in its tracks.

Masonry is different.

- The world is politically divided and antagonistic; Masons are taught to be good citizens and to welcome the opinions of others.
- The world is often dominated by factions that are hostile, confrontational and rude; Masons learn how to be civil and respectful.
- The world is fractured by religious intolerance and bigotry; Masons respect all religions and welcome all believers in The Great Architect of the Universe—in whatever form that belief may take.

So if society hungers for a return to civility, and if we, as Masons, have the common language, tools, values and desire to create a better world, isn't it our duty to do all that we can to breed civility back into society? Aren't we uniquely positioned to tackle this problem?



When we first crossed the threshold into a Lodge of Entered Apprentices, our brothers impressed upon us the importance of learning to subdue our passions, and keeping our desires within due bounds toward all mankind.

While it is perfectly acceptable, and even encouraged, that we debate policies where we have disagreement,

we must always respect the office that our representatives hold. The demonizing of others is the lowest form of human behavior.

Thomas Jefferson said to William Hamilton in 1800, "I never consider a difference of opinion in politics, in religion, in philosophy, as cause for withdrawing from a friend."

And we can go further, my brothers. The need for safe and open dialogue about difficult and complex subjects has certainly not diminished. There just are fewer places and opportunities for this to occur. We need to communicate in more than 140-character sound bites and we need to return to real, face-to-face conversations; and we can provide the forums to do so.

As Masons, we can serve as catalysts for change and be facilitators of civil dialogue. We are well skilled and aptly qualified to teach those in our midst the means of treating each other with dignity and respect.

And perhaps most importantly, we can be instrumental in this effort because we have what I refer to as a perfect and unique "delivery system" to promote civil dialogue. In North America, we have nearly one-and-a half million men who have each taken an obligation to support each other and our fellow citizens, utilizing a common language and a system of morals and values. For example, when we, as Masons, meet "on the level," we set the stage for a dialogue where every voice matters. We can share this concept with others in an effort to improve our world. As Masons, we are stewards of the language of civility. But we cannot keep it hidden in our lodge rooms. Our communities need what we have to offer.

Together, as Masons, we can build a toolbox of resources that can be used by Lodges and members throughout North America to engage in civil dialogue and create more effective communities.

Think about how we might take the working tools of Freemasonry to fill this symbolic toolbox with implements that can be used to create and demonstrate civil behavior. How might we utilize the plumb, square, level, compasses, and even the trowel to illustrate and explain to our non-Mason friends how to deal with each other from a point of enlightenment?

As the current and future leaders of our beloved Craft, one of our roles is to engage more of our members in our respective jurisdictions in the lifestyle of Freemasonry. Perhaps our circling the wagons around such a civility effort will mobilize some of our less connected members. Didn't we all become Masons with the ideal of making the world better, by making ourselves better men?

Freemasonry provides the opportunity for ordinary men, who hold a shared set of morals and values, to do extraordinary things. And each of us has been honored with this very special opportunity. We must not let our brethren down. We cannot let society down.

I therefore ask you, my brethren, if not us, then who? And if not now; well, I shudder to even consider the consequences of our inaction.

It is my hope that we, as the leaders of our gentle Craft throughout North America, will have the courage to incorporate our Masonic tools and enlightenment to help to repair our world. Do we have the fortitude to take full advantage of this opportunity, to breed civility back into our society, and into our own communities, which so desperately need our leadership? If so, then we, as the Freemasons of North America, will be true ambassadors of civility in society. We can demonstrate our relevance in our communities. We can say, with conviction that, due to our efforts, our world is a better place.

And then my brethren, may harmony forever prevail!

*(This presentation was delivered by the author at the Conference of Grand Masters of North America in Baltimore in February, 2014. Many of the delegates to the Conference have agreed to carry the torch to restore civility in our society. To join the effort, you may contact the author at rcharvonia@freemason.org. In addition, information about the National Civility Center, created in 2000 to promote civility in America by engaging local communities in civil conversation, can be found at the group's webpage at www.civilitycenter.org.)*



All Brothers are encouraged to join us for our 6:15 dinner preceding our stated communication. Please make your dinner [reservations](#) with the secretary at 206 623-0261 by Friday, June 9. Doors open at 5:30. 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 ANNIVERSARY DINNER

WBro. Eric Koteles has arranged for our 162nd Anniversary Dinner to be held Friday, September 23, at Ivar's Salmon House. Social hour will open at 6pm followed by dinner at 7pm. Choice of New York steak, wild salmon or vegetarian. Contact the Secretary to reserve your entrée selection and that of one guest.

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## District 5 Deputy Jerry Parton Leaves Parting Words Of Wisdom

Our Deputy of the Grand Master for this District made his “official” and parting visit to St. John’s last month, representing and bringing greetings from our Grand Master MWBro. Cameron Bailey.

VWBro. Parton addressed this Lodge reflecting upon apparent mis-apprehension by a few of our brothers in our balloting woes. He said that we must re-gain our trust in each other. He recommended a book by don Miguel Ruiz entitled “The Four Agreements,”

In The Four Agreements, don Miguel Ruiz reveals the source of self-limiting beliefs that rob us of joy and create needless suffering. Based on ancient Toltec wisdom, the Four Agreements offer a powerful code of conduct that can rapidly transform our lives to a new experience of freedom, true happiness, and love. VWBro. Parton expounded on The Four Agreements which are: Be Impeccable With Your Word, Don't Take Anything Personally, Don't Make Assumptions, Always Do Your Best.

He recalled his obligation at the altar while receiving his DeMolay Degree and encouraged us all to make it our own: “I promise that I will be tolerant in my opinion, giving to others the same right to their belief which I expect from them; that I will not be hasty in my judgment of others, but will give them the benefit of the doubt, realizing that they may be actuated by worthy motives unknown to me, and that under the same circumstances I might have acted even more unwisely than I judge them to have acted.”

### Visit Our District 5 Brethren

District 5 Lodges	Next Meeting	Time
St. John’s 9	Wednesday, June 15, 2022	7:30pm
Eureka 20	Monday, June 6, 2022	7:30pm
University 141	Monday, June 6, 2022	7:30pm
Daylight 232	Saturday, June 25, 2022	10am
Lafayette 241	Thursday, September 1, 2022	7pm
Queen Anne 242	Thursday, June 9, 2022	7:30pm
Esoterika 316	Tuesday, June 28, 2022	7:30pm

### MEET OUR 2022 SCHOLARSHIP ‘WINNERS’



Please mark your calendars for June 22<sup>nd</sup> at 7pm via ZOOM. We will be honoring our St John’s Scholars at that meeting. For some applicants, this will be their first interaction with FreeMasonry! Come and meet the scholars - each will be given a

few minutes to introduce themselves and field a few questions from the Brethren. Thank you. Paul Doak St John’s 2022 Scholarship Committee Chair.

## Masonry and the Military Education on Zoom, Wed., July 6 led by Bro. Ken Hale

Masonry has many roots deeply tethered to the military and veterans. There are many stories that have been told about brother Masons, serving in opposing armies, who spared each other from death upon being recognized as fraternity brothers. General George Washington, the Commander-in-Chief during the American Revolution, is reported to have visited a lodge with his British adversaries while under the flag of truce. It’s hard to believe such a thing could be true, as the nature of warfare has changed so drastically over the centuries. It is ironic that some of the best proposers of peace and civility come from military brothers. Those brothers, past and present form the core of the National Sojourners. About 150 Masons in our most worshipful jurisdiction are Sojourners who represent the uniformed forces of our great nation. The mission of the Sojourners is to promote fellowship, cultural values and patriotism, something that is sorely lacking in this divided age. Join us for our July Masonic Education Series at 7:00 p.m. on Wednesday, July 6, 2022.

Bro. Ron Hale is a member of Corinthian Lodge #38 in Puyallup and is the Past President of the Ft. Lewis Chapter 89 of the National Sojourners. In 2007, Ron was inducted into Meriwether Lewis Camp of “Heroes of 76,” where he is the current Camp Commander. Ron has been a Mason for more than 20 years. Bro. Ron retired after 40 years in active service as a member of the Special Forces of the U.S. Army. Ron is also a member of the Valley of Tacoma Scottish Rite. Ron is active with the Pacific Harbors Council of the Boy Scouts of America where he, along with our Chaplain Bro. Ken Woo teach a post-graduate leadership program to Scouting Commissioners.

## Take Me Out to the Ballgame

St. John’s Masons and families will once again head to the Everett AquaSox baseball game June 18<sup>th</sup>, 2022.

“Pre- admission” opens at 6pm into the Pepsi Food Pavilion offering hot dogs, hamburgers, salad, baked beans, soft drinks and your reserved seat. Free parking on site.



Here’s a look at our future Seattle Mariners vs. the Tri-City Dust Devils (LA Angels farm club).

Our thirty (30) game seats will be in the upper rows on the 3rd base side of the diamond (between home plate and the pitcher’s mound). First pitch will be thrown at 7:05pm - fireworks following the game (around 9:30 or 10pm).

Organizer for this event WBro. Terry Grove reports that all tickets have been sold. Go get ‘em AquaSox!

### LOW TWELVE

In Masonic language midnight is so called. The reference is to the sun, which is then “below the earth.” Low Twelve in Masonic symbolism is a dismal or dreary hour.

- Source: Mackey's Encyclopedia of Freemasonry

## Senior Warden's Message

[WBro. John Murray Louderback](#)



From the very earliest records, Freemasonry was a fraternal organization comprised of the most educated and influential men of the time. These men were all students of the natural world. Many were scientists, theologians, philosophers, educators. Paramount to these men was knowledge and understanding.

In the 2<sup>nd</sup> or Fellowcraft Degree, the "Candidate" is taught that the principles behind the Degree are education and philosophical enlightenment. Masonry was never intended to be a philanthropic social service dinner club organization. We are enjoined to continue to improve ourselves. To continue to study - to learn and diversify our knowledge.

Masonry can in fact aid in making a man seeking truth and wisdom into a better man provided he continues to immerse himself in the original intended design of education and philosophical understanding .

## JUNE BIRTHDAY CELEBRANTS

Day

- 2 Thomas Lamb
- 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
- 17 Richard P. Wellenberger
- 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



## THE PERSON IN THE GLASS

When you get what you want in your struggle for self,  
And the world makes us King for a day,  
Just go to the mirror and look at yourself,  
And see what that person has to say.

For it isn't your father, mother, husband, or wife,  
Whose judgment upon you must pass:  
The person whose verdict counts most in your life,  
Is the one staring back from the glass.

He is the person to please, never mind the rest,  
For he is with you right up to the end,  
And you've passed your most dangerous difficult test,  
If the person in the glass is your friend.

You may fool the whole world down the pathway  
Of years and get pats on the back as you pass,  
But your final reward will be heartaches and tears,  
If you've cheated the person in the Glass.

- Dale Wimbrow, 1895-1954

## Junior Warden's Message

[WBro. Eric Koteles](#)



My Brothers:

We had a bumpy beginning this year, but did you notice how we reacted to the bumpy road? Just like Freemasons, to me.

Our last communication filled my heart so much, to see how the honeycomb wants to help a worthy worker bee.

St. John's No. 9 has a heart and together let's make sure we'll endure another 162 years.

As a Junior Warden I listen to our Brothers in Labor and Refreshment, and I know we can do it. Just raise your voice.

*Ordo ab Chao.*

## The broader meaning of 'Ordo ab Chao'

Masons identify the phrase in the Latin translation of the Gospel of John, writing that has a profound meaning for Freemasons, who believe John to be one of the patron saints of Freemasonry today. Such association is likely, as much of the important symbols of Freemasonry today are rooted in the Holy Scriptures.

While not as old, we can trace '*Ordo ab Chao*' to the medieval practice of the stonemasons and understand the broader symbolic meaning of bringing order from chaos, and why this is relevant to Freemasonry.

One of the most important jobs of the stonemasons was to take rough stone of the natural world, smooth and hew it, and create something structurally sound and aesthetically pleasing, to ensure it would be fit for use in construction.

Such practice is now used as a metaphor for the practice of Masons today. While we are not literally smoothing the surface of stones anymore, Masons are smoothing their characters' rough exterior on a daily basis.

When becoming a Mason, a man sees the light for the first time and can rectify his malpractice in life before joining the fraternity. Masons aspire to do this through meaningful contributions to their communities and seek to improve their characters and address social inequality along the way.

For Masons, this is part of the larger picture of drawing order from the chaos of their own lives and their recent past to build a better and more compassionate life within Freemasonry. From this understanding, we can see what is meant by the Masonic motto '*Ordo ab Chao*.'

If one is to look at the evolution of humankind, he can see that order and chaos are not separate entities but are, in fact, a continuum and a dynamic process of change and progression through life.

For Masons, as chaos ensues, old orders are broken down to allow new ones to emerge and replace them. Like Ying and Yang, and death and rebirth, order and chaos follow on from one another in an ever-renewing cycle of creation and evolution.

# LET'S LOOK AT THAT A LITTLE CLOSER



*It takes practice time, just like a marching band or sporting team, to improve as a Lodge and as an individual. Sometimes the team effort requires assisting with the Lodge activities, and we find support within our Lodge or with other Brothers. Much of our work remains internal, contemplative, and solo practice prevails. Yet, practice always remains the key.*

## Marching to the Drums

by Midnight Freemason Contributor  
Bro. Randy Sanders



My nephew Ryan and the Broken Arrow, Oklahoma HS for the first time decided to compete in the indoor percussion national competition in Dayton, OH. Many indoor percussion groups go, few get past the first round, much less past the semi-finals. The Pride of Broken Arrow High School is the current national champion marching band, and their indoor percussion team is now ranked number 8 in the nation. Having never taken their percussion team to the national indoor competition, there were a lot of unknowns, a lot of questions, and a lot of faith in the directors to help guide them along the way. Their first time competing, they made it through prelims, and semi-finals, and continued to improve their score each time through finals. To color the story a bit, because Broken Arrow won marching band nationals and other competitions, they were immediately placed in "open" which is the toughest competition class. They didn't receive any advantage of starting in a lower competitive class and working up, rather the percussion team entered the head-to-head competition with the best of the best. Pretty cool, and congratulations Ryan.

If this connects with you on a different level, it is meant to do so. Let me change the story a bit. A good person, a champion of character who has proven himself year after year with good, hard work, makes a decision to push himself. He decides to stretch himself into an unknown journey, or adventure. He makes a decision to petition a lodge of Master Masons.

Comparatively to trying out for the marching or sports competition, this person is investigated, or tested, against the principles and foundation of the Lodge by an investigating committee. The problem of not investigating thoroughly, or testing thoroughly, is a discussion for a different time. Back to the comparison: This person may well have been through other initiatic experiences in a college fraternity, maybe the Boy Scouts' Order of the Arrow, or possibly a different initiatic experience. Maybe this person has never experienced anything of the kind. He soon learns the Masonic degrees are different, more

expansive, cover a lot more ground with symbolism and depth, and they deeply connect you with the lodge brethren.

The competitions become personal. The new Brother learns that practice, and very hard practice at that, is the only way to accomplish the goals of the material world by circumscribing passions and connecting with moral living. As the Brother progresses, the competitions become more intense as that morality is tested and judged. Often the Brother misses his own judgment until interactions with family, friends, and coworkers make the results obvious through hindsight and contemplation. Like the band directors and athletic coaches, the Masonic mentors help shape and guide a new Brother into the fraternity by explaining the ritual, explaining customs, and helping focus the new Brother toward his best personal growth by showing him how to practice morality and circumscription.

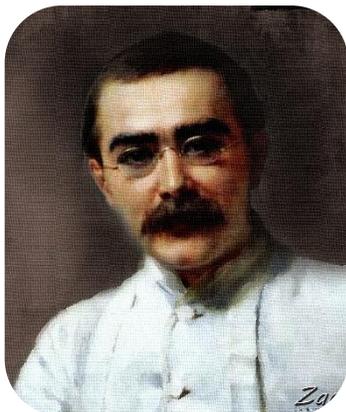
Each of us already became champions simply by following the path, striving to be better every day, practicing, to put in the time to make ourselves better in every respect. It takes practice time, just like a marching band or sporting team, to improve as a Lodge and as an individual. Sometimes the team effort requires assisting with the Lodge activities, and we find support within our Lodge or with other Brothers. Much of our work remains internal, contemplative, and solo practice prevails. Yet, practice always remains the key. Consistent practice raises the level of performance, and we obtain the keys to contemplate, to practice, to work in the virtual quarries as Masons to find ourselves and strengthen the internal competition. Keep on marching, and keep practicing that music!

*Randy and his wife Elyana live near St. Louis, Missouri, USA. Randy earned a Bachelor's Degree in Chemistry with an emphasis in Biochemistry, and he works in Telecom IT management. He volunteers as a professional and personal mentor, NRA certified Chief Range Safety Officer and enjoys competitive tactical pistol, rifle, and shotgun. Randy is a 32nd degree KCCH and Knight Templar. His Masonic bio includes past Lodge Education Officer for two symbolic lodges, Founder of the Wentzville Lodge Book Club, member of the Grand Lodge of Missouri Education Committee, Sovereign Master of the E. F. Coonrod AMD Council No. 493, Co-Librarian of the Scottish Rite Valley of St. Louis, Clerk for the Academy of Reflection through the Valley of Guthrie, and a Facilitator for the Masonic Legacy Society. Randy is a founding administrator for Refracted Light, full contributor to Midnight Freemasons, and an international presenter on esoteric topics. Randy hosts an open ongoing weekly Masonic virtual Happy Hour on Friday evenings. Randy is an accomplished home chef, a certified barbecue judge, raises Great Pyrenees dogs, and enjoys travel and philosophy.*

## Rudyard Kipling visits Seattle soon after the Great Fire of June 6, 1889

By Greg Lange  
HistoryLink.org Essay 2046

Shortly after the Great Fire of June 6, 1889, British writer Rudyard Kipling (1865-1923) visits Seattle. He describes the city as a "horrible black smudge." With wharves destroyed, his steamer must tie up wherever it can, "crashing into the rotten foundations of a boathouse as a pig roots in high grass." He now knows what it means for something to be wiped out.



Rudyard Kipling, 1865-1936

Kipling wrote *The Jungle Book* (1894), *Captains Courageous* (1897), and *Just So Stories for Little Children* (1902). In 1907 he received the Nobel Prize in Literature.

### The Grande Tour: By Steam and Rail

Kipling arrived in Tacoma on the Northern Pacific Railroad while on a tour of North America. Following is his account of stopping at Seattle while taking a steamer from Tacoma to Vancouver, British Columbia to board the Canadian Pacific Railway for a trip across Canada. The description appears in his book *From Sea to Sea and Other Sketches: Letters of Travel*. Kipling does not give the date of his trip through Puget Sound, but it is likely that he stopped at Seattle in late June or early July 1889. In the account he mentions lath and string arrangements which probably refer to building lumber.

### Kipling on Seattle

Kipling's account is as follows;

"I took a steamer up Puget Sound for Vancouver, which is the terminus of the Canadian Pacific Railway. That was a queer voyage. The water, landlocked among a thousand islands, lay still as oil under our bows, and the wake of the screw broke up the unquivering reflections of pines and cliffs a mile away. 'Twas as though we were trampling on glass. No one, not even the Government, knows the number of islands in the Sound. Even now you can get one almost for the asking; can build a house, raise sheep, catch salmon, and become a king on a small scale.

"Have I told you anything about Seattle, the town that was burned out a few weeks ago when the insurance men at San Francisco took their losses with a grin? In the ghostly twilight, just as the forest fires were beginning to glare from the unthrifty islands, we struck it heavily, for the wharves had all been burned down, and we tied up where we could, crashing into the rotten foundations of a boathouse as a pig roots in high grass. The town was built upon a hill. In the heart of the business quarters there was a horrible black

smudge, as though a Hand had come down and rubbed the place smooth. I know now what being wiped out means. The smudge seemed to be about a mile long, and its blackness was relieved by tents in which men were doing business with the wreck of the stock they had saved. There were shouts and counter-shouts from the steamer to the temporary wharf, which was laden with shingles for roofing, chairs, trunks, provision-boxes, and all the lath and string arrangements out of which a western town is made" (*From Sea to Sea and Other Sketches: Letters of Travel*).

Sources:

Rudyard Kipling, *From Sea to Sea and Other Sketches: Letters of Travel* Vol. 2 (Garden City, NY: Doubleday, Page & Company, 1925), 93-94.

## Open Air Degree 2022

By WB Mike Dulaney. 32°

Summertime is once again upon us. That means many of our Lodges are Dark. But that does not end the search for Light due to a lack of Masonic events to attend. Where can you find that Light over the summer with Brothers from around the Western Washington? Simply put, the Master Mason (third degree) Open Air Degree event at the Masonic Family Park will be in Granite Falls on August 6, 2022.

On this day, Daylight Lodge 232 of Seattle will be conferring the Master Mason or Third Degree at the Masonic Family Park in Granite Falls. The Lodge will open at 10 am, so please allow enough time to be parked and sign in the Tyler's Register. The cost for entry at the Masonic Park is \$5.00 and will be collected at the gate.

Prior to the Open Air Degree, Damascus Lodge 199 is hosting their annual Pancake Breakfast fundraiser at their Temple in Granite Falls.

**(VWBro. Ashley Brinkley has reserved a shelter and campsite area at the Masonic Park the weekend of the Open-Air Degree. Sites will be in high demand, so get your reservation in as quickly as possible (see VWBro. Brinkley) – 206 601-5118.)**

Brethren, the only restriction for this event is that you must be Master Mason in good standing to attend the accrual degree. So, break out a lawn chair and come out to the Masonic Family Park and enjoy a summer day with your Brothers.

## CEMENT

The cement which in Operative Freemasonry is used to unite the various parts of a building into one strong and durable mass, is borrowed by Speculative Freemasonry as a symbol to denote that brotherly love which binds the Freemasons of all countries in one common brotherhood. As this brotherhood is recognized as being perfected among Master Masons only, the symbol is very appropriately referred to the Third Degree.

- Source: Mackey's Encyclopedia of Freemasonry

## Remembering Black abolitionist Prince Hall

By Diana Bravo



Governor Charlie Baker proclaimed June 24, 2021 Prince Hall Day, honoring one of Massachusetts' most prominent Black abolitionists.

Hall, born in 1738, spent the first 32 years of his life enslaved, where he taught himself to read and write before he was freed in 1770.

Best known as the founder of the Prince Hall Freemasons, Hall spent the rest of his life working to improve the lives of Black Americans and Bostonians, according to Manny Pires, a Freemason who has studied Hall's life.

"Our organization is about brotherly love and brotherhood and loving one another," Grand Master Timothy R. Downes said. "So what it means for me personally is not an object. It is indeed a pleasure for me to be [in] the right mindset at the time, but I share this with all my brothers."

Downes proudly showed the governor's proclamation to community members gathered in the lodge's basement. Pires recalled the remarkable events of Hall's life.

"Prince Hall is indeed a founding father of this nation, and Prince Hall Freemasonry is one of the most enduring tributes to his legacy, but not the only tribute to his legacy. His intellectual capacity was equal to his humanity and his compassion," Pires said.

After his emancipation, the 32-year-old Hall saw that the majority of the influential men in Boston at the time were Masons, and he founded a society open to Black people, Pires said. During the Revolutionary War, Hall petitioned George Washington to permit emancipated Black men to fight in the Continental Army. This led to approximately a quarter of Washington's soldiers being free Black men, according to Pires.

Later, he petitioned Massachusetts's General Court to found a school for Black children, which was approved. When progress in founding the school was slow, Hall went ahead and founded the school in his own home, where demand was so high that it moved locations twice due to the number of Black children eager to learn, according to Pires.

Pires said Hall's contributions to the nation deserve recognition. He credits Hall's legacy with inspiring the Civil Rights Movement.

"Every aspect of the Civil Rights Movement in the history of this country somehow involved Prince Hall

masonry and thus intricately is tied to Prince Hall himself...it was said very aptly by [former Cambridge Mayor] E. Denise Simmons, before we had a [Dr. Martin Luther] King, we had a Prince [Hall]."

The declaration of Prince Hall Day is significant to Massachusetts Freemasons, but especially Black Freemasons. To attendee David Eastmond, Hall's recognition was special since it coincides with Juneteenth as a federal holiday.

"Years ago [Juneteenth] was just Black people," he said in an interview. "White folks never knew about this, but we knew about it... Prince Hall was just in the Black culture [before, but] now [Prince Hall Day] just opens up [more] platforms that contribute to society."



**Red Mitchell pictured with a memorial in Cambridge honoring Prince Hall at his burial spot in Copp's Hill Burial Ground in the North End.**

## The Feast Day of St. John the Baptist

The question would naturally arise as to why the celebration falls on June 24 rather than June 25 if the date is to be precisely six months before Christmas. It has often been claimed that the Church authorities wanted to Christianize the pagan solstice celebrations and for this reason advanced Saint John's feast as a substitute. This explanation is questionable because in the Middle Ages the solstice took place around the middle of June due to the inaccuracy of the Julian calendar. It was only in 1582, through the Gregorian calendar reform, that the solstice returned to June 21 as it had been in the fourth century.

Therefore, a more likely reason why the festival falls on June 24 lies in the Roman way of counting, which proceeded backward from the Kalends (first day) of the succeeding month. Christmas was "the eighth day before the Kalends of January" (Octavo Kalendas Januarii). Consequently, Saint John's Nativity was put on the "eighth day before the Kalends of July." However, since June has only thirty days, in our present (Germanic) way of counting, the feast falls on June 24.[8]

Nevertheless, the fact of the feast falling around the time of the solstice is considered by many to be significant, recalling the words of John the Baptist with regard to Jesus: "He must increase, but I must decrease".[John 3:30]