

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

Trestleboard

January 2023

Jim Russell, editor



Serving Seattle since 1860

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FROM THE EAST

[Eric Koteles](#), Master



Eric Koteles
Master

Brothers,
I hope the new year finds you with renewed energy to continue improving this journey of ours called Life.

Independent of how you feel about the author, this is a message I want you to remember. Take it to heart or meditate on it, because this is very fitting for our Lodge and for what we want to accomplish.

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who

strives valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat"

– Brother Teddy Roosevelt

ST. JOHN'S OFFICERS 2023

Worshipful Master	Eric Koteles	206 423-5128
Senior Warden	John Louderback	206 999-0484
Junior Warden	David Flood	206 306-5525
Treasurer	James Maher	206 818-9015
Secretary	James Russell	425 778-6823
Chaplain	Don Lyman	206 858-1040
Marshal	Charles Brockway	253 686-2309
Senior Deacon	Kemal Jimmerson	206 661-8354
Junior Deacon		
Senior Steward	John Adamson	253 208-5502
Musician	Adam Creighton	206 422-5227
Tyler	Terry Grove	425 387-6909

BOARD OF TRUSTEES

VWBro.	Charles R. Brockway	Trustee 2023
WBro.	Hans U. Wehl	Trustee 2024
MWBro.	Alvin W. Jorgensen	Trustee 2025

CALENDAR



- January 11 (6pm): Officers meeting *teleconference* **rescheduled**
- January 11 7pm: Zoom **rescheduled** *Education topics reviewed*
- January 12 (7:30pm): Queen Anne 242 meets at Greenwood
- January 18 (6:15pm) 7:30pm: **St. John's 9 (dinner) Stated Report on Tour of Scotland**
- January 20: Martin Luther King Day
- January 21 (10am): Daylight 232
- January 31 (7:30pm): Esoterica 316
- February 1 (7pm): Zoom **Return to Vietnam – after fifty years**
- February 1 (7:30): Greenwood 253
- February 6 (7:30pm): University 141
- February 6 (7:30pm): Eureka 20
- February 8 (6pm): Board of Trustees teleconference
- February 9 (6pm): Officers meeting *teleconference*
- February 15 (6:15pm) 7:30pm: **St. John's 9 (dinner) Stated no visitors – members only this meeting**
- February 18 (10am): Daylight 232
- February 23 (7:30pm): Walter F. Meier Lodge 281
- Feb. 25 (10am): Quarterly Meet Masonic Service Bureau *on Zoom*
- March 1 (7pm): Zoom *topic "Marching March"*
- March 2 (7:30pm): Lafayette 241
- March 6 (7:30pm): University 141
- March 6 (7:30pm): Eureka 20
- March 9 (7pm): Officers Meeting *teleconference*
- March 15 (6:15pm) 7:30pm: **St. John's 9 (dinner) Stated WB Pekka Granroth visits from Finland**
- March 17 – 19: Lodge Leadership Retreat (*Wenatchee*)
- March 18 (10am): Daylight 232
- March 25 (1-3pm): District 4&5 Reception for the Grand Master (*at Greenwood*)

IT'S SHOW TIME! BROTHERS TO SHARE SCOTLAND TOUR

St. John's brothers who toured Scotland and visited many of its several Masonic Lodges will share that experience during this month's stated communication.

"Visiting" is undoubtedly a central pillar of Freemasonry. At the simplest level, it is the opportunity to share comradeship, to enjoy each other's company, and as we move from "labor to refreshment" to enjoy the society of the Festive Board. But of course, visiting another Lodge offers much more than this, it provides opportunities to exchange ideas, to achieve a better understanding of the ceremony, and to make a fuller, more complete sense of the ritual.

(We don't have to leave our own Jurisdiction to enjoy the same benefits!)

Visiting reinforces those shared experiences that transcend the individual and his Lodge. Visiting helps serve as a guide, in our search for meaning and understanding within our Masonic journey. We are often led by a sense of aesthetics – to explore the linguistic and visual beauty of the ritual – as we seek out a different perspective to our own Lodge practices.



Here's a toast to our visitors

Is this perhaps the reason why we seek further understanding in another Brother's Temple? To see different interpretations; and to help develop those fundamental ideas, which underpin Freemasonry and unite our life? Those essential Masonic principles, which link morality, ethics and religion?

Through our attendance in another Brother's Lodge we are often able to reinterpret our understanding of

Freemasonry, but more than that, visiting helps us see that the most elegant and simple social and physical structures, are probably the ones which hold the greatest truth.

"When we learned Pythagoras's theorem, we learned something about every right-angled triangle in the world, for all time. If we understand Newton's laws, we have grasped something about every particle that has ever existed," ("Time," S. Baxter 1999). In Freemasonry, if we understand the allegorical lessons of moral truth, we have grasped insights into every moral issue that ever existed and have become fuller, more complete citizens of the world. "Visiting" is therefore, a sense of expanding horizons and consciousness, of fellowship, of enjoyment and advancement.

It is where the prosaic meets the profound. It is about making better sense of a peculiar system of morality, lifting the veil of allegory and reflecting on the symbolism which permeates our ceremonies in all its forms. "Visiting" therefore can make a significant contribution in promoting the link between Masonic principles and universal world truths.

Our January 18 communication offers an opportunity to share in our Brothers Blair Neuman, Tom Lamb, John Louderback, and Ashley Brinkley's experience visiting in the jurisdiction of the Grand Lodge of Scotland.

Please make your dinner [reservations](#)

with the secretary at 206 623-0261 by Friday, December 16. 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. And invite your non-Mason acquaintances for a taste of Masonic ceremony and instruction.



Washington Masonic Code Sec. 17.13 B.L. Non-Payment of Dues (N.P.D.)



"The annual dues of members of Lodges shall be payable in advance of the first day of January of each year. Any member who has not paid his dues for the current year on or before December 31st thereof, and who has not been granted a remission of his dues or an extension for a definite period in which to pay his dues, shall cease to be a member of the Lodge and his name must be dropped from the roll."

If you were reminded to pay \$38 before the end of December, a \$5 per month late fee has now been added and your annual 2023 dues fee is now \$43.

Please return your payment to St. John's Lodge, PO Box 30069, Seattle, WA 98113

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Senior Warden's Message

WBro. John Murray Louderback



What did you come here to DO? What is the meaning of Freemasonry?

Is it about Ritual? Don't you feel that there should be more to Masonry than perfection of Ritual?

For some I can imagine that Ritual memorization is easy – if you have a photographic memory. For others it may be more of a struggle. I have to admit that I love our great dinners and the Brotherhood.

I believe Freemasonry is much more than that.

What is left out is the DOING! Yes we need to continue to improve our Ritual work and continue our Masonic Education.

Reflect on our Charge:

"These generous principles extend further, for every human being has a claim upon your kind offices. Do good unto all." That is not a judgment call about who deserves our "kind offices," and who doesn't.

After all the great dinners, the Ritual and all the Education and all the talk and suggestions of how to improve – it all comes down to the Doing!

To DO is an action word that requires labor. There is a distinction here – different than talking about and from thinking about ... another suggestion ...

For each and every one of us as Master Masons — it's about the DOING! Not only in our private life but in our contributions to our Lodge. All Master Masons not only should be continuing their education and engaging in serious introspection – trying to improve themselves, but being the "perfect ashlar for the builders purpose – doing good unto others! That's what each and every one of us should be known for. Let it be – that is what our Lodge is known for. "Doing good unto all."

Be ye all of one mind!

Like anything in life, what you do may not be perfect , but if you don't try you will never improve.

Junior Warden's Message

WBro. David Flood



"Be Diligent" - we hear these familiar words at the end of every meeting. What do they really mean? To be diligent is to put in the effort to do something thoroughly and well. To be diligent is embodied in the lesson we teach to Entered Apprentices when we present them with the twenty-four inch gauge. Likewise we teach a lesson to our Fellowcrafts that we are traveling on the level of time to that undiscovered country - and the advice to be diligent reminds us not to waste the precious opportunities of this life.

Be Diligent is not advice to labor joylessly through the activities of our daily existence. In fact the Latin word *diligere* from which Diligent is derived carries the very positive sense of viewing our efforts as high value and performing them with love and esteem. Surely the advice to a new Master Mason to spread the cement of brotherly love and affection is an action in which we can all aspire to be diligent.



A few of the officers installed for 2023 (the others dashed downstairs to join our guests for refreshments): l-r Chaplain Don Lyman, Treasurer Jim Maher, Trustee Al Jorgensen, Sr. Warden John Louderback, Sr. Deacon Kemal Jimmerson, Master Eric Koteles, Trustee Hans Wehl, Trustee Chuck Brockway, Tyler Terry Grove, Secretary Jim Russell. Photo by Bro. Paul Doak.

Return to

AGE OF ENLIGHTENMENT

St. John's Education Committee

Returning in January we'll be exchanging ideas and Masonic Enlightenment at our stated communications and on Zoom

Masonic education is the study of Masonic values, history, symbols and myths. It also encompasses lessons in leadership, self-improvement and community building. Our purpose is to help members learn more about Freemasonry and personal growth.

- Use Meeting ID **981 655 9198** to join our Zoom Fellowships
 - Enter passcode **1776**

* **January 18 Stated: Touring Scotland**

* **February 1 Zoom: Return to Vietnam**

MASTER MASONS RAISED IN JANUARY

Date Raised:

1/17/1984 Aaron D. Holt
1/25/1984 Ian S. Webb
1/11/1989 James R. Maher
1/27/1996 Mark W. Shropshire
1/25/1997 Terry A. Grove
1/29/2000 Bernard G. Yperman
1/11/2007 James J. Swift
1/11/2007 David G. Long
1/8/2009 Jonathan D. Munday
1/8/2009 Aren Hakobyan



LET'S LOOK AT THAT A LITTLE CLOSER



Our first lesson on duty to our Lodge is that we should work without an expectation of reward. It is possible to achieve titles in Masonry, as well as earning esteem for tasks completed or knowledge obtained in ritual and education. If a man's desire to achieve these accomplishments is merely based on the rewards he earns, the status he achieves, or the offices he is elected or appointed to, then he is laboring for the wrong reasons. We should labor because the work is good; it is a worthwhile endeavor, and we can be proud of these accomplishments. To sit on the sidelines and watch while others work is neither noble or Masonic – it simply keeps our white gloves white and unstained.

[White] Gloves

by Midnight Freemason Guest Contributor

WB.: Brendan Hickey, PhD

When Masons wear white gloves, we do it to symbolize our desire that our actions be as pure and spotless as our gloves. That's according to The Exemplar: A guide to a Mason's actions by Stanley F. Maxwell (1985).

I have about three months left in the East, so I have been wearing gloves to meetings for most of the last 7 years or so. I keep them in the console of my car because they are easy to forget when heading out to a meeting. I have found that I typically get about a year out of one pair and then I toss them because they are too dirty to keep. I also like the connection between new gloves and a new job.

When we returned to labor after the summer, I looked at my gloves for this year. They are dirtier than I expected, dirtier than usual for a whole year in other offices. I'm happy about this.

I know that the black stains on the fingertips are a combination of sweat and ink. I run warm anyway, and in my Lodge, the East is in the west, so the setting sun heats up that end of the Lodge. The thermostats are on the Western wall. Combine all of that with a tux and a top hat and the extra lights and the exertion of meeting, and I'm dripping before I get the Lodge open. My gloves help with the sweat and that helps to move pages around so it all works out.

There are other stains on my gloves that make no sense to me, that I can't identify at all. I'm good with this, too. I came by those marks honestly, whatever they are.

I'm a big fan of this quote from Brother Theodore Roosevelt:

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives

valiantly; who errs, who comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who neither know victory nor defeat."

I like where Maxwell was going with his interpretation of the symbolism of our white gloves. It's not enough to simply talk a good game or intend good things. Part of the good and hard work of Freemasonry is converting those words and intentions into clear and meaningful action.

At the same time, though, I don't want clean hands or clean gloves. I want the dirt and cuts and callouses that result from work. I want my actions to be good but I don't want to be pure because I work in a world that isn't, and I want to be useful in that world.

I like the ideals and I like the reality and I like this uncomfortable, challenging place between them. I'm looking at these dirty gloves from my time in the East and starting to think that I will keep them, that they may become my favorite reminders of this year.

Worshipful Brendan Hickey is the Worshipful Master of Thomson Lodge No. 340 in Paoli, PA.

Source: Maxwell, S. F. (1985). The Exemplar: A guide to a Mason's actions. Philadelphia, PA: The Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania.

Visit Our District 5 Brethren

District 5 Lodges	Next Meeting	Time
St. John's 9	Wednesday, January 18, 2023	7:30pm
Eureka 20	Monday, January 9, 2023	7:30pm
University 141	Monday, February 6, 2023	7:30pm
Daylight 232	Saturday, January 21, 2023	10am
Lafayette 241	Thursday, March 2, 2023	7:30pm
Queen Anne 242	Thursday, February 9, 2023	7:30pm
Esoterika 316	Tuesday, January 24, 2023	7:30pm

25 rules of civility

What happened to civility? What happened to respect, regard for human differences and honest listening? P.M. Forni's inspiring book, "Choosing Civility: The Twenty-five Rules of Considerate Conduct." is truly a beautiful book and one to which we should often refer.

These rules for civility embrace all aspects of human behavior, and they quite frankly make the world and workplace feel safer, gentler and more constructive. Certainly, our schools are places where these values are necessary.

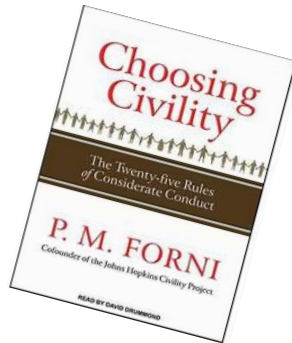
But we as Freemasons – and members of St. John's – should also be well-learned in their virtues!

Most people would agree that thoughtful behavior and common decency are in short supply, or simply forgotten in hurried lives of emails, cellphones, and multi-tasking. In *Choosing Civility*, P. M. Forni identifies the twenty-five rules that are most essential in connecting effectively and happily with others. In clear, witty, and, well....civilized language, Forni covers topics that include:

1. Pay attention.
2. Acknowledge others.
3. Think the best.
4. Listen.
5. Be inclusive.
6. Speak kindly.
7. Don't speak ill.
8. Accept and give praise.
9. Respect even a subtle "No."
10. Respect others' opinions.
11. Mind your body.
12. Be agreeable.
13. Keep it down (and rediscover silence).
14. Respect other people's time.
15. Respect other people's space.
16. Apologize earnestly.
17. Assert yourself.
18. Avoid (unnecessary) personal questions.
19. Care for your guests.
20. Be a considerate guest.
21. Think twice before asking favors.
22. Refrain from idle complaints.
23. Accept and give constructive criticism.
24. Respect the environment and be gentle to animals.
25. Don't shift responsibility and blame.

It's a relatively simple list, but strikingly pure and powerful if you take the time to study the principles and ideals that underlie each of them. Most of us do practice civility in our private lives and know that these behaviors are essential in our professional lives if we are to make an impact and lead with strength, compassion and genuine leadership.

Why can't we hold every political leader to this same level of expectations? And ourselves?



St. John's January Communication will be on the 18th. Did you know January 18th is Winnie the Pooh Day?



Did you know that on this day, January 18, 1733, the first polar bear in America was exhibited in Boston? January 18th is also known as Thesaurus Day and Winnie the Pooh Day. It's also the third Wednesday, this month. See you in Lodge!

2023 Annual Dues in St. John's Lodge

Notices for annual dues were mailed to all dues-owing members of St. John's in October, with reminder notices in November and December. Once the Secretary has entered a record of your payment on the Grand Lodge Grand View dashboard the Tyler can identify whether or not you are current for the year. The dashboard also identifies if a brother is a Life Member, a 50-year member and a Past Master.



2023 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, Life Members = \$0
2. Age 65+ = \$75 + \$28 = \$103*
3. Residence 50+ miles from Lodge = \$103*
4. Other Raised Master Masons = \$416+\$28=\$444*
5. Future Plural Members (local residence) *prorated quarterly at joining*:
 - a. Jan. – March 2023 = \$444
 - b. Apr. – June = \$333
 - c. July – Sept. = \$222
 - d. Oct. – Dec. = \$111

***These fees increase by \$5 each month for overdue payment beginning January, 2023.**

From whence comes \$444 in the above calculation? Our bylaws factor 26 x the Washington State minimum wage rounded up to the nearest dollar. The minimum wage, as set by the State of Washington, increased to \$15.74 January 1. Rounded up, that will be \$16. Also added is the Grand Lodge per capita assessment of \$28. Thus (26 x \$16) + \$28 = \$444.

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).

St. John's Bucks are for use in the Company Store and may not be used toward the payment of annual dues.

Payment by PayPal is available, **though not encouraged**. St. John's does not have a PayPal account. If you can pay no other way, you can do so through our Treasurer's personal account (his email is jrmaher1@comcast.net).

Why do people link hands to sing Auld Lang Syne?

On New Year's Eve millions of people around the world link hands when they sing Auld Lang Syne. Now research from the University of Edinburgh has revealed the origins of the Hogmanay tradition are connected to Freemasonry. Singing with arms crossed and hands joined was a parting ritual at many Masonic Lodges.

Musicologist Dr. Morag Grant discovered the connection in the archives at Glasgow's Mitchell Library.

A newspaper report of an Ayrshire Lodge's Burns Supper in 1879 describes Auld Lang Syne being sung as members formed "the circle of unity" - a Masonic ritual also called the "chain of union."

Dr. Grant said the tradition of singing the song at times of parting, with crossed hands, emerged in the mid-19th century among Freemasons and other fraternal organizations.

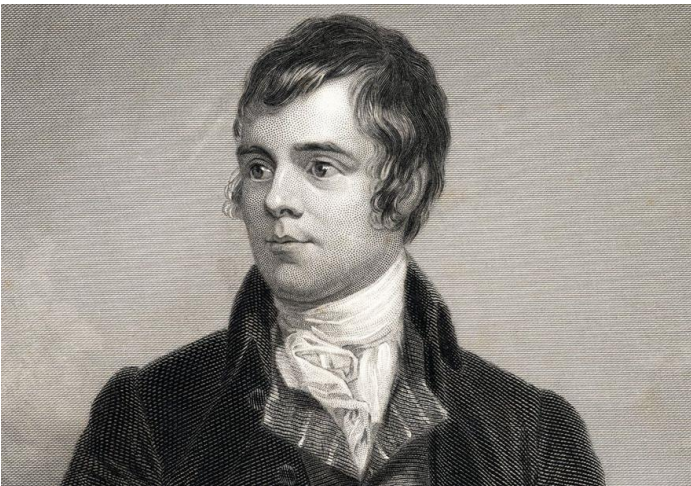


"Auld Lang Syne's sentiments didn't just resonate with Freemasons," she said.

"Some of the earliest reports of the song's use at parting come from American college graduations in the 1850s."

"The many traditions and rituals associated with the song - as well as its simple, singable tune - are key to understanding its phenomenal spread, and why we still sing it today."

What is the origin of the song?



Robert Burns was a Freemason. The organization was instrumental in promoting the poet's work during his life and after his death.

He was inspired to write Auld Lang Syne by fragments of earlier folk songs. He wrote the lyrics in 1788 but the tune did not appear together with the song until after his death.

In the final verse the singer offers his hand of friendship to an old friend, and asks for one in return.

Burns wrote: "And there's a hand, my trusty fiere. And gie's a hand o' thine."

Traditionally, at this point the hands are crossed and offered to the hands of those on either side in the circle of singers.

Dr. Grant uncovered the Masonic link while researching her book *Auld Lang Syne: A Song And Its Culture*, which explores how its popularity spread around the world.

She studied sources including written accounts, newspaper reports, theatre playbills, printed music and early recordings.

How did its popularity spread?

Dr. Grant suggests Auld Lang Syne's global fame predates the invention of sound recording and the broadcast era.

The song had already spread to Japan where it was played at graduations. The tune - known as Hotaru no hikari - is still played at the close of business in some shops.

In 1877, Alexander Graham Bell used it to demonstrate the telephone, and in 1890 it was one of the first songs recorded on Emil Berliner's gramophone.

The song's use at new year emerged around the same time, through Scots gathering outside St Paul's Cathedral in London and others living abroad.

The Scouts also played a key role in its global fame. It was sung at the end of the first World Scout Jamboree in 1920 and versions in French, German, Greek and Polish soon followed.

By 1929, the new year tradition was so well established internationally that a line from the song was displayed on the electronic ticker at celebrations in Times Square, New York.

Dr. Grant said: "It's remarkable how this song, written in a language which even most Scots don't fully understand, has become so synonymous with new year the world over."

"Auld Lang Syne is a song about the ties that bind us to others across the years and even though its appeal is now global, it's very much rooted in the world Burns inhabited."

JANUARY BIRTHDAY CELEBRANTS

Day

- 1 Mark A. Lentz
- 2 Scott A. Pence
- 4 Egil J. Pedersen
- 5 Stephen F. Weiss
- 8 Charles R. Brockway
- 11 James F. Russell
- 11 Richard 'Ric' Delarose
- 14 Storrs L. "Skip" Albertson
- 18 Alex A. Skistimas
- 25 Vaibhav Vijay (Vince) Kodikal
- 28 Craig R. Messett
- 29 Bernard B. Gordon



STUDENT SCHOLARSHIPS

The *Scottish Rite* has again opened applications for an undergraduate scholarship from the Scottish Rite Foundation of Washington. Among the provisos is the requirement to attend an accredited 4-year college or university in the State of Washington as a full time student for the full academic year, maintaining a 3.0 GPA.



Scholarship Eligibility Requirements

To apply for an undergraduate scholarship from the Scottish Rite Foundation of Washington you must be able to substantiate the following qualifications:

- U.S. Citizen
- Washington State Resident
- An entering 3rd year (Junior), 4th year (Senior) or if required for degree, 5th year undergraduate
- Attending a Northwest Commission on Colleges and Universities ([NWCCU](http://NWCCU.org)) Baccalaureate accredited 4-year college or university in the State of Washington as a full time student for the full academic year
- Maintaining an accumulative GPA of at least 3.0
- The Scottish Rite Scholarship Foundation of Washington's Web Site is: www.SRSFWA.org
- Open enrollment is from November 1st of each year until March 31st of the following year, e.g., November 1, 2022 until March 31, 2023
- Scholarship Award for the 2023-2024 year will be \$3,000



St. John's Lodge No. 9

St. John's Lodge will also be awarding scholarships

With over \$35,000 available, St. John's Lodge will be awarding scholarships to graduating high school students and college returnees later this spring for the fall 2023 quarter.. To apply for a scholarship, email the following to St. John's Lodge Scholarship Committee sjl9scholarship@gmail.com :

1. Letter of interest, including your contact information (name, address, telephone number, etc.)
2. Answers to questions (still to be formulated) in two pages or less.
3. A copy of the official transcript of your last semester's grades.

Selected candidates will be contacted for interviews.

AUTHOR AND HUMORIST MARK TWAIN INVENTED THE BRA STRAP

Famous author and humorist Mark Twain invented the bra strap. At first, the strap was intended to be used to fasten garments such as shirts. It was created to replace the popularly used suspenders.

Twain envisioned the invention to help in making several clothes adjustable to fit people perfectly. The idea was patented on 19 December 1871. The patent read "vests, pantaloons or other garments requiring straps."



However, the invention did not grow popular for its intended use. Since that time, vests had buckles to tighten them up, and pantaloons didn't need to be snug, they were a better fit when baggy. Instead, it ended up being an essential part of brassieres that are used in designing the woman's undergarment up to date.

Apart from being an inventor and an author, Mark Twain was a Freemason. He presented his petition to Polar Star Lodge No. 79 of Saint Louis on 26 December 1860 and receive his first degree on 18 February 1861. He was later on raised to Master Mason.

Due to his busy career, Twain wasn't actively involved in Masonic activities. However, he maintained his affiliation to the brotherhood until his engagement to Olivia Langdon.

Mark Twain was fascinated by inventions, but his enthusiasm was also his Achilles' heel. He lost a fortune on inventions, which he was sure would make him rich and successful. Even though his writing became his lasting legacy, every time a woman puts on her bra, she has Mark Twain to thank.

St. John's Lodge No. 9 meets every 3rd Wednesday at 7910 Greenwood Ave. N., Seattle

- Social "hour" 5:30pm
- Free parking available after 6pm on the St. John Catholic Church playground. Located ½ block west of Greenwood Ave. N. on southside of N. 80th Street.
- Dinner 6:15pm
- Stated Communication 7:30pm
- Refreshments and fellowship following

In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks.

In the various Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved.

**GRAND LODGE FREE AND ACCEPTED MASONS
OF WASHINGTON**

2023 Lodge Leadership Retreat

March 17th – 19th, 2023

Wenatchee Convention Center

121 N. Wenatchee Ave, Wenatchee, WA 98801

Register online at www.freemason-wa.org/leadership-retreat/

To register for the 2023 Lodge Leadership Retreat and to reserve your hotel room & meals in Wenatchee, Washington, please register online at www.freemason-wa.org/leadership-retreat/

**There is a \$100.00 late charge after February 20th, 2023 for all mail-in registration
(Late registrations will only be accepted on a space available basis)**

Online registration deadline is February 23rd, 2023

**The first 100 hotel rooms will be at the Wenatchee Coast Hotel, 201 N. Wenatchee Ave, Wenatchee, WA.
The remaining rooms will be at the Hilton Garden Inn, 25 N. Worthen Street, Wenatchee, WA. Please
check your email confirmation for hotel assigned at time of registration.**

PACKAGE PRICES:

\$ 425.00 per Mason (shared room)

\$ 595.00 single occupancy room

\$ 800.00 with spouse

(includes: single occupancy room, ladies program & meals)

Register online at www.freemason-wa.org/leadership-retreat/

or

**Please enclose a personal or Lodge check payable to:
Grand Lodge F&AM of Washington
4970 Bridgeport Way W
University Place, WA 98467**

Registration Check-in will open at 3:00 pm in the Red Lobby of the Wenatchee Convention Center on Friday March 17th, 2023. Please check in to get your meal tickets and any class information.

Wenatchee Coast Hotel and Hilton Garden Inn check in time is 4:00 p.m. Please check in at the front desk with the hotels to receive your room keys.

Dinner will begin promptly at 6:00 pm (social hour at 5:00 pm), please allow time to check in and prepare.
The Dress code for the entire retreat is Business Casual.

Rainbow Girls Decorate Children's Hospital for Christmas

The Dallas Area Masonic Youth Rainbow Girls and Pledges attended a Tree Decorating Party Tuesday, Nov. 29, at the Dallas Scottish Rite Hospital for Children. The girls decorated their tree in the theme of the Grand Worthy Advisor, Bailey Arrington – “I Belong Among the Stars” – with lots of stars and “planets.”



Then Sunday, Dec. 4, the girls attended a Christmas Tea honoring their state officers. They were entertained with Christmas music from Bailey Arrington, and even Santa dropped in to visit. The room was decorated with not only the tree they decorated in November, but also filled with bright red Poinsettia plants. The Dallas Area Rainbow Girls sell these plants each year to raise money for the Scottish Rite Hospital and to decorate the hospital for the holidays.