

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

Trestleboard



Serving Seattle since 1860

April 2023

Jim Russell, editor



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FROM THE EAST

[Eric Koteles](#), Master



Brethren,

Once again, we have emerged victorious from the darkness and are traveling closer to the sun. Another season of growth and regeneration is upon us. The cold is fading away, trees are turning greener, and flowers are blooming. The opening symphony of birds during the day and frogs and crickets at night can now be heard in this part of the woods.

It is against nature not to change. Change is the main signature of nature, and every year it serves as a reminder that sometimes we forget to follow in our personal lives.

As our Brother Darwin, who became a Mason at Canongate Kilwinning Lodge No 2 in Scotland after moving to Derby, England, in 1788, said, "It is not the most intellectual of the species that survives; it is not the strongest that survives; but the species that survives is the one that is able to best adapt and adjust to the changing environment in which it finds itself."

That is our Lodge's strategy moving forward, and yes, there may be growing pains, but nothing that a gang of Brothers and Fellows cannot accomplish.

Fraternally,

WM Eric Koteles

Fiat Disciplinam et Concordia

Instruction and harmony

FAMILY APPRECIATION BRUNCH RETURNS TO COLUMBIA TOWER MAY 20



Worshipful Master Eric Koteles has made arrangements for all of us to again enjoy our FABulous Family Appreciation Brunch at the Columbia Tower Club atop the Columbia Tower. This year we'll be enjoying brunch on Saturday, May 20. Starting time for the brunch will be 11am.

Once again all brothers are invited to host their family members, especially our lovely ladies. Parties over two will be assessed \$10 each payable at the event. (Party of two – no charge; party of four will cost \$20; children under 5, free.)

Seating is limited and reservations are a must! Let the Secretary know how many will be in your party.

Please remind your guests that this is *not a casual-dress affair*. Please dress accordingly!

CALENDAR



- April 9: Easter Sunday
- April 13 (6pm): Officers meeting
- April 19 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated
- April 29 (10am): Quarterly meeting Masonic Service Bureau
- April 29: Grand Masonic Day Vancouver Masonic Centre
- April 30: Final Day to Apply for Student Scholarship
- May 3 (7pm): Fellowship: Zoom education topic still open
- May 13 (9am – 4pm): Scholarship Applicant Interviews
- May 14 – Mother's Day
- May 10 (6pm): Board of Trustees
- May 12 (6pm): Officers meeting
- May 17 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Official Visit DDGM5
- May 20 (11am): FABulous Family Brunch Columbia Tower
- May 27 (9am – 4pm): Scholarship Applicant Interviews
- May 29: Memorial Day
- June 7 (7pm): Fellowship Zoom Estate Planning for Masons
- June 9 – 10: 165th Annual Communication Grand Lodge (Wenatchee)
- June 12 (6:30pm): King Solomon Lodge No. 60 Annual Strawberry Feed
- June 15 (6pm): Officers meeting
- June 17 – 18: Fremont Fair (Masonic information booth)
- June 21 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated business casual
- June 24 (10am): Visit to Tenino Stone Quarry Observe stonemasons at work; lunch with Tenino Lodge Brothers
- June 24: Feast Day of St. John the Baptist
- July 4: Independence Day
- July 5 (7pm): Fellowship Zoom teleconference

ROBERT DAVIS GUEST SPEAKER: CROSSING THE RUBICON

“Know Thyself” is the clarion call of Masonic teaching. We all know that the journey through the degrees of Freemasonry represents each man’s journey of his own life, wherein he is supposed to grow in the discovery of who he is, what has meaning to him, how he can overcome himself, and what will bring him fulfillment as a man.

American Freemasonry may be at a bridge, or point of crossing, in this moment of our organization’s history. And we’re concerned that if we don’t cross the Rubicon and start doing battle with ourselves; that is, our organizational paradigms which are now harming us, we may end up a tiny cabal of old men, who offer no significance to both Masonry and the outside world. You see, our American Grand Lodges are standing at a threshold between a Renaissance and the demise of our fraternity at this point in our history. And the first ruffian we must encounter is that the bulk of our Masonic leaders and Lodges are currently unaware of the profound significance of this moment. Yet, if they would undertake a statistical analysis of the real condition of our Grand Jurisdictions, they would come to the reality that, if we don’t make some substantive changes soon, Freemasonry will be in 15-20 years where the Odd Fellows are today. We will still have a few Lodges, but too few to enable us to recreate ourselves as an organization. The choices we make as Grand Lodges and Lodges over the next several years ... may determine whether or not Freemasonry will thrive or die in the next 30 years.

MWBro. Robert G. Davis, who will speak to us on “*Crossing the Rubicon; a Vision for Action,*” writes, “We say we take good men and make them better. But we have to validate this claim to our new initiate. Each man has to ask himself from time to time the degree of honesty in which his Lodge is embracing Freemasonry’s real purpose. Do I, as an individual, personally and sincerely believe with all my heart that how my Lodge approaches the study, understanding and practice of Masonry intellectually, spiritually, and physically is truly authentic to the Masonic heritage from whence we came? Does my perception of the “true” Masonry get exemplified through my Lodge experience? Does it resonate in a way that Masonry’s hope for my transformation “feels” real to me when we come together in our Lodge setting month after month? Does my Lodge honestly facilitate my becoming transformed by my experience as a Man and a Mason?”

MWBro. Davis, will be guest speaker at our April 19th stated communication.

MWBro. Davis is one of the finest thinkers and important leaders in American Freemasonry. He is the author of numerous essays and several well-received books. Davis recently published a book entitled “In Search of Light, a Course of Hieroglyphic and Moral Instruction for the Symbolic Lodge,” as well as “The Mason’s Words,” outlining the history and evolution of the American Masonic ritual, among others. He has authored education programs on the history and degrees of the Scottish Rite and York Rite.

It will be time well-spent to read some of his brief essays at <https://robertgdavis.net/>

He was Grand Master of Oklahoma in 2021 and recently retired as Secretary of the Guthrie Scottish Rite Center. MWBro. Davis is well known both in the areas of Masonic Research and Masonic Renewal.

Please make your dinner [reservations](#) with the secretary at 206 623-0261 by Friday, April 14. 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.



MW Robert Davis will be St. John’s guest speaker April 19

ANNUAL COMMUNICATION OF GRAND LODGE

The 166th annual communication of Grand Lodge will be in Wenatchee June 8th – 11th at the Wenatchee Convention Center. **PRE-REGISTRATION WILL BE OPEN APRIL 1st – May 21st ONLY.** Registration may be accessed through the Grand Lodge of Washington [website](#).

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I commend to you a research article on our **Ancient Landmarks by WBro. Thomas Lamb** of our Lodge in the [Spring issue of the Masonic Tribune](#).
-- editor

FINNISH BROTHER VISITS ST. JOHN'S; NAMED HONORARY PAST MASTER

In March our Lodge brothers enjoyed a presentation by WBro. Pekka Granroth, our visitor from Finland. WBro. Granroth offered a program presenting his native country, its geography, people, and history, Freemasonry in Finland, and concluded with his own journey in the Craft.



Pekka receives Honorary Past Master of St. John's

Following his presentation, the Master directed that he be escorted to the East, where he was surprised with the announcement that he had been

made (the previous month) an Honorary Past Master of St. John's Lodge No. 9. He was then presented with a certificate naming him an Honorary Past Master, the two volumes of the history of St. John's Lodge and a number of other gifts ranging from a St. John's jacket to toothpicks!

Photos courtesy of Ken Woo



Pekka Granroth presents his native Finland



St. John's Lodge brothers pose for March photo



WB Pekka Granroth and Lodge brothers at lunch at Ivar's Salmon House

BUDGET ADJUSTMENT RESOLUTION

Resolution: Increase budget line item \$6,400

The following resolution was presented last month for action at the April stated communication:

Whereas we have received notice from the Greenwood Temple Association that due to the ongoing increase in expenses in property taxes, insurance, utilities, upkeep and other expenses, effective April 1st, 2023, the Temple Association will be increasing rents at the Greenwood Masonic Center for all tenants, and

Whereas, the Greenwood Masonic Center has previously not charged St. John's Lodge for storage but now will begin charging for the storage space used by St. John's at \$800 (\$2 per sq/ ft.) per month, and

Whereas all tenants' use of the Lodge room facilities will increase by \$50 for weekday or weeknight use, and,

Whereas these rental fees will increase St. John's Lodge No. 9 2023 rent budget approximately \$11,000 (to \$17,600 for a full year),

Thereby be it Resolved to increase St. John's Lodge rental budget \$6,400 for the balance of 2023 and

Be it Further Resolved to decrease the following budget areas: Office Expenses (\$600), Travel / Flowers (\$500), Special Events (\$1,100), Miscellaneous Expenses (\$2,800), and Lodge Expense Reserves (\$1,400).

STRAWBERRY SHORTCAKE INVITE

WBro. John Redmond and his officers of King



Solomon Lodge No. 60, invite the brethren of St. John's to attend the King Solomon annual all-you-can-eat strawberry feed, Monday, June 12. Shortcake will be served at 6:30pm,

followed by a welcome and entertainment for the men and ladies. This will be the first appearance following the close of Grand Lodge for our new Grand Master and newly elected Grand Wardens. Brethren from St. John's will be smacking their lips all the way to Auburn!

"In 1936, under WBro. George W. Huddleston, visitations began between St. John's and King Solomon Lodge No. 60. King Solomon Lodge



GM Edward C. Woods at 2022 strawberry feed

invited St. John's members to the annual strawberry feed to reciprocate for being invited to St. John's Anniversary Dinner. St. John's had issued the invitation to the Anniversary Dinner in appreciation for King Solomon Lodge conferring the degrees of Masonry on a St. John's candidate who was on his way to Point Barrow, Alaska..."
From History of St. John's Lodge No. 9, Vol. II, page 60.

The Tenino Stone Carvers

We won't be visiting Scotland. Or Washington, DC. Or even the Shriners' Hospital for Children in Portland, this year. But we will be visiting maybe our roots as stone carvers a little closer to home.

Members of St. John's will be honoring St. John the Baptist Day when they travel to Tenino, WA, June 24th to learn what stone masons and carvers can do, as well as try their hand at a little stone-work themselves!



Lots of places are known for timber or fish or some other product. Tenino is known for sandstone.

Keith Phillips, stonecutter and carver, talks about Tenino sandstone: "Tenino has a long history of stone cutting. It started with all the Europeans that came to this area and discovered the outcropping of stone and established three quarries starting in 1889.

"It was a large sandstone industrial site in 1912 that cut architectural stone. Tenino sandstone from this quarry and the other quarries in Tenino can be found in Seattle and Olympia and Tacoma and Portland, Walla Walla and Spokane and San Francisco and Montana, and other places.

"The Tenino sandstone's blessings have risen and fallen over the years with economic times and building standards. Sandstone and structural stone was becoming a thing of the past in the 20s. Tenino operated into the 30s... Currently, we are cutting decorative stone..."

You'll want to put June 24th on your calendar to try your own hand at stone carving!

Junior Warden's Message

WBro. David Flood

BE DISCREET

How can we be discreet as brother Masons? What qualities of action are emphasized by the injunction to be discreet? Behaving with discretion calls upon us as Freemasons to be: morally discerning; prudent; circumspect; and judicious in avoiding mistakes.

The Tyler standing with drawn sword at the door of the Lodge alerts us to be watchful over our words and actions. It is a strong indication of those Masonic virtues of silence and circumspection. We are familiar with the symbol of a sword joined with the book of the law which reminds us that our acts of discretion need to have a firm moral basis.

The Latin motto of the United Grand Lodge of England is *aude vide tace* - "Hear, See, Be Silent." In other words what we say and discuss in the Lodge must stay within the walls of our "retreat of friendship and virtue." TACE - Be Silent reminds us to think before speaking, judging whether our words will be helpful or injudicious. We all know that the closing charge frequently and forcefully reminds us to employ prudence, which is the practical wisdom to do what is suitable. Behaving with discretion requires a large dose of prudence.

In conclusion, we can see that the art of discretion requires us to build a foundation of diligence, prudence and temperance. The essence of discretion is action based on circumspection, a word taken directly from Latin which means "to look around." To sum up, we can see that to be discreet is to know what to say and when and where to say it.

Metal Tools

In ancient Israel, the use of metal tools in the actual construction of sacred altars and edifices was forbidden; hence, the preparation of all materials for the building of Solomon's Temple was done in the forests and quarries.

MASTER MASONS RAISED IN APRIL

Date Raised:

4/4/1966 Alvin W. Jorgensen

4/26/1967 Stephen F. Weiss

4/28/1973 Thomas R. McClain

4/28/1973 Mark A. Lentz

4/24/1976 Craig R. Messett

4/20/1978 Neil P. Quinn

4/19/1983 George O. "Bob" Smith, Jr.

4/18/1984 S. Ashley Brinkley

4/19/1984 Albert K Gustafson

4/23/1996 Mark A. Campbell

4/22/1998 Thomas Ray Everts

4/12/2007 Anthony Kent Porter

4/25/2007 Adam J. Creighton

4/15/2015 Kemalcan Jimmerson



Grand Masonic Day

Vancouver Masonic Centre 1464 West 7th Avenue, Vancouver, BC V6H 4H2 Canada (Second Floor)

It appears St. John's Lodge will be represented by a dozen or so brothers on Grand Masonic Day in Vancouver, Canada, Saturday, April 29. Any brother *not* on the list of attendees should contact Lodge Secretary VWBro. Jim Russell.

Taking place at the beautiful new Vancouver Masonic Centre, the 2023 Grand Masonic Day program brings a diverse set of speakers and workshops offering practical knowledge to help newer brethren build a strong foundation, with content to inspire and challenge more advanced leaders in the Craft.

Grand Masonic Day 2023 features one of the most influential thought leaders in North American Freemasonry, Bro. Andrew Hammer, whose 2010 book *Observing the Craft* sent shockwaves through Freemasonry.



Andrew Hammer



Scott Kenney

In addition to Bro. Andrew Hammer, Professor (Bro.) Scott Kenney of Memorial University will be providing the morning keynote. Bro Kenney will focus on Lodge Retention, with a breakout workshop exploring case studies of life transformation through Masonic involvement.

In addition to the two keynote speakers there will be breakout workshops, seminars, and debates exploring such things as the use of Hebrew language in Masonic ritual (including proper pronunciation, historic importance and symbolic meaning), the importance of Masonic record keeping, minute taking, and archiving which will be of particular use to current and future Lodge Secretaries, Directors of Masonic Education, and Historians, and an open house of the newly redeveloped Vancouver Masonic Centre which will house the beautiful Grand Lodge archives and library.

St. John's will cover the cost of admission for our members. Admission tickets include lunch along with refreshments and snacks available throughout the day.

Here is additional information for those considering attending Grand Masonic Day in Vancouver, BC Saturday April 29: "Americans driving to Vancouver, BC, or taking a ferry to Victoria **must have one of these designated documents:** a passport, passport card, Washington State enhanced driver's license or a "trusted traveler" document such as the Nexus card." We are advised to dress business casual, no aprons or collars, but carry your name badge in case you find others are wearing their's.

If you haven't done so already, you should visit *Grandview* to access and print a copy of your current dues card and letter from our Grand Secretary.

APRIL BIRTHDAY CELEBRANTS

- Day
- 6 Louis L. Turner
 - 9 David J. Holdsworth
 - 10 S. Webster Kavanaugh
 - 10 K. Eric Koteles
 - 11 Morris R. Capeluto
 - 16 Gale H. Kenney
 - 17 Carl L. Alexander
 - 18 Gregory E. Knapp
 - 19 Louis A. Van Der Wel
 - 19 Frederick A. Eastman
 - 21 Michael J. Davis
 - 22 Paul K. Doak
 - 23 Martin L. Burgess
 - 25 Howard C. Harris, Sr.
 - 26 Kenneth W. MacArthur
 - 27 Craig L. Catli
 - 28 Boe E. Lindgren
 - 30 Thomas R. McClain



April 19: National Banana Day

Return to

AGE OF ENLIGHTENMENT

St. John's Education Committee

Again this year we're 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 their own personal growth.

- New Meeting ID **826 6692 5984** to join our Zoom Fellowships
- Enter passcode **1860**

* **April 19 Stated: Crossing the Rubicon**

* **May 1 Zoom: TBA**

Visit Our District 5 Brethren

District 5 Lodges	Next Meeting	Time
St. John's 9	Wednesday, April 19, 2023	7:30pm
Eureka 20	Monday, May 1, 2023	7pm
University 141	Monday, May 1, 2023	7:30pm
Daylight 232	Saturday, April 15, 2023	10am
Lafayette 241	Has merged with Doric 92	7:30pm
Queen Anne 242	Thursday, May 11 2023	7:30pm
Esoterika 316	Tuesday, April 25 2023	7:30pm

Let's LOOK AT THAT A LITTLE CLOSER



Almost every Brother sitting in the Lodge room knows the proper position of the Wardens' columns during labor or at refreshment. As a matter of fact, the raising and lowering of the Wardens' columns made their first appearance in Masonic ritual as late as 1760, (well into the period known as Speculative Masonry). To those who like Masonic traditions neat and historically logical, it may be disconcerting to learn that in some Lodges the Wardens did not have columns on their pedestals. They had truncheons, whose modern function is to serve as billy clubs for policemen.

THE WARDEN'S COLUMNS

author(s) unknown

One of the most frequently corrected errors experienced in Lodge is the failure of a Warden to raise or lower his column appropriately.

Let an absent-minded Junior Warden forget to lower his column when the Lodge is called from refreshment to labor, and many a frantic gesture from the side lines will remind him of his dereliction!

Almost every Brother sitting in the Lodge room knows the proper position of the Wardens' columns during labor or at refreshment, and will hasten to signal a Warden if the emblem of his office is awry. "Up in the West during labor; down in the West at refreshment. Down in the South during labor; up in the South at refreshment."

Every Brother knows that simple rule for positioning the Wardens' columns.

It is generally believed, as stated in Mackey's Encyclopedia, that the Senior Warden's column represents the pillar Jachin, while the Junior Warden's column represents the pillar Boaz, those having been impressive adornments on the Porch of King Solomon's Temple. Their names signify Establishment and Strength.

If asked for a symbolic explanation of these pieces of furniture, the average Craftsman will reply that the Junior Warden's column represents the pillar of beauty and the Senior Warden's, the pillar of strength. But what has become of the Worshipful Master's column???

He represents the pillar of wisdom, "because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings."

Some Brethren will explain further that the Wardens' columns are miniature representations of the pillars usually stationed in the West, where at one time both Wardens sat, one in the shade of Boaz, the other in the shade of Jachin. Such an arrangement of the Wardens' positions may still be found in some European Lodges whose rituals have come from Continental sources.

There is no simple explanation of the origin of the Wardens' columns nor of what they represent. Like much in Masonic ritual, they are the result of some interesting changes; yet all well-informed Brethren will agree that today they are emblematical of the offices of the two Wardens, and represent the authority of the Senior during labor, and of the Junior while the Lodge is at refreshment.

As a matter of fact, the raising and lowering of the Wardens' columns made their first appearance in Masonic ritual as late as 1760, (well into the period known as Speculative Masonry). The "Three Distinct Knocks," a well-known expose of Masonic ritual published in London that year, contains the first description of the Wardens' use of their columns.

Unfortunately, there has been comparatively little written about the Wardens' columns and their uses to show when they were allocated to those officers, or how and when the raising and lowering of these miniature pillars became a part of the proper procedure in Masonic Lodges. It is only from such exposes as those noted above that one can assign an approximate date to the beginning of the practice.

Curiously, William Preston in various editions of his Illustrations of Freemasonry (1792 – 1804), in the section dealing with Installation, assigns the columns to the Deacons. Since the columns had belonged to the Wardens for at least thirty years earlier, and since many of the Craft Lodges in England did not appoint Deacons at all, Preston must have been in error, or was introducing an innovation, which the passage of time has shown to have failed. Preston also taught that the Senior Deacon's column was to be raised during labor, and the Junior Deacon's at refreshment.

To those who like Masonic traditions neat and historically logical, it may be disconcerting to learn that in some Lodges the Wardens did not have columns on their pedestals. They had truncheons, whose modern function is to serve as billy clubs for policemen.

An Irish Lodge in the 18th century had a by-law reading: "there is to be silence at the first chap of the Master's hammer, and likewise at the first stroke of each Trenchen struck by the Senr (sic) and Junr Wardens."

The Rev. George Oliver (1782-1867), a prolific writer about Freemasonry, quotes an inventory of a Lodge at Chester, England, in 1761, which includes "two truncheons for the Wardens." There are still Lodges today which denominate the Wardens' emblems of authority as truncheons, not columns.

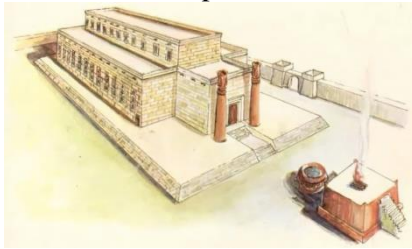
There can be no doubt that the Wardens' columns are the result of Freemasonry's interest in the art of building and of architecture and its allied skills and sciences. The operative masons devoted much time and thought to the design, construction, and ornamentation of columns and



pillars. The orders of architecture were an important body of knowledge with which they were continuously concerned.

The mediaeval cathedral builders, however, attached greater significance to the ancient pillars erected by the children of Lamech than to those on the porch of King Solomon's Temple. On these ancient pillars were engraved all the then known sciences to preserve them from destruction by fire or inundation.

As such, they symbolized the esoteric importance of the knowledge of the builder's art to be guarded and preserved by faithful craftsmen.



In many of the earliest documents of the Craft, the so-called "Old Charges" or "manuscript constitutions," some of which antedate the period of Speculative Freemasonry by at least 300 years, those primitive pillars of the sons of Lamech are a part of the "history" of the operative Craft. The Temple of Solomon is inconspicuously mentioned, but the two pillars on the porch of that temple do not appear at all.

It was not until approximately 1700 that King Solomon's Pillars began to appear in Masonic writing and ritual documents and it also answers two test questions about pillars as follows: "How many pillars is in your Lodge? Three. What are these? Ye square, the Compas and ye bible."

Because of the secrecy maintained by Masons about ritualistic matters, it is on the ritual texts of 18th century exposes that we depend for knowledge of the part played by pillars in the development of the Craft's rituals and ceremonies.

The Grand Mystery of Freemasons Discovered, 1724, mentions the pillars of Solomon's Temple, but gives them this significance: they represent the "Strength and Stability of the Church in all ages."

Samuel Prichard's *Masonry Dissected*, 1730, the first expose to reveal a third degree in Masonic ritual, refers to "Three Pillars" that "support the Lodge. Wisdom, Strength, and Beauty."

This seems to be the earliest mention of those three virtues symbolized by pillars, which of course had no reference to those in the "Old Charges" or to those on the Porch of Solomon's Temple. They were purely symbolic; they had not yet become a part of the Lodge furniture.

In those early days of Speculative Masonry, the Wardens' duties were probably different from those they have now. Some writers believe they had duties similar to those of the Deacons today. They had no pedestals or pillars, because the latter were usually drawn on the floor, or "floor cloth," to be referred to during ritualistic instruction, but were certainly not then a part of the Wardens' equipment.

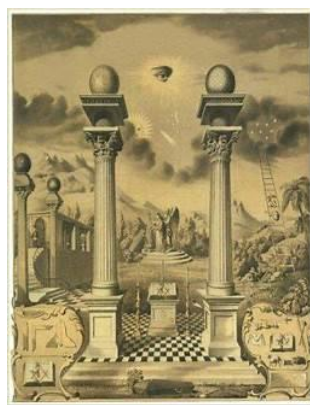
The other interpretation of the Wardens' columns as representations of Jachin and Boaz, the two pillars of Solomon's Temple, was also introduced into Masonic ritual at an early period of Speculative Masonry. Again, it is in the exposes of the early rituals that this development can be traced.

In *A Mason's Examination*, 1723, appears this test question: "Where was the first Lodge kept? In Solomon's Porch; the two Pillars were called Jachin and Boaz." Nothing, however, establishes a connection between the pillars and the Wardens.

The Grand Mystery, etc. mentioned above also names the two pillars Jachin and Boaz. A number of other such publications in the 1720s and 1730s also identify them by those names.

How miniature representations of Jachin and Boaz came to the pedestals of the Senior and Junior Wardens is still a matter for speculation; obviously it is a part of the variegated development of Masonic ritual in the 18th century. As symbols of the pillars on the Porch of King Solomon's Temple, or as representations of the three principal orders of architecture which the three principal officers of a Lodge symbolize, they are to be found in the earliest catechisms and lectures of Speculative Freemasonry.

Undoubtedly, as suggested by contemporary references and illustrations, the pillars soon became artistically designed pieces of furniture to stand in the



Lodge room as objects for study. There was probably no uniformity of practice in this development. Some Lodges had large columns, some small, some drew them on the floor cloth. Some had no pillars at all.

From the creation of such pillars, and from their association with the three principal officers of the Lodge, undoubtedly came the columns

of the Wardens. They are relics of those earlier larger pieces of Lodge furniture. From the traditions of operative craft Lodges had lingered the conception of the Senior Warden as the officer in charge of the workmen; his column naturally represented his authority and superintendence. To give the Junior Warden some similar authority, an imaginative speculative ritualist probably hit on the idea of putting him in charge of the Craft during refreshment. That idea had been foreshadowed in Anderson's 1723 Constitutions, Regulation XXIII which put the Grand Wardens in charge of the annual Feast.

By 1760, as suggested by the publication of *Three Distinct Knocks*, the Wardens of a Lodge had acquired miniature columns representing the pillars, Jachin and Boaz, which they carried in processions and raised or lowered on their pedestals to indicate whether the Lodge was at labor or refreshment. (Cont. next page COLUMNS)

From Daylight Lodge No. 232's Trestleboard:

Masonic Aprons & Collars in Foreign Countries

Note: Grand Lodges change rules and customs so this information may not be totally correct but is the best available. From some of the terminology used, this list probably has an English source.

Belgium. - The Grand Lodge Aprons are of light blue silk, embroidered with gold fringe, without tassels. The collars are embroidered with gold with the jewels of office, and with acacia and other emblems.

Egypt. - The Grand Orient uses the same clothing as the Grand Lodge of England, but the colors are thistle and sea green. The rank of wearer is denoted by the number of stars on his collar.

France. - The Grand Orient has aprons very elaborately embroidered or painted and edged with crimson or blue. In the third degree, blue embroidered sashes are used lined with black.

Greece. - In recent years the clothing has become exactly identical with that worn in England, although formerly silk and satin aprons painted and embroidered with crimson were worn.

Germany. - Aprons varied greatly in size and shape, from square to the shape of a shield. Some bear rosettes and others the level. There is no uniformity and German Lodges had jewels apparently according to the taste of each.

Holland. - Each Lodge selects its own colors for aprons and the ribbons to which the jewels are attached. Individuals may use embroidery, fringes, etc., according to their own fancy.

Hungary. - The members of Grand Lodge wear collars of light blue silk with a narrow edging of red, white and green - their national colors - from which are suspended five pointed stars. The Grand Lodge Officers wear collars of orange color edged with green and lines with white silk. They are embroidered with the acacia and the emblems of office. The aprons have a blue edging with three rosettes for a Master Mason.

Italy. - The Entered Apprentice apron is plain white silk. The Fellow craft is edged and lined with a square printed in the centre. The Master Mason wears an apron lined and edged with crimson, bearing the square and compasses. He also wears a sash of green silk, edged with red, embroidered with gold and lined with black on which are embroidered the emblems of mortality in silver. It must be remembered, however, that Freemasonry for some time past has been suppressed in Italy, the reason being that it intermeddled in national politics.

Iceland. - Plain white aprons, edged with blue, bearing the number of the Lodge. At the Annual Communication, lambskins are worn with a narrow silver braid in the centre of the ribbon. In former days, the Worshipful Master always wore a red cloak and silk hat.

Portugal. - The aprons of the Grand Lodge Officers are of white satin, edged with blue and gold and with three

rosettes. The collar is made of blue silk with the acacia embroidered in gold.

Spain. - The apron of the Entered Apprentice is of white leather, rounded at the bottom, with a pointed flap, worn raised. The Fellow craft wears the same with the flap turned down, and the Mason (Master) wears a white satin apron with a curved flap, edged with crimson, and embroidered with a square and compass, enclosing the letter G. The letters M and B and three stars also appear. It is lined with black silk and embroidered with the skull and crossbones and three stars.

Switzerland. - The clothing is simple. The Entered Apprentice apron is white with the lower corners rounded. The Fellow craft has blue edging and strings, and the Master Mason has a wider border and three rosettes in the body of the apron, while the flap is covered with blue silk. The apron of the Grand Officers is edged with crimson, without tassels or rosettes, except in the case of the Grand Master, which has three crimson rosettes.

ST. JOHN'S LITTLE LEAGUE TEAMS

St. John's Lodge will again sponsor several Little League baseball teams in the north end of Seattle this season. Little league plays an important part in the lives of our young kids. Players participate in a safe, well-organized, well-coached league for 10 weeks – from April through June. And many keep on playing during the summer season, which runs from June through August.

NWSLL charges families a certain amount to cover the cost of field rentals, which continue to rise.

In addition, an important part of their mission is to provide financial assistance to families so no one will be turned away from this opportunity because of cost. Our Lodge's involvement makes it possible for hundreds of children to have fun playing baseball and softball as they make positive, lifetime memories.



(COLUMNS from page 7) That procedure was apparently confirmed by the Lodge of Promulgation which paved the way for the union in 1813 of the “Modern” and “Ancient” Grand Lodges in England.

Thus the raising and lowering of the Wardens' columns became sanctioned by custom and Grand Lodge approval. It is not a complicated or mysterious symbolic act; it is a simple means to indicate silently to entering Brethren the status of the Lodge.

Since the Junior Warden's column is erect during refreshment, logic suggests that it be similarly arranged when the Lodge is closed, i.e., not at labor. Generally, however, the Wardens' columns are left just as they happen to be placed at the time of closing, except in those Jurisdictions whose official ritual has decreed a proper positioning of the Wardens' columns at closing.