

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

Trestleboard

June 2023

Jim Russell, editor



Serving Seattle since 1860

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FROM THE EAST

[Eric Koteles](#), Master



In the realm of Freemasonry, harmony is an essential pillar that upholds the principles upon which our esteemed fraternity was founded. It is through the cultivation and preservation of harmony that we create an environment conducive to personal growth, mutual respect, and the realization of our shared ideals.

Harmony within Freemasonry goes beyond the mere absence of discord; it encompasses a deep sense of unity, cooperation, and brotherly love among all members. It is the harmonious interplay of diverse minds, backgrounds, and experiences that enriches our Lodges and strengthens our bonds of friendship.

As Freemasons, we gather in Lodge to pursue the noble aims of self-improvement, moral enlightenment, and the practice of virtuous principles. We do so as a collective, recognizing that the strength of our fraternity lies in our ability to harmonize our individual efforts and work towards a common purpose.

By maintaining harmony within our Lodges, we create an environment where every voice is heard, every perspective respected, and every contribution valued. In this space of unity and understanding, we foster an atmosphere conducive to personal and spiritual growth, as we learn from one another and collectively strive for enlightenment.

Harmony within our ranks not only benefits the individual Freemason but also extends its influence to the wider community. Our actions and interactions as harmonious Freemasons become a testament to the values we hold dear, inspiring others and spreading goodwill far beyond the walls of our Lodge.

To preserve harmony, we must cultivate patience, tolerance, and empathy in our dealings with our brethren. We should seek to understand different viewpoints, engaging in open and respectful dialogue, and always striving to find common ground. By doing so, we strengthen the bonds that unite us and foster an atmosphere of trust, unity, and brotherly love.

Let us remember that harmony does not mean uniformity or the suppression of individuality. On the contrary, it thrives in the celebration of diversity and the recognition of each person's unique contributions. As Freemasons, we come from various walks of life, yet we are bound by the common thread of our shared principles and the pursuit of truth.

In our daily lives, both within and beyond the Lodge, let us carry the spirit of harmony with us. Let us exemplify the virtues of harmony in our interactions with family, friends, and colleagues, serving as ambassadors of goodwill and spreading the light of Freemasonry wherever we go.

As we continue our Masonic journey, let us reaffirm our commitment to fostering and preserving harmony within our Lodges. By doing so, we honor the legacy of our esteemed fraternity, ensure the longevity of its teachings, and contribute to the betterment of ourselves, our brethren, and society as a whole.

In harmony and brotherly love

WM K. Eric Koteles

CALENDAR



- **June 9 – 10: 166th Annual Communication Grand Lodge** (Wenatchee)
- **June 15 (6pm): Officers meeting**
- **June 17 – 18: Fremont Fair** (Masonic information booth)
- **June 21 (6:15pm dinner) 7:30pm: St. John's 9 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**
- **July 7 – 11: MLB All Star Week**
- **July 11: All Star Game!**
- **July 13 (6pm): Officers meeting teleconference**
- **July 19 (6:15pm dinner) 7:30pm: St. John's 9 Stated business casual**
- **August 2 (7pm): Fellowship Zoom**
- **August 5 (10am): Open Air MM Degree, Masonic Park**
- **August 9 (6pm): Board of Trustees**
- **August 16 (6:15pm dinner) 7:30pm: St. John's 9 (Stated business casual)**
- **August 19 (6pm): Everett AquaSox**
- **September 4: Happy Birthday to us!**
- **September 4: Labor Day**
- **September 14 (6pm): Officers meeting teleconference**
- **September 15-17: Rosh Hashanah**
- **September 16 (6pm social hour, 7pm dinner): 162nd Anniversary Celebration Ivar's Salmon House**
- **September 20 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated**
- **September 24-25: Yom Kippur**
- **October 4 (6pm): Board of Trustees 2023 Budget preparation**
- **October 12 (6pm): Officers Meeting**
- **October 18 (6:15pm) 7:30pm: St. John's 9 (dinner) Stated Past Masters Night; Election of Officers**

PAST GRAND MASTER CAMERON BAILEY FEATURED SPEAKER IN JUNE; PROPOSED LODGE BYLAW CHANGES FOR CHARITY AND DUES INCREASE

St. John's Lodge is pleased to announce that MWBro. Cameron Bailey will be our featured speaker this month, choosing the topic "Legendary Masonry." MWBro. Cameron was Grand Master of the Most Worshipful Grand Lodge of Washington F&AM in 2021-22 and one of the more prolific thinkers and writers in this Jurisdiction. For those of you who follow MWBro. Cameron, he is passionate about our Craft who turned his year as Grand Master into a laboratory of examining what works for Lodges here in Washington and what we could be doing better. He has blogged for years about Freemasonry online and hosts the successful *Emeth Forum* where brothers near and far debate and challenge one another on the issues facing our gentle craft. Some recent discussions include regionalization of Grand Lodges, Masonic misinformation, how do we know strangers/visitors to be brothers, getting outside the Lodge Room and many more. MWBro. Cameron also recently launched "*The Daily Pike*," a short daily shot of meaningful quotes from Albert Pike.



PGM Cameron Bailey

Also, this evening we'll be considering action on amendments to two articles of our bylaws (See text on page eight)

Join us for dinner at 6pm. and Lodge at 7:30 for an interesting evening. **Dress will be business casual June-**

August, including officers.

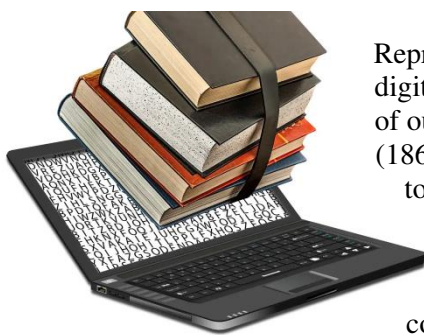


All Brothers are encouraged to join us for our 6:15 dinner preceding our stated communication. Please make your dinner [reservations](#) with the secretary at 206 623-0261 by Friday, June 16. Do you know of a brother who has not attended Lodge in a while? Call him and ask if you can pick him up and bring him to Lodge.

Digitization of St. John's Documents

In 1889, St. John's Lodge was fortunate to have some fast-thinking brothers rescue its valuable Lodge Minutes from the devastating June 6, 1889, Great Seattle Fire. We were not so fortunate when a significant roof leak caused water damage to most of Elliot Bay records and Past Master photos.

WM Eric Koteles and our Board of Trustees are now making efforts to digitize our valuable documents.



Bellevue Fine Art Reproduction LLC has digitized the first volume of our Lodge Minutes (1860-1894) as a first step to determine the cost of doing the same for our complete collection. The

University of Washington is also making attempts to put together a digital history of Washington and they are open to adding our documents into their system. In addition, they are open to storage of our physically bound historical Minutes in a controlled environment, which would help to preserve these records.

A committee of brothers Russell Johnson, Jim Maher, and Jeffrey Pullen have volunteered to prepare a list of all documents and artifacts and prioritized in this digitization process, including our photos of St. John's Lodge Past Masters.

Proposals to Increase Dues, Charity

Resolutions were presented last month to amend Article III and Article V of the 2019 version of St. John's Lodge's bylaws. These resolutions are scheduled to be acted upon at June's stated communication. (See page eight for [complete text](#).) Article III, if enacted, would result in the following:

Initiation Fee (plus GL fees of \$50)	\$400	Increase \$100
Dues for Past Masters of St. John's	\$0	n/c
Dues for 50-year members	\$0	n/c
Dues for residents 50+ miles from Lodge	\$75	reduces
Dues for age 65+	\$75	reduces
		Increase \$150-
Dues for all others	\$200	\$162*
Certificates of Labor (credits)	\$20	

*There is a resolution #2023-07 at this year's Annual Grand Lodge Communication that, if passed, will increase our present dues by \$3 each year (from \$38 to \$50).

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FROM THE WEST

WBro. John Murray Louderback



As many of you know, Mary and I moved to Hoquiam three years ago this November.

Across the street we have a family from Samoa. A few months ago, Mary took them a dozen chocolate chip cookies. Their family has four children. Shortly after Mary taking them cookies, several of the children have brought food to us – and not just a little.

Plates of food with barbecue chicken, corn on the cob, rice, macaroni and cheese. This hospitality and sharing has happened several times over the last year including a box full of vegetables – corn, carrots, rutabaga, and assorted other vegetables.

Because of this generosity of sharing, I became curious in the Samoan culture.

They call it “The Samoan Way” or Fa’ a Samoa. They believe that the family extends to everyone in the community. They believe that what they have in resources should be shared with everyone. They call themselves the “happy people of Samoa.” Their core values are etiquette, friendliness, collectivism, modesty, respect, reciprocity – the practice of exchanging things with others for mutual benefit.

There (*aiga*) or families, are expected to be generous with their possessions and prioritize the interests of the group or community over their own. Samoan society tends to be meritocratic whereby those with recognized ability are often elected to leadership positions.

American society is quite different in that it’s all about the individual - where cheating, lying, corruption and dishonesty is the norm.

This generosity by our neighbors has been very refreshing. I have been very impressed! I believe that this communal culture is part of why men come to Masonry. We leave the profane of American society outside our doors. We need to continue to develop our own Brotherly communal culture within our Lodge. This is what we should be striving for! If you’re with me – “so mote it be!”

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*

- New Meeting ID **826 6692 5984** to join our 7pm Zoom Fellowships each first Wednesday of the month
 - Enter passcode **1860**

*** June 21 Stated: Legendary Masonry – MW Bailey**

*** July 5 Zoom: *Becoming Better Versions of Ourselves* – R. Johnson**

FROM THE SOUTH

WBro. David Flood



Mosaic Pavement

Why would our EA lecture say that Solomon’s Temple had a mosaic pavement when the Bible clearly describes a wooden floor? Thus we are challenged to seek out the meaning of this for ourselves. Our degree lecture gives us only the brief simplistic explanation that it is emblematic of human life checkered with good and evil. Mackey in his Encyclopedia of Freemasonry notes that early freemasonry provided no explanations for this symbol. Later commentators have used it as a springboard to promote their own views. Pike made dubious statements asserting a connection to ancient religions. While a contemporary writer sees it in philosophical terms indicating our free will to choose between good and evil. True enough, but that doesn’t provide us with a moral compass to make those decisions.

I heard an interesting talk which suggested that another way to view the checkered pavement is to see it as representing all of our accumulated past actions. To give the initiate a new path forward in his life we then present him with teachings on our ethical values and standards of wisdom, justice, prudence, brotherly love and truth. In this way we help him start his growth as a friend and brother. The EA lecture tells us that the form of a lodge - stretching to the four directions with the stars above - teaches us that our aspirations and activities should likewise be all encompassing. It is our task to emulate and exhibit our moral and ethical values to all. It is our task to help our newly initiated brother develop into a wiser, better and therefore happier person. It is our task as brothers and fellows of St John’s Lodge to make this happen now!

MASTER MASONS RAISED IN JUNE

Date Raised:

6/24/1967	Robert L. Johnson
6/1/1968	Frederick M. Hutchinson
6/9/1979	Kenneth C. Marable
6/28/1980	Brent A. Braun
6/11/1981	Gale H. Kenney
6/8/1983	Richard Delarose
6/26/1984	Richard D. Hawley
6/30/1984	James F. Russell
6/25/1994	Jeffrey J. Lane
6/25/1994	Kenneth M. Lane, Jr.
6/25/1994	Gregory E. Knapp
6/24/2000	S. Webster Kavanaugh
6/24/2000	Richard T. Heston
6/10/2002	Skott A. Young
6/19/2004	Thomas Lamb
6/21/2008	Raymond L. Gehrig
6/1/2013	Charles C. Hopper
6/1/2013	Jeff R. Hawley

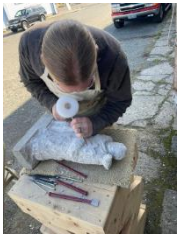


Masonic Day in Vancouver, BC

The Master reports that Masonic Day in Vancouver was truly inspiring. All attendees were friendly and open; the speakers were "great." He recommended that the brothers return next year. VWBro. Jim Maher added he wished our Grand Lodge would make some of the excellent materials and speakers available to our Washington Jurisdiction. WBro. Russ Johnson declared the new Vancouver Temple was "stunning" and fully decorated with Masonic symbolism. VWBro. Ashley Brinkley added that he became acutely aware of sentiments that we need to "look forward, not backward." VWBro. Don Lyman, our Chaplain and a member of Walter F. Meier Lodge of Research, noted that Masonic Day is sponsored by the Vancouver Lodge of Research and as the Research Lodges keep in touch, he will keep St. John's Lodge informed of anything of interest that develops moving forward.

Tenino Stone Carvers Tour

For the Tenino Stone Carvers, being between a rock and a hard place is something to stride toward, not avoid.



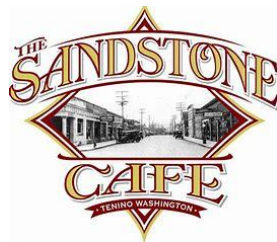
We won't be visiting Scotland. Or Washington, DC. But we will be visiting what may be our roots as stone carvers a little closer to home.

Members of St. John's will be honoring St. John the Baptist Day when they travel to Tenino, WA, June 24th to learn what stonemasons and carvers can

do, as well as try their hand at a little stonework themselves!

We need to be at the Quarry no later than 9:45am. Address 147 Olympia St. N, Tenino, WA 98589.

After visiting the quarry, we'll go to their shed that they use for storage to see their work and perhaps have a little taste of trying our hand at carving. Then at noon-ish we'll assemble at the Sandstone Cafe (273 Sussex Ave W.) for fellowship lunch.



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

WM Eric will be bringing his Masonic apron to have a picture next to the Master of the quarry with his operative mason apron. He encourages the brothers to bring theirs if they wish.

At the quarry, the quarry-master will make a presentation of hand-crafted taper holders for our altar, and we will present him with a check for the taper holders and perhaps an extra donation from the Lodge that we will discuss in Lodge before the trip.

If brothers are carpooling together, we will cover the gas expense.

It Takes a Whole Lodge to Raise a Master Mason

In medieval times, the secrets of the Masons' art were communicated with great care and diligence.

From Master to apprentice. The education of a chosen Apprentice was a significant commitment for a Master Mason to undertake.

Converting these secrets took time, commitment, and patience.

And it took no less than seven years to complete.

Following a lengthy apprenticeship, a man worked as a Fellow of the Craft for a number of years while honing his skills under the watchful eye of the Master.

To be raised to the degree of Master Mason was the culmination of years of dedication not only by the master but by each member of the Lodge, who took the time to guide, instruct and mentor the Apprentices and Fellows of the Craft.

Thus, to be a true Master Mason was not just to attain knowledge for oneself, but also to convey the knowledge to those that would follow.

A timeless proverb states:

"It takes a whole village to raise a child."

In Freemasonry, it takes a whole Lodge to raise a single Master Mason.

July 5 Zoom Educational Theme

Becoming Better Versions of Ourselves

Masonic initiation rites include the reenactment of a scene set on the Temple Mount while it was under construction. Every Masonic Lodge, therefore, is symbolically the Temple for the duration of the degree and possesses ritual objects representing the architecture of the Temple.

What we teach at St. John's is the heart and soul of our Fraternity. All our tenets, philosophies, and myths reside there. Without it, we would simply be another club like Rotary, Optimists, Lions, or the Chamber of Commerce. Our ritual sets us apart. It binds us with each other and with every Mason throughout time. WB Russ Johnson has been working diligently behind the scenes to fine tune our Masonic education for new members. It is arguably, one of the best education programs in our jurisdiction. It goes beyond just rote memory and explains the how's and whys even long-time brothers will find interesting or fascinating.

JUNE BIRTHDAY CELEBRANTS

Day

- 2 Thomas Lamb
- 6 Corey A. Thompson
- 9 Helmuth
- 10 Kenneth M. Lane, Jr.
- 11 David L. Bolson
- 14 Jeffrey Jay Lane
- 17 Richard P. Wellenberger
- 20 Percill E. Overby
- 21 Richard L. Waldo
- 23 John Murray Louderback
- 23 Gerald S. Ostroff
- 25 Mark A. Campbell
- 26 S. Ashley Brinkley



Let's LOOK AT THAT A LITTLE CLOSER

"You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it." - Atticus Finch



Never Stop Asking Why

by Midnight Freemason Contributor

Robert E. Jackson

For as long as I can remember, we as humans seem to have a pattern of assuming the intentions on the actions of another. For some (usually those we care deeply about), we make excuses like "they didn't know better." For others, we assume that it was their specific purpose "you knew what you were doing, and you meant to do that." When some show remorse, we say "are you upset with your actions, or are you only upset you were caught." All these scenarios assume we know the intentions, and desires, of the other person, but how can we truly know?



Source: Brittany Thompson

I've seen studies regarding programming and engineering principles, in an effort to foster intention within Artificial Intelligence. There are studies on optimizing your productive workflow, by being clear on your intentions. However, after some rudimentary research, I haven't been able to find many studies in an

attempt to understand the root intention of humans, and why they do the things they do. The studies I have found indicate two primary factors that drive intent...belief systems, and emotions. Let's look at belief systems first.

From the moment we are born, the principles of our parents are injected into us. I don't believe this is a genetic predisposition, but something that is fostered within us as we grow mentally and physically. It starts with the family, and those closest, but as the youth grows, their beliefs are solidified by their teachers, clergy, Scoutmasters, and friends. It's amazing to me to think about the massive amount of data, nearly every second of the day, which drives a person's belief systems. It appears that as we get older, or perhaps depending on the emotions of those around us, those beliefs can solidify and become more and more difficult to change. This raises the importance of attempting to see things, or understand things, as they've never been seen before. I believe it was RWBro. Jarzabek that first introduced me to this concept. For that seems to be the best method to enable the melting of that carbonite and adjust your beliefs as new data is experienced.

Now for emotion. "In the heat of battle" is a term that comes to mind here. I've written before that there are studies that show there are two primary emotions...Love and Fear. The anger and hatred in the world are driven out

of Fear, and the compassion and caring of the world are driven out of Love. Try to recollect a period of time when you were in Fear of something...as a friend, as a parent, as a Brother. You may have said something, or done something, that you really didn't WANT to do. Something that goes against your belief systems and what you believe is 'right.' However, the action was taken anyway, and it became a regret. Some can dismiss the regret, while with others that regret festers indefinitely, driving more anxiety and depression, and higher levels of emotion. Those higher levels of emotion alter our intentions, and we continue down the cycle.

As I was writing this paper, I kept thinking about how this plays into Masonry, and how our work within the Lodges helps us grasp this concept of understanding intention. It is no secret that our ritual work consists of acting out plays and scenarios. We insert ourselves into the lives of another person, to try to understand their intentions, and what drives them to specific actions. I believe this is one of the reasons why the part of the ruffian in the third degree is by far one of my favorites to play. The breadth of emotions experienced for those small parts in the overall process extends from desire to anger, fear, and ultimately regret. What influences the ruffians to seek that which they are not entitled to? What data from their lives drives those beliefs, resulting in acting out of fear?

I suppose the only way to truly understand intent is to walk in the shoes of another, from the time they are born. To feel every emotion, to learn every lesson, to have every discussion. How can that even be possible? As a society, we appear to be so quick to judge...so quick to assume the intentions or desires of another. I firmly believe that Social Media has exacerbated this issue by orders of magnitude, with every sound bite and every meme. We see it every day as people are attacked for a single comment or statement. I'm sure there are some that want to see anger, that want to get a rise out of others, that want to watch the world burn. Love is the only action that can extinguish those fires, don't fan the flames. My Brothers, please do your best to keep Love and Charity in the forefront of your mind.

"You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it." - Atticus Finch

Robert Edward Jackson is a Past Master and Secretary of Montgomery Lodge located in Milford, MA. His Masonic lineage includes his Father (Robert Maitland), Grandfather (Maitland Garrecht), and Great Grandfather (Edward Henry Jackson), a founding member of Scarsdale Lodge #1094 in Scarsdale, NY. When not studying ritual, he's busy being a father to his three kids, a husband, Boy Scout Leader, and a network engineer to pay for it all. He can be reached at info@montgomeryLodge.org

Freemasonry is an Individual Journey

Freemasonry is an individual journey. Yet it is practiced in close connection with others on a similar journey. Freemasonry is not a fellowship club or a service organization. Fellowship is an attribute of Freemasonry. But fellowship alone is not Freemasonry.

Freemasonry is ultimately an individual journey. I am building my temple, not yours. I can help you, but I can't build it for you. Because it's impossible to be the builder of another Brother's temple.

We meet in Lodge to encourage each other, to share our successes and failures and to equip ourselves for the daily journey on which we have embarked.

While we embrace fellowship, we must not mistake it for Freemasonry. The defining aim and purpose of Freemasonry is that which is stated so clearly in the Entered Apprentice Degree:

To teach men to temper their desires and, in so doing, achieve their potential for a more fulfilling life.

Are you building your temple?



Freemasonry Can Only Be Experienced Actively ~ MasonicFind

Freemasonry can only be experienced actively. It is not a passive pursuit. As generations of Masons have been told...

The mere act of being initiated into a Masonic Lodge does not make a man a Mason. (there's a difference between "members" and "Masons"). The act of initiation lays a foundation on which a spiritual temple may be built. It provides a blueprint for construction. But without a lifetime of labor, no building will ever rise.

The practice of Freemasonry requires the implementation of its lessons, and engaging in the work of self-improvement necessitates pro-longed and consistent effort. It is, quite frankly, the most challenging work a man will ever undertake. That is... to build oneself up to be the best version possible.

The benefits of Freemasonry cannot be acquired through a passive approach either. The practice of Freemasonry is a call to commitment.

And without that commitment...

A man may never be a Mason. Regardless of the number of his years he is a member.

"DO YOU JUST BELONG"

**Are you a brother that would be missed.,
or are you content that your name is on the list.
Do you make meetings and mingle with the flock,
or do you stay home and criticize the knock.**

**Do you help work go along
or are you satisfied that you just belong.**

**Do you visit a brother who is sick
or live it for a few and talk about the clique.**

**Brothers, you know right from wrong,
are you an active member or do you just belong.**

**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

TRAVELING MAN IN MASONRY

by Brother Jeff Godwin

In the ancient world of operative masonry, the masons were often required to move from job to job much as in our modern time. It was further explained that ancient Master Masons, just as 1st class masons of today of today, were more likely to travel great distances than those of lesser ranks (FC & EA). Due to their experience (and today, usually a membership in the labor union representing the craft) they could move freely from job to job. Those doing so were normally members of a Masonic guild, whose members would, if known, vouch for the qualifications of (or recommend) another 'traveling' mason.

In speculative masonry we as Master Masons may freely move from Lodge to Lodge (either visiting or moving membership) and upon proper avouchment or by testing be found worthy to attend another Master Mason Lodge. This is much the same as moving from one job to another or from one ancient Masonic guild to another.

Also, a Master Mason is a traveler from west to east, as east is the where the sun comes up, hence the source of light. This is why the master sits in the East. Because it is the source of light. Thus, being a traveling man represents our journey from darkness to Masonic light (enlightenment). We "traveled" symbolically when we were raised to the sublime degree of Master Mason. Remember the words, "It will be necessary for you to travel"? and the condition of the road we would have to travel?

In Masonry we are told to seek the light. Light in Masonry is knowledge and from that knowledge comes information and understanding.

South Carolina Museum Exhibits

Freemasonry this Summer

Steven Knapp Contributing Columnist - May 27, 2023

The newest special exhibit at the Newberry Museum concerns the history of Freemasonry in Newberry County and South Carolina. It is perhaps the most complicated exhibit that the Museum has undertaken, but has proven to be a successful one and one that the people of Newberry County can enjoy and learn from. When putting together an exhibit, a museum has to consider several variables. First, where can artifacts and histories be obtained. Second, how can the museum best display these artifacts and stories to visitors who may never have encountered them before. Finally, there is trying to fit everything into the space allotted for the exhibit. All of these variables came into play as the Newberry Museum staff and volunteers put together an exhibit on Newberry County Freemasonry.

When it was decided that the next special exhibit for the museum would be on the Masonic Lodges and attached organizations in Newberry County, the first step was to locate and contact all of the Lodges in the county. In some ways this was easy. The Masonic community in Newberry County is very active and the museum was able to get many Lodges and individual Masons to help gather history and artifacts. In other ways, it proved difficult. Some Lodges do not have an online presence, and due to the independent nature of Masonic Lodges, they might not be easily found. However, the museum persevered, and was able to involve most of the Masonic community in Newberry County. Over a period of several months, the museum staff worked with local Masonic Lodges, from Whitmire to Peak, and gathered many unique artifacts and stories for display at the museum.

Then came the second and third parts of putting together this exhibit. It quickly became apparent that just telling the history of the local Lodges was not sufficient in telling the story of Newberry County Freemasonry. In order to do an exhibit on Newberry County Freemasonry, the story of South Carolina Freemasonry, and Freemasonry in general was required. This meant more research and some fancy footwork on the part of the museum staff to figure out how to fit over 300 years of general Masonic history on top of the over 200 years of local Masonic history. Through hard work and the assistance of dedicated volunteers, the museum was able to assemble an exhibit that takes visitors on a journey through Masonic history and symbolism.

The exhibit features the history of Freemasonry, both internationally and locally, and progresses through the symbols, practices, and uniquely local aspects of Masonic tradition, and the appendant organizations attached to the Masonic community. A large part of the exhibit features the Order of the Eastern Star and the York Rite; two organizations that have a long tradition in Newberry County. Also, the exhibit highlights artifacts from all over the county. On display are regalia from the York Rite

chapters in Newberry, ornate Master's Carpets on loan from Roseboro Lodge in Whitmire, and the original officers' jewels, dating from 1866, from Prosperity Lodge. There are also artifacts from Andrew Noah Sease of Pomaria Lodge, which is now located in Peak, and artifacts from similar organizations such as the Odd Fellows and Knights of Honor. The exhibit even crosses state lines, with artifacts on loan from a Masonic Lodge in North Carolina.

This exhibit is now open at the Newberry Museum and will run until September. Guided tours are available by calling the museum at (803)597-5215.

CHANGES

by William R. Fischer

We live in a country where change is a way of life. The United States is based on change.

A change from a Monarchy.

A change from oppression.

A change from one president to the next.

A change from the 19th century technology to the 20th, and then to the 21st century. All in the same century, actually all in a 30-year period.

Our forefathers agreed that we should be able to change the constitution to meet the needs and situations of the future. That is why amendments can be added.

Everything changes; transportation, homes, energy, government, environment, food, religion, and even families. We talk about dysfunctional families, common law spouse, living together, living apart, living alone, and just plain living. Some of us think that this is unsatisfactory, but it's only change.

Even the Holy Scripture make reference to change, for if we do not change, we stagnate.

We must make changes to meet this new and ever-changing world. Those who say "The old ways are the best ways" better look again, THEY ARE NOT WORKING! The saying "If it ain't broke don't fix it" only works for machines, and at the rate our membership is dropping, it's broke.

Masonry, like the United States, the constitution, religion, and our families will always keep their core values, ideas, and ideals, but we must change to meet the future.

Forty years ago, Lipton Tea had little sayings on the paper tag attached to their tea bags. On one of those tags was printed these words; "The best way to cope with change is to help make it."

We now have an opportunity to move Masonry into the future, to make the changes. We must make Freemasonry desirable for the young men looking for fellowship. The only way we can do this, is through change to meet the needs of these young men.

The word change was used 19 times in this short talk. How many times did you say it in Lodge last year, and then act on it.

Proposed Amendment to our Bylaws

ARTICLE III - Fees and Dues

Section 1. The Lodge's fee for the three Degrees shall be as follows:

- a) The fee to accompany the petition for the three degrees shall be ~~Three~~ **Four** Hundred Dollars (\$~~400.00~~ USD); or **(6/18/14)**
- b) The fee to accompany the petition of Entered Apprentice for the Second and Third Degrees shall be ~~Two~~ **Three** Hundred Dollars (\$~~300.00~~ USD); or **(6/18/14)**
- c) The fee to accompany the petition of the Fellowcraft for the Third Degree shall be ~~One~~ **Two** Hundred Dollars (\$~~200.00~~ USD); and **(6/18/14)**
- d) To the above fees for the Degrees, shall be added (and paid by petitioner at the time of submitting his petition) any sum required by the Grand Lodge. **(6/17/09)**

Section 2. There shall be no fees for affiliation with this Lodge except for those that may be required by the Grand Lodge, but no petition for affiliation shall be acted upon unless accompanied by the remainder of the current year's dues, prorated on a quarterly basis. **(6/19/13)**

Section 3. The annual dues for each member shall be determined by the formula: Expected Annual Masonic Labor Hours times the adjusted Washington State minimum wage; plus any and all assessments levied by Grand Lodge as stated in paragraph (e) of this Section. **(6/18/14)**

New Section 3 The annual dues for each member shall be \$Two Hundred Dollars (\$200.00 USD) except that

- a) ~~The number of Expected Annual Masonic Labor Hours is determined by approximating the number of hours a member is presumed to spend at each stated communication plus the Installation of Officers. Members are presumed to spend approximately two (2) hours at each event for a total of twenty-six (26) hours annually. (6/18/14)~~
- b) ~~The adjusted minimum wage is determined by rounding the legal minimum wage, as set by the State of Washington, up to the nearest whole dollar. (6/18/14)~~
- c) ~~Provided that~~ all members who shall have paid dues to the Fraternity, as verified by the records of the Grand Lodge of Washington, for a period of fifty (50) years shall be relieved from the payment of dues and assessments for life. **(6/18/14)**
- d) ~~That all~~ Past Masters of the Lodge (except Affiliated Past Masters) shall be relieved from

the payment of dues and assessments for life.

- e) ~~That all future assessment increases levied by Grand Lodge will automatically raise our dues by an equivalent amount. (9/29/90)~~
- f) ~~That~~ those who have attained the age of 65 by January 1 shall pay dues of Seventy-Five Dollars (\$75) per year ~~plus any and all assessments levied by Grand Lodge as stated in paragraph (e) of this Section. (6/18/14)~~
- g) ~~That~~ those who reside over fifty miles from the site of our regular stated communication shall pay dues of Seventy-Five Dollars (\$75) per year ~~plus any and all assessments levied by Grand Lodge as stated in paragraph (e) of this Section. (6/18/14)~~
- h) Members may pay for annual dues using St. John's Certificates of Masonic Labor. Each St. John's Certificate of Masonic Labor will have a value that is set annually by the Lodge when applied to the annual dues for payment. Members may use multiple St. John's Certificates of Masonic Labor to pay for annual dues up to the total amount of the annual dues. St. John's Certificates of Masonic Labor must be used in the year that they are valid and may not be carried over for any following year's annual dues payments. **(10/16/19)**
- i) ~~The annual dues for each member with a membership date prior to June 16, 2014, shall be Ten Dollars (\$10.00) plus any and all assessments levied by Grand Lodge as stated in paragraph (e) of this Section. (6/18/14)~~

Section 4. The annual dues of members of the Lodge shall be payable in advance of the first day of January of each year for the calendar year.

- a) Any member who has not paid his dues by the first day of January shall be assessed an additional \$5 for each month beyond that date. **(6/18/14)**

Any member who has not paid his dues for the current year before December 31 thereof shall cease to be a member of this Lodge and his name must be dropped from the roll, unless on or before that date the Lodge remits his dues or grants him an extension for a definite period in which to pay his dues.

ARTICLE V – Charity

Section 1. For local community relief, and for members of the Lodge or their families, the Worshipful Master is empowered to draw upon the funds of the Lodge for sums not exceeding **Five Eight** Hundred Dollars (\$~~800.00~~ USD) in any calendar month, and at the next Stated Communication he shall report all such disbursements to the Lodge, and when requested, provide details of said expense. In no case shall payments be made to any one individual or any one family for more than six consecutive months unless duly authorized by the Lodge. **(6/17/09)**