

TrestleBoard

Corinthian Lodge #38 F&AM



November 2020

Puyallup, Washington



Greetings Masonic Families!

A “Masonic Minute” that seems fitting 😊

Masonic Dates: Brother Mark Bush inspired this, and I stole the article from another great Mason 😊 (Enjoy)

The year is 6020 Anno Lucis, or Year of Light.

Why does masonry add 4000 years to the current date?

Anno Lucis was adopted by Freemasonry sometime in the 18th century. It was taken from the Anno Mundi or "In the Year of the World", which was first implemented in the 17th century by an Irish Monk.

The idea of Anno Mundi (A.M.) was to begin counting from the date of creation. The date of creation according to the Bible has been often debated. It is believed in the Jewish tradition that the date of creation was October 17th, 3761 B.C. So, in Anno Mundi the current year is added to 3761. This would make the year 5777 A. M.

For Freemasonry, the year in Anno Lucis, like Anno Mundi, has a relationship to creation. That is where the similarity ends for Anno Mundi and Anno Lucis. Where Anno Mundi is meant to bring an actual date into focus for the creation of existence, for Freemasonry it is meant to represent the symbolic moment that light came into the world. In Freemasonry light is a metaphor for knowledge. It could also be said that it relates to enlightenment.

This would make sense since at the time that speculative Masonry was gaining ground in the world, the age of enlightenment had begun.

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Greetings from The East

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The search for knowledge, both spiritual and physical was very much on the minds of the early speculative Freemasons. It is from the idea that knowledge is equated to light that most likely Freemasonry adopted the idea of Anno Lucis and the moment of creation. This would come from the book of Genesis and the description of the creation of the Universe.

Light is something that is incorruptible, it can be split into its parts, as it can be through a prism. It can even be brought back together through a similar process. Still when you break it down to its parts, it is still light. Light can be blocked though and can be kept from shining through. It can be filtered, in the end though the original light is still in its incorruptible form.

Knowledge in Freemasonry and in general is the same. It can be broken down into its parts, it can be pulled apart and dissected and put back together, still it is knowledge. Whether we choose to bask in that light or study how it functions, it is still meant to be used for the betterment of all who see it and are touched by it. When it is blocked or filtered it causes darkness, or ignorance, to spread and when it reaches those who chose to dwell in that "darkness" or who only see the filtered light, it brings hate, injustice and sorrow.

We as Freemasons, have the responsibility to make sure that light, or knowledge shines forth. At times the light comes through the metaphoric prisms and we only see a part of the light, it is up to us as Freemasons to find all the pieces of the light and put it back together for those who have lost the light or can only see that one part of the spectrum that comes through the prism of our own bias.

I wish all of you better finish to 6020/2020, and nobody could have scripted this year of light!

October 15th Thursday we will do a Zoom meeting as a Masonic Family check-in. The meeting will start at 7:00 PM, and is open to all the Blue-Lodge members, heads of all appendant groups, etc.

I will send out an email on the Monday prior to the meeting each month until we can get back to physical lodge meetings.

As of September 15th, there still should be no groups using Corinthian Lodge for any physical activities, other than the occasional picking up of paperwork from the secretary/treasurer or maintenance of the facility. The moment those restrictions are lifted, I will blast it out immediately on all our communication tools. We will take this on a month to month basis, as the MWGM has not lifted the restrictions yet.

I wish you all a safe & healthy month ahead as restrictions are hopefully lifted and look forward to seeing you all again in person!

Sincerely, WB Kyle "Coach" Foster





Rhododendron Court #8 is part of the Order of the Amaranth. Corinthian Lodge has two Amaranth organizations that meet here.

In the Order's teachings, the members are emphatically reminded of their duties to God, to their country and to their fellow beings. They are urged to portray, by precept and example, their belief in the "Golden Rule" and by conforming to the virtues inherent in TRUTH, FAITH, WISDOM and CHARITY they can prove to others the goodness promulgated by the Order.

Amaranth is organized into Courts, under Grand Courts at the State level. The primary body is called the Supreme Council (which has some subordinate Courts directly under it, as well). Women members of the Order are addressed as "Honored Lady", while men are referred to as "Sir Knight".

The order's primary philanthropic project is the Amaranth Diabetes Foundation.

Rhododendron Court #8

Ellen Sumner

Our members continue to be well and safe. **SK Fred Docker** had a successful surgery a few weeks ago. Things are Looking Good for him. Each member is looking forward to a time when we can meet in person to conduct business, enjoy fellowship, and provide community service as we have done for so many years previous.

Today, **Royal Matron Honored Lady Ellen Sumner and Royal Patron Sir Knight Bill Cooper** attended a virtual (Zoom) "group" meeting of the Grand Court of Amaranth in Washington. Several other Court members also attended. It was good to visit with Grand Officers and Royal Matrons and Patrons from around the state. Although no business could be conducted, there was much discussion regarding plans for future fund raising, future in-person meetings, future service, and even future FUN!

A bit later in the day **Ellen and Bill** attended a virtual Day of Membership event for WA/ID Rainbow Girls (IORG). Nearly 150 Masonic Family members attended the meeting. IORG Grand Officers each introduced themselves and explained in their own words a bit about their Grand office and how those offices were represented within the Assembly. Because no Ritual work could be conducted, via the Zoom meeting, these Grand Officers continued to explain the gist of each station to the 35 young ladies who were welcomed as New Members of Rainbow. Our very own, Pierce County District "initiated" 11 members. Once we are all able to gather, in-person, the full ritualistic ceremony will be performed in each Assembly throughout the Jurisdiction.

What an amazing Masonic day. Congratulations to All the young ladies who are keeping their Assemblies strong and continuing to represent the values all Masons hold dear.

Welcome new members! Thank You to adults who continue to mentor our youth. We could not do it without You. I cannot encourage you enough to attend the meetings of our youth groups, once we are open again. They have so much joy, enthusiasm, and love to offer. It does a heart good.

Have a Happy Thanksgiving!



Concordant Bodies

Rainbow Girls

One of several youth organizations Corinthian Lodge sponsors is Rainbow Girls.

Rainbow is different from Job's Daughters or DeMolay.

DeMolay is an organization for young men, similar to Rainbow for Girls, that teaches leadership and respect towards others, in addition to many other lessons. ... Job's Daughters is an organization for young ladies, also similar to Rainbow, but they require that their members have a Mason for a relative.

Rainbow is a nonprofit Masonic service organization for girls between the ages of 11 and 20.

The International Order of the Rainbow for Girls, called Rainbow for short, teaches leadership skills and public speaking. It builds self-respect, confidence, poise, patriotism, fidelity, integrity and character, all while providing a fun and safe environment for girls to meet other girls their age and to build friendships that will last a lifetime.

The order came into existence in 1922, when the Reverend W. Mark Sexson, a Freemason, was asked to make an address before South McAlester Chapter #149, Order of the Eastern Star, in McAlester, Oklahoma. As the Order of DeMolay had come under his close study during his Masonic activities, he suggested that a similar order for young women would be beneficial. The first Initiation consisted of a class of 171 young women on April 6, 1922, in the auditorium of the Scottish Rite Temple in McAlester, Oklahoma. The original name was "Order of the Rainbow for Girls."

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Rainbow Girls – from previous page

Members can hold many different offices (also called Stations) in the local Assembly. Each requires some memory work and all but two serve for one term (four or six months out of the year, depending on Assembly bylaws). Some offices are elected by the other members in the assembly.

These offices normally include Faith, Hope, Charity, Worthy Associate Advisor, and Worthy Advisor. There are also two offices that are elected in January but serve a full year which are Treasurer and Recorder. The other offices are appointed by the Worthy Advisor (President) and Mother Advisor. All offices include:

- Worthy Advisor (WA) Presides at meetings and plans activities for her term like a President: the highest office in an Assembly
- Worthy Associate Advisor (WAA) Duties similar to a Vice President. Presides over a meeting in the absence of the Worthy Advisor
- Charity Teaches about charitable deeds
- Hope Teaches that hope is always there for us
- Faith Teaches that faith is our constant companion. She is the officer who guides new candidates throughout an initiation ceremony
- Recorder Records minutes and handles correspondence
- Treasurer Handles money and bills and compiles reports about the balances of the Assembly's various money accounts
- Chaplain Leads in prayers
- Drill Leader Leads the officers in their floor work and leads guests around the Assembly room
- Seven Bow Stations Teach lessons about the colors of the rainbow and their corresponding virtues:
 - Love (Red) In all its forms
 - Religion (Orange) The importance of religion in all its forms (based on love and forgiveness)
 - Nature (Yellow) Its importance in your daily life
 - Immortality (Green) The understanding of death is a part of life
 - Fidelity (Blue) Emphasis on being honest and reliable
 - Patriotism (Indigo) Encouraging citizenship to your country
 - Service (Violet) Service to others which bind all the colors together

- Confidential Observer Guards the inner doors of the assembly room, respectively
- Outer Observers Guards the outer doors of the assembly room, respectively
- Musician and Choir Director Provide music for the meetings

The International Order of the Rainbow for Girls has an active membership across the world.

The organization has 275,000 members in 45 states and in 9 foreign countries: Queensland and New South Wales, Australia, Bolivia, Brazil, Aruba, Japan, the Philippines, Canada and Germany.

More than one million girls have been initiated into the order and they have more than one million majority members (girls over the age of 20 who are no longer considered active members) have gone through the order and still participate as adults.

Being related to a Master Mason is not a requirement for Rainbow membership. Interested young women must submit an application and associated fee to an Assembly. The members of that Assembly will meet with the young woman to answer any questions she or her parents/guardians may have and to make sure she is a proper candidate to receive the degrees.

A proper candidate, by guidelines of the order is a girl within the appropriate age range who believes in the existence of a Supreme Being, does not cohabit with a significant other, has had no children, is not pregnant, has never been married, and has the permission of her parents/guardians to become a member. Once the application is accepted, the assembly will vote on accepting the candidate into the Assembly. Membership then starts with an Initiation Ceremony.

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Rainbow Girls – from previous page

Members are expected to serve their community, be law-abiding, acknowledge the authority of the Supreme Assembly, and show loyalty to the other members, among other things. In 2000, the rules for Eastern Star were changed so that majority members of Rainbow were eligible for membership in that Order.

For girls between ages 6 and 10, some jurisdictions have a "Pledge" program for prospective members, so that they can become familiar with Rainbow ceremonies and activities.

Majority Membership is reached in two ways. A young woman receives age majority when she reaches her 20th birthday, or marriage majority if she marries before age 20. Also, depending on the jurisdiction, young women are given the choice of extending their membership until they reach the age of 21. For this to be granted, the young woman must write a letter expressing her interest in extending her active service and present it to her Supreme Deputy/Inspector.

Former members of the order include: Former Supreme Court Justice Sandra Day O'Connor, Former Miss California and Actress Lee Meriwether, Actress Lily Tomlin and Actress Dawn Wells. Maine's Senator Olympia Snowe had this to say about the order:

"I am proud to be a Rainbow Girl. This group instilled in me the values of service, honesty, and leadership, among others. I have carried these ideals with me throughout the years. Being a member of the International Order of Rainbow for Girls reflects well on a young women's character and integrity and will benefit today's Rainbow Girls throughout their lifetime"

Next month: Equal Time for Job's Daughters



Former members of the order include: Former Supreme Court Justice Sandra Day O'Connor, Former Miss California and Actress Lee Meriwether, Actress Lily Tomlin and Actress Dawn Wells and NASA Astronaut Dorothy Metcalf-Lindenburg,





Senior Warden Bill Lowery

The Senior Warden of a Masonic Lodge is the second in command within the Lodge Officers.

In the absence of the Worshipful Master, the Senior Warden assumes the Worshipful Master's duties. The Senior Warden of a Masonic Lodge sits in the West (symbolic of the setting sun) and assists the Worshipful Master in opening and closing the Lodge.

The Senior Warden is in charge of the Lodge when it is at labor. His position is similar to a Vice-President of any organization.

His Jewel is the Level...symbolizing that all Masons meet on the level, without regard to social, political or religious beliefs or status.

Message from the West

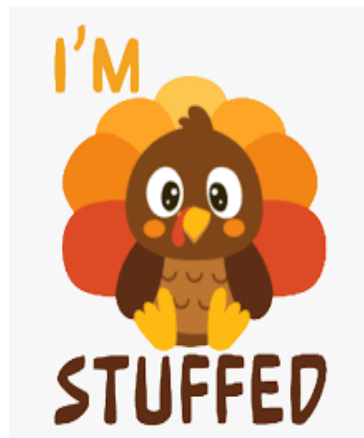
Bro. Bill Lowery

Brethren I hope this finds all of you well. Here we are entering November. A month filled with important dates. Of course the first Tuesday of November being Election Day. Setting aside any political ideology specifically we must remember it is the civic duty of every citizen that can vote to vote. As Masons it is important to remember to be an example to our family and friends that we participate in our constitutional rights. We know that in many parts of the world citizens of other nations struggling under dictatorships fight for the right to determine the leadership and direction of their governments.

Also we will celebrate our nation's veterans on November 11th. These brave men and women of all races and skin colors came together to serve the country they pledged allegiance to in all branches of our armed services. We should always remember and honor their sacrifices and that of their families.

Of course on November 26(which just happens to be my birthday) we will celebrate Thanksgiving, a day on which we reflect on the things we have to give thanks for in our lives. Oh and to gather around the table (as best we can this year) and become as stuffed as the turkey we serve.

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Message from the West

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Finally I would like to remind all of you that we remain dedicated to keeping our Fraternity a viable and healthy body of like-minded men working to improve themselves with the light of knowledge and brotherhood. Please gentlemen I ask that you make the effort to reach out to your fellow Masons and ask after their welfare.

We as a lodge are experiencing a low point in our normal financial support we might receive through fundraising. I am saying that each of us who has committed to not only paying our yearly dues but to also support the programs of the lodge such as scholarships, widows and the youth groups we have pledged to support.

So I am asking all brothers to send a little extra each month. Think about what you would have spent on our monthly dinners and breakfasts. I could give you a gift or trinket if you would like for this, but Men is that really necessary to get us to do our duty?

Please make your checks payable to Corinthian #38 and designate which program you would like to support.



Freemasonry is a moral order, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths, in the midst of the most innocent and social pleasures, founded on liberality, brotherly love and charity.

Andrew Jackson

quadrant



Freemasonry in the News

Female Lodge Membership Expands in UK

England's two female grand lodges are Freemasonry For Women (Honorable Fraternity of Ancient Freemasons) and the The Order of Women Freemasons. Both are also actively chartering new female lodges around college and university campuses in England, and all three grand lodges are cooperating with each other on this Universities Scheme to introduce Freemasonry to college students by establishing lodges connected to college and university campuses.

The UGLE doesn't exactly recognize the female grand lodges, and their members can't sit in open lodge together, but they decided more than 20 years ago to stop acting like they didn't exist and cooperate instead. Bear in mind that England does not have the Order of the Eastern Star, either. So, the UGLE's statement on the matter of lady Masons is quite pragmatic, stating that the two female grand lodges are in all ways regular, *apart* from the fact that traditional Masons do not permit women to join our lodges. [Masonic News](#).

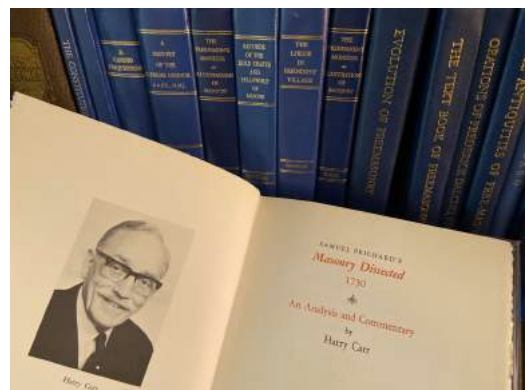
Masonic Book Club Restarts

Lovers of Masonic books can again rejoice - that which was lost has been reborn! After years of hopeful rumors, the Masonic Book Club (MBC), which has been defunct since 2010, has been resurrected by the Scottish Rite Southern Jurisdiction's Supreme Council! [Click here](#) for more information.

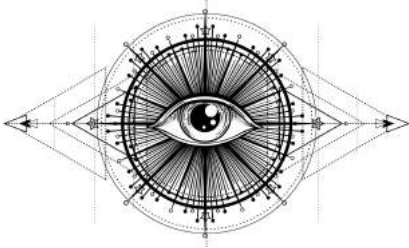
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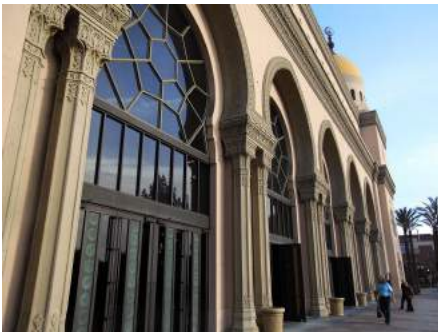
Recruitment for women to join female lodges focuses efforts on local college campuses in the UK.



The new MBC will have a different business model than the old. Most significantly, there will be no dues; being a member entitles you to purchase books at a pre-publication discount.



Chief State Prosecutor Drazen Jelenic, was forced out of his job, after admitting he belonged to a Masonic Lodge.



The Shrine Auditorium is one of the many Masonic landmarks across Southern California.

Freemasonry in the News

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Who are the next Freemasons?

An interesting article on the next generation of people to join the craft. [Utah Business](#).

Question of Faith: Catholic Masons?

An essay in a church publication which resurrects old biases against Freemasonry. [Catholic Telegraph](#).

Croatia Chief Prosecutor Forced Out Over Masonic Connection

Croatia's Prime Minister has accepted the resignation of the Chief State Prosecutor over his membership of a Masonic Lodge, which he had failed to declare. [Balkan Insight](#)

Where to Explore L.A.'s Masonic Past (Without Joining the Fraternal Order)

Masonry seems to have piqued the interest of newer generations — and it's shown signs of rebounding in the 21st century, with former lodges and temples getting reused for new purposes and introducing the uninitiated to the cryptic and enigmatic world of secret handshakes and ancient iconography. [KCET/PBS Los Angeles](#).

Malden Update

Washington Masons have pledged and donated more than \$50,000 over the past weeks to help Brother Masons, widows, OES members, and community members affected by the Malden fire. Masonic Outreach Services staff are on the ground and working hard to put your generous contributions to good use and to help those in need. (Photograph on next page)

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Freemasonry in the news...

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2020 The Year We'd All Rather Forget

The list is almost endless for the things that are making our lives miserable. COVID, economic collapse, cultural and political tribalism, the inability to meet and enjoy fellowship and now more natural disasters than you can count. As a matter of fact, the National Hurricane Center is running out of names for hurricanes because there have been so many. And along with natural disasters, pleas for help and support from other Grand Lodges. Letters seeking support have come to our Grand Lodge from **Iowa and Louisiana**. (Copies are on the following two pages) In addition to legitimate needs, scams are also being perpetuated. **Grand Secretary RW Clint Brown** has flagged a solicitation from an organization called "**Olympus 45 Foundation**." The Grand Lodge of Washington has nothing to do with this organization and does not endorse this request.



*Masonic Outreach Services Case Manager,
Kim Deuser along with WB Curly Werner, and
members of Malden and other Local Lodges.
Not only was the Masonic Lodge a total loss,
but so many were displaced.*





THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA

September 4, 2020

Grand Lodge of Washington, F. & A.M.
Clinton M. Brown, Jr.
4970 Bridgeport Way West
University Place, WA 98467



Iowa Disaster Relief Appeal

Iowa has experienced an unprecedented amount of damage and destruction due to the Derecho Storm that went through the state in August. Parts of Iowa received 100 to 140-mile winds for 45 minutes. While food, drinking water, and supplies are needed, the best way to assist them now is through your monetary donation.

Grand Master William R. Crawford has requested the Masonic Service Association of North America (MSA) to issue this Disaster Relief Appeal.

Please forward any donations you feel appropriate to help our devastated Brothers and their families in this stricken jurisdiction to MSA.

Please make checks payable to **MSA Disaster Relief Appeal** and send to:

Masonic Service Association
3905 National Drive, Suite 280
Burtonsville, MD 20866

When remitting by check, please clearly mark that you wish the funds to go to the **Iowa Disaster Relief Appeal**.

Sincerely and Fraternally,

Craig L. Davis

Craig L. Davis PGM
Administrator
MSANA
msa@gl-iowa.org

Approved for Distribution
Chris J. [Signature]
Grand Master





THE MASONIC SERVICE ASSOCIATION
OF NORTH AMERICA

September 4, 2020



Grand Lodge of Washington, F. & A.M.
Clinton M. Brown, Jr.
4970 Bridgeport Way West
University Place, WA 98467

Louisiana Disaster Relief Appeal

Louisiana has experienced a tremendous amount of damage and destruction due to the Hurricane Laura that went through the state a few days ago. There are areas that have no water, food, or electricity. While food, drinking water, and supplies are needed, the best way to assist them now is through your monetary donation.

Grand Master James E. Steen has requested the Masonic Service Association of North America (MSA) to issue this Disaster Relief Appeal.

Please forward any donations you feel appropriate to help our devastated Brothers and their families in this stricken jurisdiction to MSA.

Please make checks payable to **MSA Disaster Relief Appeal** and send to:

Masonic Service Association
3905 National Drive, Suite 280
Burtonsville, MD 20866

When Remitting by check, please clearly mark that you wish the funds to go to the Louisiana Disaster Relief Appeal.

Sincerely and Fraternally,

Craig L. Davis

Craig L. Davis PGM
Administrator
MSANA
msa@gl-iowa.org

Approved for Distribution,
[Signature]
Grand Master



Corinthian Profiles

WB Alan Manning

How I became a Mason – All in the family



*WM Al Manning (far left with Dick Clark
and WM Herb Turner)*

It must have started early. My Grandfather, **Harold Manning**, belonged to Steilacoom Lodge No. 2, my father, **Frank Manning**, was a member of Corinthian No. 38 and a local attorney and partner of **Bob Campbell** who was also a member and a Worshipful Master of Corinthian. My mother, **Mildred**, was a Worthy Matron of Naomi Chapter No. 13 Eastern Star and her Worthy Patron was **George Maloney** (owner of Maloney's Florist located on Meridian). I started in Corinthian's DeMolay Chapter when a teenager at Puyallup High School. **Bob Gilmore** was our dad advisor and later Worshipful Master for Corinthian and then Grand Master for the State of Washington. He was the father of **Joy and Don**. Joy was the wife of **Dick Clark** and Don along with his wife, **Eleanor**, were my classmates at PHS. Don is a current member of Corinthian.



*Corinthian Trivia. You all know that prior
to our owning the current Lodge building,
the facility was the old YMCA. Prior to
the Y, what occupied the property?
Answer on next page.*

I worked for Boeing Company on the design of the 727 airplane (made famous by D.B. Cooper who used the back stairway we built for him), the Saturn-Apollo to put men on the moon (in New Orleans), the B2 Bomber and many other projects. Next, I worked for Crown Zellerbach in Camas and at that time joined Clark Lodge No. 203. I eventually became Junior Warden just when CZ selected me to build a new Kraft recovery project for the mill. This required that I commute to our Seattle Engineering office at the North End of Boeing Field every week. This stopped my progress at Clark Lodge.

Next our family moved back to Puyallup when I worked for Weyerhaeuser and eventually back to Boeing. During this time **Milt Cole** contacted me about joining Corinthian Lodge. I joined Corinthian and held several offices and was eventually asked by **Sid Kase** (Past Grand Master of the State) to take the position of Junior Warden for an individual member who had a medical problem. Prior to all of this Clark Lodge No. 203 went dark and members joined Washougal's North Bank Lodge No. 182. I don't remember receiving notice so my Masonic membership lapsed for several years before I rejoined at Corinthian. As a result, I have about 55 years of membership minus those dark years at Camas. I hope to receive a 50-year pin maybe in three years.

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Al Manning – All in the Family

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During my membership at Corinthian I was privileged to work with **Dick Clark** and others on Junior Achievement. As a result, we both received the Hiram Award for our efforts (see picture with WM Herb Turner). Other activities beside JA were auditing Lodge and Temple Board finances, assembling and printing lodge rosters and preparing breakfasts with Mike Webb.

Earlier while still in school, I was privileged to work for a member, **Chester “Chic” Hogan** at his newly opened Piggly Wiggly on East Main as a “box boy”. Chic eventually became Corinthian’s WM, then Grand Master of the state and eventually Imperial Potentate of Shriners International. His two sons, **Carl and Chuck** are current members of Corinthian and high school classmates.

Other members that brought pleasant memories: **Warren Hartle** providing lectures, **Charlie Hanson** as WM and Corvettes, **Fred Docker** as secretary, **Chuck Kusick** yelling, **Ken Leffler** as a fisherman, **Scott Norris** bingo, **Louis Geisert** PHS shop, **Ron Hale** BSA and Temple Board, **Karl Ickes** archaeological lectures, **Ed Krysiak** Lions Club, **Larry Lowery** high school reunion, **Scott Muchmore** audit and secretary, **Amos Parker** good old boy, **Duane Ryden** gardener, **Bill Santiago** WM, **Clayton Sparks** high school classmate, **Mitch Thomas** enthusiasm, **Herb Turner** great WM, **John Adamson** organization lunch. All great people.



The above pictured home belonged to George Washington Edgerton (a local pioneer who dealt with insurance, real estate and as postmaster). The home was sold by the family after George's death by Edmund “Bud” Jacobs one of the relatives and a local attorney who was also a member of Corinthian.

The home was purchased by the Puyallup YMCA, torn down and replaced with the current building which is now home to Corinthian Lodge.

George was my great uncle whose wife was Lillian Meader, my grandfather's sister.

In 2007, the Edgerton family was able to persuade the Puyallup School District to have a newly constructed elementary school named after George. George's granddaughter, Helen Marie Harris was instrumental in this effort. Helen Marie will turn 100 years old in November. Her mother Mary Erickson lived until the age of 99.





Ron & Marion Hale



Bro. Ron was raised at the Clifford Duell Lodge No. 756 in Fayetteville, NC.



MASONRY AND ME

ROAD TO FREEMASONRY

Bro. Ron Hale

What initially put me on the road to Freemasonry was back when I was a brand-new Scoutmaster of Troop 28 in Mumford, NY.

Another young leader in the neighboring Town of Caledonia was also a fellow Boy Scout and friend back in the late 50's and early 60's. He, Arnold Palmer, mentioned on one of our many Scout Council events that he was going for his 32nd Degree and belonged to the Masonic Lodge of Caledonia.

Their Masonic building is very impressive and right in the center of town.

My curiosity led me to query him about this. I gained some information that just built my curiosity. Following up on it then was not in the cards as I was drafted into the Army in 1965. The Army now had my undivided attention.

During my forty plus year career in the Military, I was assigned to Fort Bragg, NC eight times. One of my friends there and a member of the same church was Special Forces LTC Andrew Drenkhan. We talked often and some conversations would lead to Masonry.

Andy assisted me in petitioning to Clifford Duell Lodge No. 756 in Fayetteville, NC. I had a stable military assignment in Special Forces at Fort Bragg and in a fairly short time I was made a Master Mason. They immediately put me in a chair.

Shortly after that, Andy encouraged me to go through the Degrees of Scottish Rite in the Valley of Willmington, NC. I did and then learned what the 32 Degree really meant! Thank you, Arnold Palmer.

At the same time period, Andy Drenkhan introduced me to an organization for which you needed to be a Master Mason and a current or prior Military Officer.

Ron Hale – Road to Masonry

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This is National Sojourners.

I was initiated into National Sojourner Chapter 97 in Fayetteville. Shortly after that (and not incident to my joining) Andy was elected the National President of National Sojourners.

The military brought me and my family to Fort Lewis, WA in 1989. I found Corinthian Lodge No. 38 and petitioned to join there while retaining my membership in Clifford Duell Lodge.

I also joined Fort Lewis Chapter 89 of National Sojourners. I am now a Past President of this terrific fraternal organization.

Within Sojourners, I was initiated into Meriwether Lewis Camp of Heroes of 76. I am a current officer and Past Commander of the Camp.

Currently, I am active in all, except Scottish Rite, whose meetings conflict with one of my major Scouting commitments.

I am also a board member of our Masonic Temple Corporation of Puyallup.

I believe deeply in faith, hope and charity and enjoy the comradery and fraternalism of Masonry. Thus, I miss being able to do face-to-face interactions in this challenging time.

Masonry continues to instill the right moral compass for my life, my family and my many community interactions.



National Sojourners is an American patriotic organization of Freemasons who have served in the United States Armed Forces. Members are organized and meet in Chapters.

The stated purpose of the organization is "to organize active duty and veterans of the uniformed forces of the United States who are Master Masons for the promotion of good fellowship among its members, for developing true Patriotism and Americanism throughout the Nation .

The organization pursues its aims by assisting local Masonic authorities through initiatives which promote American patriotism and Americanism, both with the fraternity and the community. These include: Youth Leadership Programs, essay contests, educational programs and involvement in ROTC and JROTC awards.





Bro. Vern Hill was an American hero during WWII



Operating alone behind enemy lines, Vern Hill helped rescue 46 American pilots who were shot down.



The American Legion Post in Puyallup is named after Vern Hill.

Masonic History Project

Bro. R. Vernon Hill

He wasn't a showboat. He was never a Lodge Master. But one of the most intriguing members of Corinthian Lodge was Bro. Richard Vernon Hill. Brother Vern was, by all accounts, a humble guy. But he was a humble guy with a patriotic history.

You see, Vern Hill was a spook. He was a member of the Office of Strategic Services, the precursor to today's CIA. During World War II, he served behind enemy lines in Asia, helping downed American pilots to safety to fight another day. He eventually retired from the military with the rank of Major and returned home to Puyallup to take over his family business.

Much of Vern's adventures overseas was documented in his book "[My War With Imperial Japan: Escape and Evasion](#)," which is available at the Puyallup City Library and the Pierce County Library.

The book took five years and a trip to Washington, D.C., to write, to make sure he wouldn't be publishing classified information, recalled his daughter, Vernell Doyle of Puyallup, who typed the manuscript.

"The key to my dad's life," said his daughter, "was that he spent his whole life devoting it to other people: from protecting an international settlement in Shanghai to when he was behind (enemy) lines getting out pilots to being active in his church and Boy Scouts. Bro. Vern was a proud Eagle Scout.

"I always called him my silent hero because he was quiet and unassuming and really didn't stress a lot of his accomplishments in life, but rather always turned the conversation around to others and their life."

Brother Vern was born and reared in Puyallup, where he had 10 years of perfect attendance in the public schools before graduating from Puyallup High School in 1927, the year he won a county-wide high school pole-vault championship.

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Masonic History Project

Bro. R. Vernon Hill

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He later graduated from Washington Business College, studied Chinese at the University of California and attended Mortuary School in Minnesota.

In 1932, he toured the Far East for 6 1/2 weeks as a drummer in an orchestra he led.

"I think he looked at China as an opportunity, a last frontier," his daughter said. "I think he was just kind of intrigued with the Orient."

Three years later, he returned to China as an auditor for Standard Oil. Six years later, after Japan invaded China, he was held captive by Japanese authorities who accused him of crossing a police barrier to photograph a fortified zone, his daughter said. "Actually, it was a tourist attraction," she added.

Bro. Vern was released and left Japan on one of the last passenger ships to reach North America before the attack on Pearl Harbor.

Upon his return, and before the attack, he warned that Japan intended to attack. "Not many people listened and took him seriously," said his daughter. After Pearl Harbor, at age 34, he volunteered for the infantry and was sent back to China. One account in his book details an operation he was involved in that freed 46 pilots who had been shot down, the daughter said.

Another highlight of the book recalls a 1945 mission in which he and two Chinese men traveled 200 miles in 10 days through enemy territory to get Japan's puppet government to surrender. The mission marked the start of the turnover of occupied central China and allied nationals from the Japanese, his daughter said.

Vern was awarded two Battle Stars, two Bronze Stars and three Chinese Medals.

After the war, he spent a year in Walter Reed Hospital in Washington, D.C., recovering from malnutrition, malaria and other infirmities.

In 1949, he was asked to return to China to the military attaché office in Peking, and he also served with the CIA as a staff officer from the time the agency was created in 1947, his daughter said.

In 1953, after nearly 20 years' absence, he returned to Puyallup to rejoin the Hill Funeral Home that his father, E.N. Hill, started in 1908.

Vern was an active member of Corinthian Lodge #38 as well as of the American Legion Post. In recognition of his heroism and service, the Post was named the "R. Vernon Hill Memorial American Legion Post #67."

He was also a member of the Puyallup United Methodist Church, the Puyallup Kiwanis Club, the American Legion, Veterans of Foreign Wars, the Puyallup and Ezra Meeker Historical Society, the Mount Rainier Chapter of the National Eagle Scout Association, Retired Officers Association and Friends of Fort Lewis Military Museum.

Brother Vern Hill was called from labor on September 5, 1992. He is interred at Woodbine Cemetery.



Name Droppers

*Recognition, Rumors and
Conspiracy Theories*

The latest bricks for our brick garden were laid in by Coach in September. New bricks include **VWB John Adamson, WB's Lee Webb, Peter Lemin and Robert Lindkvist, Susan Adamson, Ginny Docker and Sharon Lindkvist**. Previous installed bricks include **WM Kyle Foster, WBs Ben Heeb, Bill Cooper, Bros. Ken Woo, George Sedlack and Bill Lowery, Widow's Sons, Ellen Sumner, Susan Williams, Michelle Heeb, Corky Heeb, Donna Hoffman, and Paula Sumner**. If your name is not listed here, you need to send your order in today. See the fundraising page next.

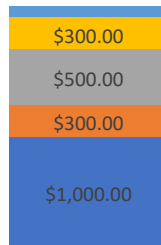
We get messages! Corinthian stalwart **Peter Lemin** sends greetings from Australia. Some of us still remember Peter, who now lives in Melbourne, Australia. As he says he had planned on visiting again this past summer, but Australia was locked down tighter than we were!

SUPPORT CORINTHIAN
LODGE. BUY A BRICK
TODAY!



Support Corinthian Lodge – Brick Fundraiser

\$4,500.00
\$4,000.00
\$3,500.00
\$3,000.00
\$2,500.00
\$2,000.00
\$1,500.00
\$1,000.00
\$500.00
\$-



■ April ■ May ■ June ■ July ■ August ■ September

Our Brick Fundraiser still has a way to go. Funds raised will go toward helping us improve the Lodge building and surrounding property. Our goal is to raise \$4,500.00

The bricks will become part of a brick garden at the base of the flagpole in front of the Lodge.

It will be a reminder of our connection to the local community and the power of Masonry in making this place we call home, a better place for everyone.

Sign up for your brick on the next page.



Corinthian Lodge No. 38

Your Legacy, Our Foundation



Memorial Flagpole & Brick Garden Project

Anyone else donating will have the same color brick as Master Masons, just no artwork:
Example; Puyallup Demolay --- Chapter 26 ---Est 1987

We would like to set up the 4 corners to the layout as 8"x12" pavers to represent the lodge name.

Example...Corinthian -- No. 38 -- Year EST. -- Square & Compass ...
One in each corner.

The row around the perimeter will be only for actual lodges.
Example: Corinthian No. 38 Puyallup WA EST. 1887 and these will all be in one color brick...and all have the regular square & Compass artwork

The next row inner to that will be all past masters.
Example, WB Kyle Foster -- "Coach" -- Raised 2014/WM 2020, and these will be all one color different from the lodge bricks and have the past masters square & compass on them.

The last color will be Master Masons with the regular square & compass as artwork.

Example Bro. Bob Smith -- titles held---date raised on 3rd line

The bricks will be \$100 each...

 <p>Corinthian No. 38 Puyallup, WA EST. 1887</p>	 <p>Lodge # City, State WM</p>	 <p>Bro. Bob Smith Date Raised Titles Held</p>	 <p>4 x 8 Red Brick Lodges Donated By WM Only</p>
 <p>WB Kyle Foster Raised 2014/WM 2020 "Coach", KT. 32*</p>	 <p>4 x 8 Grey Brick Past Master Only Example: (KT. 32*, SR)</p>	 <p>Puyallup Demolay Chapter 26 EST. 1987</p>	 <p>4 x 8 Tan Brick Welcome Everyone but with no Logo</p>

Brent Morris eagerly studied the figures. Rows and rows of neatly arranged, entirely indecipherable markings, like hieroglyphs or Chinese hanzi, only written in Greek or Latin or Hebrew. In the center, a pyramid made of 14 rows of blocks encased the letter S with a horizontal line above it. Elsewhere on the page, which was taken from an obscure 19th-century text, appeared other illustrations: in one corner, an open book adorned with strange lettering; in another, a scroll surrounded by a skull, stars, and a crescent moon. Other people had puzzled over the page before, reproduced in a volume titled *A History of Royal Arch Masonry*. And yet to Morris, it wasn't bewilderment or frustration that seized him when he looked over the mysterious passage in the late 1970s. It was exhilaration.

No wonder: By day, Morris worked as a mathematical cryptologist for the National Security Agency, studying, developing, and breaking codes for secret government communications. In his free time, Morris was—and still remains—an active Freemason, a 33rd degree in the Scottish Rite, an editor of the [Scottish Rite Journal](#), a former master of the [Quatuor Coronati](#) research lodge, and an affiliate of dozens of lodges and concordant bodies. So the case of the Masonic cipher spoke to both sides of his brain.

Of course, it wasn't the first time Morris had encountered secret Masonic writings. For hundreds of years and across many countries, Masons have used codes to mask communications of various kinds. According to Masonic lore, the first such cipher was cut with a mallet and chisel and used by Hiram, the king of Tyre; Hiram Abiff; and Solomon, the king of Israel. By the 17th century, references abounded to the "Masonic word" known only to members. "By the 1700s, this arcane knowledge was part of the mystique of the Masons," Morris says.

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The Code Breakers

For hundreds of years, Freemasons have cloaked secret messages in cryptic ciphers. For some, that's just where the mystery begins.

Ian Stewart

California Freemason Magazine



Do these cryptic codes reveal the true secrets of Freemasonry?



S. Brent Morris is an American author who writes on Freemasonry. He is a Master Mason, a 33° Scottish Rite Mason, and currently the editor of The Scottish Rite Journal, a publication of the Supreme Council of the Scottish Rite Southern Jurisdiction

The Code Breakers

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French Masons in the 18th century further popularized this sort of clandestine writing, including use of the Pigpen cipher, which came to be known as the Masonic cipher and drew characters based on a tic-tac-toe or X-shaped grid. These simple substitution codes, in which a new figure or character replaces each letter of the alphabet, are crude and easy to break, Morris explains. Yet they provide just enough of a barrier to the noninitiate to safeguard a message—at least for a while. “It’s somewhat useful in that it lets you preserve secret information, but more important, it becomes a symbol of secrecy,” Morris says. “It’s like when you get the key to a city: It doesn’t really unlock anything.”

Such substitution ciphers proliferated through various grand lodges in the 19th and 20th centuries, and keys to many were even sold in guidebooks by Masonic publishers. Today the use of Masonic codes remains common, although in place of formal ciphers, ritual training manuals are often written in a sort of shorthand, or what Morris describes as an “aide-memoir.” “It provides a sort of casual security,” he says. “So if you left it on a coffee table or an airplane seat, anyone who picked it up would go, ‘Huh, what’s this?’” Morris explains their use this way: “Think about the lock on a door. Sometimes it’s not that strong, but all you need is something to keep the dog in the house.”

The cipher Morris encountered in *A History of Royal Arch Masonry*, part of a manuscript belonging to a Dr. Robert Folger of New York dated 1827, was altogether different. Where other Masonic ciphers used simple, mono-alphabetic substitutions, the Folger manuscript was far more complex.

Each figure, or hieroglyph, seemed to be composed of several characters nestled into groups. Morris puzzled over the enigma, using his usual code-breaking techniques, but without luck. He referenced the Folger cipher in an [article on fraternal cryptography](#) he wrote for the summer 1978 issue of the NSA’s internal journal, *Cryptolog*, and at the same time shared it with a fellow cryptanalyst named Donald Bennett.

Cracking the Code

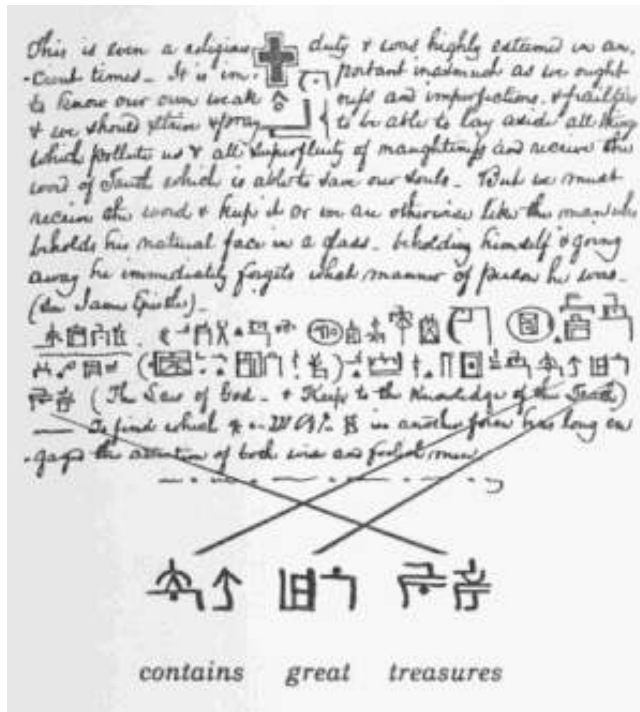
Bennett [attacked the cipher with zeal](#)—and a lot of patience. He started out by scanning the document for clues related to frequency. For instance, among characters grouped together inside a box, 42 percent included a horizontal line near the top. Surmising that the box stood for the first letter of the word and the line for the second, Bennett hypothesized that the line stood for the letter *E*, the most common letter in English (and the letter most frequently appearing as the second letter of a word).

Then he searched for repeating digraphs, or pairs of strokes appearing together. In English, a common example is *Q-U*. That turned up a distinctive pairing in the text: a crescent-moon shape followed by a backward gamma figure. It couldn’t be *Q-U*, however, because in several instances it appeared at what Bennett determined must be the end of a word. (No English words end with *Q-U*.) But it did suggest another common pairing: *T-H*. By focusing on figures containing the likely *T-H* digraph, Bennett was able to zero in on what he believed was a four-letter word that read *TH_T*.

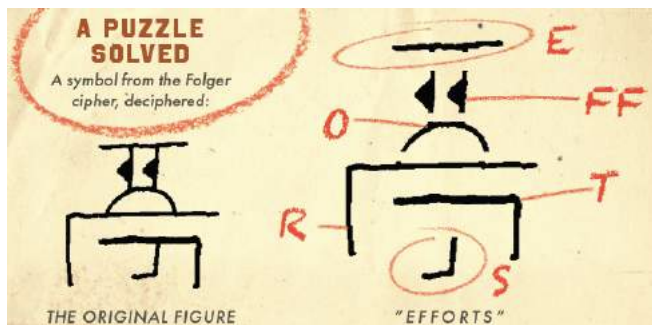
The only possible word it could be was *THAT*. Armed with this knowledge, he now knew the symbol for the letter *A*—a single dot. Having shaken loose the letters *T*, *H*, *A*, and *E*, he was able to hunt for longer words.

Here, Bennett relied on Morris for additional hints.

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The Folger Manuscript contains the Rituals for the 'Blue' Degrees or grades of Disciple, Fellow, and Master Mason from a Masonic system unlike any widely known in the United States. A copy of the Folger Manuscript above



The Code Breakers

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In any text, there's a coded element hiding in plain sight: the language itself. "There's specialized terminology in just about everything," Morris says.

For instance, in an academic setting, correspondence is likely to contain references to *semesters*, *adjuncts*, *symposia*, or *deans*—all familiar enough English words, but rarely used outside a collegiate environment. For anyone who's read through an uncoded Masonic writing, the experience of feeling overwhelmed by the lexicon is all too familiar. Words like *brethren*, *ashlar*, and *cowan* occur far more frequently within Freemasonry than outside it. Armed with a list of common Masonic terms, Bennett inferred that, for example, the frequently occurring figure he interpreted as T_ _TH was more likely to be *TRUTH* than, say, *TENTH*.

From there, more coded terms could be pried open. Bennett hunted for two-letter possibilities like *TO* and *OR*. Then three-letter words like *OUR* were within his grasp. Next he searched for double letters, as in *EFFORT*. On and on he went, picking apart each graphic for clues, cautiously making assumptions, testing them, and swapping in letters as they were revealed. Before long, he had 15 characters deciphered, then 20. Finally, he'd recovered the entire alphabet, along with several figures that represented common words like *AND*, *HIS*, and *THEY*.

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The Code Breakers

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In relatively short order, Bennett produced a rough translation of the manuscript, which read like a homily on the importance of the Bible as a guidebook for living—possibly a speech to be delivered to initiates. While the excerpt was not familiar to Morris as being from a regular Masonic degree, it seemed clearly related to the craft. In fact, the word *Masonry* appeared on line three, and the phrase *newly enrolled initiate* was used several times throughout. Reviewing it, Morris determined that the lecture must come from a Master Mason degree in a French-style lodge—a strange possession for a 19th century American Mason in New York.

Even with the text deciphered, the mystery felt unsolved. The *what* of the cipher had been cracked. The *why* remained.

A Mystery, Wrapped in an Enigma

So Morris took up the case again, trying to piece together information about the text's purpose and its author. He knew that the manuscript had been recovered from a journal kept by a Robert Benjamin Folger, a New York physician and Freemason. On the title page, the journal reads that it should be bequeathed to a Brother Dr. Hans B. Gram, and that if he's unable to take possession of it, it should pass to a Mr. Ferdinand Halsey, "to preserve the substance in his mind while he [committed] the manuscript to the flames."

Morris began to research the mysterious Dr. Folger, combing through Masonic records and meeting minutes. The picture the materials painted was one of an enthusiastic, if somewhat freewheeling, Freemason.

Folger was born in 1803 in Hudson, New York, and moved to New York City in 1817, where he apprenticed to become an apothecary. In 1824, he was initiated at Fireman's Lodge No. 368, and he set out on a dizzying campaign of Masonic endeavors.

Two years after his first initiation, he joined the Jerusalem Chapter of the Royal Arch, was received in a council of the Royal and Select Masters, and was dubbed a Knight Templar in Columbia Encampment No. 1. Soon after, he helped launch a new and short-lived chapter of the Royal Arch, received the fourth through 32nd degrees of the Scottish Rite, and joined the Lafayette Chapter of the Rose Croix. At the time he wrote his cipher, Folger was senior warden of the newly chartered Zerubbabel Lodge No. 242.

From there, Folger rose—and fell—rapidly through the various appendant bodies. Partly that was a result of his own almost boundless zeal for Freemasonry, and partly it owed to the fractured nature of the craft in the middle of the 19th century.

Folger personally lived through at least six different grand lodges in New York State and 14 supreme councils of the Scottish Rite. He was twice suspended for non-Masonic conduct or writings, and was highly involved in a briefly active, and in retrospect illegitimate, branch of the Scottish Rite known as Cerneauism, a rival to the Supreme Councils. Later, he joined and participated in a revival of the separatist St. John's Grand Lodge of New York. At every turn, it seems, he picked the losing side of internecine fraternal fights.

It's possible, and entirely likely, that Folger's coded manuscript was intended as part of a breakaway Masonic body Folger intended to found but never did. The frequent clashes with Grand Lodge didn't necessarily indicate Folger was a malcontent, however. Rather, Morris determined, he was a product of a chaotic time for Freemasonry. "Throughout all of this," [Morris later wrote](#), Folger "was seldom an idle bystander, but was actively involved in many of the controversies. He is today viewed as a schismatic, a troublemaker ... While his Masonic career is perhaps as checkered as the ground floor of King Solomon's temple, one cannot study his life without feeling that he was a remarkable Freemason."

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The Code Breakers

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In the scheme of things, the enigmatic Folger cipher didn't contain much in the way of groundbreaking secrets. But its existence pointed to a long and profound history of secrecy and mystique within the fraternity. Folger was by no means the only 18th- or 19th-century Mason to develop his own code, and the Masons weren't the only fraternity to use them. In fact, the period was practically overflowing with fraternal bodies that aimed to communicate covertly, or at least appear to. In 2011, an international team decoded the so-called Copiale cipher, another highly irregular code shrouding the initiation ritual of a Mason-like group of occultists who borrowed heavily from the language of optometry to perform a symbolic ritualized "surgery" on initiates' eyes.

Today, in an era of supercomputing and digital encryption, such ciphers seem like a relic from a distant and exotic past. But to Morris, even if they're not exactly cutting-edge security, they still serve a purpose. "It's like a lot of other things about Freemasonry," he says. "It's only a secret from someone who's not smart enough to do a Google search.

"The code is really a mark of acceptance in the society," he continues. "We're not just an evolved trade guild. We have these secrets going back 400 years. That's kind of cool."



For a copy of the manuscript on the Folger Cipher, [click here](#).

"For hundreds of years and across many countries, Masons have used codes to mask communications of various kinds. According to Masonic lore, the first such cipher was cut with a mallet and chisel and used by Hiram, the king of Tyre; Hiram Abiff; and Solomon, the king of Israel. By the 17th century, references abounded to the "Masonic word" known only to members. "By the 1700s, this arcane knowledge was part of the mystique of the Masons."

~Brent Morris



Esoterica

The Number Three in Masonry

Masonry has a distinct connect to the number 3. Wisdom, Strength and Beauty. Apprentice, Fellow Craft, Master Mason. Faith, Hope and Charity. In religion, it's the Father, Son and Holy ghost or the Mind, the body and the soul.

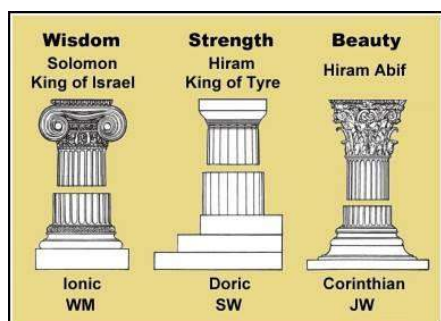
This number is sacred in many cultures. By why is it so pervasive? One of the mysteries of Freemasonry is the incessant occurrence of the number three. From the very first step in Masonry (Three Distinct Knocks at the door) to the Three Step gesture offered Three times at a grave by two men and a third, the number three is scattered throughout Freemasonry.

How many threes can you think of off the top of your head? If you are a Master Mason, the number is staggering. Of course, it's not just Freemasonry where the number three appears.

The trinity or triune god is just one example of a significant three outside the lodge. So, seeing as the number appears so many times, have you ever stopped to wonder: What is so special about the number three? Well, I want to share with you my thoughts on it. I hope it stimulates you to think about other "threes" and why they are so prevalent. I want to start small and build up, so let's start with math.

- Three is the third whole number excluding zero.
- Three is the sum of the first three whole numbers.
- In the first three numbers, 0, 1, 2 all of the others are synthesized.
- From the union of oneness and duality (which is its reflection), that is, from triad, proceed all of the other numbers, and from this primordial triangle all figures derive.
- A triangle, with three sides, is the first closed two dimensional object.
- RNA has a triplet codon system.
- DNA has a triplet codon system.
- Human chromosomes can present trisomy. We are hard-wired for the number three.
- 3 mammalian Germ layers: Endoderm- Mesoderm- Ectoderm 3
- Principal stages of glucose respiration: Glycolysis~ Krebs cycle~ Electron transport chain.

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The Number Three in Masonry

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As a symbol, it has particular power. We find the triad in all cultures to represent mystical power.

- There are three main Abrahamic religions: Judaism, Christianity and Islam. The Holy Trinity in Christian doctrine (or trinity in general), is God both as a single being and three persons: the Father, the Son and the Spirit. This is also known as tripartite division.
- Jesus rose from the dead on the third day.
- The Wise Men who visited Jesus after His birth left Him three gifts.
- Three Wise Men
- In Muslim devotional rites, certain formulas are repeated three times, and others thirty-three times
- A devout Muslim tries to make a pilgrimage to all three holy cities in Islam: Mecca, Medina, and Jerusalem

So, we are surrounded in life by the number three, its encoded in our genetic code, and it permeates all levels of our culture. It should not be surprising at all then, that we should see it in our craft.

Now let's look at a few examples of three in Masonry.

- Three Grand Masters
- Three Principle Officers
- Three Great Supports of Masonry
- Three Great Lights of Masonry
- Three Distinct Knocks
- Three Degrees
- Three Orders of Architecture
- Precious Jewels of a Fellowcraft.
- Wages of a Fellowcraft Mason.
- The Villains
- The Deacons Raps

This is but a short list of the more obvious. How many more can you find?



So, what are we being taught in lodge by the number three? As we can see, the number three shows us there are at least sets of answers, from the outer portico, to the middle chamber, to the sanctum sanctorum.

I will not try to answer the question, but it is something that all Masons should contemplate... at least three times.

If you're still interested in this esoterica, [click here](#) to see an interesting TED talk about the Number 3.



If you get a loan at a bank you pay it for 30 years.
If you rob a bank, you're out in 10 years.
Follow me for more financial advices...



Funny Stuff - We've got to have a good laugh

A new study suggests that people who fidget at their desks are less likely to die than those who sit still. Although people who fidget at their desks are more likely to die because the person next to them "had to make it stop."

A new study has found that 8 percent of Americans sleep naked. Unfortunately, the study was conducted on the downtown bus from the north end.

Some of our Lodge officers are really ticked at your newsletter editor for starting a column where brothers can ask questions. I stood my ground because we're getting interesting questions such as:

- "Do you have any experience sitting in an office doing nothing?"
- "Are you fluent in Klingon?"
- "On a scale of 1 to 10, how delusional are you?"
- "Where's the hidden camera?"
- "Have you ever dabbled in witchcraft?"
- "How many wackjob conspiracy theories can you type per minute?"
- "Have you ever florfed a Zargon?"
- "Why are there jugglers, instead of The Worshipful Master standing in the East?"
- "Does the Junior Warden ever get to speak? If so, why?"
- "I thought I was nuts until I read this newsletter. Signed, The Grand Master."
- "When will Lodge dinners come back when we can enjoy "Fried Spam Night?"
- "Is it true the new fund raiser will feature dancing apacas?"

A new study ranks the best places in the world to live, and Afghanistan came in second to last. When they heard this, people in Afghanistan said, "Thank Goodness for Mossyrock."

In South Korea, a scientist considered to be one of the pioneers in the field of cloning has been sentenced to two years in prison. At least, they think it's him . . .

A new poll found that only 5 percent of Americans think the public school system is working well. While the other 95 percent think it "could be working gooder."

-turn the page for more punishment

-from previous page

The folks at Google are coming out with a car that drives itself, without a human. You thought it was bad when your computer crashed.

According to researchers at Ohio State University, sleeping with the light on may cause obesity. Especially if it's the refrigerator light.

The world is running out of helium. How will we do the Apron lecture?

A new study found that people who are depressed have a greater risk of stroke. Well that should cheer them up.

Scientists have discovered particles that may go faster than light in a "super collider." That's different from a regular collider because it wears a cape and tights.

The speed of light is 186,000 miles per second. If the entire universe is a mile of highway, light is traveling at the speed of Mel Gibson after three margaritas.

A woman in Olympia was arrested for drunk driving in a golf cart while she was on her way to buy a scarecrow. When the cops asked if she'd been drinking, she was like, "I'm in a golf cart on my way to buy a scarecrow. What do you think?"

Disney World is celebrating its 50th birthday! You can tell the characters are getting old. In addition to Snow White's seven dwarfs, she now has 25 cats.

Researchers in the U.K. have developed a vegetable called "super broccoli" designed to fight heart disease. Not to be outdone, researchers in America have developed a way to stuff an Oreo inside another Oreo.

Denmark is charging a fat food tax on cheese, meat, and oil. Here, we call that the Denny's Grand Slam breakfast.

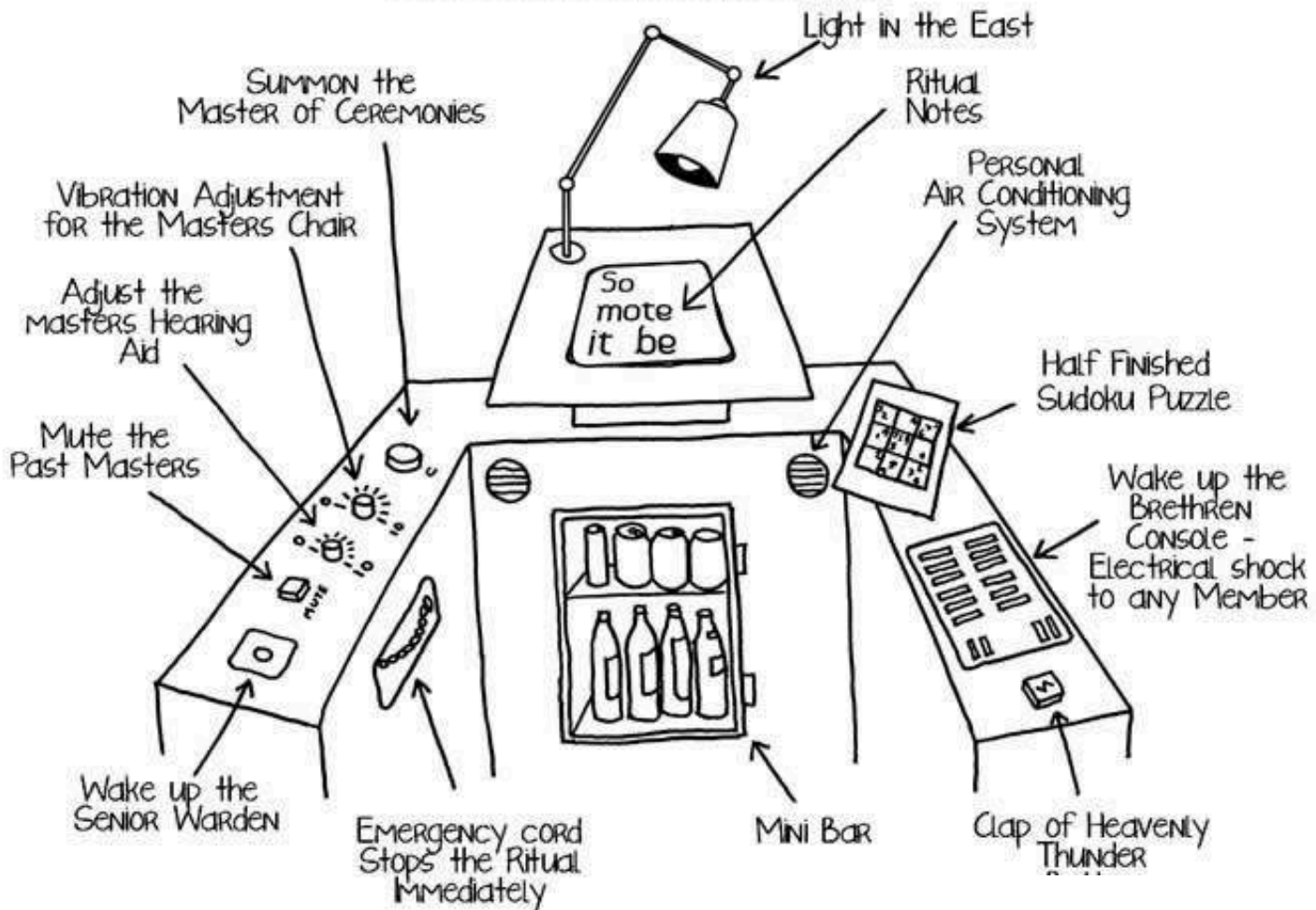
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Look what happens when you cut down too many trees! 😊



Have you ever wondered.....

The Worshipful Masters Chair Control Instructions





How many symbols can you locate in our Lodge Room?

Rituals and Symbolism

Masonic ritual is the scripted words and actions that are spoken or performed during the degree work in a Masonic Lodge. Masonic symbolism is that which is used to illustrate the principles which Freemasonry espouses. Masonic ritual has appeared in a number of contexts within literature including in "The Man Who Would Be King", by Rudyard Kipling, and War and Peace, by Leo Tolstoy.

Freemasonry is described in its own ritual as a "Beautiful or Peculiar system of morality, veiled in allegory and illustrated by symbols." The symbolism of freemasonry is found throughout the Lodge and contains many of the working tools of a medieval or renaissance stonemason. The whole system is transmitted to initiates through the medium of ritual, which consists of lectures and allegorical plays.

Common to all of Freemasonry is the three grade system of craft or blue lodge freemasonry, whose allegory is centered on the building of the Temple of Solomon, and the story of the chief architect, Hiram Abiff. Further degrees have different underlying allegories, often linked to the transmission of the story of Hiram. Participation in these is optional, and usually entails joining a separate Masonic body such as York Rite, Scottish Rite or Shriners.



The All Seeing Eye, also known as the Masonic Eye or Eye of Providence, is up there as one of the most recognized symbols of Masonry.

It represents the eye of God and serves as a reminder to all of us that God is always watching, seeing all of their actions and thoughts.



The Masonic letter G reminds us that our every act is done in the sight of the Great Architect of the Universe. It also stands for "Geometry", which is the mathematical science upon which Architecture and Masonry were founded.

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According to the Bible, Boaz and Jachin were two copper, brass or bronze pillars which stood on the porch of Solomon's Temple, the first Temple in Jerusalem



The Acacia Tree is a symbol of our faith in the immortal soul.

Rituals & Symbolism

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As Masons, we conduct our degree work, often from memory, following a preset script and ritualized format. All Masonic rituals for the first three degrees use the architectural symbolism of the tools of the medieval operative stonemason. Freemasons, as speculative masons (meaning philosophical rather than actual building), use this symbolism to teach moral and ethical lessons, such as the four cardinal virtues of Fortitude, Prudence, Temperance, and Justice, and the principles of "Brotherly Love, Relief (or Morality), and Truth."

Solomon's Temple is a central symbol of Masonry which holds that the first three Grand Masters were King Solomon, King Hiram I of Tyre, and Hiram Abiff—the craftsman/architect who built the temple. Masonic initiation rites include the reenactment of a scene set on the Temple Mount while it was under construction. Every Lodge, therefore, is symbolically the Temple for the duration of the degree and possesses ritual objects representing the architecture of the Temple. Among the most prominent are replicas of the pillars Boaz and Jachin through which every initiate has to pass.

Historically, we used various signs (hand gestures), grips or "tokens" (handshakes), and passwords to identify legitimate Masonic visitors from non-Masons who might wish to gain admission to meetings.

Masonic symbology has come down to us from the cuneiform scripts of the ancient Sumerians, circa 3000 B.C.. as well as the ancient Mesopotamians and Persians. Cuneiform writing was a series of pictographs (symbols) which were drawn on clay tablets with a stylus.

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Rituals & Symbolism



The 47th Problem of Euclid - also known as Pythagorean Theorem - is symbolic of the need to 'square your square'. In everyday practice, this means to keep your life in order, and in building infrastructure, it is the method Freemasons follow when laying foundations.



Rough and perfect ashlar are stones that serve to symbolize a man's spiritual and moral life. It isn't easy to cut stones to perfect sizes and shapes. It requires a lot of experience that only true craftsmen have.



Corn, wine and oil are the Masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment.



A Masonic trestle board is a design board for the Master Workman (Architect) to draw his plans and designs upon to give the workmen an outline of the work to be performed. In today's terms, we might call it a blueprint.



There are three working tools in each of the three degrees, referring to the three phases in man's nature. Each of the nine tools has a moral significance: the Twenty-four Inch Gauge, the Common Gavel and the Chisel of the First Degree are the tools of preparation; the Square, Level and Plumb Rule of the Second Degree are the tools of proof; the Skirret, Pencil and Compasses of the Third Degree are the tools of plan.



There are two meanings to this symbol. Firstly, it represents the authority of the Freemason yielding it, who might use his gavel to punctuate his ideas and command order like a judge in court does.

Secondly, it's a tool used to break off the rough edges of a stone. Used in this way, the Masonic Gavel can be a reminder for Freemasons to chip off certain vices and maintain a pure, moral and spiritual heart.

Rituals & Symbolism

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Masonic scholars, today, question the origin of the Point within the Circle, whose parallel upright lines on both sides of the circle, closely resemble an Egyptian hieroglyphic (circa 1570–1342 B.C.).

Is it one of the first Freemason symbols?

It is not known; however this information creates questions in scholarly circles.

Did Freemasonry begin long before King Solomon's temple was built (circa 953 B.C.)?

Did it begin with the operative stone mason guilds during the Middle Ages? (between 500 A.D. and 1500 A.D.) Did it begin in Scotland near the time of Robert the Bruce (1274 - 1329)?

These questions are a subject of much debate within the fraternity. Thousands of research man-hours have been spent attempting to answer these questions, mostly to little avail.

Very little information has surfaced from the books and hand-written manuscripts that survived these eras in history.

Even Freemason symbols are subject to somewhat different interpretations across the many Masonic jurisdictions in the world.

Masonic symbology was used in past centuries, not due as much to Masonic secrecy, (as many people believe), but due to the fact that most of the world's population was illiterate.

During the Dark Ages, the Middle Ages, and through subsequent centuries, most of the population, being working people, were illiterate or had only a rudimentary (basic) ability to sign their names, make their "mark" to signify their acceptance, or read simple words.



The point represents an individual Brother. The circle represents the boundary line of a man's duty to God and his fellow men. A man should not stray beyond this circle. He should not let his selfish interests, passions and other things make him stray.



Solomon's ancient temple was built atop Mt. Moriah in Jerusalem between 964 and 956 B.C.E. Its construction is chronicled in the First Book of Kings, which begins at the end of King David's reign and the crowning of Solomon. Solomon's Temple as a representation of the individual Mason, where both an individual man and the physical temple take "many years to build" as a "place suitable for the spirit of God to inhabit." The work of a becoming a Freemason is a metaphor to the construction of the temple.

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Rituals & Symbolism

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Over the course of history, there was a loss of classical learning due to the many wars, bloodshed and unrest in which most of the old hand-printed scrolls, papyrus paper, books and records were burned by the opposing forces...much like King Solomon's temple was dismantled and carried off, never to return.

Books were created by scribes who painstakingly copied down the verbal words they heard or copied, (letter by letter) the words from other hand-printed scrolls, which later became hand-bound books. Due to the immense amount of time it took to create such a book, they were very rare and very expensive.

Printing presses were invented by the Chinese circa 593 A.D. wherein each page's text was hand-carved onto a wooden block, dipped into ink and then applied to cloth, and later, when paper became more readily available and less expensive, the ink-dipped blocks were applied to the paper, from which books could be bound.

This fact accounts for the numerous different spellings of so many names and words in the Old Charges (Old Manuscripts) (1390 - 1714). Some of the Old Charges and old Masonic constitutions are on hand-written scrolls. This also accounts for some of the many translation differences in the Holy Books of the major religions of the world which Freemasonry embraces...(the Bible, the Torah, the Veda, the Koran, etc.) down through history.

True Masonic scholars have devoted a portion of their time to the study of the meanings of Freemason symbols.

Consequently, they have a strong foundation of knowledge which the non-scholar lacks. (The word "scholar" in this instance refers to a person who studies...and not a person who has a genius-level I.Q. mind, which others were not blessed with.)

The perfect ashlar (stones) which made up the foundation of King Solomon's Temple were gargantuan (huge) in size, ..some as large as 41 feet x 11.5 feet,... because in his wisdom; King Solomon understood the need to build a solid foundation for his temple...just as each of us must do.

So, ...now that nearly everyone has been taught to read ...and with millions of books now available, as well as nearly 6,000,000 pages about Freemasonry on the internet and over 400 books about Freemason symbols and Masonic symbolism available on Amazon.com, why is this depth of knowledge not found in most Freemasons, today?

While there are lots of books and information available; unfortunately, a clear, concise, step-by-step Masonic education is nearly impossible to find.

Therefore, it is impossible to fully understand Masonic ritual without understanding its underlying foundation...that of the biblical meanings within ritual and the rich history of these Freemason symbols ...these Masonic symbols, which we have inherited.

Memorizing the words is not enough. True light is achieved through study and understanding of that which you seek.

Only then can you "feel" the biblical power of our Creator's words within Freemasonry's tenets because this is where the rubber-meets-the-road.

Ritual alone will not fulfill your quest. 50 years of perfect lodge attendance cannot create true "light".

It is the culmination of these issues that your fellow Masons read and study and find new things every day in the texts and rituals we have all come to revere. Masonry is, indeed, a lifelong study. As above and so, below.



225th Anniversary of the Capitol Cornerstone Laying



The United States Capitol cornerstone laying was the ceremonial placement of the cornerstone of the United States Capitol on September 18, 1793. The cornerstone was laid by president of the United States George Washington, assisted by the Grand Master of Maryland Joseph Clark, in a Masonic ritual.

Many of the items of ritual paraphernalia used in the cornerstone ceremony have been repurposed and are currently used for the placement of foundation stones at other important buildings in the greater Washington area.

Centennial and bicentennial observances of the U.S. Capitol cornerstone laying were held in 1893 and 1993, respectively, and a tricentennial observance of the ritual has been announced for 2093.

On Tuesday, September 18th, 2018, the 225th Anniversary of the Laying of the Capitol Cornerstone was commemorated with a ceremonial reenactment. Organized by the Office of Senator Ron Wyden (OR), the event featured Members of Congress, officials from the United States Capitol Historical Society and George Washington's Mount Vernon, and a group of Washington-area Freemasons bearing with them artifacts from the original ceremony.

[Click here](#) for a short video that shows a reenactment of the US Capitol cornerstone laying ceremony by the Grand Lodge of Washington DC in 2018, the 225th Anniversary of the Day the Brother George Washington performed the original ceremony

Richard J. Bautista, Grand Master of the Grand Lodge of Free And Associated Masons of Washington, DC, presided over the reenactment of the cornerstone ceremony which featured masonic tools, corn to represent nourishment, wine to represent refreshment, and oil to represent joy.

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225th Anniversary of the Capitol Cornerstone Laying

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In his remarks, Mr. Bautista celebrated the active role Masons had taken in building the country, not just the physical structures and monuments. Finally, the Rev. Bilal M. Raschid, Grand Chaplain of the Grand Lodge of Washington, DC, delivered a benediction.

History

At 10:00 a.m. on September 18, President of the United States George Washington and his entourage crossed the Potomac River to arrive in the city of Washington. There, they were joined by an escort consisting of the Alexandria Volunteer Artillery, and members of Masonic lodges from Virginia and Maryland, and proceeded to the construction grounds approximately 1.5 miles (2.4 km) away.

At the site of the Capitol, Washington was received by Joseph Clark, the Grand Master of the Grand Lodge of Maryland.

A silver plaque, fashioned by Georgetown silversmith Caleb Bentley, was handed to Washington, who stepped into the foundation trench and placed the plaque, whereupon the cornerstone was lowered. The plaque was inscribed with a brief tribute to the "military valor and prudence" of Washington, and dedicated the building in the "first year, of the second term, of the presidency of George Washington ... and in the year of Masonry 5,793."

Washington, accompanied by three Worshipful Masters carrying sacrifices of corn, wine, and oil, then struck the stone three times with a gavel, as prescribed by Masonic custom. Washington exited the trench to ritual chanting by the assembled Masons and a 15-gun salute (one gun for each U.S. state) from the Alexandria Volunteer Artillery. Clark then delivered a short invocation, after which a 500 pounds (230 kg) ox was slaughtered and roasted.



THE LAYING OF THE CORNERSTONE OF THE CAPITOL

ON SEPTEMBER 18, 1793 AS DESCRIBED IN AN AUTHENTIC COPY OF
THE COLUMBIAN MIRROR AND ALEXANDRIA GAZETTE
OF SEPTEMBER 25, 1793

FROM THE COLLECTION OF THE LIBRARY OF CONGRESS

On Wednesday 18th of the month of SEPTEMBER, 1793, the President of the United States, GEORGE WASHINGTON, accompanied by the Mayor and Corporation of the City of Washington, and a large number of the Citizens, proceeded to the site of the new Capitol, to lay the Cornerstone of the City of Washington, and there to perform the Masonic Ceremony of laying the Cornerstone. The President, accompanied by the Mayor and Corporation, and a large number of the Citizens, proceeded to the site of the new Capitol, to lay the Cornerstone of the City of Washington, and there to perform the Masonic Ceremony of laying the Cornerstone. The President, accompanied by the Mayor and Corporation, and a large number of the Citizens, proceeded to the site of the new Capitol, to lay the Cornerstone of the City of Washington, and there to perform the Masonic Ceremony of laying the Cornerstone.





The legend of Hiram Abiff is considered the most important of all the legends of Freemasonry



Hiram Abiff with Jachin and Boaz

Masonic Education

Who is Hiram Abiff?

As an Entered Apprentice Mason, we all learned that Hiram Abiff was the key architect of King Solomon's Temple. In later degrees, we learn the important symbolism Hiram plays in Masonic culture. The themes of the allegory are the importance of fidelity, and the certainty of death.

Briefly stated, the Hiram legend is as follows: When Solomon, King of Israel, undertook the building of the Temple in Jerusalem, he sent to Hiram, King of Tyre, for materials and assistance. In exchange for agricultural products like corn and wine and oil, King Hiram sent Solomon cedar trees cut from the forests of Lebanon and a skilled and cunning worker in metals. These facts may be found in the Old Testament, especially in Chapter 7 of I Kings and Chapter 2 of 11 Chronicles, where the skilled artisan, named Hiram, is referred to as the "son of a widow of the tribe of Naphtali" whose husband was "a man of Tyre."

This much of the Masonic legend of Hiram comes from the Bible; but the story known to Masons has a different storyline. Hiram, called Abiff (which is simply a Hebrew expression for "father," a term of respect), worked for King Solomon at Jerusalem, not only in casting all the metallic ornaments for the Temple, but also as a Master of the Works, a superintending architect.

More than 85,000 workmen were said to be employed in the building of the Temple; it took approximately seven years to complete. To those workmen who labored faithfully on the project was promised the status of Master Workman, or Mason, upon its completion.

But some time before the Temple's finish, some of the workmen became dissatisfied and demanded the promotion which they had been promised. Not being organized like modern employees and being used to more primitive times in which they lived, they sought the higher wages and fringe benefits of a Master Workman by conspiring to extort them from Hiram Abiff.

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Who is Hiram Abiff?

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If spite of their violent threats, Hiram refused to yield to their demands. Reminding them of their obligations to King Solomon, he resolutely insisted that they honor the contracts by which he and they were bound. Three of them, more brutal than the rest, conspired to attack Master Hiram to force the concessions they were demanding; but he, being faithful to his trust, was more adamant in his refusal. The workmen then conspired and killed Hiram Abiff.

His murderers hide his body under a pile of rubble, returning at night to move the body outside the city, where they bury it in a shallow grave marked with a sprig of acacia. As the Master is missed the next day, Solomon sends out a group of fellowcraft masons to search for him. The loose acacia is accidentally discovered, and the body exhumed to be given a decent burial. The hiding place of the "three ruffians" is also discovered, and they are brought to justice. Solomon informs his workforce that the secret word of a master mason is now lost. He replaces it with a substitute word. This word is considered a secret by Masons, but for hundreds of years various "revelations" of the word have been made, usually all differing from each other.

In the Hebrew Bible or Old Testament, there are three separate instances of people named Hiram that were involved in the construction of the temple of Solomon:

- Hiram, King of the realm of Tyre (today, in the modern nation of Lebanon), is credited in 2 Samuel 5:11 and 1 Kings 5:1-10 for having sent building materials and men for the original construction of the Temple in Jerusalem. In the Masonic drama, "Hiram, King of Tyre" is clearly distinguished from "Hiram Abiff". The former is clearly a king and the latter clearly a master craftsman. They can be confused in other contexts.

- In 1 Kings 7:13–14, Hiram is described as the son of a widow from the tribe of Naphtali who was the son of a Tyrian bronze worker, sent for by Solomon to cast the bronze furnishings and ornate decorations for the new temple. From this reference, Freemasons often refer to Hiram (with the added Abiff) as "the widow's son." Hiram cast these bronzes in clay ground in the plain of the Jordan between Succoth and Zarethan/Zeredathah (1 Kings 7:46-47).
- 2 Chronicles 2:13-14 relates a formal request from King Solomon of Jerusalem to King Hiram I of Tyre, for workers and for materials to build a new temple. King Hiram (Hiram in Chronicles) responds "And now I have sent a skillful man, endowed with understanding, Hiram 'abi. (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father. The phrase italicized above is translated in the New King James Version as "Hiram my master craftsman. "

There are no other Biblical references to the drama that follows Hiram's murder.

So, where did the legend of Hiram come from?

No one really knows; scholars have yet to discover its origins and its introduction into Freemasonry.

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Who is Hiram Abiff?

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There are some who believe that it's a re-working of some mediaeval mystery play.

Mystery plays were the most popular form of public entertainment in the Middle Ages. Each guild or trade had its own preferred dramas; most of them were Biblical in origin.

They were produced, staged and acted by members of the guild, first in churches, and then in public squares, to which they were banished when the plays became too boisterous and irreverent for the sacerdotal authorities.

These dramas were called mysteries because they were produced by craft guilds or "mysteres," which is variant of the French word "mestaire," a craft or guild. So the plays became known in England as mysteres, or mysteries, because they were produced by "mestaires," or guilds. The expression, "the mysteries of Freemasonry," therefore, originally meant the ritualistic ceremonies, or work of the Lodge.

Hiram Abiff is the dramatized symbol of the human soul. The work he was engaged in is symbolic of the work of mankind. The enemies that Hiram meets are symbols of those lusts and passions and failures of the spirit which in ourselves and others make war on our characters and spiritual aspirations.

Hiram's death was also his triumph--as the resurrection of truth over ignorance is always a victory, in spite of its being buried for a while in the rubbish of scorn and deliberate persecution.

This is the real importance of the legend of Hiram, that it stirs people to serve the Truth by steadfastly maintaining the necessity of their noblest aspirations, even to apparent defeat in death, out of which can arise a more perfect Living Perpendicular!

Top 10 facts of Hiram Abiff.

1. Although Hiram Abiff is the common name for this Masonic character, it is not universal. In continental Europe, he is called 'Adoniram' or 'Adoram' – meaning 'Lord Hiram/Niram'.
2. The surname of 'Abiff' is actually a Masonic invention. Although the character is based on a Biblical figure and relevant event, there is no Hiram Abiff actually mentioned in the Bible.
3. Although Hiram Abiff is the central character within the Third Degree, his first actual reference, in most Masonic jurisdictions, is actually in the Second Degree.
4. Even though referred to in early Degree, the Hiram Abiff legend is the focal part of the Third Degree (the Master Mason) ceremony.
5. The first literal reference to the character of Hiram being linked to Freemasonry is in the historic Cooke Manuscript, probably composed around the early 15th century.
6. Many theories have been given by modern writers about the origins of Hiram Abiff. Such as Idries Shah's book 'The Sufis'. He forwards the theory that the source of the Masonic legend of Hiram Abiff is from a specific group of Islamic spiritualists called 'Al-Banna' (meaning 'Builders') who built the Al-Aqsa Mosque and the Dome of the Rock in Jerusalem.
7. The first genuine and literal reference to Hiram Abiff is found in the Constitutions composed by Dr. James Anderson, with the forming of the first Speculative Grand Lodge in England.
8. Although references to Hiram and his death being part of Freemasonry existed, the first actual account of a Third Degree and of Hiram Abiff, his murder and the recovery of his body, is not found until in Samuel Prichard published his 'Masonry Dissected' in 1730.

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Ten Facts about Hiram Abiff

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9. Curiously, although the Masonic legend of Hiram Abiff is meant to convey to a Mason that they should rather accept death than reveal the secrets entrusted to them, the most common reason Hiram Abiff's story is remembered is because his death marks the 'loss of the secrets of a Master Mason.'

10. In 1726, according to a document known as the Graham Manuscript, an independent degree was being used by some Masonic lodges, which offer strong suggestions that originally Noah was the central character and not Hiram Abiff.



Hiram is presented as the chief architect of King Solomon's Temple, who is murdered in the Temple he designed by three ruffians as they unsuccessfully attempt to force him to divulge the Master Masons' secret passwords. The themes of the allegory are the importance of fidelity, and the certainty of death.

Who was The Widow's Son?

Bro. Robert H. Johnson
Masonic Trowel

Who was the "Widow's Son"? The answer might seem easily answered, but when one reads of legends, scripture writings, the Apocrypha and other historical documents it becomes apparent that perhaps we cannot answer this question so easily.

In the writings of Masonic scholars we learn of Hiram Abiff, "The Widow's Son". There are others referred to as "The Widow's Son". It seems this is a title to which more than one can be named. The use of the title is actually traced back to the Grail lore traditions which speak of a descended blood line and specifically reference Ruth.

Ruth, a woman of the Moabite tribe, was married to Boaz, and she was a heroine of the Old Testament. She was also the Great Grandmother of King David. That King David, the father of King Solomon, who built the Temple? Ruth became pregnant, and married Boaz. He was quite a bit older being 80, while Ruth was 40. The book says that Boaz dies the next day. That must have been some wedding night.

From this point on, all the descendants of Ruth, were known simply as "Sons of the Widow". A genetic title if you will. A genealogy can be traced. Ruth gives birth to the first "Son of the Widow", Obed, who grows up and bears his son Jesse, who bears his son David who bears his sons Solomon and Nathan.

Using the lineage given in the Gospels of the Christian Bible, Jesus the Nazarene is a descendant of Ruth, making him also, a "Son of the Widow" or "Widow's Son". There are forty-five generations from Ruth to Jesus. This leaves an interesting problem for us as Masons. Nowhere in the lineage mentioned in the Bible does it refer to Hiram Abiff.

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It is believed that God had spoken to Solomon directly and Hiram Abiff knew the secret word to becoming an expert in masonry. ... Whiles dying he said the words "Who would help the widow's son?" This phrase becomes the universal code for help among Masons.

Widow's Son

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Knowing this, it seems the trail grows cold in the search for Hiram Abiff's title of "The Widow's Son". The Grail legends were written in a way that lends itself to allegory and therefore, the story cannot be just assumed to mean that Hiram was literally just a son of woman who lost her husband. These legends early on establish this title and what it means, which is a descendant of Ruth or more aptly a descendant of Boaz, either the 31st or 30th generation from Adam if you rely on Luke's genealogy.

Could Hiram Abiff be related somehow to the historical Jesus the Nazarene? The Gospels leave either a cold trail or a definitive "no," since he isn't mentioned at all in the genealogy given by Luke or Mathew.

Determining that the term "Widow's Son," a flip flop of the term "Sons of the Widow," was not actually meant to refer to a man whose father had passed, but rather the epithet given to the offspring and lineage of Ruth, heroine of "The Book of Ruth" or "Scroll of Ruth" presented in the Old Testament.

When Hiram Abiff is referenced as being a "Widow's Son", it is implied that he was of the line of Ruth, who was married to Boaz and from them, according to Luke, a continued line to King David, King Solomon and eventually to Jesus the Nazarene. The problem here is that nowhere in the lineages mentioned in Luke or Mathew does Hiram show up. Was he a distant relative or cousin?

King Solomon was also a "Widow's Son" in the sense of being of the lineage of Ruth. Is this why King Solomon called for a Tyrian which was handpicked to be the architect of the Jewish Temple of the God of Israel? Could Solomon have hired Hiram since they were family?

Doing detective work in genealogy can be taxing enough when researching ancestry just a few generations removed from the researcher, a task made much more difficult using biblical origins as references.

The lineage of Jacob is vital to this story. Twelve generations prior to the time of King Solomon, and eight generations prior to the time of Boaz, the twelve sons of Jacob were the founders of the twelve tribes of Israel. The fourth son of Jacob, Judah, was of the line that included the wise King, and extended through him to Jesus the Nazarene. The sixth son, Naphtali, was the founder of the line that included Hiram Abiff.

It is elementary to suggest that at the time of Jacob the designation of "Widow's Son" had not yet been used, however, in his offspring, through time until we reach the time of Ruth, and from then on, it is not so unthinkable that the lineage would have used this epithet when speaking of their heritage or when scholars were recording the history of the time or even the Gospels.

What is it about this lineage which draws the title to it? What was so special? The three largest monotheistic religions, Judaism, Christianity and Islam all regard it [the lineage] with reverence. After all, this lineage contains Adam, Enoch, Noah, Shem, Abraham, David, Solomon, Nathan, Zerubbabel and Jesus the Nazarene.

Perhaps the coincidence which ties this lineage together is the ability to create. According to Luke, the line starts with Elohim (The Great Architect of the Universe) and then to Adam. The Christian Bible does not specifically make any magnificent claims to what Adam had ever built, however several other men in this lineage in fact are great builders.

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Widow's Son

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Enoch was the builder of the mythological underground temple consisting of nine vaults with an altar where on the "Stone of Creation" and the Tetragrammaton were said to have been hidden. These legends are featured in the York and Scottish Rites namely the 7th degree in the York Rite called "The Holy Royal Arch" and the 13th degree of the Scottish Rite Southern Jurisdiction, called the "Royal Arch of Solomon". In recent years it has even been suggested that Enoch was the builder of the Great Pyramid at Giza. The ancient Egyptians are said to have known the Great Pyramid as "The Pillar of Enoch".

A somewhat obscure reference to that is found in the Bible, *"In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt..."* Isaiah 19:19.

Noah of course built the mythological Ark to house all of the creations of God that were spared in the legend of the great flood.

Abraham or Abram and his son Ishmael are purported to have built the Kaaba, a cube shaped building in Arabia which is one of the holiest sites for Brothers of the Muslim faith.

King David built a city and his palace and had sons, one of whom was King Solomon, who was responsible for the Temple of Solomon, which we all know is at the center of the teachings of our noble craft. These builders in the original line or "Alpha Lineage" the line that according to Luke starts with God and leads to Jesus the Nazarene go on and on with fantastic accomplishments.

Let us not forget however that there is the allusion to the building of the spiritual temple, a spiritual artificer which Jesus the Nazarene seemed to personify and ages before then the character Freemasonry calls its patron, Hiram Abiff.

The handpicked chief architect of the Temple of God. A man to emulate in his duty and fealty to his brothers, both Hiram of Tyre and King Solomon, this is the man we learn about in our degrees and indeed try to emulate.

The "Alpha Line" is synonymous with "The Widow's Son". It could merely be the separation of the generational gap and a more coded obscure way of saying "of the Tribe of Judah" without being abrasive.

It could be that the Tribe of Judah was the main branch of this line and that The Widow's Sons are an offshoot of the original line but whose closeness to the original line needed to be preserved by means of a title given to these builders.

In the end, we will never know if Adam, Jesus the Nazarene or Hiram were truly related, however it is clear that The Widows Son is a title given to the offspring of Ruth and her descendants. It is also clear that Freemasonry calls its patron Saint Hiram Abiff a "Widow's Son", who was a builder and that the lessons taught philosophically within our Masonic system have much to do with building as well, the main difference is that we are building our spiritual temples. In the Masonic system we follow in the footsteps of Hiram Abiff but we not only represent him, we physically become him in the degrees and in the end we all end up a "Widow's Son". Becoming a Master Mason we all end up being builders of fantastic edifices of hearts, minds and souls.

So brethren, I ask you, "Who is the Widow's Son?"

Look in the mirror brothers and you will surely see him.





*Bro. Wolfgang Amadeus Mozart
was a member of Beneficence
Lodge in Vienna, Austria.*



*A Masonic lodge meeting of
Mozart's day, once thought to
portray Mozart's own lodge. Oil
painting (1789), Wienmuseum
Vienna.*

Mozart's Magic Flute Opera – A Subversive Tale of the Times

Bro. Wolfgang Amadeus Mozart was admitted as an Entered Apprentice to the Viennese Masonic lodge called "Zur Wohltätigkeit" ("Beneficence") on 14 December 1784. He was promoted to Fellowcraft on 7 January 1785, and became a Master Mason "shortly thereafter." Mozart also attended the meetings of another lodge, called "Zur wahren Eintracht" ("True Concord"). According to Otto Erich Deutsch, this lodge was "the largest and most aristocratic in Vienna."

His "Magic Flute" opera was perhaps one of his most famous compositions dedicated to Freemasonry. According to notes from the San Francisco Opera:

"Mozart's final masterpiece is a playful but profound look at man's search for love and his struggle to attain wisdom and virtue."

It acts, in fact, as a kind of introduction to Masonry. Its story celebrates the main themes of our craft: good vs. evil, enlightenment vs. ignorance, and the virtues of knowledge, justice, wisdom and truth. The evocation of the four elements (earth, air, water and fire), the injunction of silence in the Masonic ritual, the figures of the bird, the serpent and the padlock as well as the 'rule of three' all play important roles in the plot or in the musical fabric of the opera (three 'Ladies', three 'Boys', three loud chords at the beginning of the overture signifying the three 'knocks' of the initiates at the temple, three temples, the three flats of E-flat Major which is the primary tonality of the work, etc.)

Both Mozart and the opera's librettist, Emanuel Schikaneder, were devoted Freemasons, at a time when the Masonic order was frowned upon by the authorities and mistrusted by the public. Meetings were mysterious to outsiders and the order was believed to be connected to the principles of the Enlightenment, so established political leaders were a little nervous about it. The emperor of Austria even restricted the number of Masonic lodges allowed to operate in the country.

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Mozart's Magic Flute Opera – A Subversive Tale of the Times – *continued from previous page*

The opera is set in two polar opposite kingdoms: The Kingdom of Night – symbolized by the moon and the color silver, and ruled by the Queen of the Night. The Queen represents the Austrian empress Maria Theresa who oppressed Masonic Lodges. The Kingdom of the Temple of the Wisdom is symbolized by the sun and the color gold, and is led by the High Priest Sarastro who represents Ignaz von Born, who was Master of the Vienna Masonic Lodge of which Mozart was a member. These two kingdoms will only be reconciled by the union of opposing kingdom prince and princess Tamino and Pamina, respectively, and the victory of the sun (enlightenment) over the moon (the established order).

When we first meet Tamino he is running in fear from a serpent that represents his irrational ignorance of the Masonic Order. He is then lied to by the Queen to the Night and sent off to rescue her daughter Pamina from Sarastro. The rest of the opera is occupied by Tamino and Pamina finding pure love and enduring the Masonic trials of self-discipline through silence. They are ultimately purified by the basic elements of fire and water. Once they have successfully gone through these trials, Sarastro gives them the shield of the sun to be wise and benevolent rulers.

And why a magic flute? A common Masonic theme is that music has the power to transcend human fear and hatred. So, the moral of the story is that through the Masonic Order and guided by the beauty of music, society is enlightened – men and women equally.

-continues



The Magic Flute is replete with Masonic symbolism





Mozart's Magic Flute Opera – A Subversive Tale of the Times – *continued from previous page*

So, while Mozart's drama fell into the general category of "magic opera" — works based on folk tales, with plenty of stunts, scene changes and spectacular stage effects — it was also a political statement in disguise. Mozart and Schikaneder crammed all kinds of veiled Masonic symbolism into The Magic Flute, and people have been trying to figure the whole thing out for more than 200 years.



Still, while there has been plenty of speculation about Masonic allegory in Mozart's opera, one of its messages seems fairly clear. The story introduces a mysterious brotherhood, supposedly headed by an evil man. But by opera's end, the brotherhood turns out to be benign, and the leader seems like a pretty decent fellow. Perhaps that was Mozart's way of saying that Freemasonry may not be the ominous force some folks think it is.

For more light, here are two videos that may be of interest:

[Mozart: The Magic Flute and Freemasonry \(Inside the Music\)](#)

[The secrets of Mozart's "Magic Flute" - Joshua Borths](#)



The Magic Flute is but only one item in a larger repertoire of Masonic compositions by Mozart. Turn the page for more.





The following is a list of surviving works that Mozart composed for performance at gatherings of Masons.

- Song, Lobegesang auf die feierliche Johannisloge: "O heiliges Band der Freundschaft treuer Brüder" (O sacred bond of friendship between true brothers), K 148/125h, (1772)
- Cantata "Dir, Seele des Weltalls", K. 429/468a (fragment, completed by M. Stadler) (1783)
- Song, "Lied zur Gesellenreise: Die ihr einem neuen Grad," K. 468, "for use at installation of new journeymen" (1785)
- Cantata for tenor, male chorus, and orchestra Die Maurerfreude ("The Mason's Joy") K. 471 (1785)
- The Masonic Funeral Music (Maurerische Trauermusik), K. 477/479a (1785), which was composed for an actual Masonic funeral
- Two songs for tenor and organ used for the opening and closing ceremonies of the lodge in Austria "Zur Neugekrönten Hoffnung":
- Zur Eröffnung der Freimaurerloge: "Zerfließet Heut, Geliebter Brüder", K. 483 (1786)
- Zum Schluß der Freimaurerloge: "Ihr Unsre Neuen Leiter", K. 484 (1786)
- The Little German Cantata (Kleine Deutsche Kantate) entitled Die ihr die unermesslichen Weltalls Schöpfer ehrt, for tenor and piano, for use at meetings of the "Colony of the Friends of Nature," K. 619 (1791)
- The Little Masonic Cantata (Kleine Freimaurer-Kantate) entitled Laut verkünde unsre Freude, for soloists, male chorus, and orchestra, K. 623 (1791)
- Song, "Laßt uns mit geschlungen Händen," K. 623a, ("for the close of the lodge" and intended final chorus to K. 623) (1791; attribution uncertain)



Master Masons

"We are meant to build each other together; not to tear each other apart."



Corinthian Communications

WB Bill Cooper

Due to COVID-19, the leadership of Corinthian Lodge are hard at work to make sure that all the Brethren have the latest, up to date information. We do this by utilizing Zoom meetings, the *Trestleboard*, Facebook, the Corinthian website, and most importantly e-mail.

The Zoom meetings are open to not only all Lodge members, but members of Concordant Bodies as well.

They happen at 7pm on our Stated Meeting night, of the third Thursday of the month. Unfortunately, you will need an invitation to participate and these go out by e-mail.

E-mail has been an important means to get the most current information to our members, so it is extremely important to let us know if you are not getting it. If you believe that you are not getting the e-mail, please check your Junk Mail Folder to see if the e-mail went in there. If you do not see it there, please contact one of the Lodge Officers and they can help you out.

Corinthian Lodge does have a Facebook page, and on it is most of the information someone would need to contact the Lodge or find any events, activities, or announcements in addition to what is going on with the Lodge.

However, we are looking for a Lodge brother who would be interested in taking on those duties, as we currently have nobody specifically dedicated to updating it. If you are interested, please contact Secretary WB Fred Docker, or any other Lodge Officer and they can get you going.



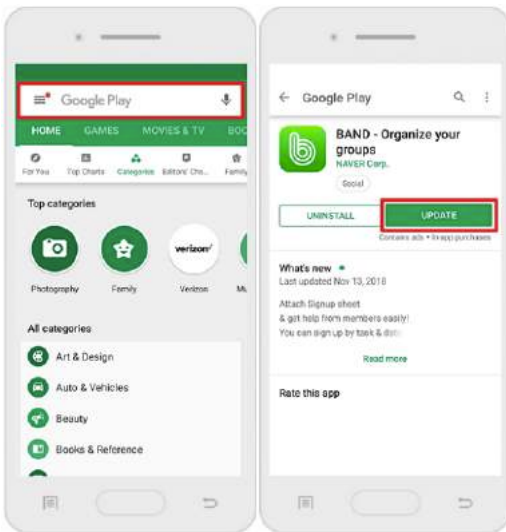


Corinthian Communication

-from previous page

The Corinthian website is a good place to get any information you might need. It contains a lot of the basic information as well as important updates, announcements, dues information, and contact information.

Due to COVID-19, there have not been much activity, but it is getting updated periodically. We are hoping to get a link for paying dues up and running on the website very soon. The address is: <https://www.freemasons-puyallup.org/>.



Another particularly important tool is an app called *Band*. *Band* is an app that lets members send and receive messages from other members. It is kind of like a text message in that you can send it and it will go to the group where can read and responded to at their leisure. We have been using this for a couple of years now, but not everyone is on it. It can be set up on a smartphone, or a Laptop/Desktop computer.

It does require an invite from someone already a member, so if you would like to get set up with that, contact a Lodge Officer and they can help you out.

Masons are about enlightenment, and that enlightenment comes in the form of knowledge. But to get started, you need the communication, so hopefully, one of these methods will work for you. If you become totally lost you can always contact me, WB Bill Cooper, at br.bill.cooper@gmail.com and I will do what I can to help you out.



November Birthdays

John Sanfilipo	November 13
Warren Hartle	November 15
Andrew Bailey	November 16
George Comollo	November 20
Lawrence Blanc	November 26
Bill Lowery	November 26
Joseph Morse	November 30

November Membership Anniversaries

Peter Lemin (20)	November 3, 2000
Fred Docker (27)	November 11, 1993
Ralph Cristler (49)	November 24, 1971



Sickness & Distress

None Reported

Treasurer's Report

Bro. Ken Woo

We ended September 2020 cash flow positive at - \$37.00. YTD Income is \$11,013.63. YTD Expenses are \$9,267.66. Financial Delta is +\$1,745.97 September investment income is **-\$955.00**. YTD investment income is \$5,084.00

Past due accounts dropped to \$170.00 which are dues payments now 180+ days in arrears. If you haven't paid your dues, you will be dropped from membership.

The Lodge Finance Committee has approved a provisional budget for 2021. The provisional budget is the same as 2020. A formal 2021 budget cannot be adopted until we meet as a full Lodge for a vote.

2021 Dues Notices will soon be out. We accept checks or cash to the Lodge Secretary. Credit Card charges will incur a service fee and should be directed to **WB Bill Cooper** or **Bro. Ken Woo**.



Lodge Finances as of September 30, 2020

Assets Under Administration - \$78,846.89
Sep P&L - \$37.00
Sep Income - \$37.00
Sep Expenses - \$0
Major Expenses –None
Six Month Outlook – Masonic activity shutdown could last the rest of 2020 and into 2021.

From the Desk of the Secretary

WB Fred Docker

Good day everybody All I have is to thank everyone for the get well cards and prayers. This has been a long and drawn out two weeks. The first surgery was to place wire leads in the brain. Then the second was place the commentator in my chest and battery too. Then last Monday with Samsung person and Dr. Longfellow to have it all work together . Now I have almost no tremors. Dr Longfellow still has some more fine tuning to do and I hope things will Thank you again for all the Get well and prayers

My contact info Frederick L. Docker email fdocker@msn.com, Phone 253-332-5341

Fire destroys the town of Malden, Washington As Masons, We Make A Difference!

Thanks to the generous donations by the Masons of Washington, Washington Masonic Charities was able to assist this individual and his family who lost everything in the recent wildfire. Kim Deuser, Case Manager for Washington Masonic Charities received this note of thanks from him.

Dear Kim,

It's hard to put in words what the Masons and Kim have done for me and my family. We lost everything in the Babb Road fire: our house, garage, two RVs and two cars.

After the fire we had absolutely no idea where we were going to go or do. Kim found us and gave us help. She gave us money and gift cards at the time when it was so much needed. Used the money and the gift cards to buy gas, a rental car, a new pair of shoes, pants, and shirts and food for me and my wife. We had nothing but the clothes on our backs.

We were so busy helping others, we forgot about our own home. I have never asked or needed help and the Masons came to our rescue. THANK YOU ALL so much. My dad Gary Van Dyke was a long time member of the Masons and Shrine and he has asked me to join for years and I told him I just didn't have the time needed to give to them. After seeing what you have done I will be joining as soon as I get all this behind me.

My dad Gary passed away a month ago. I miss him every day. Thank you Kim and the Masons.

You have given me a lot of hope. And in my life I will be more giving because of what you have done for us and Malden.

Kevin



About 80% of the homes and buildings in Malden, about 35 miles south of Spokane, have been completely destroyed, including the fire station, post office, city hall and library, the Whitman County Sheriff's Office said in a [news release](#). Homes in nearby Pine City were also damaged or destroyed, according to the sheriff's office. "The scale of this disaster really can't be expressed in words," Whitman County Sheriff Brett Myers said in a statement. "The fire will be extinguished but a community has been changed for a lifetime. I just hope we don't find the fire took more than homes and buildings. I pray everyone got out in time."



Thankfully, there are no fatalities. But lives were upended. Entire homes — 121 of them — are reduced to ash and rubble by this fire. Eight commercial properties and 94 other structures are destroyed. All this damage in one afternoon, from one fire that took roughly three hours to burn 13 miles from Babb Road through Malden and Pine City.

News from Grand Lodge

My Brothers,

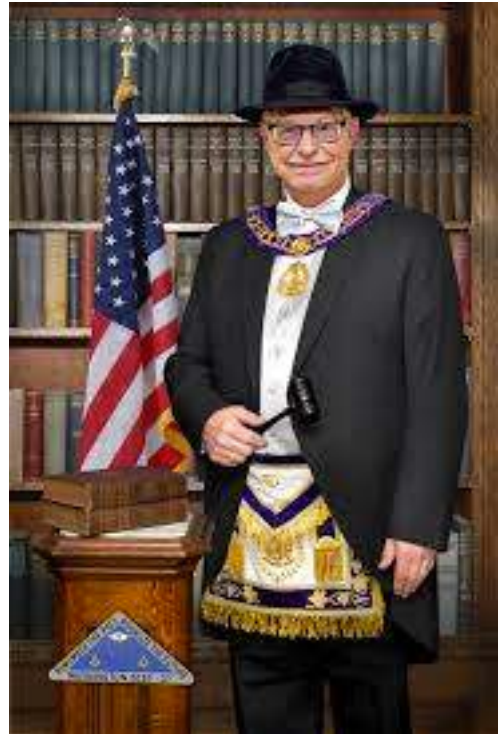
By now, most of you are very aware of the tragic events that occurred in Malden in September. The loss of the Malden Masonic Temple as well as the damage to the entire town is terrible. I had the privilege to visit with the Brothers in Malden and the case worker for Washington Masonic Charities. We were able to deliver cash donated by the Masonic Service Bureau to be used for community members who need support right now. Additionally, we were able to present the Worshipful Master with a copy of the Lodge's original charter.

Washington Masonic Charities has established a fund to help the victims (both Masonic and others) of the Malden disaster and other wildfires hitting the state of Washington. The response to that call has been amazing. Thank you.

But rather than dwelling on the negativity of the moment, I am impressed by the strength of our Gentle Craft. Washington Masonic Charities staff were there to help with food and assisting Brothers who were in need. These Brothers were not only from Malden, but also several of the surrounding Lodges. When they finished that job, they moved on to help a Brother who lost his home in the fire.

The Pine City Grange was spared in the fire. The Secretary of Malden No. 188 is also the President of the Pine City Grange. While nothing is certain, it appears that Malden No. 188 will be able to use the Grange building for its meetings when we are able to begin meeting in person again.

Of course, the fire destroyed all the paraphernalia used by the Lodge. I am pleased to report that several Lodges have volunteered to donate replacement items. I ask that if you have any extras at your Lodge please **email** the Grand Lodge Office (connor@freemason-wa.org) with a list of items you would be willing to donate. The Grand Lodge Office is developing a master-list so when a Lodge needs something, we will know where it can be found.



*MW Chris Coffman
Grand Lodge of Washington*

We also heard a report that the fire would have been much worse, if a Brother had not taken his Tractor and cut a wide fire break in the fields. This effort may have saved many others.

What does this say about Freemasonry? We are resilient. We are strong. After facing COVID 19, the fire did not stop our dedication. We will continue to thrive.

Remember the Past, Visualize the Future.



Grand Secretary RW Clint Brown

Masonic Memorabilia

I am constantly contacted by family members of deceased Brothers who left them a lifetime collection of Masonic memorabilia, but the family does not know what to do with it.

I have also found Masonic items at swap meets and second-hand stores. Last year, there was even an apron that belonged to a Past Grand Master of Oregon for sale online.

These items are part of each of us; they are part of our history. But many of us do not communicate with our loved ones about what should be done with them after we have graduated to the celestial Lodge.

Many times, they are packed away in a box, found years later and given away or sold to individuals who have no idea what they are or their significance. It is important that you let your family know what you want done with your Masonic items.

Aprons that do not accompany us, can be sent to Grand Lodge to be included in the Apron memorial. Most Lodges will take items such as Standard Works and Ciphers.

Consider donating Masonic jewelry to a new Brother in your Lodge who will appreciate it and wear it with pride. Please do not leave your Masonic history to be relegated to the trash or to a second-hand thrift store.

We are coming up on the end of the year.

Here are several things that you do not want to forget:

Make sure that letters have gone out to your N.P.D. members and a committee has been formed. Even though we cannot meet in person, the Committee can still reach out to Brethren who have not paid their 2020 dues via telephone or email.



Dues notices need to go out to your membership as soon as possible.

Make sure that you have kept your Lodge membership information current on GrandView. This is important when it comes to completing your end of year report.

Do not forget your monthly reports. Even though the Lodges are not meeting, you still need to click on the close out button on GrandView.

With regards to appointing an N.P.D. Committee, this is required by the Washington Masonic Code. Here are just a few of the reasons we given hear for non-payment of dues:

- I moved and lost contact until it was too late.
- I lost interest.
- I could not attend because of work.
- I could not afford it.

It is important to remember that it is the job of the N.P.D. committee to contact the Brothers and determine why they have not paid their dues. Every effort should be made to assist the Brothers in any way possible especially during the current COVID crisis. We should not lose members due to non-payment of dues because we did not try to assist them.





Monday Masonry Meet-Up

6pm Eastern, join us for an online meet up with fellow "Monday Masons" to chat about your favorite Masonic symbol. There are no right or wrong answers, just a fun chat about what a particular Masonic symbol means to you personally. [Click here to register](#)

[for the meeting!](#)

Masonic Education Online

Saturday, October 17 at 10:00 a.m. **Ritual and Masonic Education** .
Ritual is an important aspect of Freemasonry. Not only can it inspire your candidate, it is an opportunity to develop your current Masons of your lodge. This presentation defines a successful degree night, shares best practices and explores ways to groom a new generation of ritualists for your lodge. Make the most out of degree night!

Wednesday, October 28 at 7 p.m. **Officer Protocol and Practices**
In this session, we will review Masonic protocol and practices as explained in the Lodge Officer's Handbook, including recommended roles and responsibilities. There will be plenty of opportunity to ask questions.

Saturday, November 21 at 10 a.m. **Lead and Motivate Masons**.
In this class you will learn to use your own vision as a powerful tool for gaining support of your leadership and motivating the men of your Lodge.

Wednesday, November 25 at 7 p.m. **Membership Retention**
For many lodges, attracting new members is important and yet so many lodges struggle to grow. This presentation approaches membership growth by examining the lodge experience and how this impacts retention and growth. Membership is now coming from men of four generations, each with a different perspective on life and expectation from their lodge. Is your lodge well positioned for growth?

The classes will be presented on Zoom, with the links to the classes listed in Grandview (wa.gvsoftware.com) and navigate to the member portal and click on Seminars

Masonic Coffee Klatch Zoom Link WED

Every Wednesday 10AM coffee Klatch invites you to join. Informal coffee break with fellow local Masons:

Meeting ID: **934 4134 0436** (the same every week, unless you are notified otherwise)

Password: **goodbooks** (the same every week, unless you are notified otherwise)

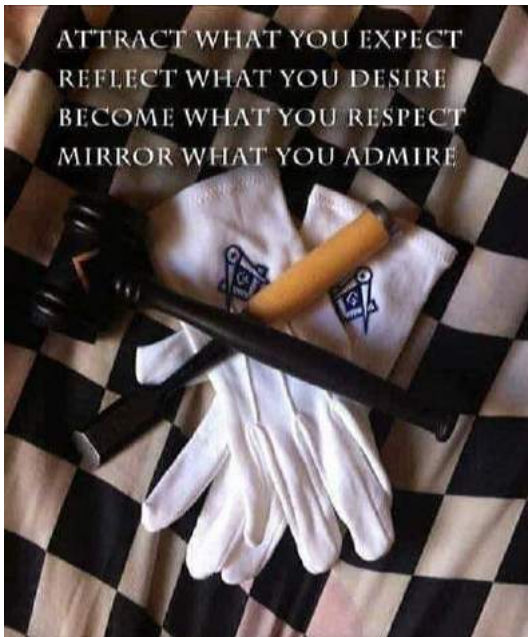
One tap mobile (*use this only if tapping once on your mobile device is your thing*)

+12532158782,,93441340436#,,,,0#,,198262# US (Tacoma)

+13462487799,,93441340436#,,,,0#,,198262# US (Houston)

Meeting Restrictions

Due to the current situation with COVID-19 and the dangers it presents, all Masons are still under an edict from the Grand Master to not hold official in person Masonic meetings. This includes restrictions on attending meeting of other masonic bodies where a Mason is required. The Executive Committee is working on a plan on how and when to get back to meeting in person. If you are in a county that is in at least Phase 2, there is nothing that prevents brothers from informally meeting, No official meeting of any kind is allowed. It is extremely important to follow all current guidelines and maintain appropriate safety precautions. Informal meetings via Virtual Telecommunications (VTC) are encouraged. Although you cannot perform work from our standard work, you can do all the necessary business of keeping the lodge operational.



Washington Masonic Charities

Masonic Outreach services assists our older Brethren and Widows to live dignified, meaningful lives, while also assuring that no Washington Mason or Masonic widow goes without their basic needs being met. Our caring, compassionate case managers are skilled, professional and experienced. We work with individuals and families every day to address short term challenges, while also laying solid foundations that address long term needs. You can trust us to find solutions to fit your unique circumstances.

We are Here to Help

Call us toll free at (844) 288-3531

or send an email to masonicrelief@masonscare.org

Mon - Thursday 8:30 AM - 4:30 PM

Fridays 8:30 AM - 3:30 PM

If you know of a Brother or Masonic widow who can use help, please help connect them with us

Memento Mori

RW Cameron Bailey

Most Freemasons are probably familiar with the Chamber of Reflection. Unfortunately, very few, in our Jurisdiction at least, get to experience it as a part of receiving their Degrees.

In my view, having space and time in which to reflect on one's life thus far, to consider parts of one's self that should be improved, and to be reminded that the time within which change can be made is short, is a vital part of the initiatory experience.

A handful of Lodges in Washington do make the effort to provide time within the Chamber of Reflection to the candidate prior to his Degrees thus giving the candidate at least the opportunity to seize what can be an extremely meaningful experience.

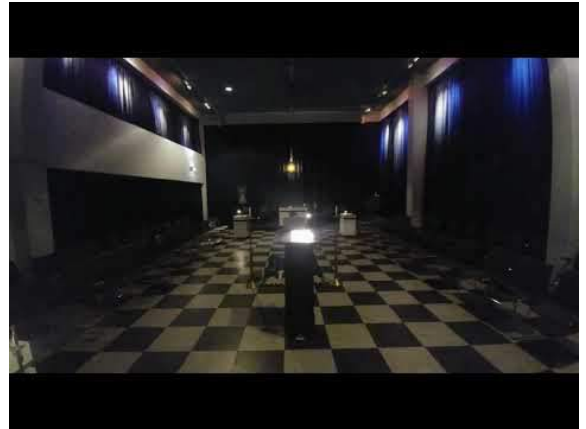
It is my hope that as time moves on, more of our Lodges will dedicate the needed space to this, and begin including it as a part of their candidate preparation process.

Looking beyond our Lodges, I think that this is something that many Masons might want to consider as a regular part of life.

Certainly it is important to remind oneself that life is short, and that the time to do that which we seek to do is extremely limited.

It is important that we honestly take stock of ourselves, and our life, so that we might identify those things about ourselves that disappoint us, and hopefully make a commitment to ourselves to amend ourselves.

Finally, it is always important that we consider our future, and who we want to become, internally as well as externally.



The Chamber of Reflection is a small darkened room adjoining the Lodge room. It is a somber place of meditation and reflection for candidates for initiation into Freemasonry, and is sometimes used in higher degrees

Perhaps we build ourselves our own physical Chamber of Reflection, in the historical model.

Or, perhaps we create something different, something that better reflects our own personalities.

The traditional Chamber largely utilizes symbolism that Freemasonry inherited from Alchemy. Other traditions with other reminders of the inevitability of death exist and can be mined for their own truths as well.

For those of us seeking more light in Masonry, might I suggest that a little darkness may help?



RW Cameron Bailey is the Deputy to the Grandmaster of the Grand Lodge of Washington. Cameron is a member of Sultan-Monroe Lodge No. 160; Skykomish Lodge No. 259; Centralia Lodge No. 63; and Grand Mound Lodge No. 3. He is also a member of the Scottish Rite of Freemasonry (Southern Jurisdiction); the Scottish Rite Research Society; the Prestonian; the Order of the Eastern Star; and the Lewis County Past Masters Association. He is an Honorary Member of the MW Grand Lodge of Nevada.

Take Advantage of Continuing Masonic Education

MW Jim Mendoza
Past Grand Master

Many times, we think of Masonic education as being a lesson on the local lodge's history, a famous Mason, the history of the world wide fraternity, or how to do the ritual properly.

But if no philosophy is covered in Masonic education, then little self-improvement is accomplished. Discussing Masonic lessons in terms of philosophy, ideas, and a man's conduct is what truly transforms men into Masons. It is important to discuss topics that are foreign to a lodge's membership and it is sometimes even necessary to challenge our preconceived ideologies through Masonic education.

Of late, Illustrious Jeremy Yielding has undertaken the responsibility of offering good & wholesome instruction to the Valley in the form of Zoom presentations that take place on the second Monday of the month at 7:00pm. His first presentation was entitled "Symbolism of the Heart". The presentation was an exploration of the evolution of the representation of the human heart throughout history. It considered the appearance, the cultural significance, and our burgeoning understanding of the biological role that this vital organ plays.

The following month's program focused on the Morgan Affair. Its historical impact on Freemasonry notwithstanding, Jeremy shared information on the variables that gave rise to a man like Morgan becoming a part of our Craft. His lecture reminded us of the importance of diligence with respect to the West Gate and that "deeply flawed ashlar's do not make for good Masons".

The plan is to continue to provide these sorts of programs as a means of providing the additional light that each of us seek as Masons. My thanks to Illustrious Brother Jeremy for his yeoman work in this effort

I understand that Jeremy has something special planned for November. Brethren, even in this pandemic, your leadership is working hard to deliver what was promised when you came seeking further LIGHT.



MW Jim Mendoza is the Past Grand Master of the Grand Lodge of Washington. MW Jim is a frequent visitor to Corinthian Lodge. This article was lightly edited.

Understanding Masonic Growth

Monday, October 12, 2020, we will again welcome Illustrious S. Brent Morris, GC. Brent will discuss how Freemasonry in the United States grew in six distinct and almost non-overlapping stages from 1730 to 1950. He will illustrate that as society and the fraternity grew and matured that its needs changed, and how Freemasonry adapted to meet those needs.

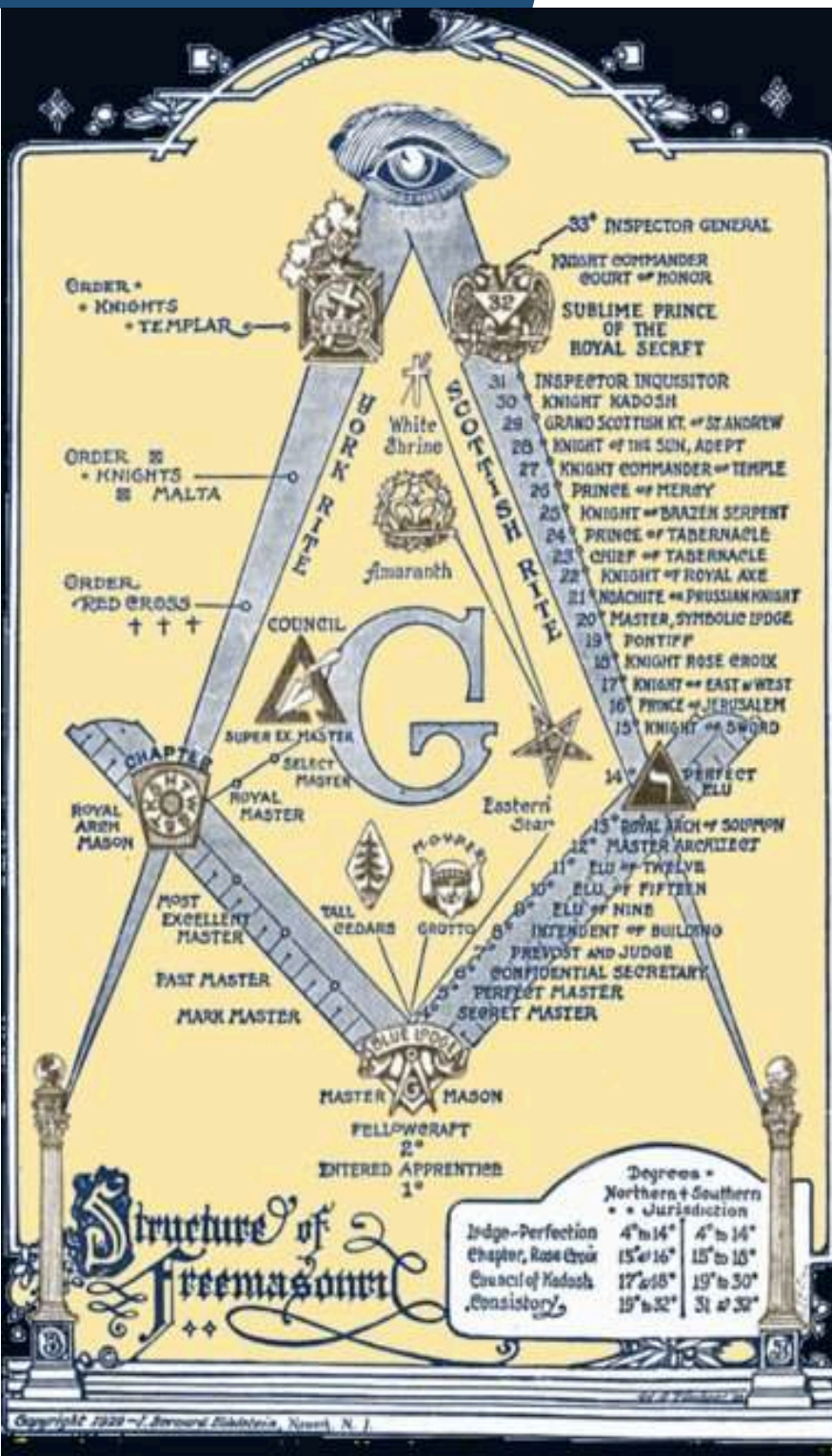
This will be Brent's second address to Washington State Masons this year, and we are indeed fortunate to have been so blessed to host such a dynamic Masonic educator.


<https://scottishrite.zoom.us/j/88273869913>

Meeting ID: 882 7386 9913
One tap mobile
+12532158782,,88273869913# US
(Tacoma)
Dial by your location
+1 253 215 8782 US (Tacoma)
Meeting ID: 882 7386 9913



S. Brent Morris is an American author who writes on Freemasonry. He is a Master Mason, a 33° Scottish Rite Mason, and currently the editor of *The Scottish Rite Journal*, a publication of the Supreme Council of the Scottish Rite Southern Jurisdiction.





*"My son gather
instruction from thy
youth up, so shalt thou
find wisdom till thine
old age!"*

-Ecclesiasticus 6:18

Thanksgiving Vespers

Bro. Arthur R. Hermann
Masonic Poets Society

Oh, Lord, now this we're thankful for:
The good things life has held in store;
The love of those within our home,
And friends to greet wherever we roam;
The health and strength wherewith to toil,
The bounteous food from freedom's soil;
We thank Thee for the right to pray
And worship Thee in our own way;
To live within a land that's free;
For this, dear Lord, our thanks to Thee;
And through these blessings, one by one,
May Thy will, Lord, on earth be done!

So mote it be.



Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been able to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

– Bro. George Washington's 1789 [Thanksgiving Proclamation](#)



Bro. George Washington Almost Died in the Pandemic of 1790

George Washington was often concerned he would die young. His father died at 48 and his favorite sibling, Lawrence, was only in his early thirties when he passed away.

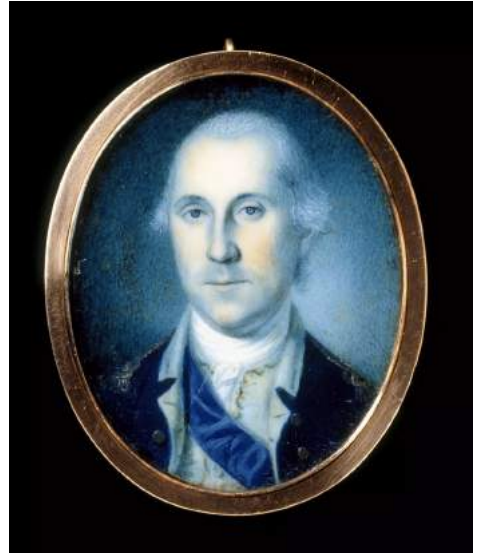
Many of Washington's siblings died even younger than Lawrence, including his sister Mildred who was three and half-sister Jane who lived about 12 years. During the 18th century, men of Washington's class lived on average to their late forties or early fifties whereas women were at much greater risk due to pregnancy and often did not live as long.

To try to prevent an early death, Washington exercised, ate and drank moderately, attempted to get enough sleep, and avoided tobacco. Even with these healthy habits, Washington was afflicted with a number of serious illnesses, but he did live to be 67.

In the spring of 1790, Bro. Washington became very ill. This time he was inflicted by influenza and pneumonia, which affected both his hearing and eyesight.

On May 16, Washington's physicians disclosed that they had no hopes of his recovery. However, overnight Washington began to sweat and by morning, the doctors believed he was out of immediate danger. After recovering, Washington wrote the following about his health:

"I have already had within less than a year, two severe attacks—the last worse than the first—a third more than probable will put me to sleep with my fathers; at what distance this may be I know not. Within the last twelve months I have undergone more, and severer sickness than thirty preceding years afflicted me with, put it altogether—I have abundant reason however to be thankful that I am so well recovered; though I still feel the remains of the violent affection of my lungs—The cough, pain in my breast, and shortness in breathing not having entirely left me."



"I have abundant reason however to be thankful that I am so well recovered; though I still feel the remains of the violent affection of my lungs—The cough, pain in my breast, and shortness in breathing not having entirely left me."

-George Washington



Yellow Fever strikes Philadelphia in 1793 killing 5,000 of its 50,000 residents



*George Washington as First
Colonel in the Virginia Regiment,
Charles Willson Peale, oil on
canvas, 1772*



*Death of Washington, Published by
James Baillie, MVL A. All images
courtesy of George Washington's
Mt. Vernon Historical Association.*

George Washington and The Flu Pandemic of 1790

-from previous page

Medicine during the 18th century was significantly different from today. Germs, infections, diseases, and the importance of sanitation were not understood, which often meant that only symptoms were treated.

Injuries or illness that would seem minor today could easily result in death.

As the primary caregiver, women were usually knowledgeable in some 18th-century medicine from creating rubs and herbal remedies to delivering babies. There were also a number of common treatments often performed without doctors, including bloodletting, purging, blistering, and sweating.

Disease ran rampant in the summer and fall in major cities so almost anyone who could left, in an attempt to stay well. This was true in both New York and Philadelphia, which housed the capitol during Washington's presidency. In the summer of 1793, there was a terrible outbreak of yellow fever that killed almost 10 percent of Philadelphia's population. For months, those with means, including Washington and most government officials, went to the countryside. Their departure and the disease severely interrupted the city's social, economic, and political life.

On December 12, 1799, Washington was out on horseback supervising farm activities while it was snowing. Upon returning home, he did not change out of his wet clothes and went straight to dinner. By the next morning, Washington had a sore throat. His condition worsened despite multiple doctors attending to him. Washington tried drinking a mixture of molasses, vinegar, and butter. He also gargled vinegar and sage tea and his blood was let multiple times. Late in the evening on December 14, 1799, at the age of 67, George Washington died of an infection in his throat.



How to Live in Uncertainty

Bryan Walsh, Axios

The wild uncertainty that is 2020 can be psychologically paralyzing, but there are ways to better navigate a future that has never seemed less clear.

Why it matters: If this year has taught us anything, it's that anything can happen. With an uncertain pandemic, election and who knows what else coming, now is the time to prepare yourself to live through an age of anxiety.

What's happening: I mean, what isn't happening?

- The president and first lady [tested positive for COVID-19](#), part of what appears to be a White House cluster of unknown size.
- The U.S. is staring down an election whose [outcome may remain unclear](#) for weeks or even months.
- The wobbly economic recovery [appears to be losing steam](#), which ups uncertainty for everyone from business owners to employees.

At this point, I would not be surprised if we discovered aliens tomorrow.

- **Reality check:** Actually, [that might have already happened](#).

Context: The human brain does not do well with this kind of extreme uncertainty, as my *Axios* colleague Alison Snyder [wrote this week](#).

But while we have limited control over the uncertainty we're all facing, there are psychological strategies that can be employed to toughen our resilience.

Details: One technique employed by businesses to plan for the future is [strategic foresight](#).



The key here is that, especially in times of significant uncertainty, we need to plan not for one possible future, but for many potential alternatives.

Doing so "can help us better anticipate possible circumstances and — importantly — adapt when those circumstances threaten our ability to achieve our goals," [writes Kristel Van der Elst](#), CEO of The Global Foresight Group, in MIT Tech Review.

In the case of COVID-19, that means envisioning futures where the virus comes under control and ones where the pandemic continues affecting our lives for months or even years.

As we plan for a growing number of potential alternative futures, we can assert some control by identifying and clarifying the goals we want to achieve in the time ahead.

Just as the captain of an airliner wouldn't put his craft on autopilot in the middle of a storm, this is not the moment to continue your old life in the blind hope that you'll simply reach your destination.

Living through extreme uncertainty means accepting that there are very few certain answers to any question.

For example, there are health risks to sending children to school in the middle of the pandemic, but there are also educational risks to keeping them at home. While it's vital to be as informed as possible about the potential consequences of either choice, ultimately it's up to the individual to identify what's more important and make choices accordingly.

How to Live in Uncertainty

-continued from previous page

Yes, but: In a fluid situation like a pandemic, you also need a backup plan.

The biggest mistake you can make in a time of uncertainty is to be locked into a course of action with no willingness to alter that course when circumstances change.

Lastly, we all need to accept the fact that the months to come will be really, really hard.

Anxiety in the face of the current reality isn't pathological. It's all too human.

The bottom line: Hope for the best, plan for the worst — all of the worsts — and as much as possible, stay focused on what's most important to you.

And please wear a mask.





COUNTY VARIANCE TRACKER

UPDATED: AUGUST 6



LEGEND



In Phase 2

In Phase 3

Status Board As of Oct. 10, 2020

*All Lodges closed until further notice
All county reopening's stopped by order of the
Governor
Please wear a mask in public spaces*

• COVID Cases in Washington state	96,839
• COVID Hospitalizations Statewide	7,762
• COVID Fatalities Statewide	2,288
• COVID Cases Pierce County	8,602
• COVID Hospitalizations County	892
• COVID Fatalities County	210
• COVID Cases Puyallup	503
• COVID Fatalities Puyallup	16

PHASE 2

WASHINGTON'S PHASED APPROACH

Modifying Physical Distancing Measures
as we Reopen the State



HIGH-RISK POPULATIONS

Continue to Stay Home, Stay Healthy



RECREATION

Outdoor recreation involving 5 or fewer people outside your household (camping, beaches, etc.)



GATHERINGS (SOCIAL, SPIRITUAL)

Gather with no more than 5 people outside your household per week



TRAVEL

Essential travel and limited non-essential travel for Phase 1 & 2 permissible activities



BUSINESS / EMPLOYERS

- Remaining manufacturing
- Additional construction phases
- In-home/domestic services (nannies, housecleaning, etc.)
- Retail (in-store purchases allowed with restrictions)
- Real estate
- Professional services/office-based businesses (telework remains strongly encouraged)
- Hair and nail salons/barbers
- Pet Grooming
- Restaurants/taverns <50% capacity table size no larger than 5 (no bar-area seating)

Learn more at coronavirus.wa.gov



PHASE 3

WASHINGTON'S PHASED APPROACH

Modifying Physical Distancing Measures
as we Reopen the State



HIGH-RISK POPULATIONS

Continue to Stay Home, Stay Healthy



RECREATION

- Outdoor group rec. sports activities (50 or fewer people)
- Recreational facilities at <50% capacity (gyms, public pools, etc.)
- Professional sports without audience participation (horseracing, baseball, etc.)



GATHERINGS (SOCIAL, SPIRITUAL)

Allow gatherings with no more than 50 people



TRAVEL

Resume non-essential travel



BUSINESS / EMPLOYERS

- Restaurants/taverns <75% capacity/table size no larger than 10
- Bar areas in restaurants/taverns at <25% capacity
- Movie theaters at <50% capacity
- Customer-facing government services (telework remains strongly encouraged)
- Libraries
- Museums
- All other business activities not yet listed except for nightclubs and events with greater than 50 people

Learn more at coronavirus.wa.gov



**What are we doing tonight
Worshipful Master?**

**The same thing we
do every night
Bro. Senior Warden...**



**...TRY AND TAKE OVER
THE WORLD!**

Corinthian Lodge #38 F&AM was founded in 1882 and has served the Puyallup Valley for 138 years. The Masonic Fraternity is the oldest Fraternity in the world. The Masonic Family includes Masons as well as organizations for women, couples, and youth. The Masonic Family provides more than \$2 million a day to charitable activities such as hospitals, youth scholarships, and those less fortunate than we. Masons are looking for men who wish to better themselves, who are interested in giving back to their community and in self-improvement.

Kyle "Coach" Foster – Worshipful Master
Bill Lowery – Senior Warden
Al Luberts, Jr. – Junior Warden
Fred Docker – General Secretary
Ken Woo – Treasurer
Joe Einertson – Senior Deacon
Richard Crane – Junior Deacon
Mike Herald – Senior Steward
George Sedlack – Marshal
Lee R. Webb – Chaplain
Norman Ross – Tyler

For story ideas, submissions and comments, please contact Bro. Ken Woo at woo98371@gmail.com. During this quarantine period, we are hoping to have a newsletter sent out every month. December newsletter deadline is November 14, 2020



The Square and Compasses is the single most identifiable symbol of Freemasonry. The square, to square our actions; The compasses, to circumscribe and keep us within bounds with all mankind. In many English speaking countries, the Square and Compasses are depicted with the letter "G" in the center. The letter has multiple meanings, representing different words depending on the context in which it is discussed. The most common is that the "G" stands for God. Another is that it stands for Geometry, and is to remind Masons that Geometry and Freemasonry are synonymous terms described as being the "noblest of sciences", and "the basis upon which the superstructure of Freemasonry and everything in existence in the entire universe is erected. In this context, it can also stand for Grand Architect of the Universe (a non-denominational reference to God).



In Freemasonry, the three graces are Faith, Hope and Charity

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