

STAMP
HERE

March / April 2011
Trestleboard
for
Palestine Lodge No. 214
F & A M

7 South Ash St.
PO Box 94
Omak, WA 98841

www.palestine214.org

WB Thomas Christie, Master

Stated Meetings:

2nd and 4th Tuesday of each Month

Dinner 6:15PM (@ North Country Pub)

Meeting 8:00PM

(Dark July & August)

ADDRESS LABEL
HERE

Palestine Lodge No. 214
PO Box 94
Omak, WA 98841



Palestine Lodge No. 214 is
constituted under the Most
Worshipful Grand Lodge of
F&AM of
Washington



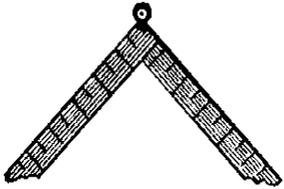
2011 Elected Officers

Worshipful Master	WB Thomas Christie	(509) 429-3572
Senior Warden	B Dan Christensen	(509) 557-8776
Junior Warden	B Tim Tugaw	(509) 422-0557
Secretary	VWB John MacDonald	(509) 322-7746
Treasurer	WB Don MacKenzie	(509) 322-6841

2011 Building Association Officers

President	B Gary Reams	(509) 429-0921
Vice President	B Harry Taylor	(509) 826-5131
Secretary	WB Carl Christensen	(509) 322-1585
Treasurer	VWB John MacDonald	(509) 322-7746

From the East



Are you proud to be a Mason?

This may seem to be an odd question, but I assure you I ask it in all seriousness.

Everywhere around us it seems we hear of how Masonry is some sort of conspiracy (boy, if it is, I want to know who has my share). The Masonic Orders are suffering from declines in membership and the institutions are bogged down with “old thinking” (whatever that is).

I was fortunate enough to be born and raised (in more ways than one) in Billings, Montana. At the time, even though the population was only about 60,000, there were four active Masonic Lodges, two Star Chapters, two DeMolay Chapters, two Rainbow Assemblies, and three Jobs Daughter's Bethels, and, of course there was both Scottish Rite and York Rite bodies, and the Shrine. I was Master Councilor of George H. Hammer Chapter, DeMolay in 1977, and after began going though the State line.

I was in my early twenties when I was raised in Ashlar #29 in Billings, which was also my father's when he died. For quite a few years after, because of many reasons – education, career, difficulties in attending Lodge, apathy – I did not attend Lodge meetings, let alone become involved in the Rites or Shrine. Yet throughout that time I carried with me the teachings of what I understood to be a Mason, and I did my best to live up to the ideals of the Masonic family.

More recently, I have been truly surprised at how much our fraternity has declined. When I was in

the Montana State DeMolay Chapter there were better than 30 Chapters state-wide. Now there are eight. Where there were four Lodges in Billings, now there are three.

I understand that sometimes we make up for quantity with quality. Maybe there are fewer Masons today, but they are more committed. This may be true, but I am not so certain.

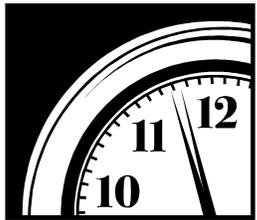
I know that we cannot return to "the good old days" and I do not think I would want to. But one thing I miss is the sense of pride that seemed to exist throughout the organization. When I grew up, the Masonic family of organizations offered a comprehensive institution which provided guidance, structure and meaning to life, whether it was co-ed dance put on by DeMolay and Rainbow, ensuring that a child received help because of a spinal birth defect, or personal leadership though holding office, the Masonic family offered it all.

Masonry is a way of life. In it are some of the finest people I have ever met, even if I sometimes do not agree with my brethren on specific issues.

At some of the most difficult times in my life, the teachings of Masonry have helped give me perspective about life. It has reminded me that, truly, there was and is something bigger than me, which deserves my service and care. It has reminded me that life is made just a little better because of us, whether because we helped a family with a meal at Christmas or gave an incentive to read, or because one of our organizations helped someone see.

At our first meeting in April, I have asked representatives from some of the appendant and concordant bodies (including Scottish Rite, York Rite, Shrine and Star) to come and discuss those organizations. I hope it will give everyone an opportunity to see some of the wonderful activities the Masonic family does.

We are Masons and we make the world better,. I am proud to be a Mason, and I hope you are too.



It's time to change the Clocks again!

Daylight savings time starts on Sunday March 13th, so don't forget to set your clocks ahead..



Aurora Lodge No. 201 - Annual Golf Tournament!

Sunday May 8th, 2011 at the Oroville Golf Club, 12 noon, \$40 entry fee per person, all games and a steak dinner included in entry fee . Prizes awarded to top finishers. To participate please contact VWB Rick Kelly at (509) 476-2856 or by e-mail at gto@gdicom.net. All proceeds go to support the Aurora Lodge No. 201 Scholarship fund.



The Secretary's Desk

This is a friendly reminder that dues for 2011 were due and payable on January 1, 2011. If you have not yet paid your 2011 dues, please take a moment to do so.

The net time you're surfing the net, make a point to visit the Lodge's new website at www.palestine214.org.

Masonic Trivia



In this monthly column, we will ask a question related to Freemasonry. The answer to the question will be provided in the following month's Trestleboard at which time a new question will be posed. Hopefully this proves to be an interesting and insightful way to learn more about our Craft.

This Month's Question:

Why are we called Freemasons?

Last Month's Question:

Why is the Masonry of today called "speculative"?

Answer to Last Months Question:

The word is used in the sense that the Masonry of today is theoretical, not practical, building; that it is a pursuit of knowledge, not of the construction of edifices.

Speculative Masonry began with the practice of admitting to membership in operative lodges men who were not practical builders, stonemasons, architects, etc., but who were interested in the moral, ethical and philosophical teachings of the fraternity.

Grand Lodge News & Events



The annual Wardens Conference will be held **March 11 thru 13, 2011** at the Clarion Convention Center in **Yakima, WA**

The 154th Annual Communication of the Grand Lodge of Free and Accepted Masons of Washington will convene at the **Great Wolf Lodge in Grand Mound, WA, June 9, 10, and 11, 2011**

Old Tyler's Talks

"The Old Tyler", written by Carl H. Claudy, first appeared in print in August, 1921 when the first of four hundred and fourteen "Old Tyler Talks" were printed in the Fellowship Forum, a fraternal newspaper published in Washington, D.C. In 1925 the publisher asked the author to select a few of the best of the talks and thirty-one were accordingly made into a little volume. Thanks to the beauty of the internet, the Old Tyler sits again outside the lodge door. Enjoy!

Why Men Love Freemasonry

By Carl Claudy

The New Brother sat near the Old Tiler in the anteroom, crossed his legs and took out his cigar case.

"Have a smoke and unpuzzle me."

The Old Tiler accepted the proffered cigar with a smile.

"I am often puzzled, too," he sympathized. "Tell me."

"I am quite crazy about Masonry. I love it. So do a lot of other men. And I don't know why. I can't find anyone who will tell me why. Old Tiler, why do men love Masonry?"

The Old Tiler got up and crossed the room to a bookcase, extracted a volume and returned.

"I read that question in this little book, 'The Magic of Freemasonry,' by Arthur E. Powell. Let me read to you-"

The Old Tiler fluttered the pages. Finding his place he sat and began:

"Why do men love Masonry? What lure leads them to it? What spell holds them through the long years? What strand is it that tugs at our hearts, taut when so many threads are broken by the rough ways of the world? And what is it in the wild that calls to the little wild things? What sacred secret things do the mountains whisper to the hillman, so silently yet so surely that they can be heard above the din and clatter of the world? What mystery does the sea tell the sailor; the desert to the Arab; the arctic ice to the explorer; the stars to the astronomer? When we have answered these questions mayhap we may divine the magic of Masonry. Who knows what it is, or how or why, unless it be the long cable tow of God, running from heart to heart."

The Old Tiler closed the book and waited.

"The cable tow of God," repeated the New Mason. "That's a beautiful phrase."

"It's more than a phrase, I think," the Old Tiler answered. "As I see it, the heart of Freemasonry by which all manner of men are attracted and held, is just that-the longing for communion with the Most High."

"Oh, you must be mistaken. Men who want God go to church."

"Do you go to church?"

"Er, oh, well, sometimes."

"Yet you never miss coming to lodge."

"No, I don't, but-"

"Never mind the 'but.'" The Old Tiler smiled: "A lot of Them come to the lodge who do not find heart's ease in the church. The lodge is not a substitute for church. Masonry is not a religion, although it has religion. If the church fails, occasionally, it is because all human institutions must fail at times. No minister or church can satisfy all men. Some men find communion with the Most High in Masonry a greater satisfaction than in a church. I think that is the real reason some men love Freemasonry so much."

"You give me credit with being a lot more religious than I do," retorted the New Mason.

"Men are incurably religious," asserted the Old Tiler. "Many don't know it and refuse to call it by that name, like you, for instance! In a church, men are told various things about God. In a lodge they are allowed to tell themselves what they will. In a church you are taught a creed, a dogma. In a lodge there is neither. In a church you are quiet and respectful and whisper if you speak at all. It is kept high, unspotted from the world. A lodge is more intimate, personal. You can be jolly in a lodge, except during a degree. Here are just other men, brothers. They think as we do; they believe in the one God, as we do. They repeat the same words, think the same Masonic thoughts, do the same Masonic acts, as we do. We feel at home with them in consequence,

"Through years of simple, profound degrees, we weave the Mystic Tie. We cannot say of what it is composed. We cannot put a name to it. St. Augustine, asked of God, answered, 'I know until you ask me-when you ask me, I do not know.' In your heart you know, and I know, what the Mystic Tie is-what Freemasonry is. But you cannot say it, nor can I. It is too deep for words. It is the reason we use symbols, for words cannot express it.

"Deep in us is something which understands what brains cannot think; something which knows what our minds cannot comprehend. Masonry speaks to that something in its own language. If we must put it into words, God is the only syllable which seems to fit. But when we say God we mean no special deity, but all that is beautiful in life, in friendship, in charity, in brotherhood.

"So, my brother, there is no reason for you to be puzzled; no man can answer your puzzle. Freemasonry is loved by men because it strikes deep into the human heart, and supplies the answer to the question, the food for the hunger, which the tongue cannot express...

"Unless it is the tongue of a wise, wise Old Tiler," finished the New Brother thoughtfully. "And thank you. I am not puzzled now."

To commemorate President's Day we present:

George Washington's 1789 Thanksgiving Proclamation

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and Whereas both Houses of Congress have, by their joint committee, requested me to *"recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:"*

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 enabled 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.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace, and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and, generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the 3d day of October, A.D. 1789.

In Memorium



Most Glorious God! Author of all good, and Giver of all mercy! Pour down Thy blessings upon us, we beseech Thee, and strengthen our solemn engagements with the ties of sincere affection. Endue us with fortitude and resignation in this dark hour of our sorrow. May the present instance of mortality remind us of the short tenure of our earthly existence, and draw us more closely to Thee, our only refuge in time of need; so that when the solemn moment shall arrive at which we, too, must quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and, after our departure hence in peace and in Thy favor, we may be received into Thine everlasting kingdom, to enjoy the just reward of a virtuous and well-spent life. Amen!

Let us take a moment to remember those Brothers who have been summoned to the Celestial Lodge above.

Brother	Born	Entered	Passed	Raised	Died
B. Joseph Maurice Gadeberg	8/24/1938	5/27/1969	11/25/1969	1/27/1970	12/27/2010
B. Hilton Gene Foyle	5/2/1923	3/4/1953	4/8/1953	5/25/1953	12/13/2010
B. Glenn Clay Herriman	8/6/1951	6/30/1975	5/8/1979	6/12/1979	12/11/2010
B. Harry Wesley Rhodes	3/15/1928	1/20/1958	3/2/1959	3/30/1959	5/14/2010

Masonic Anniversaries

Brother	Years in Masonry	Anniversary Date
B. William F. Zweigle	39	March 8, 1972
WB. Donald R. MacKenzie	18	March 9, 1993
WB. Harold G. Martin	33	March 14, 1978
B. Homer H. Bryson	58	March 18, 1953
B. Michael L. Siemon	36	March 25, 1975
B. Scott A. Vejraska	3	March 25, 2008
B. Harry W. Rhodes	52	March 30, 1959
B. Richard R. Miehl	58	March 31, 1953
B. William L. Kegley	29	March 31, 1982
B. John M. Davisson	28	April 12, 1983
VWB. Forest W. Whitehall	51	April 13, 1960
WB. Richard E. Vest	51	April 18, 1960
B. Tim D. Tugaw	3	April 21, 2008
B. Eary L. Hawkins	66	April 26, 1945
B. James E. Jennings	56	April 27, 1955