

STAMP
HERE

May / June 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



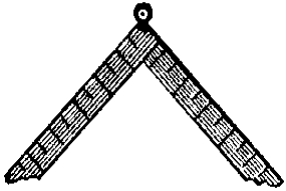
2011 Elected Officers

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 Carl Christensen	(509) 322-1585

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



Brethren,

We are rapidly approaching the summer, and depending on how the Brethren will vote, Palestine 214 may be changing when it goes dark. Before the Lodge is a proposal to be active during the summer and dark in December and January. The key reason for this change is to keep the Lodge functioning during the summer months when the Lodge has its primary fund raising activities. While I do not expect everyone to agree with this idea (I am not yet decided myself), I do hope you will think it over carefully. It could be very helpful in ensuring that our fundraising efforts go smoothly.

Also before the Lodge is a proposal to have the meeting time change from 8:00 p.m. to 7:30 p.m. I think this will be a helpful change to make the meetings less burdensome. Despite efforts to keep the meeting short, usually we have been taking about an hour and a half to two hours for our meetings, including business and program. This can make for a very late night, especially if the Mason has a young family or lives out of town.

Keep in mind that before any By-Law amendments can take effect they must be approved by Grand Lodge. So, even if the Lodge approves these By-Law amendments, they will not take effect immediately.

The beginning of summer also heralds Grand Lodge. It is my understanding that Grand Lodge is viewed with mixed feelings by many of the brethren; in fact, I have even overheard one Mason who told of a conversation he had heard where a brother said he could not or would not serve as Worshipful Master of the Lodge, to avoid having to deal with Grand Lodge issues.

While I certainly understand this line of thinking – Grand Lodge has certainly not always been particularly responsive to me – I think a more helpful way to consider Grand Lodge is that, ultimately, it is us – we, the Freemasons of Washington, make up the Grand Lodge of Washington. I believe that is very important that we participate to the fullest extent possible; whether it be attending regional communications, Masonic activities in the area or just simply visiting other Lodges (both within and without the District). Grand Lodge will be what we make it become, if we participate.

As this is also the last Trestle Board before the summer begins, I wanted to challenge you to think about something over the summer. In advertising and marketing, most people are asked to develop an “elevator speech” – that is a statement that explains their business in 30 seconds or less (so it could be shared while a person was riding an elevator). Can you develop an elevator speech for yourself about Masonry? In thinking about this keep in mind that you would be using it to explain from your perspective what Masonry is and does, and what it means to you.. I have been working on one for myself for sometime, and each time I think I have got it I think of something else I want to include.

Looking forward to seeing you in Lodge,

Fraternally,

Tom Christie

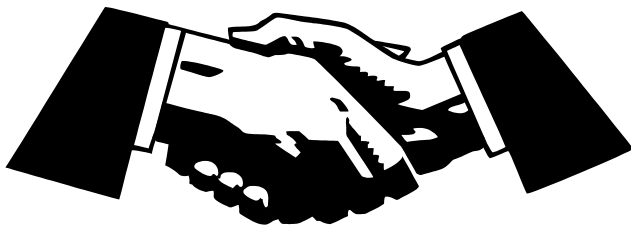
The Secretary's Desk



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 website at www.palestine214.org.

Palestine Lodge No. 214 - Friendship Dinner !



Brethren, immediately prior to our Tuesday May 10, 2011 stated meeting, the lodge will be hosting a casual friendship dinner. This will be an opportunity to introduce men of good character to the fraternity whom you feel might be interested in learning more about Freemasonry and what our lodge is involved with in the Omak community. Dinner will start at 6:45PM in the lodge social hall with some brief comments by several brothers on “What Masonry Means To Them” followed by an opportunity for our friends to ask questions and learn more about the Craft.

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 Questions:

Why do Masons use "So mote it be" instead of "Amen"?

What are "A Master's Wages"?

Last Month's Question:

Why are we called Freemasons?

Answer to Last Months Question:

There are many theories: A man was a Freemason because his ancestors were not slaves nor was he a slave; he was so called because he was free within his Guild, or free with the Guild's laws and could thus "travel in foreign countries" and work where he would; he was a Freemason because he worked in freestone, which is any stone which can be cut, smoothed, carved in any direction; he was free when he had passed his apprenticeship and became a Fellow of the craft; he was free when he had left the status of serf or villein and legally became free. Probably at one time or another, Masons were called Freemasons for any of these reasons or for all of them. The consensus leans to the theory that the Freemason was such because of his skill, knowledge and abilities which set him free of those conditions, laws, rule and customs which circumscribed masons of lesser abilities in the Cathedral-building age. .

Join Us In Welcoming our Newly Raised Brother



At special communication on Friday April 22, 2011 at 7:00PM, **Brother Thomas Patrick Ryan** was raised to the Sublime Degree of a Master Mason. It was great to see 17 brothers present at one of the most important events in a Mason's masonic journey. The next time you see Brother Tom Ryan, be sure to congratulate him on becoming a Master Mason.

Grand Lodge News & Events



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 Tiler first appeared in print in August, 1921 when the first of four hundred and fourteen "Old Tiler Talks" were printed in the Fellowship Forum, a fraternal newspaper published in Washington, D.C.

In 1925 the publisher (The Temple Publishers) asked the author to select a few of the best of the talks and thirty-one were accordingly made into a little volume, copyrighted in that year. The book, which sold for a dollar, ran into two editions of five thousand copies each.

By the time they were all sold the Fellowship Forum ran head on into the depression and disappeared and with it the Old Tiler.

His homely philosophy, sharp tongue and common sense, however, had made a place for him in the hearts of readers; demand for the book has never ceased, although it has lessened in the twenty-four years since the Old Tiler first spoke from between the covers.

At long last the Old Tiler sits again before the door of his lodge, there to repeat the tales which made him liked so long ago, and, from the wealth of material of his hundreds of homilies, make thirty-nine talks new to the book, a total of seventy in all.

These have been roughly classified under seven headings. To offer in defense of his fanciful classification the author has no other alibi than the weak statement that the Old Tiler is himself a fancy!

The portrait of the Old Tiler on the book jacket is the loving work of Brother Frank A. Stockwell of Buffalo, New York, who has (at least to the author's eyes) succeeded in getting the biting sarcasm, courage and philosophy of the Old Tiler into his kindly face.

The author does not always agree with the Old Tiler - perhaps it is the Old Tiler who disagrees with the author! Some to whom that statement is made make answer: "Why don't you make him say what you think? You are the boss man!"

All who have written know that, if they live, pen and ink characters have minds and thoughts of their own, sometimes to the benefit, sometimes to the grief of their fathers!

Therefore, with what is hoped is becoming modesty, this invitation is extended: whatever you like in the Old Tiler's talks, credit it to his creator; if his sharpness or his ideas offend, blame the Old Tiler and not The Author.

Old Tiler Talks by Carl H. Claudy

The Temple Publishers, Washington, D.C. 1949

Inner Meaning

By Carl Claudy

Does the third degree of Masonry mean something else than what it says?" The New Mason sat beside the bearer of the sword in the anteroom and offered his cigar case.

"What does it say?" inquired the Old Tiler, extracting a cigar and lighting it.

"Why, you know what it says I Fancy asking me that! Any one would think you never saw one!"

"Oh, I have seen many a third degree," answered the Old Tiler. "So have a lot of other men. But the third degree seems to say something different to each man who receives it, and to all who see it. So before I answer as to whether it means something different to what it says, I will have to know what it says to you, won't I".

"But that's just the point! I don't know what it means to me!" cried the New Mason. "It's all so new and strange. It must have a deeper inner meaning than just the ceremony. It can't be just a repetition of what may or may not have been a historical fact!"

The Old Tiler puffed at his cigar. "I think the third degree of Freemasonry is one of the most beautiful of the symbols which mankind has ever erected, to teach himself what he already knows, to teach others what they must know. Its immediate and obvious lessons are fidelity to trust, fortitude in face of danger, the fact that the good a man does lives after him, the inevitability of justice. But there are other teachings - immortality, for instance."

"I can see that the Master Mason degree teaches immortality," responded the New Mason, eagerly, "and that the drama can be interpreted as one of resurrection. Indeed, the ritual so explains part of it."

"There is an inner meaning to the teaching of immortality," continued the Old Tiler. "Have you a piece of string with only one end?"

"What? here isn't any such thing! It either has no ends, if it is in a circle, or two ends."

The Old Tiler looked his questioner in the eye. "Immortality can't have one end only, either! Anything that is to continue to live forever must always have lived. If it had a finite beginning, it must have a finite end"

"Do you mean that Freemasonry teaches the theory of reincarnation - that we have all lived before, and will again?" demanded the New Brother, aghast. "I am no Buddhist!"

"I don't mean anything of the kind!" explained the Old Tiler. "The Buddhist theory of reincarnation is only one way of using the idea of immortality which has neither beginning nor ending. Surely it is possible to

believe that the immortal part of us, which must have come from God, has always lived, without thinking that it has lived in the body of some other man, or in an animal, as the animists believe. But I do not see how anyone who believes in endless life, can also believe that our souls began when our bodies were born. "If I am to be immortal in the future, and have a soul which has been immortal in the past, I must have an immortal soul now. I am just as much in immortality and eternity at the present moment as I will be when my body is in the brow of a hill, and the brethren have invested my mortal remains with a lambskin apron and a sprig of acacia has been dropped upon my lifeless form.

"So then I must hunt farther than a mere teaching of immortality to extract the inner meaning of the third degree. I do not need a Master Mason degree to teach me the common sense of a piece of string which has only one end!

"All men are, in one sense, haunted houses. The ghosts of their long dead ancestors rise up and walk with them, the good man who does something wrong, the clever man who does something stupid, the stupid man who does something enormously clever, is haunted with the ghosts of those from whose loins he sprang. We are not just one person, but a lot of persons. We have an everyday self, and a better self; a selfish, self-seeking self, and a self-sacrificing, loving self. Sometimes one is in control and sometimes another.

"The third degree is to me not only the teaching of immortality of the soul, but the raising of my better self in my own house-my 'temple not made with hands.' It teaches me how to subdue my passions-my selfish and inconsiderate self-and to allow my better self, my Master Builder self, to rise from wherever my 'brow of a hill' is, in which the ruffians of selfishness, meanness, dishonesty have buried him, to shine eternal as the stars, within me."

The Old Tiler paused. The New Mason broke his spell to ask, "Old Tiler, did you ever study to be a preacher?"

"I don't know enough!" he answered laughing. "What put such an idea in your head?"

"Maybe you don't know enough to preach," was the slow answer. "But you certainly know enough to teach. When next I see a third degree it will be with new eyes."

"That's nice of you." The Old Tiler was pleased. "My ideas are just thoughts of a common Mason."

"They are the common thoughts of the best Mason!" declared the New Brother.

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
WB. Donald Roderick MacKenzie	5/16/1943	12/8/1992	2/2/1993	3/9/1993	3/14/2011

Masonic Anniversaries

Brother	Years in Masonry	Anniversary Date
B. Donald E. Michelson	28	May 3, 1983
B. Terry L. Hill	1	May 3, 2010
B. Stanley A. Stotts	15	May 6, 1996
B. Kenneth B. Sowards	34	May 11, 1977
B. David C. VanLiew	45	May 12, 1966
B. Prentiss L. Cutler	30	May 15, 1981
WB. Kevin Diefenbach	9	May 15, 2002
B. Richard C. Field	39	May 17, 1972
WB. R. Keith Collier	5	May 23, 2006
B. John W. Fisher	61	May 25, 1950
B. Walter T. Gordon	15	June 4, 1996
B. Harold D. Farr	14	June 5, 1997
B. Ronald R. Merrick	1	June 7, 2010
B. Michael K. Merrick	1	June 21, 2010
B. Clayton B. Scott	48	June 25, 1963